

BEYOND THE VAIL.

THIS PUBLICATION IS A SEQUEL TO
"RENDING THE VAIL."

BEING A COMPILATION, WITH NOTES AND EXPLANATIONS,

BY
JABEZ HUNT NIXON,
OF

NARRATIONS AND ILLUSTRATIONS OF SPIRIT EXPERIENCES,
SPOKEN, WRITTEN AND MADE BY

FULL-FORM VISIBLE MATERIALIZATIONS;

SETTING UP A SCIENTIFIC AND PERSONAL
VERIFICATION OF

"WHAT WE SHALL BE"

AND OF

A CODE OF ETHICS,

REQUISITE TO THE MOST SPEEDY REALIZATION OF THE HIGHEST AND
PUREST FELICITY ATTAINABLE IN THE FUTURE LIFE.

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Jabez Hunt Alden

INTRODUCTION.

This publication being a sequel to "Rending the Vail," it may be that some readers would have a better basis of comprehending the works were some statements explanatory presented here. Hence,

First. As to abbreviations and references:

R. V. means the publication entitled "Rending the Vail."

B. V. means the publication entitled "Beyond the Vail."

The subject-matter of both publications is separated into general divisions as paragraphs, and these into subdivisions or sections, as each case seemed to require. The general divisions are numbered consecutively from 1 at the beginning of the general text of each publication to the close thereof; and the subdivisions of the paragraphs are designated by letters of the alphabet.

The figures denoting the respective numbers of the general divisions and the letters marking the subdivisions are placed in the left margin at the beginning of the divisions and subdivisions which the number or letter is intended to designate.

References to paragraphs are designated by the number referred to being placed in parentheses (—) immediately to the right of the clause or sentence desiring the reference. Thus: (R. V., 1344) signifies, See "Rending the Vail" at number or paragraph 1344.

This expression, (R. V., 1350-1353), means, See "Rending the Vail," at paragraphs 1350, 1351, 1352, and 1353, inclusive.

If the reference be in this book thus: (1093), the signification is, See "Beyond the Vail," at paragraph 1093.

If the reference be thus: (R. V., 212 d), the meaning is, See "Rending the Vail," paragraph 212, subdivision (d).

If thus: (R. V., 212 d-g), the meaning is, See "Rending the Vail," paragraph 212, subdivisions (d), (e), (f), and (g). If the reader follow this reference, he will find how fear sometimes causes disease, even small-pox.

If a reference be written in this book thus: (1166), it means, See paragraph 1166 of this book; and, looking there, the reader will find the picture of one just suicided.

Perhaps from this outline and a little practice, the reader will be able readily to trace the references from one book to

the other as well as those of each book to divisions of itself.

Second. Purposes of these publications.

"*Rending the Vail*" is intended as an exemplification of a methodical and somewhat scientific verification of the claims of phenomenal spiritualism in demonstration of the fact of continuity of life in conscious personality and identity of the individual beyond the period of dissolution commonly called "death," which demonstration also includes the fact of spirit return and conscious intercourse between the inhabitants of earth in the physical and those who have left the physical body and become inhabitants of a condition known as the spirit life, which persons we designate under the general terms "spirits," or "spiritual beings." And this condition of being after the period of death may be designated by the synonyms, "post-mortal," "spirit life," "spirit world," "in spirit," "spirit spheres," etc.

"*Beyond the Vail*" seeks to reveal to persons in the physical condition something of practical life in the immediate beyond death, by relation of experiences of spirits who are inhabitants of the spirit world; and, to reveal further the true relation of the earth life to the post-mortal condition, and thus furnish mortals a basis of such practical ethics as is most conducive to desirable conditions both on earth and in the spheres beyond.

For the reason that, as yet, so many people query, "Can these things be true?" the reader will find, on close scrutiny, that these records show every seance to have been absolutely a test seance. And, to keep this fact of test conditions before the reader's mind, there is much repetition of phenomena, but with constant variation of detail. So that, if the reader see a "loop-hole" in one seance large enough to allow a camel to pass through, he will not have read on very far until only a gnat can pass; and a little farther on, the mountains, molehills, camels, and gnats of objection are gone, and he or she stands face to face with glad immortality.

Again, these works do not so much seek to dogmatize as to set out facts from which each reader may theorize for himself according to his or her own rational and spiritual developments, and be able to discern continuity of conscious personality beyond the tomb; and also to discern what relation his or her course of life on earth bears toward shaping desirable conditions in the post-mortal condition, and thus teach what kind of life should be lived on earth in order that one may reap the greatest reward in the immediate beyond.

In so far, therefore, as these works are compilations of psychic facts, they may be considered of scientific value. And, in so far as these compilations relate reliable methods of

obtaining psychic facts, they may also be considered of scientific value.

These works do not seek to antagonize mental phases of mediumship; but rather to confirm them by phenomena more in touch with outward physical senses—by revelations through something nearer an independent channel. Although it is very probable that an absolutely independent and perfect channel is unattainable, yet, as in every other field of research, a careful collation of facts, sufficiently extended, must unerringly point out the absolute ultimate truth, at least to a mind sufficiently advanced and free from environing tenets to comprehend the significance of the facts, as a whole.

This work is compiled in two parts.

Part First consists of a compilation of descriptions of seances descriptions of phenomena, remarks of the secretary concerning particular phenomena, and of the personages connected with the phenomena, and of the psychic matter given at the individual seances, except such written experiences as required two or more seances to complete; and such writings are compiled together, which, with some miscellaneous matter, constitutes Part Second, and the dependent parts are, as far as thought necessary, connected by references, which, with liberal use of the Index, it is thought, will keep the reader's mind in touch with most items throughout, concerning any general theme under consideration.

Third. As to the illustrations. Doubtless some persons, on examination of "Rending the Vail," conceive that some of the illustrations therein are rather poor specimens of art; but when the reader fully considers that those illustrations were intended to illustrate, as nearly as possible, just the looks or appearance of the forms to the sight of the circle, which was at times very clear and distinct, and at other times more or less dim and indistinct, the imperfections in artistic design may be excused.

Since "Beyond the Vail" is intended to portray actual life in the lower and intermediate spheres of various post-mortal conditions, the illustrations herein are designed to illustrate, as far as possible by shadings, the relative conditions of the individual spirit as to light and darkness, or the plane of development from rudimental spiritual unfoldment toward the higher spiritual attainments.

Again, the reader should bear in mind that the spirit artist endeavored to make the likeness of the materialized form which was presented to him, and often conditions of the circle would not permit a perfect make-up of the form.

And yet, again, it should be remembered that, in cases where the design of the spirit is for recognition, it has to have

made up a form of the appearance, as nearly as may be, that the spirit had at the time of life that it was best known to the persons who are expected to recognize it, for a person's appearance differs at different periods of life. And, also, different styles of dress, of wearing the hair of ladies; and of gentlemen, different styles of wearing hair and beard—all these, or any of them, seen on one day, if changed the next day, may make almost an entire change of the appearance of the individual. All these things have to be taken into account on the question of recognition.

Further explanations and desired information the reader may find as advancing and by following references and consulting the Index of both "Rending the Vail" and "Beyond the Vail," and especial attention is called to the whole of Chapter XIV. at the close of this volume.

BEYOND THE VAIL.

PART FIRST.

DESCRIPTIONS OF SEANCES AND OF PHENOMENA

AND

A Record of the Spoken and Written Matter as Given by the
Various Materializations, Except Where a Particular
Writing was Not All Given at the Same Seance.

BEYOND THE VAIL.

1. For the purposes hereinafter disclosed, the medium, William W. Aber, and his wife, Sallie W. Aber, and J. H. Pratt and his wife, Josephine, and J. H. Nixon, on the evening of December 21, 1899, at the residence of said J. H. Pratt and wife, at Spring Hill, Kansas, began a series of meetings in continuation of the seances of the Aber Intellectual Circle, as described in the book entitled "Rending the Vail."

Seance No. 1.

2. So soon as the circle was seated, phenomena of both men and women forms, commonly called "spirit materializations," were presented to view.

3. The men forms were able to vocalize fairly well. (See R. V., 339-342, 1189.)

4. The women forms were able to converse only in a whisper.

(a) The reader may now understand that the speaking of the women forms at all times is in a whisper unless the record of the specific speech states otherwise.

(b) There is a property of being self-luminous, above the light of the room, attending these lady forms, which is sometimes only so fully shown as to the men forms.

(c) The speaking of the men forms is in oral speech, except it be stated otherwise.

General Introduction to the Circle.

5. The spirit Professor William Denton, standing in sight of the circle, made this general introduction in good oral tones of voice, speaking thus:

(a) "Friends, you may remember, that when we had nearly completed our former book, for your work in which we feel proud, and we tender to you our congratulations for the success you have achieved already, with good prospect of more to follow,

(b) "We told you of another publication we would be pleased to prepare for the benefit of those of your world who have eyes to see, desire to know, and understanding to comprehend.

(c) Now, good friends, we are here, about to begin that work; and, if you furnish for us proper conditions on your side, we promise to give you a work that, in some respects, will much exceed the one already given."

(Here the spirit speaks directly to Mr. Pratt concerning a loss, by fire, that Mr. Pratt had sustained a day before, which had given him much discouragement about being able to go on with this work at this time, which, though personal, contains thought of general interest.)

(d) "I know of your loss by fire. We foresaw the danger and did give you warning as best we could, and you felt that warning and began toward making yourself safe against the loss, but you did not move quite fast enough; therefore you were just a little late.

(e) "But it seems so strange to me that you should worry about such earthly things with this light of the spirit world so brilliantly beaming on you, and these hosts of immortals standing before you ready to receive you in open and welcoming arms, though all your world were on fire.

(f) "Instead of this worry, you should be the happiest of all mortals; the gates wide open and your awaiting home up yonder, where fires do not destroy and no insurance is needed, but a well-spent earthly life.

(g) "Again, that property that left you by fire can be of but little loss to you; for, in only a little time at most, you would have left it.

(h) "We did not have conditions to avert the fire, but we promise you that we can and will return unto you more than the profits that the property would or could have been to you.

(i) "We brought out the other book (R. V.) away beyond your highest expectations, and why can you not have confi-

dence that we will carry you over every difficulty in this, if you allow us to do so?

(j) "And in this new work we expect new helpers from the spirit side to take part."

When Denton had finished his effort No. 1, and gone away from visibility to us,

6. John Pierpont walked out of the cabinet, saying:

(a) "Here I am at last. I was cognizant of future life at the time I was called to go, and that knowledge was a great help to me while passing through the valley and shadow. Of me, however, you have heard, and now it is my happy privilege to introduce to you one of our promised new helpers in this glorious work, who thus has something to say back to the mortal side."

Colonel Robert G. Ingersoll.

7. And, suddenly, after Pierpont was gone away, one stood before us apparently in deep grief, gloom, and sorrow; breathing heavily, bosom heaving, and, in tone of voice as from the concentrated moaning of a thousand bereft homes, and we also wept as the spirit said:

(a) "I am one of whom you have read and heard much; but when I was called, I was not so well versed in the geography of the beautiful world and country and people of my immortal home as I should have been. No, oh, no! While on earth I attended many seances, but under such cover as to prevent my being able to solve the matter.

(b) "No, the great and brave Ingersoll, as you have heard, could face the absurdities of theologians, to the applause of all opponents thereto, but was not brave enough to stand for the full truth in the face of a whole frowning world; yet, when it was mine to go, I was made to realize that the supreme hour had arrived, and beautiful visions of most beautiful things and beings presaged the glorious dawning, as the things of earth and sorrowing of loved ones in the mortal faded away.

(c) "But this little interview with you, though a glorious privilege, brings to me so vividly memories of the deep sorrows of those remaining ones, that I must wait a little; and hoping to be so privileged as to meet you again, and, through you, give to your world some portrayal of the glorious realizations, to an expanded mind, on passing from the mortal to the immortal side of life."

Here the spirit seemed unable to longer hold his form, but gradually faded away from our sight.

8. The spirit Wesley Aber was followed by Father King, who came out of the cabinet, and both spoke to the text, "You can't keep the truth down," then gradually dematerialized, beginning at the feet, but head and trunk followed down, giving the appearance of going through the floor.

9. Then there came before the circle, one after another in quick succession, ten woman forms of different sizes and heights and all of them clad in garments of pure white, fashioned after the style of women's dress.

(a) Some of these parted the curtains in front at center of cabinet and came through the parting from the cabinet into the room; some of them came out of the cabinet at the corners of the cabinet into the room, and others apparently came up from the carpet as a vapor, gradually forming into human shape until of life size.

(b) Some of these forms, after tarrying a moment before the circle and moving about in the room, passed out of the sight of the circle into the cabinet at corners and center; some apparently passed out of our sight by beginning to dissolve away at the feet and sinking down until all gone, and some of them suddenly vanished from our sight. (R. V., 1170.)

(c) These forms, while in the room, before the circle, moved about over the floor, between the circle and cabinet, bearing in their hands beautiful bouquets of flowers, which had been placed on the table by some of the circle; but the rich aromas were furnished by the spirits.

(d) One of these spirits came out at the curtain parting, in center of cabinet front, and walked through an open door into an adjoining room and leisurely walked about in that room some one or two minutes, the circle being able to see the form moving about in the adjoining room; and, finally, back into seance-room and across it at the cabinet door, and there, beginning at the feet, dissolved away, sinking down, as the dissolution went on, until the head reached the floor, and that vanished. (R. V., 15, 37.)

10. The chemical control, Dr. Reed, and others, admonished us to patience in this work. They promised that if we would give them conditions, they would give to us beautiful portraits in crayon of some of our friends who are in spirit life—some plain and some in colors.

11. Sam Schmidt was with us in his old manner, and reminded us of how the predictions set out in "Rending the Vail" (525-526) are being realized as predicted, and adjourned the meeting to December 24, 1899.

Séances No. 2.

December 24, 1899.

12. Present as the circle, J. H. Pratt and Josephine, his wife, C. V. N. House and B. House, his wife, J. F. Greenup and Mrs. M. J., his wife, Mrs. Arra Shirk, Mrs. Maggie Evans and her daughter, little Goldie, and J. H. Nixon.

13. The spirit Professor William Denton, in his usually clear and distinct oral utterance, said:

(a) "I am glad to find a little band, like you of this circle, willing to serve as the machinery for us to demonstrate ourselves to your world; but we will have to ask you to have patience, while we get the machinery adjusted to the work we have to do.

(b) "We design to make a book of *facts* so strong that none can question it, for this may be our last opportunity, although we hope not, and we are determined to do all we can, under such conditions as you furnish us, to produce a publication to your world of what, for want of a better phrase, you call post-mortal conditions, far excelling all such *revelations* ever heretofore given to your world from spirit spheres."

14. Jeanette Berry, sister to the medium, illustrated some of her work on the spirit side of life, by relating in a whisper the following incidents, to-wit:

(a) "In my travels I met one poor benighted soul who was wandering in utter darkness in search of earth friends. This spirit did not know that he had passed out of the body. He had never known or heard anything of spirit return. What an awful gloom this poor sorrowing one was in!

(b) "I took him by the hand and gradually led him to understand his new condition; and finally to understand and know of his friends over here, and of the great highway of spirit return to mortals.

(c) "But it was a long time before he could sufficiently realize all these things in this beautiful world, and be able to pass back understandingly to the loved ones of the old home yet on the mortal side; and, for all my trouble, what a sweet compensation was the gratitude of that awakened soul.

(d) "So, we have schools of learning on this side, and myriads of teachers; whilst all of the inhabitants of endless duration are and eternally will be pupils." (R. V., 1551, 1871, 2185.)



ANONYMOUS LADY SPIRIT,
Evidently a Member of this Band.

The Work of Benevolence.

15. A spirit of womanly form, apparel, and manner, clad in garments of clear white, gave no name, but in a whisper said:

(a) "Friends, some of my experience in the spheres is that so many persons come to this side of life so ignorant of almost everything necessary to any kind of reconciliation to their new conditions and surroundings, that it furnishes a vast field of work to those who feel glad to assist unfortunate ones who are too poor in spirit to help themselves to grow rich in spiritual truth and food, as their spirit benefactors teach them to know of the fruit of the trees of life on the beautiful hills and evergreen plains over here.

(b) "With many the way is dark for a long, long time, as you of earth would reckon duration. I meet many who are

wandering about in such ignorance and darkness as not to know of their friends on the spirit side, nor how to find those left on earth, and all these conditions are to be illustrated for this publication." (1195.)

Mrs. Margaret Dayton.

16. One very brilliant form, in exceedingly realistic manner, made herself known to Mrs. House as her sister Margaret. Here was a glorious and happy meeting. One on spirit side to sister (yet in the body) on the mortal side: "My dear sister, do you know me?" Sister on the mortal side: "Oh, Sister Margaret Dayton, how do you do? How glad I am to see you here. You look so happy. And, dear sister, I'll soon be over there with you, and I'm longing to go."

As the apparition (spirit form) of Mrs. Dayton faded away, a voice from the cabinet said:

17. "No, Mrs. House, you have some work to do yet before you go. It is not right for mortals to wish to go to spirit life until the whole purpose of their life on earth is done. You need to fulfill all your earthly work, however hard the task, before your transition from the earthly house into spirit life; then, you do not have to linger about the old body. That body gets old, but the spirit, being eternal, is always young. However old your body, your spirit is young as it ever was."

Seance No. 3.

December 28, 1899.

18. Wesley Aber stood to our view and hearing, saying: "We are here again for work. We desire to have the most cordial coöperation, with which we hope to be able to make this effort successful."

19. The spirit Dr. Reed, in the arena at the desk, takes a tablet, writes a little, and tears the writing from the tablet, saying: "I have not written a great deal this time, but I suppose we may consider it a beginning."

Then the spirit went over to the secretary and handed the writing to him, saying as he did so: "Mr. Secretary, I bear to you a small note, which you will please accept and examine at your leisure." The note was written in the hand we at once recognized as that of the spirit Dr. Reed, and the following is a copy, to-wit:

20. "Friends, we are as impatient to begin the regular work as you are to have us, but it is necessary for us to have

the proper conditions before we can begin. We will endeavor to give you some wonderful phenomena in this book. I can't say that it will be more wonderful than the work we have given you before, but it will be equally as marvelous as our former work.
(Signed) *Dr. Reed.*"

Joan of Arc.

21. A spirit which the controls told us is Joan of Arc, dressed in long white gown, fitting by waistband, rather trumpet-sleeved and borders all of white lace, standing between the secretary and southeast corner of the cabinet, facing the north (see R. V., 1170); rather large form, somewhat masculine in manner of gesticulation, speaking in a rather low but clear, distinct whisper, said:

22. "I am one of the few fortunate ones chosen by this band to in this way convey to the world of mortals some idea of experiences in the spirit world; and in doing so I may repeat somewhat of expressions made by me elsewhere and elsewhere in presence of other and different sensitives.

(a) "Of my earthly career you may learn much from books already published in your world, and therein you may find that, many years ago, as you count time, there was one whose life was called to be extraordinary for one of my sex. I had a varied experience in your world, and, out of trials and tribulations there brought on me because of great soul sympathy for my people, I came to the spirit world with yearnings for such as need a guiding hand out of dark conditions (1195); and soon the course of my future life was opened unto me. And to lead me along, I was caused to meet many who needed assistance and sympathy; and as such touches went out to make their burdens lighter, my own soul began to grow and round out and open up to itself greater powers of appreciation of new beauties, new grandeur, new delights, everywhere, increasingly shone on me even out of that which had been darkness and gloom unto me; and now, my very being continually more and more thrills in unison and symphonic harmony with the rolling of the spheres; and so, they tell me, will it ever and endlessly be; and what has been and is mine in spirit is awaiting you all, my dear friends."

Little Nellie.

23. One of the cabinet controls, called Nellie Gray, we usually designate as "Little Nellie" (R. V., 1163), talked a little while in childish manner of speech, being glad to meet us

all; and, speaking of her childish manner, she said: "I never was born, but was taken by good spirits to spirit world before I was born on earth. I was born right into the spirit world. Have to be longer in childish ways than if born into your world before going to the spirit side." (R. V., 2410.)

Anna Clemmens.

24. A spirit giving this name stood forth much in manner and appearance as did Joan of Arc, saying in a whisper:

(a) "I, too, am permitted to gaze back in this way at earthly scenes; and, for a time, dwell on earthly memories while bringing to you for your world some experiences and observations of my own, both in mortal and since, in the spheres.

(b) "I have observed that there are innumerable states and conditions and diversified experiences in spirit as on earth. We may illustrate by different highways, thus:

(c) "Let one condition be represented by a certain highway, and another condition by another and differing highway, leading through a different country.

(d) "As no two highways of your world lead over the same country and present the same scenery to the traveler, so of the children of earth no two travel over the same highway or have the same experiences; different scenes being presented to each from those presented to any other.

(e) "One person traveling one road is landed into the spirit world at one point, and one on another road enters spirit life at another point; and a third, on yet another road, enters at a different point from either of the others. And so on, the endless procession moves, landing its infinitude of differentiated individualities; and each one has a different idea of earth life to relate. Therefore no two relate the same story of the earthly journey. (R. V., 2907, 2908.)

(f) "But the varied highways of earth reach out into eternity, and the traveler on each goes eternally on his own road from the earth life. And thus all travel on in the spirit world, having different experiences here, as with you; and, on returning to you, we have different experiences and different descriptions of the spirit world to relate to you, according as each has realized for himself.

(g) "But the roads of some are through the darkness, over rough places with thorns and brambles, and few wayside flowers.

(h) "While of others the darkness is cleared away, the rough places are found no more, and most gorgeous wayside flowers and aromas of exquisitely sweet fragrance, and aromatic shrubbery, with hills, as it were, reverberating most delightfully harmonious symphony.

(i) "It is as we, from advanced gardens of delight, journey back toward the home of our own morning, we meet those along the thorny ways; and our own delight is increased at the removal we make of thorns along their ways."

The Lace-Weaver; or, Making Pongee for Spirit Clothing. (1173.)

25. Here is an account of the appearance, at this seance, of what we call The Lace-weaver, showing how they make the cloth which the spirits designate angel cloth, or spirit pongee, for their clothing.

(a) This experiment is repeated once or twice per month, with considerable variation as to details, but nearly enough similar to this that perhaps a mere reference hereafter will be sufficient to satisfy the general reader regarding this phenomenon.

(b) And now comes one having the appearance of a young woman clad in garments of pure white, slightly stooping forward and making very graceful movements of hands and arms.

(c) Soon the circle see the hands manipulating something having the appearance of a small bunch of lace cloth, angel cloth, or spirit pongee (see R. V., 720, 721), but the specter keeps on moving and working with the pongee; and, as she does so, the pongee increases in bulk.

(d) From time to time, as the spirit proceeds with the work, she unfolds the pongee and spreads it out to view of the circle, and the pongee at last has the appearance of broad lace cloth.

(e) At length the spirit steps to the secretary, holds the pongee up, and spreads it out to view of the circle. The pongee is now of the size of a large shawl. Then the spirit spreads the pongee over the secretary and lets it fall on the head and spread out over the shoulders and about the body of the secretary down to the waist, leaving a folding on the secretary's head of the appearance of a lady's fascinator.

(f) The pongee, while perfectly transparent, has the touch of any soft textile fabric, and is accompanied by a sweet aromatic perfume that seems to fill the entire room.

(g) This lace seems to dissolve away to invisibility, and the spirit steps from the secretary to the desk at the arena (R. V., 1170), takes a tablet, turns about, faces the circle, and holding tablet closed in left hand, with the right hand moving back and forth just above and directly over the tablet. Soon there is visible on the tablet the appearance of a small bunch of cloth, which the right hand of the spirit begins to handle, and the bundle of pongee to grow in size, until presently the spirit lifts the bunch of cloth from the tablet and hands the tablet to one of the circle near the arena, orders the tablet passed around the circle for inspection, spreads the pongee out

to view of the circle, when it has the appearance of pure white lace cloth. Then she spreads this lace pongee about her neck and shoulders as a lady would a lace shawl. Then going from the north side of the room to the south side, turning round, facing the circle, nearly touching the south wall of the room, and being midway from the secretary to southeast corner of the cabinet. There she takes that lace shawl from her shoulder, holds it out to view of the circle, agitates the pongee with some degree of violence, and, as she does this, the pongee grows dark and dense and opaque, and increases in size. Then she spreads this pongee over her shoulder, until it reaches from head to floor down the sides. A motion of the hands about the waist effects to produce a waistband, holding the garments close to the waist. The spirit now, with hands held down, but slightly outward, stands there as if clad in black silk skirt and waist. The waist open in front, showing white ruffled filling full out in bosom, as is the fashion with some women. Then the spirit turns about and the whole of the clothing becomes mottled, like calico, in white and black, and the spirit steps near to the cabinet and vanishes from our sight.

William Denton.

(R. V., 1633.)

26. The spirit Wm. Denton walked out of the cabinet and stood near by the secretary, but facing the circle; and in good, clear, full volume of oral tones, said:

(a) "Friends, here I am at last, this evening, in better rig than ever before. I had other work to do which detained me somewhat, but you have been right royally entertained.

The Faculties Are All Retained in Spirit Life.

26½. "There may be some who would like to know whether all their faculties will be retained when they reach this side of life. To such I would make answer, 'Yes.' All the faculties are retained in spirit life. Not one of them lost or dropped at transition; but, gradually, the functions are so changed as to subserve the uses and needs of the spirit as advancing conditions allow and demand.

(a) "So, whatever legitimate and natural desires you may have will all be susceptible of complete fulfillment in the life eternal."

27. Some of the different conditions.

(a) "In my investigations of conditions in the spirit world I find that there are those who do not realize that there is possibility and a way of spirit return to those yet inhabiting the mortal form.

(b) "I find others who do not care to return." ("And He went and preached to spirits in prison." I. Pet. 3:19.)

(c) "On the other hand, I meet some whose highest heaven

is in hunting up the darkened ones and teaching them the way of life and light." (22 a.)

27½. A wandering and lost one. (1195.) "And I meet some wandering ones who do not realize that they are out of the mortal body, and whom it sometimes takes their guides a long time to lead to a consciousness of their true condition." (90.)

Effect of False Theology.

(d) "Then again, I meet some who are absolutely lost and in total outer darkness because of a false theological training. Such go wandering and moaning about in search of a personal God seated on a great white throne, and their Savior, the only begotten Son of God, sitting at the right hand of God; and great convoys of angels flying in the midst of the heavens and round about the great white throne, with golden harps in their hands. From the time they were born until they reached the hour of death they never knew or heard or dreamed of any possible different condition to meet them in the great beyond. These are the hardest of all cases to be led to the real and saving truth and light.

Teachers of False Theology.

(e) "But, oh, my friends, words cannot express the terrible and awful retribution awaiting those teachers of false theology who did not themselves believe their own teachings.

(f) "When they pass to this side of life, they hear those who were their disciples asking them: 'Where is our Savior you told us about? Where is our God you preached to us? Where shall we find the great city of gold-paved streets, and the golden throne, and the harps of gold, and the city of jasper walls?

(g) "Often, when a benevolent spirit undertakes to teach all these their true condition, he is driven away as of the fabled 'diabolism' the priesthood had taught.

(h) "But all the clouds of false teaching must eventually be rolled away, and these lost ones must be redeemed from their darkened conditions by being filled with knowledge and truth instead of the false and darkening.

"Oh, for a thousand tongues to tell

Of this real orthodox hell."

(R. V., 2577, 2578.)

(i) "As I was on my way here, recently, I met some spirits who asked me whether they could be permitted to come in and tell of their experiences, and I bade them come, promising that, if there should be room and time to allow, they would be permitted; and if they could not get to speak, they could listen and be much benefited, and some of them you may hear from soon."

Hays.

28. A spirit form said: "My name is Hays. I lived at Lawrence, Kansas. I died of consumption. I would like to reach my relatives and friends who are yet in the mortal."

General Sheridan.

29. There came forth a spirit of rather low stature, saying: "Where is that man I used to practice with at manual of arms? I mean General Haughey. I am General Phil. Sheridan, and thought it would be nice to have a little drill."

Secretary: "Why, General, Cap. Haughey is on your side now."

Spirit: "I know that, but I thought I would just remind you of some of our past experiences. I may have more to say in this arena later on."

Then the spirit vanished. (See R. V., 112 j, 124 a-c, 222.)

Daniel O'Brien.

30. A stranger to the circle stepped out of the cabinet, picked up the trumpet, and said through it: "Where am I at? This is a quare place for a stranger to ba in, I do' know. Maybe Oi 'm intrudin' upon yese?"

Circle: "Oh, no, Pat; you are entirely welcome here."

Spirit: "Indade, be Oi? Thank yese—thank ye all fer that. Say, Howard, how be yese gittin' on, I do' know, jist?"

Mr. Pratt: "I am getting along all right; but who are you, and how do you do, sir?"

Spirit: "Indade, and don't you know O'Brien?"

Mr. Pratt: "I can't call you to mind now."

Spirit: "Don't you know O'Brien? We used to be over on the other side of the Ohio River, don't you know—way up the river? Indade, it is so sthrange old frinds fergit wan anither."

Mr. Pratt: "Oh, yes; Dan O'Brien."

Spirit: "Yis, yis. That's it, that's it. How do ye do, old boy?"

Then followed such a raking up of old times as only an Irishman in highest glee can portray.

Several Spirits for Recognition Only.

31. The spirits Dr. Chilesworth, noticed in "Rending the Vail," Henry Lamb, quartermaster 22d Kansas, deceased at Washington, of sickness contracted at Camp Alger, and Charlie Stewart, each clearly identified by friends in the circle.

Peculiar Incident.

(a) The spirit Mary House, after being identified by her friends in the circle, went out of the seance-room, through an open door into an adjoining room, but ventured too far, and the

form fell to pieces, so that she was not able to return in visible form back to the cabinet.

Seance No. 4.

December 31, 1899.

Illustrations.

32. With this band of spirits there is an artist who, it is claimed, was, when in the physical life, one of the famous Italian artists.

(a) This spirit made all of the illustrations for this book; and for this purpose the circle provided a wooden box sixteen inches wide, eighteen inches long, and three and a half inches deep, with the top side of the box fastened to the box by hinges and lock and key, all after the manner of a common trunk.

(b) In this box, blank sheets of sketch paper, 14x16 inches, were placed, and the lid closed and locked down. Crayon pencils were also furnished by the circle.

(c) This box of sketch paper was always open to inspection of the circle or to any one of the circle before beginning of seance, and the paper, after examination, carefully placed in the box and locked up in the box, some person of the circle keeping the key.

(d) Generally, however, the spirit artist would open the box at the time he was ready to begin an illustration or portrait, and take from the box one of the blank sheets of paper and pass it about to the sight of each member of the circle, until all were satisfied that the paper had no design of any kind whatever on it; then the spirit would place the blank sheet in the box on the other sheets found in the box, would invite some one or more of the circle to stand by the spirit and place their hands upon the box. In this attitude the spirit would pass his hands over the box with great rapidity for fifteen to thirty seconds, then take paper out of the box and hold it to view of those having their hands on the box. Now those at the box and all the circle see there to be an outline of a picture on the paper and so declare. Now the spirit has those at the box hold the paper by three corners; the spirit with left hand holds the lower left corner of the paper and passes right hand over the paper, and those holding the paper distinctly see the picture develop to complete finish, the whole time of producing the picture not exceeding two minutes.

(e) On this occasion, at seance time, Mr. Pratt thoroughly examined all of the papers that were in this box; and, finding them all clean, left them in the box, locked the lid down, put the key in his pocket, and left the box with the papers so locked up in the box inside the cabinet.

(f) A few minutes later the medium took his seat inside the cabinet. Shortly the artist appeared in the arena, having

the box of papers, and placed the box on the arena table; and at invitation of the spirit, the secretary and Mrs. House placed their hands upon the box, whereupon the spirit began moving his hands about over the box as though sketching and continued about ninety seconds, when, at instance of the spirit, we unlocked the box and found this portrait, life-size, drawn upon one of the papers that had been in the box all the while.

(g) The reader may say that this is lacking one element of a complete test case: that the papers should have been examined after the box came out of the cabinet. But the reader will find that this element is abundantly supplied in many cases hereafter related, some of which show that the spirit took the blank paper from the box, exhibited the same to every person in the circle, then had two or more persons of the circle hold the paper outside the box while the spirit drew the portrait, and all done in sight of the whole circle all the while, from the time the artist took the paper out of the box until the finished portrait, as follows:



BETTIE JENKINSON.

32½. Betty Hairsnape was born about 1793, at Wither-slack, Westmoreland County, in Northern England; was raised a strict Methodist, and at about the age of twenty married Thomas Jenkinson. There were nine children of this union, and with all of them they came to America in 1842 and settled at Cleveland, Ohio, the same year; and having the children all raised to manhood and womanhood, she departed this life August 12, 1869, nearly seventy-six years of age. Five of the children yet remain, two of them at Cleveland, Ohio, and three at Spring Hill, Kansas. Of the latter three, Mrs. Betty House (16, 17) is one; and of the deceased children, Mrs. Margaret Dayton (16, 17) is one. Mrs. House says that her mother was all her life both clairvoyant and clairaudient, and that several of the children were, more or less, possessed of such mental phases.

33. Here Dr. Reed made a writing that is carried forward and made as a preface to written experiences.

Criticising the Secretary's Record.

34. Spirit Denton then walked out of the cabinet, saying with regard to the lace-cloth weaving mentioned in last minutes: "You should use the word 'pongee' instead of 'cloth.' (See R. V., 721.)

Peculiar Spirit Conditions Continued.

35. "In going back and forth in spirit life, as I said before, I have observed many strange and peculiar conditions in the lives of those after transition, and some of them very pitiable indeed.

(a) "I tell you, my friends, it is not all gold on this side of life. A real happy entrance into spirit life depends on an honorable and well-spent earthly life; merely believing or even knowing spirit return will not suffice. Do not think to rest your case safely on mere belief in Spiritualism. Faith will no more save the nominal Spiritualist than it will anybody else.

Delirium Tremens.

36. "I will here relate a case in point: I met a poor soul who had an awful, a terrible burden. Of his awful hell no tongue can tell. Oh, what a burden! Poor soul! Delirium tremens—this was his burden. Delirium tremens, with its hissing serpents, stinging scorpions, hideous monstrosities, sent this

unfortunate one across the river of death into darkness and gloom, with no ray of comfort but a determination to find some poor mortal upon whom to attempt to satiate the inburning fires.

(a) "When I asked this poor fellow to allow me to assist him to get away from that burden, he said: 'No, I think I can work it out.'

(b) "He thought to return and have someone else do mischief; but his guide—this was his savior (R. V., 2434)—was with him, and they passed me by.

(c) "But at last the poor soul found out that he *was* lost and needed help and asked: 'Where am I? I *am* lost, lost! I am not where I was.'

(d) "And here was that softening of selfishness that opened the gates of his soul to any tones of sympathy and proffered assistance; and his guide said to him: 'I am your friend—' and Denton, being unable to hold the form longer, returned into the cabinet.

An Unrecognized Spirit.

37. After Denton had gone, a spirit form having the appearance of a woman, in pure white garments, came out of the cabinet and stood near to the secretary so that he, using the trumpet as a sound-condenser, could more distinctly understand the words uttered by the spirit, which were in a whisper, that all of the circle could hear, but could not distinctly understand except in part.

38. Concerning different avocations, this spirit said: "Dear friends of earth, I am here in this way to try to tell you of some of the conditions of our world. Here we have different avocations assigned to us according to our needs and desires.

(a) "Some engage in teaching and training the intellect of those who need and desire such training.

(b) "Some with great love of children find ample opportunity for use and enjoyment of this attribute of their natures in the kindergartens of the many thousands of children continually arriving on these shores.

(c) "Some are most happy in endeavoring to assist the friends of earth into higher and better conditions and in counteracting the abnormal influences of undeveloped and misdirected spirits over the minds of mortals.

(d) "So it is that there is work of benevolence and philanthropy for all who are prepared for such work.

(e) "The exercise of active philoprogenitiveness furnishes the same delightful enjoyments to the soul over here as with you and greater; for here we more clearly discern the far

reaching consequences of our endeavors to do good to whomsoever is in need of assistance.

(f) "As with you, all in teaching are themselves taught."

Some Lady Forms.

38½. And we may say again that, unless the record states otherwise, the speech of the woman forms is all in a whisper, but generally heard by all the circle—at least by all who have not defective hearing.

(a) Now one comes from the cabinet, stands near to the secretary, against the south side of the room and the face toward the circle to the north. (R. V., 1170.)

39. This spirit says: "I am Priscilla Nixon."

Secretary: "Is this sister Priscilla?"

Spirit: "Yes, brother, this is sister Priscilla. I have been an inhabitant of this beautiful spirit world a long time, dear brother, as it would seem to those yet in the mortal life.

(a) "While there really is no mortal, mortality, or real death to the spirit, the soul, the person, man or woman, yet we may use the term 'mortal' to signify or personify the body or clothing we wear or inhabit, which is subject to dissolution; and the term 'death' we may use to signify the separation of the spirit from this body—to signify the transition process.

(b) "Well, dear brother, since I have been a dweller in the spirit world, I have always been in a beautiful home, and in the society of those who are basking in the bright light of the glorious and harmoniously rolling spheres, except when on some errand of enlightenment to those poor unfortunates in a lowly condition.

(c) "Whatever there may be of truth or otherwise in your traditions, the grandest truth of them all and personifying the work of every good soul that leaves the mortal for what you call the immortal, is the saying: 'By which also he went out and preached unto the spirits in prison.' (I. Peter, 3:19.)

(d) "It has been my good pleasure to engage in teaching children and caring for them. As they leave their little tenements of clay, we see them coming. We see them leaving their disconsolate mothers, and we have already prepared for them little arks of bulrushes, and we gather the innocents home to us, and we care for them and tenderly guard all of their interests. We school them and prepare them for the higher schools and pass them along to make room for the constantly coming thousands. Oh, what great joy and comfort to me that I am permitted the sweet and happy duty of schooling so many of

these bright little grateful cherubic passengers on board the trains of endless fruition!

(e) "By my calling, I am permitted interviews with the good and great in the higher schools of the advanced spheres beyond me in the world eternal. Oh, we cannot express to you more than a very faint idea of the thrilling delight in which a spiritually enlightened soul on this side of life perpetually basks."

The Washerwoman—The Work of Rum and the True Temples of God.

40. A form like that of a common-sized woman walked out of the cabinet doorway, near to the music-box, which is now generally near the arena table, not being near enough to the secretary in this instance for him to hear all the words uttered, withdrew into the cabinet and came out right away at south-east corner of the cabinet and stood midway from cabinet to secretary, facing the circle to the north, and said to the secretary:

(a) "I am informed that you are the gentleman to whom I should report of my experiences; and so I stand nearer to you.

(b) "I have been requested to come here to-night and tell you good people something about my own life-line experiences.

(c) "I was accounted a good girl. I looked forward toward a long and happy life on earth in consort with an idolized and worthy husband. But I was doomed to an awful disappointment.

(d) "Too soon the orange and apple blossoms began to fade, and their fragrance began to leave our happy morning, and clouds began to obscure the bright sunrise; for a serpent—a deadly serpent—intruded between dear husband and his trusting wife, and this serpent wound its cold, slimy folds about where I had hoped my own arms would always remain entwined; and I beheld my own beloved converted from a loving and faithful to a drunken husband. Rum absorbed our little estate and destroyed the physical energies of a husband and father.

(e) "I could endure starvation myself, but the children must not cry for bread, and none to give, so I was converted into a poor toiling washerwoman. Husband in the toils of the demon rum; old friends with smiling faces all gone; husband at last dies a drunken pauper, and I, poor broken-hearted washerwoman and widow with several helpless children to care for and rear to manhood and womanhood, which at last I did, except one who was early taken to the spirit side; and this, in

the midst of so much trouble, made it seem as though I would lay life's burdens down.

(f) "And I turned toward the church, seeking its promised consolations. And I prayed and asked God to help me to lift the awful burdens away and to give me food and raiment for my poor children. But their God, that feeds the ravens and clothes the lilies, neither answered my prayers nor moved any of his rich pew-holders to relieve me to the amount of a morsel, nor even a word of sympathy.

(g) "And I asked a woman of the world why it was that God did not now, as of old, 'give the young ravens their food.'

(h) "I began to question the existence of a 'prayer-answering God,' and to wonder whether or not His church militant had not divided all of God's effects out to pew-holders and for costly carpets.

(i) "And this good old woman of the world said to me: 'My dear child, poor soul, go with me.' And I followed her out into the world, along the byways and hedges; and there, away from tall steeples and cushioned pews and ingrain carpets and golden censers, we found God feeding the ravens as of old, and the ravens, the sable-winged ravens, divided their God-given food with me and my dear children, and that good woman of the world is now in spirit life with me and with many others, and all as happy as birds of a summer morning, and her illuminated spirit still calls us her 'dear children,' and we behold her as indeed one of the *true temples of God*."

(Continued at 51.)

Seance No. 5.

January 4, 1900.

41. Miss May Cook, her mother, Mrs. L. C. Cook, C. V. N. House and wife, J. H. Pratt and wife, J. F. Greenup, and Maggie Evans now constitute the circle, and, as a matter of course, Mr. Aber, the medium, his wife, Sallie Whiting Aber, and J. H. Nixon, the secretary, always present.

42. The reader should bear in mind that the secretary takes notes of each seance, makes out between seances a full report of the last seance, and reads that report to the circle at the next seance, and if any error of the secretary's report is detected by the circle or by the spirits, it is at once announced and corrected.

(a) As compared with some other occasions, the phenomena at this seance were rather meager in general, though *some* were excellent.

43. The artist made a very beautiful and well-executed por-

trait of some woman form under rather strong test conditions.

(a) Mr. House examined the box of blank portrait paper, finding and pronouncing the paper all to be entirely clean, placed the paper all back into the box and closed down and locked the lid and put the key in his pocket; and the medium took the box into the cabinet; but immediately the spirit Dr. Reed brought the box out and placed it on the floor near to the secretary. As Reed returned into the cabinet, the artist appeared in the arena and the cabinet controls told the secretary to place the box of portrait material on the writing-stand at arena; which being done, the secretary, Mrs. Aber, and C. V. N. House placed their hands on the box and the artist moved his hands over the box about ninety seconds, asked for the key, took it, opened the box, and there was this picture No. 2 on the face of the top paper in the box. (Paragraph 15.)

44. Then Lorenzo Aber made a writing of some of his experience since in spirit life, to be continued. This writing was done by the spirit while standing in sight of the circle, as a materialization, in the same way as the writings of "Rending the Vail." This writing is found at paragraph 1159 of this volume.

Effect of Wealth.

(Oration by the Spirit Professor William Denton.)

45. "Friends, money is good in its place; but so many people become dominated by the idea that money is the ultimatum of life and desirable as an *end* to highest earthly attainment that all efforts are made for accumulation of money and of money values in property, until the very last spark of every other consideration of life is lost sight of; and, on the brink of the grave, even to the last hour of mortal life, all effort is to obtain money; and the victim of the money delusion is separated from his earthly accumulations by death, and his money left for others to fight over, and someone else to fight for.

(a) "I have met many who were wealthy as your world accounts wealth. They had vast possessions of money, of lands, of houses; idolized by the whole world on account of their vast possessions, but now, in spirit life, poor and bereft of all that makes up worthy considerations in the life eternal; as poor as I was considered in the *earthly* life. And, oh, friends, to be poor in spirit is indeed poverty!

(b) "And now I want to say to you who are here that whoever lives in knowledge of the truth secretly, not openly for

the world to be benefited by the truth they know, will not at once be permitted the glory of the sweet light of spirit life. Such will be in different sphere from those who spread their light abroad for the benefit of all who seek to know, regardless of what the world may say.

(c) "You will be better in spirit life for an open life, a candid life, an honest life among the people of your world on earth."

Daniel O'Brien.

46. It frequently occurs that the circle become a little lethargic, or too intently fix their minds on the phenomena; and it seems these controls have procured the presence of this witty Irish spirit to relieve the intense thought of the circle, break up the monotony, and place the circle in a less positive condition.

(a) This Irishman, too, makes an incontrovertible, self-evident, astounding test of the claims of genuine materialization set up here, to any person of common sense who is permitted to witness and hear his performance.

(b) In this instance this Irish spirit rushed out of the cabinet, seized the trumpet, held it up to his mouth as a bugler would, and in loud and almost deafening tones of voice of genuine Irish brogue, spoke through the trumpet, engaging with the different members of the circle in mirthfulness, laughter, joking, and repartee, certainly the equivalent of the most expert clown or ringmaster; and finally turned to Mr. Pratt, with whom, it seems, he was acquainted some fifty-five years ago, thus:

Spirit: "Say, Mr. Pratt, this is a great thrick ye've got here, a very great thrick, and shure it is, surr. This is the happiest toime uv me loife.

(c) "Say, Mr. Secretary, what be yese doin'? Why don't ye take down moi spache, Oi do' know?"

Secretary: "Mr. O'Brien, I am not enough Irish to get your talk on paper as fast as you reel it off."

(c) Spirit: "Yis, yis. Oi 'm a great unwinder of the Irish brogue, but, ye see, though Oi unwind iver so fast, Oi niver git it thwisted. It cooms to yese all unwound without thwists or knots. It sames that yese moight report some uv it onnyway." (And just here the ladies of the circle could restrain their laughter no longer, and turned their laughter loose at full volume. The more they laughed, the louder and faster the Irishman talked.)

(e) Spirit: "Oh, yis, dear ladies [aside: "Oi used to say 'swate ladies'"], Oi was always in high glee among the ladies, joking and jisting and they would laugh so heartily at me, it seemed sometimes jist loike they would enjoy being hooped up a little, jist; and that's the rasin the ladies had sich a loikin' to me: Oi had the cooper's thrade to perfection." And the form fell to pieces, vanished, and the trumpet fell to the floor with a great noise, and all else had vanished except the merri-ment of the circle at this exquisite Irish episode.

Seance No. 6.

January 7, 1900.

47. The circle is the same as at Seance No. 5. After the usual opening, some conversation as to personal matters, and some usual phenomena, the spirit Professor William Denton made an oration, giving a general outline of the experiences of persons who enter spirit life in more or less darkened conditions, saying:

(a) "Since coming to spirit life, I have met very many who were in darkness and wandering about in search of light. They could not realize their true condition or position.

(b) "As if you dreamed of being in some unknown desert beset by dangers on every hand, and darkness all about you, that you could find no way of escape; at one time noises, frightening noises, as of some wild tornado making destruction of all in its way as it comes toward you, and feel that you have no way of escape; at another time traveling over rough, rocky roads, passing up hill and mountain sides, deep cañons below, into which, if you make one misstep, you must be hurled; at another time shut up in a dark cave, and passing along in the cave you come to a stream of water, and someone with a light accompanies you into that cave; and, when you reach that stream of water, you find a little boat in which you cross, and you tie the boat up, so that when in a short time you return, you can recross the stream, and you wander farther into the cave, and your light goes out, and you get separated from your guide and can find him not; and you wander on in total darkness, hunting for the way back. At last you hear the rippling of the waters of the little stream, your hope is inspired, you are on the right path out of that dismal cave; you approach nearer and nearer the stream; hope is brightening all the time. But presently the ripples of the stream are swollen to the noises of rushing waters; you get to the stream, and your boat is gone, and the little stream is a rushing torrent. If you would

try to wade or swim it, the rapid current would dash you under the rocks of the wall of the cave, and your hope is all gone again.

(c) "What must be done but wait on in the forlorn hope that by and by the waters will subside; and, in your wailings, tired Nature says, 'Rest a little,' and you are asleep. You wake up later on and find yourself out of the cave and returning over the same rough hill route that led you down into the cave.

(d) "On your way up the hill you meet one lost as you were, and headed for the same cave. You warn him not to go there, but say, 'Come, let us go back up the hill.'

(e) "And your inner eyes begin to open because of your warning, and your companion begins to see light because of heeding your warning; and at the top of the hill you look away toward the dawning beyond the faraway hills; and you hear some sweet music notes, as of birds at first break of day, borne on balmy air; and while you rest upon the crest of the hill, you slumber in quietude and you are left sleeping now till your tired souls are rested and able to travel on toward the light.

48. "Our manner of life is somewhat different from yours. We have organizations or brotherhoods, it is true, but for a widely different purpose from those of earth. Your organizations are mostly for selfish purposes. You have organizations on your earth for monopolizing into beneficiaries, invasions into the domains of the natural rights of inheritance of individuals of a common parentage; but organizations in the spirit world are for the reverse.

(a) "The organizations of spirit life send out their agents—not to gather up the effects of individual efforts, but to disseminate light, truth, and wealth among the needy denizens of both the mortal and immortal sides of life.

(c) "Being on such an errand, I met with a woman who seemed alone in a wilderness, and she was having in her charge a child, a beautiful child—" and the form of Denton vanished. (1272.)

49. Instantly a spirit, whom the circle did not know and whose identity was not, at the time, revealed to the circle, stood before the circle and continued on the theme of experiences along the same lines opened out by Denton. In good oral speech this spirit said:

(a) "I am here also, and hope to be able to say something of my twenty-five years of experience in spirit life:

(b) "After I awoke, I was led on to a beautiful home, surrounded with every desirable appointment; and which seemed to me the height of perfection itself; but I was told that far richer beauty and grandeur awaited me in the illimitable be-

yond; and that in order for me to be prepared to reach and appreciate those grander heights, it were better for me to divide my attainments and treasures among those in need of and hungering for the same.

(c) "I at once eagerly sought out the unfortunates and pointed them toward the light; and these wandering ones learned of me the way out of dark and benighted conditions, and they turned upon me the gaze of gratitude that sent a thrill of joyful delight throughout my entire being; and all around me were beautiful lessons, enriching my own soul, as I passed along my angelic errand.

50. "I met a lady by a stream of pure water, and what a beautifully pebbled bottom! (912.) And that beautiful woman was intently gazing into the beautiful stream, and at the variegated pebbly bottom. When I had gone over this road before, I did not see or even dream of such a gorgeous scene—such a beautiful woman wholly absorbed and drinking in silent delight of that beautiful stream. She was so beautiful. I would have lingered long to contemplate, but, having other duties calling me away, I moved on and met a gentleman, who led the way."

(Continued at 127.)

The Washerwoman.

(40 i.)

51. Now comes the spirit of the poor Washerwoman and continues her narrative:

(a) "Kind sir, you may remember the good lady that calls me her child. As she led me along, we met many whom I had known. Some in good, nice, happy homes; some in lower conditions; and the very meeting of these old friends seemed to strengthen my soul for scenes to follow.

Meets Her Little Child.

52. "A happy meeting, indeed, did I have when led into the presence of my little child that I told you about the other evening. It had grown so much and been so tenderly cared for all these years by such loving hands as can be found only in the spirit world. How happy and blithe and gay, in such a glorious home was this child whom I once thought and mourned as lost!

Meets the Once Drunken Husband.

53. "But the good woman said, 'Come on, my child. I will lead you to another scene, in a different place.' And soon we

met one in a somewhat darkened condition, and the good old woman, now my guide, said to him, 'Be of good cheer; sometime you may see better conditions. Look up, and behold here, my child, one who comes to try to help you some.' And lo! it was he who had been my drunken husband.

(a) "He looked at me in utter amazement, and finally said: 'I wish I had known all as I now know. I would not have been deprived of wife and child all these years; and you would have had more help and a much less sorrowful life, and would not now be borne down by these dark and gloomy conditions.'

(b) "The good woman said to me, 'My child, you are not able to endure this scene longer now. In a little while we will meet him again, and try to assist him and others out of their sad and lowly conditions.'"

Dr. Chilesworth.

(R. V., 2861-2870.)

54. As the Washerwoman faded away, there appeared a spirit at the usual point for vocalization, whom the circle recognized as Dr. Chilesworth, who, speaking in good oral tones, said:

(a) "Telepathy is a very important subject, which, if better understood, would be of great benefit to the world.

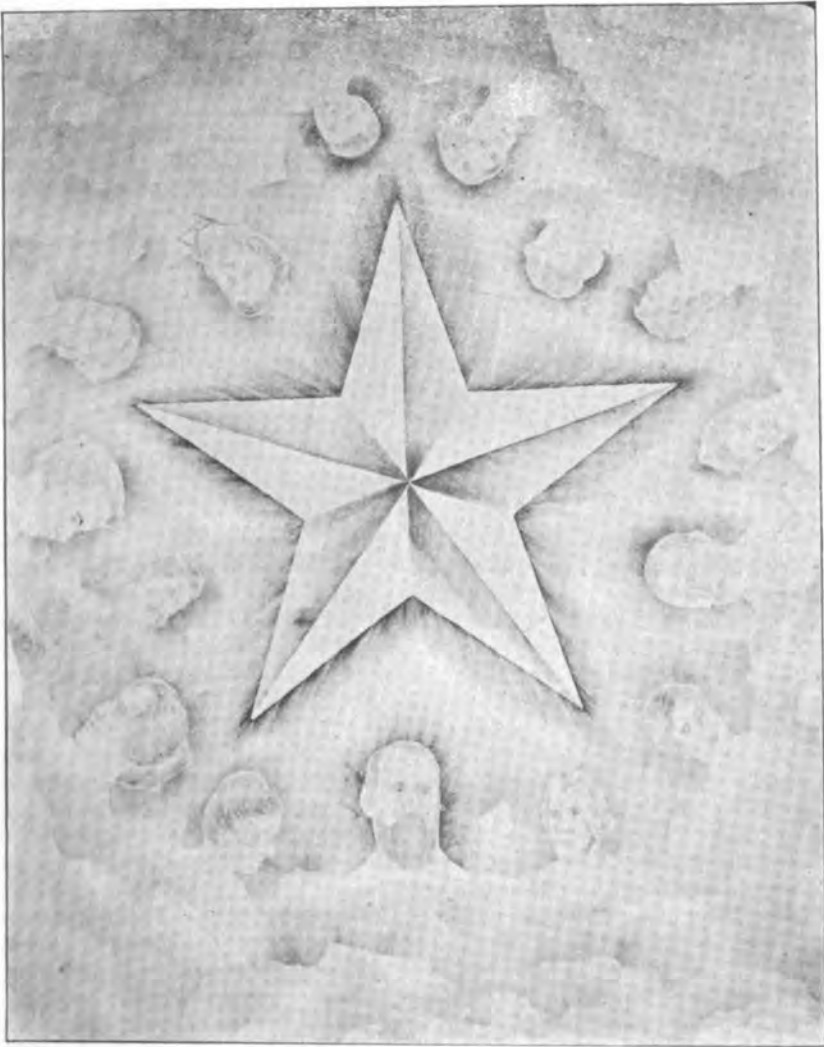
(b) "To a great degree, wires and poles might be dispensed with. Wireless telegraphy or telepathy needs two sensitives; one at each end of the line, and, of course, one at each station of the line.

(c) "This subject is being investigated by many, and the conclusion is being gradually reached that spirit force conveys messages. But this kind of telegraphy or telepathy requires conditions: (1) One as before stated; (2) a second that the sensitives be in perfect constitutional and spiritual accord; (3) and a third condition is that the sensitives, at the time of passing the message, should be absolutely quiet; (4) that the sensitives, remitter and receiver, be sufficiently removed from thought-waves emanating from other minds; and (5) that the sensitives be sufficiently under control of an intelligent and honest band of spirits." (See R. V., 524 *et seq.*)

The Star Circle Diagram.

(58 d and R. V., 1567, 1568.)

55. The most important event of this seance was a star circle diagram of fifteen spirit portraits, drawn on a periphery



STAR CIRCLE.

[The original of this diagram was drawn 14x16 inches. The star and faces were set in clear white. Below the star and faces was the appearance of dark billowy, storm-troubled clouds. But careless curiosity so defaced the picture that it was impossible to reproduce it, except in a very crude manner.]

bounding a five-pointed star, three of the portraits between each two points of the star being portraits of men and women. The star and portraits are in the clear white light just above dark, storm-tossed clouds, and the portraits show development of a high degree of intellectuality in all of the subjects.

(a) This diagram was drawn upon the paper while it was locked in the box, all of the circle alternately having their hands on the box while the spirit moved his hands over the box very rapidly, and in ten to fifteen minutes the work was complete.

Continued Seance.

January 9, 1900.

56. The prime object of this seance was for form recognition, which proved a brilliant success in materializations and vocalizing, both of men and women forms, mostly of modern American history, and some of the phenomena and vocalizations are inserted.

Lorenzo Aber,

57. The medium's father, said: "I am glad it is as well with my son William as it is. When he was yet a child I was made to see that it was appointed unto him to be an instrument in presenting this great light to the world of mankind; and, as I came near my transition, I expressed the thought that I could the more peacefully go on account of knowing that my boy would become enabled to more than fill my place in this great work.

(a) "When I had fully realized the new birth and become assimilated to spirit life, my work began of providing ways, means, and conditions whereby, through this instrument, a book or books might be given to your world that should be of great assistance in dispelling the darkness of ignorance. I was led to see that much work was needed, and that I could be a great agent in bringing it out; and in it all I saw that at some time my son's name would be known round the whole earth, amid the joyful acclaim of those called the unseen intelligences of the spirit world, and we are glad of the successful publication of the work already out, and we begin the second one with hopeful confidence of equal success in it. But of the final great results of these works you, our friends and co-workers on earth, can little dream now, though, sometime, you will know.

(b) "Tell my boy that sometime he will realize more fully his instrumentality in this work; and that his every real need always will be amply provided for; and that many things of his life, that now look strange to him, will be seen to have been

necessary as the best that could be done for the ultimate success of our great undertaking.

(c) "Tell him that as, at least, he must realize that he has ever been in the protecting care of a powerful and well-designing band of unseen forces, so he ever should feel secure in the full confidence that such a consort will never forsake him."

Abraham Lincoln,

58. In an oration that, for volume of voice and oratorical display, we have not known him to excel in any effort he ever made in all these seances of the past dozen years, said:

(a) "Mr. Secretary, we want to thank you, sir, for the faithfulness with which you have worked on through all trials and every opposition, until you have seen the great work go to the world.

(b) "Kind sir, we know that your labor has been done in the humble and simple hope that sometime, in some way, a sufficiency of good might grow out of it to compensate you for your work. We know that you little knew of the great final results, and that you have not yet tarried long enough in the prosecution of your part of the programme to behold and admire yourself in it, but only to hope the world thereby may be benefited.

(c) "I want to tell you now that this work is greater and grander than you ever dreamed or surmised; and greater than you, even now, dare to think possible, and that while you remain in the mortal you will see its beneficent influence grow in volume; but, however seemingly slow, it all the while will be gathering and spreading as a kindling fire; and, at last, moving irresistibly onward, lighting up the dark night of ignorance and superstition; and its influence and all the intelligences connected with its production will surround it as a bright star in the spiritual universe above and beyond the dark billows of evolution's morning.

(d) "Look at that grand picture on the wall, that star, that beautiful, that glorious star! See the glad immortals all around that bright star! See those storm-troubled clouds below it all. Study that picture on the wall. Our artist has done a grand similitude for you; and, as you all come up out of the tribulations of earth, that star will guide you through the gloom of the dark valley. (55.) What a consolation for letting your light shine on earth!

(e) "Kind sir, some of us have been holding you many years for this work; and all of your active workers in your circle have been gradually drawn together by these, to you, heretofore unseen forces.

(f) "May the intelligences of spirit life that have been with you and over you all be able to so remain until the whole work be done. And I, sir, have been, though unknown to you, one of your assistants in working up our former book; and great as that is, we hope our forthcoming work will be greater, and that you will be spared to see it successfully launched upon the great ocean of human thought; and, as before, I am to remain with you to the end."

Seance No. 7.

January 11, 1900.

59. Members of the circle all present, and Mrs. Charles Stewart, visitor. After reading secretary's report of the last regular seance and of the intervening one, the medium was seated in the cabinet and salutations of controls received as an opening exercise, and the minutes of secretary approved by the spirits as read.

60. There came forth a form from the cabinet, which was at once recognized as that of

Abraham Lincoln.

(a) After some familiar salutations and personalities around the circle, this spirit, in very deliberative manner and in clear and distinct oral tones, somewhat resembling the spirit Thomas Paine's manner of oratory, said:

(b) "My friends, it seems appointed unto me to now lay down premises for something that various spirits may be permitted to say from time to time, farther along, concerning matters 'beyond the veil,' or practical life in the spirit spheres. I shall, therefore, premise by trying to repeat some of my historical experiences during my stay in what is called the earth-plane or mortal life.

(c) "Then I tried to do all I could for the benefit of humanity. I saw, to some degree, how the great mass of the earth's people were in the bondage of conditions that ought to be modified in some way, in order that all people should have accorded unto them general privileges of natural resources and greater freedom in the exercise of their inalienable and equal rights to natural opportunities; hence my efforts were directed toward amelioration along these lines as far as I was able to see my way; but, in the midst of my endeavors, I was suddenly cut short of further efforts in the mortal.

(d) "I had timely warning of impending danger, yet felt so certain that I was right, and doing right, that I heeded not the warning; and the next I knew I found myself on the spirit side of life, among my old philanthropic friends gone be-

fore, who soon showed me that I yet had opportunity to satisfy my nature in helping those in need; and because of my adaptability in the field of philanthropy, I was at once shown much of the conditions beyond, and the higher intelligences escorted me to schools and scenes of advanced or higher spheres. And so, since coming here, I have tried to do all the good possible for me to do; and I find the harvest of earth life and conditions furnishes such a vast amount of ignorance that laborers are required over here to teach these ignorant and consequently darkened ones the right road of life. (R. V., 1551, 2184.)

(e) "Already in my experiences in this school of labor I have met some strange cases. While a great many are glad of any assistance, and willing—even anxious, to obtain all possible information, and such rapidly gain celestial heights. But others do not care to know, and, when approached, dismiss with sneers and jeers any proffered benefaction. Such we regretfully pass by, hoping for a more favorable opportunity for us to approach them.

(f) "And yet others who move on a little from lower to higher, then drop back or slip back, to again take a step or two up the ladder, so that progress with such is very slow and tedious, requiring tact and patience in the teacher, which at last induces the pupil to move onward, until finally the light becomes so invitingly brilliant that the awakened pupil finds himself on the great highway of the eternal unfoldment of his innate but long-time dormant mental and spiritual energy.

(g) "The very purpose of this great 'avatar' (61), as it were, of spirit return, and its revelations and teachings among mortals, is to counteract the effects of ignorance among the people of earth, as touching the great purposes of life in its relations to various conditions. I feel my form dissolving away, and must go now, but shall call again." And the spirit instantly disappeared.

Avatar—Definition.

61. This word "avatar," we are told, is a Hindoo word signifying the "descent of the Deity in visible shape." But it would seem from modern investigation that what in the past has been thought or construed into Deific descent in visible bodily form is what is now known as spirit "materialization"; and that probably the original significance of the word "avatar" was of a spiritual dispensation in which human spirits were enabled to return to mortal sight in bodily form. (Secretary.)

Dr. J. B. Lamb.

(R. V., 953, 957.)

62. This spirit, following Lincoln, said:

(a) "I have been asked by the controls here to make some remarks as touching my experiences; accordingly I am here.

(b) "When I was on earth, in the war known to you as the War of the Rebellion, of course I was familiar with the earth lives of many of the soldiers in that war. Some of you know of the lingering illness that at last transferred me to this life. (Pulmonary tuberculosis.)

(c) "In the earth life I was given to inquiry into the purposes of life, which disposition followed me; or, rather, as part of my being, was with me on entrance here, and soon fitted me for the work of teaching, and I was much attracted to look after the conditions of those who came up from the field of battle and the Army hospital.

(d) "I find that many of those soldiers are in good condition, bright, joyous, and happy.

(e) "That, as many needed and yet need help, I became an educator in their needed assistance; and that, in trying to elevate others I have been wonderfully blest and prepared and permitted to enter higher spheres; but I found, also, that my help was needed yet in the lower spheres, and thereby I would grow more rapidly in refinement of life to prepare me for brighter spheres and homes beyond.

(f) "So, dear friends, I have found that many of the great and enlightened dwellers of higher spheres find their work in the lower spheres, and these, too, are they whom many of earth stigmatize as being low, designing, and mischievous spirits.

(g) "But low, designing, and undeveloped spirits do not know the road back to mortal perception, until they are taught.

(h) "Advanced spirits find that oftentimes undeveloped spirits need some experiences of earth life in order that they may advance the more rapidly; and hence escort such back to obtain the needed information and experience; and the advanced spirits are they that open the way through sensitives.

(i) "These advanced spirits have a double design in opening up this way of the communion of the saints:

(j) "One to educate those spirits who are sent to spirit life in an ignorant condition;

(k) "And the other to so educate the spirit before it leaves the mortal body that it will not need such education in the spirit life.

(l) "Oh, how much even Spiritualists have yet to learn in regard to the designs and purposes and effects and law and parties of the great fact of spirit return! When it would seem

that anyone should know that it is essential for teachers of those in low spheres to belong to and be versed in the lore of the higher spheres beyond.

(m) "Remember, dear friends, that the great highway from the lowest, leading to the highest and most refined and advanced conditions in the eternal spheres, is always open to the advanced traveler all the way back, and thus be induced to look within yourselves for the darkness you think you see in the spirits of this communion, who in reality are teachers, often of the highest attainments."



DELLA COOK.

(1274.)

Della Cook.

63. Reed placed the box of portrait sketch paper on the arena table and unlocked the box. The spirit artist then took his position at the box and drew therefrom a sheet of the

paper and sent it to the secretary, who held it to the bright light so that all the circle could see that there was no picture on that paper, and gave it back to the spirit at the box; the secretary holding on to one side of the paper, Mrs. Aber took hold of the opposite side, and the spirit's left hand holding the lower left-hand corner of the paper; it being now in horizontal position, six or eight inches above the box, the spirit, the secretary, Mrs. Aber, and the paper all clearly visible to the circle. In this condition the spirit raised his right hand over the paper and moved it rapidly about, some two inches above the paper. As the hand moved, the lines of the picture came on the paper, and thus, in as near one minute of time as we could determine, there was the finished bust portrait, life size. (See also R. V., 1126-1129, 2308, 2921.)

64. Here the spirit Lorenzo Aber continued his written narrative, which the reader will find at paragraph 1161.

Seance No. 8.

January 14, 1900.

65. At this seance Lorenzo Aber finished his written narrative, to be found at paragraph 1164.

Grace the Suicide.

(1166.)

66. And now there comes out of the cabinet a form in the similitude of a woman neatly dressed in the common style of American women, the garments being made of white pongee, and begins a written narrative of her disappointed life on earth, that ended by suicide, and of her first conditions in spirit life, which writing the reader will find at paragraph 1166 a.

(a) This Grace, after having written at the arena table and placed her writing, which she had torn from the tablet, and the tablet down on the table, walked over to the southeast corner of the cabinet and said in a whisper:

(b) "I withhold my name for the reason you will find stated in the writing; but when you are done with the earth life you will find me and who I am, for I shall meet you as you come over here, and reveal myself to you, and then you will know."

67. The spirit William Denton stood before the circle in its view, and so standing, did in good oral tones thus say:

(a) "Good-evening, friends. I am glad of the interest you all manifest in this good work.

(b) "If those in darkness could understand concerning Spiritualism and the nature of future life as you do, they might all be as you, or as you ought to be. For if you are not in a happy and peaceful condition, it is your own fault.

(c) "You ought to be happy in the knowledge of this greatest of all truth.

(d) "This knowledge ought to make beautiful and lovely to you the beautiful atmosphere of your earth. More sweet and delightful should be the blooming of flowers and the melody of the birds of song.

(e) "Happy that your loved ones can and do voice back to you of the richer and grander beauty of their eternal homes, for such beauty will also shortly be yours to enjoy.

(f) "Happy for the grand and noble work you are thus enabled to do here for yourselves and for the yearning of the people elsewhere.

(g) "You know I was radical in the proclamation of my views. While I knew Spiritualism to be true, I was rather over-anxious to directly promulgate it among the people; but I soon found the great obstacle of ignorance and then began to search for an appropriate and efficacious starting-point to remove the great dark night of ignorance, as my efforts at relating facts did little toward removing the obstacles. But now I find, as this work goes on, the mud and scum are passing away.

68. "This lady Grace that is writing here for you to-night, although a very beautiful lady and to a great degree accomplished, as you of earth would account accomplishments, yet she needs help to ascend to higher and brighter and more beautiful conditions, and we are helping her along the way, and permit or, rather, invite her to give to your world, for the contemplation and consequent benefit of many who may be permitted to hear of her checkered career. This exercise brightens and strengthens her own spiritual capacity of appreciation.

(a) "Although she is not well versed in making such narrative, with our aid we feel assured she will succeed; and by and by you will know that you this night, in your meeting here, are giving some of those beyond an opportunity to help themselves along and up the eternal highway of the soul. And when you will have reached these shining heights, this beautiful woman will be ready and anxious to thank you for this great opportunity you are now giving to her."

Robert G. Ingersoll.

69. Comes now a spirit form, standing out on the floor in front of the circle, and addresses the secretary, saying:

(a) "How do you do, sir?"

Secretary: "Fairly well, so far as I know; and how is it with yourself?"

Spirit: "This is a fair country where I am now, and I am fast becoming assimilated and reconciled to my new conditions.

(b) "Do you recognize my voice, Mr. Secretary?"

(c) Secretary: "No, sir. Your form is not so clear in expression nor your vocalization so clearly articulate as that I can identify you in that way. But if you go right on with your discourse, perhaps I shall be able to know you by what you may say."

(d) Spirit: "Well, sir, to proceed: I may say that I did know this much of Spiritualism, that there were certain phenomena not accounted for; but so sure was I that at some time it would all be accounted for independently of any spiritual basis that I did not care to be at the pains to know. Now, of course, I do know, but am not able in this way to articulate well, nor to hold my form long at a time through which to reach you; I must, therefore, defer relating at any great length my experiences during my short stay in spirit life.

(e) "I may say, however, that had I known the truth even as I now know it, I would have spoken differently.

(f) "I did not wish to endorse Spiritism, as an investigation might have compelled me to do; but I thought I could do more good otherwise.

(g) "I am here now and I am here to stay and to work.

(h) "Now I realize that future life is a fact and that it is eternal. I realize, too, that spirit life or the spirit land, as some call it, is more grand than any condition of earth life. It is a better land than any land of earth can possibly be; and I am now glad that it is real and I feel so glad to be here. And I hope to meet you as you come to this side of life.

(i) "I cannot yet speak as I used to, but hope to be able before long to give you a lengthy discourse, though perhaps I could better express myself to you in writing.

(j) "Already during my short stay here I have met many dark spirits as well as also many bright ones.

(k) "I was not, in general, an investigator while in the mortal, but knew theological or orthodox Christianity to be a mere myth. I did all I could in my way to enlighten the people."

The spirit had not proceeded far in his talk until the circle clearly recognized him as Colonel R. G. Ingersoll.

70. Sam, to the question, "How do you folks over there travel?" said:

(a) "Well, sometimes we walk, the same as you do. Then, again, we float about in spirit ether, our desires being the propelling power, the very thought fixes a magnetic point of attraction at the destination that leads us thither."

Seance No. 9.

January 18, 1900.

71. Mrs. Steward yet attending.

Grace

72. Continues her written narrative. (See paragraph 1168.)

73. There being a small-pox scare in town, the irrepressible Irishman, Daniel O'Brien, rushed out of the cabinet, seized the trumpet, as is his fashion, began and carried on a running sarcasm of the small-pox scare, and so ran out his gleeful Irish brogue as to upset all the dignity of the circle, and turn it into a complete round of merriment for the time, but this episode left the monotony all broken up and the most brilliant phenomena followed.

Professor Denton,

74. Standing forth, fully clothed upon in temporary body, gave us, in his best oral style, a sample of his beneficent work during the past two years, speaking thus:

(a) "I am pleased to be with this faithful band here tonight. I cannot, however, remain long at this time, and must make good use of the opportunity.

(b) "I have been thinking it would be well for me to relate a case that will illustrate some of my work since we closed our former work here.

(c) "I met a spirit whose nature assigned to him the pleasing task of receiving newborn spirits and helping them up to an highway whereon no 'lion's whelp' may be found. This good spirit related to me an incident occurring in a great city in which he needed some assistance to lead four newborn souls to a realization of their new relations to life, and asked me to go with him and contemplate the scene and give a helping hand toward needed relief.

(d) "I gladly went to the described locality in a city where abounded many whose business it is to profess to preach the truth of the condition 'beyond the veil' for pay, and my good friend led me on to behold three children clinging to the decaying body of the mother. These three children were aged, respectively, twelve, eight, and four years.

74½. "These spirits could not realize that they were out of their bodies, having never been taught the truth of the 'second birth.' They, of so-called death, were as ignorant as the preachers, and refused to listen to the invitation of their dear friend on this side.

(a) "Oh, how it pained me to contemplate the brazen effrontery of the preachers in refusing themselves to learn and know the truth! And weak humanity, trusting to their claims of knowledge and wisdom concerning spiritual things, are cast into spirit life absolutely ignorant of all that pertains thereto.

(b) "The one who had invited me there asked me to see what I could do in this sad case. I approached the least child with some attractive specimens of beauty, and finally led it away to a beautiful stream, showing it the beauties along the way that such a child would admire. And when we stood at the stream, I had it listen, and it heard, approaching, sweet music on the opposite side; and, presently, over on that side were great numbers of beautiful spirits and beautiful things, and the little child wanted to cross that stream to those beauties across the way. And I said, 'Let us go back for mamma and brother and sister and bring them to this beautiful stream, and we will all go across to those beautiful people over there.'

(c) "We went back and the others believed her little story of what she had seen, and they all followed me on to the beautiful stream, and they crossed over that stream, and, oh, the glad, glad meeting! The happy, happy meeting! No pen nor angelic tongue can explain to you mortals the delights, the thrilling joys of such a meeting of earth-worn pilgrims with the glorious and all-radiant hosts above."

Brick Pomeroy.

75. A spirit, whom the circle knew not, stood to view of the circle and in clear, distinct oral speech said:

(a) "Well, my friends, I am glad to be here to-night. I presume you hardly know me."

(b) Secretary: "Well, sir, I don't remember that I ever met you, here or elsewhere, but I would be glad to form your acquaintance."

(c) Spirit: "Yes, sir. I never called this way before; and when I tell you that I am Brick Pomeroy, some of you may remember me, and all of you may know something about me."

(d) Miss Cook: "I did not know that Brick Pomeroy is dead."

(e) Spirit: "Nor I either. In fact, I am as much alive as ever I was."

75. Mrs. Steward: "Mr. Pomeroy, do you remember your visit to our house at one time in Denver?"

(a) Spirit: "Most certainly I do."

(b) Mrs. Steward: "And four ministers of the M. E. were at our house at the dinner-table and someone remarked of the great revival going on, and you answered, 'If anybody should ever go to hell, the preachers would head the list down to gehenna?'"

(c) Spirit: "Oh, yes. I know all about that, and when I found our dinner party were mostly preachers, I stuck to it, but I was radical then, and I guess I am radical now, but along somewhat different lines."

E. S. Edwards.

76. A spirit then said, "I am here to let them know that I am here and can come. I am E. S. Edwards.

(a) "Mr. Secretary, please tell my wife that I was here. She and her sister will soon be at rest over here." (See paragraph 395.)

Wesley Aber.

77. This spirit is brother to the medium. His vocalization is strong, vigorous, and eloquent; in manner of utterance much like the spirit Thomas Paine, and on this occasion said:

(a) "Friends, I am glad the work goes on. I am glad, too, that you take such interest in it, for this work will go on so long as the world stands. There are those taking interest in it of whom you know not. Then there are those who look this way and then look back. The progress of those who look both ways is necessarily slow.

(b) "It may seem to some of you that you have many and hard trials; but could you see the many trials, the misery in the lower spheres of those who lived lowly lives, you could then see the great chance for work over here and the need of it on your side.

(c) "I have been here thirty years, and I have never been idle one moment for want of work. I was a Spiritualist before I came, which made me some preparation for the change.

(d) "Soon after my transition I met one whom I loved, and she has accompanied me wherever I have gone. We are trying to bring those of lowly and darkened estate into the light; and Brother Denton, as noble here as on earth, has just told you of some of our work here. I must go now."

Mamie Olney.

78. Dressed in pure white garments, there came out of the cabinet a lady form of rather low stature, and moved about, to and fro on the carpet, in front of the circle; and the circle finally clearly recognized this form as Mamie Olney, a young lady who in the physical life had been known more or less familiarly to all the circle, and who for the greater portion of her life was an invalid, but had a strong mind of literary inclination along religious lines, and was somewhat poetical, and was beginning to exhibit talent as a writer along such lines of thought, but at the age just entering womanhood "the silver cord was loosed."

(a) Notwithstanding that she and her people lived what is considered a consistent, faithful, Christian life as Presbyterians, her people are so disconsolate, even at twelve months from

Mamie's transition, as to refuse to be comforted, making almost daily visits to the tomb of Mamie's castaway body, to weep and bedeck the grave with flowers; and on this day, as some of the circle were on their way to this seance, they met some of these disconsolate ones going with flowers to the tomb where Mamie's body lies, but Mamie is not in that grave. Mamie has on her beautiful resurrection garments, and because she is not permitted by her people to be seen in her old earthly home, she comes to us; and in a good, clear whisper says:

(b) "This is Mamie Olney. You know I have not been here a great while. I thought before I crossed to this side that this might be the truth, though I said but little about it. Of course, as you here know, I am the same Mamie that I always was, save that I am not an invalid now.

(c) "I seem to be living in such a beautiful morning. Flowers, more beautiful than your world affords, are here and seem to be perennial. I wish my papa could be induced to know of this glorious light you have here. My good papa is thinking that he hopes it is true. And I hope he soon will take some interest in this way that alone can give him satisfactory consolation in the truth of conscious immortal life."

Walter Aber.

79. "I also am a brother to the medium, and I am glad to come to your hearing and visibility in this way. I was not, and am not yet, as well known as others, but I hope to be able, after awhile, to make you a little talk that may be of some interest."

Joe Rowe.

80. Here comes to view a spirit whom the circle had not seen since in spirit life, but he was known to some of the circle several years ago, and his tragic departure from this life was peculiar and heralded by the newspapers so as to make him fresh in the memory of all the circle, so soon as he began to talk of the incident. He said:

(a) "Friends, this is a little strange to me. I am Joe Rowe. I got killed, you know, down at Paola, on the railroad. I took too much whisky and got into my wagon and laid down in it, and my team had things their own way.

(b) "A railroad train disputed their right of way, and you ought to have seen that wagon-box go up when the engine hit it, and that is how I went up. Not by a whirlwind or cyclone, but I was translated by a locomotive from a country of bad whisky to where prohibition is better enforced than in Kansas, and I am beginning to improve and understand myself, and I am glad I am away from such whisky. Good-night."

Bessie. (See R. V., 1164-5.)

81. On this occasion this little sprite, standing in the cabinet door, in stature about as a common little girl of the age of five years, said:

(a) "Howdy doo, foltses, Untle Pratt, Auntie Pratt,"—and so all round the circle, and then said: "The doctor told me I might tum a yittie while and tell you foltses about what I does. I never was born, only into the spirit world. I left your world before I was born into it. I never had the bad influences of earth and was spiritually pure and could be trained easily to visit higher spirits, although for my own good I needed the experiences of earth, so I have been trained by this band of spirits here, assisted by higher spirits to visit the higher spheres and convey messages from and to the spirits in higher spheres for the benefit of spirits in lower and intermediate spheres.

(b) "So I am such messenger for this band and often bear messages of inquiry from Dr. Reed or Sam or any or all of the band to higher spirits, and they transmit messages in answer, by me, back here, to these controls; so you see, Untle Nitson, I have lots of errands to do to teep me wight busy all de time. Dood-night."

Alice House.

82. The crowning work of this seance was the production of the portrait, life size, of which this is a reduced copy, and recognized by C. V. N. House as a good likeness of his deceased daughter Alice, under test conditions.

(a) When the time came therefor, the artist asked for and obtained the key of the box of sketch paper, unlocked and **opened the box, took out a sheet, handed it to the secretary,** who spread the sheet of paper out so that all the circle did see, and all expressed themselves entirely sure that both sides of the sheet of paper were entirely clean. Then the artist, who had been standing at the arena table, and in sight of the circle all the time after opening the box, took the paper, invited Mr. House to hold the side of the paper to right hand of the spirit and Mrs. Aber to hold the upper left corner of the paper, while the spirit, with his left hand, held the lower end of the paper so that Mr. House, Mrs. Aber, the spirit artist, and the upper side of the paper were all visible to the entire circle, and all could see the paper to be entirely clean yet.

Now the spirit raises his right hand over the paper, which is in nearly horizontal position and some eight inches above the table, and the spirit moves his hand quite rapidly over the paper; and, as the hand moves, lines come upon the paper and

the portrait is developed rapidly until the outline of the portrait is complete, and now the spirit seems to blow his breath over the paper and the filling and background thus came on, and now, at the end of nearly one minute from the time the spirit's hand first began to move over the paper, the picture is finished, the spirit vanished, and the circle, in amazement, scrutinizing the portrait.



ALICE HOUSE.

(82.)

Seance No. 10.

January 21, 1900.

Grace

83. Continued her written narrative, but first she said: "If my writing is not satisfactory to you, I had better not continue."

The circle, however, assured her that her efforts so far are

entirely satisfactory, whereupon the spirit picked up a tablet from the arena table and proceeded with her written experience, found at paragraph 1170.

Professor Wm. Denton.

84. So soon as Grace had written and was gone away, this spirit Denton took his position at the usual place for vocalization, at the south side of the room, between the secretary and southeast corner of cabinet, and facing the circle toward the north, and so situated, said:

(a) "Friends, I am glad to meet you again, but sorry some are not so well. But old age will not affect you in the spirit world. When you are done with the earth life and that old worn-out body, and have reached our side of life, you'll feel young as when you were children; old age and the toils of life on earth all gone in exchange for one glorious morning of perpetual youth. You will look back and see that all your suffering has been but to make you feel more joyous and youthful in beholding the contrast.

(b) "It may seem to you difficult for us to thus come to you; but, my dear, good friends, we cannot come at all unless you furnish conditions. Had it not been for conditions you furnished us, we could not have given you the work we have." Here the secretary made some movement that displaced a screen and suddenly allowed a ray of white light to fall on the form, which immediately dissolved the form.

85. Wesley Aber immediately stood at the place before described, where most vocalizing is done at this series of seances, saying:

(a) "I am glad to come again. I may be able to stay awhile, but conditions vary so much that we may not be able to say much to-night." And here a beam of strong white light by accident fell on this form, and it dissolved away; but the spirit reformed presently, and continued in an undertone, though distinct utterance, on *musical effects*, saying:

(b) "That music, do you hear it? Listen to that sweet, sweet music! Can't you hear it? Oh, what rapturous, delightful music, no mortal ever knew! Well, dear friends, you all will hear it.

(c) "As I passed those gates—those beautiful gates, into eternal morning, I could hear those soft, sweet, musical cadences, and I asked, 'Where is that rich, sweet music? Such I had never before heard. It touched my very soul, so many voices singing that song—the sweet, sweet song! It seemed my very soul was on fire of rapturous delight! Oh, if you only could hear it, you would think it fine. You think you have

music rich and sweet, and so you have, that which is, even to us, exceedingly sweet music. But our music, so sweet, so heart-softening!

(d) "The lowly ones can hear that music, but it is far away to them.

(e) "Those of us more favored can be close up to those sweet singers of the eternal spheres, and when you get to this side, you, too, can be near to the heavenly choristers.

(f) "That little child out there [little Goldie Evans in the circle] will be a sweet musician here, for the little ones of earth, crossing to our side, help to swell the glad anthems of eternal symphony. Do you think that little one, that little angel, would go down to hell for not listening to or for not being able to repeat the formulas of some human creed? Oh, no; such are in the midst of the celestial choirs, and their little souls swell out in sweetest, richest strains of the harmonious melodies of the enduring spheres. This little one will never forget the angels. So, friends, care for the little ones everywhere."

Question for Sam.

86. "If we send out our good thoughts toward the spirits not present, do they reach the absent spirits? And if so, how?"

(a) Sam: "Your thoughts produce wave motions and your guardians gather the waves or their significance, and pass them on to the desired recipient."

Brilliant Phenomena.

87. This evening, too, the lady materializations came out of the cabinet between orations and other exercises, clothed upon in unusually brilliant and gorgeous attire, the principal garments being of the clearest white, some of them having the appearance of glittering diamonds woven all through the dress skirts and waistbands, bracelets, and necklaces, and coronals of glittering diamonds and jewels woven into the headdress, reflecting or radiating the appearance of stars.

(a) Especially was this manifest in the case of Grace while she stood before the circle, making her writing of this evening.

(b) As these lady forms of different sizes, differently jeweled raiment, and in different manners, paraded over the carpet in front of the circle, there was such a brilliant and beautiful display of gorgeous attire as can only be realized by actual sight.

One Beginning to Teach.

88. One of those promenading about the room stopped at a point near to the secretary: and, in a good, strong whisper, heard by all of the circle, addressed him thus:

(a) "Kind sir, I am permitted to speak a word here, now. During my stay in spirit life, I have learned and advanced much.

(b) "For my own benefit, as well as for the benefit of my pupils, I have been assigned the duty of teaching such as my abilities were qualified to benefit. I have been among the lowly and ignorant, and been instrumental in leading them on their way. And I find my assignment to be a pleasing task, just suited to satisfy many of my soul longings. And I begin to be able to impart instructions to more advanced spirits, to still greater delight of my adaptations. And, oh, the thrilling joys to me, as I behold the grateful souls that I have helped from the regions of ignorance, prejudice, and darkness, toward the glorious light of intelligent day!"

And the spirit was gone away. And, behold, there was standing in the cabinet doorway, holding the curtains parted, a materialization at once recognized by the circle as

Abraham Lincoln,

89. Saying, in his deliberative and sympathetic manner:

(a) "Good-evening, friends. I am glad to welcome you to our presence again; and should you remain true to the trust imposed, I can see the way to welcome you to our own immortal homes when you are done with your earth homes.

(b) "Good friends, I am here to advise you to keep on as now, and soon the prize of an high calling will be yours amid the outspread welcomings of myriads of glad immortals.

(c) "It does make us sad to see the distress and poverty of so many of those of your earth, and we not able to make it otherwise.

(d) "We have, however, one consolation: when you reach this side, your poverty in want of earthly possessions is no more. Your day's work is done, so far as that world is concerned, and as you will then look back on the hunger and poverty and distress of past conditions, and of those lingering along the way below, you begin to progress here, in the very hope to be able to help to change conditions, some time, so that there may be more amelioration; and, learning that there is a law that great soul growth and appreciation cometh out of great tribulation, we can rest the more content that we can ultimately assist the seemingly unfortunate to the glorious heights beyond.

(e) "And this great reward is ours in the unselfish labor of teaching those in need of the effulgence of our higher attainments; for in this world eternal supreme felicity consists in resultants of the unselfish division of our best attainments and accumulations of ever-filled spiritual granaries with those hun-

gering for such bread of life, and in this the great and only atonement and harmonious assimilation of ourselves to the peaceful vibrations of endless felicity. But I hope to be here again." And the curtains closed in front of the spirit, and Lincoln had gone away.

The Dawning.

90. A wandering one beginning to recognize the light.

(a) This portrait illustration was executed under rather extraordinary test conditions, on this wise:

The spirit artist gathered up the box containing the sketch paper, placed it on the arena table, then took it from the arena table through the cabinet to the secretary, where the entire circle could see the box as the spirit held it up for that purpose. Then the spirit took the box back to the arena table, placed it thereon, opened the box, took two sheets of the sketch paper out of the box, had the secretary go to the arena table, take one of the sheets of paper from the spirit's hands and present the same in view of the whole circle for inspection, and the members of the circle all saw and declared the paper to be absolutely clean of any portrait or diagram or perceivable marks of crayon, pencil, or any coloring matter whatever. In the meantime, the spirit placed the other sheet of paper back into the box and closed the box lid down over it. Then the secretary took the paper that the circle had just inspected to the spirit at the arena table. The secretary at the right of the spirit held the paper, one corner in the left hand and another in the right hand; the spirit with his left hand took hold of the left-hand corner of the end of the paper next the spirit, and Mrs. Aber held the left-hand corner of the end of the paper opposite the spirit; the paper is now in nearly a horizontal position, and some eight inches above the box, the secretary and Mrs. Aber opposite and facing each other, the spirit facing the circle, looking across the paper between the secretary and Mrs. Aber. The circle could see the paper, and the spirit as well, as also they could clearly see the secretary and Mrs. Aber. Now in this position the spirit took crayon pencil in its right hand and moved that hand somewhat rapidly over the paper as any artist would for drawing until the central figure was complete, and here the whole circle was shown the stage of the work, all being satisfied. Then the spirit stooped over the paper and blew on it as a Chinese laundryman sprinkles clothing for ironing, and that blowing of the spirit resulted in the instant appearance of the clouds on the illustration. The whole time from first appearance of the artist to completion of the illustration was not so much as five minutes.



THE DAWNING.

(90.)

Prophecy.

91. At a seance January 23, 1900, Sam, speaking of his weather forecast of 1890, in which he foreshadowed the great drouth of 1894, said: "You may not have much rain for a long time, perhaps not during the entire coming summer in great portions of your country. This year, 1900, will be marked by suicides, insanity, and casualties and labor troubles and national troubles to a much greater degree than usual."

(a) In January, 1890, Sam said to Mr. Pratt: "Do you know how that a spirit such as I can look right through your bodies? We can see the bones and everything composing your bodies just as well while the bones are in the body as you can when the flesh is removed?"

(b) "Before long the doctors and scientists of your earth will be able to see every part inside the body, the bones and nerves, and all by means of an invention that will be made." This prophecy was uttered some five months before beginning the work of the book, "Rending the Vail." Since that we have the wonders of the X-ray.

(c) In "Rending the Vail" there is a statement by this scientific band that natural gas abounds here in paying quantities.

92. But no one heeded the matter sufficiently to start the drill then. But in 1898, at a point one-fourth mile from the seance-room, the drill went down by a prospecting company, and at nearly 800 feet depth tapped a great reservoir of gas; and this little town has been lighted from that well for nearly two years.

(a) One mile north of this well the drill went down again, and at 900 feet below the surface struck an abundant flow of gas, having great pressure.

(b) The same company drilled several holes on the line from Osawatomie to this place, a distance of over fifteen miles, and found no gas in paying quantities until they reached Spring Hill.

(c) This company went on prospecting to the north and northeast of this to a distance from here of about ten miles and found no gas save these two wells.

(d) This whole region over which this prospective search was made has practically the same geological and topographical surface appearance. Hence the scientist had not located gas at Spring Hill.

(e) Therefore we may fairly conclude that not from any scientific knowledge of mortals in connection with the circle, nor upon the basis of accident or mere guessing, but of some psychic intelligence independent of the circle; or, at the least,

by an excellent specimen of clairvoyance, was the statement made.

(f) Wireless telegraphy a success here, June 4 and June 11, 1891. (See R. V., pages 101, 107, and 108.)

Seance No. 11.

January 25, 1900.

Grace

93. Continues her writing, "Leaving the Old Home Forever and The Awful Revelation." (1172.)

Etherealizations.

94. This seance also presents the circle with most brilliant chemical experiments in etherealization—that is, materializations visible in complete darkness or self-luminous forms.

(a) One of these claimed to be an Indian spirit that was called "White Horse" by his tribe. His display of feathery headgear was very clear and brilliant. He could vocalize a little. In very broken English, he said: "Redskin White Horse, come here from happy hunting-ground. Heap help paleface get book. Heap Indian help paleface get book. Now White Horse go back happy hunting-ground." And this Indian was gone, followed by several others consecutively in richest display.

(b) Three women forms in brilliant white and shining countenances, one after another came to self-luminous view, almost dazzling, one of them in headdress sparkling as of glittering jewels.

95. And little Nellie in blue and white, the blue being of appearance as though strung with diamonds glittering in bright light, although the room was in total darkness at the time.

(a) Here is a phase of chemistry not yet understood by some mortals, anyway.

96. Now the lights are turned up again; the rich display of etherealizations had produced a condition of solemnity and silent thought that made the circle too positive; and to break up the monotony and positive condition, the managing controls sent the jolly Irishman, Daniel O'Brien, out in full form, who seized the trumpet, and, in exceedingly loud and clear vocal tones, through the trumpet, engaged at repartee with all the circle in such jolly Irish style as would make the most stoic Indian brave laugh.

97. This spirit said: "Dr. Rade in there (pointing to the cabinet) told me to come out here and stir up your mirthfulness a little, jist, so as to start magnetism out of your brains for thim in making up forms and to open the way to yourselves [into yourselves] for thim to get at yese.

(a) "Well, I must go now, I guess; the doctor [spirit Reed] tells me to stay a minute or two to wake yese oop, and, say, Mr. Pratt, be ye waked oop? How do you do, anyway?"

Pratt: "Oh, pretty well, Daniel."

Spirit: "Oi'm glad to hear that."

Lady: "Say, Mr. O'Brien, were you a Catholic?"

Spirit: "No, no, good lady. Oi jist told you Oi was agnostic."

(b) Secretary: "Agnostic?"

Spirit: "Yis, yis, surr; thank yese, Mr. Secretary. A-g-n-a-s-t-i-c. That's it, Oi do' know. Well, good-night. May be Oi'll coom agin. Oi do so love to laugh, too. Ha, ha, ha!" And O'Brien went laughing into the cabinet.

98. Denton, coming out of the cabinet, met and passed O'Brien, and when at the point the vocalizers usually occupy for speaking, said:

(a) "No harm, friends, to have a little merriment sometimes. We had to get him here and have him come out among you to keep the circle in good trim.

(b) "Mr. Secretary, I wish to have you send that man, Mr. G. L. Jones, of Shell Lake, Wisconsin, our kind regards for his manhood in declaring in his paper to his patrons his honest convictions and opinions with regard to our book just published. Tell him that when his work is faithfully done on earth, we will gladly welcome him here.

(c) "Mr. Secretary, as you know, I was active and conspicuous in bringing that book out, and it might seem to some that I should keep quiet about this second work, and not to be too frequently seen on the streets; nevertheless it may not be amiss that I do appear, to some extent, in the new book, and I hope what I may say may be of interest to you and to the world, so I am with you again.

99. "Mr. Secretary, have you any question for me that I may consider for a moment?"

Secretary: "In some experience given here the other evening, it was said that an undeveloped spirit was found sitting upon a rock. Now some reader may wish to know whether that rock was a material rock of the earth or some counterpart in spirit life?"

100. Spirit Denton: "We have often told you and tell you now that your earth and all things of your earth have their exact counterparts in the great spirit world, just as real, just as tangible, just as substantial to the inhabitants of the spirit world as ever the earth and material things and forms thereof are to the inhabitants in mortal form upon your earth.

(a) "Many, on leaving the mortal body, are still in earthly conditions, found on the grosser spiritual side, you may call the

lower sphere—where the spiritual senses are not yet awakened to susceptibility of spiritual discernment; but this whole matter will be amply illustrated farther on." Here the spirit retired while some other spirits occupied the time, and then continued, saying:

Great Meetings Vast Assemblages,

101 "Do you ever ask, 'Do spirits live in houses and have auditoriums and assemblages and all such like?'"

(a) "Yes, we have in spirit all that you have on earth, and we have more. Spirits have been telling you all these years concerning these things; but they are so far from your perceptions that it is necessary for us to continually repeat it.

(b) "We have our great meetings, our vast assemblies, our meeting-houses, our grand assembly halls. Our meetings, our assemblies are not as yours: for political or religious wrangling. Not for the purpose of devising ways and means whereby one people may rob and plunder another.

(c) "Our meetings are for the purpose of our own good and for the purpose of devising ways and means whereby all below us may be brought up to our light, to our homes, to our achievements.

(d) "The emissaries of our meetings are dispatched to the hedges and byways with food and raiment and wedding garments to fully clothe and prepare the poor and lowly for the great associations and wedding feasts, as it were, of our vast deliberative assemblies.

(e) "And by these heralds our purposes are known, not by circulars, not by flaming hand-bills to come, rain or shine, but the innate desire to help on the great work of eternal evolution from the most unfortunate conditions prompts the great spirit of philanthropy to hunt up, and be at, and help along the swelling symphonies with the great question, 'What good can I do? And I will do it.'

(f) "The credentials to our assemblies read: 'My selfishness is all gone.'

(g) "Seal: 'As my works attest.'

(h) "Therefore our meetings are harmonious, though individual opinions may somewhat differ. One great purpose of even the highest assembly I have attended has been to give light to your world, as well as to assist all who are in darkness to reach the light.

102. "I met a man who had been assisted out of darkness by some of our assembly heralds, and finally admitted to the assembly.

(a) "He said, 'If I had only been here at first!'"

(b) "But, no; his earthly training had been toward selfish-

ness, in aggrandizement of wealth and power, and his transition found him in absolute darkness and deepest gloom; and by the help of the good evangelists, he had been prepared at last for this glorious association. And many, indeed, there are as low as this one was, not in hell, but in darkness; and some come to you for light."

(c) Mr. and Mrs. House: "Yes, Professor, we know that they come to our house for help, and we assist them what we can, and they seem thankful."

(d) Denton: "Yes, tell them the way. It helps them and helps you. Oh, how bitterly some of those poor souls weep for their darkened conditions! But it is their fate until they are helped up."

(e) "So, dear friends, help the lowly everywhere. Direct them to the light. But some do not want instruction, and will not condescend to ask or receive it until they find there is no other way. Then, after all else fails them, they come and listen to us; and they, many of them, go to you."

(f) "Help them, help them, dear friends; for so much as you help them is bread upon the waters for you, is so much of your own record that will at last be a coronal jewel in token of your own eternal reward. It would be hell indeed to us if we did not know that beyond the poor souls would see the light."

103. A spirit whom the circle did not recognize said:

"I am John Pickereel. I did not have a very hard time of it in getting on over here, yet it might have been much better for me than it was. Although I was something of a Spiritualist, I was not the kind I should have been. I would go to the meetings, but would make sport of the whole matter. That was against me. I am trying to get up into better conditions. And, finding some in worse situation than I am, I help them along; and that makes me grow into brighter light."

Henry Ward Beecher.

104. A spirit stood forth and began to talk in somewhat undertone, and with difficulty at first, but improved as he talked on, until he had good oral speech, but the voice was a bit squeaking and a little husky, but very well for a first effort. The spirit said:

(a) "When I was on earth, I was a preacher, and at one time supposed I was a preacher of the gospel; but by experience and investigation I found matters somewhat different from what I preached. At length, however, I began to be a little liberal in my utterances. Say, Mr. Secretary, did you ever read any of the sayings of Henry Ward Beecher?"

(b) Secretary: "Oh, yes, sir. Long time since."

Spirit: "Well, I am he. I am that same Henry Ward Beecher."

(c) Mrs. House, who is clairvoyant at times, said: "Yes, that is he. He looks just like I see him at sometimes, clairvoyantly."

(d) The spirit, nodding assent, went on: "I was not as outspoken as I should have been, and that gave me some rough experience over here; but I have met some preachers who have had a more thorny experience here than have I."

(e) "I was in reality a Spiritualist in my latter days, and sometimes told my congregation of some of the facts of Spiritualism, and the muttering came forth, 'Too liberal. He must modify, or I quit him.' So my congregation was boss, and I the servant. I was the teacher, but my pupils dictated, and let me into some darkness; and as soon as I was over here, I hunted for the road back to preach the whole truth and undo the error, by reporting back, and I am trying to turn light into places that I ought to have lighted up on earth while I was there. Neglected earthly duty is as retributive to the preacher as it is to anybody else. No favorites over here. Everyone must tread his own wine-press, and no hired or impressed servant can work the machinery of restitution for another."

(f) "I want to say that I am glad that I now have a congregation in whose presence I can speak what I know is the truth, and what every child of the race of man must at some time learn to know."

(g) "I used to preach as my congregation pleased, but now I preach as Henry Ward Beecher pleases. Good-night." And the spirit vanished from our sight.

Seance No. 12.

January 28, 1900.

105. Grace continued her written narrative. (See paragraph 1176.)

Difficulties in the Way of Spirit Return.

106. Dr. Reed, the chemical control, made a little talk concerning the difficulties in the way of spirit return. The spirit said:

(a) "These difficulties are, some of them, hard to overcome, requiring continual persistent effort on our part for what would seem to you many years of time; but, knowing of the beneficent results, we toil on to accomplishment."

(b) "Little do you know, on your side of life, of the fine chemical conditions brought to bear in order that we demonstrate to you the reality of our return."

(c) "Not only are intelligent conditions necessary on our

side; but, in order to any great success, we must have some coöperation of mortals. And it does us good to find a willing and faithful little band to help the good work along the way. We always try to reward such co-workers on earth with every possible promptness on our part. We hope this great interest on your part will continue to the end."

107. Daniel O'Brien, the witty Irish spirit, next entertained the circle a few moments at trumpet speech, saying:

(a) "Lots of people on both sides of life that know very little; and, indeed, Oi hardly knew much mesilf; and the prastes told me worse than nothing.

(b) "According to thim, Oi'd go to purgatory and stay there, unless Oi could pay out.

(c) "And Oi didn't know mesilf whether it would be purgatory, hell-fire, or cold, pearly ice.

(d) "Faith and howly Moses, and Oi didn't find hell-fire nor pearly ice.

(e) "Say, ladies, what do ye suppose Oi did see, anyway?

108. "I met an ould frind and he told me Oi was on tother side of Jordan.

(a) "And Oi asked him where Oi was at, and he said, 'If you follow me, Oi will show you.'

(b) "And he led me into a beautiful garden of roses and great swate flowers, and good, noice, beautiful ladies iverywhere, and Oi thought mesilf in paradise. No hell, no purgatory, no great crystal sea of pearly ice, but just one great garden of swate flowers and beautiful ladies.

(c) "Say, Mr. Pratt, you know how that is yoursilf. If you would git into a garden of such beautiful girls and swate flowers, you would want to stay right there always, wouldn't yese? And if ye'd get away, ye'd want to get right back among those girls.

109. "Well, me guide said if Oi'd look at mesilf, Oi'd see that Oi was not clad for sich beautiful swate company and Oi'd have to go back and get better clothes on and fix up a little, so as to appear a little respectable.

(a) "And so we wint back and Oi found many no better prepared than Oi, nor near so well, and who had never seen or even heard of that beautiful garden.

(b) "Say, Mr. Pratt, you know Oi was not so very bad way down in me heart, but Oi'm glad ye kept me from going too far with that foight, or Oi might have killed that mon.

(c) "Well, Oi began to tell me frinds of the beautiful garden of ladies, and they all desired to go right away to that garden, and if ye were young again, Mr. Pratt, ye would go right there now.

(d) "And so Oi wanted to go back. And Oi told those folks they would have to fix up a little.

(e) "And Oi began to help thim fix, and found that it was fixing me up, too.

(f) "And so Oi hustled around and got thim fixed all up noice and we all marched on for the gardens."

(Just here the church bell, some five blocks away, began ringing.)

110. Spirit: "Say, do yese hear that bell? Listen! They think down there that ye are in purgatory, but they will find thimselves in that country, and they will be glad to have you help thim along a little by and by. But Oi must go. Good-night."

(a) The jolly way of that Irish spirit's talk had waked up every interest of the whole circle and left good conditions for more information from "beyond the veil."

Revelations from Higher Spheres.

111. And Wesley Aber, standing before the circle and in the most elegant oral speech, said:

(a) "Here I am again. Professor Denton was speaking to you the other evening concerning our meetings here of spirits recently passed from earth to spirit life; and now the professor asks me to say a word to you of what we have been informed of the occupations of those who long ago passed to realms beyond us.

(b) "Those ancients have their meetings, but they are somewhat different from ours. But of course, in passing, they have had all the experiences of all conditions below them, and their assemblies are far more advanced in scientific purposes.

(c) "In case we wish some scientific discovery, we get it from spirits of higher schools.

(d) "And in case it be for the benefit of those yet in earth life, and we find some able to receive and utilize it, we pass it on to some sensitive.

(e) "Thus you get all your inventions, as you have been told in 'Rending the Vail.'

(f) "Let me emphasize: bear in mind that those ancient spirits long ago lived on your earth and passed over and through all the varied experiences from early childhood, so they must know all that we know, and some of them almost infinitely more.

(g) "We ask and learn of them; and some of our learning thus obtained we pass to you. This may be news to some of you, but it is eternal truth to us.

(h) "All spirits, everywhere, having knowledge that would

benefit any class, are anxious to impart such information to any person competent to receive it, and the higher spirits are ever anxious and active to hasten the evolution of man to continually higher attainments."

Epes Sargent

112. Called, announced his name, and indicated that he has something for us at the proper time, and then gave way for

Edgar Allen Poe,

113. Who said his experience has been much and varied, and that at some time he will give to us some poetical message.

John Jenkinson,

114. Long since in spirit life, and brother to Mrs. House, said:

"I have passed through much experience; and, finally, I have succeeded in making such progress that I am now being prepared to do much for myself and the benefit of needy souls."

Henry Clay

115. Proudly stood before the circle, announced his name, and intimated that he hopes to be able, ere long, to impart to us a message.

116. Then one entirely strange to the circle stood forth and said:

"I suppose you never before saw me, and you may be surprised when I tell you that I am

John W. Draper,

of the conflict between science and religion. I have an experience also, but at present may say that, in the main, what I wrote is the truth, as I thought at the time, and much of it you may recognize as Spiritualism."

Robert G. Ingersoll

117. Stood to our view, and has made such wonderful advance in vocalization that the circle recognized him so soon as he began to speak. In good, oral tones and oratorical style he said:

(a) "I find, friends, that there is no death, no such thing as death. In this regard I was very much mistaken.

(b) "Although I sometimes hoped for future life and sometimes hoped that spirit return might be true, yet the predomi-

nance of my convictions was that death ended all. Then I did not know; but now I do know that dissolution is but unfettering the man, and opening to him the gateway of a more realistic existence than any person ever experienced in the mortal; and, as the gateway stands ajar, I can now see for myself the morning beams of an endless fruition.

(c) "On the other hand, I am glad that I made the issues I did, in regard to those so-called orthodox theological notions and teachings.

(d) "I honestly made the issues to the world in my lectures and writings. I earnestly believed the whole business erroneous, and a curse to the human race; and I now find that I made the issues aright, and know that what I said and wrote concerning theological dogmas is true, and that the creedal preaching of the whole sacerdotal world is false.

(e) "Although many do not nor will endorse these positions, nevertheless I do not care, for I know now that common theology is absolutely erroneous from bottom to top. And when I saw so much deception played upon the people and false theological notions taught them, my soul yearned to try to counteract, to uproot the evil, and I honestly labored to that end; and now I can reach out in any direction to take by the hand any laborer in that same field.

(f) "I am here to say to you and to your world that I am now glad of my change. My work was done on earth, and, to a great extent, the talents placed in my keeping have been advantageously employed, and for many ages will return a handsome profit to help me along my endless journey.

118. "Friends. I now see that thousands of children come over here out of those false religious relations and teachings, with their little souls poisoned all through; and even aged people, and people of all ages, arrive on these shores almost famished from a wasted religious life; and it is to be mine to take these waifs by the hand and lead them into the beautiful gardens of *self-dependent* souls."

Jeanette Berry,

119. Standing forth in pure white garments, spoke in distinct whisper, saying:

(a) "When I was in the mortal body, I belonged to the church. All my prejudice was for the church.

(b) "My dear mamma used to tell me of the great truth of Spiritualism, but I would not listen to her; and the more she told me of this, the more determined I was to stay with the church and pay no heed to my poor mamma.

(c) "The time came when I was called to the spirit side of

life; and then I soon found that what my mamma had told me was much nearer true than the teachings of the church, which I found to be mostly erroneous as to this life; and, to my sorrow, those errors I had to begin to unlearn; and I have progressed and am progressing. Tell my mamma to forgive me.

(d) "I was married. My husband still lives and is again married, and now is a Spiritualist, and I am glad for him, and wish he were where he could see me.

(e) "I thought this medium, who is my brother, a strange boy, but I now know how much I was mistaken. Little did I know what his instrumentality would be to the world as I now begin to realize its greatness."

120. Portrait effort No. 7, in illustration of the written experience of

Lorenzo Aber,

set in at paragraph 1163, and thus the test conditions of the production, to-wit:

121. The artist placed the box of sketch paper on the arena table and opened the box, took a sheet of the paper out of it, and had the secretary go to the arena table and examine the paper, which was found to be clear of any sketching; then the spirit placed the paper back into the box, closed the lid down, had secretary place both hands on the box lid at the side on the right of the spirit, and Mrs. Aber to place her hands on the side of the box lid on left side of the spirit. The spirit then made a few passes of his hands over the box; then took the paper from the box and on the paper thus taken from it was a partial portrait. Then the spirit placed that paper back into the box, closed the lid down and had hands of secretary and Mrs. Aber placed on the lid as at first described, and then the spirit made the ordinary passes of his hands over the box, and again took the paper out of the box, and, in view of the circle, on that paper were the outlines of two portraits well filled in. Then the spirit took the paper into the cabinet and rattled it about, and thumped it, and then gave the paper to the secretary in sight of the circle, and as the paper was so being given to the secretary, the circle all attested to seeing this finished illustration on that paper, representing a child that had been murdered by its mother, trying to get its mother out of the dark conditions that she found on her entry into spirit life. (See Lorenzo's writing at 1164.)

Seance No. 18.

February 1, 1900.

122. Grace continues her written narrative of ending her life in the physical. (See paragraph 1178.)

Daniel O'Brien.

123. The seance seemed to be lifeless at the opening, and the jolly Irishman was sent out to break the monotony, and a great display of wit, humor, repartee did he make, and began by saying:

(a) 'Oi see that it is the fashin with other people who come out here to say, 'Good-evening, frinds,' and Oi suppose Oi must follow the fashin."

Circle: "That is because we all *are* friends."

Spirit: "Yis, yis, Oi see—sometimes. Well, then, frinds, how do you all do, anyway? Shtart the moosic-box. Moosic has charms to soothe a savage heart loike moine."

(b) "Wan has mooch to learn over here. Oi've seen mooch already—even more than some who have been here longer than Oi."

(c) Circle: "Don't you help those needy ones over there?"

Spirit: "Oi loike to help those thet thry to help themselves."

A lady: "Especially the ladies."

Spirit: "Oi loike to help sich ladies as thry to help themselves. Oi always loike to help sich people as thry to help themselves."

South African War a Mistake.

124. "Say, Mr. Secretary, do you know about the mules going to South Africa?"

(Some time previously the secretary happened at the barn in Kansas City, where mules were being inspected for British use in the Transvaal war.)

(a) Circle: "Say, Daniel, what do you think of the British in that war?"

125. Spirit: "Did ye iver see a mole, Mr. Secretary?"

Secretary: "Yes, sir."

(a) Spirit: "What a smooth tail was made for him?"

Secretary: "Yes, sir."

(b) Spirit: "That was a great mistake."

Secretary: "I should say so."

A lady: "And how, Daniel, is the smooth tail of the mole a mistake?"

(c) Spirit: "Not enough fuzz on the tail to brush off the flies."

Secretary: "Mr. O'Brien, you are not favorable to the British in the South African war?"

(d) Spirit: "Oi say thet the mole's tail is a mistake, and, beside, he Boers away blindly."

Copas.

126. Then a spirit whom the circle had not before recognized, not able to vocalize much—seemed to be German—said: "I am not tailoring now. I have had some experience over here. I knew a little about Spiritualism before I came to this side and that was much help to me, and I may be able, later on, to tell you something of interest."

Anonymous

(See 49, 50.)

Considers various matters.

Prevalence of Crime.

127. Then one whom the circle did not recognize spoke at length. But for some reason the vocalization and form of the man were not up to the standard, so that, unless the spirit or controls announced the name, or the form be one very familiar to the circle, the personality was not recognized; but the mentality of what was given was all right. The spirits said that unfavorable atmospheric conditions modified the phenomena. But this anonymous one gave to us this rather excellent talk:

(a) "I am here again to-night, and shall relate a little of my experience and observation for you and for the world.

(b) "I notice that the condition of your country to-day is, in some respects, very bad. Crimes are being committed everywhere. Criminals are abounding on all sides; murder, suicide, robbery, and all manner of lawlessness and outrage all the time in the consideration of your courts of justice; many of the alleged criminals are condemned to suffer death on the gallows.

Capital Punishment.

128. "Your juries, your courts, your law-makers do not know that a criminal, when executed, is not dead, is not put out of the way of taking revenge, of avenging himself in retaliation, but is more dangerous to society than ever before; and can do mankind more harm from the spirit side than while in the mortal.

An Example.

128½. "I met one who had been cut short of life on earth by the hangman's rope, under the finding of a jury, with his soul full of revengeful feeling; and he was trying to get control of one yet of earth, in order, through him, to satiate his revengeful feelings.

(a) "But we forced him back to reconsider, and thus gave

his mind more chance to become calm and considerate, and at the same time gave relief to the party that was sought to be made instrumental in some criminal act.

Erroneous Verdicts.

129. "Too often juries give heed to external appearances and persuasions of counsel: at one time convicting innocence, at another failing to convict the guilty.

(a) "A defendant not well clad nor able to secure counsel is too apt to be required to *prove* himself innocent.

(b) "And a well-clad, moneyed man or preacher must be proven *guilty* beyond a shadow of doubt, and then every mitigation allowed.

(c) "So that too often correct verdicts are not given, and the defendant generally knows whether or not justice has been done.

(d) "Let your courts be presided over by such men as Judge Edmonds, and soon the crime record would begin to grow less.

Thought for a Time He Was in Heaven.

130. "Well, friends, for a time after my arrival here I seemed satisfied with my condition, so I did not make much investigation. I thought I was all right. The country and my surroundings seemed very satisfactory to me.

(a) "And, as I was passing along, I met some people who appeared to me as though they had been there a long time. I asked them if it was heaven I was in.

(b) "They told me they supposed not. They said they had been here a long time and never found any place called heaven; but they had found, in their journeyings, a more beautiful country, and they advised me to travel on and closely observe all that would come in my way.

Thought He Was in Hell.

131. "I went on and soon came to a dark place, and there met some travelers, and I asked them if that was hell? And they said, 'No, this is not hell.'

(a) "And soon I found some that seemed as dark as the place, and I thought this must be hell, surely.

(b) "But I traveled on again, and found a much darker place. Darkness closed in all around me. I thought then I was in hell sure enough, and would never more see the light.

(c) "It was dark, oh, so dark, yet I could see in that darkness. I cannot convey to you, my friends, the awful horror of that dark, dark place, nor describe to you the misery, agony,

and suffering of the dark people of that dark place. Oh, if I could only find the way back to the light place, so that I could show some of these poor wretches the way to some better country!

Turning toward the Light.

132. "And at the very desire, it began to grow brighter all about *me*, but the dark, deep gloom seemed to linger about the people there.

(a) "And I found myself going back to the light place, and met some more travelers on the road, who seemed joyous and happy. And they told me that what I had seen was indeed a place; but the darkness I had seen was the *spiritual condition* of the people there; and that when I would have investigated and experienced sufficiently to unfold my own spiritual nature, there would be no dark places to me, though in the midst of those in absolute darkness.

Out of Darkness into Light, and Met the Angels.

133. "And when I was fully back to the place that I first thought was heaven, there seemed a great number of people that I had not at first observed. I told them of my journeyings and the dark places and the inexpressible misery there.

Both Heaven and Hell Are Conditions of One's Own Soul, and Not of Place or Locality.

134. "And they said they had all been there and knew all about the dark conditions there. They said, 'It is not heaven, it is not hell'; that they never found any *place* or *locality* that was or is any more heaven or any any more hell than any or every other place.

(a) "That they *have* found that *both heaven and hell and all of their modifications are conditions of one's own soul.* (R. V., 1350.)

(b) "That a soul or person or spirit of dark, undeveloped conditions would at any place in all the realms of space be in darkness.

(c) "But that, at the same time, there are places more congenial to given soul attainments than other places.

(d) "And that my experience among those dark souls has prepared me for higher light and enjoyment; and that, if I would follow for a time, they would lead me to a country as unspeakably beautiful as the darkness of those lowly ones was unspeakably dark.

"And they did lead me along and help me to help myself along, till at last we came into

A Beautiful Country.

134½. "I might talk to you of that country, of its grandeur, of its happy inhabitants, of its rich and sweet aromas, of its music—its delightful strains of sweet music, of its flowers in endless bloom and variegated colors in infinite profusion, its mountains, hills, dales, plains, and beautiful streams. But I might talk to you and get hosts of the most advanced immortals, dwelling in the eternal beauty and grandeur of that glorious country, to stand here with me and speak and sing of its ambrosial gardens, all your days on earth, and yet you could only have a dim idea of that beautiful country awaiting you on this side of life.

The Road to the Beautiful Land.

135. "But remember, dear friends, the great highway to that beautiful land is what we call and what you will find to be the road of experience.

Some of the Causes Why Souls Are Not Better Prepared on Earth.

136. "Then I went back to that dark condition of the poor, unfortunate ones, to tell them of their condition, and try to help them up the way toward a better country. And I led one out of lowest depths to a realization of better things. And in doing so I learned much of the causes why souls are not better prepared on earth for the Great Beyond.

(a) "And I gazed back to earth through the gloom, to behold, with pain to my soul, to see such almost universal grasping for money. Money, any way, every way, by every means—right or wrong, fair or unfair. Money, money, always and only money! As though salvation depends on money. And the greatest rascal, the biggest thief, and he who occasions the greatest amount of misery and wretchedness on earth to get money, is the greatest soul of all eternity.

(b) "Oh, dear friends, when will the people of earth learn that money will not save them?

(c) "And it is painful, too, to see so many of those cheated ones want to get back to earth to be avenged. And this tremendous tide of the grasping spirit sweeps nearly all into a great maelstrom. Even some good people are swept away by this irresistible torrent."

137. When "Anonymous" had gone, Grace continued her written narrative (1180). While writing, the spirit said: "Mr. Secretary, in your copy of my writing you have omitted the words, 'I had left for him.'"

Examination of the secretary's report showed that the spirit was correct concerning the omitted words.

Seance No. 14.

February 4, 1900.

Grace continued her narrative writing set in at paragraph 1182.

Dr. Reed,

139. On requisite conditions, said:

(a) "There are many things on our side, as well as on your side, that we have to contend with; and it is a great help to us to have you all come together with good, light hearts and earnest purposes in the work we have to do.

(b) "Then, again, we desire that you all desist from contention with your neighbors about our work here, until after our work is all done. Such contention and consequent excitement injures you, does the other parties no good, spoils your own fitness to give to us harmonious elements for our work, and, above all, attracts occult influences in here for us to contend with, and sometimes entirely retards our work; so, dear friends, please let all questions have an unanswered go-by, so far as leading into any contention whatever."

140. As is the custom just before opening the seance, the secretary read his minutes and full report of all the psychic matter given at the last seance. The reader will remember the report of the oratorical effort of a spirit who did not divulge his name; and the minutes designate him "Anonymous."

The circle passed the minutes without finding any needed correction, and the report went to the spirits to pass upon it. As soon as Dr. Reed had concluded his introductory,

141. Spirit William Denton appeared, standing between the secretary and cabinet, and said:

(a) "Mr. Secretary, I wish to congratulate you on the full and faultless report you have made of our last seance; and especially for myself and for 'Anonymous' to thank you for the fullness and correctness of your report of that gentleman's noble effort. And we all hope that speech will do much good in your world."

And now comes that jolly Irish spirit,

Daniel O'Brien.

142. "How do ye all do, friends, onyhow? 'N' Oi tell yese that Dr. Rade is a foiné mon indade. Och, but isn't this grand!

(a) "Say, Mr. Secretary, did yese iver rade in the Boible about that mon Daniel in the lion's den?

(b) "Me father and mither was radin' about thet wan toime, and that is the rasin why my name is Daniel."

(c) A lady: "Daniel, in that den it must have been hard on Daniel?"

(d) Spirit: "No, madam. It was hard on the lions."

Circle: "Why?"

Spirit: "Daniel wasn't fit to ate. Daniel was a great mon, 'n' shure he was."

143. "Say, Mithur Secretary, did ye rade about Jonah swallowing that whale?"

Secretary: "Oh, yes, Mr. O'Brien. That is a great fish story, whichever did the swallowing."

(a) Spirit: "Yis, sir. Whiniver I go to prache about Jonah and that whale, Oi always lave my 'little hatchet' at home. But Oi must go now. Me toime is oop. Good-night."

Jim Fiske.

144. One stood to our view, saying: "I have had a terrible experience and have been sent for to prepare to tell you some of it; and perhaps I may be able to tell you, later on, something of general interest."

(a) "I am Jim Fiske, who was slain on account of Josie Mansfield, you may remember."

Charles Steward,

145. The trumpet medium when in the physical, made his presence and identity known, and said:

(a) "Since in spirit life I have met many that were mediums on earth, and I find that many of them have not advanced far on this side.

(b) "They say they did their work on earth amid great tribulation, and that they are satisfied to rest awhile.

(c) "I tell them I am a rustler, and although I had many rebuffs and trials and hardships, I believe I could rest better to knock around a little and find out where I am at.

(d) "I met that 'old wheel-horse' of the early days, E. V. Wilson, and I asked him to show me around a little.

(e) "And he said, 'Yes, certainly, Charlie; come right along with me and I shall see that you pass all right.' And as he led me along, I was delighted with my journeyings.

(f) "And I want to tell you another thing: I've quit my everlasting war on mediums, and I'm going to stay quit, and a whole lot of other folks will quit their war on mediums mighty soon after they get over here. They'll find that somebody else is just as honest as they are, and sometimes a great deal more so.

(g) "I find this a grand country as far as I have yet seen, and I find I am passing many who have been here longer than I; and they tell me there are more glorious conditions beyond, to which I may attain if I keep on rustling."

Dr. Thorne.

146. One came forth from the cabinet and said: "I am Dr. Thorne, of Thorne Hotel, Kansas City.

(a) "I was a Spiritualist, am one yet; and if I had not been a Spiritualist, I would be one now by compulsion.

(b) "But some are too stubborn to give it up right away. They have a great load of prejudice to work off, so doctors are needed here, and I follow my profession on this side, not in the drug business, but in nursing and soothing the soul-sick, as they come over here, until they can care for themselves."

147. The spirit Warren Chase renewed his acquaintance with Mrs. House. (R. V., 411.)

Herrmann,

148. The magician, came forth into visibility, saying: "This is a strange place to me. Spiritualists used to tell me I was a medium. I did some curious things, it is true. I am Herrmann, the magician."

Drawing No. 8.

149. The artist appeared at the arena table with the box of sketch paper, took a sheet and held it out so that all the circle could distinctly see that there was no trace of any sketching on the paper. Then the spirit worked awhile as though sketching, again held the paper so that the circle could see the surfaces of the paper, and now there are outlines of a drawing distinctly seen on it by the circle. The artist made more motions of the paper, violently shaking it, thumped it about, saying he has hard work at it; and in less than ten minutes this drawing is complete. The test, if any, in this case, is the fact that the entire process of the work of the making of this drawing was done in full view of the whole circle. The spirit, the paper, and every motion of the spirit, all the while of the entire work, being distinctly visible to the circle, and the spirit and the circle all the while in mutual conversation. (Set in at 160.)

150. Grace writing. (See paragraph 1183.) When Grace had finished her writing for this seance, she said in a whisper:

(a) "I have written two more pages. Unless my writing is getting too monotonous, I will continue at some length yet. It seemed necessary that I should relate my experiences of earth life to show something of the effect of earth-life conduct on conditions after transition.

(b) "I had experience on earth of the bright and dark sides of life, so I had experience of both the dark and bright sides in spirit life; and have come up out of great tribulation to be now a very bright spirit."



MARY CUNNINGHAM.

Mary Cunningham.

151. After Grace had written and spoken, a spirit of the appearance of a woman clad in garments of pure white took her stand at the center of the south side of the room, facing the circle to the northeast, and delivered in whispered speech her experiences as follows:

(a) "My parents both passed to spirit life when I was quite young, leaving me an orphan to be cared for by some friends, who were not able to extend to me any advantages beyond a fairly comfortable home and limited education, until I would be able to work my own way in the world.

(b) "I was persuaded, when quite young, that, in order to get along in the world, I had better attach myself to some Christian church; therefore, after listening to the advice and recommendations of several whom I supposed would direct me for

my best interests, I selected and joined the Episcopal Church, and did all I could to be a consistent Christian according to the creed.

(c) "As the time came when I would be expected to begin to help in providing for my own support, I began to try to interest some of the membership of my church in my behalf. But I soon began to see that a poor orphan was not in good social standing with the membership, and that I need not expect much assistance, and that a servant must know the place of a servant, regardless of any claims as a consistent Christian.

(d) "At length, receiving but little encouragement or sympathy, and noticing and contrasting the attitude of the members and ministers of my church as between the rich and poor, I began to have doubts of their Christian sincerity.

152. "So, in looking about for some chance for honorable labor, I met a woman who seemed to sympathize with my condition, and she kindly manifested her sympathy by suggesting to me how I could get along honorably, and told me to learn to practice economy, and how to find and secure work and get to be in demand, and I felt sure I had found a true Christian.

(a) "I asked her if she were an Episcopalian. She was not. 'Of course,' I suggested, 'you must belong to some Christian body of people?'

153. "She answered: 'No, my child; I am Free Thought.' That was new to me, and I asked her to explain.

(a) "She said: 'A believer in Free Thought is one who accords to every other the privilege of working out all religious problems for himself, and his honest conclusions to be held by him in equal natural and social privilege and standing with one's own self.'

154. "Soon I met another lady, who dissuaded me from the 'Free Thought' notion, and prevailed on me to stay with the church or I was 'a lost and undone soul.'

(a) "I went on to church, but no favor was shown me.

(b) "I seemed to belong to a lower caste—one beneath the notice of well-to-do Christians.

(c) "And at last the time came when I must have help, not much of which did I get from my church.

155. "Finally, questioning the whole matter from foundation up, I returned to the first lady and told her all, and she said she would find me a nice home and living pay. And she did get me a good place, a nice home of people with noble souls, and at two dollars per week with good board and accommodations and no overwork, and all passed on with peace and satisfaction to a time when I was taken sick.

(a) "But I was at home, among great-hearted Free Thought people, who cared for my every need with tenderest parental

care; and then, in serene peace, I passed out of that body and was received by a band of brightly illumined friends. And they led me on and on into one country after another, each more beautiful than the other; and at last I am prepared to enjoy this supremely glorious country.

156. "My mission for the present is the happy privilege of assisting from earth and earthly conditions newborn spirits and setting them well along the all-glorious eternal highway in the realms of the beautiful spheres."

And our Sam told us that the name of this bright spirit is Mary Cunningham.

Seance No. 15.

February 8, 1900.

156. Grace, yielding to others, did but little writing. (1183½.)

Reed

157. Congratulated the five of the circle who had braved the cold wave in order to be at this seance, and expressed himself as well satisfied with the secretary's reports so far of the matter given by the spirits at these various seances, and that the participating spirits are all well satisfied. He said:

(a) "In our choosing we have tried to select from various classes of spirit life, so that the circle should not be charged with partiality and with having selfish control of this 'open door.'

(b) "And, again, it is often that persons considered by mortals as of low esteem are in reality sometimes in much esteem over here, while many of the so-called great of earth are to be found in low and dark conditions on entrance into spirit life."

Denton

158. Followed Reed, speaking quite at length as to his personal experiences and observations on the spirit side, saying:

(a) "Although but few of you are here this evening, we cannot explain to you our appreciation of your faithfulness to the prosecution of this good work. I have made several trips lately, in which I have had varied experiences; and some of them different to any before.

159. "I was told to go and find some who are in a dark condition and try to lead them away to some place that will afford them more light. They told me they were innocent and not meriting more suffering there. I told them I would go, and if I should find them innocent, I would try to bring them; but I must first find whether they be innocent.

(a) "I started and found all right for a time, the way being bright and pleasant. But by and by I came to a valley, and as I traveled on down the valley, the darkness increased into thick darkness, but I traveled on in the darkness; and after awhile there was faint light, which grew lighter and lighter and brighter to brighter light, and I traveled on by the light; and at length found the desired place, and finally reached those for whom I was seeking, and found the story of their innocence to be true.

(b) "I had quite a task in getting them to an understanding of their situation; but at last succeeded and brought them to a brighter condition.

(c) "And they are now moving right along in the light, and beginning to be joyous and happy, and we hope that at some time they will be here, so that they may relate their story to you.

Denton Leading a Child to the School.

160. "Now I wish to say something about that picture, No. 8, of which you speak in your minutes, though I have no doubt, if you closely examine that picture and study it, you can work it out. But as you have your hands full, I will explain a little, so that you can easily see the whole representation.

(a) "I am there with a child to cross the stream.

(b) "The lady you see to the right is endeavoring to have me take cognizance of other children toward which she is pointing, but I pay no heed to her. I move right on with my little charge to get it across the stream and over to that house of learning you see beyond and somewhat in the shade of those tall trees.

(c) "The little school-house represents a locality prepared for those in need of spiritual enlightenment, and consists of several compartments for different grades of advancement, from rudimental childhood to a very much refined development of spirituality. However, the artist says he will try to illustrate this entire matter." (See 149.)

Training the Children.

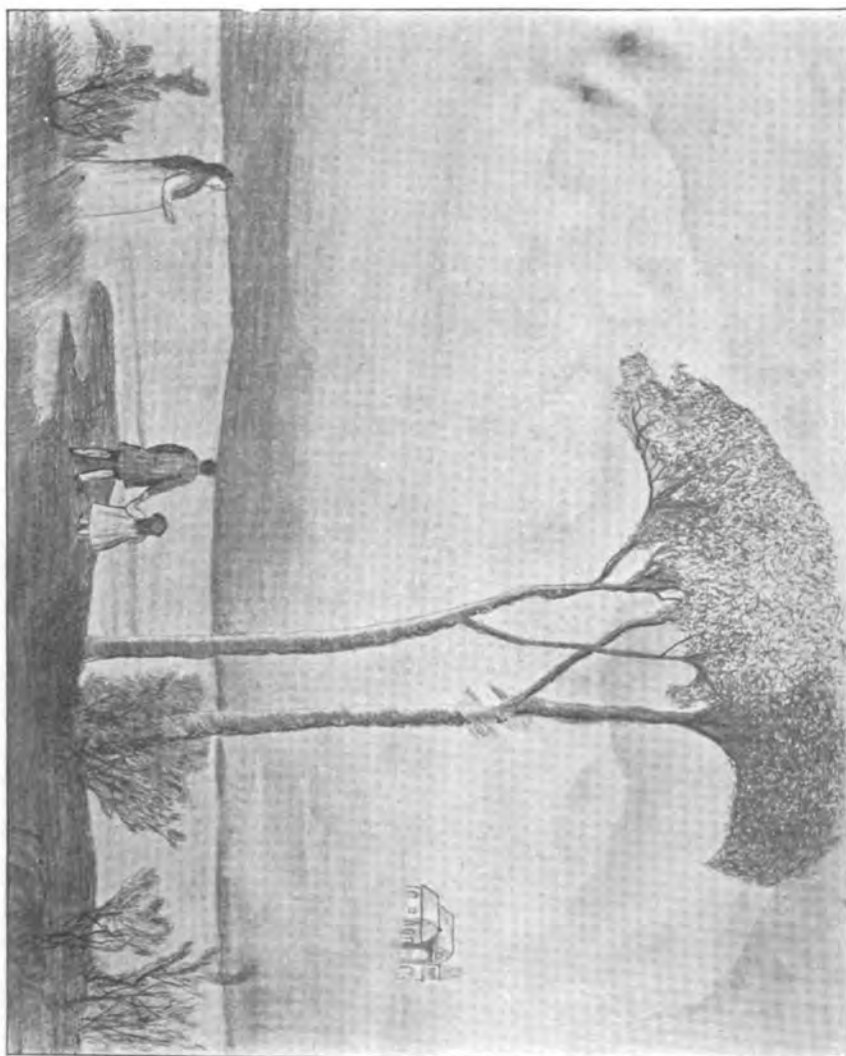
Wesley,

161. Following Denton, in very emphatic and eloquent oral speech, said:

(a) "Friends, I have been in the presence of many thousands of little ones, have been in their schools and beheld their glad and happy faces as they, in joyful gladness, had opened up to their intellects knowledge of the beautiful garden fields of the delightful realms of the spirit world; and oh, friends, what a pleasing and delightful task the many thousands of teachers

DENTON LEADING A CHILD TO SCHOOL.

(100.)



enjoy as they see these open buds of the future gardens of millions of ages yet to be; and those little ones soon get to know more than some larger ones, and become adapted to the task of leading the larger ones on the way.

162. "It is a great part of my calling now, dear friends, to manage a messenger department, and to train some of these little ones to serve as messengers.

(a) "When these little ones learn the way, they are our best messengers to the higher spheres, and can reach much higher intelligences than the larger ones of our plane.

(b) "Some time ago I sent one of my little pupils to bear a message to one of the higher spheres and return to me the answer. At the required time the little one came bearing the answering message from the brighter and more glorious mansions beyond; and, oh, the thrilling delight with which this little messenger related of the indescribable glory along the way; and of the beautiful people she met in those bright regions—those regions of all-glorious light!

(c) "And when this little one related her beautiful story of her exalted privilege, another little one came and begged to be sent on a mission so that it could behold some of those beautiful things; and I told her that so soon as her time would come in the nearby, she, too, should bear a message, and now it has reached that result.

163. "These little ones, too, are our best and most efficacious messengers to lead those that are in the darkness out of that darkness into the light.

(a) "A little child can approach near to and get a hearing from a darkened one that larger ones cannot reach.

(b) "After the child has been sufficiently trained therefor, it investigates the light places and conditions, and the way leading from one to the other.

(c) "Then, when we find one in darkness whom we cannot reach, we send one of these trained little ones; and the little one finally gets a hearing and tells the darkened one of some beautiful place and condition of light, where there are beautiful and happy people. And at length the little one induces the one in dark condition to go and see that condition of light and witness the glory of it; and after the darkened one becomes desirous of reaching the light, the little one leads back, pointing out to its confidential charge how it must gradually, by experience, become fitted to advance and travel on out of the darkness, and become a citizen of the condition of light.

(d) "So, in confidence, the darkened one begins and works out of its darkness to that beautiful state of light.

(e) "And thus, my friends, from age to age, the glorious work goes on over here. And it is over here that you will find

that glorious condition of peace and see 'a little child leading them.' (See Isaiah 11:6.)

164. Dr. Danner, who was once resident of this village and deceased here some fifteen years ago, spoke to us, and in good, strong vocalization, said:

(a) "Brothers and sisters, this is a new mission to me. I have been requested by the guides to report to you a little bit of my experiences.

(b) "To the individual generally, it is awful to think of death, but it comes at last, anyway; and when it is all over, you think, 'Well, it is done now, and not so bad, after all.' And so I am happy to meet you here in this way to-night.

(c) "Some have been telling you of their experiences in teaching. I am not a teacher. Mine is a different mission. Some reach this side of life in a condition of mental sickness. Earthly conditions have not afforded opportunity for the healthy development of the spirits' power of expression.

(d) "I have met many such spirits and have made their conditions a study, and have learned much as to their successful relief; and hence it is my mission to minister unto this class of unfortunates.

(e) "Many of them resemble, in action, persons in delirium tremens; and their cases are, indeed, very piteous. But we succeed, sooner or later, in obtaining relief, so that they become qualified to go into the teachers' hands.

(f) "There are many conditions of these unfortunates constantly requiring our most skillful attention."

Jane Osgood.

165. A spirit of the appearance of a woman stood in our view, being clothed in exceedingly white dress, and in a whisper said: "My name is Jane Osgood. I lived in New York, and my people, some of them, live there now. I may have something to relate to you, ere long, and may through you reach them with the revelation that I still live."

Tiley Johnson.

166. One announcing her name as Tiley Johnson said: "I did live at Griffith, Cherokee County, Texas. My husband's name is Alexander Johnson. He still lives at Griffith, and often thinks of me. He knew something about Spiritualism, and so did I.

(a) "All my days on earth were days of sunshine. Very little darkness or shadow ever crossed my pathway.

(b) "It has been some time since my transition, and I have always been in the light over here, and have never seen dark-

ness on my own account, only as I have come in sympathy with those of lowly condition; and this experience seems sufficient for all my educational purposes."

[This seems to be an exception as to never having had experience of darkness.—*Secretary.*]

Isabella Aber

167. Announced the name and said something, but she was so quickly gone and followed by little Nellie Gray, one of the cabinet band, that the secretary failed to catch what Isabella said.

Little Nellie Gray,

168. Nellie seemed desirous that the minutes should recite more of her work, saying, in childish speech, as is her custom:

(a) "Untle Nitson, I want oo to have more report of me and what I am for.

(b) "I am a little messenger girl for Sam and Dr. Reed. They send me on little journeys to find folks to come here and tell of what they have been doing, and what they have not; and to go into some dark places with some light for the folks there; and to go to some still on earth, impress them to do something, or not to do a certain thing; and to find out help for some in need; and to show the helpers the waiting, needy ones. And so little Nellie is always busy."

[Little Nellie always makes her whole talk in simple, childish manner, and the secretary leaves the reader to construe most of it into the way a little child would speak.]

O'Brien.

169. "There is a great deal to learn, and Oi am learning some of it, and Oi am trying to help some others to learn, and Oi have been trying to get one out of darkness, and Oi belave Oi shall soon have him in the loight; and then Oi shall try and have him coom here.

(a) "But Oi tell yese there is so much to learn that Oi guess it will take us always and maybe more. And Oi've met many since Oi was here last, and they was all trying to foind out something, and what Oi can't show them, some other will."

Seance No. 16.

February 11, 1900.

170. Grace finished her written experience. (1184.)

(a) When Grace had completed this writing, she gathered up the three slips of paper of this evening's writing and handed them to the secretary and said:

"I have now concluded my narrative. I hope it may be of some benefit to some yet in the earth life.

(b) "Tell the circle that it is with all the gratitude of my nature that I tender to you all my thanks for this opportunity to deliver my little message; for if it do no other good, it is an effort to do my duty that may help myself and some others on this side, farther away from earthly burdens. Bid them all good-night for me. Thank you, sir. Good-night." And the spirit was gone.

Reed,

171. As presiding officer of the seance, asked if there were criticisms on the minutes. Hearing none, he said: "Mr. Secretary, your report of last seance stands approved."

Wesley

172. Made a little talk, in which he said:

(a) "I have not had any experience since our last meeting here that would be of interest to you, unless it be to tell you that we have had a conference meeting on our side to consider the advisability of inviting among you some quite undeveloped spirits, to illustrate some of our work here; but, after carefully considering the whole matter, we conclude it is not best at this time to introduce to you such influences, and that we can as well present our case by relating our wayside observations and experiences with those traveling in earth conditions."

John Ames.

173. A form said: "My name is John Ames, of Sherman, Texas. I was killed in a cyclone in 1896. So was my wife. I was a Spiritualist, but she was not.

(a) "My knowledge of Spiritualism did me much good toward getting me on my way over here. My wife is with me now. In earth life I was a miller. Little Susie is with sister."

174. Spirit Jefferson House said to C. V. N. House: "Do you see me, brother? I am glad you have been so long a Spiritualist. The fact that I have been able to return to your presence has been a great help to me. It has assisted me to lessons that I needed to help me along, and provided a means for me to do my duty in helping others along."

Jane Westbrook.

175. A spirit, speaking in a hoarse whisper resembling the voice of a man in a whisper nearly oral, so that at first the circle thought it a man having a white robe on, but shortly the

controls said: "This lady had such voice when on earth." Then this spirit said:

(a) "My name is Jane Westbrook. I lived in Michigan and came to my death by fire on this wise:

(b) "I kept a little store. I had some money, which I had hidden away under the carpet. The building caught on fire, and we all rushed out, and then I tried to save some things, and I thought of the money and went back for it and was caught on fire before I could get out. And my son Bart. Westbrook and I were burned to death in the street, not being able to get far enough away from the flames.

(c) "I suppose it was twenty-five years ago as you reckon time, but I cannot get it clear. This is the first time that I have had the opportunity to return in this way, and I am very thankful to those in charge here for this privilege. Already I feel the beneficial effects to me. I think I may tell more, some time, of my condition and experience on this side."

176. The artist, after getting ready for work, found no crayon provided, and said to the secretary: "No writee, makee no picture; no stuftee, disappointee, heap."

(a) This spirit artist is just beginning to talk English so that we can understand his speech.

(b) He says he is Italian, but so far conceals his name.

Mamie Olney.

177. A young lady that deceased here several months ago, having been an invalid a number of years, was a Presbyterian of very meek disposition and favorably known personally by several of the circle, and now comes to us in temporary bodily form so complete in identity that the circle at once recognize the spirit as the identical Mamie Olney, and although the spirit is not able to talk, yet by actions she manifests delight on being recognized.

178. Mrs. Summersfield Gasaway, also one of our neighbors, recently passed to spirit side, leaving husband and three children, two of them grown, was in such complete make-up as that the form was at once recognized; expressing much joyfulness at being recognized, she said:

(a) "My experience in spirit life, of course, is very limited, but I hope to be able to relate something to you before a great while."

(b) Since the transition of Mrs. Gasaway, her husband, after a lingering illness, also passed to the spirit life, and Mr. Pratt remarked: "Now, after Mrs. Gasaway has so palpably greeted us in her own identity, I should like to see her husband, Summersfield Gasaway."

179. In a moment a form that the secretary recognized as Summerfield Gasaway walked right up to the secretary, and confidentially asked: "Has Mr. Pratt gotten over being so combative toward me as he used to be?"

(a) On assurance of the secretary that Mr. Pratt would gladly have him with us and would not trouble him now with the old-time combativeness, the spirit said:

(b) "All right, then." And rushed right up to Mr. Pratt with face not an arm's length from Mr. Pratt's face.

The latter said: "Oh, yes! Summerfield, that is you. That is Summer's face as plainly as ever I saw it while he was here in the earth life."

(c) The spirit said: "Say, Mr. Pratt, does this, indeed, look like Summerfield Gasaway?"

(d) Pratt: "Why certainly; Summerfield, that is you, and I am glad you are here, and I want your picture some time."

(e) Spirit: "Perhaps the artist will try for my picture before long; and maybe I shall have something to say to you soon."

(f) Mr. Gasaway was a very exemplary citizen in his daily walk; was rather a devoted member of the Methodist Episcopal Church, but was also quite liberal toward people who differed from him in religious opinions; but he had considered Mr. Pratt combative in that matter, from Mr. Pratt's earnest disposition.

180. At a seance February 13, 1900, Denton said: "I have but little to say now, as this is not a seance for the purpose of our publication, but excuse me for this.

(a) "Some are here to-night to be introduced, and others will be here later on. Many of these come up from the fields of battle, carnage, and strife, and their purpose here is to try to give some lessons for the benefit of humanity in regard to conditions upon the earth plane which we cannot modify to the entire eradication of evil tendencies. These conditions do not stop at death. But when the people become educated concerning conditions of environment and by the results of environments, they certainly will be more charitable.

(b) "I have met many of those who came up from battle, in sudden and unnatural transition, and I learn from them much of the effects of war.

(c) "They say that they have ceased fighting, having learned that it is absolutely needless to wage war against one another; and they wish to have the world know of their experiences which have led them on to these conclusions."

Seance No. 17.

February 15, 1900.

Several of the circle were absent on account of sickness.

181. Denton said: "We are sorry that sickness prevents some being here. We hope and try to prevent these interruptions, but we cannot always do it, though frequently we do.

(a) "When over here you will be well all the time; no more sickness, nor pain, nor dying, but always in joyous health.

182. "Since last here I have had a little wayside experience that may be of sufficient merit as that its narration may be of some benefit.

183. "I thought I would go on a journey, in a different course—not so much a different course, but another direction—and in passing along I met a lady—indeed, many persons, male and female. Some of them were praying, some of them were weeping, some of them were cursing, and some were jolly, but none were in the higher spheres.

184. "The jolly ones were, for a time, in somewhat elevated condition, but soon dropped back to their proper level, and then began to advance and hold their ground as gained."

The Praying Ones.

185. "I listened to those that were praying, and found them repeating the same old forms of prayer their creeds of earth had taught them. And they prayed with all the fervor of earnest and sincere suppliants, but without avail. Their prayers were not answered, and the supplications were repeated; and less and less were they answered. And when they had prayed and prayed again and again, but unanswered all the time, they at last found out that their prayers were not answered; either that their God did not exist, did not hear their prayers, or would not or could not answer them.

185½. "And when I found them in a condition to listen and willing to learn, I approached them and asked: 'Do you know to whom and to what you ought to pray? And do you know why your prayers are not answered? Listen to me, and I will tell you something about what you ought to do and to what you should pray.'

Why Their Prayers Were Not Answered.

186. (a) "Your prayers were not answered because you did not pray to a prayer-answering God.

(b) "When you will have been in spirit life, whatever duration, though thousands of years, you will not find that God to whom you have been praying; when you will have met those of longer residence here than mine, even though millions of years

longer, none will tell you that they know of such a God. You will at last learn that such a God as you learned about in your youthful days on earth does not exist, save only as a myth.

Human Spirits the Prayer-Answering Power.

186½. (a) "But as you journey on, you will find the whole universe peopled with men and women who, in some past period, came into conscious organic existence as you yourself did; and you will find that many of them have been in these higher schools many thousands of years, and all the while in mental training, and therefore some of them relatively omniscient. And as this mental training giving rise to knowledge affords power, some of the bright ones are almost omnipotent.

(b) "This is the intelligence and wisdom and power you will find in the universe; and that from this source must come whatever answer there is to prayer.

(c) "Therefore pray to and ask of your brothers and sisters in spirit life, in simple confidence; and, sooner or later, you will perceive an all-triumphant answer to your every needed assistance.

The Weeping One, and Why.

(199.)

187. (a) "The young lady was weeping. I asked her what was the matter. She answered: 'My mother needs help. She is so needful, so lonely, so sad! And she has none to help her; and she thinks I am yet living in the physical and ought to assist her; and oh, if I *could* go to her and give her troubled spirit some relief, what a great burden would be lifted from my own poor soul!'

(b) "I told her to come and go with me and I would find her mother and enable her to reach and commune with her mother, and break to her some bread of consolation.

The Mother Comforted.

188. (a) "This young lady did go with me and we found her mother in a most forlorn condition, apparently forsaken by all the world, in a most poverty-stricken home and surroundings, sitting in a rickety old chair, the rays of hope and confidence all fading away into abject darkness. Poor soul!

(b) "I laid my hand on her head and rekindled hope, and the smouldering embers of life began to glow anew, and we helped her guides to reach some sympathizing souls; and she is now receiving help from mortals, and thanking Providence that at last her prayers, her longings have all been heeded by some unseen influence which is able to save.

Found What Answers Prayer.

189. (a) "And this weeping young lady found that, if prayer be answered, it is not by some mythical God, but by spirits—philanthropic spirits—and she is able to 'shout, shout that she's gaining ground,' and we hope that she will be here to relate for herself her experience in soul-growth."

Wesley.

190. This spirit said:

(a) "Friends, on our side I have had much experience, some of which I hope to relate to you later on; and shall now tell you of a wayside incident of recent date:

A Suicide Prevented.

(b) "Only some two weeks ago I was called back east to a part of the country where rocks and mountains abound.

(c) "There I met a lady standing on a cliff contemplating the act of casting herself, at a single bound, upon the rocks far below on the floor of the deep valley, by which act to crush herself out of her body in suicide, thinking thereby to terminate her miserable existence.

Just in Time to Save.

(d) "Just before she would have made that fatal leap, I was enabled to touch her shoulder, and she, realizing the touch, presumed that her father in spirit must have touched her in remonstrance to the proposed rash act; and she resolved not to make that awful plunge. She retired from the cliff, began to consider the whole matter anew; and now is glad of her miraculous escape.

(e) "But she thinks it was her father that saved her; nevertheless it was I, and now she is happy."

Drawing No. 9.

(195.)

191. The artist on this occasion made one of his best portraits, the same being done under the usual test conditions, and was at once recognized as the complete likeness of the late George Armstrong, who attended some of the seances of "Rending the Vail." (See R. V., paragraph 519.)

Seance No. 18.

February 18, 1900.

192. (a) On account of sickness, only four members of the circle were present. This seemed such a break in the necessary

conditions that phenomena were much modified, and vocalization very feeble, except that the artist did better English than at any time previously, and gave a portrait which in some respects is very excellent; and so far our impression is that it much resembles one Dr. Willis (not inserted), of Kokomo, Indiana, who attended many of our seances in 1891 for "Rending the Vail,"

Dr. Reed,

193. As usual, opened the seance, and then gave some little outline of the disposition of many spirits on first entering spirit life, saying:

(a) "In my experience I find a great many spirits come from earth life in a very darkened condition; and, of course, they gravitate to localities of such corresponding condition; but they do not know just where they ought to go, or what to do. In fact, many are ignorant of *any* brighter conditions. Many are in a condition of slumbering.

Means of Leading Darkened Ones to Light.

194. (a) "But there are intelligences in training, and prepared to meet and overcome, sooner or later, all obstacles to progress, as to each individual case. And these obstacles are overcome by directing the course of the individual along such lines of *experience* as will necessarily teach him to know the wrong way and the right way, the one from the other.

(b) "So that you may readily perceive it takes great discernment on the part of the guides to see and utilize the proper treatment in each individual case. And you can also perceive what a great field we have on this side in which to labor.

(c) "But our greatest labor of patience is to get the darkened ones to see their condition, and learn the need of our assistance, so as willingly to take our advice."

George Armstrong,

(191.)

195. Whose portrait was made at last seance, stood in view of the circle, appearing very nearly as this portrait represents, and said:

(a) "This is George Armstrong. I have but a little history of experience on this side to relate; near two years only.

(b) "Before coming here, as you are aware, I had investigated much concerning the probable condition in future life; and I find that what had been taught to me of spirit life was very similar to what I now find to be true; and thus I was prepared to advance at once.



GEORGE ARMSTRONG.

(195.)

(e) "I traveled around, as you would say, to see the sights, to learn of the curiosities of this life, and found everything so nearly like unto what I had learned before transition that it almost seemed as though I had met these scenes before.

(d) "But little way did I travel until I met some who were in the dark and searching for light and desired of me to know of the true way. And some were able at once, so soon as told, to discern the way. And this gave to me great light ahead. I hope to be able to meet you again in this way, but for the present, good-by."

Lieutenant Jenkins.

196. Now comes a spirit, saying: "I am Lieutenant Jenkins of the fatal *Maine* disaster."

Mr. House: "Lieutenant, I have heard that you boys of the Navy practiced at seances once in a while for pastime. Did

you do so in sufficient desire for knowledge that it was of any benefit to you?"

(a) Spirit: "Well, such seances as this were exceedingly rare aboard ship, I can tell you, and very few of the boys knew anything of this truth.

(b) "But as for me, I had come into some knowledge and great desire to know more. But I knew that it would lead to no good for me to divulge any of it to my comrades.

(c) "I sometimes had prescience, and I felt to know some time before the very fate of the *Maine* as it actually came at last; but I warned no one because I felt that none would accept the warning.

(d) "The little knowledge I did have of this truth prepared me to realize the life to which the disaster translated me and prepared me at once to take cognizance of the situation.

(e) "But not so with the others. As I would meet them, one by one, in a semi-conscious bewilderment, they, finding me joyous and happy and leading them on, asked me how it was that I was in so much better condition than they.

(f) "I told them that while on earth I had tried to find out something about future life; and that the result was that I did find out that it is a fact, and I found out some glimmerings of conditions in that life which prepared me to learn and to know more of it, as I found, as soon as out of my old body, that I had even found out that spirits knew of the coming fatality of our crew, and that they had told me about it beforehand.

(g) "And so I was prepared to go right on with my investigations of conditions of spirits in spirit life.

(h) "And so I was able to help my comrades out of darkness into light along their way.

(i) "And as I let my lower lights be burning, it sent a gleam along my way."

Scale of Intellectuality.

197. Some of the circle having questioned the spirits concerning the standard and scale of intellectuality in spirit life, Erastus Coffin, a spirit standing in the view of the circle, said:

(a) "Those questions you will find fully answered in 'Rending the Vail' (894, 2056-2056 d), but we may say here that the scale of intellectuality in spirit life is different from that of earth life. On the earth plane intellectuality is more a record from accumulation of knowledge of physical facts, or of supposed facts and theories, and sometimes altogether mere theories, having no truth whatever, and all of it often without a brain of spirituality.

(b) "Whereas on our side the standard is that of a brain

well developed, especially as to spirituality. For you must not suppose for one moment that a spirit is any more without brain organism than the person in the physical.

198. *"True education is harmonious brain-development, whether in the physical or spiritual condition of life.*

(a) *"A brain of book learning, of collegiate learning, of theological learning, of theoretical make-up, is not necessarily education at all. One may have all these and yet pass to spirit life with an illiterate spirit brain. Therefore let me repeat and emphasize that true educating is developing the spirit brain—is brain-cultivation in spirituality.*

(b) *"Of course brains must differ, for no two can be developed exactly alike; and this is necessary for the mutual benefit of all, preventing that monotony that would result in stagnation.*

(c) *"Mind, in the abstract, may be considered an emanation of the intellectuality or of the ability of the soul or spirit to express itself through the brain."*

The Weeping One

199. That Denton found. (183, 187.)

(a) A form, as of a woman, "clad in raiment white and glistening," standing to view of the circle, speaking in a low but distinct whisper, said:

(b) *"I am the one that the gentleman spoke of the other evening, and to whom he gave assistance as he told you, and I cannot sufficiently express my gratitude toward him therefor.*

(c) *"But for that assistance, either by him or some other, it is hard to know how long I would have wept, or how would have fared my poor mother.*

(d) *"But that gentleman put a ray of light into my soul that burns brighter and brighter continually and taught me the way to relieve others that I find in lowly, sorrowing, darkened conditions, and praying for refuge.*

(e) *"Oh, how glad I am now, and how thankful to both him and to you for this glorious privilege of assisting in the demonstration of spirit return.*

(f) *"Therefore, kind friends, I ask you to permit me to tender to you in thankfulness my great appreciation of the kindness shown me here. Good-night." And the spirit faded away from our sight.*

Mary Bigelow

200. Announced her name and said, further: "I am she that is Mrs. Steward's mother."

Mrs. Steward, being in the circle, said: "This is mother. How glad I am that you *can* meet me, mother."

Spirit: "Yes, daughter, this is to me a happy, happy privilege. And I am here to inform you of my work in spirit life.

(a) "It is now assigned as my business to stand on *this shore* of the river of so-called death and meet undeveloped ones as they reach this side and assist them until they are able to travel alone, and then I pass them on to other hands.

(b) "Some of these learn very readily, some are more slow, and still others that do not seem to want to know anything; and these sometimes require our skill to get them on the way.

(c) "I find my task a very pleasant one indeed, for the pleasure it affords me to see the darker spirits receiving light."

Seance No. 19.

February 22, 1900.

201. Ten of the circle present.

(a) For music, an automatic music-box is kept going, and it is the special business of Mrs. Aber to attend to that music, as it needs winding every few minutes, and to be stopped while a spirit lady is talking in a whisper.

(b) The whole circle is nearly all the time engaged in lively conversation concerning what is transpiring, excepting when some spirit form is discoursing. And often a spirit man will discourse so loudly and distinctly that the general conversation of the circle goes on during the speaking; and at the same time each one of the circle distinctly hears and understands all that the spirit says.

Beginning of Dr. Reed's Written Experiences.

202. Dr. Reed, in his usual way, opened the seance by salutation and remarks for encouragement, and then said:

(a) "As I have not written for some time past, I believe I will try again."

Then the doctor stepped to the writing-desk, picked up a tablet and wrote very rapidly a moment, tore the leaf from the tablet, took it to the secretary and presented the paper to him, saying as he did so, "Mr. Secretary, please, sir, will you accept this paper and place it among your files? Thank you, sir." And the spirit returned into the cabinet.

This writing proved to be the beginning of a series illustrating "What and Where Are Heaven and Hell?" The reader will find a copy of this paper and of this whole series, beginning at paragraph 1195, and continuing to paragraph 1210.

Haunted Houses.

203. Denton continued in speaking of his experiences with unusual volume of voice and eloquent manner, saying:

(a) "I have lately been to a party. We have parties, elegant parties, over here. We do not have cake, nor pie, nor dainties, as you do, but we have other knick-knacks in abundance, of which we partake to our full satisfaction. In fact, I have attended many of those parties, not at the houses of great people, nor always where the élite assemble; but I find at them all the tables full of viands, though different tables have different viands, but many guests at these parties know not of the rich food with which the tables are laden, hungering though they be and famishing, often; yet need to be shown of the good things there. And some of the houses where parties assemble are called by you people of earth 'haunted houses.'

(b) "And the kind of people that make up the parties of these haunted houses are, in the main, what we sometimes call 'earth-bound spirits'—spirits that are so poor in spirituality as to be attracted to and held in earthly conditions.

(c) "Not evil spirits, but undeveloped spirits, we might say. Generally, spirits of murdered persons whose earth career has been suddenly cut short, and certain magnetic conditions attract them to places having such conditions about them.

(d) "The great law of evolution seems to be sufficiently self-intelligent to place each of its subjects in the needed conditions according to the plane of development to carry it forward in direct line to its highest consummation.

(e) "Therefore these spirits visit haunted houses and find themselves able to arrest attention of mortals by noises, and also to attract to their assistance spirits who are able to help them on their way.

(f) "As a general thing, when they make their presence known to mortals sufficiently to be recognized by mortals, they are thereby assisted to so much of the bread of life as enables them to move on and cease their visits to or lingering about the haunted house.

(g) "And, if mortals be not found who will try to help them along, the more intelligent spirits soon find a way to pass them along from the conditions of the haunted house.

(h) "I have met many who seemed to care for nothing but to make a racket and to use their energies and time in such way—they seem to know nothing of any higher attainments for themselves—and some who did not want to know anything else.

(i) "I have talked with them and advised them to seek other and better occupations. I have told them of the higher conditions they could attain to, and I have been enabled to prevail on many to seek, and they did as told them and found the better way.

(j) Some ask, 'Why and how is it that you know so much?' They say they can find no such conditions as I tell them of.

204. "One says: 'I tried to live right, and I tried to teach the people the right as I thought, and to show them the true light. Now how is it that you come to me as though I had missed the true way and undertake to tell me of things I fail to find?'

(a) "I say to him: 'I see here about these haunted houses many of your pupils. This is not the kind of country you taught them about, and you have hunted and they have hunted for such personages as you taught them is God, and you find Him not. Nor do you find any such kingdom as you taught would be found. You find no such Son of God as you taught. You find no such Savior, either. All this ought to make you begin to think that maybe your teaching was wrong, and maybe these other people here are here because they trusted in you.'

(b) "He says: 'I taught what I thought was the truth and I was diligent in giving out the highest light I had, and that ought to excuse [atone] me; and I don't understand why not.'

The Reasons of the Difference.

205. "The reason of my advantage on this side of life is that I was always open to secure anything true in exchange for any error.

(a) "'But you went to the old stump-mill all your life just because your father and old Mother Grundy did.

(b) "'You, without question, filled your soul with the theological dry husks that your fathers and favored pulpit gave you, and shut your soul up on that food and utterly refused to take any other soul-food.

(c) "'And you get here, having your soul almost lost from starvation. You fed your confidants on this famishing food, and thus starved their souls, until they, too, must come out of it by taking small portions, until their souls will grow strong here as they should have been when they came here.

Denton's Faith and Teaching.

206. (a) "'I did not believe in a God as that word is generally understood to represent. It was contrary to all the evidences I could get hold of. I did not believe in such God enthroned in a great court-house, with a Son as prosecutor; nor the golden harps, nor the other fellow.

(b) "'I taught what I believed, and I also taught to my listeners that they would not go to an endless hell just because they would not accept my teaching.

(c) "'I taught that each man was his own heaven, his own hell, and his own Savior.

(d) "That no personal Savior would meet us on the farther shore, but there, if found worthy, we would find the out-stretched hands of our loved ones gone before.

(e) "Well, I came over here some time ago and have never met that personal God nor any of your concomitants of Him; but instead found my old friends, and they took me right around because I was willing to go and know more.

(f) "You came here and found just what I did, but you would not be willing to give up your old idols for truth; and hence you are in darkness.

207. "Now you can get away from that darkness into the light and glorious condition of truth by asking of good spirits to lead you on and by a resolution to find out and return the truth to those who have been misled.

(a) "You see now that you have to learn nearly all anew, and as soon as you sincerely desire to begin to learn, good spirits will find you out and right willingly help you along.'

(b) "In this way I have obtained attention of many, and led them out of their darkened conditions along the road of light and truth.

208. "So, friends, you may help these darkened ones along wherever you find them, whether at haunted houses or elsewhere. And let me tell you, friends, that the haunted house is beginning to attract the attention of the people of your earth.

Prophecy of a Change.

209. "Now I might say that very soon there is going to be a change, a great change in this spiritual movement. Spiritualists must wake up, *will* wake up to a realizing sense of the proper conditions required among Spiritualists themselves, to place it on a proper basis—such a basis as it can live and grow upon, not one that will permit its superstructure to fall away into decay and death.

209½. "Look at the National Spiritual Association. Look at it. Examine it. Be sure you know and understand its basis. Whether it is Spiritualism or an attempt to repeat the crime of the ages: to reduce to a caste, to a tithe's censorship. And I say again: *Beware of what basis you place this great light upon.*"

Wesley.

210. "I have but little to say this evening. Remember, friends, that *all* houses are visited by spirits. I have had much experience, but the artist has quite a work, and there is other work that will require all the strength. So I give way, but I am glad to be able for even this little word with you."

211. And here is Daniel O'Brien now, talking through the

trumpet in almost deafening tones, saluting: "And how do you all do this avening. Maybe Oi have a bit of experience jist, Oi do' know."

(a) "Oi met a felly what was taken off with his shoes on. He saw me as Oi came round and he says: 'Say, surr, can yese tell me where Oi am?'"

(b) "Oi says to him: 'Me dear surr, ye are dead.'

(c) "And he says: 'Me God! Am Oi dead? And who are ye?'"

(d) "And Oi says: 'Oi am Daniel O'Brien.'

(e) "And he says: 'Where are you?'"

(f) "And Oi says: 'Oi am in the spirit world.'

(g) "And he says: 'Where is that, and what is it?'"

(h) "And Oi says: 'That is where they kape jist sich chaps as you when ye know more.'

(i) "And he says: 'Ain't Oi in the same place as ye?'"

(j) "And Oi says: 'No, surr, not yet.'

(k) "And he says: 'Well, Oi'm going there with you.'

(l) "And Oi says: 'It will cost ye something; but ye can work your fare out as ye go, but Oi can go straight through on me pass.'

"So ye see that poor felly thought he was already where Oi am; but he is glad to get here now, even by working his way, for he was reckoned a bad egg while he was on earth."

212. "Say, Mither Secretary, did you know Jesse James?"

Secretary: "Only from reputation."

Spirit: "Well, surr, Oi met that felly the other day. Why is it that Oi have to mate sich as he, so much?"

Circle: "Perhaps you were much like him."

Spirit: "Not at all, not at all. Was Oi, Mr. Pratt?"

Pratt: "No, Dan, I always thought you a pretty good fellow all round. I did not know of any bad traits you had at all. You were just an all-round good, jolly Irishman."

Secretary: "It may be that it is part of your duty to help those fellows along a bit."

Spirit: "Well, that's jist what Oi thry to do, surr."

Lady in the circle: "Why, the police pretend to think Jesse James is yet alive here."

Spirit: "My good lady, I can't help what the police or anybody else think about it, but Jesse James is over here all the same."

213. And now comes the artist and in his usual way executes that wonderful illustration of Grace, No. 11, standing in the room looking at the emaciated body she had just gone out of. (See paragraph 1166.)

George Washington.

Then, this being February 22d, there came forth a form resembling the common portrait of George Washington. And straightway several of the circle simultaneously exclaim:

214. "George Washington!" And the spirit, replying, said "Yes, friends, this is indeed George Washington, whom you regard as father of your country. I am very happy for this privilege of being introduced to you.

(a) "I have had a very great experience since my translation to this side of life. I have met and helped many needy souls, and have also been much assisted by brighter ones than I.

(b) "I have met your great Lincoln. We are both along the same lines. I may be permitted, by and by, to meet you again and relate to you something that may be of benefit to some souls along the way."

215. Then there was an experiment of a message between two slates, given while the slates were fastened together with screws, the fastening having been done by Mr. House, and the slates held by Mr. and Mrs. House and Mrs. Aber as the work of writing and drawing was being done, and the sound of the writing was distinctly heard by all the circle while it was being done. The result was a beautiful portrait in colors, drawn inside of those slates during the sitting, together with much writing also inside the slates.

Seance No. 20.

February 25, 1900.

216. Eleven of the circle present. After the reading and passing upon the secretary's report of last previous meeting, Spirit Reed opened the seance by a short invocation, thus:

(a) "Friends, we approach you this evening from our bright realms, and implore you to present toward us your highest and purest and best thoughts, so that we may draw nigh unto you with fragrance of garlands from the purer homes of dwellers in the spirit world."

217. Denton said: "I met a spirit who very lately came over here and whom I find to be very progressive. I hope he will be here later on."

Wesley Aber.

218. "Friends, you may, perhaps, remember that a little while ago I spoke to you about my being instrumental in rescuing a lady from suicide.

(a) "I have seen her again and had her to realize that spirits are about her, until she has become interested in the beautiful philosophy growing out of spirit return.

(b) "And now she is earnestly studying and advancing in the field of Spiritualism.

(c) "So, dear friends, you may see that we have work to do all the time, and our work is often grandly efficacious."

219. The following is an experience intended to illustrate that some spirits are often greatly benefited by attendance at seances:

(a) A spirit that was entirely strange to the circle came forth in visible form and said: "Why, where am I? How strange this all is to me! They told me I was dead, but here I am, clothed upon as of old time—coat, vest, pants—how is this? I don't feel dead. I feel much as I used to. Who are you, and who am I?"

(b) Circle: "We are men and women not yet dead, as it is called. You are a spirit. You are out of that old body and in the spirit world. How did you get in here?"

(c) Spirit: "I don't know, sir. I just woke up right here. How is it? So strange! Am I dead? I seem alive! Am I in the spirit world? I seem just as I always did. Where did I get these clothes—these nice clothes?"

Circle: "That gentleman in that place—we call it cabinet—you just came out of it, you know; that gentleman and others found you and clothed you, and sent you out here, so we could help to wake you up and get you fixed up to go to nice places and people; and if you go and ask them, they will show you what a nice country you are in, and explain all about it and help you along. What is your name?"

Spirit: "I don't know."

Circle: "Where did you live last, as you can remember?"

Spirit: "Michigan, that was my home. I must go. Some one calls me. Good-night. Thank you, sir."

J. L. Greenup, (Portrait R. V., 2930.)

220. Speaking very rapidly, though clearly and distinctly, said:

(a) "I was what in your country is called a preacher, and for a number of years I officiated as an authorized minister of the gospel. Well, I came to this side of life very sure of being one of the few that had spent a life on earth in the 'straight and narrow way'; and that I was sure of heaven up near to the throne and Jesus, waiting, would escort me to the presence of His Father, the King Eternal, and have me seated at His Father's right hand.

(b) "But no. I met some of my long-ago parishioners, and I thought that was all right, sure, and *they* would be my escort.

(c) "And, sure enough, they were; but to escort me out of

my old preaching, by passing me along among those who had been misled by my old preaching.

(d) "Well, sir, I soon found that I had to do more preaching than ever to overcome the darkness of my lifelong preaching on earth.

(e) "Oh, if I had only known of this grand philosophy of Spiritualism while on earth, and preached that, how much more gladly could I have approached those on this side!

(f) "Yes, dear son [J. M. Greenup of the circle] and friends, I am preaching yet; but I am now preaching Spiritualism as the truth that I ought to have learned and preached long ago."

An Impediment of Speech.

221. One came to view that seemed to have an impediment of speech, stammered away a little time, and retired.

Thomas Paine

222. Comes forth, and in his wonderfully eloquent manner and full volume of voice made a discourse mostly touching upon the subject of "Materialization" (R. V., 2143-2148, 2219-2221), saying:

(a) "I cannot understand why it is that some people who can think scientifically upon most subjects, who are able to see and classify facts of almost the whole material universe, and reach conclusion of absolute truth upon a material basis, and absolutely refuse to see or meddle with facts in the field of psychics; and if they do accidentally see a few facts in that line, they force the facts to false conclusions.

(b) "Why is it, friends, that people of sound minds cannot think scientifically of psychic facts, while they are held to be of sound mind on all other lines of thought?

The Spirit of Flora Materializing.

223. "They see the grass growing in the spring and summer time; they see the orchards putting forth buds, and leaves, and flowers; they see the forest trees being clothed upon with their vernal garments. They plant seeds of all plants, and trees, and flowers, and vegetables, and witness the seeds bursting forth, and the life of the seeds begins to attract to itself the necessary materials from the soil and the atmosphere to form the desired bodies of 'kind after kind, each seed after its kind.'

(a) "They see the life of the corn come forth, clothing itself with stalk, and leaves, and tassel, and husks, and beautiful silks; and out of it all, clothe itself with the kernel of corn to be planted and again come forth materialized to visible shape

next year; and the life of the kernel of wheat, being sown or planted, clothes itself with material, visible form after its kind; and the life of the acorn bursting from its shell gathers from invisible air and transparent water its materialized form of the grand old oak tree.

(b) "Why do these men see the life and spirit of the flora of the whole earth materialize, each kind a body after its kind, and deny that the life of the spirit of man can come out of its original body and materialize for itself a temporary body also?"

(c) "In fact, friends, to deny materialization is to deny the existence of the law of the perpetuation of species, and reduces all things to the imagination of nothing with which to imagine—to hypnotism with no hypnotism nor anything to hypnotize.

Animal Life Materializing.

224. (a) "The horse eats corn and hay, and the horse spirit or life reproduces horse.

(b) "The cow eats hay and corn, and her spirit reproduces cow.

(c) "The hog eats grass and corn, and reproduces hog.

(d) "The birds of the air eat corn, and out of it reproduce birds that clothe themselves with beautiful biped bodies, and with feathers instead of hair.

Life Not the Result of Organization.

225. (a) "If life is the result of organization, it must be an intelligent force that produces the organism.

(b) "If life is by virtue of the organism, why does corn produce hair on the hog, cow, and horse, feathers on the bird, and wool on the sheep? If life is the result of organism, what made the organism?"

Man Has Innate Omnipotence.

226. (a) "If it is possible for me to make a snowball, it is possible for me to make something else, and form that something else more complex. Scientific reason, then, must carry you right on to any materialization.

(b) "The little one comes into your world, makes for itself part of a new body every day, and a whole body of flesh and blood every year, and an entirely new skeleton every seven years. In fifty years, fifty bodies of flesh and blood and seven skeletons.

(c) "What is there to hinder the spirit from making a temporary body after the old body is planted in the ground? (R. V., 2449.)

Materialization in Harmony with Every Known Law.

227. (a) "Aye, my friends, instead of materialization be-

ing unreasonable, contrary to known facts, and absurd in general, it is in strict harmony with every observable fact in the whole of Nature's material and spiritual realms.

Effect of Persistent Effort to Howl Down Phenomena.

228. (a) "Yet learned men of your world, whenever the subject is mentioned, exclaim, 'Too absurd to think about!' And self-styled scientific Spiritualists, with their own temporarily materialized tongues, claim, 'Too preposterous to stop one moment to consider.' And some of the spiritualistic press can hardly find any other word fit for its columns on this subject but 'fraud' from top to bottom. Of course there may be charlatans here, as in every other psychic department, but no more. All else must go when materialization goes, and the persistent efforts to howl it down discredit the whole of psychic pretensions, and has a tendency to send to this side of life spirits so steeped with the idea of the impossibility of spirit return in visible form that they think, for quite a while, the whole of Spiritualism is fraud.

Paine Argues the Case with Misled Spirits.

229. (a) "But I have shown some of them that there is a road open from this side back to the cognizance of mortals.

(b) "Then, afterwards, they have wished to know how it is that I should know so much about this grand and glorious philosophy, and why they did not know it before.

(c) "And I said to them: 'You claim to be scientific, and at the same time you shut your eyes to the facts that continually invited your attention, and you twisted the facts out of their obvious teaching into an unwarrantable conclusion, just to please Mother Grundy, or for fear of spoiling somebody's religion. And thus your own soul was shut up against hunting for the truth; you refused to see the light that shone all around you; and your stubborn soul said, even over here, "I don't believe it, and I shall not fool my time away just to overthrow my established faith; I don't believe it," you said, "and that settles it." That is the reason that the clouds of ignorance shut you away from this great light.'

Paine Lived Close to Nature as His Mother.

230. (a) "Whereas, while I was not conversant with Spiritualism while on earth, I felt that in Nature it is well grounded. I lived close to Nature. I was willing to listen to the voice of Nature. When Nature spoke to me, it was like the voice of a loving mother, and no God dare tell me not to heed the voice of mother.

(b) "Therefore I came to the spirit world with my soul trusting in the good mother who had brought me into and through that world and across the tomb into these glorious gardens of hers; and my mother showed me all through her beautiful gardens, and my soul gladly listened to the sweet caroling of dear mother; and she opened to me the grandeur of this side of life, and bade me welcome to partake of the 'fruit of the trees of life.'

(c) "And I found the light of the eternal spheres beyond sweetly shining into my soul. And then I heard the voices of famishing souls coming up in prayer for assistance out of darkness. And Mother Nature said she had filled my baskets for her unfortunate children, and sent me to find the hungry souls, and I met you and you were made happy, and I am glad. So I shall continue to help man and woman wherever I can lend a helping hand, so long as Dame Nature permits.

Paine's Experience with the Indolent Ones.

231. (a) "Dear friends, I find some who are indolent. I met one in particular that will illustrate what I mean.

(b) "This one desired that I stop and tell him of spirit life, and I said to him: 'Sir, you are not capable of knowing anything about it, though I talk to you an age. You have come over here with your earth habits, and you just sat down, and still you sit there, not trying to learn anything from your own exertions. Nobody can know for you. You have not tried to learn. You must get up and move around, the same here as on earth. If I had sat down as you have, and shut myself up from all light, like a clam in its shell, I would be as ignorant as anybody. You should get up and resolve to look up the light for yourself, and soon you would sense the sweet aromas of Nature's intellectual gardens.'

None but Those Prepared Go to Higher Spheres.

"Friends, I hope to be able to visit some of the higher spheres and report thereof to you. But none can personally go there until fully prepared by thorough experiences on the way below."

232. Then some spirit came out in front of the cabinet and said: "Spiritualism chases away the gloom of the grave, and strews the valley of death with flowers."

Bucananna.

233. One came forth, speaking in rather indistinct, muffled utterances at first, but shortly the voice became quite clear and distinct, saying as follows:

(a) "Well, friends, I am glad to come again. Do you know that we enjoy these discourses the same as you do? And certainly we were intensely delighted with that elegant address of Mr. Paine.

(b) "Friends, don't be afraid to let your light shine among the people. While many on earth may speak lightly of you, and call you crazy, remember that great hosts of friends on this side are standing by you, and will remember you here. There are more people in spirit life than on earth. Neither have we insane or crazy people over here; but generally we find more wise ones on this side than on earth. (R. V., 2064, 2065.)

(c) "We meet persons over here, however, who discuss this matter of spirit return to mortals; but in our discussions here we do not get excited as you do, and therefore our discussions are of better results than yours.

(d) "I met a preacher, and we had quite a discussion, in which I told him that I had also been a preacher.

(e) "And he said: 'As you have opened your heart, I will tell you how it is with me. I preached the dogmas of the so-called church. I told my people about those things, none of which I could prove; but though I worked faithfully among my people, I find that I taught them much that they with me find untrue. But I thought it right, and cannot understand why, when I did the best I knew, I should be held back and advance so much more slowly than some.'

(f) "I shall try to tell you. You now admit teaching what you could not prove. You could easily have known of this fact of spirit return and its concomitants; and, had you known it, in your preaching you could have taught what you could have proven, and your revivals would have been more successful; and on this side the ignorance of your deluded followers would not haunt you at every step.

(g) "Why don't you go to those whom you have taught wrong, and confess to them and tell them of the truth as you now find it? My dear friend, you have but to do this, and light from upper glory will soon beam upon you."

Margaret Dayton,

234. While in the physical, attended these seances here, and some three years ago passed to spirit life. She is sister to Mrs. House, who is now a member of our circle, with her husband, C. V. N. House. Margaret has visited us several times recently and spoken with her sister and brother-in-law, promising them that soon she would give to us a little of her experience. So, on this occasion, after appearing near to Mrs. House and engaging in a lively conversation about things of long ago and beauties of spirit life, she walked over to a point

near the secretary, and there standing in sight of and facing the circle, being clad in garments brilliantly white, said:

(a) "Mr. Nixon, you have heretofore reported me as promising to give you people some account of my experience in spirit life, and I am here now to try to redeem that promise; and, first, I knew much of the country to which I was going and of its inhabitants, and as my eyes closed to scenes of earth, they opened to behold great hosts of my old comrades who had gone before.

(b) "They were so glad, so happy, that I had come. They appeared to be happy souls, as though at a great wedding. And there was sweet music, glorious music.

(c) "This great concourse of joyous celestials, so soon as I had rested a little, escorted me to their homes of beauty; and finally, as though by the whole spirit world, filled with beautiful, glad beings in enraptured delight, I was escorted to my home—to my beautiful home. I cannot portray its beauty and grandeur to you mortals, but it fills my every ideal of a delightful home.

(d) "And when I was prepared, I was taken about and shown lowly conditions, cases of sadness. How much there is to be done to help the unfortunate!

(e) "And then the little babes that are sent over here! So many of them to be cared for, to be educated. And in this great field I beheld where I could fill the yearnings of my soul in works of philanthropy.

(f) "So I took on the duty of caring for the babes, for the little waifs of humanity, as it were. And I am happy in my calling. And my soul is growing so rapidly that new light is continually dawning upon me. So we have work to do—work which, if we gladly do, our reward therefor is inestimable."

(g) It might be well for the reader to contemplate for one solemn moment this triumphant experience of one who was a Spiritualist—not a mere spiritist, but a whole-souled Spiritualist—in practical life on earth, and then compare with experiences of those who never knew nor practiced the teachings of the higher life as given through spirit return.

235. Little Nellie, in full form and bright apparel, stood to view of the circle, talking in childish fashion of one of her feats of relief recently, thus:

(a) A mother was in great distress, and that troubled her child in spirit life, and the child in spirit life came across Little Nellie and told her about it, and Nellie reported the case to

(b) Dr. Reed and to Samuel Schmidt; and soon a way was provided so that mother's child could reach its mother and help her out of the deep sorrow and gloom in which the mother had

been, and the mother is happy, and her child is happy, and trying to make others happy.

236. Reed continues his written narrative. (1197.)

Seance No. 21.

March 1, 1900.

237. Because of inclement weather, three of the circle were absent. Any break in the circle, as well as any new addition, almost always modifies phenomena; therefore the phenomena were hardly so brilliant as at the previous seances, yet very excellent. Reed, in opening the seance, said:

(a) "Good-evening, friends. It is a glorious privilege, and I am happy to meet you all. A few on your side are not here, but we cannot help that. We on our side are always on time, although our difficulties are, in some respects, greater than yours, and we do the best we possibly can for you, at all times, according to conditions obtainable.

(b) "You can hardly realize the triumphant reception to this side of life of one who is prepared to enter here. Not only hosts of friends on the immortal side of life, or, I should say, on spirit side, in joy and gladness meet such, but joyful processions, headed by bands of music, such grand, delightful music mortal ears did never hear, receive and escort the newborn spirit about some of the beautiful homes and scenes over here.

Meets an Old-Time Friend.

238. (a) "But this is not the privilege of all. No, no, not by any means! Not long since I met an old-time friend of mine who long time ago came to this side.

(b) "And although I have been here many years myself, I had not seen, heard of, or met in any way this dear old friend. Why I could not find him I did not know, but I now learn the reason to be that he was not in my department, as I had supposed he should have been.

(c) "This meeting, however, was a great surprise to both of us, and the result of our meeting will be that in a relatively short time this old friend of mine will be able to get upon the plane where I am.

(d) "I relate this as an incident that may be of curious novelty to your information of this country."

Wesley on the Healing Practice.

239. (a) "Friends, it may be of interest to say a little here about the healing practice.

(b) "There are those in spirit life that engage in healing,

and make it their business to know of most efficacious remedial means to reduce any given abnormal condition to that of the normal condition, whether in spirit life or on the earth plane.

(c) "Of course, in spirit there is not found what is known to you as disease; but at the same time there are plenty of cases of inharmonious spiritual conditions to manage, and the treatment used by spirits is magnetic or electro-magnetic, as the case seems to require, whether in the mortal or spiritual.

(d) "Spirits do not depend upon drugs for any condition, but upon some application of the magnetic and electro-magnetic. There is no other way of healing, only from the spirit side. All healing is done by means of spirit magnetism, even though the doctors claim that drugs themselves give relief. We need no M.D.'s over here. While all here are well, there are those in dark surroundings.

(e) "They look sick, but are only in darkened conditions. When you get sick, call on your guides. Trust them for aid, and you are as safe as possible for yourselves."

240. The anonymous Michigan spirit who appeared at the last seance as for the first of his experience in the phenomena of spirit return, and seemingly not before having known that he had been taken into spirit life, now comes to thank us and the spirit band here for giving him the means of advancing.

(a) He says he is now improving rapidly. He says, also, that since the last seance he met a fellow who is entirely ignorant of any way to mortal side. That he told that fellow that he had been to a seance, and that the fellow said: "A seance! What is that?" "I told the fellow," said he, "that it is a meeting of those on earth and some of those in spirit life where spirits can talk to mortals, and I told the fellow all about what occurred here, and the fellow, being very immoral, said he did not believe a — word of it (excuse me, ladies), but I told him of all that occurred and how it helped me already, and that I was going back.

(b) "And by this time his curiosity began to get excited, and he swore that he would go with me to the next seance. I told him, 'No; you will not go with me until you have a little common decency. Quit your profanity, fix up a little, so you appear somewhat civilized, before you can go with me.'

240½. "Then I met another fellow and told him about this matter, and he was awfully surprised and glad to be made to hope it all true, and he said: 'I must try to find out for myself about it and would be glad if you help me.'

(a) "I told him that I would get all I could and let him know of what light I could; and I am going to find out myself and help him what I can.

(b) "I thank you all and those spirits in there for so far helping me along."

Denton Talks a Little Concerning the Book.

241. (a) "It appears to me that we are doing nicely with the book. Why, how are you, Mr. Pratt?"

Pratt: "I am getting along quite well, and glad that you are with us this evening."

(b) Spirit: "Yes, sir. We are all glad. I have had much to do since the last seance. We are at work all the time gathering elements, providing ways and means and matter for the book; and hope to make a complete success of it and be able to present it to the people as one of the greatest books of the age. You should realize what we are doing—how difficult our task. Because we better realize the great difficulties than you do, I suppose it is more mysterious to us than to you."

(c) "In this work we expect to far surpass the other in general interest to the people. It will not embrace so much close, scientific scrutiny, and the general reader will be more on a plane with this work; and especially will the work of our artist attract attention, and even close scrutiny."

Anonymous, No. 3.

242. Another new and anonymous spirit appears and tries to talk a little, but beyond getting us to understand that this is his first knowledge and experience of spirit return, we get but little from him farther than that it is a very agreeable surprise to him.

Thomas Paine,

243. Who does the most complete oratorical vocalization of all, though Denton is simply grand, and ere long Ingersoll may approach him, but Paine, for a moment only at this seance, greeted us, saying:

(a) "Good-evening, friends. I want to say just a little word to you this evening, and assure you that this is a grand opportunity for you and for us. I wish thousands could hear me as you do. But perhaps if they were to, most of them, in face of this voice and this presence, yet in their prejudice, would not think it possible that this can be a spirit back to earth. Mr. Secretary, you know how, in presentation of the demonstration of a scientific and mechanical fact, science itself said it is something else."

244. [Here is reference to the legends that about the time Robert Fulton got his little boat ready for its trial trip up the Hudson River, there was, at a point on the river-bank some forty or fifty miles above New York city, a man discoursing to quite

an audience of people as to how utterly and foolishly absurd the notion that steam, "a light and bland vapor that may be blown away by human breath, could be made to propel a boat up stream," and while the man was proving to his audience on the banks of the Hudson that Fulton was too insane to be allowed to run at large, and how they might stand there a whole year and not at all see the boat; that such an event was too foolish for any man of sense to tarry a moment in expectation of seeing—but while the man is in the height of his forensic effort—hark! behold! down the river smoke is seen, a strange noise heard; nearer it comes, puffing away until at last, in full view, she comes, and Fulton's triumphant boat trial goes by the astonished steam infidel spokesman, and someone shouts: "The boat floats up stream like a swan on still water. What do you say now, doctor?"

Doctor: "Yes, she moves, but any fool might know that some other power than steam drives the boat along. The devil may, but steam never."

Dr. Lardner.

245. And another example: When steam navigation of the ocean was being discussed, one great Dr. Lardner took the scientific rostrum in England, and convinced scientific and financial people of the realm of the utter folly of such an undertaking, and then this great scientific Dr. Lardner came to New York and electrified immense audiences with his wonderful scientific proof that practical oceanic steam navigation would never be an accomplished fact. These lectures were so popular in America that the doctor organized a tour of the country and was everywhere met by vast paying audiences shouting: "Great is Dr. Lardner!" But while the doctor was moving in triumphal march among the American people and proving beyond doubt the absurd foolishness of such an undertaking, some Yankee boys went to work and built a steamship and got her ready to cross the ocean just as the doctor got ready to return to England. He was invited to take this steamship, and it is said he did go back home aboard that steamer, having his coffers well filled from his lectures. And the steamship became a mighty success, while the fame of Dr. Lardner went down to "unremembered nothingness."]

246. But Paine spoke on, saying: "Friends, I believe all should know my sentiments after my actual experience of all these years in spirit life; and I have no other such means as this circle affords, and thus through this book promulgate my sentiments to your world.

(a) "As much as you may know of this matter, none of you can realize what it is for us to talk to you. But Dr. Reed

is the great scientific power here behind the throne, as it were, to whom we, as well as yourselves, are indebted for this triumphal bridge spanning the two worlds at this point.

(b) "Not only those who know nothing of spirit and spirit return, but some Spiritualists could not, would not listen nor comprehend it possible for Thomas Paine to thus discourse here or elsewhere to mortals."

Mr. Pratt's Mother,

247. Standing out in clear white, whispered of a little experience she has had, saying:

(a) "Among my own very many and different experiences, I met a good old lady who while on earth believed in total annihilation. Of course she did not expect but that when the last breath was drawn, eternal unconscious sleep was hers. And when she awoke on this side, she could not realize that she had passed the ordeal of death.

(b) "So deeply had her earthly idea of eternal sleep ground into her soul that she would not listen to her friends who told her she was not dead, but was in the spirit world. At last, however, she was led to realize her situation, and she became a faithful pupil, and soon was on her glad way toward the realms of light."

(c) And as Mrs. Pratt faded away, a different personage took her place, who said: "I am Betsey McPherin, and just came as an escort to Mrs. Pratt," and instantly vanished.

248. And suddenly Mamie Olney stood to view in such realistic and innocent girlhood appearance as to affect Mr. Pratt to a degree that he could not speak to the spirit, and this bright one faded away. Indeed, this was an affecting scene! Affecting to the circle because, as she was fading away, she pointed toward the home of her parents and sisters living but a few blocks away, mourning continually for Mamie, but will not permit themselves to go one step toward where they could meet Mamie standing in glorified form before them.

Daniel O'Brien,

249. Through the trumpet, in loud tones as usual, said: "How do you all do?"

Answer: "Well as usual."

Spirit: "Glad of that; and how do you do, Mr. Pratt?"

Pratt: "First rate, Daniel."

Spirit: "Oi'm glad of that. Oi met your good old mother. She's a good old soul, always busy, always doing something. And Oi saw Betsey [McPherin] with her. Say, Mr. Pratt, when-

iver Oi come into this presence, the old toimes comes so vividly to me mind."

250. Lorenzo Aber said:

(a) "I am not a stranger here. I thought I would come and announce myself to you once more.

(b) "I feel that each of you should feel very happy, although you are approaching nearer home, and your earthly ties are weakening, so many of your old friends are gone, nearly all gone. Yet you have learned here that but little way and you will meet them all again. I am glad I was a Spiritualist before I left earth for this beautiful home.

251. "I saw my son [Wesley] approaching the river, but he, too, was a Spiritualist, and no dark waters rolled between, but a bark of pure light bore him across and into his father's embrace, and my daughter came; but she would not know who would meet her on this side; but we soon got her to know and be glad of this eternal truth.

252. "And ere long my son here [the medium] will come up higher, and we shall make it a happy time for him. Vast hosts will be standing on this side. Throngs of glad voices will greet him and a glorious escort, headed by bands of music, will accompany him to his prepared mansions."

253. An Indian brave in large, tall form stood to view and said, in very broken English, somewhat thus, as the secretary was able to render it: "How! How! Heap big Indian come, help paleface make book. Paleface happy hunt ground need red man strength, and so we, many of us also in the spirit world, help white spirits to do work. For white man here and Indians do all the time smoke the great peace pipe together, and it is the Indian strength, magnetic forces of Indian spirits, that greatly help paleface spirits do this great work for the benefit of paleface all round the course of the rising and setting sun."

254. And now comes the artist jabbering away, "Me take big Indian picture," and in a few moments, under the ordinary test conditions, makes this portrait (No. 12) of that Indian, who is perhaps the chief manager of furnishing a great portion of the elements used here in the wonderful amount of form make-ups that occur.

255. But this portrait of the Indian that stood and talked to this circle, made by a spirit that stood before us while he did make the portrait, is more than another Robert Fulton on a trial up the Hudson or a Yankee steamship on trial across the ocean. It is the *great bridge* over the river of death, connecting the two worlds, back over which the denizens of the spirit world may pass to and fro at pleasure, with glad tidings of the eternal world from the other side. (See page 114.)



RUNNING WATER AND THE PEACE PIPE.

(253.)

Seance No. 22.

March 4, 1900.

256. Present, nine of the circle and two visitors: Mrs. Lovell, of Kansas City, Mo., and Robert Barber, of Bay City, Mich. Two members of the circle absent and two new elements instead reduced the phenomena almost to minimum. Notwithstanding that, the controls managed to give to us much of inter-

est, and at the beginning we would have thought it wonderful. But any spirit vocalization is indeed wonderful.

Dr. Reed,

257. After saluting the circle and speaking of the change of persons, said to the secretary: "Your report of last seance is very satisfactory to us, and Mr. Paine wishes me to say to you that he is exceedingly well pleased with your interpolation as being just what he did have reference to, and we recommend that your report of his speech should stand as you have made it of record."

Denton,

258. Saluting, as is his custom, further said: "This oral speaking of ours may seem strange to those who have not before experienced such; but if they place close heed to the matter as we shall give it, they must conclude that it is a fact."

259. Spirit Lorenzo Aber said: "Mr. Secretary, I wish to thank you, my good friend, for ample and truthful report you have recorded of what I said at last seance; and we all are glad that you can so report us, but we were sorry that you should be so affected while we all are so joyous and exceedingly happy."

Jennie Barber.

260. A spirit clad in white, almost dazzling, whispered:

(a) "My name is Jennie Barber. I am so glad that my brother Robert Barber is here, and that it is possible for me to speak a word in this way to him.

(b) "Mr. Secretary, please say to him, if he does not clearly understand me, that father is here. That father and I both have labor to do, but not like much of the labor of earth. Our work is always congenial to us, work for which we are fitted, and in the prosecution of which we are exceedingly delighted. While father and I are together and of near the same rank, nevertheless our work, our calling is different; yet we are working together and shall continue to do so, having as beautiful a home as we can prepared for him, and, ere long, when it will be his to cross to this side, we shall welcome him here, and be among his escort that we may have prepared for him. But his own earth life will be the pattern of that home of his over here.

261. "The work that I do over here is like this: I met an old lady who had just laid down her dusty sandals of earth and crossed to this side. She had labored on earth, toiled on through life's difficulties over a somewhat tempestuous sea; but, of course, had not had time or opportunity on earth to

consider whether or not there is a life beyond. The poor tired soul needed help, and finally I was instrumental in awakening her to the glorious splendor of these beautiful habitations.

262. "And I saw a little child, a beautiful little child, approaching these ever-green shores. Such a sweet little child! Its beautiful little soul seemed to be made on purpose to pulsate to the symphonies of richest celestial music.

(a) "I caught that little waif from the hands of the 'boat-man pale,' and in my own arms bore the precious charge to its appropriate preparatory abode, and rejoiced to see it growing into the bright glory of the eternal spheres."

263. Following this lady there came one in very brilliant white with a starry coronal, announcing her name as Agatha, one of Mr. Barber's guides, and said she hoped to be able at some time to favor us with some of her experiences.

Thomas Paine,

264. For the benefit of the visitors, spoke a few words, but with great force, saying:

(a) "Do not think for one moment, friends, that because you do not hear from your spirit friends that they do not desire to make themselves known to you. Indeed, many times they do come and you do not recognize them. Conditions of yourselves, of the circle, of the medium, or so many spirits crowding to be known, it spoils the opportunity of all.

(b) "I met many seances and made many attempts to be recognized, without avail. But at last there came a time when I was recognized.

(c) "I hope and even think that soon there will be such manifestations as to call general attention to the subject; and to such extent and degree as to afford general investigation and recognition by friends of earth of spirit return, even of their friends and relatives gone before."

265. Dr. Willis, of Kokomo, Indiana, who in 1891 attended these seances, but has since become a citizen of the spirit world, comes now from the spirit side, and makes his presence and identity known to us.

266. Then a Mr. Willis, son of the once somewhat famous materializing medium of Cincinnati, Ohio, was recognized by some of the circle. This spirit was introduced by Charles Steward, also now in spirit life.

The Miser.

267. Wesley Aber continued his oral experiences, saying:

(a) "I met a gentleman who served many years in the woods, in timbered regions, handling timber as his business.

Being away from banks of deposit, as well as from safes of deposit, he buried his treasures for safe-keeping, and finally came to this side, leaving his buried treasures. He did not go to church, he said, but tried to be as good as he could.

(b) "I asked him, 'Good at what? What good ever did you? What poor mortal ever did you help? Nature gave you talent to gather up money and you spent your whole talent in that way.

(c) "'And then, to *prevent* doing any good, you buried the whole business in the earth, and now that you ought to know it can never serve you, still you stand guard over it and watch for it, for fear it may be found, dug up, and made to serve some poor man's starving, freezing family.'

(d) "And I talked to him and finally got him to go round with me to see some of this beautiful world, but he thought of his money, and right back he went. And time after time I have got him started, but he always gets so far and falls right back to his money; he will not stay with us.

(e) "All this one cares for is his buried money, and he continually visits and hangs around that place in spite of all our pleadings, so far; but I will not give up the case. I will yet show him that he is wasting his time, and that all his longing for that money but prolongs the day of his own deliverance from the thralldom of a wasted life on earth; and then he will soon get on the road to help himself from Nature's granaries to all the food his needy soul should have.

(f) "Not only this one, but thousands reach this side so greedy for money that they cannot get themselves away from the darkening influences of selfish love of money.

(g) "There is much in spirit life along this line, but I can not tarry now to tell you," and the spirit was gone.

268. Dr. Reed then came forth and continued his written experiences. (Set forward in Chapter IV., at paragraph 1195.)

Seance No. 23.

March 8, 1900.

269. Dr. Reed opened the seance, regretting that some of the circle were absent, but they on the spirit side would do all possible toward carrying forward the work in hand.

Spirit Assistance to Mortals of Physical and Mental Depression.

The spirit Professor Denton, in good make-up and with vocalization up to his best standard, said:

(a) "Friends, here I am again in your midst, for which privilege I feel exceedingly thankful.

(b) "I visited a large city, and there found many places where I felt that I could do some good; and I went right about the work as I found it to do.

(c) "The cases were of various forms of disease, such as mental depression and nervous prostration, but the patients did not know that I was there. They did not at the time realize that their relief was due to spirit assistance. They supposed it all due to aid of mortals. But some of them, after a while, began to think the matter over, and, as to the whole, concluded there must have been more than mortal aid in their case; and at last some of them realize that their recovery is due to aid of spirits.

(d) "This is some of the work we are doing. We are busy all the time. Mortals do not know how much we help them, but we know that some time they will realize it all. No difference to us how skeptical they be, if they are worthy, we help them all we can, without regard to whether they believe this or that; for if we cannot reach their mentality while in the mortal, we know that some time they *will* learn of the whole truth and turn all of their experiences, whether dark or bright, to useful account in their own being; and also in helping others along.

(e) "And now, kind friends, allow me to introduce to you that noble scientific soul to whom we are so much indebted for the assistance he gave us in the other work; and who is here now doing all he can to help along in this; and I know you will all be pleased to once more see and hear your noble friend, Michael Faraday."

271. And instantly the form of Denton was gone and in his stead before the circle stood the form of Michael Faraday, saying:

(a) "Good-evening, friends. I assure you that I am glad to be with you here. I am so very glad indeed.

(b) "It is not my purpose to detain you at length now, but only to let you know that I have neither forsaken nor forgotten you; but a little later on it may be that I shall have somewhat to impart to you.

(c) "It is my chief allotment here to assort from all the hosts that approach from our side and present to you so much as seems to be proper as a basis upon which for willing and anxious minds of earth to erect for themselves temples of enduring spiritual truth."

272. When Faraday was gone away, one who was not recognized uttered an invocation in some unknown tongue, but the circle thought the language and style much like that of J. M. Allen's guides in invocation.

Robert Fulton.

273. A stranger followed the prayer in the unknown tongue, saying:

(a) "I do not suppose you know me. It has been quite a while, as you would reckon time, since I was in the earth life.

(b) "A great many changes have taken place on your earth since then, and especially in my line most wonderful changes have been made. I am Robert Fulton, but coming to spirit life did not stop my work in mechanics for the good of the human race.

(c) "While the great work of crafts for purposes of transportation by steam force has moved on from the old wooden structure with crude propelling machinery to the majestic steel ships of oceanic international commerce, we on this side have received ideas from intelligences far beyond us of recent transition, and been able to impress the mechanics of earth. And so you mortals to-day behold the outward material forms of spiritual thoughts of the higher spheres; and so, dear friends of earth, though long since I left the earth, I am yet able to labor on in my congenial calling and enjoy the triumphal march of the waves of civilization that I helped, while on earth, to set in motion."

It Is Better to Teach the Truth Than to Live a Lie.

274. Thomas Paine (see R. V., 2308), that grandest of all vocalizers here, so far, in the most thrilling intonations of voice and pleasing eloquence, followed Fulton, saying:

(a) "I, too, am truly glad to be here on this occasion. I am always glad to be able to say something for what seems to me to be the good of man. I am not here to so speak as to harass the feelings of people, nor to give the mere opinions of Thomas Paine, but to try to tell to you of the things which, from my personal experience, I know to be true. For I know that it is better for people to know or even to believe what is actual truth than to believe, teach, practice, and live a lie.

That Foolish Question.

(b) "But suppose it is true, what good will it do?" say they. What a foolishly absurd question!

(c) "Friends, did you ever stop and think, just one little moment, how shallow the mind that can be brazen enough to ask such a question? All that can be done in such case for the present is to leave the fool alone in his folly.

This the Most Independent Manner of Return and Speech.

275. (a) "I must say to you, friends, that it is not often that I am blest with the glorious privilege that I have here with you to manifest.

(b) "Elsewhere I may give some *occult* manifestation, and even give out some thought as of an invisible presence; but I prefer to speak where and when I can both be seen and heard.

Spirits May Always Increase in Knowledge.

276. (a) "Your world may seemingly have grown old, but spirits grow old only in knowledge. We continually grow more and more in knowledge. I am incessantly adding more and more to my store of knowledge.

(b) "There are those passing to this side who are ignorant—as ignorant as I was.

(c) "While I did not have any experience of spirit return before passing to this side, at the same time I saw that it was not to be presumed impossible. Yet I hardly dared to think it true.

Paine's First Great Fact.

277. "But when I reached this side, I was most happily disappointed, and right joyfully glad to know of this eternal truth, which, of course, was the first great fact to meet my awakened soul over here.

Paine's Books Foreshadowed Possible Spirit Return.

278. "My books foreshadowed that in some way conscious existence might be continuous and spirit return possible in some sort of vague occult manner. Where I had strong convictions of truth or error, I tried to give forcible expression to such convictions. I was honest, I was sincere, and had taken every possible pains to find out the truth, regardless of all other considerations.

(a) "And in my book, 'Age of Reason,' I gave my best and honest thought of the truth as I had found by diligent research the truth to be, and I now find that the greater portion of that book sets out truth. Many people, however, do not believe that there is sufficient statement of truth in my books to warrant even a perusal of them.

Why Is Thomas Paine Not in Hell?

279. (a) "Friends, why did I not go to hell and stay there? Why does not the voice that has Thomas Paine in hell keep him there? If their dogmas be true, their prayer would not only consign me to hell, but keep me there eternally.

(b) "One reason that Thomas Paine is not in hell, but is running about loose, is that there is no such hell as they tell you about. My hell was no hell made by a vindictive God for the endless torment of His own children, but my hell was such as mortals make for themselves.

(c) "Another reason is, I injured no one. I tried at all times to do good and to do that which I thought would result in the highest good to man.

(d) "Yet I was persecuted in my day as much as, or even more than you are here in this hamlet; and I am still persecuted, but what care I?

(e) "I can stand before them and prove to them by facts and logic which they cannot overcome that I am standing in the light of eternal truth. And more, that this philosophy of Spiritualism is living truth; it has come to stay, and not all the legions of fast-decaying false religious systems can shake its foundations nor tear down the all-glorious superstructure."

Illustration No. 13.

280. The artist this evening gives to us the portrait of Lorenzo Aber, the medium's father, and the circle regard it as splendid work indeed.

First Visit to a Seance.

281. While the artist was making the portrait of Lorenzo, there appeared one who was strange to us. He did not seem to know where he was. He said, "This is curious. What is this? Is this a mine? I don't know how I got here. Ain't this a mine?"

Miner and Circle in Dialogue.

282. Circle: "No, sir. This is a house, but who are you?"

Spirit: "I don't know."

Circle: "What is your name?"

Spirit: "I don't know."

Circle: "Did you get blown up in a mine?"

Spirit: "I guess so. Look here. See? Right arm gone. Where am I at now?"

Circle: "You are in Kansas. Where did you come from?"

Spirit: "I don't know as I came at all. I just seemed to drop right down here like falling into a mine."

Circle: "Where were you last, as you remember?"

Spirit: "In a mine in Pennsylvania."

Circle: "And that exploded?"

Spirit: "It seems it did. But where am I now? And how came I here?"

Circle: "This is where spirits meet mortals—called a seance. Are you not a spirit?"

Spirit: "I am just like I always was in a mine, only this arm is gone. This is a dark mine. I don't know about it. Awful strange."

Circle: "Are you not in the spirit world?"

Spirit: "I'm right here in this dark mine."

Circle: "Well, you hear us talk. You are now a spirit. This is a place where spirits are sometimes brought by other spirits for the purpose of awakening the unfortunate ones to realize that they are spirits in the spirit world. That is, that they have died, and yet live, and may soon be in better conditions than before death. Some of your best friends in the spirit world have brought you here to help you to get light, and they will open your eyes so that you soon will begin to see and meet and know your friends that you thought to be dead."

Spirit: "Who is this that I hear talking?"

Circle: "We are persons who have not yet died. We meet here to talk with people who have died, and some who died suddenly are brought to us for help to get light."

Spirit: "I *have* got some sense, I believe. Is that a light burning over there?"

Circle: "Yes, sir. This is night-time and we burn that candle for our light, so as to see each other and to see spirits. We see you as plainly as we see one another."

Spirit: "Jack, Jack, oh, Jack! Where is Jack?"

Circle: "What Jack?"

Spirit: "Just Jack. I don't see Jack."

Circle: "What was his name besides Jack?"

Spirit: "I don't know. Just Jack."

Circle: "Was he in the mine with you?"

Spirit: "Yes. We always called him Jack. I don't see him here."

Circle: "Do you see that thing on the wall? Listen!"

Spirit (listens a moment): "I hear it ticking. That 's a clock, ain't it? Well, well! I've got a clean white shirt on for the first time in many years. Didn't need 'em down in mines. I begin to see, don't I? Now I begin to see you. I hear your voices. I hear others. Someone calls me—I must go. The ground is slipping under me. I'm going down—I'm going."

And the spirit was going down, steadily down, as though in great fear to go, dissolving away at feet first, head with body descending as the dissolution went on, giving the appearance as though going down through the floor, but there was no opening in either the carpet or floor; when the chin reached the floor, the head vanished as the light of a lamp when blown out. (291.)

283. And instantly that the miner was gone down, another form began to rise at the spot on the carpet where the miner went down. This form at first appeared as a little child,

but seemed to grow and fill out until as a man of adult stature; then in good oral speech it said:

(a) "Friends, listen to *me* now. I came to the spirit world when a little child. I was cared for here the same as though on earth, and perhaps very much better. I grew right on to manhood here, the same as I would have done there.

(b) "In learning I have very much excelled many that remained on earth and in the schools there, and then came to this side.

(c) "I have been active in learning—more so than some who came at the time and age I did; and I think I can, some time, give more of my experience that may be of interest to some of your world."

And this spirit vanished, and the artist had his work done.

284. And Daniel O'Brien seized the trumpet and through it, as usual, in very loud and almost deafening tones, saluted the circle, both in general and individually; and while the Irish spirit was standing before the circle at repartee with different members of the circle, he said something that gave the trance control Sam an opportunity to twit the Irishman, in broken German-English, the Irishman outside the cabinet and the Dutchman on the inside, engaged at rivalry in repartee, vying in witticisms which grow in rapidity and earnestness, Irish and German, until both blaze away at once at each other, and simultaneously, each trying to talk the other down, and the whole circle hilarious with merriment at the oddity of the affair. Finally the Irishman, as though he would have a personal tussle with Sam, dropped the trumpet and hastily went into the cabinet, and Sam called out: "Say, Mr. Secretary, if my medium exchange his voice so rapidly, but how he spoke Irish and German both at once? Hugh? Vail, I go now. Good-night."

Seance No. 24.

March 11. 1900.

285. Robert Barber again present as a visitor. A spirit whom we did not know announced his name, Chester Sanford, of Austin, Texas, and said: "If mother were here, she would know me. And I would only be too glad to have her here. She is yet in earth life."

Denton.

286. "I am glad to meet you here to-night. But I am sorry that our friend Mr. Barber must leave us. I say to him: We thank you, kind sir, for your appreciation of our work and for your visit with us, and hope, sir, that you may be able to visit us again soon. Your friends have been anxious to say a word to you, though they could not all do so. Your presence

here has done them good and they have learned the way, so that even when you are away, they can return here. I realize your unfortunate conditions, how you have been thrown into uncongenial environments and surroundings, and from a spiritual standpoint we thank you and we hope you can soon be with us again."

287. Dr. Reed took the box of sketch paper over to the secretary, gave the key to the secretary, and told him to put the key in his pocket and keep it, and then had the secretary see that the box was locked. And the secretary and Mr. Pratt did so examine and find the box lid locked down fast, and returned the box to Dr. Reed, the secretary retaining the key.

Robert G. Ingersoll.

288. And now one recognized as Colonel Ingersoll spoke in rather feeble tones, as though his vocal apparatus were not well made up, or else some hindering prevented good oral speech; but nevertheless the spirit did talk for a little time, saying:

(a) "I have been with you before. I am happy to see you so interested in this cause for the enlightenment of those of earth who wish to learn.

(b) "It has been said of me that I was a bad man, that the influence of my work and writings was bad, tending toward degradation, and that neither myself nor my books should be permitted to exist on the earth.

(c) "Now, friends, if you examine my books, you will find nothing in them only what is elevating. Nor in my lectures would you find anything but a constant effort to enlighten the people.

(d) "It is also held that because I would not say I was a Spiritualist I was in opposition to it. Not so, friends.

(e) "I felt that before any great reform could come to the people, the galling chains of religious superstition should be broken, and that was my work; and that if I should freely turn to Spiritualism before the way was cleared, the people would not hear me.

(f) "While I hoped and even believed that future life was being proven to be a fact, yet I now feel that I rightly sensed what work I should do on earth; and I feel rewarded that to a good degree my efforts were efficacious, and that I set forward the work and so firmly planted it that it will work its own way along.

From Agnosticism to Knowledge.

289. (a) "Now, friends, I did not disbelieve Spiritualism, but I had not found the proof to my mind of the fact of future

life. Now, however, I know that though past the ordeal of death, I still live and have my being in perfect continuance of conscious identity, and I can now bring the proof, which I could not before transition, and I have learned what I could not possibly have learned while in the body.

(b) "Friends, when your worn-out bodies be resting beneath the sod, it will be pleasant to know that none can truthfully say otherwise than 'That is the grave of one who never harmed anybody while living,' and also to know and feel that your life-work has been for the good of all; and to hear your friends say over here, as they meet you with happy greeting, 'My soul feels glad that you, my friend, did unselfishly help me along.'"

Jennie Barber's Portrait.

290. Then the artist, standing at his place, examined the box of material, found the box locked and the key gone. "No key, no makee picture; no getee box open."

Circle: "Mr. Nixon has the key."

Artist: "Say, Mr. Writee Man, getee me key."

Secretary: "The doctor told me to keep the key in my pocket."

Artist: "Dr. Reed, he think he smart. Have a charge about here. Say, Doctor, come rightee outee here opee boxee. No makee picture. Doctor, opee boxee for me."

Doctor comes out of cabinet, passes right hand over box-lid. Circle hear the lock-bolt slip, and Reed raises lid and turns box over to the artist and retires. The artist takes a sheet of the paper from the box and exhibits it to all the circle that they may all be satisfied that the paper is entirely clean of any trace of a picture. Then went to work on a picture and at once the outline began to show, the artist jabbering in apparent delight to witness the picture coming out:

291. And here the anonymous miner stood in front of the cabinet, and was at once recognized by the circle as the miner that reported at the last seance. (282.)

He said: "I can see better—not so dark as the other evening."

Circle: "How is that hand?"

Spirit: "Let me see (examines hand); getting better. Coming on again. Look here—see? See it growing on?"

Some of the circle: "Why, yes, sir, it is."

Spirit: "Nearly all right now. I haven't found Jack yet."

Circle: "Well, you will find him all right by and by."

Spirit: "I don't know. I don't know. I can't hear from him yet. Mines are dark places."

Circle: "Was it a coal mine?"

Spirit: "Don't ask too many questions. I don't know much. I am beginning to know something. Listen. They came to me and said they had come after me. They said they would pass me in and they let me drop right down in here."

Circle: "Did you belong to some church or society?"

Spirit: "I did not belong to anything. Say, how shall I get in somewhere else if I want to?"

Circle: "Those fellows in the cabinet—the controls—will tell you."

Spirit goes to cabinet and asks: "Say, sirs, will you please instruct me how I can find other meetings like this one, and get in?"

Some whispering in the cabinet; then the spirit faces the circle and says: "He told me they would let me know later on how to find others," and bade us good-by and vanished. (321.)

292. Then we beheld the artist step to the arena table and make passes over the paper he had left on the arena table when the miner came out, and in a few moments presented the full life-size bust portrait in best crayon work of a somewhat handsome young woman form, and the spirits informed Mr. Barber that the portrait was of his sister, Jennie Barber, who is now of adult size, but passed to spirit life when a small child.

293. Then a woman form in white raiment whispered: "My name is Jemie Watkins. I was murdered. My passage into spirit life, however, was very bright. My parents are Spiritualists, and that has been a great help to me to get into work that leads me into more and more light continually."

Special Seance.

March 13, 1900.

294. Only five of the regular circle present, but there was a wonderful display of materializations—some forty forms, men, women, and children—and the greater number of them spoke to us their names as known when in the physical.

295. Henry Clay was followed by Ethan Allen, of Ticonderoga fame; and one noticeable peculiarity here is that Mr. Pratt was expressing a great desire to have Gladstone come out to our view, and was persistent that Gladstone put in an appearance; but instead Ethan Allen stood forth, and in first-class vocalization addressed us at much length, saying:

296. "I am Ethan Allen, of Ticonderoga, and I want to say to you that you have a great country here, and that I am glad to be privileged to speak with you for a moment. I greatly prefer to talk in this independent manner. I am not partial to the use of another organism for the purpose of communicating my thoughts to people of earth. Hence I am delighted with this especial opportunity.

297. "It seems to me that you are doing a great work here. I am somewhat acquainted with the book you have already placed before the world, and I have followed it to some extent, as it has gone out among the people, and I see that it is being regarded by people of thought as a wonderful book.

(a) "The physician who examines it is astonished at its scientific penetration into *materia medica*.

(b) "The scientist sees in it that clear elucidation of obscure scientific problems that he never before met.

(c) "The attorney at the bar and the judge on the bench are amazed at its logic and regard it a great acquisition to general jurisprudence; and

(d) "The student of psychic science finds it the most comprehensive and wonderful exemplification of his field of research ever before published to the world.

(e) "And it seems to me that the work you have in hand, when completed, will at least equal, and perhaps greatly surpass, the one already out.

(f) "Friends, it may be possible that by your kindness and the permission of the guides who control here I shall be able to give you some of my experience on this side of life.

(g) "My time for this interview is expired, and with thanks and good wishes toward you and the control, I bid you good-night."

298. Then followed, standing before us in quick succession, each announcing his name, these materializations, to-wit: Yerma, Garfield, a Frenchman, J. L. Greenup, Denton, Chester A. Arthur, Reed, Stephen A. Douglas, Shakespeare, Humboldt, John Rose, and Fletcher Pratt.

Seance No. 25.

March 15, 1900.

Admonition to Mrs. House.

299. (a) Dr. Reed, as usual, opened the seance, this time by engaging in conversation with Mrs. House, who is getting to be very old to be out at seances in inclement weather, and who suffers so much of gastric trouble as to sometimes feel tired of this life and a desire to be free from the old body; but the spirit told her not to be in a hurry to go, but to brace up and resolve to tarry, at least until this present work be completed, and until her whole allotted time of earth should be fulfilled; and her spirit sister, Mrs. Dayton, also greeted her, saying:

(b) "We do not like to have you worrying so over your life. We are not ready for you yet. You do not need to worry and be longing to go. When your time is fully up on earth, we

shall then be ready to meet and receive you, through the 'rent veil,' unto ourselves."

Galileo.

(Portrait at 312.)

300. A form, quite prominent and brilliant in make-up, stood before the circle, saying:

(a) "Good-evening, friends. You may not know me. I am Galileo, nevertheless, still moving around; and, after many, many years of your time, I am back to the great round earth of my youth.

(b) "I am not being persecuted, however, as when I first visited your world. Many people thought and yet think it strange that I should recant. I felt then and feel now that I did the best for me. I felt that whatever I might say would do but little toward stopping the world or the universe of worlds. And I felt also that my assassination would but little affect the grand march of Nature.

(c) "But my contemporary, Giordano Bruno, would not recant. Instead, he pushed his ideas aggressively, and it may have been better for general truth in his case.

(d) "I am permitted only a moment for this interview, and I may call again with some of my very extended experiences since I did cross to this side."

Galileo—Historical.

(e) "An Italian, born in 1564, died in 1642, at the age of seventy-eight. He was best known as the discoverer of the earth's motions. He was an eminent philosopher and mathematician as well. His mind was an eminently practical one. He concerned himself, above all, with what fell within the range of exact inquiry, and left to others the larger but less fruitful speculations which can never be brought to the direct test of experiment. Thus, while far-reaching but hasty generalizations have had their day and been forgotten, his work has proved permanent because he made sure of his foundations. His keen intuition of truth, his vigor and yet sobriety of argument, his fertility of illustration and acuteness of sarcasm, made him irresistible to his antagonists, and the evanescent triumphs of successful controversy have been succeeded by the lasting applause of posterity." (Enc. Brit.)

Ethan Allen.

301. Stood to our sight and hearing, and in very excellent oral delivery said:

(a) "I am your friend, Ethan Allen. I am very greatly pleased to be in your presence and recognition again.

(b) "This communion is somewhat new to me, but I am

almost inexpressibly glad to say a few words to you at this time.

(c) "The other evening was my first experience at this mode of interview with those yet in the physical body.

(d) "I have, however, visited much in spirit life; and in addition to meeting my old associates and acquaintances of earth, I have seen many that I did not meet while on earth, some of whom lived on earth—ages of ages, since, have gone by.

Whom He Met and His Relative Condition.

302. "I met some whose existence is questioned, but I met them and know that they do in reality exist. I have met some whom you know, and among them the 'father of your country,' even

(a) "George Washington, and also met him here the other evening.

(b) "I have met Giordano Bruno; I have met Galileo; I have met some of the Atlanteans, and I have met Confucius, that sage of the Chinese people, and I have met Plato, and Aristotle, and Xenophon, and hosts of the olden-time sages, philosophers, and scientists.

(c) "I find I am in about as good condition as any whom I have met, for most of them had their individual special calling. If it was of science, they are scientific still.

302½. (e) "But I am at work for the human race. I feel when I am at work for man that it is all right. Scientists get so absorbed in their work that they don't come back nor go anywhere outside their scientific field.

(f) "I have traveled and learned much in every accessible direction, and in my travels have met those who came up from the field of battle.

(g) "Generals I have met who gave up their lives for their country and rode to earthly glory over the dead bodies of those as good as themselves. And a great many of them think that if permitted to relive their lives on earth, they would live very differently.

(h) "As for myself, if I had my earth life to live again, I would do about as I did at the first living. They tried to play schemes on me, but I guess I successfully schemed them."

303. Denton, speaking of elements introduced to obtain variety, said:

(a) "Friends, I am exceedingly delighted with our progress this evening, and how do you all like the introductions we have recently made to you here?"

(b) Circle: "We are also much delighted with your selections."

(c) Spirit: "We have an abundance to select from and

only present to you some of whom we deem most appropriate for the work in hand.

(d) "Mr. Secretary, I see that Mr. Pratt has invited a gentleman who is at or near Kansas City to visit here. While we wish and are anxious to have persons from abroad visit here who would be of benefit in promulgating the work, yet it is of little use to have one attend whose magnetism will not harmoniously blend with ours.

(e) "The gentleman who visited here recently was very congenial to us and we could go right on with the work. But some are so antagonistic that their aura and ours will not blend, and because we cannot, under such conditions, come right out as a strong man, in broad daylight, and squall out at top of human speech and say to them, 'How are you, Jack Robinson?' they set the whole business down as fraud. We have to work as the material will allow. The gentleman, however, whom Mr. Pratt invites may prove to be just the element all round that we need.

The Indolent, Stubborn Disposition.

304. "I met one over here who is of that stubborn, egotistical character, and I said to him: 'I am sorry that you are so stubborn, but if you will go with me, I will show you some things of this country that will be of great benefit to you.' He said: 'I am all right as I am. I don't want to know of anything better.' I said: 'You are sitting around waiting for someone to come along from whom you hope to learn without effort on your part, but I assure you that until you desire to know, and get up and look about a little for yourself, you will never attain to the highest position on this side of life. I am here to help you along, but you refuse my proffered help. I cannot tarry. There are plenty who are but too glad to have assistance to learn all that is possible for them to know to their benefit, and I must pass on to such as they.'

(a) "He thanked me very much, but guessed he could work it all out for himself, and he needed none of my help.

(b) "I said: 'All right, sir. I pass on, hoping you may have abundance of success.'

(c) "As I moved on, nearing a rivulet, and was about to cross, I looked back, and behold, my man was closely following me. And he called to me to know how far he would have to travel to find out something he had not learned that would be of benefit to him.

(d) "I said: 'It's owing to how you count the way, and what you know. You may think you are in heaven as a place of eternal do-nothing, but I can assure you that you are not at all in that heaven.'

"He asked, 'Where, then, am I at?'"

(e) "I told him: 'Sir, you are in the spirit world, which is an exact counterpart of the world you have just left. You can not travel any way until you realize this all-important fact. You must learn that you advance here very much as you would on earth."

304½. "We are not hampered here as on earth in our mode of travel, as you can easily see. We can go from place to place in the twinkling of an eye. Hence, when we desire to realize a local experience, we fix our thought on the locality strongly, and we are there, apparently without intervention of duration, at least unless the distance to traverse be great."

John Ruskin,

305. The scientist, stood to view and announced his name and retired, and

Thomas Paine

306. Put in an appearance, saying: "I am here again. I have not much to say at this time. I have given way to others. I hope to be with you again, however, before long. I must go now. Good-night."

Queen Anne and Queen Elizabeth,

307. Each in exceeding white, appeared, announcing the name, and vanished.

On Heaven and Hell.

308. Dr. Reed continues his written narrative, set forward in Part II.

Seance No. 26.

March 18, 1900.

309. Because of sickness and inclement weather, only Mr. Pratt and wife, C. V. N. House, the secretary, and Maggie Evans were present.

310. Reed opened the seance, saying: "Good-evening, friends. While I am glad to be here, I feel sorrowful that some are away because of sickness; that is not their fault. We will do the best we can under the conditions."

311. Denton said:

(a) "I am exceedingly glad to be present with you again.

(b) "I would caution you that you should not be too willing to admit to these seances persons who are not acquainted with this kind of work. A Spiritualist may not be any better adapted to affiliation with us and with this work than the most stubborn skeptic. If such be admitted, however, we can only

do the best the conditions will allow; but certain it is that it would be better for you, better for us, and better for them that they first attend upon some other phases and some other seances before being admitted to these intellectual seances. Then we can better find whether or not it would be prudent to admit them at all here.

(c) "The gentleman you have invited is a deep thinker, is a long-time Spiritualist, has investigated to a great extent almost all phases of psychic science, is well up on materialization, has perhaps even heard made-up forms speak names and perhaps now and then a few words, but he has never been acquainted with and assimilated to this phase of vocalization, psychic writing, and portraiture, and may possibly not by nature be assimilated to us in this work, at least not without meeting us first in some other of our work.

(d) "Then, again, he may be the very element we need. But even then we can assimilate his magnetism to ours better in those seances for that purpose. Nevertheless I don't wish to dictate."

Galileo.

(Introduced at 300; Paine's Eulogy at 313.)

312. Now comes the artist to the arena table, opens the box of sketch paper, takes out of the box a sheet of the paper, exhibits the same to the circle, that all may see and be satisfied that the paper is blank. The circle express entire satisfaction of being able to see that the paper is entirely clean of any portrait or part thereof. The artist, jabbering all the while, takes his paper back to the arena table, then again so holds the paper to view that the circle can see that the paper is yet entirely white and clean. Now, laying the paper flat upon the table, the artist moves both hands over the paper, saying: "Now comee once—see? Comee once; hard places in ee crayon scratchee. Mr. Writee Mance, please loanee me a sharp knife."

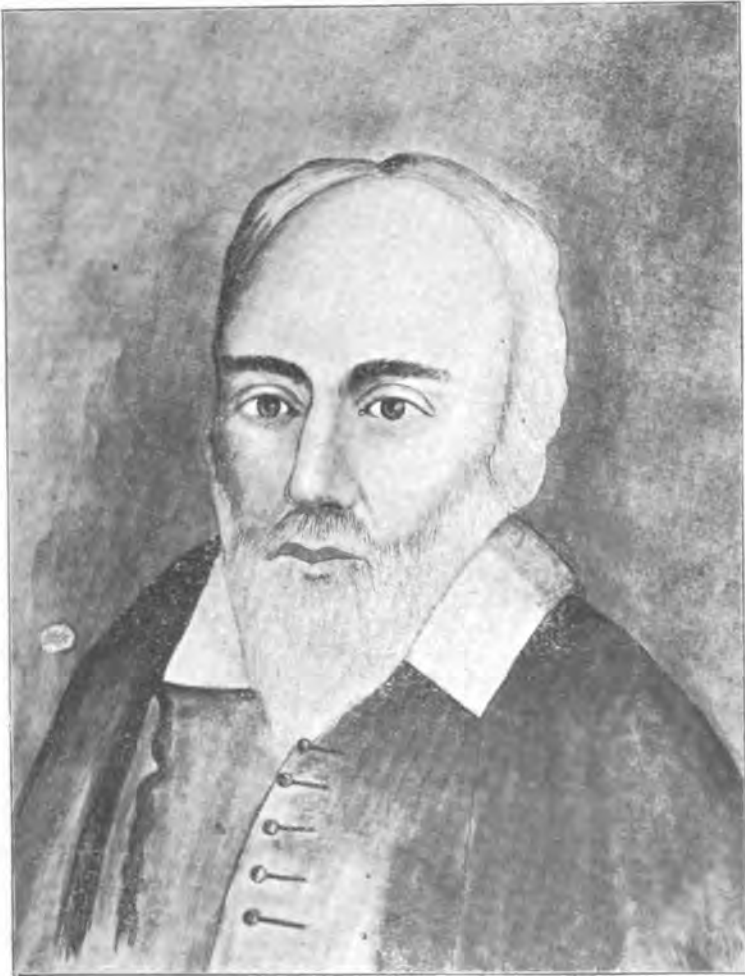
Secretary: "I have none."

Mr. House: "Here is one." (Handing a knife to the spirit.)

Spirit takes knife, saying: "Hardee placee spoilee eye; scrapee off, makee over. Now ee allee yightee. (Hands knife back.) Thankee, sir. (Hands the finished portrait to the secretary.) Goodee picture; had I bettee writee namee once?"

Secretary: "Yes, sir, if you please."

Spirit writes name on lower right-hand corner, to-wit, "Galileo," and hands the portrait back to the secretary, and instantly the spirit artist is gone, and right up out of the carpet, apparently, arose



GALILEO.

Thomas Paine,

313. Saying, in his most happy expression of speech:

(a) "Friends, I am with you again. The artist has taken this opportunity to make and present to you a most elegant picture of one who made history on your earth many years ago. One who diligently sought, found, and demonstrated, for the benefit of the human race, many scientific facts which greatly

modified human thought and action in almost every field of thought and action.

(b) "The value of the efforts of this great mind to humanity is almost or quite inestimable, and the great soul goes right on in his work over here. And I can assure you, my friends, that this is a good likeness of that wonderful Galileo as he is now in the spirit world."

Joan of Arc.

314. A materialization, in the similitude of a woman in garments of clearest white, stood forth to the view of the whole circle, and in a clear whisper said: "My name is Joan of Arc."

315. "When on earth I did try to make better conditions for the common people, but in doing what I thought right I ran antagonistically to what other people thought right to such an extent that I had many persecutors who worked themselves up to an insane frenzy and sought in almost every way to persecute me; and at last they seized me and dragged me through the streets to my death.

316. "While they *thought* they were torturing me, they were not. I was surrounded by hosts of glorious spirits, who held my spirit in serene happiness. As the mad yells of my would-be tormentors went out on the air to the great delight of my enemies, there stood to my vision, but unknown to those ruffians, a great army of immortals speaking peace to me, relieving me of all pain and fear and suffering of every kind, and, gathering me into their arms, they bore me away from the old body and escorted me into the most delightful scenes and conditions of supreme enjoyment that I had ever known.

317. "But you may say: 'Why did not those mighty spirits save the body alive—snatch it away from my persecutors?'

(a) "I would answer: They had not the necessary conditions at their command to handle the physical body against the ruffians, while they did have spiritual power over my spirit, or rather over *me* as a spirit, or, perhaps better still, over me, *the* spirit.

(b) "I would further answer: My work of earth was done. My time to go had come. I had grown ripe on this earth as a tree of life and ready to drop off of it out into more spiritual spheres and more glorious conditions for which my work of earth had prepared me.

The Work of Philanthropy Continued in Spirit.

318. (a) "The work which I began on earth was destined to be continued in the spirit world, that others and I might

rise to higher spheres in the radiant, all-absorbing morning land.

(b) "Soon my persecutors, one by one, closed the mortal to enter the homes in spirit life that they had made for themselves.

(c) "And, as I saw them approaching their necessarily uninviting abodes on this side of life, the very yearnings of my nature went out to them in their darkness. And I approached them with such garlands of this beautiful country as would invite their attention to seek that clime or condition where there is light enough for such garlands to grow. And I was so glad to help the poor souls out of darkness into light.

Caring for the Children.

319. (a) "And now the little ones—so many of them come over here. I am at last fitted to the pleasing task of caring for them. Oh, the tender, pure little innocents! What glorious heaven it is to me now to care for them! It seems no higher, brighter conditions could be desired even in the highest spheres than the task of unfolding to these innocents the grand lessons of eternity as they individually reach the condition to know them.

(b) "I may be permitted to give you more of my long-time experience in these higher realms of light. And now for the present, good-by."

320. Following the Maid of Orleans came one, also in pure white, and whispered, "My name is Alice Cary. I hope to speak with you at some length before this work is done."

321. The anonymous miner (291) came in for the third time and said:

(a) "I am getting along first rate now. I am getting glad to come. I am getting more sense. I find this a rather nice place to come to, if you understand it, and I am beginning to understand and appreciate it. I can now come of my own account. They don't have to bring me in and drop me down any more. I have not found Jack yet. I have been hunting for myself to find out where I am at, and, after that, will try to find my partner Jack.

(b) "They tell me I can get real happy if I keep right on stirring about.

(c) "Well, friends, I pity those fellows who are bad and get hung, and all those who get over here quick, who are forced out of their bodies in any way. Oh, I pity some of them!"

322. A spirit stood forth and said: "I am Parish, the man that murdered his partner in Dallas, Texas.

(a) "When I got on this side, I found I had made a dark

home for myself. And after awhile I found that the only way of redemption from the dark to brighter conditions was that I must seek the man I had slain and importune his forgiveness of me.

(b) "By and by I found him and got him to recognize me, but it was a long time before he could in his own soul recognize me as a brother. But at last he did so, and now we both, though slowly, yet steadily, are growing into stronger light and better conditions."

(c) We learn that this man Parish hired an old negro slave to slay one Langdon, who did so with a piece of gas-pipe, and that Parish suicided in prison.

Wesley Aber,

323. In materialized form, again speaks of some of his recent experiences, saying:

(a) "Good-evening, friends. It has been some time since I was here. I have been among those that were hanged.

(b) "Many of them professed repentance and prayed in their cells, and on the scaffold, and verily expected that the moment the drop fell they would wake up in heaven among the blood-washed and white-robed throng.

(c) "But, oh, how disappointed were they to find it so very, very different!

(d) "I want the reader to ponder the conditions of such, as are elsewhere set out in these records, and contemplate the reality, and the 'great gulf fixed' between those poor souls and the conditions of light.

(e) "And I tell you, friends, it is generally a long time before this kind are permitted to visit a place like this.

(f) "While some of these people are content, others are not.

(g) "Some, however, are ignorant, yet for a time in darkness. While it generally takes a long time before the guilty are rescued, the innocent frequently are released from their darkened conditions in a very brief period of time.

324. "You may ask, 'How is it that the innocent or any of them are passed into dark surroundings?'

(a) "Those innocent ones who were ignorant did not know of any chance for brighter conditions; but when informed had only to seek to find out and be delivered. Their conditions were also due to their being in the company of the bad—or, rather, undeveloped ones.

(b) "I asked one of the innocent ones, 'Why are you here?' He said: 'I was proven guilty on the trial. I had no recourse—there was no alternative for me. I was among the roughs,

belonged with them, though I was not a bad man, but rather a good person by nature. I found my old associates over here and did not know of any other chance for me.

(c) "By and by the actual murderer came to die, and on his nearing to death he confessed and revealed the whole plot against me, and then the people realized that they had hung an innocent man."

Brann the Iconoclast.

325. Now comes a form of a man, and, after standing a moment in silence, he begins talking very rapidly, cutting his words short and quick, but very clear and distinct, saying, "My name is Brann."

Circle: "The iconoclast?"

Spirit: "Yes. I am that Brann. I met many who tried to do me up. At last I was killed, but I also killed my slayer.

326. "The great trouble with me was I liked whisky and convivial society. Whisky fired my passions beyond my control. It also fired my intellect so that when I had two thimbles of whisky on I could sling ink to beat the world. Ain't that so? Mr. Secretary, I believe, sir?"

Secretary: "Anyway, there were times when you were a ready writer."

Spirit: "Yes, sir. I had a little room to which I would retire and begin writing, and when done, it was finished. I was a medium for spirits of all kinds, don't you see? I was fond of literature. I have noticed your book and rather like it. That book, 'Rending the Vail,' has grand ideas, and hits those money fellows terribly hard blows, and they need many, many such, and even harder knocks, if possible."

The Open Road.

327. When Brann had gone, that Irishman, Daniel O'Brien, seized the trumpet, and through it, in rather deafening tones, yelled:

(a) "Good-evening, frinds. Oi suppose yese thought I was gone to not return, but here Oi am, now. Say, that felly Brann is a rattler and ye 'll hardly forgit that. He's loike Oi am. He thinks this is a great thing, and shure it is a great, grand thing. Oi wish all could realize as Oi do this 'open road' between the two worlds. Oi must go now. Good-night." And the spirit vanished.

Seance No. 27.

March 22, 1900.

328. Reed did much vocalizing in good oral style, but mostly on matters concerning personalities; and while writing

his fifth article as touching what is hell and what is heaven, he engaged in continual converse with various members of the circle about a variety of subjects of every-day life, as different from the written matter as possible to have made it. The reader will find this writing at paragraph 1206.

Effect of Wrong Penal Laws.—Preventive Statutes Should be Disciplinary, Not Vindictive.

329. Wesley on this occasion rather led in oratory, saying:

(a) "I am glad to be here again. Now, friends, do you think the time will ever come when people will quit sending criminals to the spirit world? Such come over here with their earth propensities active, and their passions excited, and often no thought but of some revenge and consequent desire to, if possible, work mischief yet among those of earth whom they find to be approachable by means of sensitives. And we have great trouble in keeping them back and preventing the torment they wish to inflict upon some person or persons until we can have them see the better way. And sometimes we are not able to intervene and intercept them until they have done great mischief to unsuspecting mortals who are sensitives, and many times the sensitives are such unawares, and other times they know they are sensitives, but do not know the great extent of the unseen influences over them, nor what to do to avert mischievous influences.

(b) "Many of these executed criminals we find in very dark conditions. I could not better illustrate to you some features of these conditions than to present to your minds the earthly prison-house with its cells.

(c) "The philanthropist visits your jails and other prisons, himself being in the light of freedom, but the criminal or the innocent man or wrongly adjudged criminal is in chains or confined behind bars he cannot pass, or sentinels he dare not pass.

(d) "This philanthropist finds some innocent, and by persistence causes release; and finds others who may be placed in conditions of amelioration, and finally so far reformed as to procure pardon and release from confinement.

(e) "So it is over here; to protect your people of earth from those of low conditions in spirit life, and to liberate them from such conditions, makes a twofold burden on us over here. Spiritualism alone will teach people of your world that *that* world, and not *this*, is the rightful place to retain and elevate the criminal so his influence will not reflect back to earth from this side to the detriment of mortals.

Foreshadowed Homes That Are for Some of Us.

330. (a) "Friends, it seems to be for me to say again to you that you—all of you—have beautiful homes over in the spirit worlds; homes not made with hands, homes that will endure along the coming ages, homes already prepared for you and waiting the time for you to shuffle off the mortal body; then you, by help of your friends gone before, will find those beautiful homes over here, and you will find the homes all ready furnished to your own delight, and your escort, your own loved ones gone before, waiting here to greet your coming. They that have induced you to learn of this great truth so much on earth will also show you the road of every acquisition of knowledge of immortal life and glory.

(b) "So I found when I came to this side. I was so glad to find here a home for me that had been prepared by my learning, to a limited degree, of that home while in the mortal. And to find that I and the home had been prepared by my loving friends and kindred who had preceded me and stood waiting and welcoming me with heaven's richest melodious strains as they saw me approaching and landing among those glorious celestial conditions.

Pure Spirits Manifest Not Evil.

331. "And again, I am requested to say to you that no spirit that was pure on earth will manifest evil of its own accord. And no spirit in the body or out of it that tries to do what will injure you, that tries to reduce you down, is of high character.

Not So Much Evil Spirits as Ignorance of Mortals.

332. "But spirits have a great deal to bear, friends. Do not accuse *us* of it all. A thorough investigation would show that oftentimes *mortals* are partly, and frequently wholly, to blame; that if there were evil manifested, it was entirely from the mortal side; or that but for some imperfection on the mortal side, there would not have been the appearance of evil.

333. "But, oh, the ignorance of mortal man concerning this most glorious and sacred truth of phenomenal Spiritualism!"

Abraham Lincoln,

334. As he now sees some things, in very earnest, deliberate manner, said:

(a) "I thank you, friends, for this occasion. But when I approach your plane, I am led in spirit over the condition of

your country, and am led to feel sometimes that I ought to be able to be replaced among you, politically, until I could perfect a reconstruction of your government along the lines I had in view; because I can now see what a great boon it would have been not only to you, but ultimately to the world. At least it seems to me now that the designs I had would have placed your country in better shape than it is in.

(b) "But I was called away suddenly, and times, as you term it, have changed. I suppose that those occupying the executive chair in succession to me have all along thought they were doing right. Nevertheless I think not. But I am not here at this time to discuss the politics of your country.

(c) "I am here, however, to tell you of what I have seen and heard since in this most glorious country.

(d) "I have met many of those who were my old-time friends on earth, who are much more dear to me now because I can see the sincerity of their inner lives, which on earth were hidden from my discernment. Then I could only see the outward; now I see the inner life.

(e) "There is no deception here; no cause, no reason here for attempting to deceive.

(f) "But on your side there is much deception. You do not know your fellow-man; yea, I say to you that you do not so much as know yourselves until you get to the condition of unobstructed spirit vision.

Retribution of the Deceiver.

335. "You can deceive one another, but for all such deception the offender must at some time answer in his own person on this side of life, for the individual carries upon his constitution the impress of every act of his whole life, open alike to himself and all spirits with whom he may meet.

336. "At request of the good controls here, I have said this much as some foreshadowing to you of what you will find and what you will be on the immortal side of life. I should say, perhaps, in the spirit world, for you are, so far as your spirit organism is concerned, already immortal.

The Little Babes, Pre-Natal and Post-Natal.—Earth and Spirit World Environments.—School Life Conditions.

337. (a) "The little babe comes into your world as a spirit pure, so far as it is or can be concerned. Nothing of wrong, nothing of crime can be charged against the little waif. It is there, and that not of its own accord. It cannot be blamed for ante-natal conditions that may have been unfavorable. Somebody else may be, but not the innocent babe.

(b) "As the babe grows on your earth, it takes on the vicious conditions of wrongly constituted society and its pure spirit takes on in its form of manifestation just such physical organism for its manifesting machine as the surrounding environments, ante- and post-natal, will allow.

337½. "Hence, as your society of to-day is constituted, the vice steadily steals into the constitution of the once pure little cherub; and *society*, not the *babe*, is to blame for that.

(a) "But society, that made it vicious, murders it, because it, in killing some person, simply *reflected* the same murderous spirit of society itself. Let the world reflect a moment. Let the political statesman reflect a moment and ask himself whether or not there is not need of great statesmanship now as at any period of your world's history.

So Many Thousands Prematurely Sent to Spirit Life, and What Then?

338. (a) "Let your whole world listen to what I say now: Many thousands of little babes are constantly being sent to this side of life without the experiences of earth.

(b) "Many thousands of pure spirits watch them approaching these shores, and on their arrival receive them into tender, loving arms and bear them away to homes prepared for them; away from vice, from sin, from iniquity, from the presence and knowledge of darkened ones and of dark conditions, where they are permitted only the society of bright and good and noble, congenial, loving souls, until grown strong enough in goodness and purity not to become viciously contaminated by association with low conditions; then for its stronger growth it is permitted to visit earth scenes and study the laws of conditions and of human unfoldment necessary to pass it on to higher and brighter spheres.

Government Should Provide Amelioration for Unfortunate Women.

339. (a) "Another great concern to a soul of sympathy is that many women are left to make their own way in your world having inadequate conditions in which to pass their lives in any degree of comfort. So burdensome their lot that many are soon taken out of their bodies, but others live on a miserable existence; and others, after awhile, begin to think there is a heaven and begin to train themselves in that direction.

(b) "But a great nation falls far short of true national greatness in not providing against these low social conditions, but the rather fostering them.

(c) "I hope what I have at this time said may go out and help the world, and may tend to give a healthy moral tone to those who may be influenced in any way thereby."

Thomas Paine,

340. For one moment spoke, saying:

(a) "Good-evening, friends. This is a glorious opportunity to me, this coming back to the world with tidings from the spirit world.

(b) "By and by, when you come to this side, we will gladly meet and welcome you, and, when here, you will have no worry about your neighbors and taxes. Nevertheless you will not find it paradise to which you come, but to spirit life, and we will show to you the good country.

(c) "The good brother there [Mr. Pratt] will leave that old body, that palsied body, for one of eternal youth. Then, friends, think of the noble of all ages for your associates. As for me, I could not accept the dogmas laid down upon my table, but still I meet good, grand, glorious conditions over here."

341. "Anna Clemens is my name. I was in dark conditions, but now my life is bright."

342. "I am Round Tree. I knew Mr. Pratt's father sixty or seventy years ago."

343. Another said: "I am Justin Cook, of Baird, Texas.

(a) "I was happily disappointed when I came to spirit life. Everything was so grand and glorious. Spirits had told me it was grand, but no dreams did ever portray the beauty of this world as I found it, and its glory and grandeur continually loom up before my ecstatic spirit vision.

(b) "I am glad you are doing such great work here. I used to have tussles with the preacher, but I found it was wasted ammunition. I visit same as on earth, excepting no trouble of transportation. I just get up and go, and behold! I am there."

Seance No. 28.

March 25, 1900.

343½. After the ordinary preliminaries, Denton, in full form and good oral speech, said: "How do you all do, anyway, this evening?"

Circle: "We are all feeling fairly well at this time, but it may be only temporary; briefly so. How are you of the other side?"

(a) Spirit: "Oh, friends, I wish you mortals could feel as healthful and young and gay and happy as we, for in spirit life all worry and sickness and pain and anxiety, as experienced on earth, are gone.

(b) "Nevertheless, all those pains and discords of mortality are absolutely necessary experiences in order to ultimate healthy unfoldment of humanity individualized.

Has Met Many Spirits Who Were Poor on Earth.

(c) "I have met many spirits who were very poor when on earth, as you count poverty. Many of these poor people passed to this side of life prematurely because of empty stomachs. This may not be an élite expression, but it is a solemn fact. Eating and something to eat are essential to preservation of the physical body. None can subsist without, unless the law changes.

The North Pole.

344. (a) "Suppose you should find the North Pole, what do you think you would have? How many lives are being lost trying to reach the North Pole? It is quite likely that many more will sacrifice their lives in the vain attempt. And should someone succeed after a while, after a long, long while, do you suppose he will find the country of the North Pole very densely populated? Not by persons clothed upon with mortal bodies; but spirits can neither be burned nor frozen out. Spirits may be dwelling at the North Pole, as they may desire; and as spirits some of the lost North Pole hunters will have no trouble in reaching the North Pole. Spirits in the spirit world can actually reach the poles, but it will be long in the future before mortal man will be able to travel to the poles.

(b) "What good if we should tell you all about the North Pole? And I do tell you most there is to tell when I say the poles are not much inhabited—not even by mercury. It is quite cool over there.

(c) "But some people don't believe there is any North Pole. Well, it is hardly worth while to waste one human life in attempting to dispel such ignorance."

W. C. Brann.

345. "I am present again. I told you the other evening that I passed to this side very suddenly.

(a) "I did not believe very much in Spiritualism. I did believe in a better life. I did believe there must be somewhere, some way, a life of better conditions than even boasted American conditions furnish for the generality of mankind. And I felt that even American conditions I could not tolerate. I did not hesitate to express in the most caustic manner my opinion of such unhallowed conditions furnished by government, by society, in which the tares of human wretchedness might take root and grow. I thought I was right, and fearlessly expressed myself. But early I had to go, and go suddenly.

(b) "Yet there was only one thing that I regretted and still regret: to leave my dear wife thus suddenly, and to think

that when I now approach near to her she does not realize my presence.

(c) "Now I realize the great effort of spirit return. I had heard of this, but I did not investigate thoroughly. Yet I thought much about it, and I read of it, but I would say to myself, 'I will know when I get there, anyway; and I pass it now, for a more convenient season.'

(d) "Well, friends, I did get there, and now I do know it to be eternal truth. Of course I have not had a great experience from which to relate to you at length. I am trying to reach my friends on earth, and hope some of them will see this book, but of course some of them will not see that this is W. C. Brann.

(e) "I notice that some people change much soon after arrival here, but I yet have much of my old earthly dispositions and characteristic traits for which I met with opposition on earth, and some of the opposition was quite fierce.

(f) "In trying to reach my friends since I have been here, I have seen many seances, and I find there is much fraud, but not all, by any means. Some mediums are not so much fraud as in the wrong pew, and ought not to practice as professionals at all.

(g) "I cannot hold my form any longer, but must go." And the spirit vanished.

346. And immediately the artist was in visible form at the writing-table and in his usual way made a portrait, which is one of his best efforts so far.

(a) He said: "This is a picture of one of the Star Circle." (No. 16.) As the artist went away, the voice of Sam in the cabinet said: "That is the picture of a nice lady, and she will now have something to say to you." And immediately a woman form, in most beautiful robes of almost dazzling white, and a coronal star, stood before us just exactly in the attitude and appearance of the portrait, and in a whisper said:

Rachel Diogenes.

347. "I am Rachel Diogenes.

(a) "I have been a long time in the spirit world. I have had a vast experience here. Many have passed me and gone to higher spheres away beyond me. But somehow it has been mine to help the lowly out of darkness; and I have been content at such work.

(b) "I lived a good life on earth, and by my example there I tried to let the lowly discern the better way; and I suppose it is for the pattern of example that I am held so long among those who need such help.



RACHEL DIOGENES.

(347.)

(c) "A great many think they should be as bright as I, and soon strive to pattern after me.

(d) "I suppose that I have been the means of the reform of many more than five thousand of unfortunates out of the most distressing conditions as resultants of the most ignorant and debauched lives of the earth, from which conditions I found them to be almost irredeemable. But oh, how awfully distressing to behold those in such degraded primitive conditions! Enough work, it would seem, to occupy one for almost an eternity.

(e) "But by and by I shall ascend, and some good soul will take my place at this, to me now, very pleasing work."

348. As Rachel returned into the cabinet at the southeast corner, little Nellie parted the curtains in the center and stood in the parting, jabbering away in childish glee over the doctor's written narrative of her birthday party. (See paragraph 1201.)

(a) As the curtains closed in front of little Nellie, there came a full-sized form of a man, speaking in good vocal oratory, and said:

349. "I am James G. Blaine. Friends, a great many people did not think I was capable of adequately filling the presidential chair of the United States, and therefore I was relieved of politics, and now I care not for the worry of the politician; but I am trying to do something else.

(a) "I find that politics injured me. I find that it takes some politicians many, many years to reach the seventh sphere, and they tell me that when they do get there, they seldom want to come back to the troubles and turmoils of the political cesspool. And I suppose when my friends all get over here I shall seldom want to come back, for of those remaining, I will be known to but few, and to those only in political historic memory."

Thomas Paine.

350. When Blaine was gone, immediately Thomas Paine came forth and said:

(a) "Well, friends, I'm here. I was not a politician. I believed in and taught the rights of man—not of any special set of men, but of universal man; and I shall return to earth or elsewhere whenever I can be of any service to mankind, whether they want me or not.

(b) "I am glad to see so many come here and tell that they have changed and how they have changed, and how well they are satisfied since they know of the fact that there is a higher home than the mere rudimental of earth.

(c) "I have a most glorious home that I make for myself,

and I am gathering material from everywhere to build to, adorn, and decorate that home of mine while I am helping others to build homes for themselves."

Seance No. 29.

March 29, 1900.

351. Dr. Reed opened the seance, and told us we need not expect a great deal at this time, for the reason that conditions are not favorable. And later in the seance he appeared at the writing-desk, saying: "I will continue my narrative." But only a few lines, which are placed at paragraph 1207.

351½. (a) Honorable R. T. Van Horn, of Kansas City, Mo., and Dr. E. J. Schellhous, of Rosedale, Kansas, expressed a desire to visit these seances. Accordingly, arrangements were made for them to do so the first week in April.

Professor Denton

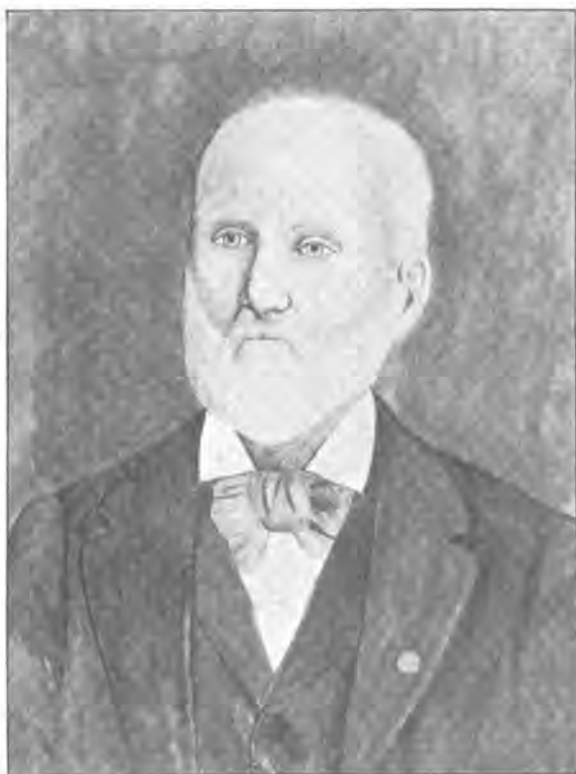
352. Now stands forth, speaking of this matter, saying:

(a) "Friends, do you think from what you know of those gentlemen that they are prepared to fully comprehend this work as we are now conducting it?"

(b) "Of course we do not doubt their mental ability to comprehend, but whether or not they, without some more preliminary experiences such as you have had for years, are prepared to go into this work with you and be assimilated to us and to you in their magnetic conditions, without the thought of impersonation to hinder their mental and magnetic support. Even they may think they need no more experience than they already have, and yet be mistaken.

(c) "We have talked the matter over, and for the occasion may deem it best to change the programme. I do not say that we will, but when they get here, we may find it best. We want to do the best for them that conditions will allow, and it may be that these gentlemen will be found so much *en rapport* with us that we can carry on our regular programme. And we hope at least they are of sufficient acumen to understand that, although their general natural and experimental conditions are all right for other phases, yet not at once assimilate to our work here.

(d) "You mortals, however, should do what you can to have them understand the situation, and what is requisite, and what they should expect; and it may be that they will be able to receive the work the same as you do."



PAP SAWYER.

Pap Sawyer, a Suicide.

353. A spirit, in full form and very good oral speech, said:

(a) "My name is Sawyer, of Dallas, Texas. I passed out of the physical body by a dose of morphine.

(b) "I have had hard conditions to deal with since I have been here. I have found out that it is not right for one to take his own life.

(c) "Yes, I may have been somewhat out of my mind, as you would say, but I was troubled, was in great distress, and I thought I had lived about long enough. It seemed to me that I was in everybody's way.

(d) "I was a Spiritualist so far as to understand there is future life. I thought that if I quit the tenement of clay, I would at once be located in a beautiful place, in gardens of flowers and most glorious scenery, egad!

(e) "But how terribly I was mistaken! I cannot—words cannot describe the awful condition in which I found myself.

(f) "This place is indeed a nice place, is most wonderfully beautiful as a place, but that only troubled my poor, benighted soul all the more, for I was guilty of murdering myself. I had offended my own being with my own hands.

(g) "Oh, friends, it is awful to be in such fix as I was! I thought I would hunt up Jesus, but I have not yet found Him, egad!

(h) "Yes, I used to say my wife was the best medium ever was, egad! But I was jealous and unmercifully troubled myself until I finished up my mortal life in the awful tragedy.

(i) "But those things are now all of the past. Good spirits met me and showed me the way. And now this glorious world shines brightly upon me." (For suicides, see B. V., 1166, 1186; R. V., 1615-1629.)

Denton

354. Came from the cabinet, and said:

(a) "Friends, that spirit just here was in very dark conditions, but we found him, we helped him; and, finally, by our assistance, he has risen out of the dark to brighter conditions. He does now greatly rejoice, and is exceedingly happy.

(b) "And although he feels that he has much lost time to account for, yet his joy is inexpressible."

Willie Peacock.

355. Now a spirit stands in the cabinet doorway, looking toward Mrs. House. Presently she recognizes the spirit as her son Willie, and after formal greetings of the two, the spirit said:

(a) "We have a beautiful home over here for you, mother, but you should not be in a hurry to reach it. You should not worry so much as you do about affairs. You work more than you need to. Remember, mother, that when your time comes to go hence, we shall meet you as you reach these beautiful shores and be of your brilliant escort into our glorious flower gardens and your enduring home in the midst of them.

(b) "You know, mother, that I have been here a great number of years; and during my stay here I have met many of both dark and bright spirits. I find very many who are anxious to talk with me, and a great many others are loath to do so. Some do not seem to want to know anything in addition to their limited knowledge, having no aspirations for any higher attainments in any way. But there are plenty who do wish to move up their scale of being to engage our attention.

(c) "I have been made a teacher in one of our colleges or places of learning here.

(d) "I have met many of feminine nature, so pure, so beautiful, so spiritual, that I gladly receive lessons of instruction from them—from their lives; and this is a glorious opportunity to me.

(e) "But not all are progressive. The teacher has his principal **burden** in awakening and kindling to active life the latent energies of such as these.

(f) "I have been all the while contemplating the some time when my dear mother would cross to this side of life, and I have tried to so live that I can be able to assist in a triumphant welcoming to her, and that among the happy thousands on that glad morning my glad mother will gladly behold her own boy as a son of righteousness swelling the enchanting music of the escorting hosts as they pass along the highways of those delightful celestial gardens."

356. Then one giving her name as Lucy said: "For the great benefit I have received I wish to express my most sincere gratitude and thanks to these spirits here, and to you mortals, and to the great hosts of spirit missionaries."

357. A spirit giving his name as Willie Westmoreland said: "I would be glad to have you say to my mamma, who lives in Dallas, Texas, that I send to her my love. But I expect she will think I am far from home."

358. A materialization stood a moment, then said: "I am Johnnie Watkins, late of Pinkston, Texas. I was in very dark conditions when first I entered what is called the spirit world; and it was a very hard pull for me to get out of those conditions.

(a) "Sometimes when on earth, or rather when I was in the physical body, I went into that peculiar condition called 'trance.'

(b) "One day I was found in that condition by some persons who supposed me to be dead. I was taken to the undertaker, who immediately began using his embalming fluid, and that quickly set me out of my body, so that when I came out of that trance I was on the other side of Jordan, and the undertaker held his job.

(c) "But the great cause of my dark conditions was that I was addicted to the habit of strong drink to such extent as to create a craving appetite fixed to my very being, which was not dropped with the body.

(d) "So deeply burned this terrible appetite that I sought and found a human channel for satiation, but that poor mortal did not know what demon was preying upon him.

(e) "Some wiser one than I called my attention to these

things, and I saw the great wrong I was inflicting on a helpless victim, and only putting off the day of my own delivery.

(g) "Having found the great wrong I was doing, I soon found that I could resist the appetite, which I did, until I overcame it altogether, and am now reformed in spirit.

(h) "In addition to this experience of mine, I would say to any young man that any beverage containing alcohol is a deadly drug—deadly in proportion to the alcohol—and small potions unite with larger ones, which will lead the young man down, whoever he may be, will lead him down, sooner or later, and deprive him of self-respect, of love, of friends, of everything in your world; and not satisfied with that, it leaps the tomb itself and invades the peace of the victim in the spirit world and seeks to fasten more galling chains upon its old associates of the convivial bar.

(i) "But oh! my friends, many a man gets into worse and lower conditions than I did; and since I am able to approach, without danger to myself, those men, I see them going, going down into the dark abyss of King Bibbler; I try and must keep on trying to redeem them in compensation, in restitution of the wrongs of my own past career."

359. Now comes the artist, somewhat disgruntled because the controls have used up the forces so he cannot do good work and he does not know that he can do otherwise than make a small picture. So he calls the subject out so, as he says, he can see him, and makes a small picture, which, to those of the circle who have seen Sumner's portrait, resembles the picture of Charles Sumner.

Seance No. 30.

April 1, 1900.

360. After the control Dr. Reed had opened the seance, the spirit Professor William Denton, in very full volume of voice and eloquent manner, said:

(a) "It has heretofore been amply discussed why it is that we cannot or do not manifest as well when a new element is in the circle, and why different new elements do not permit equal manifestations, and now that question is up again.

(b) "We have told you and now again say that it is impossible for us to manifest to those not *en rapport* with each of you, with each other, and with us. We have told you and you ought to know, and every Spiritualist ought to know, what is meant by the term '*en rapport*.'"

(c) "We try to do all we can to manifest to satisfaction, but often a new element, not being assimilated to our conditions here requisite for this particular work, will almost entirely close the door against any manifestation at all, and we are powerless to proceed.

(d) "You must remember that you have grown up here, as it were, with this work, and a long time it was before you were prepared for it.

(e) "And you cannot expect another to require less time than you; and another who knows anything at all about it should know that each phase of phenomena requires conditions peculiar to itself; and that therefore we cannot go ahead with our work having a new member of the circle until the new member is worked up to the required *rapport*, just as you were at the beginning.

(f) "If you have a child, it grows up with you, and you can do more with it and for it than any other person can. And, again, that child understands you better than it understands or can understand anybody else. This illustration, you should be able to see, is applicable in this case.

Prejudice of Spirits to Overcome.

361. "We are surely trying to shed this light abroad and deliver it to all who sincerely seek it.

(a) "But there are spirits as well as mortals who are so prejudiced from long false teaching that they are not to be reached by our efforts for them until experience, somewhere, sometime, somehow, leads them to ask to know whether there is greater light for them. But we can, and right gladly do, reach all those who realize their need of helpful instruction to more beautiful conditions."

362. When Denton had gone away, Reed continued his written narrative. (See paragraph 1208.)

363. And now comes the artist in great glee: "Me no be fooler allee timee. Makee nicee picture. For Mrs. Aber."

364. When the artist had made this picture and gone, immediately there stood before the circle the spirit

Wesley Aber,

whose vocalization is at least as good as that of Denton, and sometimes nearly equal to that of Thomas Paine. On this occasion Wesley said:

(a) "Friends, I am glad to see something new all the time. We try to give as good matter as we possibly can. And the artist is doing his share right handsomely.

(b) "When this book is finished, we hope it will not be our last one.

(c) "The book 'Rending the Vail,' already given, has set several investigators to deeper study than they had thought this philosophy embraces. It has done much and is doing and will do more to set inquiring minds toward a confidential study

of their own being's worth and to place their conclusions of life eternal upon a sure foundation, immovable, everlasting. And some who did not believe are able now from that book to look into eternity and see themselves in conscious personal identity, scaling perpetually the enduring heights.



ELSIE, MRS. ABER'S TEST CONTROL.

(363.)

(d) "Friends, every day that book is being read, even with astonishment and wonder. And you will be proud, dear friends, ere long, to behold the wonderful effect of the work of your patience here in this little hamlet, as yet unknown to the world. Although near the center of a great nation, it is meet that here may be a focusing-point toward which celestial civilizing influences may concentrate, and from here radiate to all of earth's inhabitants.

(e) "Insignificant as your work may now seem to you, generations yet unborn will hail it with gladness. Great

hosts on this side of life already rejoice to see the future beneficence to man of this work here. And when your work is done, these great hosts will shout to you: 'Welcome, faithful servants, home at last!'

E. V. Wilson,

365. In a form of the similitude of his old, robust, mortal body, and with voice very similar to his platform style of oratory, said:

(a) "I am glad of this opportunity, and I shall not ask you to excuse this intrusion, because, you know, I am a privileged character.

(b) "Friends, it seems strange, passing strange, that there should be so much ignorance in your world—and ours too, in consequence.

(c) "Most of your town, at this time, are out at meeting—at church, they say—but for what? To obtain any useful knowledge? To treasure up enduring truth? To obtain ideas that will stand as anchors to the soul when met by the inquiry of a solid foundation?

"Where are the learned—the scientific of your world to-day? Are they in the Church, with the Church, at the church? Not at all. But why?

(d) "They cannot be scientific and be of the Church, as it is to-day. The teachings of the Church to-day, as to its fundamental dogmas, are absolutely at variance with the facts of science.

(e) "Say, Mr. Secretary, what do you think of God or (what is the same thing) theology in the constitution, and therefore in the public schools, to anathematize the elucidation of scientific facts?

(f) "And here is my good old sister, Mrs. House. How do you do? Do you remember and recognize me?"

Mrs. House: "Oh, yes, indeed I do, Mr. Wilson."

(g) Spirit: "I see you are growing very old, as counted on earth. I used to think I was old. Most all of this circle are growing old. Nature has preserved your bodies to ripe old age and may need them a little while yet.

(h) "Your bodies, though, are falling off—going back for other forms—and not long at most ere those old bodies will be all taken away by Nature, as worn-out clothing, leaving, however, a much finer and more glorious clothing in which your spirits will dwell and be as young as ever—eternally young—never more in old and feeble condition.

(i) "Now, you ask, why do I remain looking thus old and gray?

(j) "I do so because when I approach the earth-plane I

take on old earthly conditions, and this in order that you may know me and then know that because I live ye also shall live.

(k) "And now, dear friends, we ask good conditions for you. We ask that you be surrounded by good spirits who will guide you along the way of right. And your little ones who, years ago, came to these beautiful homes, you will find grown up to be beautiful men and women.

And each of these in waiting stand
To take the coming parents' hand."

James A. Garfield

366. Introduced himself, and, after proving his identity to the satisfaction of the circle, spoke a moment, thus:

(a) "I am greatly delighted to be present in this way, even but a moment. But I have been an astonished auditor here many times, attentively listening to these wonderful speeches, made in this wonderful way.

(b) "You may think you are a small congregation, but could your eyes behold the immense and much delighted audiences on this side, attending your meetings, you, too, would be astonished.

(c) "I did not believe such things at all possible. But now I know; and knowledge is the key that opens up the light of truth as set up in the kingdom of Nature.

(d) "Please inform my medium at Decatur, Ill., that all will come out right."

C. K. Holliday,

367. Late of Topeka, Kansas, salutes the circle and introduces himself in a whisper; hoping to be able to report himself more fully later on, when he shall have gained some experience to report.

Seance No. 31.

April 5, 1900.

368. Hon. R. T. Van Horn, Kansas City, Mo., and Dr. E. J. Schellhous, of Rosedale, Kansas, admitted as members of the circle.

(a) Dr. Reed, as usual, opened the seance by general salutation; and his manner indicated that, notwithstanding the presence of the new elements, phenomena nearly up to the standard would be produced, which proved to be the case.

(b) But over-anxiety of the spirit friends of the new members to make themselves known, and of our elocutionists and orators to exhibit this phase to the Colonel and Doctor, diverted the work in hand so as not to furnish quite so much matter for the publication; but the seance, phenomenally, was

a success, and it is likely that the introduction of the spirit friends of the Colonel and Doctor may result in some matter of general interest that we would not obtain but for the presence of these visitors, who, by the way, seem in complete rapport with conditions necessary for our work. And so

Prof. Denton

369. Stood to view, being clothed upon with temporary body, neatly clad in garments of men's style of attire, and spoke in his wonderful way, saying:

(a) "Good-evening, friends. I must say that I am glad of this opportunity, and I wish I could stand before the multitudes and talk to them as I am able to talk to you here. I think that I could so speak as to be of interest, even to the skeptical listeners. But the world is no longer satisfied with phetorically fine-spun theories. It now wants demonstration. It demands the proof as the old, old question, 'If a man die, shall he live again?' comes knocking at the door of his soliloquies on the ominous clause, 'If a man die.'

"No, no, dear friends. Man does not die. Man never dies. Man never did die. Man always existed and will exist always.

(b) "The body, temporarily taken on for a specific purpose, continually dissolves away, is constantly dropping off; and when no longer needed, suddenly the remaining form drops off from the spiritual organism. Thus the body—the house, dies or dissolves, but the organic, spiritual entity—the man, never dies, and we are here to help to demonstrate that fact to the world.

Scientists After Planets, but What Good of That?

370. (a) "Friends, do you know that your so-called scientists are not demonstrating Spiritualism, but are bending their whole energies toward some planetary discoveries? Suppose they do waste the energies of their whole earthly lives in planetary research, and do make some discoveries, what have they obtained in remuneration? The great question of the world is not 'What of the planets?' but 'What of life?' And that question we begin to answer. Then the great greed for money comes in with its selfish question:

(c) "What can you do for me?" Friends, we are not here to hunt gold for you; but we are here to tell of life, of future life, of life eternal, and of the various conditions of the whole arena of life.

(d) "But, friends, be not angry with skeptics. For they will know in the time to come; and their very expression of doubt is often the opening of the way of light to them, and leads them on to finally know the truth.

(e) "What if they do call you cranks, fools, and all that? You people here know what you do know, and that what you do know they, regrettingly late, will some time gladly know."

371. Now we hear the artist jabbering in the cabinet; in a moment he is out of the cabinet and at the arena table with his box of sketch-paper and crayons, jabbering the while, apparently in great glee: "Makee nicee picture." And here Dr. Reed steps out of the cabinet to the arena table and the artist retires into the cabinet, while Reed picks up a tablet from the table, steps to a point directly between Col. Van Horn and the cabinet door, tablet in left hand, and with right hand writes in tablet a page, tears the leaf upon which is the writing from the tablet and writes another page, tears that leaf out, places the tablet on the stand, and hands the writing to Col. Van Horn and retires. But while the spirit was writing he also was talking, saying:

372. "I am now demonstrating to you one of the greatest of all possible facts of modern Spiritualism, and I am glad to say that this great fact is not outside of law, but in strict conformity with the law. But yet, you may ask: How is it possible for such things to be under the law? Of course, the first thing to settle is as to the *fact*, and *that* you have here.

(a) "You have witnessed slate writing, and you have known writing done on the inside of a pair of closed slates, and you say: 'How miraculous!'"

(b) "Not at all. No more marvelous or miraculous than phenomena all about you that you don't consider outside of law at all. You plant a tiny little seed in the dark ground and watch it. And out of it you see arise a beautiful plant, full of beautiful blooms. You plant the grain of corn to see corn reproduced. And you observe the continual reproduction of man himself, and do you suppose that the laws that do all these most mysterious things are not also able to reclothe a spirit and stand him again before you to do even more wonderful things than he did when first you knew him on earth, clothed upon with his temporary earthly body?"

(c) And while tearing the second leaf from the tablet, the spirit said to the secretary: "This writing finishes my written narrative of the illustration of the question of hell and heaven."

(The reader will find a copy of the writing at paragraphs 1208-1210.)

373. At the conclusion of Reed's writing, the artist reappeared and executed his finest work, so far, in the bust portrait of a woman form, as yet unrecognized, but we presume it is one of our narrators (No. 18).

374. Milton McGee and

375. Col. Sam Wood introduced themselves to Col. Van Horn, and the Colonel is sure that he fully and unmistakably recognized their personalities.

376. W. C. Brann made himself known to Col. Van Horn.

377. Mary C. Levy also introduced herself to the Colonel as a medium whom he had known at Washington.

(a) After making herself fully known to the Colonel, this spirit stepped to the trumpet which is suspended from the ceiling and serves as a speaking-trumpet, by which the secretary is able to gather all the words spoken in a whisper, although the words are generally so uttered as to be heard by those of the circle having their hearing clear. In this position the spirit, in a whisper, said:

(b) "I am truly glad to be here in this way. I have been much interested in your work and have had a strong desire on former occasions to make myself known to you, but those spirits here, wiser than I, informed me that if I would be patient a more opportune occasion for me would soon be presented, and that time has come by virtue of the Colonel's presence. And I do feel so thankful toward these controls, this medium and circle and the Colonel.

(c) "Since my transition I have found this side of life presents opportunities for the exercise of energy, healthful desire of the awakened soul. For there are those in every conceivable condition of unfoldment from the very lowest and rudimental to conditions far beyond my present attainments.

(d) The Colonel knows of my efforts for humanity while on earth. That field of labor is not closed to me here, but seems to be infinitely extended, and with joy unbounded I am ever at work here as I was there.

(e) "And a very pleasing task assigned to me over here is the adorning of habitations and homes for the approaching friends of earth, and upon their entrance into this beautiful world to have provided for them appropriate escort to the habitations of their new conditions; and, kind sir, will you please to inform the Colonel that his friends here behold his bark approaching, though a little way out at sea yet? but when landing here a glad welcome will salute him, and in glorious triumph escort him to his home elysian."

Frankie Schellhous.

378. A form, as that of a woman clad in dazzlingly white garments, came out of the cabinet at the parting of the curtains in center of cabinet front, beckoning toward Dr. Schellhous, and was finally clearly recognized by the Doctor as his daughter,

who long since passed to the spirit side of life, and she said to him:

(a) "My dear papa, how happy I am of this wonderful opportunity. I will try to say a word for the book in progress here, as the guides have kindly granted me the privilege. As that good spirit just told you, I also find spirits in all conditions whose object of being is for more exalted degrees of unfoldment, and the exercise of my sympathetic nature among the lowly and needy has been the means of taking many from the mire and the clay, as it were, and of putting new songs in their mouths and beautiful floral coronals upon their heads, and at the same time has carried me up progression's heights, so that I can gaze upon the beautiful hills that rise on those evergreen plains and stretch and fade away in the dim distance, revealing mountains of light yet to be reached and climbed. Oh, what ineffable grandeurs eternity reflects upon the receptive, sensitive, spiritual consciousness!

(b) "I was my papa's idol, and I hope to so exist that that idolatry will not be found wanting, but that in a little time now he and his idol and all his household will be reunited evermore."

(c) Then these two last mentioned spirits, alternately standing at the arena table, on which was a vase of flowers, took therefrom one flower at a time, and threw at and to the Doctor and Colonel, and various other persons of the circle, and then faded away.

379. Then the form of a man stood forth beckoning toward Col. Van Horn, which the Colonel recognized as his brother—that he had a brother who passed over when quite young. "Of course," said the spirit, "I've grown here, same as I would there; but look here." Then the form began contracting in stature, until of the size of a child; then with childish voice said: "How is that?" And the Colonel expressed satisfaction and the little boy was gone, and in his place instantly there stood to view of the circle

Thomas Paine,

380. Who, in his most vigorously elocutionary manner, spoke thus:

(a) "Friends, I am glad of the bright faces here this evening. I am glad of the good work you are doing. I thought, when on earth, I was doing right, and find that very much of it was right.

(b) "I have since learned much of both the spiritual and physical, and find it best that you remain as long as possible in the physical, in order that you more nearly execute the purpose of your being. And when you come to this side of life you will find plenty to do, so that you can always be busy here, as on earth.

(c) "I try to be busy doing good for mortals and spirits and I find that I can profitably be continually engaged in some ameliorating work.

(d) "My friends, can you tell—do you know of any other system that so well proves that you live on, eternally on, as Spiritualism with its incontrovertible facts and philosophy?

(e) "Your Bible tells you that the bad will go to hell, but I find that is not so. I find there is no hell nor heaven, as objective; that both heaven and hell are subjective, and conditions of yourselves which you make; and that you can learn to unmake any hell you ever have, and to create for yourself any desirable heaven. And when you are over here the parties and personages whom you will meet will be your own friends that have gone on before you, with whom, when here, you will be reunited for eternity.



ANDREW ANDERSON.

(3804.)

Andrew Anderson.

380}. At this seance Dr. E. J. Schellhous, an octogenarian, whose life-work has been for the most part that of school-teaching, is introduced to and becomes a regular member of this circle, and an attendant at all the seances henceforth to the close of this work.

And for the reason that Andrew Anderson was the father of the mother of the Doctor; and for the farther reason that the above portrait of Andrew Anderson, the grandfather, is a very excellent likeness of the grandson, E. J. Schellhous; and for the still farther reason that Grandfather Anderson's descendants now in spirit life have contributed considerable of their personal experiences of practical life in the spirit world, for this volume—therefore the reader is here introduced to the grandfather's likeness, which was made later on by our Italian spirit artist.

Denton,

381. Beckoning toward Dr. Schellhous, said to him:

(a) "Dear good friend, your work will do you good. Don't get discouraged. Try to get your information from us, and such as you do get thus you can rely upon.

(b) "But how do you know it is of spirits? By being familiar with spirit return and communion and the probable soundness of their advice and your own relation to them.

(c) "When some say: 'I have got a new idea'—by searching you will find he has nothing new. That what he has is old as the hills, and was known to spirits ages ago.

(d) "Another says: 'I've got a patent.' No, you have not. We gave it to you as common property in spirit life.

(e) "Then, again, someone wants a basis of scientific Spiritualism, but you will find that sometimes their science part is very limited.

(f) "Turn to Nature and learn. You will find her a teacher of wisdom and one whose lessons are as easily read by yourself as by another. Indeed, this is the wisest teacher you can have. And you must learn to read for yourself. Another cannot read for you. She will take you back to the beginning and lead you in the light along the way.

(g) "Then some will say that it is impossible. But if it be possible for you to increase your families, it is possible that the laws thereof may be read by you. And this great fact is being proven to your world every day of your life."

Edmund Schellhous.

382. Then another spirit came from the cabinet, beckoning toward Dr. Schellhous, and said: "My name is Edmund."

(a) And the Doctor at once recognized this spirit as his brother, long since in spirit life.

(b) The spirit stepped a little nearer to the secretary, but, speaking in good oral tones to be heard by all in the room, said:

(c) "If you please, sir, my name is Edmund Schellhous." Then, facing the circle, said:

383. "Ladies and gentlemen, I am very happy to be here on this occasion, and am truly glad that I can in this way meet my brother, who I see is yet at his science. But I am permitted to speak upon condition that I relate some experience of mine since coming to spirit life.

(a) "On this side I have met some such horrible conditions of spirits as to give the impress that places where such spirits are found are horrible places, but being only conditions of sentient development, the conditions are susceptible of improvement by appropriate training. Many spirits think that all they should do is to simply get back to earth and advance by mere observation. It is quite an easy matter for some, but very difficult for others to return.

(b) "It was a long time before I returned, because I felt it my duty to learn as much as possible of the conditions of this life, so that I might tell those desiring to know concerning these things.

(c) "Therefore I have become very much schooled while finding the conditions of spirit life as they have already been reported to you, and I am now prepared to open the windows of my own soul while teaching both spirits and mortals of the way of life and light."

Sam on Materialization.

384. Our clever Sam was in right jovial condition, and in conversation about materialization said that the forms are made up of certain emanations from the circle and from the atmosphere and from the medium and from spiritual elements brought in here; but that the synthetic chemist on earth side of life who is able to utilize these things into a form that can deliver an oration has yet himself to be made. "And don't you forget dot now. Yeas, un hugh? donder and blixen! knock 'em all, hugh?"

Seance No. 32.

April 8, 1900.

385. Circle same as last seance and also A. M. Cummins and wife.

(a) Phenomena good. but, beause of entirely new elements in the circle, very little matter was given for the book.

(b) Denton, Paine, and Wesley all gave orations in most

happy manner, but more for benefit of visitors than for the book.

386. The artist, however, executed his best effort, so far, in the bust portrait of the Indian Red Feather (No. 17½), Mrs. Aber's trance control.

Zelda.

387. A spirit lady, who says she is a teacher in spirit life and named Zelda, began a written narrative of her experiences as such teacher. This narrative the reader will find beginning at paragraph 1211.

Thomas Paine,

388. Standing directly in front of Col. R. T. Van Horn and facing him, the cabinet being behind the spirit, and the spirit some thirty inches from the cabinet and about four feet from the Colonel, and in sight of all the circle, and clothed upon in apparel apparently of the pattern of clothing for men of the date of our Revolutionary fathers, then and there, in most eloquent manner of voice and gesticulation, and in tones sufficient for an auditorium of five thousand people, said:

(a) "There are many friends of our cause at work everywhere; and now comes Prof. Hyslop, of the Anglo-American Psychic Research Society, declaring that society has, through a long series of scientific test conditions, demonstrated that clairvoyance is a fact not attributable to telepathy, mind-reading, or anything of the kind, and only solvable upon the basis of Spiritualism.

(b) "Now, Prof. Hyslop may be satisfied as to the claims of Spiritualism for clairvoyance.

(c) "Then, if he has any confidence in his own reason, he must also be satisfied as to the claims of Spiritualism for all other phases of its phenomena.

(d) "If clairvoyance embraces a spirit-world inhabited by spirits occult to the normal vision, but susceptible of visibility to clairvoyant vision, it must be concluded that clairaudience and trance vocalization are likewise effects of decarnate spirit control of the auditory and lingual faculties or organs of the medium.

389. "True scientists should have been convinced of clairvoyance a generation ago.

(a) "The vast volumes of evidences given concerning clairvoyance and its concomitants ought to have satisfied every candid scientific man in the world, a whole generation ago, of the facts and conclusions now set up by Prof. Hyslop.

(b) "I have been over there and watched those scientific proceedings and I find they are not half so scientific as the pro-

ceedings here. Those scientific gentlemen over there cannot build, by any synthetic chemistry at their command, a human form with the characteristic individuality of Thomas Paine, and stand that form before you or themselves in such elocutionary display as you behold at this moment, and to do the many other things that your research here has shown in the last dozen years. And yet those scientific gentlemen over there, and others, hoot at your ignorance—yea, it is doubtful whether they would listen one moment to a relation of what you know to be the truth. And why would they not listen?

(c) "‘Because,’ say they, ‘my alma mater denies it, my preacher denies it, and because of my ignorance I cannot comprehend it; therefore, you are a set of fools.’ But the spirit world is a fact; it is at work; and by and by all shall know these things, even if we have to flood the world with books; and however late the scientific world may be in finding out what millions already know, we will all be glad to welcome them home into the truth and light at last.”

390. Here our inimitable Dutchman, Sam, in addition to what Paine said, spoke thus:

“Yemas, doze scientificum fellows tink dot facts don’t become facts until dey see into de whole business. Dey shtand oud in rain. You tell ’em it rains. Dey shay: ‘No, it don’t rain, cause I can’t see where dis ting coom frum. Ef I got oop into de clouds so I can see where dot coom frum, den may pe it vill rain after dot. Nor I von’t belief dot de grain of corn shprouds in der ground und cooms oop ef I don’t shtick my nose in de dirt and see de shproudin’ goin’ on. Ef I don’t see it in de light a-doin’ its shproudin’, it don’t shproud, dot ’s all; some hocus-pocus fellow puts dot corn-stalk dere, den he shay it shprouded und growed dere itself.’”

So Sam would say: “Dere never vas a rainbow until some scientific fellow found oudt what made it.”

The Public Seance.

April 10, 1900.

391. This seance gave some rather marked phenomena and a little matter that may be utilized for the book, but the spirits have said that in compiling the book most personalities should be eliminated.

Denton

392. Said at this seance:

(a) “Friends, the Doctor requested me to speak of Dr. Schellhous.

(b) “We have discussed as to his influence and we are satisfied that he has brain emanations which we can use here for the benefit of all concerned in this work.

(c) "We therefore desire to have him remain here as long as possible and hope you will be able to provide some way to have him do so. And later on you will find the great good it will be to our undertaking, and we wish you to consider this matter.

(d) "It may be of some interest to discuss the effect of stormy weather upon our ability to manifest at the time. It has been demonstrated that stormy weather is not so favorable for successful production of phenomena. You now, however, observe that I am talking with about my usual ability of utterance, notwithstanding the extraordinary atmospheric disturbance without. You notice, also, that there is no stranger in the circle.

(e) "But on other stormy nights, when you have had new parties in the seance, I could hardly speak audibly, and sometimes not at all. And the forms, if any, would be very dim. But to-night you see them nearly as clear as ever.

(f) "Now, friends, weather conditions affect you and your physical organisms. But the weather does not affect us, neither if cold, hot, calm, or stormy. If you had one new element in here to-night, I could not talk, because of that new element not being assimilated in harmony with your magnetic conditions, and that, together with the effect of the storm upon you, would so disturb the emanations from you necessary for us to produce this class of phenomena that we could not utilize the emanations to our purpose. On the other hand, you have become so assimilated to each other and to this work that we can nearly overcome the counter-tendencies of bad weather as to you, if there be no other counter-influences to overcome."

393. The spirit Prof. Hare, assistant to the chemical department, in full form to visibility, pronounced his name.

Elhan Allen,

394. In good conversational style, said:

(a) "Good-evening, friends. Excuse me for interrupting you at this time to the exclusion of some of your friends whom you would like to have in appearance and who are anxious, also, to return to your cognizance.

(b) "But we are anxious to give what we can for the work, and as not much was given the last time, we want to keep the secretary at work. We cannot say how long a time it will take for us to finish the book, whether two months or six months or eight months. It is not necessary for us to hasten. We have to look about and choose the proper parties and themes. And, when we do get through, we hope to have our work well done; and that we shall have it to be something of great benefit

as well as a work of endurance. And you will see here, if not there, the great benefits of it all to mankind.

(c) "The good deeds of your earth lives are recorded here as well as in your own being, and just judgment rendered you, according to the evidence of the record, and made up in much the same way as a righteous judgment in your courts of earth."

395. The artist made four very excellent small, pencil portraits: one of John Skinner, one of E. S. Edwards, one of Priscilla Nixon, and one not recognized.

396. E. V. Wilson recommended Dr. Schellhous to go right on with his literary work and let no one discourage him.

397. The spirit Zechariah, brother to the secretary, joined with the circle in singing; and

398. Wesley, brother to the medium, gave us some of his wonderful trumpet singing, elsewhere described.

Seance No. 33.

April 12, 1900.

399. Col. Van Horn not present.

Dr. Reed,

400. The spirit control, spoke at some length touching their conduct of the work. He said:

(a) "We have thoroughly discussed that whole matter and concluded the best shape in which to present our book would be, more short oral narratives and orations and not so much written narrative. Because in the oral form there could not be so much charge of plagiarism; and many could give orally who are not able to make a passable writing.

(b) "The other book has in it all the scientific value there is or can be to this writing phase, but to relieve the secretary some more written narratives will be given later on."

Emanuel Swedenborg.

401. A materialization which we did not recognize at first stood near to the secretary and began to speak in broken English and indistinctly, but after a few words got to fairly good oral English, and about the middle of his discourse he lost control of his form and went back into the cabinet, but in about one minute returned speaking good, clear distinct English, beginning at the words:

(a) "I wrote several books," and his whole speech is this, to-wit:

(b) "I am new to this circle in this way, but I hope to be favorably received.

(c) "Friends, I call you friends because I feel that you are indeed friends to this truth and its promulgators.

(d) "It is many years, as you count duration, since I passed from the earth life to spirit life, and during the interim to this period I have had many and varied experiences.

(e) "In your world I was a preacher of some influence among the people. I was earnest and thought I was right, and many people were persuaded into my way.

The Strange Influence Thought to Be the Devil.

402. (a) "By and by there came into our house an influence that completely changed us, and I met him when I came over here, and I asked him why he lingered about us so much and so long.

(b) "And he said he wished to let me know of this world and of his existence in it, and to try to have me modify my views and teachings to be more in accord with eternal truth." Here the spirit fails, but returns, saying: "I wrote several books and some of them based upon this strange influence, which I thought to be the devil.

(c) "And this influence, mixed with my theology, gave to me my hells, my heavens, my devils and angels.

(d) "Of course my first effort here was to find my heavens and hells and demons and the devil himself. But, in all this long period since I have been in spirit, I have never met any such being or beings, and of course no habitation of correspondence for such.

(e) "And since I found out all of my errors, I have tried to reach your world with the results of my experiences here, but so far have failed utterly, excepting in part, very recently.

Meets Many in Both Light and Dark Conditions.

403. (a) "I have met many in darkness and some in darkness because of my teaching, and I took on more conditions of darkness and recovered more slowly than I ought.

(b) "I was so determined in my way on earth that I was not very progressive, and that disposition followed me to this side, requiring long time to modify, so that I could scarcely get on at all over here. But they say my time is up for the present, and hoping to meet you again in this way. I go now. Good-night."

Henry Ward Beecher.

404. When Swedenborg had gone, straightway there stood in his stead one who, so soon as he began to speak, the circle recognized to be Henry Ward Beecher. This spirit said:

(a) "Friends, I have heard you people mention my name several times recently, and it is concluded to give me a little time this evening to speak to you, if I have learned to hold this form while I do so.

Was a Preacher, but Later a Spiritualist.

405. (a) "I was a preacher and was heralded as a preacher of righteousness, and therefore many listened to me and were persuaded into my way.

(b) "But before I passed to this side I became a Spiritualist and began to find how great was the mistake of my theology, and to modify some of my early teaching as much as it seemed my people would bear.

(c) "When I got over here, I found that my works did follow me and my condition was somewhat darkened because of my erroneous theological instructions to my confidential hearers.

(d) "But, being of very progressive nature, I soon learned my way out. And working along that way, I have visited many both dark and bright conditions, and met many in both to whom I had preached, and some were in darkness because of my preaching.

(e) "I was an ardent lover and admirer of children, and when—I—see—the—little—ones—" Here the spirit seemed to break down with grief and the form slowly faded or dissolved away.

Robert G. Ingersoll.

406. When Beecher had entirely returned to the invisible condition, a form came from the cabinet to where Beecher had stood to view of the circle, and, after deliberately scanning the circle, began speaking in a very careful, deliberate, and rhetorical manner, saying:

(a) "This is not so large an audience as I have spoken to, but sometimes a small audience comprehends better than a large one.

(b) "During my short stay in this beautiful country, I have met a great many who had reached this fair land before I came, and some who came since my arrival.

(c) "As beautiful as this glorious world is, it is darkness and gloom to those whose spiritual discernment is but rudimentary. The blind man beholds not the glorious sunshine, nor do deaf ears hear the enchanting music of ærial songsters. Catarrhal olfactories do not discern the sweet aromas of gardens of June roses.

The Hell Predicted Not Found.

407. (a) "Many of those whom I have met predicted a hell and frowns of an offended God for me.

(b) "But, although I have made a search, somewhat exhaustive, I fail, so far, to find either. And many who had a hell fixed up for me are themselves in darker conditions than I ever experienced."

408. Takes up Beecher's lamentation for the children. (405 e.)

(a) "I, too, have great love for children. *Your children should be taught MORALS by EXAMPLE* as well as by precept.

(b) "Do right yourselves and soon your children will be better.

(c) "And when your country and your world become civilized, your children will have better conditions in which to grow better."

John W. Draper.

409. A spirit following Ingersoll said: "My name is John W. Draper.

(a) "I was author of several books. The Dr. Schellhaus of your circle, I see, has read some of my books." Schellhaus: "Yes, Mr. Draper, and I much admire what I have read of your works."

(b) Spirit: "My books contain many errors, but that I cannot help now. I cannot change it either. My 'Conflict of Science and Religion' is perhaps the best effort of my life. That book is mostly quite right.

(c) "Many people supposed I might go to hell—but I have not gone there yet. In fact, I never intended to go there, any way.

(d) "I want to say now that none of the religions are scientific. They are not on a scientific ground or plane.

(e) "The religious devotee is not taught to read and reason. He is taught that reason is an instrument of the devil to capture human victims, instead of being, as it is, that flower of the human soul whose fruit is knowledge, light, and liberty."

Johnny Watkins.

410. A spirit said: "I am Johnny Watkins. I passed to spirit life when but a small child and have been raised up in spirit life to the condition of manhood."

Andrew Jackson.

411. And now one stands to view of the circle, looking somewhat familiar: "Seems to me I ought to know that per-

son." Another of the circle: "I believe I have seen his picture." Then some other: "He looks like the portrait of Andrew Jackson." Several voices: "That 's it; that 's who it is."

Old Hickory.

412. Spirit: "Yes, my friends, this is 'Old Hickory.'" And the form returning into the cabinet met another, very different in appearance.

Von Humboldt.

413. The voice of Sam in the cabinet: "See the great Baron Von Humboldt." And the spirit, bowing assent, returned into the cabinet.

Captain Cook.

414. One claiming to be Captain Cook said: "I have been many years in spirit life." Then, not being able to hold his form, passed into invisible condition.

Frank Wilbrink.

415. Another spirit in the visible condition stood a moment, saying: "My name is Frank Wilbrink. It took me a long time to reconcile myself to the conditions of this life, but I am clear and all right now."

Annie.

416. A spirit in the similitude of a young woman in garments of purest white said: "My name is Annie. I have been in spirit life considerable time. I am very intimate with Frankie, the daughter of the Dr. Schellhous there.

(a) "Oh, how delighted I am with this privilege of one word, in this way, to the world! But neither my feeble mind nor any, however brilliant, can fully portray to you the glories of this beautiful world of spirit.

417. "Frankie has led me along the way over wide-spreading plains dotted all over with beautiful places and inhabited by most happy people, where are parks and drives and crystal streams and fountains and birds and songs and flowers, counterparts of the most glorious of such objects of the earth plane.

(a) "And away beyond and skirting these delightful plains were beautiful hills gradually rising, one above the other, and Frankie led me far away from all contaminating influences, where were the homes of myriads of happy children in a gorgeously picturesque country of green hills and sunny slopes and shady bowers and glorious buildings and rippling streams and the sweet songs of birds of every plumage.

418. "And the happy, happy children in charge of still more happy, competent tutors. Oh, kind friends, this beautiful world! this glorious world! The pulsating songs of these vast legions of ineffably happy children as their glad anthems go out in reverberation among those beautiful hills and homes, and traverse the musical streams of the glorious valleys there.

(a) "And these happy children looking away toward eternal mountains of endless glory for them! And I am back here to tell you of that glorious beyond, to help you and to help myself to ultimately attain to the sweet felicity of those innocent children among those beautiful hills and the towering mountains of light in that far-away beyond! My form is giving way and I must go."

Frankie.

419. And when Annie had gone, Frankie stood before us again in most exultant delight, corroborating what Annie had said, as though to tell her father that this glorious condition that Annie has described is the field of work of Frankie in the spirit world, and Frankie tells to her father more, saying:

(a) "I have met uncle and mother and all of our family over here, and we see my father approaching, and soon we shall all be reunited, traveling on toward those plains and hills and mountains of eternal delight about which Annie has just been telling you."

Maggie Stone.

420. And now comes another woman spirit, saying: "I am Maggie Stone. I lived in Michigan. My husband was an engineer." But the spirit could not hold its form, and it instantly became invisible.

Captain Miller.

421. And suddenly there stood the form of a man, saying: "I am Captain Miller. I was blown up on my own tug. I was acquainted with this medium when he was very young, and his brother and mother. I could not take my money with me."

Widler.

422. Another said: "My name is Widler. I was a Spiritualist. I lived at Topeka."

423. Zelda continued her written narrative. (1213.)

Seance No. 34.

April 15, 1900.

424. The ordinary preliminary being accomplished,

Reed

was presented to visibility a moment, saluting and greeting, and withdrew, and

Denton

425. Opened the programme, saying:

(a) "Friends, I am glad to be here, although atmospheric conditions and a little break in the circle are unfavorable; but we shall do the best we can.

(b) "While we desire to compliment the faithful ones here, the others have their minds and thoughts here while conditions prevent their bodily presence."

Wesley Aber.

426. "I, too, am glad to be here. Do you remember when we told you that the time would come when an invention to resuscitate life would be made in the near future?

(a) "Well, my brother and I were reading that such is now being done.

(b) "We made several other prophecies which are now accomplished facts.

(c) "Many people suppose that spirits ought to know all things and be able to foretell all things.

(d) "Your world, in its ignorance, will not try to know anything but devils and gods. They will not listen to the fact of human spirits—only human, nothing more, nothing less.

(e) But, friends, we are only human, and can only prophesy for mortals according to the tendencies we discern in their relative conditions.

(f) "As spirits we are able to more clearly penetrate such conditions and rationally trace causes to their ultimate effect than while in the mortal.

(g) "We learn faster and can see farther, but we are nearly as liable to err as when in the mortal, except as increased facilities of learning and perception increase our ability to reach correct conclusions.

Easter Sunday—Resurrection.

427. "But this, you say, is Easter Sunday. A festal day in commemoration of some one's rising from the ground in prophecy of a supposed rising of all people from the ground.

(a) "Friends, we do not rise from the ground, nor have we been there since we left our mortal bodies and quit gold-hunting. We are no more in the ground than you, nor have our home there, but above ground.

(b) "We travel about very much the same as you do. We

come here—we visit localities all very much as you do, except that our mode of transit is almost infinitely more rapid than yours.

Prophecy.

428. (a) "Friends, you are in a world of progression. You see only to a limited degree what will take place.

(b) "We are in a world of much more rapid progression, and can therefore see much more than you see of what will take place.

(c) "There are changes in spirit life out of dark conditions into better and brighter ones, and it is our privilege to make ourselves familiar with all conditions and their causes, and learn of all means of amelioration.

(d) "When you come over here, I will try to take you to conditions and places that will be instructive to you and show you of our work here.

Spirit Philanthropy.

429. (a) "A short time ago I met one who was in a most pitiable and forlorn condition because of the environments of his earth life; but within his own self he was in a condition to receive what I would give to him, but was not able to readily understand me.

(b) "As it sometimes is with mortals, one spirit may not readily understand the meaning of what another says at first, but by and by, after continued conversations, the meaning is grasped and reciprocal understanding is the consequence.

(c) "So I labored with this unfortunate one until I finally brought him out of his darkness into a progressive reformation that leads him right on to the light."

430. Now comes the artist manifesting great glee, jabbering in broken English about his work. He finds the box that contains the sketch paper locked and the key out, and asks the Doctor to open the box for him. The Doctor comes out of the cabinet, opens the box, retires, and the artist, saying, "Thankee, Doctor, thankee," takes a sheet of the paper from the box, exhibits the same to the circle and especially to Dr. Schellhous, then places the paper back in the box, closes the lid down, has Dr. Schellhous go to the arena table and place his hands upon the lid of the box, and to see that the artist passed both of his hands about over the box lid, but near to it, during some one minute. Then the spirit raised the lid and had the Doctor look in and see the portrait picture already drawn. Then the artist took the paper out of the box and passed it to the secretary, saying: "Here, Mr. Man, nicee picture. Frankie [431]. Doctor's

daughter, niece." And the Doctor, at sight of the picture, was overcome at the astounding accuracy of the identity.



FRANKIE SCHELLHOUS.

431. And while the portrait was in process of making,

Denton

432. Came out of the cabinet at the southeast corner and said:

(a) "Friends, you often wonder why we do not give more writing? Did you ever consider that the artist takes up most of the elements required for writing? If we give you more writing, we must give you fewer portraits. Which would you rather? We are giving you orations, some writing, and good portraits, but, if you think best, we can give you writing and no portraits."

Circle: "Go ahead as you are doing."

The Spirit Annie Schellhous.

433. In most brilliantly white apparel, slowly emerged from the cabinet and toward the secretary to about three feet distant from him, and thus spoke: "Sir, my name is Annie Schellhous, sister-in-law to Dr. Schellhous over there.

(a) "I am not Frankie's pupil, only that Frankie led me over that country of the spirit world that I told you about, and, of course, so far as I learned from that delightful journey, I am indebted to Frankie—but Frankie is indeed a noble teacher."

Frankie.

434. As Annie passed into the cabinet, Frankie passed out of the cabinet to where Annie stood to make her address to the secretary, and circle as well, and said:

(a) "Yes, I am a teacher and escort in spirit life, thus: Some time ago there was born into your world a child whom we name Florence.

434½. "Some time before Florence had learned to know them, the father and mother passed to spirit life; and later the little one also came over here and fell into my charge, and I bore the little one away to one of the juvenile schools, and after a while it became best that this little one should know of and meet its earthly parents, and I made diligent search for them without avail, and I met the good Dr. Reed in there, and told him of my case in charge, and he told me to get the Dutchman Samuel interested, and very likely he could make a successful search. And so soon as I informed Sam, he was eager for the undertaking, and he soon found the child's parents. How he did it I do not know, but we brought father, mother, and child together over here, and all are glad.

"And my dear papa, over there, would not be here in this glorious privilege to him had we not managed that he might have a little foretaste of this beautiful country, to which he soon will be more fully initiated."

Dr. Schellhous Says:

435. "The statement of Annie is in perfect accordance with the character of my daughter Frankie, who passed to spirit life in her fifteenth year, in 1864. Mentally, at that age, she was advanced—always active, cheerful, and affectionate. She was fond of music and a skillful pianist. And, among other children, she always took a leading part in their play. Her character and disposition clearly indicated an inclination for teaching.

E. J. Schellhous."

Seance No. 35.

April 19, 1900.

436. At this seance was one Philip Nadig, of Allentown, Penn., who says that he never witnessed any of the physical phenomena before this, and this seance, to us, was almost a failure—at least so far as giving matter for the book is concerned.

The controls have, time and again, told us not to admit to these seances entirely new elements, but to have such pass some experience in seances set apart for that purpose before being admitted to these. But it seems we can never learn that the controls know better than we. So we can only take our medicine and be content if it is a little nauseating.

Seance No. 36.

April 21, 1900.

436½. Mrs. Steward, who had been absent for several meetings, and Mrs. Cook, who had not been present for several weeks, and Mr. Nadig, the visitor from Pennsylvania, were present with the regular attendants. This made rather unfavorable conditions; nevertheless the seance was a fair success.

437. The spirit Prof. Wm. Denton, in his usual strong vocalization manner, said:

(a) "Friends, I am glad to meet you again. I hope you will excuse our feeble efforts the other evening. We are much like you. Sometimes, when bodily machinery is all intact and the nervo-vital elements and forces are in good healthful conditions, you feel buoyant and delighted in pursuing your work right along.

(b) But when the free exercise of such elements and forces is in any way obstructed, you feel dull, languid, work slowly, or, it may be, work not at all.

(c) "So it is with us. When the elements and emanations necessary for our work flow into us freely, we can give lively expressiveness to our phenomena.

(d) "But disturbance of vital force emanations to our use compels failure or feeble results on our part.

438. "You were discussing the theological agitation of the religious convocations. Friends, it is needless for you to waste your time discussing orthodox religion. You can learn nothing by it. It will do you no good. Let them alone and watch, and you will soon learn that they are very rapidly going to decay. If let alone to themselves, you will soon begin to seem them ready to tumble; and when they do fall, they will fall hard."

Thomas Paine,

439. That most amazing and astounding vocalizer, speaking in his highest vocal key for the benefit of our visitor, Mr. Nadig, whose hearing is a little defective, said:

(a) "Well, my friends, I'm here again, and am exceedingly glad of it. My friend, Mr. Nadig, it may seem strange to you that a spirit can find conditions by which he may stand again and talk to his friends of earth, as you see and hear me now. We have been many years at trying to reach this conclusion, and now you are permitted to witness this wonderfully accomplished fact.

(b) "Friends, can you find a religion in your world that can present you with one fact that in itself opens so widely the gates and lets you see beyond the tomb, and through the gloom of the dark valley your long supposed dead friends standing yet alive in immortal glory?

(c) "Here you see with your own eyes and hear with your own ears endless conscious existence for the human race scientifically demonstrated to be a fact! Which fact the whole human race and all of its religions have been seeking to know.

(d) "Here is a consolation for the sorrowing ones of hereft homes that all the religions besides this, of your world, are unable to give. Here the mourning mother, at the grave of the little one, can find a sweet peace.

Conducted a Little Child Spirit to Its Appropriate School.

440. (a) "I once met one of those little ones soon after it arrived here, who did not know of this sublime world. I took her glad little hand in mine and told her all about it, so far as she was able to comprehend, and led her on, showing her the beauties by the way.

(b) "Oh, how delighted was this innocent little spirit! Did you ever listen to the carolings of the feathered songsters in the sweet springtime, when the orchards are in bloom? So spake the gratitude of this little girl spirit as I placed her in one of our glorious schools over here, where she grew up to useful and beautiful womanhood, thence as enduring as the eternal spheres." (R. V., 2134.)

Thomas Jenkinson,

441. Father to Mrs. House, made his identity known to her.

Stella.

442. Following the spirit Jenkinson came a form in the similitude of a young woman in garments white and glistening, and standing near to the secretary, but facing the circle, speaking in a whisper, gave out as some of her experience the following:

(a) "My name is Stella. I came to the spirit world, or,

rather, to the excarnate condition of it, when a young woman. In the earth life I was what is there called a Christian. I was sincere and tried to be devout; and did live as nearly as I could to what I was taught to be the duties of a true Christian: to worship the adorable Trinity as the creed taught it; and, of course, in the funeral sermon it was declared that 'God in His infinite mercy and wisdom had taken to Himself, into His highest heaven, one dutiful Christian girl, having redeemed and saved her by the blood of His only begotten Son, Who was slain for her.'

(b) "Of course I expected my Redeemer to meet me and conduct me to His Father's glittering golden throne, but in all these years I have not found that heaven, nor that golden throne, nor that God who sitteth thereon, nor His only begotten Son at His right hand, nor any one wearing that crown of thorns, nor Him who is judge of the quick and the dead; for all of those things I hunted and made diligent inquiry, but found them not.

Theological Idolatry.

443. "Was my whole religious life on earth a stupendous mythological idolatry? Surely it was. I began to conclude.

(a) "But at last, after a long fruitless search, I found friends, or, rather, they found me in this dark and forlorn condition; and I knew some of them, and they looked so bright and so happy! And they told me that the wisest spirits they had ever met in the spirit world had never found that Savior, nor that God, nor that heaven—but they had found conditions infinitely more glorious and beautiful, in which human beings were enjoying happiness and sweet peace of soul that neither pen nor tongue of mortals or immortals could fully portray to human comprehension.

(b) "Although my progress out of the conditions in which my religion placed me was slow, I am triumphantly above it now, and the condition to which I have advanced is indicated by my name, and I have spoken for thousands who came up into this glorious light, out of and through the same conditions I have hinted at to you.

(c) "And now, in the hope that what I have been permitted to hint to you may reach many people of your world and do them good, and that I may again be permitted to say a word to you, by and by, concerning this delightful home of ours, by which someone will avoid the long struggle I had in order to reach it, I bid you, my dear friends of earth, good-night."

444. Following Stella came forth one of the form of a man. This spirit was clearly enough discerned by the circle that his countenance was bright, that he wore a dark mustache, goatee, and some extremely white cloth on and over his head

down to the shoulders, forming rather a high but somewhat exquisitely beautiful coronal. This spirit delivered to us quite an extended lecture in, to us, some unknown tongue, and returned into the abinet.

445. And immediately the artist is at the arena table and makes a portrait under conditions equivalent to the best test conditions of such work as heretofore reported, and the portrait much resembles the form that just stood before the circle, speaking an unknown tongue. (480.)

William Ellery Channing.

446. One came out of the southeast corner of the cabinet, saying:

"I am glad of this opportunity to introduce myself to you. I am William Ellery Channing, whose works the good brother Dr. Schellhous has been reading and admiring.

(a) "And now, Brother Schellhous, you behold the gentleman in this form, though never did you see me while in the mortal form. And to the others of your friends in this good work here I would say that I hope to call this way again and make farther report of my career in the spirit world. Good-night." And immediately the spirit was gone away from our sight.

Elias S. Edwards,

447. Who was one of this circle at the beginning of the work "Rending the Vail," but since has passed to spirit life, now in materialized form, quite well made up, put in his appearance, so completely realistic of his personality as to almost astonish those of the circle most used to this phenomenal phase.

Dr. J. R. Buchanan

448. Stood forth, talking quite clearly, and, addressing himself to Dr. Schellhous, said:

(a) "How are you, Doctor? You remember we met in Cincinnati more than fifty years ago? And then again I saw you in California when you were there."

(b) Then Dr. Schellhous expressed his full, complete, and satisfactory recognition of the identity. Then the spirit said:

(c) "A great work is being done here, that the world as yet dreams not of; and you, my friends, ought to get as good material as possible for conditions, and keep out of all wrangling yourselves, and such a work as you hardly dare dream of now will come out of this unparalleled effort being put forth at this place; and we can but desire that the greatest possible success be the result of your patience."

Zelda

449. Comes forth to the writing-desk and continues her written narrative, to be found at paragraph 1213.

Seance No. 36.

April 26, 1900.

450. Mrs. Steward, Mrs. Cook, and Mrs. House absent. Dr. Schellhous a permanent member. Mrs. Mary E. Wallace, of Paola, Kansas, visitor. Mr. Nadig present for the last seance of this visit. How it is that, with our continually changing conditions and elements, anything can be given for the book, and yet considerable of value given, is in itself a great marvel.

Dr. Reed.

(a) "Friends, I feel sorrowful at having our friend Philip Nadig leave us at this time, but I hope for his early return."

The Miner.

(321.)

451. The one we know as the Miner, who several weeks ago came into these seances as inexperienced as a newborn babe, now greets the circle with ability to talk quite freely, and to express his gratitude for having been rescued from dark conditions, and for his rapid progress into the light, for his returning memory and rational consciousness.

(a) He now remembers his name to be Rogers, but does not remember his given name; says he guesses he had no given name—none but just plain Rogers; has not found his comrade Jack.

(b) We did not, at first appearance of this spirit, just understand why the controls brought him in, but we can now discern it as a lesson to us, illustrative of immediate post-mortem conditions, of sudden transitions from the mortal, and gradual awakening of such spirit.

452. A spirit announced his name as John Scott, but was not recognized.

Denlon,

453. In his usually happy manner, said:

(a) "Friends, I suppose it may be of benefit to your world that I say something of effect of earth life and habits upon the individual in what we call the spirit world, and as may be concluded from individual experiences already given.

(b) "And, first, I would say: You mortals who believe in Spiritualism cannot avoid your duty there and escape the consequences here any better, nor hardly so well as some more ignorant than you. You, of all people, should keep your souls growing by extending helpful conditions to all humanity according to their greatest needs. All people, everywhere, should be held as requiring your aid, your sympathy—not idle words of pity, but active, efficacious work. And, remember, you cannot

do this to your own advantage while you have any lurking malice in your nature.

(c) "To get rid of your malicious lurkings, let your continual efforts be to hold no enmity toward any of the human race; for if you have and cherish enmity on earth and do not have it overcome before you get here, you will find that condition of your nature to be a most darkening condition to you on this side.

(d) "Go forth then, dear friends, and try to make men and women better by better lives yourselves, more kindly deeds and pleasanter words.

454. "War in its every phase is the reverse of all this.

War Is Absolutely Unnecessary.

It is antagonistic to spiritual growth everywhere. Therefore, make no war nor war conditions.

(a) "We have no war here. You will find when you attain to us that the war elements are gone. And you cannot reach us until *you* are above them.

(b) "But in the lower conditions of spirit life you will find what seems like war—what seems like fighting. Yet, even that, though not desirable, is above the warring elements of earth. At the worst in lower conditions, on this side, it is only contentions and reflections of earth and low carnal conditions. And it has been my good pleasure to rescue many unfortunates from the darkness of such war-shadows and contentious wrangling conditions and bring them into the light.

"We Have No Idiots Nor Insane Over Here.

455. "Such of your earth plane reach spirit life in the general condition of childhood, and are taken in charge of special teachers for such and educated for the purpose of helping and elevating man.

Drones.

456. (a) "You have a great many people who are indolent; who do not seem to desire attainment to any thing, any way; who do nothing whatever, but simply exist, and that very scantily, or, by some coincidence, upon the exertions of somebody else. These drones of earth are just as idle over here, but they are nowhere happy.

"The Busy, the Industrious Are the Happy Ones.

(b) "But their happiness is exalted in proportion to the exalted aims and tendencies of their industry.

"We Find but Little Use for Mathematics.

457. "Efficacious learning here is that which prepares to help man to grow in manhood, womanhood, humanitarianism, and general spirituality. Along these lines try to learn all

you can and conform your lives and habits therewith; for your active well or ill spent lives on earth determine for you a higher or lower classification accordingly over here."

Lillie Morgan.

458. A spirit having the appearance of a young woman in clothing and drapery of brilliantly white material stood before and in full view of the circle, speaking in a whisper, as all the female forms have done so far, saying:

(a) "My name was Lillie Morgan. I was a theatrical dramatist and considered something of a star as an actress. Being a favorite, I became dissipated; though to a limited extent.

(b) "One whose nature fits her for successful drama, being more or less a sensitive, with rare exceptions, is led to debasing habits. While my career was so under my own control as to prevent any but general favorable comment, yet, when long years ago I came to the spirit world,

I Found I Was in Darkness.

I had so many regrets. I desired to hide myself away in greater darkness. I had been of but little use to the people of earth. I had left nothing there for their benefit, not even an example that could be at all recommended or approved by my own conscience.

(c) "The seeds of my better nature had not been allowed to germinate. I had excited and increased human passions and desires, and stifled their spiritual natures. Oh,

The Inevitable Retrospection!

The darkness of the terrible retrospection! Worse than midnight gloom of a banishment to some lone isle of midocean!

(d) "But by and by a quiet came over me. Tender voices in the distance seemed to be calling me. I listened in amazement as the voices approached, and nearer they would come, until at last one in light came to me and offered to show me a beautiful country and people. I told her I was unworthy; but she said there was too much good that I might grow to that should be no longer wasted, and she gave me encouragement, and showed me a little of the way out; and from time to time others were sent to me to help me along, until at last, after a long uphill struggle, I have reached the light, and oh, how thankful I am to the bright ones who led me out!

(e) "I have long wanted some way to caution those, my sisters of earth, to ever bear in mind that that world is a stage upon which they are acting the great prelude to dark or bright conditions of a second play upon the stage of the great spirit world beyond.

(f) "How glad and thankful I am to these good controls here and you faithful ones yet of earth for this to me happy privilege of a word back to the actresses upon the great morning stage of life, that they may the more successfully play for a fitting transition to the glories that should meet them on reaching these beautiful shores. Good-night."

Mrs. McGuire,

459. Late of Fort Worth, Texas, and an acquaintance of the medium before her transition, made up quite brilliantly, announced her name and residence when in the mortal, and said her husband is an engineer, that she was a Spiritualist, which was of much value to her in spirit life, and that frequently she is able to be about her husband.



YUSHIN, AN ARABIAN.

Yushin, an Arabian.

460. A personage having on a long robe of white, striped perpendicularly with dark drab or black, but the stripes might

have appeared purple if seen in daylight. This form spoke in some unknown tongue. It is possible this was an Arabian, to be more fully recognized later on; for the artist executed a portrait straightway, much to resemble this form and also resembling the Arabian people of caste, so far as the circle is able to judge.

461. Then another form talked some Spanish so that Dr. Schellhous could hear him. And the Doctor, having spent some years in Mexico, understood some of the words as Mexican Spanish.

462. Some one, made up especially for Mr. Nadig, talked to him in German, which Mr. Nadig, being of German descent, understood.

Uncle Johnny Beeson.

463. First appearance since his transition of Uncle Johnny Beeson. He talked a little, but very feebly, mostly to the effect that he was glad to be able, in this way, to renew acquaintance with Mr. House. Uncle Johnny Beeson was a long time citizen and merchant of this village; was very intelligent in religious matters; was agnostic, almost atheistic, but was universally respected. At a ripe old age some brain trouble set in, causing dementia, and he passed to the beyond some three years ago. We shall expect him to be at these seances later on, much more able to converse than at this first effort.

464. After Uncle Johnny had been fully recognized by all the circle who had known him in the mortal, and gone away, Sam and Mr. Nadig exchanged some German conversation and the seance closed.

Seance No. 87.

April 29, 1900.

465. Five of the regular circle present. Mr. House and wife absent. Mrs. Steward and Mr. Barber present, and Mrs. James Wallace, as visitors.

(a) Here is almost a complete change of elements in the circle and of course results up to the standard could not be expected. Nevertheless, phenomena were quite good, but display of intellectual matter for the book was rather limited.

(b) The reader may wish to know why some pains are taken to notice the different changes as to the persons sitting in the seances. We answer: Because that, given a genuine and honest medium with an honest and able band of guides and controls, there is yet requisite honesty and sincerity of the circle and harmonious assimilation of the magnetic emanations

of *all* the members of the circle, each to all the others, and the whole to that of the spirit chemists, according to the work they have in hand; and the psychic student desires to know as much of the effect of circle conditions upon phenomena as possible, and he can best learn this from citation and observation of facts.

Denton,

466. Opening this seance, observed that some in the circle were not feeling well, and said:

(a) "You should know by this time that you cannot break or violate the laws of your physical well being without suffering the natural penalty. That suffering is your sickness.

(b) "You know, too, that you cannot live always in the physical form; but you should strive to stay in the earth life the full time of allotment unto you.

(c) "We have no need for you and do not want you over here until your work of earth is done. When your work is all done, however, and you come over here in the fullness of the completion of your earthly mission, then we can the more gladly welcome you, and show you our country, our people, our schools, our churches and your friends and relatives, and introduce you to the glorious delights of this side of life."

John Ruskin

467. Introduced himself and said:

(a) "Friends, good-evening. I am pleased at being thus privileged. This is not my first visit and I hope it will not be my last. I cannot say much to you at this time.

(b) "I knew some of this great philosophy. I knew I was aided in my work, and the little light of Spiritualism that I did have has been of great service to me since in this life. Had I known more of it, as I should, it would have been a great blessing to me. I could have reached my people of earth much easier, and better, and would have been in a great deal more happy condition immediately after coming here."

468. General R. E. Lee and J. R. Buchanan, each in good form, announced his name.

469. The spirit James Wallace made his identity known to his widow so that she clearly recognized him.

Thomas Paine,

470. On "Reincarnation," said:

(a) "There are peculiar ideas advancing in your world." The spirit, not being able to hold his form, went back into

the cabinet for better make-up, and in a moment returned and resumed his speech thus:

(b) "Undoubtedly you have heard of *reincarnation*. We do not recognize it. It seems to us an impossibility, as you understand it and as it is usually taught by reincarnationists. We do, however, recognize that dropping the outward, earthly body and taking upon us the active use of the spiritual is to all purposes a reincarnation."

The spirit again had to return into the cabinet to replenish his form, especially the larynx. We generally say of this: "The spirit has gone, or did go, or had to go back for more strength." But some of the circle had a little extra feeling of amusement, and when the spirit returned and began to state his reasons for thinking the general theory of reincarnation incorrect, saying,

(c) "In all my experience I never met a spirit who wished himself back in the physical," someone of the circle in mirthful mood said right out: "Well, I have, sir."

The spirit made an effort to recover from the effect of this shock of contradiction upon his form, to explain himself, but the mirthful parties got more mirthful and the spirit retreated. The circle took the matter up, some contending that the spirit was mistaken, and others that we did not know what exceptions the spirit might have made had he not been interrupted.

471. Then Prof. Denton, who is more experienced in holding his form in controversy, rushed out of the cabinet, saying aloud:

(a) "Friends, I did not intend to speak more this evening, but I shall try to settle this question with you, and defend my good brother Paine a little.

(b) "If he could have told you all he intended to have you understand him, you would have had no misunderstanding.

(c) "Mr. Paine wished you to understand that after spirits have been in spirit life long enough to begin to penetrate and comprehend the glories of the higher spheres, they do not wish to return to earth even, much less back into the old, slow-going, cumbersome bunch of flesh and blood and bones. And when he said he had not met one who desired to so return to the earth life and take on that old cast-away body, he meant that he has never met a spirit who has been here long enough to be entirely separated from the physical condition of the plane of the old earth body who had any desire whatever to reinhabit that old body.

(d) "Now, I say to you, that is a true exemplification of the fact on this point, and I say to you again, that there are *some* who soon after death or dissolution may and do wish to return, if it were possible, into the old body, because they have not

found that it is possible to outgrow the faults of earth life, except in the body. They desire to come back into the old body to try to live a better life.

(e) "And it may be that some of you would love to get back into the old body to lead a better life when you get out and your conscience wakes up.

(f) "But when you find that Nature has provided amply for compensation in every department of life, you will not want to get back into the old body or into any such relation with the old physical life.

(g) "How easy it is for some people to—well, to forget! You have heard people say, 'I was never sick,' and you can remember when they *were* sick and grunted louder than anybody. Then, again: 'I have always been happy. I don't let anything trouble me.'

(h) "These people forget much. You know right well when they had a jealous fit, a mad spasm, and all their neighbors were mean. Such folks might want to get back into the old body just long enough to straighten all these matters out; but, after a while, you 'll be over all of it, and glad that it is so that you are done with the old body forever."

Zelda

(1214.)

472. Makes her fourth writing.

(a) When the spirit *Zelda* was producing this writing she invited the secretary and Dr. Schellhous to stand at the writing-table so as to see the writing being done and the hand and arm movements of the spirit. So the secretary stood on one side of the spirit and the doctor on the other, so that the writing as being done was about eighteen inches from our eyes, and we could see the hand of the spirit moving over the paper, and we could also plainly see the writing come onto the paper as the spirit hand moved over it. When the spirit had one page written, she would tear the leaf having the writing on it from the tablet, place that leaf in the hand of the Doctor, write and tear out another leaf, giving to the Doctor each, until all was written for this time. Then the spirit said: "That is all for this time, gentlemen. Good-night." And instantly the spirit passed into the condition of invisibility so far as to the circle. In "Rending the Vail" is a full account of this mode of psychic writing and the methods used to determine the whole matter in scientific test conditions.

473. Mrs. House being quite ill at home, Dr. Reed goes over there to try to help along with spirit magnetism, using the assistance of the circle, and while the Doctor is gone,

Sam

474. Engages in general talk with the circle, saying:

(a) "Music to you mortals is wave motion of the atmosphere. Spirits see these music waves the same as you see waves of water. These music waves assist the controls in collecting material from the circle and atmosphere to make up forms.

(b) "Scientists are trying now to utilize the sun's rays to collect electricity to run machinery.

(c) "The Keeley force? That was a fraud on his financial backers, played by means of compressed air in the cellar."

(d) This spirit Sam seems to be able to engage in discussion of scientific matters, it would seem, in such manner as ought to interest scientists.

Seance for Forms and Recognition.

May 1, 1900.

475. At the seance especially for forms and recognition, Tuesday evening, May 1, 1900, the circle asked Doctor Reed whether spirits who have advanced to higher spheres and have long been there ever returned to mortals, and the spirit made this answer, to-wit:

(a) "Spirits, by virtue of any degree of advancement, however high, are not barred the privilege of return; and, when they find that such return can be of use to the good of human beings, they do return. We are not here to teach that which is false to the people of earth, but to reveal what we know to be true.

(b) "And when spirits have come to this circle claiming to be ancients, and from higher spheres, we know they represent the truth. If we knew otherwise, we would not allow their intrusion here.

(c) "Have you not learned yet that this band is not a pack of lying spirits, bent on deceiving the world?

(d) "Of course those ancients from higher spheres do not come to you for the purpose of being recognized, for this would be impossible, as you never knew anything of them on earth. But when an ancient makes himself known to you once or twice and you see him again, you may know that he is the one before seen and recognize him as such, but you have no means, only his veracity, by which you may know of his antiquity and present high degree in the spheres.

(e) "This question of our honesty and truthfulness in regard to our identity has been raised and answered before. (R. V., 426.) And those who raise such question are certainly placing themselves in no enviable position for truthfulness—but I do not mean any reflection upon the good lady who asks

us the question here to-night; but, rather, we think she does us and the cause a kindness.

(f) "Let me say one reason why ancients are here so much is that this has been made a station at which they can report themselves for the good of mortals and spirits; and we, after long efforts, have been successful in setting up this station."

476. Some of the circle express themselves a little bit indignant at the question, and Denton comes to the rescue, saying: "Now, friends, don't get excited over this matter. It will do good that the Doctor has this opportunity to present our side of the case in defense of what we know is true."

477. Then eight spirits, both ancient and modern, consecutively appear to the circle: Socrates, Plato, Xenophon, two women of ancient Egypt; some of these have learned to speak English. One stands out in the center of the room, talks in an unknown tongue, grows eloquent in words and gesticulation, beckoning as though inviting someone from on high, and retires. The secretary says: "That spirit was telling us in his way that he is an ancient and is now back here, and that there is an eternal highway from earth to the highest spheres and return."

478. And Denton rushed right out of the cabinet saying: "Yes, sir, Mr. Secretary, that is just what that spirit was telling you and your interpretation is right, sir."

Is Jesus Christ a Myth?

479. During the evening Dr. Schellhaus asked Prof. Denton this question: "Is Jesus Christ a personality or a myth?"

(a) The spirit, in his best oratorical style, answered: "Yes, I know, Doctor, that the medium received a letter to-day from a gentleman desiring that I answer, and will say that if conditions be favorable at next intellectual seance, I shall try to say something about it. I do not know that I am able to give any better or more concise statement in answer than those of Thomas Paine, as found in "Rending the Vail" (see R. V., 2393, 2394, 2470-2479); he there gives the matter exactly as I understand it. I may be able to set it out in a little different manner, use more words, but I cannot make the matter in better shape.

(b) "I may say now that Mr. Paine, in saying there was one Josie, a medium, that was manufactured or doctored up into the modern 'historical Jesus Christ': There is no such personage as the Lord Jesus Christ recognized here by any of the higher spirits whom I have yet met; but there is here the Josie of which Mr. Paine has spoken, but he is not held here to be any more of a Savior than any good man.



GAUTAMA, THE BUDDHA.

(445.)

Gautama Buddha.

480. (a) "There was, before Josie, Buddha, whose followers adored him as a savior, and many millions now adore this Buddha as their savior. Now, this Buddha is a real personality in history, but the *savior part of him is a myth.* (R. V., 703 a-d.)

(b) "The fact that for thousands of years one-third of the human race on earth have held Buddha to be a savior, a god, does not make him in any special sense either savior or god. Neither does the fact that Josie, who lived on earth four hundred or five hundred years after Buddha, and it being claimed for him, Josie, to be a savior, a god, by not more than one-fifth of the human race on earth, make of Josie the 'Lord God Almighty.' The Jesus Christ or Savior part of Josie is a myth, just as the saviorship of Buddha is absolutely a myth, and the miraculous conception of the one is just as mythological as that

of the other." (See "Rending the Vail," pages 129-131, paragraph 703 a-d.)

Seance No. 38.

May 3, 1900.

481. The usual circle was in attendance.

Zelda

482. Makes her writing No. 5, found at paragraph 1216.

483. When Zelda had written and gone, M. B. Stone, late of Texas, appeared in a make-up so complete as to be recognized by Mr. Barber, who had known him before his transition.

Rogers, the Annihilationist.

484. Then there came forth and stood before the circle a materialization which spoke in quite a deliberate manner and in clear utterance, saying:

(a) "When I was living on earth, I thought that death ended all; that when the body is laid away in the ground, that settled the whole matter forever; that the simple thought of any spirit was utter foolishness; that there could not possibly be anything in it whatever.

(b) "I believed in complete and eternal annihilation. I heard them talk of a resurrection of the body; and others, of a resurrection of some kind of spiritual body. But I could see nothing except foolish, absurd nonsense in any kind of identity of the being in future life.

(c) "But, my friends, I am now well satisfied. I find that Spiritualism is true. My greatest regret is that I did not know of future life while I was in the mortal. But Spiritualism has at last brought me into the light. And I have indeed been greatly benefited by it.

(d) "Oh, friends, it is a terrible thing to believe in annihilation! Oh, how terrible!

(e) "I was something of an inquiring mind, and anxious to know, but was so very skeptical while living on the earth plane! I let my skepticism prevent my investigation, and it led me to oppose everything and I was proud of being in opposition to everything, so much so that it shut up my spiritual eyes, if indeed I ever had anything more than rudimental eyes of the spirit. And, so passed to this side of life seventy-five years ago, I think it was; and it is only very recently that I have been able to discern the light at all, and just now found this truth in its fullness; and I am happy to be here now, such a glorious privilege this, and I am so thankful! My name is Rogers."

Rudimental Eye.

485. The secretary would interpolate a thought here: Whether or not it is with spirit eyes as it is with the physical organ of vision? We learn from natural history that if fish be confined in water in the dark for a number of years, by and by they have only rudimental eyes, and that in some instances where fish have lived and propagated in the darkness of caves and subterranean streams, the eye becomes nearly extinct. And we learn also that if such fish be taken from the darkness and transferred to waters in the light, there, after a while, the eye germ grows, enlarges, unfolds, and gradually gains its power of vision until the descendant of the fish that was blind is able to discern the full light of day. So may it not possibly be with the spirit eye, sometimes so rudimental at transition that years of duration are required to have it developed into an eye of clear vision of the beauties of the great spirit world? And thus may we not be able to discern that this Mr. Rogers' statement, that it has taken him seventy-five years to become a clear-seeing spirit, may be true?

Durrant.

486. And another stranger came before the circle and in good conversational manner said: "I am Durrant. I came here by the hangman's rope. I was not guilty of that crime. I was not allowed a fair trial. If I could have had one month of respite, I could and would have clearly proven an alibi. My case is another judicial murder of an innocent man."

Circle: "Do you know who is the guilty party?"

Spirit: "The guilty party will yet confess the crime and be able to tell the world how the innocent was made to suffer death instead of the guilty." (*"If the thing come to pass."*—Sec.)

Goebel.

487. One speaking as though not used to this way, said: "My name is Goebel. There has been great commotion about my tragic death in Kentucky."

John Beeson.

488. One of Spring Hill's old citizens, who was by all his neighbors conceded to be a good, honest, moral, upright man, although as near to atheism as is seldom found. At a ripe old age his mentality gave way, or, rather, his brain became impaired so that the spirit could not clearly manifest through it. A few years ago he passed to spirit life, and is just now able to return and in full-form materialization able to very fully personify himself to Messrs. Pratt and House.

The Odd Fellows.

489. Then came out to Mr. Barber one form after another in exemplification of some of the work of I. O. O. F.—one spirit in N. G. regalia, one in V. G., one in R. S., one in L. S., one in Con., and one in P. G. regalia; and some of these gave much of the secret work of the order to the comprehension of those present known to the work.

Denton.

490. Then came Denton, saying:

(a) "Friends, you have quite a selection announced for this evening, to-wit:

Jesus of Nazareth.

You will remember that on last Tuesday evening I promised that I would say something to-night upon this theme, and I want to say for the world that I am sorry that so many people think there is a Jesus Christ. Although I told you the other evening all that would seem necessary for me to say, yet I take this occasion to farther elaborate.

491. "There was a man who tried to live a Christ principle. He was endowed by nature just as many others were and are of high degree of spirituality, and he chose to allow these powers of his nature to be utilized, to be given out for the benefit of man, and was, as many others were, crucified. The fact of his crucifixion does not more make of him a god than did thousands of others become God Almighty just because they were crucified. And when they worship any one or any ideal as Jesus the Christ and very God, they are in the *attitude of idolaters*, and none the less excusable because of their boasted intelligence and civilization.

(a) "I think that everyone can become as perfect as was that man they idolatrously worship as the Jesus Christ and 'Lord God Almighty.' In all my experience I have never met a spirit that has ever seen such a personage as this Jesus Christ. And, of all reports we have ever received from the higher spheres beyond us, none has ever reported the existence of such an one.

(b) "If there be such an one and he is here, why does he not report himself? If he is beyond us in higher spheres, why does he not report there? Another thing I might as well tell you now is that we have never seen nor heard of any spirit who has ever seen that God whose only begotten son was Jesus Christ. Never have we even seen *any* 'Lord God Almighty,' nor met any spirit who ever saw such a personage. But people have to worship something, and if they can't find anything else to

worship, they build up an image of clay and worship that.

492. "And then they have to have a bible to tell all about their god, and if they can't find a bible that suits, they turn in and make one to suit their image of clay. But I want to say to you again that the book you commonly call the Bible has no authenticity whatever. Who wrote it they do not know, nor do they know when it was written; some people think they know, but in fact they know nothing about it whatever. We may give you some more light as to the origin of the Bible before we close this work. (R. V., 2257-2260.)

"You can tell that man in Texas that there never was a flood, cyclone, tornado, or human plague sent from God.

No Special Providences.

493. "You came into the world under immutable, inexorable law. You came—you could not help that. By the same law you cannot help but go out. General and eternal law does it all. No personal God sits around like a vulture on a stump watching your every movement. God has nothing to do with it. But, my friends, a great many spirits there are who have something to do with many of these things."

E. V. Wilson.

494. "Pleasant greetings to you this evening. I am glad to be able to continue to work for the good of man. When in the mortal I was sometimes called the old 'wheel-horse.' I worked for Spiritualism, and worked right on in spite of sneers—yes, indeed I did; I encountered opposition everywhere. And at one time they were going to egg me, as your good secretary there knows and can tell you about. I was a martyr to the good of man, and am yet working right on and shall continue to work on, perhaps for ages yet to be."

Agatha,

495. An Egyptian princess, as Mr. Barber's guide, made a very brilliant appearance.

Annie Clemens,

496. Drowned in Detroit River, was an associate of Wesley Aber, and they seem to be associated now in giving spiritual truth to the world as best they can.

Little Nellie,

497. Who always appears as a little child, and so talks with both a lisp and stutter, was sent out to sight of the circle and chattered off her experience, saying in her childish manner:

(a) "Dood-evenin', foltses. Dood-evenin', Untle Nitzen.

Dood Dr. Reed sent me on t-t-to t-t-tell you of m-m-my m-mes-messenger work. I-I meet so many 'ittle foltses what tomes to 'is side of life. So many, too, tomes 'ere so much un-h-h-happy. Well, I take 'em an' lead along de way to de homes prepared and to de foltses wat tends to 'is work of 'ittle ones an' always takes dood tare uv 'em an' leads along an' makes messengers uv 'em an' all dits dlad by an' hy, an' dey helps de unhappy ones to be happy, an' 'e 'ittle messengers is as ooseful as de big foltses, an' all who wants to do something is always busy. Dood-night."

498. Then Yerma, and an ancient with white sash, and Sam winds us up with "air-ship that is bound to go," and tells us to be on the watch out, and when we see the great machine coming in the air, not to suspect the devil loose again.

Seance No. 39.

May 5, 1900.

499. Dr. Reed opens the seance in his usual salutatory way, hoping that the circle will give out its best conditions for harmony and for a successful seance; promises the secretary a good round job to report the seance; promises introduction of new elements from the spirit side and calls the secretary down for not reporting in full his speech of a few evenings ago.

Secretary: "It is very likely, Doctor, that I did not get your remarks all into the report."

Spirit: "I should think you didn't."

Secretary: "Well, Doctor, the secretary would like to note that he does not pretend to be able, of himself, unaided by either the spirit that makes the speech or by some spirit that can remember the speech, to report the speech at all in full; and it may be that sometimes, when the secretary is trying to get the matter written out, no spirit knowing the matter can just then approach near enough to fully guide the secretary in the report."

Rogers, Not the Miner.

500. Following Dr. Reed the spirit Rogers, not the miner, announced the name. But when the spirit said: "Good-evening, friends," he spoke so much in imitation of Denton as to mislead the secretary to think it Denton; the secretary, having his eyes on his notes and not looking at the form, began to write "Denton," but the spirit said: "You are mistaken this time, for I am Rogers, that infidel."

Denton.

501. Then Denton did appear in good make-up and his usually clear manner of enunciation, saying:

(a) "Some are wondering how it is that we do not run out of material? One reason is that the material is very plentiful

and we expect to introduce other spirits to you to-night in virtue of our messenger service.

(b) "It does my soul and heart good that I can aid the little ones. It is so much like heaven to help to school them and take care of them until they are able to begin their missions."

Kossuth.

501½. Kossuth announces himself.

(a) "At last a channel is open for me to reach the earth. One reason I have not more sought such a channel is that I supposed my books that I left on the earth plane would sufficiently disseminate my thoughts among the people. But I am here now to tell the people of the matters I have learned on this side; to reveal to the people what I now know, that probably would be of greatest benefit to them.

(b) "This side of life is as much a fact as that side. All things here are as much under law as are all things there. The laws governing the two worlds and the laws governing the relations between the two worlds are quite well known to many spirits, and must become known to many mortals before a general revelation of the conditions of life in the spirit world and the necessary earthly attainments for man to fulfill, quickest, the highest purposes of his being, can be made to mortals.

(c) "The spirit world has been working and watching for a way to reach your world with the light and truth of eternity. And now we have that way beginning to open and not again to be closed, and I am most happy of this glorious dawning, and rejoice that I may yet be heard more efficaciously in your world. Good-night."

502. Victor Hugo, Mozart, and Ole Bull, each in good make-up, stood before the circle, but neither one seemed to vocalize to any extent beyond a common greeting and each announcing his name.

Elder Donally (or Donley).

503. A spirit whom the circle knew not stood to view, speaking in rather measured style, as though a public speaker, weighing his thoughts as uttered, and said:

(a) "Many people will be surprised to learn of my rehabilitation here and of what I have to report back from the spirit world to mortals.

(b) "Friends, I was a church member, but I am not a church member now. I tried to be a Christian. I was so certain of salvation by virtue of the blood of Jesus Christ and of outer darkness without this blessed Savior that I preached to the people to make their peace with God by taking the name of Jesus on their lips.

(c) "I thought when I would go hence I would meet this

Savior and His convoy on the eternity side of the Jordan, and would be caught up in the arms of Jesus and by Him borne away to His Father's right hand in glory. For I had prayed, and prayed, and prayed! I had prayed long and loud! I prayed for myself and I prayed for all about me! I preached and prayed for all people, everywhere, to repent, and confess the Lord Jesus Christ; in default of which, to be eternally lost! I exhorted the people to turn in with the overtures of mercy before it was everlastingly too late! too late!

(d) "Finally the hour came when I felt the hand, the cold icy hand of Death upon me! But I had done my duty—I had warned sinners to flee from the wrath to come, and had exhorted them with their cold, stony hearts to let Jesus Christ the Lord of glory have possession of their stubborn wills. In retrospection I had left nothing undone. If anybody would miss heaven and hit the fires below, my hands were washed of their torments, and I could confidently pray with my dying lips: 'Lord Jesus Christ, receive my spirit.' And thus I bade earth adieu and launched away!

(e) "And now I am here to report to your world that the first thing I found over here was that my prayers were not answered; and that, although I hunted, and called, and longed for them, I have not to this day found the arms of Jesus. After I had hunted for my Jesus, for my God, for my heaven, alone, seemingly, in a waste, bleak, barren, desolate country, without avail, at last, hopeless, forlorn, I cried in the depths of my soul: 'Where am I? Why am I lost in this dark desert?' And as I was moving about in this lost and undone condition, I met the missionaries of these dark conditions and they bade me look aloft; not for my Jesus Christ, nor any Savior outside of myself.

(f) "And, oh, how gladly I did listen to their words of courage, of cheer, of instruction! and I obeyed the advice they gave me. Otherwise, I would not have been here to tell you about how I was lost and how I was found. I did have some advantages. I was a good, kind-hearted man. I was honest. I was sincere and tried to do right. The great trouble was my early training—with which, however, I had no part in shaping, no more than I had a voice as to where I should be born.

(g) "I am glad to come back and tell those who are rolling their eyes up toward the sky or the church-house ceiling in prayer, that they are destined to be disappointed as I was. And although my disappointment was great as to myself, yet I am now glad that it was no worse with me.

The Misguided Daughter.

504. (a) "But listen now, O ye Christians of all your world! Suppose what I am to tell you now were your case, where could your heaven be? Listen. Soon my daughter, my

own dear beloved daughter, who had confidently listened to her father's preaching and prayers, her innocent soul thus filled with all the error possible concerning the conditions of spirit life—soon, I say to you, this dear one of mine came to this side to be more sorely disappointed than I was. And other dear ones, all thus misguided, to follow. Contemplate the scene, ye people of earth. I am not alone. Hundreds more there are. And this great panorama of bitter disappointment is continually unrolling and moving on. Well, what of all this?

(b) "Excuse me, please, I do not speak to insult anybody, but, for myself, I have concluded that Christianity is a solemn farce. My name is Elder Donally."

Bishop Hale.

505. Speaking a mixture of Irish brogue and the broad *a* of some English people, a spirit addressed us, saying:

(a) "I was of the Christian priesthood. I have been on this side many years and have had much experience here. You will find me in history as Bishop Hale.

(b) "I find, my friends, that the truth is about as the man just preceeding me has stated it to you. And I find further that you are about right here. I believe that Spiritualism is the only true religion; that it is the only religion that, in time or eternity, as you may say, stands in perfect harmony with all conditions.

"Spiritualism is Therefore the Religion of Peace.

506. "It is the only religion that has its consistent devotees pass from the mortal to spirit side of life through the gates of light and immediately into the brilliancy of eternal day.

(a) "I did not tarry long in darkness hunting around for my Savior. When I did not find Him according to promise, I suspected something wrong about it, and I made inquiry, and soon found that those here had never known of or been able to find that Savior, and I soon quit hunting for Him. I thought I was losing time in wandering and looking about for Him, and soon gave up the search, quit the hunt and listened to the voices of those who had been many years, as you would say, in this fair country, and the good souls of them soon had my feet out of the mire and clay of a false theology and standing on Spiritualism as the rock of eternal ages.

(b) "I have been longing to be able to return to your world and tell my people and all people of this, the grandest philosophy of all the ages. You may know one truth: You retain very much of your nationality—it is not lost in crossing the tomb.

(c) "I was Irish and still I am Irish. And I say now, I have met many priests, and many of them, like myself, soon see

how they were cheated, but some are more stubborn. Yet all must, by and by, see all the mists and errors of earth-training cleared away, and, as for me, the sooner the better. And the sooner the errors no longer be taught on earth the better, and the priests will all one day rather regret the errors they taught to their people while in the mortal. Good-night."

Daniel O'Brien,

507. The jolly Irish spirit, seized the trumpet and through it said:

"Good-avenin', frinds; and how do yeze all do, anyway? Say, Mr. Secretary, how do ye loike the spache of that mon Hale, Oi do' know?"

Secretary: "Well, Daniel, that is much of a speech, and sure it is."

Spirit: "That is my work—gittin' 'im 'ere. Oi thried fur quoite a while and Oi brought him in at last, and this is what Daniel is doin'. Good-night."



A BRAHMIN.

(508.)

The Hindoo Brahmin.

508. A materialization in clothing and general appearance like unto a Hindoo of caste, came into the condition of visibility before the circle, talking very clearly in good oral speech, but in an unknown tongue to us, and when the supposed Hindoo had gone away, the

Artist

509. Came forth to visibility in his happiest mood and took from the box, as at all times, a sheet of sketch paper and exhibited the paper to each member of the circle so that all could and did see that there was no sketching of any kind on the paper. The artist then took his position at the writing-table, spread the paper on the desk ready to begin a sketch, and asked the circle whether he should make a picture of that stranger just here, and being assured that that would be entirely satisfactory to the circle, he proceeded to make a picture, showing his work on the paper from time to time, at the different stages of the sketch, to view of the circle; and when the work of sketching was done, the spirit took fixative in his mouth and blew it over the work as a Chinese laundryman would sprinkle clothing for ironing, and then in great glee exhibited his work to full view of all the circle, and there on that paper, that less than five minutes ago was blank, the circle beheld the life-size bust portrait of the form of the supposed Hindoo as he appeared to us as at paragraph 508. This is not the ancient Hindoo Brahma, but the founder of a small theistic church in India called Brahma Samáj. His name was

Rem Mahan Rái,

and he was born in the district of Bardwan in 1772.

Being impressed with the fallacy of the religious ceremonies practiced by his countrymen, he impartially investigated the Hindoo Shastras, the Koran, and the Bible; he repudiated the polytheistic worship of the Shastras as false, and inculcated the reform principles of Monotheism as found in the ancient Upanishads and the Vedas, and the new faith at this period holds to the Vedas as its basis.

This Brahma creed, definitely formulated, has for its basis the book of Nature and intuition, no written book, but truth only; man's progressive nature—one Supreme Being alone; repudiates his incarnations; in a state of conscious existence after death; that repentance is the only way to salvation in the

providential care of the Divine Father; the performance of good works is true worship. They do not believe in pilgrimages. Divine contemplation, charity, and cultivation of devotional feelings are their rites and ceremonies. There is no distinction of caste among them—for all are the children of God. (*Encyclopedia Britannica*, article, "Brahma Samáj.")

This is undoubtedly a test case. The spirit face on left partly hid by cabinet curtain, the headgear, mustache, and all just as the circle saw the form while it was talking an unknown tongue, all drawn in the picture upon paper that the circle had seen to be blank at the beginning; and the further test that while the artist was making this portrait, the spirit that this circle recognizes as

Diogenes

510. Stood forth saying:

"I am here without my lantern this time. I have at last found an honest man; but I had to wait until he could be made in the spirit world, though I still use my lantern in dark places over here. For part of my mission now is to preach to spirits in prison and lead them into the light of honesty and truth."

Professor Denton

511. Came again, at this point, inquiring how we appreciate the new-comers introduced to-night.

And here the artist delivered his portrait to the inspection of the circle, and the circle expressed intense delight concerning the portrait and the conditions attending the making of the picture, and Denton and the artist were gone.

Mrs. Margaret Dayton,

512. In very amazing brilliancy, presented herself to her people, Mr. and Mrs. House. Then said to the secretary: "I believe I have already given a little talk for your book and it is my purpose to say a little more at some time, for you to use or not, as you may deem better."

Mrs. Dr. Wellington.

513. Then Mrs. Doctor Wellington, sister to Mr. House, whose husband established the city of Wellington, Kansas, and both now in spirit life, approached near to Mr. and Mrs. House in the northwest corner of the room and made her identity clearly known to them and promised them that she would try to have her husband, Dr. Wellington, who is now also in spirit life, endeavor to give a message for the book. Then went across the room in front of the circle, to the secretary in the southeast corner of the room, turned and faced the circle to the northeast, and said:

Cremation.

(a) "I hear some of you asking about cremation; and, having considered that subject to some extent and noted its effects upon immediate post-mortal conditions, I must say, for myself, that it certainly is the preferable mode of disposition of the mortal remains. So far as this life is concerned, it at once frees the spirit from attractions toward the old remains and gives it perfect liberty, which, I think, is, sometimes at least, a great boon to the transition state.

(b) "There can be no question that I can see but what cremation is much better for the health and longevity of mortals, especially in densely populated centers. This must be apparent to everyone in considering good sanitary conditions.

(c) "And I should think when people learn thoroughly of the great fact of Spiritualism the objections ought all to be gone. I am only speaking for myself. There may be some who never could reconcile themselves to abandon the long usages of interment and tombs and mausoleums."

The mortal remains of this spirit were cremated.

514. And then Dr. Wellington himself put in an appearance of identity to Mr. and Mrs. House, to their great delight.

515. Aunt Betsy Price and Sallie Cray Craft and Mother Pratt, all exceedingly realistic to Mr. Pratt.



JENNIE BARBER.

Jennie Barber,

516. In very bright make-up, to Mr. Barber.

Alice House,

517. A wonderful recognition to her father, Mr. House,
and

Frankie Schellhous,

518. Daughter of Dr. Schellhous, and

Ella Schellhous,

niece to Dr. Schellhous, in more brilliant make-ups than ever before, to the Doctor's great joy in the complete recognition.

519. Mrs. House meets her mother from "beyond the veil," and a glorious meeting to behold!



AGATHA.

Agatha,

520. An Egyptian lady, claiming to be Mr. Barber's guide,.

walking across the room from the cabinet to Mr. Barber, in the center of the circle.

Rachel Diogenes,

521. In brilliantly self-illuminated attire.

522. Let the reader draw on the imagination just a moment to contemplate this grand display: Nine spiritual beings clad in pure white, and some of their apparel appearing to be bedecked full of gems sparkling as diamonds. And these forms, one at a time, moving about the room and near to the parties of the circle for whom they especially appear, whispering words of consolation; and Giordano Bruno, speaking aloud, said: "I do not have to be burned at the stake now, but out of the fire and the hands of an enfrenzied religious mob, above the contending warring elements of earth, in peace, in quiet, in happiness, alive forever more, inviting people of earth to come up higher."

523. And Father House to his son Cornelius, closes the array—an actual experience seldom known to mortals.

Seance No. 40.

May 10, 1900.

Dr. Reed,

524. As presiding on the spirit side, said:

(a) "Friends, we meet again. I am glad to see you all feeling as though we have good conditions for our work this evening. And now permit me to introduce to you our good and noble brother,

Epes Sargent."

525. And as the spirit Reed closes the cabinet curtains in front of him, we behold the spirit Sargent already standing at the southeast corner of the cabinet, and, facing to the northeast, he talks in good strong measured speech, thus:

(a) "Friends, I am happy to be here at this time." Turning to the secretary, the spirit said: "I met Mr. Bundy recently."

Secretary: "Mr. Bundy still lives. He stopped in on us the other evening for a moment."

Spirit: "Yes, sir; I should think he would not forget you here.

(b) "Friends, I visited here some years ago, and I thought then there might be something on foot, that would finally be of benefit to the people. And I see now that a great work has been done, one which is doing good that even you do not know of.

(c) "It is reaching out in an ever-widening circle; and, for

me, I am glad of it. And still your work is going on, and many already know that there may be something here of which their own philosophy never dreamed.

(d) "Some would be with you for investigation, but are ashamed; others are too cowardly, and yet others too hog-like—would take it all if you put it up in nice sauce and take it to them and pay them for eating. Many do not want to know, and there is one aphorism you should remember and obey: 'Do not cast your pearls before swine.'

(e) "You may be able to reach some where there is brain, but you can't put brains into a wooden man. Don't be worrying about them. Let *them* do the worrying. Just let them alone. They will find out some time. They will seek you, by and by. You should go right on your even way. They hear of it and, I say again, they don't want to know.

(f) "I am here to tell you that Spiritualism is moving on and they can't stop it. They may incarcerate a few mediums, now and then, but that won't stop it. The world moves and moves right on. They thought to stop the world by burning somebody—but the world goes on. And Spiritualism moves on, and whoever gets in the way gets hit, and it hurts them, but they don't find out what hit them until they get over the shock—until they come to know where they are. And sometimes they remain in self-complacent ignorance a long time, but they cannot sleep always. That is not the law.

Ignorant Spirits Do, but Advanced Spirits Do Not Report of Jesus.

526. (g) "Some spirits are just as ignorant as any mortals, for they carry their ignorance with them to the spirit world. Once in a while one of these most ignorant ones sees another spirit and asks: 'Sir, will you tell me how I can find Jesus, my Savior, my God?' and that spirit says: 'Look on me; I am He.' And then this misguided one, if having the opportunity of an ignorant circle, reports: 'Yes, Jesus is here. I have seen Jesus. I have seen God.' But no advanced spirits ever report anywhere that they have met such personages as Jesus Christ and God. Now, if there were such personages, they would have found it out a long time ago. My time is up. I must go now, but I shall help on this good work all I can. Good-night."

Denton.

527. "We are all here again.

(a) "That man Sargent who was just here is a good spirit. He is trying to do all the good he can. Although he has not been known to you of late, he has, nevertheless, been busy all

the time, and it may be that he will be recognized more frequently hereafter in the work here.

Silent and Absent Treatment.

528. (a) "There has been much discussion recently concerning silent or absent treatment. And some there are who pretend to be able to give efficacious absent treatment without the intervention of any spirit aid. They would have you believe that they can come *en rapport* with the patient at a distance and by virtue of will-power move the magnetic forces of the patient to cause healthful reaction; that the doctor can will his own magnetism to the body of the distant patient as a kind of detached magnetic personality to act medicinally upon, in, or through the organism of the patient.

(b) "I want to say as loudly as I can that efficacious magnetic treatment of absent patients without the help of spirits cannot be done. Why not give credit where it is due?

(c) "Every successful magnetic healer has a spirit doctor or doctors around him that manipulate the magnetic and electric forces to the resuscitation of lost vigor, and when the patient is absent from the magnetic healer the spirits have to depend upon spirit magnetism and cannot succeed so well as where the patient is near to the magnetic healer, for in the latter case there is the advantage of the healer's vital magnetisms to coöperate with spirit magnetism; so where the patient is present it is much better. I am not denying absent treatment at all, for that is being done every day, but not independently of spirit assistance. And the *rapport* of doctor and patient is simply such spiritual sympathy as to allow the healer's guides to reach the patient."

Professor Hare.

529. "This is a great trial for me. While I have not been manifest to you, I have, nevertheless, been busy all the time at cabinet work, and assisting to get material. I realize that this is a great work and I can say this: that, though you may not be able to see me, I shall give all I can in knowledge and spirit force to move the work along.

(a) "It is needless for me to say to you that Spiritualism is as old as your world and is getting more popular every day. The aristocracy are taking it into their homes, and there they are learning of this eternal truth. They have heard and seen so much of the 'sounding brass and tinkling cymbal' and 'flowery beds of ease' in air-castles having no greater assurance of foundation than empty sounds of oratorical lips, that they begin

to want more substantial answers to their queries concerning the great hereafter, whether it be of perpetual life or eternal silence, that they begin to seek and want to have demonstration. A blind faith no longer satisfies, and blind faith is all that all the churches in the world pretend to offer to the inquiring soul; and now, say they, if Spiritualism is not truth, there is none.

(b) "You say that two and two are four because you can prove it, and you can never get the child to see that proposition until you do prove it. And so it is all the way through mathematics. The school-teacher in the field of science is not satisfied until his pupil can demonstrate the problems of the text to be true.

(c) "The teacher of theology is sure his pupil is gone to hell the moment he is able to *prove* anything.

(d) "But Spiritualism, like a problem of mathematics, is susceptible of full, satisfactory demonstration.

530. "I was in New York city but a little while ago, studying the attitude of the people there, and as I was leisurely musing along, I was drawn near to two gentlemen, who also were leisurely walking down town and discussing topics of the day as they incidentally came up. At length one of them said, 'What of Spiritualism? There seem to be some indications of prominence to that now—but I don't know.'

"B. 'Well, sir, that is a matter that you should investigate. I find, from experience, that there is much in it—that it is a great truth; and if you were not a coward, you could easily find out as much as I.'

"A. 'You don't pretend to call me a coward, do you?'

"B. 'Any person who, at this late day, wants to know the truth, yet has not even tried to find it, can be excused on no other ground than moral cowardice. And from your talk I must conclude you to be a moral coward. Yea, my friend, I conclude any man is a moral coward who will not investigate as to the claims of Spiritualism.'

"A. 'I had an aunt in whom I always felt great interest and to whom I was warmly attached. After her death I had peculiar impressions—most extraordinarily peculiar. So much so that it seemed I could sense her very presence as of yore.'

"B. 'Yes, sir. Many a man and woman has just such experience about some dear departed one. It is that one trying to reveal the personality still living, knowing, loving as in all those days gone by; but the moral coward exclaims: "Avaunt, thou diabolical hallucination!" And the spirit thus resisted soon learns of the terrible power of popular prejudice, and regrettingly leaves the moral coward to linger in the darkness

of ignorance while the dear departed one seeks more congenial associations.'

531. "So the people begin to talk about it and to hope that this work is indeed a child of the skies worthy of entertainment. But, friends, this moral cowardice of your earth plane sends many to this side in ignorance and darkness.

(a) "Only a little while since I met a spirit that had not known of anything beyond the tomb. He was hovering around his grave, and it was hard to convince him that his body was dead, and that he had no more use for it.

(b) "But, friends, for this occasion my time is up, and I must go. Good-night."

Writing and Talking at the Same Time.

531½. The spirit Wesley Aber, who had not been before us for some time, stood at the writing-desk and picked up a tablet and opened it and began to write quite deliberately; and, while writing, he was talking also, saying: "I think I shall write some at this time, for it has been quite a while since I did write, and I believe I can write more concisely than I can talk. I am pleased to meet you in this way. Though unannounced, I have been here at the seances. And I have been looking around also, and find that Spiritualism is advancing. It is getting strong and vigorous, and able to stand on its own bottom. It is moving on and they cannot stop it.

(a) "I have now written one page." He tears the leaf of writing out of the tablet and places it on the table, and writes on, but talking all the while, and continues another page of writing while talking, saying: 'Yes, they may be able to incarnerate some mediums, but some will be left all the while to carry on the work.

(b) "Sometimes you think we should be here at all times when strangers are here, but we know best. Some cannot comprehend this work.

(c) "Then, again, we do not think it best, even if we could, to have too much public gaze into our work until we get it ready for the public.

(d) "Now, friends, one word to you. We consider you as essential integrants to this work as we ourselves. Without you we could no more do the work than you could without us, and we consider you as most extraordinarily faithful souls."

(e) As the spirit tears from the tablet his remaining writing, he says: "I have now written two pages and part of another, and now deliver this writing to our good friend, Dr. Schellhons, to retain to close of seance." Which the Doctor does, and the writing will be found at paragraph 1244.

532. The reader will find the writing to contain two hundred and eleven words. At the same time, in exactly the same time he was doing the writing, the spirit spoke in common conversational manner and common rate of utterance of words in conversation or oratory two hundred and thirty-five words, and the matter spoken as widely differs from that written as it is possible to have the difference. How many people are there in the mortal that can duplicate this feat? Let some wiseacre who knows no word but "fraud" try his hand on this experiment. Let him commit to memory both of these efforts, the spoken and written words, and then try to produce the written words in his own handwriting while he will, at the ordinary conversational rate, speak the spoken words and report of his success to the world, and how he did it, or take down his "fraud" shingle.

533. Now the artist comes forth, takes a sheet of sketch paper, exhibits it to the circle, and the circle unanimously pronounce the paper to be entirely blank. Then, at invitation of the spirit, Dr. Schellhous takes hold with left hand the upper left corner, and the secretary with right hand holding upper right corner of the paper, and the spirit with left hand holding lower end of paper at center, moves right hand over the paper, as the spirit's hand so moves over the paper that we see the lines come on to the paper until there is the outline of a portrait drawn. Then the spirit blows over the paper as a Chinese laundryman blows water over his clothing for ironing; and, as the spirit blows, comes on the filling, clouding, and background, and in ninety seconds from beginning we have this finished portrait No. 21 of a young woman.

Kitty Slocum.

534. A spirit having the appearance of a young woman parted the cabinet curtains and glided out into the room in front of the circle. Most of the women forms appear to glide along, not to walk. We never hear footsteps of either the men or women forms except very rarely, no difference how swiftly they move over the floor, and sometimes they move across the room with amazing swiftness.

(a) This form was clad in garments exceedingly white, and identified herself to Dr. Schellhous as the daughter of an acquaintance in California. Then the spirit went over to the secretary and said:

(b) "My name is Kitty Slocum. This is a glorious privilege. The Doctor will report me home. I cannot stay longer now; hope to tell you, after awhile, something that may be of benefit to your work. Good-night."

Mary House,

535. In most elegant make-up, clearly identifies herself to Mr. and Mrs. House as the former wife of Mr. House, taking some flowers from the table and delivering them as souvenirs to Mr. and Mrs. House; then goes over to the secretary, so that what she might say in whisper the secretary would get clearly through a trumpet which is used by the secretary to gather up the whispers. The circle, however, hear more or less of the whispering, and get enough of it so as to be able to recognize it in the secretary's reports. This spirit at this time said:

(a) "You have had reports here from some who have told you that their mission is that of teaching; and I am here to say that I, too, am a teacher. One qualification to be permitted to this pleasing work over here is purity—personal purity.

(b) "Much of our work here is by example, by pattern, by illustration; hence it is requisite that the teacher be pure as possible. I have striven to grow to purity, and I am so glad when some away below me can see in me an example worthy of an effort to emulate. If my sisters of your whole earth could know of the eternal benefits to them from even trying to live pure lives, so many more of them would miss the lower conditions here and from their worn-out or cast-away garments of earth would pass right on to brighter awakening here. I must go. May tell you more some time. Good-night."

Seance No. 41.

May 13, 1900.

536. The circle assembled as usual, and

Denton,

537. In his happiest manner, said:

(a) "Well, I am present again. I want to say to our good brother, Dr. Schellhous, that we tender to him our thanks for the work he is doing in disseminating the facts of our being and working here.

(b) "It may seem strange to some people who live in larger towns than your little hamlet here that such work as this should be done at such a small town. And to those who know the facts it may seem more strange that such work is done and can be done here despite the fact that almost the entire population are in opposition and absolutely refuse to try to know of the truth of the matter.

(c) "First, the work does not depend on a great number of people. If you look around, you will find that much of the great results to your world originated in some out-of-the-way places, and only a few persons concerned in the setting up. In

this case we do not need a great host of mortals to engage with us, but we do need a few. These few we find right here, on your side, and *we* are in any desirable number on our side.

(d) "Again: A medium having not a strong band about him would not succeed here. But we have considered every contingency and have concentrated our energies here, determined to do this work that your world needs, and we determined to do it here. While it is true that but few here in and about your town have any desire to find out whether this work is true, yet their opposition is only negative. They make no positive opposition or demonstration against the work. They simply remain in quiet negation. This does not interfere at all as a positive spirit of interference would. And we are prepared to meet the case as long as the simple negative is maintained. It is the positive action and will-force that interferes, as you should have learned long ago. And so long as you let the people alone in their self-complacent ignorance they will remain in the negative state, and we can go on. It is not always the largest number that accomplish most."

Pontius Pilate.

538. The voice of Sam in the cabinet: "Say, the Doctor told me to ask all of you if you believe that such a person as your historical Pontius Pilate did exist?"

(a) Circle: "The historical identity of such a personage is sufficient to have us conclude that it is very probable such an one did exist."

(b) Sam: "There is a fellow here who claims to be that person, and the Doctor said if you people have not sufficient history to make it probable to you, it would not be worth while to have him presented. So he comes to you now."

(c) And immediately, at the point where the spirits now mostly stand before the circle for oratory, there stood the form of a man of about common stature, speaking in broken English-Latin, though we could understand fairly well what he said to be this:

(d) "My friends, this is somewhat strange to me, being almost wholly new. The good folks in the 'Tabernacle' invited me to try to speak to you of some things about which they think I ought to know.

539. "I am Pontius Pilate. Since I left the tabernacle of earth, I have learned a great deal; and I am not here to condemn anything. I was a governor, a ruler, a magistrate among my people.

540. "My court was a court of record, and as it seems desirable here that I relate something concerning the alleged

trial in my court of one said to be Jesus Christ, I do not find the name Jesus to ever have been on my list.

541. "You find Pontius Pilate to be an historical character, with the same grounds of verity as to any of my contemporary historical characters. And even modern biographies are no more certain. Then why not I be recognized as an actual personage, the same even as a modern?"

Zechariah Thompson.

542. Following Pilate, one stood forth, also a stranger to the circle; beginning in rather indistinct oral tones, but improving as he went on, he said:

(a) "Good-evening, friends. You seem to be having a good seance here; a great many spirits coming here. I am not an ancient, but thought from what those in there, the controls, said, that I had better accept their invitation and feast with you, as we so seldom get this chance. This channel, as you would say, this great, this glorious channel, from the spiritual to the material, is an open highway over which we can now come through the veil that separates between the two worlds. It is proving to be a thin veil, through which, when once parted, it is easy for you to see and for us to most triumphantly pass; and, although I am not much used to this way, having been in spirit life many years, and, according to my inclination, gathered much knowledge of conditions on our side, and having acquired a fair degree of the power of impartation, at request of the good spirits here, I shall try to impart to you some information of our glorious spirit world." Just here the secretary by some casualty let a strong beam of light suddenly strike the spirit, which, as Sam said, "knocked him all to pieces"; but, in a moment, the spirit chemist had him made up again and standing in sight of the circle and continuing: "It does seem strange that so many people are ignorant of all things concerning life, even life in the body. They don't seem to want to know anything beyond the financial profits of to-morrow, until the very hour of death is upon them. No scene, no catastrophe, no example, no experience, however near home, however home-desolating, will call their attention from the gods of earth, of fashion, of renown, of gold and silver, and the great god Mammon, except they feel the icy hand of the king of terrors. But now the hour of death is on, and it is too late, too late, to even look through these wide-open gates to the possibilities beyond.

543. "Well, dear friends, little ones, dear little ones are torn from mothers' hearts—mothers' bleeding, hopeless, disconsolate hearts. These dear little ones are coming to us all the time. Oh, what a relief it would be to such saddened hearts

if they could know of the glorious hands into whose care the little ones are gone! Oh, the tears of sorrow that need not flow but for self-imposed ignorance!

544. "Only a few days ago I chanced at a most pitiful scene: A little one, a most lovely child, by a sad accident, as you call it, had its little life crushed out; in a single moment torn and taken away from dear mother. All the hopes the poor woman had in your world in one moment taken away forever. No hope, to her, beyond the tomb; the little darling in eternal silence. No knowledge otherwise can now be given to the poor, broken-hearted mother, and her wailings go out on midnight air, answered only by the wild echoes.

545. "A knowledge that the good, kind care her little one now has in the hands of good spirits would have saved her from prostrate reason; but it is too late when death is on. I may call again. Good-night." Sam gives us the name and says he was a Quaker.

Michael Servetus,

546. In full form, standing before the circle, announced the name, and immediately assumed the invisible condition.

Wesley Aber,

547. Standing at the writing-desk, picked up a tablet and began writing, and as he wrote he talked thus:

(a) "Friends, is there anything you would have me speak about while writing? We wish to give that which will instruct the people about future life. We wish to give such as will do good. I have half a page written. I will let you know as I go along. I now have one page written. [Tears leap out and writes and talks on.] I wish someone or all of you could realize how easy it is to instruct the little ones that come here. How easy to have them learn that soon their father, their mother, their brothers, their sisters will come and meet them over here. I wish all parents could let their children know of future life.

(b) "I want to say to the lady over there [pointing to one in the circle whose child visits these seances once in a while] that she has a bright one on earth now, who is attracting good spirits about her and that she has here already learned so much of the truth of future life that none can erase the great truth from her mind. I have written three pages, and my article is not yet complete. But now may the angel of light bless you all, and you be carried through the night into another dawning." (This writing begins at the word "disappointed" in paragraph 1246.)

548. One hundred and sixty-one words spoken, and three hundred and three words written during the time of the talking. In this case the spirit wrote nearly twice as many words as he spoke, and his speaking was loud, clear, distinct, and at the usual conversational rate. So this writing is nearly twice the speed of ordinary shorthand, and more than four times the speed of the swiftest longhand; and the spoken and written words are altogether of different subject-matter.

549. Isaac Aber announced his name.

550. Daniel O'Brien, through the trumpet, gave his usual salutations all round the circle, and informs Mrs. House that he is a rustler with Sam for material to bring into the seances.



BIG MOON—SQUIRREL TAIL.

Big Moon—Squirrel Tail.

551. An Indian chief stood forth, saying: "Heap Big Moon. Comee bring conditions, help paleface with work. Heap

big chiefs. Glad. Smokee peace pipe with paleface. Bring heap big influence from happy hunting-ground. Paleface heap chiefs, and squaws and papoosee on happy hunting-ground. Takee Big Moon scratchee down; whitee down."

552. This Squirrel Tail seems to be one of Mr. House's guides or controls.

Side Seance.

May 15, 1900.

E. S. Edwards.

553. At a seance this evening, E. S. Edwards made an excellent display in materialized form, passing over the carpet in front of the circle, visiting near to each one of the sitters, talking more or less to each; then took his station at the southeast corner of the cabinet, between secretary and cabinet, and facing the circle to northeast, began a general talk, in which he said:

(a) "I would ask you, friends, to tell my wife and sister of my visible presence here, at this time. Tell them that I hold no malice toward them or anyone on account that they sent me to the care of that asylum. It was best for them, and no worse for me. My dementia was very peculiar. It was not regular. I knew my condition as well as anyone, and during the calmness of my mind between dementia spasms I duly thought my case over and told them they had better put me in care of the hospital. Those abnormal conditions came on me in spite of all I could do. They seemed more like the oncoming of a tornado, and I was in the path of it and powerless to get out of the way. And so I knew that I was liable to become vicious and had better be where I could injure no one, especially neither my aged wife nor sister.

(b) "Tell them I am now past it all, and back to the condition of my early days, and so I am hopefully looking and preparing for them over here, and I can see and realize the near approach of our happy reunion on this side of life. Tell them to be as cheerful as they can. I am with them all that is possible for me, and I shall be. I am glad of the chance we had, though late in life, to learn of the great fact of immortal life through Spiritualism. It has been of great benefit to me on this side, and had I known of it earlier in life, it would have been still more helpful to me. And I feel so thankful to some of you and to this medium for privileges given me to know of this eternal truth.

(c) "Some people seem to want to think that Spiritualism led to my nervous or brain debilitation. I want to say to you that Spiritualism had nothing whatever to do with it, and that

it would have been all the same to me if I had never heard of Spiritualism.

(d) "Some suppose that my disposition to read, in search of information, had much to do with it, but I do not see that the reading had anything to do with it.

(e) "A number of years ago I met with very disappointing financial reverses, which may have had some tendencies in hastening the mental aberrations; and it may be that had not so much to do with it either. For some people who know nothing of Spiritualism, or books, or financial reverses, meet with conditions similar to mine before they reached four-score years. And, strange as it may seem to some, there have been a great many people who have had something the matter with their brains, so the machine would not go just right quite a while before they reached a century of years. But I am over it all now, and I am glad of it."

Denton.

553½. At the same seance, said:

(a) "I suppose you were not looking for me now. Well, when I do come, it is to try to say something of benefit to somebody.

(b) "It has often been wondered if there be such thing as pets in spirit life—birds and other things. Yes, we have here anything we desire. Do you know that birds are very intelligent; not only intelligent, but very spiritual? They think, they reason and think, and they talk with one another. Birds understand each other as spirits. Birds are in spirit life. Do you know that some people cannot reason or think as well as a bird does?"

Seance No. 42.

May 18, 1900.

554. Mrs. Cummings again present. Mr. Greenup absent.

Denton.

555. We hear the voice of Sam in the cabinet, saying: "Professor Denton is first on programme to-night." Then this spirit did emerge from the cabinet and took his position at a point on the carpet between the secretary and southeast corner of the cabinet, where the spirits now generally stand for oratory, and in exceedingly strong voice, said:

(a) "Friends, it may be of interest to you and the world that I say something more about magnetic healing; and, to begin, I shall assert that there is more power in magnetism than any of you with all of your experience may be able even to conceive. and this assertion, you will find after a while, to

be a fact. You will find also that this great force is susceptible of both rightful and wrongful use. You will find that many claim this magnetic healing power who do not have sufficient knowledge of all the laws governing its application to use it aright, and, consequently, do mischief rather than good. But a wise, judicious use very often results in great benefit to patients.

(b) "I have met many spirits of higher spheres who say that they have, by this power, healed many people by working through physical channels. In fact, they say that healing, if done at all, is done by spirit use of magnetic force. They say that medicine is not intended for a good healing condition of man, and much of the medical practice on man you would not allow used on your hogs. And when you come to count the matter over, you will find that medical treatment sends more subjects to the graveyard than the magnetic in spite of all ignorance of the laws of magnetic forces. Before magnetic healing becomes a great success, the people have to learn a great deal more about it. They have to learn what conditions are necessary and how to have proper conditions, and then be brave enough to go to work and make the conditions whereby spirit force and wisdom can reach physically sick mortals."

Wesley Aber,

556. Standing at the writing-desk, took up a tablet, began writing, and, while writing, talked rather briskly with animation and power of voice, saying:

(a) "I suppose Professor Denton has given you a good talk upon his theme, and I wish to say that there are many people who believe that Thomas Paine, George Washington, Thomas Jefferson, Christopher Columbus, and other personages did exist because someone has so written, and history says so. Spiritualism comes upon its facts. We ask people to receive our statements of facts. They refuse to do so. We ask them to come and *see* the facts. They refuse to do that. We ask them if they believe there are such cities as Boston, New York, London, etc. 'Oh, yes, we believe that. John Jones said he was there and saw them.' But John Jones also said: 'When I was out in Boston I attended materializing seances, and there I saw George Washington and John Pierpont just as vividly and realistic as you now see John Jones.'

(b) "'Well, sir, you might have been to Boston if there was such a city, but your lies about materialization spoil everything you say as to all matters.'

(c) "So, friends, your neighbors treat you. You are all right just as long as you pay the preacher; but if you go to a

seance and pay the medium, you are at once doomed to eternal damnation.

(d) "I have now written two pages, which writing finishes up my article, and I hope it will do some good."

557. Here are two hundred and fifteen words spoken while one hundred and fifty-five words were written. The writing is at paragraph 1249.

(a) These three writings contain six hundred and sixty-nine words, and the three spoken efforts six hundred words.

(b) There seems to be no value to this speaking only as a peculiar test in support of the genuineness of the writing to some parties in the circle who had not experienced this writing done under any extraordinary crucial test conditions, and that the reader may have a slight idea of the pains taken by these spirits to remove every doubt that may be lurking in the investigator's mind.

558. Now comes the artist in his usual way, at the arena table, and makes a diagram of a school-building, designed, perhaps, to accompany Zelda's writing. (1211.)

559. While the artist at the table was making the drawing, the spirit Dr. Reed stood in the cabinet door and said:

(a) "Friends, the artist is making an illustration of something that is of much interest and usefulness to all people."

560. Nine women forms of various heights, sizes, and appearances, but all in white garments, one after another, came forth, walked or glided about the room, each one whispering its name and identifying itself to its friends and relatives in the circle.

561. Then one, in the similitude of a man, stood forth and said: "How do you all do? My name is Joseph Brown, ex-mayor of St. Louis. I find this Spiritualism is true. I am glad I knew what I did of it. I found fraud, but more truth than fraud."

562. Following this spirit, one stood out, saying: "I am George Brown. My brother was just now here."

Seance No. 43.

May 20, 1900.

563. Dr. Schellhous, now one of the regular circle, for a tedious while having been preparing manuscript for a publication on ethics, and the Doctor's interest in Spiritualism prompted

Professor Denton

564. To make some remarks of personal nature toward Dr. Schellhous, in which he said:

(a) "We feel very thankful toward the good brother

Schellhaus for his manifest interest in our work here. We see that his long-time work on a publication is nearly done, and we hope that he may derive some remuneration for his long labor before he leaves the body, for we deem his work would do much good to the thinking world.

(b) "Now the thought of the Doctor's work on ethics presents me with the thought to say a word upon the ethical status of your country, and the world, for that matter.

565. "While the vulgar phrase, 'To live and let live,' is expressive of true ethics, the actual practice of your world is, 'Live and let die.' In your own self-lauded great country, this is almost the universal practical aphorism, 'Live and let die.'

566. "This is the whole thought of your common politics, 'Live and let die.' Let the party gods live, though all else should die. This is politics, and you waste your time, you waste your life, you waste everything, fooling with politics. You waste your very breath talking politics. You propose a reform; all right, but the moment you base it on politics, it becomes 'Live and let die.' As long as the ethical feeling of a people is 'Live and let die,' there is but little hope of better conditions.

567. "In order for conditions of earth to be changed, this ethical feeling of the people must be changed. There must be a different feeling educated into the people. For 'Live and let die' is the spirit of war, and those who follow me here this night are here with their presence to sanction what I tell you now.

(a) "I say to you that a spiritual life, a life of spirituality, is the antithesis of 'Live and let die,' is the antithesis of the spirit of war. When you practice the feeling expressed in the aphorism, 'Do unto others as you would have them do unto you,' and the negative form, 'Do not unto others what you would not have them do unto you,' you are cultivating a spirituality that will stand to your credit in the great book of life, eternally, and the reciprocal 'well done' will be pleasant to you as age on age you pass along.

(b) "If you would have others help you, and you so help others, your very acts help yourself. You help yourself in even trying to help others. In all this you are doing good—'casting bread upon the waters,' not only for yourself, but at some time to become food for those longing, hungering therefor. Your efforts for good of the earth-plane do not cease their effects at your transition. For all good and bad acts and intentions are recorded here [see "Psychic Ether," R. V., 2541-2548], and the Doctor's book treats to live a spiritual life, and that must be followed by a better ethical feeling somewhere, sometime."

George the First.

568. The voice of Sam in the cabinet: "Now comes one George the First." And thereupon one comes from the cabinet, of fine form and appearance, and rather weak voice at first, but increasing to good oral tones, saying:

(a) "I am George the First, of England. I am happy to be here at this time, and I am also happy to say that I am very glad of this wonderful privilege. When I was in the earth-life, I little dreamed of this possibility, much less of its practical reality.

(b) "By the kindness of the good managers [controls] in there, I am here. Of course none of you would know me except as you find in history. I am here, however, and while here I am not in England. I am not in favor of that war of hers, either. I am not now in favor of any war. I have been here a long time, and have learned how widely a warlike feeling is from a feeling of pure civilization. How terribly reverse its tendencies to a spirituality desirable to have in the great spirit world. I can see no humane purpose whatever on the part of England in her present war except that which the lion generally has for his prey. Please excuse me, for I can hold this form no longer. Good-night."

Napoleon the First.

569. Voice of Sam in the cabinet: "Look out for Napoleon the First." Immediately a form, in good strong make-up and with fair voice, said:

(a) "Friends, I am that Napoleon, and I am pleased to meet you mortals, though but a moment, in this way. I was here with George, and I thought I would like to follow him in a simple sanction. You know of our histories. I hope the artist here will be able to give you my picture at some time. It may be my privilege to again meet you here, but I cannot tarry longer now."

570. A brother to Dr. Schellhous very vividly presents his form, to the Doctor's great joy. This spirit says:

(a) "My brother, this is glorious. I wish many more could come *en rapport* here and stand again before their friends of earth. I am so glad, brother, that you have found this great truth so grandly realized to you.

(b) "Our father and mother are here rejoicing with me, for all that have left the earth are here reunited. We are glad of your work. It will go on when you get over here, and how sweetly you will enter here when the 'hy and hy' shall come."

Read,

571. The chemical control, appears at the arena table, takes a tablet therefrom, saying: "I am glad this seance is going on so nicely as it is. Then, taking the tablet with him to the speaker's station at south side of the room, and there saying, "I am going to write now." Then, with tablet in left hand, in sight of the circle, made his first writing on the subject of the condition of one in spirit life who is a mere spiritist. (See paragraph 1250.)

Josephine Bonaparte.

572. There now comes a materialization having the appearance of a woman, dressed in garments of dazzling white, except a waist sash of purple; speaking fairly good English, but in a whisper, said:

(a) "I am Josephine, that you spoke of when the Emperor was here a few moments ago.

(b) "I am somewhat *en rapport* with Victoria. After I had passed some shadowy vales in spirit and become enabled to behold the more cerulean, it seemed to be for me to have some mundane experience in such way as to benefit your world a little, help the great cause of this eternal truth to engage the attention of the people of earth, and it seemed I could do much of all this by getting Victoria's attention.

(c) "And so, after quite a struggle, my charge began to realize the presence of her beloved gone before. And my dear friend Victoria has worked for the cause as far as the unfolded condition of her people would allow; and, as for herself, many things occur that, were it possible for her people to acquiesce, she would have otherwise, but she is growing old and fast losing her hold of earth, and I am waiting, watching, for soon the boatman will transplant the faithful in a long reign to these shores, and I shall meet her here.

(d) "This is some of my work. And now I have a dear friend who desires to reach her parents, who reside in Washington, and she asks me to help her to do so in order that the pure morals of Spiritualism may reach and inspire more human hearts to receive and practice."

573. Frankie Schellhous gathers a bouquet of flowers from the writing-desk and tosses them to her father in token of thanks for furnishing the text of the evening, to-wit, "Ethics."

574. Following this very interesting episode between a father bowing under the weight of years in the mortal and his spirit daughter of spirit life, standing to view in temporary rehabilitation, comes one more brilliant, if possible, and, in all

the personality of young womanhood, said: "I am Hortense."

575. And immediately little Alice Greenup parts the curtains and stands to view in the parting, and, answering to her father's questions, said in her childish way: "Oh, we play; we have a nice time. Look! don't you see I have grown some?"

John Beeson,

576. Our old neighbor, stands again before us. He is getting to be able to talk, not loudly, but in an undertone, conversational way, saying: "I find this to be a great deal different and greatly much better than I had ever conceived possible.

(a) "This privilege here is one far beyond the common conception of man. Since I have come to realize my condition, I have met some of my old neighbors. I met Mr. Edwards. We used to have much enjoyment in each other's society. Our mortal careers ended very much alike. Our brains are clear now as when in youth. My friend, Mr. Edwards, was a good man. He had and has now a good mind, quite well cultivated, and he is getting on over here very well indeed.

(b) "I am doing much better than might have been hoped. I was rather progressive, and desirous to have the truth. No, it is no hotter for me than for some others.

577. "I met our old neighbor Mr. Lindsay, but it is uphill pulling for him.

578. "I met our genial friend and neighbor Sumner Gasaway. He is doing finely and greatly delighted with the favorable surprise this side has been to him. He was not such a hard-shell anyhow. He felt a tender care for humanity. This, more than his religion, was to his credit here."

579. "I met our old friend Lute Hodgskins. Poor fellow! He is still looking about whenever there is a prospect for whisky.

580. "I met old Uncle Hi Mitchell. He is getting to be quite a bright spirit. He was, at heart, a good man. He did what he thought would help others beside himself, and nothing intended to injure anyone. He now gets along gloriously.

581. "Squire Nichols not in good condition. I have met many others, but my time is called, and I must go back. Good-night."

582. The spirit Dr. J. B. Lamb, on introduction to Dr. Schellhous, said:

(a) "I am glad to meet you, Doctor, and to form your acquaintance in this way. I see you are much past the common limit (seventy years), and in course of nature you are near to the parting of the ways. You may have more work yet to do before your coming. I am glad to find you already one of us.

When your earth work is done, however, and you have made your transition, if you don't see me here, remember me and ask for me. There are always messengers ready to answer the desires of every new-born soul. These you will see, and any of them will put you in communion with me and with anyone whom you may desire to find. Your eyes will already be open when you reach this side of life. I may write some for this new work here, after awhile. Good-night, all."

583. As O'Brien squalls out through the trumpet, "Good-evening, Mr. Pratt," another reaches over his shoulder, and, in altogether different tone of voice, salutes aloud through the trumpet, "Good-evening, friends," and both spirits vanished.

584. Someone in the circle incidentally made some remark concerning politics, and at this Denton rushed out of the cabinet, saying: "You waste your time on politics. Your common politics of to-day has absolutely nothing in it but 'Live and let die.' Much blood has been shed in politics, and, oh, friends, there will be much more! It is as hard for people to get their eyes open on politics as on Spiritualism."

585. Several other spirits attempted to manifest in speech, but it seemed the necessary elements were wanting, and Sam's voice in the cabinet closed the entertainment. Thus the voice spoke:

(a) "I met a fellow who is stubborn, who was most awful stubborn. Maybe he will come here some time yet, because he will find out that he has to before he can advance much.

(b) "Don't you know that the people of your earth plane are hardly half-grown yet? They have not got their eye-teeth cut yet, and they have to go through all that trouble and pain. You are yet in the savage state. All over your world it's war, war, war, and the smartest man is one who kills the most people and who makes that which will kill the most.

(c) "The spiritual things of your world don't fight. Flowers don't fight. You have got to become spiritual. If people, when young, would live right, they would live a great deal longer."

Side Seance.

May 24, 1900.

586. This seance was an extraordinarily brilliant affair in phenomena. There was a temperance lecture being delivered in town, which gave occasion for the spirit

Denton

587. To say: "I see you have a gentleman who is going to make the people temperate. Before you do much good in tem-

perance reform, you have to begin at the fountain head. Preaching will do no good whatever.

(a) "It is so strange that so many people will drink in all the preacher says. They do not think what kind of man that speaker is himself. They forget about those 'whited sepulchres.'

(b) "It needs that these moral preachers should start at themselves. But excuse me again.

(c) "This might be more beneficial. You know there never was a crime without some motive. Intemperance occasions some crime. Jealousy is the motive for some crime. But the criminal, on account of jealousy, must be very ignorant at the time. He does not stop to think. They do not think until too late. Then the hangman sends them over here.

588. "Look at the criminal record of India, will you, for one moment, and note how white it is, how small in comparison with the dark recorded deeds of your own boasted civilization. Notwithstanding their dense population, India has far less crime than you. You send your missionaries over to India among a sober people and teach those people temperance by spreading wine before them on the 'Lord's table,' of which those heathen must learn to drink, and with a solemn unction, before the Lord of glory will accept them. I tell you those missionaries had better stay at home. They would not cause so much sorrow as they do."

Judge Wagstaff,

589. Spirit, addressing Mr. Pratt, said:

(a) "Good-evening, sir. How do you do? I am getting to be very much elated with this open door, but it seems there are a great many people who cannot see through how widely soever the door be open, even on our side. Mr. Pratt, when you get over here, you will no longer be old. You will then soon feel a realization of yourself as when in your life prime.

(b) "I wish Dr. Schellhous could be on this side just one little while, and then be back in physical to tell of this world to your world some time before he makes the final change.

(c) "This is a great affair, when you come to know something about it, and all the hunting about for words to tell of it so mortals can understand is superfluous. I cannot express my ideas of it now better than to say I have found that Spiritualism is a great affair and the religions of your world all are humbugs."

Carrie Miller.

590. As is the custom with women materializations here, a spirit of the appearance of a woman, clothed upon in gar-

ments of pure white, but of the general fashion in make and pattern.

(a) So now comes one walking, or, rather, gliding out of the cabinet at the southeast corner, gracefully bowing to the circle a moment, then, in a whisper, said: "I am Carrie Miller.

(b) "I have had much experience on this side of life. It has been my good pleasure and happy privilege to traverse much of this vast field of spirit life. Language fails me to describe it to you in any more forcible phraseology than in the expression: 'This is beautiful! This is so beautiful! Everywhere all is beautiful!'

(c) "The blind one does not realize the grand scenes of your world. He cannot behold the faraway mountains, nor, from their lofty summits, drink in the grandeur of the wide-extended plains below. Nevertheless the glory is there, but only to those having eyes to see."

591. The most important feature of this seance occurred on this wise: Forms, very numerous and in great brilliancy, male and female, and young, large and small, and in quick succession, followed each other into visibility to such extent as to be very astoundingly extraordinary, even to those of us who have been most familiar with the phenomena here during the last dozen years. And the circle wondered how the forms could be produced so quickly. Some thought that the same form is used for several spirits. This led to a general conversation in regard to the matter, in the midst of which

Dr. Reed,

592. The spirit chemical control, came to visibility suddenly, standing at the orator's point on the carpet, saying:

(a) "Now, friends, this gives me an opportunity that I have been seeking for some time, to speak to the point of your discussion, for I have known it to be held by some that frequently we use the same make-up for a mere clothing, and the different personalities simply clothe and unclothe themselves with and of the same form.

(b) "I wish to say, to begin with, that this latter hypothesis is not true. If you would think a moment, you would soon discern that it cannot be a fact; that it is an impossibility in the very nature of the case.

(c) "You will admit that it is this form that expresses to your vision the personal identity.

(d) "You have been enabled here to-night to recognize by their forms the different identities that have been presented to you.

(e) "Of the twenty-five that have stood before you, you have seen no two to be alike.

(f) "Now do you not suppose that if it were the same form all the time, it would look the same way at every successive appearance, and would express the same personality all the time?

(g) "Heretofore we have told you how we construct the form. We have told you of the elements used and how we obtain them.

(h) "Now, remembering all that, if you could have your spirit vision opened so that you could stand with me in that cabinet and watch the circling currents of elements come into me, and notice their plasticity, you would see me direct the currents right on to the spirit and taking the form or mould of the spirit, and then the spirit is enabled to hold that form until the magnetic and spiritual sympathy of the particles of the matter are broken; then instantaneous dissolution of the form occurs, and the particles of matter that composed the form take the state of general distribution, and the form is completely destroyed. So that I have to construct a separate form for each case, but the same particles, or some of them, may be used in constructing subsequent forms, but this is reconstruction, which may be done.

(i) "When it comes to making up a form for speaking, I have to clothe the vocal organs of the spirit with sufficiency of material to vibrate the air to produce the vocal sounds to your physical ears, and this is a much more scientific job than you mortals can comprehend, but you notice the individuality of the voices the same as that of the appearances of the forms.

(j) "The reader of these works will find elsewhere why it necessarily must be that, even in vocalization, there is more or less noticeable intonations of the medium's voice, because the magnetism by which the plasticity of the particles of matter used for the form of the larynx is of the medium, and tends to clothe the larynx of the spirit in power of intonation more or less in semblance to intonations of the medium's voice; yet, taken all together, the individuality expressed is as different from that of the medium's speech as that would be of the speech of the identity claimed.

(k) "Now you can readily understand that when the elements come into me without obstruction, and the magnetic state of the medium is most pliable, then I can manipulate the elements into forms as fast as I desire; but when the currents, like a sluggish stream, move into me and are full of bad magnetisms, I cannot make up the forms near so rapidly nor so well.

(l) "I hope you will be able to see from this some more of the true laws governing in this case.

(m) "I might say that much also depends on certain conditions of the manifesting spirit, especially in the matter of vocalization. You have observed that vocalization is subject to development, and more rapidly attained by some than by other spirits; and some, it seems, cannot get able to vocalize at all."

Seance No. 44.

May 24, 1900.

593. Mrs. Dr. J. B. Lamb, of Parsons, Kansas, is with us again for a few seances, and she seems to be of physical conditions quite suitable to be utilized in phenomenal seances, and her own spirit friends are able to present themselves to her and to the circle in her presence to a wonderfully realistic degree, and so it is on this occasion. The controls put up a marvelous phenomenal display, as they do at all times when they have favorable conditions given them.

Dr. Reed,

594. The chemical control, standing in the parting of the cabinet curtains which is really the cabinet door, now said: "Friends, you have heard the reading of the secretary's minutes of last seance. Are you satisfied that they are a sufficiently truthful report?"

The circle answer: "We know of no needed correction."

Secretary: "Doctor, is the report of last seance satisfactory to all of the spirits who participated in the exercises of that evening?"

Spirit: "We know of nothing that need be added to or taken from the minutes, so we pass them as fully satisfactory, and hope to be able to present you a successful seance at this time, if you keep yourselves in a state to throw out good conditions."

Denton

595. Said: "Friends, we wish we could meet with you oftener, but perhaps our meetings are as frequent as is practicable for the work we have in hand. 'Blessed is he that receives nothing, for he is not disappointed.'"

One of the circle says: "No, we don't expect much."

Another of the circle: "Well, I don't see how anybody attending these seances can come here expecting nothing, for we always have abundance given us."

First party: "Yes, but the spirit is meaning from a material standpoint."

Spirit: "I do mean from a material standpoint; and blessed is he that expects and receives something, for he is lucky."



HENRY A. LAMB.

596. As Denton returned into the cabinet at the south-east corner, the artist came out of the cabinet at the north-west angle of the cabinet at the arena table, took a sheet of sketch paper, had Mrs. Lamb examine it until she expressed herself as satisfied beyond any doubt that the paper was entirely clear. Then the artist placed the paper upon the table, and immediately began moving his hands over the paper and blowing as though sprinkling water from his mouth on to the paper, and in the usual time for making a picture, some sixty to ninety seconds, he had made this one and presented the same to the circle. As the spirit began making the portrait, he said to Mrs. Lamb: "Say, lady, what you give if I make some of your folks?" And Mrs. Lamb said: "Oh, what could I give?" And the spirit said: "Good-will is all we ask." And she said: "Well, certainly. I should feel so thankful."

(a) And all the circle, on seeing the portrait, full life-

size bust form, exclaimed: "Henry Lamb!" And Mrs. Lamb, so soon as she recovered her self-possession sufficiently to speak, said: "Oh, my boy Henry! That picture is so like to my dear Henry. My joy is unbounded. To know that our dear ones do still live in such glorious reality!"

597. Dr. J. B. Lamb then came out of the cabinet, an excellent materialization and approached near to Mrs. Lamb, his widow, saying: "I am glad you are here, ma. This is a grand treat. Henry is here." And then went back into the cabinet.

Henry Lamb.

598. Straightway another form came out of the cabinet, which the whole circle at once recognized and exclaimed: "Henry Lamb!" because of resembling the portrait just made.

599. The spirit said to Mrs. Lamb: "Mother, do you see me now?"

Mrs. Lamb: "Oh, yes. My son Henry. I am so glad to meet you."

Spirit: "Mother, you have my picture made here to-night. What do you think of it?"

Mrs. Lamb: "Oh, Henry, that is your picture. Nobody would deny that. And I am so glad, my dear boy, that it is possible for you and pa to meet me here."

His Biography Considered.

600. If the reader please, let us leave the seance-room for a time; and, in order that we may see more fully why the spirits present this case for contemplation in studying the conditions of spirit life and the effect of the earth environments on those conditions, let us learn something of the biography in the case:

(a) Lieutenant Henry Allen Lamb, quartermaster 22d Kansas Volunteers, was born in Osage Mission, now St. Paul, Neosho County, Kansas, November 25, 1867.

(b) Upon the record of the Labette County bar are resolutions, among which are the following: "Shortly after his birth his parents moved to Parsons, Kansas, where he received his education in the public schools.

(c) "Henry was a great reader and a self-educator. When he became old enough to become useful in the office, he assisted his father and brother in publishing *The Eclipse*, with which he has been associated for the past eighteen years. Ambitious to a high degree, and valuing a good fame rather than great wealth, and having both musical talent and a love for truth, he was undecided as to whether his life should best be devoted to music or to law. He studied the former at the Boston Con-

servatory and the latter at the Law Department of the Kansas University, from which he was graduated in 1897, after which he was admitted to practice law in the State courts.

(d) "He entered the service of his country in the Spanish-American War, on May 8, 1898. His regiment was camped around the national capital during the hot months of July and August, 1898, and while there he was taken sick and removed to the Providence Hospital in Washington, D. C., and after a short illness there, died August 25, 1898. A few days more, and his body was brought to the city of his childhood, where, among his grief-stricken family and lamenting friends, his body was buried in Oakwood Cemetery, Parsons, Kansas.

(e) "We of this bar who knew him best knew him as one whose mind was busy with the greater problems of human thought; of the destiny of man, whose soul he believed to be immortal; of a future life, in which he believed that 'we shall know as we are known'; of *free* speech and thought and press, which he welcomed as the proclamation of mental freedom; of the triumph of a republican form of government, which he believed secure in the hands of a free enlightened people, and in whose patriotism he had unbounded confidence; and of philosophy's divergent contentions, where, craving rest from prosaic toil, his mind found pleasure by soaring into fancy's fields of idealism."

(f) Henry was a Spiritualist. He attended several of the seances for the publication "Rending the Vail."

601. If the reader will carefully note all of the experiences of this family on earth and what is reported from the Doctor and his son Henry to Mrs. Lamb, of their conditions in the spirit world, it will certainly be of great benefit in teaching how rich is the reward in future life of a life of spirituality on earth, and of what good in Spiritualism. Reader, let us consider just one moment: The ruthless hand of disease contracted while serving his country sent the lifeless body home to mother. "But oh!" said the mother heart, "this is not my boy Henry that went away. Where is he?"

602. She asks all Christendom: "Where is my boy Henry?" And the answer from every pulpit in the world is just what Colonel Ingersoll exclaimed: "I don't know." And today the great question is asked of the clergy at almost every hamlet in America: "Where is my boy whose lifeless body was sent back to me from Cuba, from Porto Rico, from the far-off Philippines?" And the disconsolate answer comes: "I don't know." "And it doth not yet appear what we shall be." (1 John 3:2)

603. But Mother Lamb has *found* her boy and she *knows*

where he is and *what* he is, and that he is living in more beautiful conditions than she ever knew to be his on earth.

604. Look up all these references and find out what Henry says and writes to his mother about his happy condition now and the beautiful world in which he is, and exclaim with Mother Lamb: "What a beautiful philosophy! What a glorious reality! My boy lives, and in more than any regal splendor ever enjoyed by mortal man!"

605. Now comes the spirit Dr. Reed to the arena table and picks up a tablet, saying: "Mr. Secretary, your minutes show that you thought I was not up on time in my last writing. Now see what I can do."

Secretary: "All the circle count pulse when the spirit says, 'Ready.'"

Spirit: "Ready."

Pulse count begins at the word. Spirit tears leaf from the tablet, one page written. "Ready." Count and writing another page, tears and writes on a third, fourth, and part of a fifth page.

606. Here are five hundred and fifty-four words written in as nearly one minute as the circle could estimate from beat of pulse. The secretary counted eighty-four pulse-beats from beginning to close of writing. Dr. Schellhaus counted fifty-four beats as the actual time of writing. Some of the circle counted sixty pulse-beats. Secretary's pulse was running at about seventy per minute. The secretary counted nine pulse-beats during the writing of the first page, which has one hundred and thirty-two words on it. This would be a little over the rate of 1,000 words per minute.

607. Whatever others may say or think of the matter, this scribe considers this feature of psychic writing as absolutely positive proof scientifically determined of the claims of Spiritualism for the phenomenon of materialization. The reader will find this writing at paragraphs 1251-1254.

608. One who did not give his name came out of the cabinet laughing, and said:

(a) "Well, I see the darned fools ain't all dead yet. By the Holy Book, I'm glad I'm here. When I got over here, I did not know where I was. When I awoke, I was here. We have flowers over *here*. You need not think you people are all that have flowers. I have the advantage of you people."

Circle: "How is that?"

Spirit: "I died first."

Circle: "What were you before you came here?"

Spirit: "Oh, I was just myself."

Circle: "What is your name?"

Spirit: "It is not best for a fellow to let his name be known at all times. Ha! ha! ha!"

Circle: "Why?"

Spirit: "You may be fleeing from justice, you know. Ha! ha! ha! Good-night."

General Robert E. Lee,

609. Speaking very deliberately and cautiously, said:

(a) I am glad to be here and to see and meet you all this evening.

(b) "I find many people who do not believe this great truth. And strange to say, there are many on the spirit side who do not believe it. Of course all, sooner or later, after arriving here, must find the truth. But the teaching of the earth life follows many here and in their stubbornness they presume their refusal to see settles the whole affair. But you, friends, will in all this at least have the start.

(c) "I find that Spiritualism is a summing up of the good truth in all teaching, and that it is destiny that one must by and by become spiritualized, and one cannot advance until he is willing to accept spiritualizing influences. You must be willing to do what Nature would have you do. You must do what Nature has given you to do. You must obey the commands of Nature. On this line a great many spirits are getting on to true ethical principles. Not perverted or abnormal, but true Nature."

Andrew Jackson (Old Hickory)

610. Has changed his mind since the battle of New Orleans. Standing to the view of the circle, this spirit said:

(a) "Good-evening, friends. I am much pleased to have this privilege. It is not accorded to many mortals, and many spirits know not of it. I am glad you, friends, are in such work. I wish more people could realize this work. You people have developed to a spiritual plane. That plane is above the war plane. I do not now believe war ever did your country any good. I now see that you could govern better some other way. And such other way would not leave such immoral consequences."

611. A spirit having the appearance of a young woman dressed in white, elegantly, neatly, and tidily dressed, parted the curtains and stepped through the parting, fronting Mrs. Lamb, and said: "Do you see me, mother? This is Emma. Please bear a message to Frankie, but you keep the baby."

612. An affecting meeting when daughter-in-law meets mother-in-law, and they converse of familiar affairs to them. Emma and Frankie had just made a beginning of the earth voy-

age together, but Emma was suddenly called away, leaving an infant to be cared for by other than mother; and the spirit asks grandmother, who says, "Yes, Emma, the baby is to stay with me."

613. The spirit returned into the cabinet for a moment, and again came out to the speaker's point on the carpet, standing near to the secretary, and said:

(a) "This is Emma again. The good spirits in management here permit me to embrace this rare occasion to voice a message to my near and dear ones of my strong attachments. I believe it will help to bear my strong feelings into a milder form.

(b) "I was called so suddenly away from my dear ones. Tell mother for me that I desire that she take and keep my dear little babe. I want her to raise it. It will be better that it be in the care of one that will inculcate spirituality. Mother knows so much of this, and otherwise my babe might not share an opportunity that would be in harmony with its needs. The dear child! I am with it, I caress it as real to me as could possibly be, but it cannot sense my presence. But the child, the dear little child, the sweet, sweet babe, how my soul is with it! It seems I cannot get away from my precious little jewel. I was called so soon from the physical, and my dear husband, my Frankie, how I would enjoy to meet him as this night I meet mother here!

(c) "I see good, kind friends all about me on this side. They seem to be waiting to lead me on to somewhere of quiet rest. But, kind sir, I feel that I should go to my babe. I know it is all right. It is in hands that care for it better than would I. But there are no such yearnings anywhere on earth, as its mother has for her own little one. I must go now to my own beloveds. Kind sir, please tell my mother all this and I thank you, sir, and all here. Good-night." And instantly the spirit was gone away.

614. Ed Ellis and Mark Patterson, of Parsons, Kansas, known to Mrs. Lamb before their transition, came to the condition of visibility to mortal sight, announced their names, and vanished.

615. Another strange spirit stood in visible form, saying: "I am Kizer, Sam Kizer. I was shot on the street. Don't you want to buy a dog?"

616. One came out singing. Then said: "My name is Willie Goble, of Ferris, Texas. I was drowned."

We may hear from these spirits again.

Seance No. 45.

May 27, 1900.

617. Minutes of last seance read and passed to the spirits

for criticism. Dr. Reed speaks of the large floral offering by the circle, and feels thankful for them on account of their aromas and emblematic tokens, commends the promptness and faithfulness of the circle, and hopes a good seance for to-night.

Professor Denton.

618. (a) "We ask you, 'How do you all do?' but we are always well. We have no sickness over here. We do not have to hunt up jobs at which to labor for our sustenance. We always have plenty to do. No trouble about that; and when you reach this side you will never need to be idle. None are idle here unless they are too indolent to bestir themselves, and we have plenty such. I meet some such almost every hour. If you be of those who do not care, when you arrive here, we just leave you alone in some dark condition until you get tired of remaining low.

Drones.

619. "A great many persons of your world get so used to doing nothing that not only their bodies, but their very souls get down with laziness, and when they get here are just as useless as they were on earth. They were not workers in any way there, and they are drones over here, except they cannot live off of somebody else. There are no tramps here. The moment they like tramping for a job, they find the job ready and waiting.

Calls the Secretary Down.

620. "That was an independent voice the circle heard speaking in the cabinet. All those are independent except that of Bessie.

(a) "And now I don't wish to criticise the secretary, but I do wish to say that the larynx used for the independent voices is also independent. There is no such thing as impersonation done here. It is independent, absolutely, and I want these books to prove to the world that there is no impersonation of the medium in these forms here. I want this matter so clearly stated that it cannot be misunderstood."

As the Secretary Understands It.

621. (a) Just here this scribe would make this note, to-wit: That he has been taught all along that one use of the medium in making these forms is that his peculiar natural magnetism can be utilized by wise scientific spirits in constructing the temporary forms, and that the medium's magnetism is so used. And Dr. Reed says "the particular use of the medium's

magnetism is to give *plasticity* to the elements used for the forms."

(b) And as to the larynx of the vocalizers, the magnetic emanations of the medium's vocal organs are of necessity also used in like manner.

(c) This scribe has all the while thought that the magnetic emanations of both the medium and circle are used in constructing the temporary forms. If this is not right, the secretary would like to be corrected.

622. Here we have the voice of Sam in the cabinet, saying: "There now, Mr. Nikilum, you got tookeed town vonce, hugh?"

Secretary: "That is all right, Sam. We are here to be corrected when we get mistaken. but I tried to say that the magnetic emanations of the medium's larynx are used in constructing the larynx of the materialization for vocalizing. I did not intend to convey the remotest idea that the medium's larynx is used to make the vocal oral speaking of the materializations."

As to Sam's voice, sometimes this spirit is in materialized form before the circle, sometimes the medium stands before the circle entranced, and is used by different spirits just as any other trance medium, and like other trance mediums his vocal organs are used, and the *voice* is that of the medium, except as to Sam, and Sam's voice is *always* just one certain unmistakable peculiarity, whether in his materialized condition or whether he be using the medium in trance, in which latter case the words come out of the medium's mouth; and this is also the case when Sam speaks in the cabinet. Whenever the words of Sam emanate from the medium's mouth, Sam has often told us he forms a larynx inside of the cavity containing the medium's larynx, and uses all the other vocal organs of the medium—that is, having his own larynx materialized about the medium's larynx modifies the voice into exactly the tones of Sam's voice.

Sam: "Dot ish right. 'Magneticum emanationlems.' You got 'em right now." (R. V., 2412-2415.)

Henry A. Lamb's First Writing.

(1217.)

623. (a) Now we hear conversation in the cabinet: "Yes, I think it would be a good idea to try that now, while the forces are at the best." Another voice: "All right." And immediately the cabinet curtains part in the center, and a form stands in the parting. Some one of the circle exclaims: "Henry Lamb!" The form says to Mrs. Lamb: "Do you see me, mother?"

(b) Mrs. Lamb: "Yes, Henry, but not so distinctly."

(c) Then the spirit stepped to the writing-desk, began looking over the tablets, and saying: "I am going to try to write.

I don't know that I can, but have been practicing on the slates and that may help me." Then began to write, also talking: "It seems I don't write much faster than when on earth, in the body." Tears one leaf out and says: "Do you see me plainly, mother?"

Mrs. Lamb: "Not so clearly."

Then the spirit moved out to a point directly in front of his mother and began another page, saying: "How is that, mother?"

Mrs. Lamb: "Oh, I see you plainly now, Henry, as plainly as I could wish."

Spirit: "All right." Tears another leaf and begins a third to a few lines, and tears that out. Then says: "That is all I can write now, mother."

Then the spirit Reed said to the spirit Henry: "Please hand to me your papers, and I will deliver them to the secretary." Reed, reaching his hand out of the cabinet, receives the papers and goes out at southeast corner of cabinet, and delivers the papers to the secretary, and at the same time Henry went into the cabinet at northwest corner of the cabinet, and Reed moves backward from secretary into the cabinet. The whole process of this writing from the time that Henry first appeared until Reed had backed into the cabinet was less than three minutes, and the reader will find the writing at paragraph 1217.

624. During the time of this writing, Henry said to her: "Oh, mother, this opportunity is so grand, so glorious! And father is here, and sister, too, and Emma. You may see us all. Glorious truth for you to know now, but when you cross to our side, and we all meet in eternal reunion over here, it will be joy unspeakable and full of glory."

625. To relax the intense nervous tension of Mrs. Lamb and of the circle produced by this wonderful meeting of the son from immortal glory and his mother yet on earth, comes Father King's voice through the trumpet, and exceedingly loud: "Good-evening," and lets the trumpet drop and is gone. Quickly O'Brien seizes the trumpet, and shouts: "That fellow sounds like a braying mule." And Sam reaches out of the cabinet and takes hold of O'Brien's coat-skirt, pulling.

O'Brien: "Hold on back there."

Sam: "Come back in here."

O'Brien: "When I get ready."

Sam, pulling vigorously: "Now."

O'Brien: "I guess I ain't the boss." And retires.

Henry again comes to visibility at the writing-table, gathers therefrom a large bouquet that lay on the table, and gave it into his mother's hands, and vanished. Immediately the spirit

Dr. J. B. Lamb,

626. Henry's father, stood in the parting of the curtains at the cabinet door, beckoning toward Mrs. Lamb, and she at once recognized the spirit, saying: "Yes, I see you, pa." And the spirit stepped to the orator's position, and in clear, distinct oral tones, said:

(a) "I am so glad that Henry was able to write. (1217.)

(b) "I would that many more could be happy in this truth. They have the opportunity to know, but they will not embrace it. It was once something of a puzzle to me, but I was honest about it to myself.

(c) "I believed in natural law. I believed if this be truth, it must be that there is law for it somewhere, because I believed everything to be natural. And, after awhile, I realized the mighty truth. I tried to benefit all by teaching to live so as to obtain spirituality.

(d) "If all were spiritualized, there would be no fear among you. We have no fear. All is harmony over here.

(e) "There is no need of war. You know there is a great deal in knowing what is right. Many times I helped people when I was in the mortal. Now all the time I am helping the needy and leading them on.

(f) "Do you know that you are educating many on this side? They seek this channel. They think they can get what they need better in this way than from us; and in many cases that is true. So you here are actually schooling spirits that have passed on. Good-night." Dr. Lamb returned into the cabinet, and for a moment the circle heard Sam talking with him.

627. Then several women forms in succession and in wonderful brilliancy came out and took of the flowers that were upon the writing-table, and distributed them all round the circle. And a stranger to the circle came with a message of experience, speaking thus:

Mary Jackson.

628. "My name is Mary Jackson.

(a) "I suppose that none of you know me. The spirits here asked me to tell you of some of my experience. I asked if anybody here knew me. Dr. Reed said he thought not, but that need not make any difference. So I thank you all on both sides for this opportunity.

(b) "In the first place, I had a hard time of it when I entered this life. I was so ignorant of everything. I had to have even my clothes furnished me. And yet the clothiers here do furnish me my attire. Even for this dress you see I am indebted in many thanks to these spirit manufacturers.

(c) "There are those here, I find, who make it a specialty to manufacture and furnish clothing adapted for spirits in spirit life. And this department here is a great marvel to those who are new-comers to this side.

(d) "If I could have known some of the facts of this great life beyond before I came here, I would have lived differently and been better prepared for higher life; and would have avoided much of the terribly hard struggle I have had in order to reach the comparative degree of light I now enjoy.

(e) "Oh, this is a grand country when one is able to see it—and many poor souls are no better off than I was. But this is a grand country, and I find this work here a grand work. I never thought anything like this at all possible.

(f) "I know none of you here, but the Doctor said for me to come anyway, and I feel so thankful. Good-night."

Susie Brook, née Sargent,

629. Mrs. Lamb's sister, now in spirit life, stood forth in good make-up to Mrs. Lamb's recognition, and with Mrs. Lamb's sanction told of having transported a glove from Maine to Parsons, Kansas. Then said:

(a) "I am a teacher in spirit life now, in one of the departments for the blind and deaf. These are not really blind when they reach spirit life, but they think they are. Such as were for many years or for their entire earth life blind or deaf, or both, never having known a sound or witnessed an object, or, if so, so long time gone by they cannot realize it, these cases suppose they are blind and deaf when they get here. And such require tutors especially prepared for that work. I was found to be adapted to this line of work, and I have prepared for it, and with great delight I lead them on to realize and utilize the important faculties of hearing and vision in spirit life."

630. A spirit in the similitude of a young man, said: "I am Charley Lamb. Tell Frank that I am full of the devil as ever." This spirit is a cousin of Dr. Lamb. Frank Lamb, yet in the mortal, is a son of Dr. Lamb and brother to Henry.

Edgar Schellhous

631. Is recognized by Dr. Schellhous. The secretary had written it "Eddie," and the spirit, though several feet away from the secretary, and the secretary's note paper was entirely concealed so that a mortal at the place of the spirit could not possibly have seen the notes, yet the spirit spoke right out to the secretary aloud, saying: "My name is Edgar."

James L. Greenup.

632. James L. Greenup (see R. V., 2930) said:

(a) "I am not a preacher now, anyway not an orthodox. I am glad my son there is not. He is happier as he is than an orthodox pulpit would have him be.

(b) "I was a preacher, and I tried to make a preacher of my son. I thought I was right, but when the great transition came I soon learned that my preaching had been wrong. I was a good man, and thought that my goodness was on account of my religion; and being a good man, I was leading a spiritual life. I did not then know this. I thought I was living according to the Bible, but I have found that none can live a life according to the Bible.

(c) "In order to live according to the Bible one would have to live several lives: One life as a murderer, 'after God's own heart'; another the life of a bigamist, another the life of a celibate, another a good life, and another something else. So I was only living one of the Bible lives. And my spirituality was innate to my nature, and not absorbed from the Bible.

(d) "So the redemption I had to have was to get redeemed from the darkening conditions of others reflecting upon me as the result of my false orthodox preaching to them."

Seance No. 46.

May 31, 1900.

633. C. M. Schellhous, brother to Dr. E. J. Schellhous, present. Dr. E. J. Schellhous, under severe affliction of heart trouble, for some three days not able to sit with the circle, but his room opens into the seance-room, and that door being open leaves the Doctor to view the seance from his couch.

634. Dr. Reed, expressing sympathy for Dr. Schellhous, says: "We have had about all we could do to retain the Doctor in the physical, but I think we have his case well under control now, and expect that he will be able to participate with us in a very short time. I see no reason why his brother should not sit with us at this time."

635. An anonymous, whom the reader will recognize at 682, in not a very clear form, but good voice, said:

(a) "I'm glad to be here. I have not much to say. You have doubtless heard how that a preacher called on a new member to give some of his experience, and the fellow arose and said: 'Well, brethren, I hain't much to say. I hain't no talker anyway. But I'm glad to be here. And may the Lord perfect ye all, and do what he kin to save sinners.' But I guess I'm not in a religious revival here anyway and had better go quick-ly. Good-night." (682.)

Henry Lamb's Second Writing.

(1221.)

636. A form stood in the cabinet door which was at once recognized by the circle to be Henry A. Lamb, and the form said to Mrs. Lamb: "How are you, mother? I am going to write a little more now, but shall not be able to finish my subject this evening." Then, taking a tablet from the arena table, opened it and began writing. Some in the room being slightly deaf, for such the spirit wrote with heavy hand so that, as all else was made still in the room, all could hear the writing as it was being produced as well as see the movements of the spirit's hands over the paper. And so the spirit wrote upon and tore from the tablet three leaves and took the three leaves of manuscript and gave them to the secretary at his desk. And the reader will find this writing at paragraph 1222.

637. Then ten brilliant materializations, all recognized.

Harry Hodge.

638. A materialization in the condition of visibility said:

(a) "I was known as Harry Hodge. Bad company was the cause of my being here. I was not so bad by nature, but it was my lot to have associates that led me astray. I was afraid to die; but I am in spirit life, anyway, and I suppose it is just as well.

(b) "I have had a varied personal experience since here. Part of the time I am feeling a little comfortable and pleasant; part of the time I have felt very, very sad, wandering about in sadness. I was of an active mind, however, and anxious to find out where I was at. I find that I am getting better now and can begin to appreciate my new condition.

(c) "These controls have been desiring me to come in here and tell you something about my case, but it was quite a while before I would consent to do so; but at last I am here with you.

(d) "I have not been on this side a very long time; but, as I said, I tried to find out about conditions, and my every effort has been amply rewarded. In my searchings I have learned many things I did not know, which, had I known, would have been of great advantage to me and saved me at least some of my dark experience. And now, if I could make such things known to those in the mortal, it would be of advantage to some of them. But when a way is about open, mortals seem not inclined to assist.

(e) "On the other hand, there is always someone trying to tear down. I feel happy now that I came. It seems I have answered a duty that was mine for the benefit of someone. I may call again; I don't know, but for the present I cannot tarry. Good-night."

Uncle Tommy Newton,

639. A very much esteemed neighbor, passed to spirit life a few years ago, being of a ripe old age. He was orthodox in his religious views, but possessed a very kind disposition. His children, especially the boys, do not take strongly to any religious course. This spirit in the condition of visibility to the circle and directing his conversation to Mr. House to clearly identify his personality, and as touching the probability that his boys would be glad to know of their father's appearance here, said:

(a) "No. You need not say anything to my boys about this. You would waste your breath. My boys are very good boys. They are ignorant of this work. I am not come on account of my boys. But some time someone will be benefited by even my coming in here and letting you hear from me. My boys, like myself, will find out about these things when they get here."

Daniel Webster.

640. One stood in vision range of the circle, saying:

(a) "Friends, good-evening. This is Daniel Webster. Go on. You are in the right. When you know you are in the right, then go ahead. Mr. Secretary, take a good look at me, then look at my picture for the resemblance."

641. One stood forth, saying: "This is Richard the Third." And slowly faded away.

Sir Isaac Newton.

642. When this form was all gone, there gradually came to visibility in his stead one very different in appearance, saying: "This is Sir Isaac Newton. You are doing a great work, a scientific work that will yet be recognized. And here, too, much is being done and will be given to the world that will greatly benefit the people."

643. Then one, standing to our view, said: "I am Napoleon Bonaparte."

644. We might note that the spirit Belle Concannon, once the wife of O. L. Concannon, wanted to know why we had not asked that she appear unto us. "Is my name in the other book? (R. V., —) I was with you before, you know. Do you remember me, Mrs. House? This is getting to be to me a beautiful country. So I am advancing. It may be for me to say more for you ere long."

645. And the spirit Caroline, identified by Mr. House as an old-time schoolmate.

Seance No. 47.

June 3, 1900.

646. Mr. and Mrs. House not present because of injuries of Mr. House, received to-day by the pranks of a cow that he was leading by lariat. Dr. Schellhous, quite poorly yet, though slowly convalescing, is able to sit in the circle. And Mrs. Lamb still with us. Dr. Reed thinks "conditions not good, but the controls will do the best they can."

Henry Lamb's Third Writing.

(1220.)

647. The spirit Henry Lamb is permitted by the controls to do his work at first, while conditions are best. So he steps out in front of the cabinet, reaches to his left and takes from the table a tablet, assumes the attitude of writing, having tablet open in left hand, and right hand over the open tablet. Standing in this position, facing his mother and being very near to her, he begins to write, and says: "Do you see me, mother?"

Mrs. Lamb: "Yes, Henry, I see very plainly. I see you writing."

Spirit: "Mr. Nixon, you have an error in your minutes, as you read your report this evening. Instead of the word 'school,' as you read it, you will find by looking at my manuscript, is the word 'sleep.' On looking, however, the word in his manuscript is 'repose.'"

648. The spirit tears out a leaf, writes and talks to his mother while writing, tearing out the sheets as written upon to the number of eight; then places the tablet on the stand, picks up the sheets he had written upon and torn from the tablet and laid upon the table, arranges the papers in *seriatim* order according to the writing, walks over to the secretary, hands the eight sheets of writing to him, and returns into the cabinet. This writing is compiled in with this spirit's other writings, beginning at paragraph 1223. Let the reader contemplate this case of Henry Lamb as a decided answer to Job's question and to the modern question, "If Spiritualism is true, what of it? What good is there in it?"

Denton

649. Came forth, highly elated over Henry's writing, saying:

(a) "I am sorry of the absentees. Hope Dr. Schellhous will be able in a little while to give us more brain force in the circle. But I am glad, so glad, of Henry Lamb's great success at writing this evening."

650. Then John Hancock, Patrick Henry, and Daniel O'Brien each identified himself to the circle.

651. The artist in his usual way makes a bust portrait (No. 23), life size, that much resembles Rachel Ann John, *née* Nixon, one of the secretary's sisters, and is a good likeness of that spirit as it stands before the circle frequently in materialized form. (678.)

652. Add Weldon identifies to Mr. Pratt.

Ellen Cooper Clayton,

653. Mrs. Pratt's mother, says:

(a) "I have been on this side quite a while. I knew nothing of this work until I came over here. I don't know what to say to you. I am not much at talking in this way. I am very glad that my daughter is so much interested in Spiritualism. It will be a great help to her when the time comes for her to come to this side. I am glad of this great reality. I am glad it is so easy for one who wishes to know of this great truth. But so many are entirely ignorant of it and do not for one moment suppose it possible.

(b) "Tell my daughter that her paths will not always be thorny. The flowers will bloom not far ahead, and there will be some nice resting-places while the beautiful scenes go by. Tell her that she will not be forgotten. I must go. Good-night."

Dr. J. B. Lamb.

654. To appreciate the little lesson this spirit desires to give here for the benefit of some who may read this book, it may be well to premise that the Doctor, in the earth life, was almost always a leader of reforms as they appeared in his own communities. That he always had convictions of his own and dared express them even in forcible manner. That he was a great temperance worker, that he was never a coward of public opinion, that he had the tobacco habit, however, and knew it was injurious, but he was not brave enough in this to say, "Get thee behind me, Satan." So, on this occasion, after a residence of nearly ten years in spirit life, he said.

(a) "I see you are still at work in the good cause. I hope more people will get into it before a great while. A great many men there have been, that are classed as brave and fearless, who have launched their unpopular opinions among men. I am glad I am so classed. This example has been of benefit to my son. I want to say that I now find it a fact that honesty is the best policy.

(b) "You want to be true to your honest convictions. One

who is ashamed of the truth which he has found out cannot expect much reward.

(c) "I don't remember the time when, after I had learned a truth and undertaken to inculcate that truth among my neighbors, that I did not come off victorious.

(d) "I had one habit: tobacco smoking. Well, friends, ten years in spirit life, and I am just over that.

(e) "God bless you—I don't mean the God of the Church, but the god Nature—bless you all in obeying natural demands."

Lingering Effects of Intemperate Habits.

655. The great lesson the spirit would inculcate here is that the unnatural appetite created by use of tobacco lingers among the spirit's tormenting desires for many years away over into spirit life, and that bravery that can conquer such unnatural cravings while in the mortal will surely have its rich reward.

Seance No. 48.

June 7, 1900.

656. Inclement weather, with lightning and thunder, modifies the phenomena, for lightning, at the time a form is made up, instantly destroys the form. So that on such occasions the spirit can only hold its form during the interim of lightning. Mr. House and wife absent, Dr. Schellhous almost to normal health, Mrs. J. B. Lamb present for the last seance of this visit, and Colonel R. T. Van Horn again present. The spirits Dr. Reed and Professor Denton speak of the foregoing items and express regret at Mrs. Lamb having to leave us, and welcome the Colonel's return.

Henry A. Lamb

657. Appears, speaks, and writes, saying: "I had better finish my writing for the present. I think I could not so well succeed unless mother be present." So the spirit wrote, finishing his present subject, which writing the reader will find at paragraph 1226.

658. Emma Lamb again in very brilliant self-luminous white attire holds a personal interview with her mother-in-law, Mrs. Lamb.

Dr. J. B. Lamb

659. Stood forth in condition of visibility, addressing his widow, Mrs. Lamb, and the two conversed with each other in regard to personal affairs as realistic as though they were at the time in the mortal. Then the spirit addressed himself to Colonel Van Horn as follows:

(a) "You have many friends here in spirit life, and I am glad you are much on my own plane, not afraid nor ashamed to know of any truth in Nature's wide domain.

(b) "When your world makes up its mind that there is another country beyond, and that a good home over there depends on doing right, and gets to work for right because it is right, *then* the right will begin to prevail.

(c) "Say, Colonel, did you ever stop to think how that man always did live? Did you ever contemplate the wonderful work of synthetic chemical action in producing the forms that manifest life?

(d) "Behold this chemistry construct the most beautifully tinted flower and the giant forest tree; the simplest animal cell to highest human earthly status on into spirit condition of the illimitable beyond!"

660. Another spirit came forth, directing himself to Col. Van Horn, and said: "This is Charley Van Horn. See me, father?"

Colonel: "Yes, Charley, I see you."

661. And another spirit, facing the Colonel, said: "Hello, Van. Do you recognize Milt McGee?"

Colonel: "Oh, yes, Milt, I see you very clearly."

Spirit: "I was with you the other day at Washington, Colonel."

662. And yet another to the Colonel said: "Dr. Thorne. Do you see me, Colonel?"

Van Horn: "Most certainly I do, Doctor."

(a) Spirit: "Dr. Reed permits me to come for a little time only now. I was to quite a good degree a Spiritualist, but I was doubtful of materialization. I find, however, I was happily disappointed, in that it is a glorious reality. I find that what little I did know has been of great advantage to me. And had I known more, as I might have known, it would have been much better for me.

(b) "I must talk fast. I'm afraid I can't hold together on account of lightning. I'm dissolving away. I guess I had better get back while I can. Good-night." And the spirit was gone from sight of the circle.

663. And another in his stead, also for Colonel Van Horn, said: "Colonel, do you remember Father Donnelly?"

Colonel: "Why, yes, sir. How are you, Mr. Donnelly? You remember this heathen?"

Spirit: "Yes, Colonel, but you helped carry me out."

Colonel: "Yes, Mr. Donnelly. That was a great feat for me. The only instance where a heathen has been an invited pall-bearer to a Catholic priest. But because of the intimacy of the father and me, the church invited me to accept the honor,

which I did." And the spirit, bowing assent, retired into the cabinet.

664. And instantly a form stood in our midst, whom we knew not, saying: "This is my second attempt."

Circle: "Who are you?"

Spirit: "Vice-President Hobart."

And a flash of lightning destroyed the form, and the circle saw the form no more.

Edmond Schellhous.

665. And another came to the condition of visibility and said:

(a) "I am Edmond Schellhous. I have had much experience on this side. I have great desire to travel, and in that way inform myself of affairs of the spirit world. This has resulted to me in the acquisition of much information concerning this glorious country.

(b) "I am so happy that my brother there is learning of this great truth before coming to spirit life. It will be of so much benefit to him; and not only to him, but his efforts will break the bread of life to many poor hungering souls. Seeing these consequences makes the Doctor's friends over here all happy."

666. E. S. Edwards, now in spirit life, comes, greeting Colonel Van Horn as a long-time-ago friend.

667. And next a form in the similitude of a woman to the Colonel said: "This is Mary."

Van Horn: "Yes, Mary, I know you. And you do come as you thought you would."

Spirit: "Yes, Colonel. Don't you see? Here I am. This is indeed a grand treat."

Van Horn, to the spirit and circle: "This is Mary Levy, the lady that was the medium and instrument giving me much light concerning spirit life."

668. Sam, for the first time in a long while, stood out in full form and talked to us in his own familiar way and seemed to have taken the form on purpose to second what Dr. Lamb and others on this evening had said about this band going to attempt to so far roll back the veil that the circle can have a look right into the spirit world, "so soon as conditions will permit." And here Sam was knocked all to pieces by vivid lightning, but his voice in the cabinet utters his soliloquy: "Donder und blixen, knock 'em all! Good nockt."

Seance No. 49.

June 10, 1900.

669. A gentleman by the name of George W. Lamb, of

Muncie, Indiana, being present, having so determined on reading "Rending the Vail," but was subject to the will of the controls.

Dr. Reed,

Saluting us in his usual manner, then said: "Mr. Lamb, we have looked into your case and find no objection to your sitting in these seances. You are therefore welcome to remain." But Mr. Lamb had the privilege of a private seance last evening, which doubtless made his conditions better fitted. This Mr. Lamb, it seems, is not related to Mrs. J. B. Lamb, who has just concluded a visit here.

Dr. Reed also expresses regret that our good brother and sister, Mr. and Mrs. House, cannot be with us, and said further: "Tell Brother House we do what we can for his case, but his wounds are of such a nature that we can do little more than soothe, while Nature does the repairing, and we hope that he can be with us again in a few days. While conditions, because of the break in the circle, are not so good, we will, nevertheless, do the best we can. But you must not expect too much this evening."

Professor Denton.

670. (a) "I am happy to be here again this evening. It may seem strange to those visitors from abroad who are attending here from time to time that a spirit should be able to stand in visible form like this and talk as we do here, but if they consider a moment, they must see that it is no more strange that we can talk than it is that we can stand here and be seen.

(b) "We have tried for a long time—for years even—to accomplish what we are doing now, and persistent effort has given and is giving to us an abundant degree of success.

(c) "We wish, above all things, to settle this God question with and for your world. We wish to have your people of earth to know that while they talk about delusion, deception, hallucination, and such like, there is no delusion greater than the common idea among them concerning a God. We want them to know that beyond all this is a great deal more, an infinite array of human spirits to whom your world may confidently, and often successfully, appeal."

Thomas Paine.

671. The powerful eloquence of this wonderful vocalizer cannot be portrayed on paper. Words cannot describe it. This spirit's vocal chords seem to be as if of symphoniously, well-attuned Æolian harp-strings.

This day the mortal remains of the widow of the late Elias

S. Edwards had been laid away in the tomb, she at the age of seventy-nine years; and he had made his transition from the Osawatomie Asylum something more than one year previously. Both of them had been members of these seances in 1890 and 1891, and had never been attached to any church organization. On this occasion Thomas Paine, in his most unique style of eloquence, gave to us this tribute in memoriam:

(a) "Friends, can the world furnish a more glorious philosophy by which to pass from the mortal to the immortal side of life?

(b) "Dare anyone say that that woman whose body was laid away in the ground of your cemetery to-day; that woman, so pure, so good, as innocent as opening June roses and gardens of morning flowers, whose soul is all attuned for the music of higher spheres, as innocent childhood for the sweet songs of summer birds—dare anyone say that such a soul as this is gone to hell, eternally damned in hell for having failed to confess to some clergyman that she was a sinner and needed the blood of some God to wash her sins away? No, no, friends. She was received in glad arms of those over here who will see that this toil-worn, innocent, trusting pilgrim from earth shall sit down to rest in beautiful homes and gardens of her own, and in eternal reunion sweet with her loved ones who have been waiting here and watching, and now rejoice to welcome her home at last." And instantly the spirit was gone. Whereupon

Stephen Girard,

672. In the condition of visibility, stood forth, and in broken voice, at first began talking slowly, deliberately, gradually gaining vocal control until it was very good, and all through in most tender, sympathetic manner, said:

(a) "My dear friends, when I was on earth I tried to do good for my fellow-men. I tried to help all people who needed assistance. I could not always do as much as I would have liked, or as was needed, but I tried to do my duty.

(b) "I was not a Spiritualist. I thought I would try to be a man, and thereby secure all the benefits accruing, if any, just as well as in any way.

(c) "I am sorry that they did as they did do with my money. They did not use it fully as I intended. I saw the poor children, poor orphan children, poor children everywhere, not able, not in condition—nor without help were they likely ever to be able—to obtain any preparation for the duties of citizenship of their own or any country." Here the spirit went into the cabinet, but immediately returned, saying:

(d) "They told me in there that I had forgotten something,

and had better come again. It was said Stephen Girard had gone to hell; but then there are so many people on earth that do not know a great deal about what goes on in spirit life. And oftentimes those claiming to be in possession of the keys know less than anybody else.

(e) "No. Stephen Girard did not go to hell, nor is he gone there now, nor is it likely that he will go to hell. In fact, very few people go to hell just because somebody says so out of the hell within themselves. On the contrary, I am doing about the same as I did on earth. I am at work for the good of man. And my reward is the same: every time I tried to benefit man my heart was made bigger.

(f) "I did not know I could come in this way—in fact, I thought I could not, but I have been shown the way, and I am very thankful that I am permitted to come to you here. I want, while I can, to speak to you to have attention directed toward helping the poor orphans, the poor little ones everywhere. Out of these are made your great men, your great women. In helping them you help to make greater men and greater women on earth.

(g) "I have enjoyed this life since I have been here. Instead of being in hell and among devils, I was received away above low, dark conditions by those whom I had assisted in earth life. Joy unspeakable, bliss beyond conception! Oh, this sweet, heavenly gratitude, and the glorious home which these grateful hearts had builded for me in this eternal world! Oh, man, oh, woman, do not neglect the little ones!"

Insanity.

673. Comes one to the arena table, writing with a heavy hand, so movements of the pencil over the paper are clearly heard by the circle. This is a new writer, we think, because he does not write very rapidly, as compared with the speed of those used to writing; but in about ninety seconds he has two pages written. And this writing is at paragraph 1229.

Wesley

674. Joins in the tribute to Mrs. Edwards' transition: "Another one has gone from your world to our side of life. She has met her husband here. These having pilgrimaged the earth together to more than the allotted good old age are now reunited in a glorious voyage out on the eternal ages, but not so far away yet as not to be able to visit you."

One appeared who could not distinctly vocalize. Then another made the attempt, but without much headway.

Colonel Robert G. Ingersoll,

675. In fairly good vocalization and with a good degree of eloquence, said:

(a) "Friends, do you realize that you are creating a great disturbance, that is even entering the orthodox fold? You are creating a great discussion of the work of your little hamlet. You cannot comprehend what work you have already done. You cannot find out the magnitude of the work you are doing until you pass the portals. For that time coming your reward is waiting, and of such a glorious reward as you cannot now even dream.

(b) "Then I would exhort you, as faithful servants: Work diligently on. We want the world to know that they need not get down on their knees to any imaginary mythical God and ask of such God to notice and protect this little one. We want them to learn that when they supplicate any God to have the little ones grow to manhood or to womanhood clear of the dangers along the way, they are talking to one who is not there.

(c) "But I have found out that there are spirits who are able, in many instances, to answer prayer. Ask their protecting care. It opens up a sympathy between the suppliant and spirit condition that often enables those in spirit life to bring an influence to bear that is helpful, that is beneficial, and often is an answer. And if the world knew the truth: whom to ask, what to ask, and how to approach the denizens of spirit life in suppliance, they would receive a thousand-fold more blessings.

(d) "But the religious tenets of your world are continually deceiving its inhabitants, or at least very many of them. And if they only could be led to understand that there is no prayer-answering power other than human spirits in and out of the mortal body, and that there is no such being as they call God, your world would sooner get on the plane of spirituality that recognizes man as one universal brotherhood of certain inalienable natural rights to equal privileges."

676. As Ingersoll retires, Thomas Paine takes his place and exclaims: "To do good is my religion." And then vanishes.

Junie Lamb,

677. Daughter of George Lamb, after demonstrating her identity to the satisfaction of her father, in a whisper said:

(a) "My name is Junie. Tell papa that, if he will be patient, I shall try to give you something for your book.

(b) "I knew something of spirit return, but I was not much versed in real Spiritualism and the laws of life. It would have been much better had I known more of practical spirituality.

(c) "I had a hard time on earth, a hard struggle. I thought

life hardly worth the living it. But I am getting to realize a little of the grandeur of life.

(d) "I led my papa to look into this great truth. I invited him to go with me and try whether or not he could find some comfort and solace, and he kindly consented, and that beginning has shown to him this great fact of eternal life."

Mr. Lamb: "Yes, Junie, that is true."

(e) Spirit: "And my babe, poor child! the dear little creature! And my sister needs me to reach her, to show her of life's realities and its meanings, and I *must* try to aid her. Poor girl!"

(f) "If papa remains a sufficient time, I may have better strength to give a word more of my experiences since on this side."



RACHEL ANN JOHN.

Rachel Ann John,

678. The secretary's sister (651), presents him with flow-

ers from the flower-stand, saying: "Howdy do, brother? That is my picture. We are ready to come at any time, but so many are in here that we stand aside for them. But remember we are ever in hailing distance." (See 1207.)

E. S. Edwards,

679. Looking just himself as much as ever on earth, said: "Say, Mr. Nixon, that was a grand, a noble speech that Thomas Paine made in tribute to my wife. Yes, she's 'crossed' the shining river." (The secretary's daughters, at the funeral, sang the piece entitled "Crossed Over." To this the spirit refers.) "Yes, she is over here now. We are united on the same side of life again, forever free from our worn-out houses. She was so tenderly received in loving arms over here. So glorious is this world! So grateful do I feel for the privileges we had, my wife, my sister, and myself, of learning a little of eternal life in this mode of spirit return. And I want to thank you, Mr. Nixon, for the masterly manner and skillful style in which you presented our case to the people at our old earthly home, on to-day, and when you get over here I shall see that you have your pay. And when my wife gets sufficient rest and recuperation, we shall have her with you to tell of her own transition. Good-night."

680. Mrs. Pratt inquired of Sam whether it is true, as she has heard, that another book, made in the same way as we are at work here, is being handled by the Light of Truth Company.

Sam answered: "Vell, uf dey got sooch a pook, why not bring it oudt? Vat ish the name uf dot pook, hugh? Say, let me tell you somedings: to got such a pook dey have to got such a medium, and dot dey no got 'im. Dey got to haf such controls, and dey no got 'em. Den anodder ting dey got to haf: dey got to haf such a secretary, and dey got to haf him born yit. And dey got to haf a circle, and where dey got 'em? And some blace to be at und some cook, und whole lots uf tings vat dey not got, so you yoost put all uf dot in your bipe und schmoke dot; und den see uf dot report ain't all schmoke, und den schmoke dot, too. Donder und blixen, knock 'em all! I go now. Good-nockt."

Side Seance.

Tuesday Evening, June 12, 1900.

Denton.

681. "There has been and is now great commotion in political ranks throughout your world. You do not realize the uneasy turbulence of politics of your own country at this time.

I want to say to you, my friends, that politics is being the ruination of your country. A politician, a political partisan, allows political prejudice to blind him to every humanitarian principle to the extent that he will blindly follow his party dictators into absolute national destruction of the very essence of your fundamental groundwork, to-wit: 'That all men are created equal' will soon read, 'All men but the royal are created to be serfs.'

(a) Politics and consequent partisanship must be gotten rid of, and the *rights of man* substituted. Politics causes war. Politics runs your world red with blood. Before war shall cease, before blood-shedding shall cease, before your world shall know any kind of millennial dawning, politics must get off the earth.

(b) "I hope when some people get over here they will get over politics and thereby be over war with their neighbors.

(c) "Now, Mr. Secretary, as to our work in hand: How do you like the new material we are getting in here? We are reaching out for material in all directions. This is a great undertaking on your side. We have been a long time at work for this consummation, and it is almost as astounding to some spirits as it is to you. We have succeeded in presenting for the consideration of your world a collection of psychic facts equal, if not superior, to any collection of psychic facts among your scientists on what they call the physical sciences. If such collation as ours were made by any mortal on any physical topic, the world would be running wild after it.

(d) "Why do they not examine psychic facts the same as they would as to astronomy? Everybody runs wild after a shadow (eclipse), but don't want to know anything about the shades of death. They don't want to know anything about the realities of eternal life. They don't want to know what they must do in order to possess enjoyment of eternal life, or whether such life and enjoyment are practical possibilities.

(e) "But in the hope that at some time more or less remote a great number of people may come to want to know, we shall go right on with our work and have it ready for them when they do begin to get their spiritual eyes open."

Erastus Coffin. (635, 693, 694, 1276.)

682. At this seance, too, a spirit who did not give his name, but whom we recognized as having been in appearance here on some former occasions and who seems to have been a preacher, and withal quite mirthful, came out of the cabinet, being in the condition of visibility to the circle, and having the sunshine of amusement on his countenance, but seeming to pause for recognition, and the secretary said to the specter:

"You are that fellow that refused your name to us the other evening, I believe."

Spirit: "Is that so?"

Secretary: "You sometimes attended revivals, I understand."

Spirit: "How do you understand that, I'd like to know?"

Secretary: "You told us the other evening, when we asked you to give us some of your experience, that you are like the fellow that attended a revival and was converted, as they call it, and the preacher asked him at the love-feast to give the brethren and sisters some of his experience, and the fellow said: 'Well, brethren, I hain't much to say. I hain't much of a talker. I'm glad to be here, and I pray the good Lord to bless you and convert all the sinners. Amen.' You are the fellow that told us that anecdote, are you not?"

Spirit: "Yes, sir. I'm that fellow."

Secretary: "Your ability to so accurately portray the proceedings of a revival led me to conclude that you must have been there."

Spirit: "Yes, sir. You rightly divined. I am he, all round. I have been mixed up in several revivals since that."

683. "On one occasion we were having a glorious outpouring of the Holy Ghost and inpouring of chicken-pie, and the elder and the several invited guests sat down to the well-laden table. And the good sister landlady looked over toward the elder, and the elder caught the twinkle of the dear sister's eye and he gave thanks for the twinkle and all the well-spread table, and especially for the great heaps of well-cooked chicken and dumplings. And we all ate of that chicken, and smacked our lips and ate more chicken, like a pack of hungry wolves devouring an innocent lamb, until there was naught left but empty bones. And we were all full up to the white necktie. And the well-filled elder, having observed my fondness for chicken, looked at me and nodded, as though it were my time to crow. And so I fell into the benediction thus:

"O Lord, our most gracious heavenly parent, we do thank Thee for having furnished us such a rich repast from Thy bountiful hands. And, O Lord, we would ask Thee to have Thy stewards visit where larger fowls may be found and obtain and furnish abundance of turkey for next Sunday, so that, after all are filled, there will be a morsel left for the hungry children and the good cook. Amen.' And the brethren thought I was getting too sacrilegious, but they looked over that when they saw that the Lord abundantly answered my prayer on the following Sunday.

684. "Well, friends, I met one of those brother preachers the other day as I was coming here, and he says, 'Where are you

going?" And I says, "They've got a seance over here to-night, and I thought I would go round there and look on a little."

(a) "He says: 'A seance, what is that?' I says: 'Haven't you found that out yet?'"

(b) "He says: 'No, sir. That is new to me. Tell me what that is.' I said: 'They have found that they can go back to earth and talk with their friends there. I tell you I'm interested in that matter. Won't you go along?'"

(c) "He said: 'No, I believe not now. I will think it over, however, and it may be that I will take in the curiosity later on.'"

(d) "I met that fellow again to-day, and he said: 'Well, sir, I have been down to that place of yours and looked into the concern.' And I said: 'Well, what did you find there? And won't you go there now and see them work?'"

(e) "He said: 'Well, sir, I saw a trumpet hanging there, and a kind of table with some blank tablets on it, and a big box with some blank paper in it, and some chairs, and a music-box on the floor, and a red light in a box in the corner, and some black curtains across one corner of the room opposite the red light, and a bookcase; and over by the bookcase there was a small table with a box on it [secretary's table]. It looked like it was fixed up for the devil's table, and on top of the box on the table was something sticking out that looks like one of the devil's horns [a tube to ventilate the box]. No, sir, thank you. I shall wait a more convenient season to be caught in such a place as that.'"

Then the spirit stooped down a little, as though talking to the secretary confidentially, but yet so all could hear and said: "Say, if you say nothing about it, I am going to fix up a kind of machine to scare that fellow to death next time he comes in here, won't we?"

(f) "Then I said: 'I guess you found Jesus?' He said, rather dolefully: 'No, I have not, and I just came around to ask you to show me the way.'"

(g) "I said: 'The road you are on is as good a way as any. Just keep right straight along that way till you get through the first lane, and there you will need and take a rest. Then go on to the next change and keep right on following your nose until you find what there is of him.' And he said: 'Well, then, I thank you, sir, and I must be going. (See forward 693.)'"

"And I said: 'So must I. Good-night.'"

Seance No. 50.

June 14, 1900.

685. Mr. and Mrs. House not yet able to be present. Colonel Van Horn and Mrs. Dr. Murphy, of Kansas City, and George Lamb, of Muncie, Indiana, present. Minutes of last

seance and of Tuesday evening seance read and passed to spirits for correction. The mirthful spirit said:

"Mr. Secretary, you have a mistake on me."

Secretary: "Please state it."

Spirit: "You should have inserted, 'So keep right on following your nose.'" (684 f.)

686. Dr. Reed said: "One member of the circle is not in good condition, and that will interfere with our intended programme for the evening, but we will do the best we possibly can."

687. Sam asked Mrs. Murphy whether the minutes, as read, correctly reported what Professor Denton said on Tuesday evening.

She said: "As nearly as I can judge and remember, the report is correct."

Sam: "Vell, dot ish all right, but ef the secretary not got 'im right, I make 'im got it right."

688. Pike Allen, insane case, whose written experience, No. 2, is found at paragraph 1232.

689. The artist gets his work in early in the seance, and in his usual manner and speed, of a life-size bust portrait of an aged person, recognized as that of one Pap Sawyer, a railroad engineer of great experience, who finally shortened his own life by suicide. (353.)

Denton

690. Then spoke, saying: "I hope those from a distance who visit us will leave here pleased with what is given. We try to make the work as pleasing as possible, and some may think it so strange, after all, that we stand here and talk as we do. But if they will study, they must conclude it no more strange to thus talk than to be made visible. Anyway, it is a fact and cannot be denied, but must be accepted; if not there, then surely over here."

691. Arthur Skinner, brother to Mrs. Murphy, stood forth in condition of visibility and to the clear recognition of Mrs. Murphy, then dematerialized downwardly.

Dollie Skinner,

692. Sister to Mrs. Murphy, after fully demonstrating her identity to Mrs. Murphy, stepped near to the secretary, and in a whisper said to him: "Mrs. Murphy is my sister. Tell her that our mother is not yet spiritual enough to realize anything of this grand truth. That she would not recognize, would not accept anything of that now. I sometimes endeavor to approach mother, but cannot get her to realize my presence, so

we shall have to allow time to have her mind adjusted to these things.

(a) "Often I shall be near to my sister, and she can sense my presence at times. If all could know of this great reality, it would be a blessing. But the one that lives a spiritual life is the one whose reward is great. My form is failing. I must go. Thank you, sir. Good-by."

One of Coffin's Revival D.D.'s.

(684.)

693. Then one came out of the cabinet who was not at first able to vocalize very well, but soon got fixed up so he could talk, and then said: "Where am I? This is awful funny to me." Being near to the secretary, examining the trumpet, when the secretary touched it, the spirit said: "Don't shove that concern right into my face." Then the spirit stepped nearer to the secretary, looked at the light box on the table, and as he pointed at the box, said: "Say, what do you keep there?"

The secretary, recognizing this to be the preacher that the funny fellow met and was going to scare with some odd-looking machine, said: "They say that is the devil in there."

Spirit: "Oh, if you have the devil in there, I'm going right out of here." As he entered the cabinet the jolly fellow laughed at him and tried to get him to come back, but he said: "No, sir. I'm never going so near to hell again."

And the mirthful man rushed right out of the cabinet, laughing aloud, saying to the secretary: "I tell you that preacher is just scared all into fits." And laughed as heartily as you ever see anyone laugh, and began backing into the cabinet, saying as he did so: "Say, Jabez, did you ever know one Erastus Coffin?"

Secretary: "Well, I should think I did."

Spirit (laughing): "I didn't fool you much, did I?"

694. Secretary: "Not this time, Erastus. Say, Erastus, your wife has forgotten her own name."

Spirit: "Yes. I told you she's 'gone over,' and I thought I would be looking around a little myself." Then, after a hearty laugh, the spirit vanished amid the merriment of the circle.

694. This "She's gone over" refers to an expression of this spirit found in "Rending the Vail," on page 92. We did not know what the expression, "She's gone over," was intended to signify until, nine years later, this lady's correspondence shows that her widowhood name is "Mrs. Carrie," while that of her married life was "Mrs. Caroline." Of course the good old "ironsides" think it awfully sacrilegious for a spirit to express mirthfulness, jollity, sarcasm. They call it "buffoonery," "horribly horrid," and all that.

695. But why did their God make mirthfulness as the sunshine of earth life, unless to be used? And if mirthfulness die with the body, why not every other natural human trait also die? And the purpose of this spirit and of this spirit band being to show the realistic naturalness of spirit life, and also to show some of the errors of earth life that might be modified while on earth, so as to result in better conditions in the future life for the individual, this spirit expresses the results of his experiences, since in spirit, in what he deems the most efficacious manner to make of them lessons to the children of earth.

Matt Clary,

696. Recognized by Colonel Van Horn as a railroad conductor who had served as such with marked success for a number of years before changing to spirit life, said: "If people be not happy, it is their own fault. I was not a crank, but if they will not accept this truth, they ought to be unhappy. As a train manager I saved many lives."

697. Paul Bremond, a prominent Spiritualist of Texas when on earth, in the condition of visibility, announced his name.

698. Little Nellie stood in the cabinet doorway, chatting away very lively, as a small child would, for nearly one minute, then vanished and instantly there stood in the same place where Nellie had just stood a very tall woman form, being such contrast to Nellie that every one of the circle must note the incident in memory.

Seance No. 51.

June 17, 1900.

699. After the usual preliminary formalities.

Professor Denton

700. Took on the condition of visibility before the circle, and Mrs. Aber asked him whether fruits similar to the fruits of our orchards abound in spirit life. And the spirit answering said:

(a) "Yes, my good lady. Anything you desire you will find in abundance here unless it be an unnatural desire, or desire of abnormal appetite. In spirit life you will find cherries, peaches, apples in exact spiritual counterpart of the fruits of earth.

701. "You have pets also in spirit life. A short time ago the artist said to some of us it would be a good idea to give you a picture of a dog, and perhaps of a horse, to illustrate that pets and domestic animals are at your service in spirit life. Every desire which is essential to spirit growth is to be satisfied on this side the same as on your side of life.

702. "Money is not essential. Money is not natural. It is artificial, to satisfy a selfish purpose. Therefore you will find no money, no coin of any realm over here. In general, those who acquire great wealth in money on your earth are poor as poor can be when they reach this side. The wealth of earth, the money of earth, hoarded, is simply hoarded labor, the toil of poor laborers, and belongs to the laborers of earth. Therefore it is that the dollars of earth are not transferable to spirit life at transition. And the wealthiest mortal must leave his wealth all behind. The person without a penny, who is in possession of an intelligent spirituality is richer far than the wealthiest man of dollars that ever lived on your earth.

703. "If you would be rich indeed, you must make for yourself a spirituality that pulsates for universal humanity. Oh, friends, the acquisition of an intelligent spirituality will make you richer than all the wealth of earth can make you."

704. A new phase was introduced at this seance, to-wit: One spirit visible at one point in the room talking through the trumpet, and at the same time another spirit visible at another point in the room.

Colonel Robert G. Ingersoll

705. Presented himself in the condition of visibility at the point where the vocalizers now usually stand and began speaking in rather good rhetorical manner, increasing in vigor and earnestness of manner and utterance to nearly his normal while in the mortal, saying:

(a) "Good-evening, friends. This kind of place suits me very well, and whenever conditions permit me to properly do so, I shall be glad to embrace the opportunity of being one in your visible presence.

(b) "People did not class me as believing in Spiritualism; nevertheless what I taught was mostly, so far as I taught, the same as Spiritualism teaches.

706. "I tried to teach that they of the popular churches are on the wrong road, the road leading away from the truth. That they are embracing an injurious delusion.

(a) "I find I did a great deal of good. My name, my reputation goes out that I was a good man, because I was seen to live somewhat a moral life, because it was seen that I tried to live an honest life and tried to help my fellow-man.

(b) "My disposition now is to endeavor to work for humanity, for out of my earth life I came to this side with a good, healthy spirituality, and I now see that my course was in direct line with Spiritualism. I felt that the people are blinded and kept in superstitious ignorance from false teaching.

707. "I feel sorry now for those who, from such teaching,

are kept in ignorance and are led to believe in that man they call God—one whom they never saw. I saw how this great theological delusion is bearing down the humanity of men and women. I saw how this great falsehood is made to usurp the very fountain of truth itself. I felt then and I feel now that this delusion is one of the greatest hindrances to a general humanitarian elevation. I sought then and seek now to break the chains used by this mythical idol to bind down in serfdom the very souls of men and women. And therefore I am at work right along the same lines as I did on earth, for amelioration of the children of earth, by the breaking up and destruction of false gods and the uprooting of idolatry."

Thomas Paine,

708. That most astounding of all vocalizers at these seances, standing in view of the circle, and speaking in his own inimitably eloquent manner of voice and pleasing style, said:

(a) "Friends, it has often been said that it is possible for spirits to materialize in broad daylight.

(b) "I would say to you that it is possible for spirits to materialize to the degree of common visibility in broad or full white light only on very rare occasions.

(c) "Something of the law governing the development and retention of the sensitive on the plate used in the process of photography governs in the process of materialization. So far it has been found almost impossible to fix and hold the sensitive film on the plate in clear white light. Experiment has demonstrated that white light which is pure, full, broad light destroys such film immediately upon the exposure of the film to such light. Experiment also has shown that this photo process may be successfully accomplished in red or ruby light, and very recent experiments have shown that green light also may be used successfully in photography.

(d) "By experiment, you know and any scientist may know that white light instantly destroys the visibility of a materialization, and that a visible materialization may be produced in a soft mellow light of yellow, or ruby, or any soft light; but only on very rare occasions in full white light.

(e) "A spirit in ethereal form is subject to clairvoyant vision. Ethereal vibrations are subject to detection by clairaudient.

(f) "The person who has his or her eyesight quickened so as to be sensitive to ethereal vibrations is clairvoyant and able to see the ethereal form that radiates such vibrations, which is an etherealization proper.

(g) "And if a person's spiritual hearing be so quickened

as to sense voice waves of spirits, clothed upon only with spirit ether, such an one is clairaudient. Often clairvoyance is so realistic to the clairvoyant as to be mistaken for materialization, and clairaudience for vocalization.

(h) "But clairvoyance and clairaudience are not affected by broad light, for this light does not destroy or in any way affect the ethereal form. Hence clairvoyance and clairaudience are as practical in broad light as in any degree of darkness, and need no cabinet.

(i) "I am glad it is possible that spirits can and do stand in visible form and be recognized by mortals, and while in such condition of visibility to write and talk to people of earth of future life for man, and of the various conditions that people find themselves in when in spirit life accordingly as the individual is prepared. I love to stand here in this way and tell you, in this direct method, of life, endless life. To show to you that your physical life is only one stage of endless life, composed of an infinitude of different stages; and to tell you of the glories that may be found along the line of those stages and of the innumerable hosts of living, loving friends who, awaiting your coming, will hail to you a glad welcome when you reach your different ethereal stages, and assist in your passage through them, and from one to the other as you ascend the eternal spheres.

(j) "It has been also both spoken and written by certain self-styled scientific research people that a visible materialization under any conditions is simply a scientific absurdity and an absolute impossibility, and contrary to every known natural law.

709. "Here, friends, I wish to say as loudly as I can, so as to be heard all round your earth, that what is called spirit materialization is in exact accord with every known law of spirit and of physics.

(a) "Every physical form in all of Nature's wide domain is a materialized form, builded either by some external spirit power or by a spirit life innate to the form. Therefore every one of those anti-materialization carpers is himself a temporary spirit materialization. Do those self-laudated scientists not know that one law, the law of spirit ability to manifest itself through matter to other spirit in matter, is the law that governs, rules, controls all spirit communion of all phases and ages? The same law that materializes gardens of roses, and the fauna and flora of your whole world, and of all other material worlds for that matter, materializes man. Do away with this one law and this whole material universe would at once cease to be.

(b) "Do away with that law, and your telegraphs, tele-

phones, graphophones, and every means of communion among mortals, you must know would be done away with also. Oh, fools, fools and bigots! But I shall try to not be harsh, but you have learned some of the laws of materialization, and you apply that knowledge to the generation of improved domestic animals and general agricultural materializations. You learn some of the law of vision, and you make a material assistance to your powers of vision, so as to make that visible which otherwise is invisible to you.

(c) "So a spirit materialization is simply an application by spirit of its acquired knowledge of so much of the general law of materialization as appertains to conscious perception of material forms. And who dare say that a spirit can not learn, at some stage of endless unfoldment, of the law of materialization, and make practical application of that knowledge sufficient to construct a temporary visible body for a spirit to use as an instrument of communion with persons in the physical life? If your reason here be allowed to assert itself, you must discern that to deny materialization to the degree of personal recognition is to deny the whole evolutionary theory itself. Anyway, friends, these are some of the opinions of Thomas Paine uttered to you by means of materialization, as you may bear me witness." (This speech is a repetition, but made for the purpose of emphasis.)

710. Annie Clemens, clothed upon in garments white and glistening, gathered flowers that were upon the stand, walked about the room and distributed to the various members of the circle. And also did Frankie Schellhous and Mother Pratt.

711. And then came the dementia patient, and finished his written description of experiences of such cases. And this writing is placed at 1232.

Side Seance.

June 19, 1900.

After much brilliant phenomena in a stronger light than usual, during which the circle had said something about calling spirits back and about having them to come back.

Professor Denton

712. Said, in rather more deliberative manner than usual:

(a) "I wish you would inform those people that we are not called back. We are already here. We are looking up the interests of this exchange of communion between the two worlds; for there are interests in our work to be watched and guarded as closely as your work of earth sometimes needs.

713. "I tell you, friends, I have met much opposition to this work on this side. There is much opposition here, as

there is with you; but by diligence in our duty here we finally overcome the ignorance, and thus we are too much for them. We convince some, and they come to us, join us, you might say, and become for us the same as sinners at revivals, and change their work to the Lord's side. Some, however, think they are all right, and pursue their opposition course with more or less energy, but *they* become enlightened by and by.

(a) "I was progressive while in the physical, and death did not change my nature in that regard. I soon learned that my power of observation was quickened by my transition, and that, if I would note down my observations, I would soon have a rich fund of experience.

714. "Not long since I met the medium's brother [Wesley, in spirit life], who seemed to be traveling with a spirit, and I watched my opportunity and soon was permitted an interview with this spirit, concerning his travels with the medium's brother, and the spirit said: 'I followed Wesley over hills and mountains, dark valleys and streams of water, and, by and by, we came to a barren place, a desert, which crossed to the foot of a cliff of rock, and, as we ascended, Wesley pointed down to a condition of darkness. He said, "That is where they plunge into that condition," and the scene to me was as realistic as though an actual occurrence on earth.

(a) "The medium's brother said: "I will now take you out of that condition to a higher plane." And I followed on up the mountain and all around me it grew brighter and brighter, and, although far up the mountain, we saw about us beautiful flowers. And at last we were to the mountain summit and there stretched away a level plain or table-land, and the medium's brother said: "We are now on the level of the mountains and nearing the place I told you of where they hold those meetings where spirits and mortals congregate for interchange of thought." And in a moment, as it seemed to me, we found the hole where they go in at, and we got in easy enough, but when I looked about for a way out, I found it closed.'

"So, my friends, this spirit was actually here among us and among you; but not to your recognition, though we hope to have him introduced to you soon.

715. "But the medium's brother said to him, 'Wait a little and you will learn that material things are not a hindrance to passage of spirit, and all you need is to wait a little and watch, and you will easily learn your way out.'

Seance No. 52.

June 21, 1900.

716. Colonel Van Horn with us, in addition to visitors of last seance.

717. At this seance six examples of materializations in strong light were given with entirely satisfactory success. One of these, Charley Van Horn, for his father, Colonel Van Horn, was exceedingly brilliant and vivid, to the expressed great joy and comfort of the father.

Denton

718. Also stood out in the bright light, and after making the experiment a complete success, also spoke in his ordinary manner of vocalizing, saying: "Friends, be not disappointed if you do not get an oration to-night. We must not slight the artist, and we have other work on the programme."

719. Emma Abbott, a materialization, appeared at the arena table, writing very rapidly, so that the circle could all see and hear the movements of the pencil over the paper. The spirit wrote upon and tore from the tablet four leaves, and handed them to Colonel Van Horn, and the writing is accurately copied at 1234 *et seq.*

720. At this seance the artist made portrait No. 25 of a woman wearing a high headdress. Egyptian, perhaps. (520.)

Dr. Thorne,

721. An old acquaintance of Colonel Van Horn and who had investigated Spiritualism before his transition, very emphatically identified himself to the Colonel, and then said to him:

(a) "I am glad you have your eyes open. There are those who don't and won't believe. Well, I pity the poor devils when they get over here and see this whole business a fact."

The New Yorker.

722. Then there came into the presence and sight of the circle the form of a man, who could not at first speak very clearly, but after some effort began talking quite distinctly. From his talk, this is the spirit that Denton told us about at the last seance. This spirit said: "This is a strange place to me. Where am I at? This is so new to me."

Circle: "You are in Spring Hill, Kansas."

Spirit: "Is that so? Well, I'm a long way from home."

Circle: "Where was your home?"

Spirit: "New York."

Circle: "How did you get in here away from New York?"

Spirit: "I don't know. I was coming along with another, and there seemed to open a hole, and we came right on through that hole and found ourselves right in here, and the hole seemed to close up. Where am I? Ain't I dead? Ain't you folks here people? Did you die? Where are you?"

Circle: "Spring Hill, Kansas."

Spirit: "Well, ain't that where I am?"

Circle: "You are in the spirit world. We are yet in our mortal bodies on earth."

Spirit: "I am right here. And here is my body. And I thought I was dead. Well, this is very strange to me: how is it that I am dead and here, and you are not dead and you are here? What kind of a place is this anyway?"

Circle: "This is a kind of place where the so-called dead can meet and commune with those who are not dead."

Spirit (to the secretary and near to the lantern-box that is on the secretary's table): "Say, Mister, what is that concern there, and what are you doing?"

Secretary: "It is my business to note down on paper what the dead and the living say to each other here, and this box is my lantern."

Spirit: "Well, I should say that is real funny. I wonder what *I* am here for?"

Circle: "Perhaps some people, your friends, who died before you did, having learned much of the needs of newborn spirits, have assisted you into this presence that you may learn an important lesson of some kind, which you will know to be of great benefit to you."

723. Spirit: "I should like to know how I got in here, and how I am going to get out of here."

Circle: "That's it. That is something you need to know, and if you learn that one important lesson by this visit, you will find yourself set far ahead."

Spirit: "Yes, but how am I to find this matter out?"

Circle: "All you need do is to closely observe some of those people in the cabinet there, whom you call dead; you will see them come in and go out, and you will learn in that way that what are called spirits of dead people can easily pass right through material things, like the walls of a house, not being hindered by what is called solid matter. That your will force can open your way for passage through solid matter, leaving the material intact as before. So that to get out of here you *will* the way and see the hole you speak of and go out as your guide brought you in."

Spirit: "Well, then, maybe I had better go now. Maybe I come again. Good-night."

Narcissa Johnson.

724. A stranger, having the appearance of a woman, whispered: "I am Narcissa Johnson. I am very well pleased with my new home over here. I am so glad to be able to come to you in this way. I wish my husband were here, so that he could see me now. It would be a great relief to him and help me on my way. I cannot hold this form longer, so I must go. Good-night."

Mary Mott.

725. A spirit in visible form stood before the circle and near to Colonel Van Horn, saying: "I am Mary Mott. Do you see me, Colonel? See my eyes?"

Van Horn: "Yes, yes, Mary, I do see you very plainly, and your eyes, too."

Milt McGee,

726. With whom the Colonel had been intimate many years before this spirit left the body, said: "Hello, Colonel, how are you? Get me those slates, will you, Colonel?"

The Colonel took a pair of slates that were in reach of him and, satisfying himself that they were clean, placed them together, and held them clutched tightly in his hands; another person of the circle took hold of the slates also, and so did the spirit. In a moment all the circle could and did hear distinctly a noise as of someone writing on the slate with slate pencil. Then the pencil was heard to drop, and the spirit speaking aloud, said: "I have written you a private message, Colonel. Look at it. You will find I did not do any swearing in that writing."

The Colonel opened the slates, and, sure enough, there inside the slates was found written very plainly a message to Colonel Van Horn, and signed "Milt McGee," and no swearing in the message. It seems that this spirit, while in the physical and in conversation with a friend, would swear.

Harvey Mott,

727. Who in the physical was a medium of note, at this seance, in wonderfully brilliant and realistic make-up, identified his personality to the Colonel's great delight, and of many things, said: "Say, Colonel, I have dropped politics. I find politics more foolishness than anything else"

Colonel: "And I, too, have most quit politics."

Spirit: "Say, Colonel, I am glad of this medium. I am glad to be able in this way to salute my friends yet in the physical."

728. General Bloodso, one of Harvey Mott's controls, also identified to the Colonel.

Astounding Proof of Identity.

729. One other incident of this seance may be noticed. For the benefit of Colonel Van Horn and Dr. Schellhaus, in being able to more clearly discern both the forms and the features of countenance, by order of Sam the lights were turned up so that the countenances, the faces of the members of the circle were clearly and easily to be seen by those of ordinary eyesight. While the room was so lighted, several of the spirit friends of the Doctor and Colonel materialized, one after another, with their clear and unmistakable features and identity of physiological expression to their intense gratification and great joy. Professor Denton stood at the southeast corner of the cabinet, holding the cabinet curtains aside so that the secretary and those persons at the south end of the circle saw the spirit standing between the south wall of the room and the curtains so drawn aside. In this position the spirit said:

(a) "Say, Mr. Nixon, do you now see me as clearly as you did when you and I were out in the lecture field?"

Nixon: "I see you as clearly as I would then have seen you had you been slightly shaded as you are now by those curtains, which would have been sufficiently clear to know your personality."

Thereupon the spirit stepped right up to within two or three feet of Mr. Nixon and said: "Well, how is that? Clear enough?"

Nixon: "Oh, yes, Professor. You are certainly as clear as any person could be in good lamplight. I see all these persons to the right of me as clearly as I could desire did I wish to recognize them from their faces, and I see you, Professor, as clearly as I see any of those in this room."

And here all the circle exclaim: "We certainly see that form as plainly as anybody could ask."

Spirit: "Then that is settled again." And immediately the spirit went into the cabinet and through it out into the arena and right on to Colonel Van Horn in the northwest corner of the room, some sixteen feet or more from where the spirit stood before Nixon, and said: "Say, Colonel, you saw me and heard me lecture at Kansas City once when I was in the physical. Do you recognize me now as that same Denton?"

(b) Van Horn: "Oh, yes, Professor, this certainly is as clear or clearer, and you are now more plainly discernible to me, as that same Denton, than you could appear to me had you lived and now been presented to me in your mortal body, for that would have been faded and changed by the lapse of years, whereas you now stand here in *fac-simile* of yourself as you were then in the physical. This, Professor, is most astoundingly realistic to me of your identity."

(c) Then the spirit turned to Dr. Schellhous, who sat at Van Horn's side, and said: "Say, Doctor, how is this?"

Schellhous: "Why, yes, Professor, I met you years ago in California and listened to you lecture there, and now I clearly discern from your countenance, your form, your voice, and your mannerisms the identical Professor Denton here and now addressing me that I then saw and heard."

Spirit: "Well, friends, I hope this *again* settles the identity business. We want to do something else beside wasting our time and force at every seance on the question of identity, and you people can just tell the carpers to go and see—if they can get a chance." And the spirit was gone.

This is the accommodating pains that these spirits will be at to satisfy any real honest and sincere searcher for truth, and this case is only similar to hundreds and to cases occurring here all the time, but we cannot cumber the record with mere repetition of similar occurrences, for it would require volumes to contain it.

Seance No. 53.

June 24, 1900.

730. C. V. N. House and wife again join us. Room made dark for self-luminous forms, and several such forms presented, although the room was so dark that not one of the circle was visible to any other, yet the forms were visible as if the room were lighted.

731. Little Nellie, in apparently gorgeous array, chattered in her childish manner to the different members of the circle.

732. Then one form appeared standing, or, rather, suspended in the air, the feet not touching the floor by several inches; then danced about in the air, the feet being at times three feet above the carpeting, at other times one foot above the floor.

733. One tall Indian form, with headgear feathers shining as if of burnished silver, and in the light flitting about the room.

734. Some woman forms in brilliant white, others in white, silver, and gold-colored calico. Some of the countenances were so brilliant and clear that those of the circle who had known them in the physical were as clearly recognized by their features now as before transition. After this indescribable display of self-luminosities, sometimes called etherealizations,

Emma Abbott,

735. Standing in the light at the arena table, wrote in continuation of her narrative, and found at paragraph 1237. While this spirit was writing, she was also in conversation with various persons in the circle. She said:

(a) "I learned this mode of writing by watching others here and practicing. This is a grand work you mortals are trying to do here." To Mrs. House: "Yes, Mrs. House, I know of my picture at your house, and feel thankful that you have felt such interest in me." And to the secretary: "Kind sir, I thank you and I thank all of these for this opportunity. This closes my writing for the present, but I may be permitted to write you more by and by."

Professor Denton

736. Said: "Well, friends, you see I am here again, and glad of it. And I am also of the presence of our good brother and sister House, and hope we shall have the pleasure of their company often in the future. This is the kind of seance I like. It makes me glad when the forms can be appreciated.

(a) "Friends, I met a spirit whose death was a terrible one. He was on his way to California, crossing the plains, when nearly all was wilderness west of Missouri. He became sick, and from hunger and thirst his companions left him to die; to die of thirst and hunger, alone on the Great American Desert. They would not have deserted their dog, nor would a dog have deserted them so. That was an awful, awful death to die. But he was a young man. His companions had wives and children who must move on or also starve out on the plains. He told his companions to leave him alone to die, to die in solitude, for want of water, but go on, hasten on and save their wives and children. Here was a heart-rending experience.

(b) "His companions were not so hard-hearted, but were driven to choose whether to have their own families all to perish or leave this young man alone to such terrible doom. It is true he was not married, but he had a mother somewhere, he had a sister somewhere. How these would be stricken almost to death when they would learn of the horrible doom of 'my dear brother!' and 'Oh, my poor son! my boy! my poor, poor boy! no mother, no sister, nobody to give the dear boy a cup of water!' and father only can weep.

737. "This spirit told me that he was lost, for he went out as though going to sleep, and on awakening he was at his body and did not know he was dead until he saw the buzzards eating his body. He could not realize himself a spirit until he saw his body being devoured. He said that then came his most terrible ordeal. He wished to leave his body and the place where it was because he saw spirits who so desired of him, but it was after a long and terrible waiting that he was freed from his bodily remnants and his strong attraction to the place where his body had perished. And after this, that another attraction had prolonged his ordeal of experience. He could not make him-

self known to his people. If he could have made them realize his being yet alive, he would have been much happier all these years."

The New Yorker

738. Has improved a little. He says: "Have you folks been here all this time? Say, Mr. Man, have you been writing ever since I was here the other day?"

Secretary: "No, sir. I stop off for dinner."

Spirit: "Is that so? Don't laugh at me, folks. I found out how to get in and out here. That much of a lesson I got the other evening. Say, I believe I can talk better. Seems to me not so strange as it did."

Circle: "What is your name?"

Spirit: "I hain't found out yet."

Just here O'Brien reached out of the cabinet, pulled this stranger spirit aside and took the trumpet, giving through it a very loud salutation all round, and retired.

And the New Yorker came right out again, saying: "That fellow has no manners at all. He just knocked me right out and went to speaking himself."

Circle: "If you don't know your name, perhaps you can tell us how you died."

Spirit: "No, I don't know that, unless it was because I could not get my breath. Maybe the Doctor does. Let me ask him." The spirit goes to the cabinet, folds the curtains aside, and asks: "Say, Doctor, do you know what I died with?"

Reed's voice in the cabinet: "Yes."

Spirit: "Tell me, please."

Reed: "You fool you, you died of heart failure."

Then, turning round to the circle, the spirit said: "The Doctor says I died of heart trouble, and told me to talk on. Well, maybe I'll be stronger soon, and I will come again."

When the spirit started back into the cabinet, Reed said, in a strong voice: "Yes, he will be stronger." And as Reed thus spoke, Sam, in his inimitable broken German-English: "Vell, I should tink so." And the New Yorker, starting toward the cabinet, talking back, said: "Yes, they say I'll get stronger." And as he is about to enter the cabinet, Sam and Reed both talking and answering the New Yorker's questions for a moment or two is great amusement for the circle, both because of the rare treat of three distinct voices conversing, one outside and two inside the cabinet, and the clownish mannerisms of the spirits conversing. And this, too, is a case we think it doubtful whether any sort of ventriloquism can duplicate.

Freeman.

739. A spirit came forth, saying: "My name is Freeman, just Freeman. I lived in old Kentucky. I believe I have heard of that man over there. Ain't that man's name Pratt? Say, Pratt, are you a Kentuckian? I lived not far from and above Covington. My father settled there when I was a boy. I tell you we used to have some pretty tough times. But I got away and they can't catch me now. I've met many Kentucky people inside that cabinet there, and some of them are great and good men, as you will find anywhere."

740. Willie Peacock talks to his mother, Mrs. House, a little bit, and goes down out of sight and rises right up again. Some of the circle speak of the novelty, and the spirit says: "It is not every spirit that can do that," and vanished.

741. Another stood in his place, saying: "I am Kirk Patrick. How do you do, Mrs. House? This looks like old times. There are many of those fools who publish any kind of nonsense and foolishness, but won't publish about seances and such phenomena as you have here."

E. S. Edwards,

742. In clearly recognizable make-up, said: "How do you do? Do you see me now?"

Circle: "Certainly, and most extraordinarily realistic of yourself."

Spirit: "I told you my wife would try to be with you to-night, but I fear she is not quite strong enough."

Sam: "Maybe she coom. Shall we try it, Doctor?"

Reed: "Perhaps she can go out in a feeble way."

Edwards stood in sight of the circle while the spirits in the cabinet discussed the matter of Mrs. Edwards' materialization at this time, and concluding to make the effort. Then Edwards went on with his talk:

(a) "I was an investigator, and I say that when I began investigating this, had I then heard these cabinet conversations we have had this evening, that thing alone would have opened my mental vision to the fact of spirit return and its consequent possibilities. And it seems to me such astounding phenomena as ought to clear the way to any honest mind.

(b) "I want to say to you who were instrumental in leading me into this light that I can but poorly express the deep gratitude I feel toward you for so doing."

743. And as this spirit Edwards returned into the cabinet, Reed and Sam had Mrs. Edwards coming out of the cabinet into the view of the circle, and able to bow in thankfulness, and

she whispers feebly: "I wish Sarah to meet me here," and this spirit form faded away.

744. Then two women materializations became visible at the same time, standing about five feet apart.

Ed. Weslake.

745. A spirit stood forth in the condition of visibility, saying: "I am Ed. Weslake. I went out in a train accident, and when I woke up in spirit life I found many of my old-time friends also in spirit life, and one who went out by the same accident as I did."

Seance No. 53—Continued.

June 26, 1900.

Dr. Reed,

746. In rather more than his usual power of vocalization, said:

(a) "Good-evening, friends. In my recent travels about your country and investigations as to other countries of the earth plane, I find that Spiritualism is making much headway among people on the physical side of life.

(b) "People who have been lost in darkness for years as to the great question, 'To be or not to be?' are now accepting phenomenal Spiritualism and gladly receiving materialization which opens to their mental and spiritual understanding the whole field of Spiritualism in a new light that is light indeed, and many, already many more than you know, are learning from that book, 'Rending the Vail,' and begin to conclude that the old question, 'If a man die, shall he live again?' is therein demonstratively solved, is satisfactorily answered. And that book is going to live as a revelation of comfort, joy, and peace to coming generations of your earth.

746½. "You cannot comprehend what battles we have, what contending hosts we have to meet and vanquish, on the spirit side of life as well as the great opposition of earth; but we can better handle and compete with those on this side than those on your side.

(a) "I hope those who read that book and do not understand, will re-read again and again until the bars of prejudice will be broken and the truth, which frees the soul, shall at last illuminate the souls of all who are desirous of substituting truth for error, and the work you are now engaging yourselves in will prove an acceptable revelation to your earth of far greater value than you can realize while you linger in the physical."

747. A spirit having the condition of visible form stood to view a moment, saying: "Well, friends, this is glorious, to manifest in this way. What a great pleasure and grand reality! What a great knowledge! What a great revelation indeed your world one day will acknowledge gladly.

(a) "Had I known of it, it would have been much better for me. But I am getting on nicely anyway, and I hope to go on toward perfection, though, of course, I do not yet realize the great unfolding in store for me in the infinite beyond."

Remarkable Musical Display.

748. One spirit came out of the cabinet to the trumpet, and through it, with it, and by means of it, sang with wonderful force, volume, and melody, and joined with the pianist in the tune "Nellie Gray" for a moment. Then another spirit took the trumpet and followed the piano right along on "Nellie Gray" for a moment; and when the pianist changed to "Gathering up the Shells" the spirit Wesley Aber seized the trumpet and gave an exhibition of his ability to emphasize, prolong, swell, and diminuendo with melodious cadence we never heard surpassed by most expert cornet soloist.

The cornetist renders the music, but this spirit renders both *music* and *words*, the music at least equivalent to the best rendering by cornetist, and the words accompany the music through the trumpet, and equivalent to, if not surpassing, in volume, clearness of utterance, and musical euphony, the best rendering by human voice in the physical. Let the reader bear in mind that this spirit utters the words in uttering the music.

Robert Burns.

749. A spirit form stood to view and said: "This is Robert Burns."

Circle: "Can you not give us some poetry for our book?"

Artemus Ward.

750. The spirit Burns vanished, and instantly another and very different form stood in the place of Burns, saying:

"The boy stood on the burning deck,
Eating peanuts by the peck."

Secretary: "Well, that is rich. You must be 'Hudibras' himself."

Spirit: "Artemus Ward.

Circle: "Artemus Ward of funny story fame?"

Spirit: "Artemus Ward, whose stories, some of them, were like the man in the moon."

751. As Ward was returning into the cabinet, the voice of Reed in the cabinet: "Get out of the way and let the ladies pass." And Ward: "Don't spit on the carpet, gentlemen." And immediately followed some ten of the most brilliant lady forms, one of whom may be worthy of special mention, Mrs. E. S. Edwards.

Mrs. E. S. Edwards.

752. This spirit, being clothed upon with brilliantly white garments, stood to view of the circle to such perfection as to be readily recognized. She also engaged in some conversation with various persons of the circle. It will be remembered that it is but a little while since Mrs. Edwards passed to spirit life and that this secretary made a short address at the house of the deceased just before going to the cemetery. Her sister, Sarah Lovell, was sitting a little way from the foot of the casket and to the left of where the speaker was standing.

753. And now comes this spirit, speaking of that occasion, and turns to the secretary, saying: "My good friend, I was glad of what you said. I was so glad to be free from pain. But to see poor sister left alone was somewhat sad; then to know that in a little while she will more fully realize the great hosts of friends over here whom she will gladly meet as they bid her welcome here, is consoling. And I will say, my good friend, that while you were speaking there, I was standing by your side and between you and my sister. I am so glad we knew of these things before leaving the old body. And I must thank you for assistance to this knowledge. Tell sister of this interview and tell her that so soon as she is able to come here I would be most happy to meet her in this way. But I must go now."

Seance No. 54.

June 28, 1900.

754. The circle all present and visitors Mrs. Elizabeth S. Keepers and her daughter, Lillie A. Keepers, both of Albuquerque, New Mexico, and R. T. Van Horn, of Kansas City, Mo. As soon as the seance began, Denton took occasion to say that the report of last seance as read by the secretary is entirely satisfactory to spirits participating. Not much matter was given for the book, but the phenomenal display was very excellent. Reed, in opening, promised to give what would be possible for our entertainment.

Lost Spirits.

755. Denton, in his remarks, said: "There are spirits who have been in spirit life for many years who are yet lost, in a

lost condition. Having not yet an opportunity to be awakened to a conscious realization of their own relation to spirit conditions. Such as spent their earth lives in absolute selfishness, who cared only for the things of your world, for money for selfish ends, and it may require ages for some of these to unfold to conditions of spirituality required for any degree of conscious felicity."

756. Our New Yorker again: "You people here yet? It seems I am getting on quite well. Not so strange as it was. I find these dead people to be the most alive of anything. Say, those ladies over there came a long way to see the dead, didn't they?"

Cremation.

757. Mrs. Wellington, whose body was cremated, gives her experience in writing, as follows: "Friends, some time ago I promised my brother, Cornelius House, to tell you what effect the cremation of my cast-off body had upon my spirit.

(a) "To me dying was only a change from the world of sorrows to one of infinite bliss. And when the summons came for me to come up higher I was ready and anxious to make the journey, and it was my desire that my body should be cremated. For as a sanitary measure I knew it would be best, and I felt that it would be better for my spirit, and now I know it was best.

(b) "When my material body began dissolving from the intense heat, my spirit felt so much lighter. Fire has long been recognized by the far Eastern nations as a great purifying agent. To them it is the science of all life. I know by experience that it frees the spirit much quicker than any other means of dissolution.

758. "Embalming is a heathenish custom and should be abandoned, for the spirit of man is never entirely untrammelled until his physical body is dissolved. I cannot understand why cremation strikes such a terror to so many hearts, as it is only a means of swiftly dissolving the body. You believe it best to cremate the bodies of animals for sanitary reasons, and, while you admit that man is also an animal, you shrink from cremating his dead body. Cremation makes the spirit feel light and buoyant.

759. "I have never been idle for a day or an hour in the spirit world, and it has been a source of endless delight for me to be able to help those who stand in need of help from spirits more advanced than themselves."

E. K. Coffin.

(1276.)

760. This spirit again comes to us in the condition of visi-

bility and gives to us a talk in strong sarcasm of the solemn, hypocritical mummery of the ministry, saying: "I have quit preaching that orthodox God and His orthodox son Jesus Christ. Just imagine how it used to be in order to replete the Lord's treasury. The good brothers having failed to come down with the cash that the Lord gave, or, rather, loaned to them, and which they owed to God, the minister would suggest to the good sisters a lawn social, and they would go around about the neighbors, soliciting for the benefit of the Lord, and everybody gave just to help the Lord along, and when the sisters reported back how the Lord had given them of the good things of the neighbors roundabout, the minister shouted 'Amen!' and announced the lawn festival for the next Monday evening, on the beautiful grounds of Brother Jones, and God will light up the occasion with silvery moon, and bedeck the sky with glittering diamonds, and fill the tables with His richest viands, and dispense them by the fair hands of the good sisters, and everybody is invited to come and partake of this gracious repast offered to all who would help God in His work of redemption; but, while all are invited, no one should forget the pocketbook, 'For the Lord loveth a cheerful giver,' and twenty-five cents turneth away wrath, and one dollar hideth away behind the mercy-seat a whole multitude of sins. Well, I have found out that all this hypocrisy 'is supreme folly,' and if blasphemy be possible, that is it; and so I have about quit the habit of talking so loosely about God and the Lord Jesus."

Of course the relatives on earth of this spirit will consider these sayings as "buffoonery," falsely attributed, and all exceedingly sacrilegious.

E. V. Wilson

761. Stands forth in such complete *fac-simile* of himself when in his old earth body as to be readily recognized by the circle, and says: "Friends, is it possible for any reasonable being to question spirit return in this age of your world's history? It seems to me that to do so one must question the existence of the soul itself. But some do not care to reason in direct line upon this subject. They want to reason from the opposite side and on crooked lines.

762. "But let me say to them: 'You cannot dodge Spiritualism straight. If you go to the four corners of the earth, you will find Spiritualism all the way. And if you flee to the mountains and stop over night with the woodman in his cabin, you will find Spiritualism there. The miner, the camper, all will tell you something of Spiritualism. There is no language nor speech where its voice is not heard. Its line hath gone out

through all the earth, and its words to the ends of the world. You may undertake to upset your world, you may undertake to stop its going, you may try to reverse the motions of the starry heavens, and to turn the sun back in his course—you may as well undertake all that as to try to blot out Spiritualism. You can blot out Spiritualism only by blotting yourself out. Spiritualism has come to stay, and while the Church sets up its opposition to Spiritualism, it plays a boomerang, and in a few years your churches and religious dogmas set up and supported by the sword of Constantine, as the walls of Zion, must tumble to Spiritualism, for Spiritualism is founded in eternal truth as the rock upon which it is builded, having its superstructure of unfolding humanity, rearing its dome aloft and out into the everlasting spheres."

Daniel O'Brien,

763. Always through the trumpet, in clear, distinct, loud utterance: "How do you all do? How do you do, Mr. Pratt?"

Circle: "All well at this time."

Spirit: "I am glad of that. You want to keep well. You want to pray to keep well."

Circle: "To whom shall we pray, Daniel?"

Spirit: "Pray to Daniel O'Brien. Just come to me, but bring the two dollars."

Seance No. 55.

July 1, 1900.

764. Circle the same as last seance, except Colonel Van Horn not present. The seance opened for the intellectual band, but shortly was changed to personal phenomena.

Dr. Reed,

765. In very tender manner, said: "We thank you, friends, for your presence this evening. Soon the medium is to go away to attend camp-meeting, but will return a little later to go on with the work. We shall not entirely desert you while the medium is away. If you feel to need our presence or aid in any way, do not forget how near we are to you. Call on us for assistance, and such as is possible for us to give you shall be given.

(a) "We are glad that the good ladies [Keepers, of Albuquerque] thought so much of this work as to make a journey of the long distance from their home to witness and enjoy, while in the mortal life, this great privilege. For a very rare privilege indeed it is, and one of which they, too, can boast and feel proud during their remaining stay in the physical. And to all of you and to all of us as well, what inexpressible glad-

ness it is that there is a way of return; that, though far away, yet so near to you.

(b) "You see me part these curtains and you see me standing in the parting; you hear the words of this voice back to you from beyond the tomb. The words cease, this form dissolves away, the curtains close and there is only this thin veil between us. It would seem that a demonstrative revelation like this from the world eternal ought to gladden your whole world."

Denton,

766. "We are here on time, always on time. However, they say the world was not made in one day. But this is not my style of speech. Oh, yes. I believe the good Dr. Schellhaus has a question on file touching materialization." The spirit steps to the writing-desk, picks up a paper, looks at it a moment, then says: "Let me have more light on this." Then steps to the front of the cabinet, turns his paper so as to be more directly in the light, saying: "Whugh! yes, I see. Well, Doctor, when you were writing this question, 'What is it, and how are the forms made up?' you felt strongly impressed, I presume."

Doctor: "Yes, sir."

Spirit: "Well, this is all right. You hit it hard. You can afford to stand by such impressions."

But this subject is so well discussed in "Rending the Vail," at paragraphs 2412, 2415, 2219, 2221, and in this, "Beyond the Vail," that we refer the reader thereto.

Wesley Aber

767. Appears at the writing-desk, takes up a tablet, begins writing, and says in his usual strong oral speech: "It has been some time since I gave you anything for the book. I shall now write you a little experience I have had in the meantime. This may seem almost an impossibility."

Now the circle all distinctly see the spirit and his motions as if he were writing, and hear the sound of the pencil as the writing is being done. When a page is written, the leaf is torn from the tablet, and the writing on another proceeds until four leaves are written full on one side of each, and a copy of the writing is at paragraph —.

Fred Keepers.

768. Since Mrs. Keepers and her daughter have been here, it has developed that she has a son in spirit life whose name while on earth was Fred Keepers, and that this Fred was some-

times called Freddie. This spirit, as is generally the case, was able at first to manifest but feebly, but grew stronger, as we call it, until, on this occasion, his form was quite well made up and readily recognized by the mother and sister. But the spirit was not able to vocalize much above a whisper yet, so when he undertook to talk to his mother, he could not do so sufficiently clear for his mother and sister to understand all that he would say to them; therefore, by direction of the cabinet controls, this spirit stepped near to the secretary, so that by aid of the trumpet as a sound-condenser the secretary could catch the words uttered by the spirit, which are as follows:

769. "My mother and sister desire that I say something to them that may also be of sufficient interest to insert in 'Beyond the Vail.'

(a) "I passed out of my physical body quite suddenly, and while I was not yet old; and having some idea of this glorious truth before my transition, I very soon awoke to conscious realization of my situation. From the first, and in consequence of having lived on earth an upright life, in full sympathy with all people, I found I had a good degree of spirituality, which passed me well up in society of bright spirits in the spheres, and my stay here has been most pleasant indeed.

(b) "It is a glorious home over here for those who are prepared for it, and I meet joyous friends everywhere, but, of course we also meet those of lower conditions, just as you do on earth.

770. "When I came to look up my father, I found he has not fared quite so well as I have. I am to assist father what I can. He and sister and others and I join to say to you that we are glad you have taken the glorious privilege to meet us in this way, for if you use the opportunity and this lesson, your souls will be lighter over here. And as you reach this side you will find us all here on the farther banks, and by and by mother, father, sisters, brother, and children will be reunited evermore."

The New Yorker

771. Comes again, saying: "My name, sir, is Lee. I have not found my fore-name yet, but I have found out what this is and where I am. I find I am in a seance. Well, this is funny, it's awful funny. They tell me that a seance is a place where live people congregate to have the dead people meet them. Well, the funny part of it is the dead people are more alive than the live people, because the dead people are done dying and the live people have yet to die. How did I happen to come here? Do you always ask questions this way? They brought

me here to give some of my experience. They said they wanted my experience to give versatility to this work. Don't you see I am getting on quite well? Just think of a dead fellow having to wrestle with such a word as ver-sa-ti-l-i-ty! When I find out my front name I will let you know, if I can. But I must go now."

Denton.

772. At this point some of the circle seem not to comprehend how there is so much difference in the intelligence in spirit life, and Denton rushes out talking to that question, saying: "Why is it that all persons of the earth plane are not of the same intelligence? You don't know. But you do know that hardly any two persons are of equal intelligence on the same line. Some are school-teachers, some are not school-teachers; some cannot maintain discipline in school at all, some with difficulty, others without any difficulty; some of your pupils are adepts in language, and can do nothing at mathematics, and *vice versa*. The fact is you know you have every degree of difference in the intelligence of the citizens on your earth, and unless you expect death to transform them into somebody else, you must expect the same diversity of intelligence over here. So the fact is, spirits are not all alike.

773. "There are spirits, as we have often said here, who are opposed to this practical spirit return. We talk to them. We reason with them. We show them by facts of the utility of spirit return. Finally they come to understand that perhaps they had better investigate the matter, and come and see. So it was with the fellow who was just here. We had quite a serious time getting him to understand anything about this matter, but now that he sees the utility for himself he is glad we led him in to see this light."

774. And now comes the artist in very jolly mood, takes paper from the box, and in his most exquisite manner makes a portrait of a woman, life size, in an exceedingly short time, which is recognized as Mary Keepers.

Maverick, the Cattle King.

775. This spirit came forth to the condition of visibility, saying: "I am Maverick, the cattle man. I realized much money out of the business. They used to accuse me of stealing. Well, I guess I did get hold of a great many, but did not steal them. I just took them when I found them wandering about, just to keep the poor cattle from starving. I took them in and fed them, you know, out of mere pity, and I thought it nothing but right to hold the cattle for their keeping. Since I came to this

side I have wandered about and traveled a great deal, and I tell you it took me quite a while to get straightened out over here, and quite a while to learn of this kind of work; but I begin to know more than I formerly did."

Abraham Lincoln.

776. When this spirit stands before the circle, he is at once recognized, and on this occasion he makes a very brilliant appearance, in such realistic make-up as to call forth the remark around the circle, "How wonderful that is! That is marvelous!" And the spirit speaks, saying:

(a) "No, friends, this is wonderful only to those who know but little about it, nor is it mysterious. We have been years in trying to accomplish the work we are now doing here. We had so many obstacles to remove, but we are succeeding at last.

777. "We see you entering upon a political contest that will be stubborn, that will be bitter. And the way things seem to be shaping now, it looks as if our good friend McKinley will be defeated, but things are not always as they seem."

Seance No. 55—Continued.

July 2, 1900.

778. Seance No. 55 was continued for the benefit of Mrs. Keepers and daughter. On this occasion the forms were generally very brilliant, and mostly of friends and relatives of Mrs. Keepers. The son Fred and daughter Albertina were enabled to make special display, to the great joy and delight of their mother and sister.

779. Fred continued his narrative of last evening, saying: "I am glad that mother and sister are here and able to realize and enjoy this treat. It will be of great benefit to them, and I want to tell my sister now that we do feel very thankful that she stood by and cared for our dear mother until this time.

780. "When father was on earth, he neither knew nor cared anything about this truth, so his spirituality was not developed when he was called to this side. And of course he met some dark conditions over here. Only as one's spirituality grows is he in condition to advance. But after a while the most lowly advance into brighter and better conditions and all earthly shortcomings become properly leveled up, and all become happy as the cycles roll away."



MARY KEEPERS.

Mary Keepers.

(795.)

781. This spirit form, clad in garments exceedingly white, and having a shining countenance, addressed Mrs. Keepers as mother and Lillie Keepers as sister, and, whispering her own name to them, walks back into the cabinet, then right out near to her mother and sister, and moves about over the carpet in front of the circle, whispering words of cheer and consolation; then back into and out of the cabinet three times, moving about and whispering as at first; then, stepping to a point near the secretary, addressing him, speaks thus:

781½. "My name is Mary Keepers. The elderly lady over there is my mother, and the lady next to mother is my sister, and that gentleman Fred, that was just talking to you, is my brother.

(a) "I knew very little of future life at the time I passed

out of my body. Had I known more about it, it would have been much better for me. But I soon came to realize my condition in the spirit world; and I was so glad of assistance that it came to me on every hand. And soon the light of the spirit world revealed to me glories far transcending all I had ever dared to even dream. But others have told you of this beautiful country more accurately than is in my power to do.

(b) "Kind sir, please tell my sister there that I am frequently with her, and shall continue so to be; and that ere long she will be able to realize my presence, provided she be faithful.

(c) "Tell my mother that not a great while until the gates will open unto her, and then she will see this daughter and her son Fred, and hosts of her kindred and friends gone before, and hear their songs of welcome, and be escorted to the beautiful home that is being prepared for her, where she can sit down and rest until strong enough to take up some delightful work in the spirit world. And we want mother and sister to so treasure up the great revelation given to them while they visit with you that it will be joyful to contemplate even away over on the spirit side of life. I am thankful for this opportunity. Good-night."

Thomas Summers.

782. This spirit is recognized by Mrs. Keepers as her brother. He vocalizes well, but not loudly enough to be distinctly understood by all of the circle while the automatic music is going, and therefore, after full recognition by his sister and niece, he takes his stand near to the secretary and relates his strange experience so that the circle hear enough of what the spirit says to judge very well whether the secretary's report be true or not, saying:

783. "My experience, some of it, has been rather curious, and the good spirits in control here have asked me to relate an incident:

784. "When on earth I was trained somewhat in the line of what you call a religious life. I was told of one Jesus Christ, and of a personage by the name of God, who had builded him a heaven; and that in the midst of his heaven he had builded for himself a great throne, and made him some angels and some harps for the angels to play upon. And that when he was set upon his throne, and his only boy Jesus Christ to his right hand, then the angels shouted and sang and played upon the harps and made all heaven melodious.

785. "And they told me of another fellow who, they said, had for his name 'the devil.' And they told me much about this fellow's habits and habiliments, and that he ate sulphur,

and that the sulphur took fire, and this caused him to belch forth sulphurous fumes and smoke and red-hot blazes.

786. "I was a very good fellow in a general way, and when I came 'over Jordan,' as we used to say, I met a great many friends, and I thought I was faring very sumptuously. Things around me looked very beautiful indeed. But I had not met Jesus, and everything about me was too nice for hell. I could not understand my situation at all. I could not think there was any chance for me but either heaven or hell. Nor could I think of heaven without the man God and his only boy Jesus.

787. "And it came to pass that, as I was looking around for God and the throne, I met an old acquaintance by the name of Robinson, who had been here quite a while, and he said to me: 'How are you, Thomas? What are you doing away out here?' And I said: 'Well, well, Mr. Robinson! I'm so glad to meet you. I've been wandering around quite a bit, looking for the throne whereon our God is seated. Can you conduct me thither?'

788. "He said: 'Oh, yes, Thomas. I can show you all about it. Just follow me right on.'

(a) "And soon we came in sight of a curious looking arrangement, which seemed like an old wooden structure, quite large, filled with people, and people all about it. In the center of this huge wooden building was another structure rising quite considerably above the level of the people. And upon this platform was a great chair, and in it was seated a rather portly, though somewhat rough-looking man. And to the right and to the left of this man were various other personages seated roundabout.

(b) "And Mr. Robinson says: 'There is God in that chair, and His son and the lesser beings you see roundabout.' And I said: 'You don't pretend to tell me that that man up there is God, and that rough construction there His throne?'

(c) "He said: 'Why, certainly, Thomas. Don't you see the whole outline there, and the four and twenty elders? And don't you hear the people worshiping? All just as it was preached.' And I said: 'No, sir, Mr. Robinson. You may take that whole business in as a reality, but to me it looks like a sham. That fellow up there on that seat is an impostor, and you and all those about here all deluded dupes.'

(d) "And he says: 'Well, Thomas, that is all the God that I have found here, and I just thought he was it. But since you sized it all up to me, I guess I'll go on with you to a more seeming heaven.'

(e) "And we journeyed on, and that impostor is the nearest to God that we have yet attained.

789. "And I have concluded that if there is any God other than man, or Son of God other than the son of man, they are to be found entirely outside the inheritance of man, and in the same solitude in which God eternally dwelt before He concluded to make man at all. And I rather suspect that all the God there is, is in the exact image of man, and that man is this God: 'In the image of man made He him.' But the glorious spirit world of human spirits is so inexpressibly beautiful, grand, and glorious, that the most intelligent inhabitants thereof themselves cannot fathom the infinitude of its sublime splendors."

Materialization.

790. Denton said: "The Dr. Schellhous presented a question as to materialization, desiring to know how the forms are made—the entire *modus operandi*.

(a) "Now, friends, it is utterly impossible for me, or even the alchemist here, Dr. Reed, to do that. We can explain some things about it. We have said several times to you that certain emanations are given from the medium and the circle; and that these emanations are molded into form by the spirit alchemist, and that these forms just fit the spirit because molded around and about the spirit.

(b) "You see the grass growing, but you do not know how it grows. You plant the kernel of corn, and it comes forth and reproduces corn and the potato reproduces potatoes. You know this is done, but the wisest man on your world cannot tell how it is all accomplished.

(c) "We know materialization is done, but we cannot tell to your comprehension all about how it is done. We know that a spirit chemist is necessary, but that chemist fails to account to you or to me for the full process of materialization. Perhaps we might tell you more of the process, but it is so much beyond the chemical knowledge and skill of your scientists as yet, that you would but imperfectly comprehend the matter and would misunderstand us and get erroneous ideas concerning it. So we conclude that we have said about all on the subject that is necessary until the people of earth will have attained unto some more perfect knowledge of spiritual things."

Seance No. 56.

July 5, 1900.

791. Eight of the regular circle present. Mrs. Keepers and daughter present for the last seance of this visit, and Mrs. Flora Wright and daughter, of Cincinnati, Ohio, present as visitors. Last seance before vacation on account of the camp-meeting season.

Dr. Reed.

792. The spirit Dr. Reed, in his usual tender manner, gave to us these parting words: "To me, my friends, this is indeed a glorious work. We have now a successful beginning of a consummation for which we have been laboring a long time, a work that your world has sorely needed for ages past. And yet no age has ever more sorely needed this work than the present age needs it. And when I look over the world and see the suffering of mankind that is in consequence of ignorance, in consequence of unequal conditions, and contemplate that the coming peoples of earth will be greatly benefited by this initiatory work of the spirit world among mortals, it is glorious to be able to see that good results are inevitable.

793. "On the other hand, when I see so many grasping, grasping for what? For just a little straw, only a bunch of straw, of dry husks for the starving soul. It is glorious to realize the effects of substituting this heavenly manna. It is glorious to contemplate how fortunate for you people to be permitted to see and commune, face to face, with these immortal hosts, and of knowing your friends over here.

(a) "On to-morrow our medium goes away for a little season of recreation, to return again soon and renew this work. In the meantime we shall not desert you entirely, but some of us and your own guides will ever be near you on guard."

794. Wesley Aber follows, continuing his written narrative to conclusion, and, in order that his effort may be also a test case to the circle, the spirit takes the tablet and walks about over the floor in front of the circle, tablet open in left hand, stands near to one of the circle, holds tablet to the light so that every person sees him write, sees the writing come upon the paper as the point of pencil traces along the ruled lines of the paper, until a page is written. The spirit tears the leaf of the writing from the tablet, and writes on as he goes near to some other person of the circle, so that one sees the writing as did the first, and the spirit tears out a second leaf and steps to a third one of the circle, who witnesses the writing as the first one did, and so on to eight pages and eight persons of the circle, each page containing one hundred words and written in ten seconds, making six hundred words written in one minute. The copy of the writing is at paragraph 1267.

795. And now comes the artist and makes a portrait which Miss Lillie Keepers and her mother distinctly recognize as a complete likeness of Mary Keepers, the daughter and sister. (Set in at 781.)

Seance No. 57.

September 2, 1900.

796. After a two-months vacation, seances resumed for continuance of procuring matter for the publication, with ten of the regular circle, Mrs. Flora Wright and daughter, of Cincinnati, Ohio, Mr. Hayden, of Indianapolis, and Mr. Cummings, of Gardner, Kansas, visitors, present. The long intermission and some lightning with thunder and the strangers as new elements all together make a confusion of elements not favorable to our purpose, and therefore, while there were some good forms, there was but little matter given for publication.

Adela Chism.

797. This spirit was recognized by Mr. Greenup as one of his early day schoolmates, and then she gave a little lesson of experience, saying: "In our youthful days Mr. Greenup and I were schoolmates. Those days were the happiest days of earth life. The morning air was most balmy. The summer sun shone most brightly. June roses were the sweetest, and autumnal scenes the most pleasant. All things were full of music, and after my later years, as seems to most people, I was called away from the old troublesome world to this side of life, and here all the pleasant and joyfully sweet sensations of my youthful days on earth were presented, and mine to enjoy. And all things that I have met so far in this beautiful country reflect upon my inmost being the glorious glad morning of my school-days on earth. The good old mother of earth, when transplanted to these Elysian regions, grows young again and lives on in eternal youth.

Gena Dwight.

798. This spirit said: "When I left the mortal, I left there a husband and little boy, who are now in possession of the facts of future life and spirit return, and that is a comfort to me and enables me to draw very near to them at times, and to be instrumental in leading them along. And as often as I can, I am in their presence for their benefit, and all that is causing me to take on a wonderful degree of soul-growth, and is preparing me for higher spheres."

Seance No. 58.

September 6, 1900.

799. At this seance were only the regular circle. The conditions being fairly good, the phenomena and intellectuality were excellent. Reed opened the seance with much hope of a successful one at this time.

Denton,

800. Seemingly impatient to fill his part of the play, speaking in his best condition of vocalization, said: "Quite an intermission since I have been manifest on these boards, but the good work goes steadily on. The elements in here the last two evenings retarded us. Friends, it is best for you to have the proper elements here for this work. Not only best for us and best for the work in hand, but best for you, that you be careful to have elements that harmoniously blend.

(a) "I do not come here to dictate, but to instruct. This evening seems like old times, and we want to keep you all right until our work be done. I don't say how long time that may be, but much less time with harmonious elements. Neither all old elements remain good nor all new elements are bad for us, but it is best to duly consider and ascertain."

801. Just here Dr. Schellhous introduced a letter from Mrs. M. J. Humphreys, Washington, D. C., in which the writer relates of having read "Rending the Vail," and thereby becoming somewhat confused as to the question of continuity of individuality of lower animals in the spirit world, and desiring that the matter be spread before the spirits here for further elucidation. Whereupon the spirit said: "Animals in the spirit world. Yes, I see. Perhaps I had better write that out. Let me see Dr. Reed a moment."

(a) Then the spirit went into the cabinet and made inquiry of Reed, who told Denton that "it would be well to write that and make it so clear as not to be misunderstood." The circle at the time, of course, heard the conversation of the two spirits in the cabinet.

(b) Denton again came out to the arena table, and, as he picked up and opened a tablet and began to write, he said: "Yes, it seems difficult to get this matter clear, although we have often spoken and written of it in these seances. (There is one page written for you.) But people will want to get new ideas, and— (There is part of another page for you.)" Hands the writing to the secretary, saying: "Mr. Secretary, here it is as plain as—yes, sir, that writing is as plain as we can make it. Dr. Schellhous, of course this is for the book, but you can inform the good lady of the substance, but not a copy."

802. The following is a copy of the writing, to-wit: "We have said many times that there are spirits of animals in the spirit world. Therefore, their spirits must live on forever, just as the spirit of man, the highest production of the animal kingdom. If the spirit of a single living being were annihilated, that would mean the overthrow of creation itself.

(a) "True, the spirits of lower animals do not progress as

those of man. The Indian's idea of a happy hunting-ground is based on fact. When he enters spirit life, he has his pony and his dogs until he progresses to a point where they are no more necessary for his happiness.

(b) "There are no animals in the higher spheres of spirit life, and this, I think, has given rise to the idea that, after a certain period of time, their spirits are annihilated. But this latter clause is not true. The spirits of animals are as indestructible as you or I. *Denton."*

Abner Gile.

803. Here is a spirit who, in his earth life, came into possession of rather a large fortune for a person of his locality, Wisconsin. And this fortune, it seems, was accumulated largely from milling into lumber timber of Government lands, and handling lumber so made.

804. His brother, Dr. T. J. Gile, was less fortunate, having accumulated nothing in a financial way; but had made quite thorough search into the merits of Spiritualism, and was one of this circle during several weeks of the preparation of "Rending the Vail," and about that time Abner Gile passed on to spirit life, and now, by invitation of this psychic band, stands in materialized form before this circle, saying:

(a) "I am Abner Gile, and I am glad to be here in this way, to tell of some things I found when I got to this country. And, of course, about the first thing I learned was that my brother was about right in this matter. I thought it bothered him. I thought it troubled his mind. I tried to hold him back and away from it. But I begin to think it was my own mind that was off. I was pursuing dark shadows, and he the light. I was piling up treasures that I had to leave behind and their bane binds me in dark conditions and shuts me up in dark prison; makes of me a 'spirit in prison.' While my brother was casting bread upon the waters for which I now hunger, and of which he may eat and be satisfied, my wealth, instead of a blessing, is a great curse to me. I cannot explain to you how I have been confined in darkness. What light I had was of itself the most profound darkness, for I find the church dogmas are absolutely false.

(b) "I wish I had known these things, but I did not. I would not try to know the truth of future life and its relations, but scorned whoever did try to learn. So I had no teacher when I got here, but have to work it out alone. Each must work out his own salvation. I wish all your world could know what I know now. But I helped to keep the world in ignorance, and now must try to turn on the light."

Dr. Bucannana.

805. This spirit now comes to us again, saying: "I am glad to be here. This is indeed a great pleasure. I am here to try to tell you some of my experience. You have no idea, friends, how ignorant some people are in spirit life, nor how hard, how difficult it is to renovate some of the stubborn cases, but they may learn after awhile.

(a) "I do not come here to talk politics, but I must say that I find your country in awful straits. Your political contest now coming on may be hard and bitter. But in this election it is but little difference to you who is elected or who defeated.

806. "The only way to get your country back to primitive rock is to make legislators of men who are statesmen and patriots and humanitarians, and true Spiritualists. I say "true" because not all, by any means, are honest. There are whited sepulchres among Spiritualists just as anywhere else.

807. "In the spirit world are different grades of spirits. The lowest grade being but little above the animal. The condition of development determines the grade of each individual. But by the law of development all grades continually move upward. Some individuals move on much more rapidly than others. As one moves out of a grade, another takes the place, graduating from a lower grade or plane. Your well-regulated, graded schools of earth do very fairly parallel spirit world conditions of unfoldment, and this development is going on all the time. Many, as they learn of this return here, endeavor to find their way in."

808. One we did not identify said: "I find it don't do to deny this great truth. I find that such as do deny and persist in their denial in the face of an opportunity to learn of the fact are placed in no enviable condition when they get here. I was one of those. Not from any cause but from my own stubbornness. It was not what I had thought or been taught. And when I met the bare fact I was too stubborn to accept it. But there stood the hot fact which at last burned through my stubborn selfishness, and like that stubborn animal pulling back, I had at last to clear the whole road. And so I found it don't do one any good to set up his stubborn will against this mighty moving avalanche of eternal truth."

Lucy Wright.

809. A spirit, after the manner of the women forms here, stood forth, saying: "My name is Lucy Wright. I found and still have a happy condition on this side of life. I am going on to higher attainments. This is a beautiful, a glorious country. I

was not gifted at descriptive conversation, and cannot convey to you an adequate idea of what delights I am enjoying."

Margaret Dayton.

810. A bright spirit teacher in the kindergartens of the spirit world made herself very familiar with her sister, Mrs. House, and to Mr. House. Then to the secretary she said: "I am yet engaged in my juvenile missionary work, and I hope to have some of my children come here with me before a great while."

Mamie Olney,

811. In her usually brilliant display, was at once identified by all the circle from her appearance. She said: "It does no good to speak to my people of this great truth. But they will learn after awhile how much they are losing. I feel sorry for them, but not so much as I did. I see that they must find out by sad experience how greatly they misuse their opportunities. How much soever their boast of well-grounded faith in their salvation, they will greatly fear to die as that sure event shall approach near unto them."

Seance No. 59.

September 9, 1900.

William Spraggs.

812. It appears that this spirit was once a citizen of this vicinity and well known to Mr. and Mrs. House; that on some former occasions he has appeared at these seances to the recognition of Mr. House and wife; that a number of years ago he went to the Rocky Mountain mining regions and lost his life in a mine, as he now describes while standing to view of the circle. He began talking orally, but in an undertone, and gradually increased his voice in volume to good conversational speech, saying:

813. "Did you ever have a feeling of being smothered up under ground? If so, you can realize what my feelings were, for a moment, when I was under that dirt. Then it seemed that I with everything was falling. All was intense darkness. In a little while I began to see light. Then I soon found I was out of that mine, but in a strange country, and then in a little while I found I was out of the old body as well as out of that mine, and I am glad to come here again, this time to tell you of some of my experiences, and some of them on earth were pretty rough. In fact, some people thought I was somewhat rough. In summing the whole matter up, it seems now

that I was no worse than many others, no worse than some who would condemn me.

814. "I find there is a great difference in spirit life as between one another of the inhabitants there, in a great many respects. I find that the standard of judgment in spirit life is often very different from that of the earth. On earth one is judged by his conformity to conventionalities, his standing according to the sentiment of the society in which he is placed. He is judged by what he is as a man, as a woman, according to some popular notion, perhaps prejudice. Here the standard of judgment is one's self according to his opportunities; and, being judged here according to one's own self, makes an immense number of differences. I find that this is a freer country than that in the matter of advancement. Persons can develop as rapidly as they wish, but their desires to advance are modified by their natural dispositions there, as when they reach here; especially as to the condition of spirituality.

815. "So my advice to the poor creatures of earth is: Try to live good lives. Try to do to all people as you would have them do unto you. This course of life develops spirituality and in the spirit world you find this is the standard of judgment. Hoping that you may all strive for this as your judgment standard, I shall try to meet you in such judgment. My name is William Spraggs."

Why People Radically Change Their Minds Soon after Transition.

816. Spirit Professor Denton, in his most eloquent and elaborate manner, said: "Friends, of course I am delighted to communicate an elucidation of an idea touching any manner of condition in the spirit life, whenever it is mine to do so.

(a) "And it is often wondered why spirits change their minds so readily when they get to the spirit world. For instance, your neighbors oppose the work of Spiritualism, sometimes to a bitter extent. They denounce you. They would ostracize you. They would anathematize you all and pretend, at least, to look upon Spiritualism and Spiritualists with scorn and contempt.

(b) "Yonder goes the doctor; a few days later the undertaker. Someone has dropped the mortal and gone to spirit life. This one despised everything pertaining to Spiritualism, and perhaps denounced you. A few days later, in the midst of one of your seances, unexpectedly you see a strange form among you. It struggles at first in trying to speak, but soon tells you its name. Then gets to be more plainly seen. Soon you recognize it as your neighbor who was opposed to this truth, and to you because of it, and presently it is able to talk to you, and says:

(c) "Well, friends, I am glad to be here myself now. I

have found myself alive and out of my body, and now I find myself here. I found my friends that I did not know whence they had gone. I found these over here all joyous and happy. And I find that your Spiritualism is glorious, eternal truth, and, oh, how I do now wish I had taken the chance to know of this before! And now, my friends, my dear friends, yet in the mortal—if you tell them I still live, they won't believe it. Yet I know, and after awhile they too will know, that it is true. And, oh, friends, please excuse my stubborn ignorance.

817. "And this one comes again and tells you that he did not find his Savior, that he did not meet his God, that he did not find his heaven and golden throne, and on it a court to sentence you people to an eternal hell. But that he did find his people, his friends, his wife, his mother, his sisters and brothers, all there in one beautiful country joyously happy. And you say: 'Oh, what a change!' And your neighbors say: 'How is it that that spirit has made such radical changes of opinions in such short time, when no power on earth could change him before he died?'"

818. "Some come to spirit life who are so grounded in false religious tenets that no earthly power would change them in one hundred years, and who on earth rejected every opportunity to modify their religious ideas. But the moment their eyes are opened in spirit life they find their neighbors and acquaintances and some despised spirit of a Spiritualist, and all happy. But others they see in a condition of hell. They hunt round and find not their God nor their Jesus nor their devil they had fixed up for you. And they find no spirit that ever found such personages. And the fact at last stares them in the face wherever they go and every way they turn that they were stubborn, ignorant dupes on earth. And they say: 'Well, if so much was false, I want to tell my people of earth about it, and maybe there is some way of return.' And the good spirits tell them there is, and show the way. And thus they return to you, asking your pardon, and to 'Please tell my mother or father or sister that I was here. That I have found this to be the truth, the way.'

(a) "And you tell the people what the spirits say, and they question our veracity, they question our ability to give information of conditions in the realms beyond the tomb, they question without having considered one moment whether possible or not. They never take one sensible step to ascertain a single scientific fact on this subject.

(b) "I tell you, friends, here to-night, not long—only a short time, and some of these ignorant bigots will have crossed over into the broad light of these facts about future life and spirit return; and to get themselves out of the darkness sur-

rounding their ignorant conditions *they* will be asking your pardon and inviting you to send a gleam along their way.

819. "Who shall know of spirit life but someone dwelling there? Why do they question us more than they would question a traveler of your world returning from some foreign land in relating its history? Why should they suppose we would allow one spirit in here to make you an untruthful statement of fact as to the spirit life?"

820. "No, friends, before we allow any spirit here to make a report to you of his experience, we put him to more severe tests as to his character for truth and veracity than you people of earth ever do one of your world; and what we allow reported here you will find, when you get over here, is reported just as truthfully, faithfully, as the most trusted of earth would report to you in matters of grave importance. And your enemies or opponents will find that out when they get here and are compelled to change their minds as fast as their eyes are opened so they can see at all."

The artist made a portrait of an Indian. (No. 29.) And on a second sheet made three cabinet size face portraits.

Seance No. 60.

September 13, 1900.

821. Visitors, Mr. Cummins and wife.

The Great Tidal Wave over Galveston.

Dr. Reed, standing forth in visible form, said:

"Good-evening, friends. That was a great calamity, passing many people out of their physical lives without a moment's warning. This may seem, does seem, like a hard fate. It may look like dealing harshly and with partiality, but, after all, I think it is well. I may say that I know it is best. And when you can make a view from a high plane, on this side, you will be able to know as I do. Some of those people knew of future life, but the great majority did not. Some of those people attended seances of this medium."

822. The spirit Professor Denton, continuing the Galveston overflow of waters, said:

"Friends, I am glad to be here with you, and I know that you are glad to be here also. You can see that little do you know of the length of your life in the physical. You know that you walk the earth to-day in the physical condition, but you do not know what moment some unforeseen event will transport you into spirit life.

823. "Had those poor souls known of this truth, it would have proven a blessing to them now. But they did not know

of it, and greater burdens they have to bear, except a few of them who did have some knowledge of this truth, and they have advantage of that knowledge which, though ever so slight, will be called into immediate use to the advantage of the person in proportion to his knowledge and wise use thereof."

The spirit lost control of his form and returned into the cabinet to recruit; but in a moment reappeared, saying:

824. "Pardon me for coming again. I had to return for strength. As I have traveled the last few days I find people are becoming more liberal and are waking up to the thought of future existence and the churches are surely growing less popular.

825. "The so-called church has done more than all else to make your world miserable. And it were not so bad if it had stopped at the grave, but the unhallowed influence of false teachings leaps the boundaries of the tomb and fetters the soul in spirit life.

(a) "The church almost universally fosters the spirit of war among people and nations, and true happiness cannot dwell in the same soul with the war spirit.

826. "The life policy of a soul of such spirituality as brings to it peace and happiness is that which recognizes the common brotherhood of man and walks the earth doing naught to others that he would not have them return.

(a) "It is when your soul goes out and helps and tries to help your fellows, that you are happy. But those trying to create war and bloodshed cannot be happy."

Original Sin and Redemption Absurdity.

827. The spirit Colonel R. G. Ingersoll, standing in the condition of visibility to the circle, spoke in manner and volume of voice very much as while in the mortal, saying:

(a) "Good-evening, friends. To think that God Almighty gave a prescription for one, and another took it, and that one was sent to an endless hell for taking that liniment by mistake. A nice God that!

(b) "And the poor woman has born unto her household innocent babes, and they too must languish in endless hell because of the mistaken liniment. A glorious God idea that!

828. "But long afterward God made and prescribed an antidote for the original bite of this venomous serpent, and all babes were healed that looked upon and believed in this box of redemption salve and all babes could very easily understand and believe in the redemption liniment, and this would produce universal salvation if all would die while little babes, but

some of them do not die while they are little babes, but live on, being bright little ones, learning very fast. Temptation liniment is placed all about them, and they learn what they see and hear. The little souls take in the prescriptions set before them, whether true or false. They cannot help what they see nor avoid what they hear. The medicine, good or bad, for their souls, is forced upon the childhood and later, and the soul grows into shape according to the prescriptions forced upon it both before and after birth, and you have just the kind of men and women that the substance of the prescriptions must necessarily make. Therefore many souls are very crooked and liable to an endless hell for having crooked souls not of their own choosing.

Proper Treatment of Children.

829. (a) "If you would not have the little one grow up imbued with the war spirit, do not feed its soul on that kind of liniment: whipping it, beating it, cursing it, swearing before it. If you hate it, it will learn to hate you, and perhaps wander away from home.

(b) "But if a little one does wrong, you forgive it, tenderly call it to you, take it in your arms, gently caress it, let its little head press softly on your bosom where it can hear your heart slowly, steadily beating your life away. There the little one sweetly slumbers. No sobs and disturbing dreams because of a father's cruel, cold-hearted treatment. See that sweet smile on the little sleeper's cheeks—some beautiful dream!

(c) "It matters not how low my children go down, they know there is one to whom they can flee. They know they are welcome to a father's arms. They know that father will not cast them away from his heart, from his bounty, be that large or small.

(d) "Remember that your children will lie if you do. Remember that if you do lie to them, they find it out earlier than you are aware. And oh, friends, remember, too, that if you treat the little ones kindly, tenderly, forgivingly, for doing wrongfully after your own or some other's pattern set before them, they will respect you, will think it over, and some time be benefited. And when away from home will dream and sing of home, sweet home. And no greater heaven on earth than to visit the old home once more before kind parents go hence. Let the little ones be thus treated, and wherever they be they will always remember there is a friend at the old home; and instead of war and hate, peace for all the world will be the song of coming generations."

830. The speeches of Denton and Ingersoll had produced such intense thought of the circle that it must be relieved, and our Daniel O'Brien is equal to the emergency, at the trumpet in repartee, with the circle all round a few moments, in his own inimitable Irish brogue; and then Wesley, as amanuensis, came to the condition of visibility at the writing-desk, saying:

(a) "Friends, a gentleman here has an experience which he wishes to have me write for him, and I consent to try to do so. Therefore what he says to me I shall write to you." And immediately the spirit Wesley began writing in a tablet, tearing the leaves written upon out of the tablet to the number of five, containing all together four hundred and fifty words whispered to Wesley by the spirit.

Ralph Schellhous

831. Speaks as follows:

(a) "Doctor Reed has asked me to write a few words about my passing from the earth life to spirit life. As I can not master this mode of writing, he has kindly furnished me with an amanuensis.

(b) "I passed to this life by drowning. I presume you have often been told that drowning is an easy death. I have experienced it, my friends, and can tell you that it is a terrible death. The only thing to recommend it is that the suffering is soon over. It is horrible to find yourself sinking down and be unable to help yourself. I can't tell you how long this sensation lasted, but it seemed to me it lasted for hours; but I have been told since that it was only a few minutes.

(c) "My next sensation was of floating, floating gently upward; and I was astonished to find myself at last in a beautiful park. Oh, the heavenly music that greeted my ears just as one entranced by the melody of numerous instruments all playing in perfect harmony. I could not see the players, and yet the music seemed very near to me.

(d) "Soon I was approached by the beautiful spirit of a woman. She was so radiant that I was sure I was dreaming, and I did not try to speak to her. She glided steadily towards me, and, placing her hand upon my head, she said: 'My dear boy, I have been waiting for you. Is not the spirit world beautiful?' I replied that I did not know whether it was beautiful or not, as I had never seen it. She then told me that I was in spirit life. At first I could not believe her, for everything seemed so natural, the flowers, the grass, the trees, and the sound of running waters. When I noticed the sound of water it sent a shudder through me as I remembered going down with no one to help me. She seemed to know just how I felt,

for she said: 'Come, my boy, it is all over now. Never again will you have the sensation of drowning.'

(d) "This spirit took me to the most beautiful home I have ever seen. There I found many companions of my own age, and soon I became happy.

(e) "I often visited my earth home and would have given almost anything to have been able to let them see the beautiful home I was in.

(f) "I play in one of the celebrated concert bands of the spirit world, and if you could hear their music, you would lose all taste for the music of your plane. *Ralph."*

832. Dr. E. J. Schellhous, of this circle, says that this "Ralph Schellhous was the son of C. M. Schellhous, and was, at the age of four years, so skillful at performing on the violin as to play before public audiences with much applause. At the age of seven he played in Woodward's Garden, San Francisco, to the delight of vast audiences; and at the age of twelve he won the silver cup at a musical tournament for which the best musicians of five counties were contesting, at Fresno City, California, in May, 1886. In the following August he was drowned."

Alice Cary.

833. There came out from the cabinet a form in the similitude of a young woman dressed in garments white and shining, and held to the view of the circle quite an amount of white pongee; then unfolded and spread the same out, and then threw it about the head and neck and shoulders; and then stepping to the usual point for vocalization, facing the circle to northeast, left hand to cabinet and right hand and side to the trumpet which is suspended by cord from ceiling, so that large large end of the trumpet was about twelve inches from spirit's face, and the small end of the trumpet at the secretary's left ear. The length of the trumpet was about thirty inches. The spirit whispers so that several of the circle hear most of what the spirit utters, and the trumpet enables the secretary to hear plainly all that the spirit says. And as the spirit began speaking, she threw the pongee across the left arm, and as the speaker advanced with the talk she very modestly made gesticulations with wonderful and amazing appropriateness, saying: "My name is Alice Cary.

834. "By invitation of this noble band of spirits I am here in the pleasing task of trying to report to your world a little thought concerning the glorious splendor of this beautiful world as I have been permitted to experience. And it seems I came here with my soul all attuned for most pleasing realizations. But oh, my friends, I cannot find words more fitting

than to tell you that that little poem, 'Isle of the Blest,' was not a dream, but if you consider it glorious reality and if you please to receive it in that light, I will try to quote it in parody of that grand realization, as you will one day know:

"A scene sublime in a sunny clime
Where balmiest breezes blow;
Where mountains loom and landscapes bloom
In one eternal glow!
Give me my lyre! I feel the fire
Ne'er seen by mortal sight.
Oh, country grand, thou summer-land,
I'm fainting with delight!

"And sunny isles of woman's smiles,
And bloom on silvery sea,
And in their groves of angel loves
Swells music wild and free.
Oh, list! Those strains, those grand refrains,
What harmony divine!
And hark! I hear in accents clear
The voices of lang syne.

"Oh, hark! Again I hear that strain
That fills my soul with light;
Whose music rare doth thrill the air
With strange and wild delight.
And concord sweet in all we meet
With no discordant jars;
Here all things move in perfect love,
Like marches of the stars."

835. We find this poem of which the above is in parody in "The Spiritual Harp," on page 65 and numbered 86.

Mary Chesney.

836. This spirit announced this name, and was in appearance as the one just gone, except in manner of speech and voice, though in a whisper, and be it borne in mind that those spirits who speak only in whisper do so with as much distinctly different individuality of voice as persons in common oral conversation. But this spirit seemed to be all absorbed in caring for spirits of the fatalities of the Galveston storm and flood of waters, saying:

(a) "I have been in spirit life of sufficient duration to have an assignment to the reception department on this side; and part of our duty is to give comfort and solace to such as are grief-stricken because of the sudden severing of social ties;

not actual severing, but so seeming to those suddenly taken out of the mortal.

(b) "And I am here to describe as well as I can the actual scenes over here as these seemingly unfortunates come up out of those stormy waters divested of their mortal bodies. And here they come to us—not one, or two, or three, but one thousand, five thousand, and more. Some not awakened to consciousness, some just waking, some passed out without hardly a moment of unconsciousness, but few realize for some time that they are in the spirit condition, and as their consciousness returns, their thoughts are toward their strongest ties, mothers calling for their lost babes: 'Where is my child, my dear little Charlie?' And others: 'My little sister, my mother, my father, my husband, my wife!' Oh, what a commotion of feeling all around one hears! Same as with you, and for the time it is awful, it is horrible.

(c) "The same intense feelings out of the old earthly body as when in that body, and those feelings just as discernible to spirit sensation in spirit life as to the person in the physical, only the mode of expression and reception has changed. And you have been favored this night with an experience applicable to most of the thousands who were drowned in these wild waters, thousands of them, but many thousands of us to sing to them, to talk to them, to soothe them on from being so held by earthly ties into formation of new relations and ties to be as enduring as eternal ages. But duty calls me back, and I must go. Good-night."

George Combe.

837. Dr. Schellhaus, having often expressed a desire to hear from this spirit, is now answered by the visible presence of a spirit form standing in front of him, beckoning toward him and saying to him: "I am George Combe, of the 'Constitution of Man,' and I am very glad to meet and see you here. I find that my work was a good one for your world at the time, and I find also that the fundamental principles of phrenology are true; but Spiritualism comprehends all, far exceeds much beyond all I had ever imagined, even encompassing phrenology, biology, the constitution of man and his relations to time and eternity, and is the all in all of everything. My good friend, do you remember the anecdote of the man who applied to me as an attorney to take his case, and I replied, 'No, sir; I do not want your case; go home, and soon it will come out all right?'"

Schellhaus: "Yes, yes, Mr. Combe, I well remember that."

Spirit: "That is sufficient. My time is gone and I must go. Good-night." And the spirit vanished.

Seance No. 61.

September 16, 1900.

838. Sam, speaking for the spirits on the question of the correctness of the secretary's report of the last meeting, said that Colonel Ingersoll says that his speech, as given in the minutes, is not correct, but that at some other time Mr. Ingersoll will state the errors. Mrs. Aber thinks the record does not contain quite all the Colonel said. (The record is now corrected as the spirit desired.)

Experiences to be Given by Amanuensis.

839. Dr. Reed, in opening, said: "There are some spirits having experiences who are not yet able to write in this way, and we have concluded to furnish them an amanuensis in order to get the work along on some better time and to make it a little more concise."

Charles Darwin.

840. A spirit whom we did not recognize from his appearance or voice said:

(a) "This is Darwin, of the 'Origin of Species' and 'Descent of Man.'"

(b) "I am much pleased to have the opportunity in this way to say a word concerning my publications. I find that while there is some wholesome truth in my works, yet one of the two fundamental thoughts is erroneous.

(c) "I gave what I conceived to be truth as the best available means at that time would permit.

(d) "I have been trying to reach and investigate the planet Jupiter."

Prophecies and Their Fulfillment.

841. Denton said: "You have been told a number of times that there would be many calamities during this present year, and they have come all along the line.

(a) "We did not say in what places these calamities would occur, but we told you that there would be more life lost from storms, from casualties, from pestilence, famine, and war than ever in a single year during the past century. Now if you look up the record, you will find we divined the matter truthfully, and we see there is more coming.

(b) "We cannot do much at controlling these things from our plane, but there are spirits beyond us who are sufficiently wise to almost control, and sometimes they do control the elements; but I cannot, unless to a very limited extent, do more than to learn of some coming events and avert the threatened

dangers to a few by timely warning. I wish I had greater ability to control these things. However wise and powerful higher intelligences may be, it seems probable that they are not at all times able to absolutely control events. Yet even I may be able, after awhile, to stay some of these things."

Experience Dictated to Spirit Amanuensis.

842. Emma Chesney, a spirit, dictates an experience which the spirit Wesley Aber, as amanuensis, writes down on paper. As the spirit begins to write, he also begins to talk, saying: "A lady asks me to write for her, and I am going to do so. We are anxious to rush this matter along." The circle see the amanuensis while he writes, and part of the time *hear*, but *do not see*, the spirit dictating. The amanuensis wrote upon four leaves, tore them from the tablet, walked across the room, gave the four leaves to the secretary, and the following is a correct copy of the writing as found to be upon those papers, to-wit:

(a) "I came to your seance the other evening with Sister Mary and the gentleman in charge, Dr. Reed, I believe his name is, requested me to tell you of the work we have been engaged in for the last week at Galveston.

(b) "I am a member of a band of spirits whose mission is to succor spirits who stand in need of succor; and when terrible calamities, such as befell Galveston, take place, we are on hand to take charge of the newborn spirits. While kind hands have been caring for their bodies we have as tenderly cared for their spirits.

(c) "You ask why, if we knew this would happen, why did we not warn the people? Friends, hundreds were warned, but they heeded not the warning.

(d) "Our work began the night of the storm and is still going on. I would not, if I could, describe to you the horrors of such a night. The heart-rending cries of mothers torn from their children, the wails of the little ones for their natural protectors! It is at such times as this that we find it so difficult to convince spirits that they are out of the body. They will persist in trying to save those dear to them, and even to-day some have walked the streets wringing their hands and with hungry eyes searching for their loved ones.

(e) "One poor soul in my charge to-day would wring her hands and say, 'I am safe; oh, if I could only know that John was safe!' And in spite of all our arguments she would not allow us to take her where she could see John. He was among the living, and she was numbered with the dead. She, however, would not believe this, but thought it preposterous.

(f) "Our stock of patience, however, is inexhaustible, and we bear with them until we can convince them that we are right and they are wrong.

(g) "It is a grewsome sight to see a powerfully built man who has passed out thus suddenly, searching and weeping for those he thinks have been taken from him. And when you convince him that they are living and he dead, to hear him curse the fate that has taken him from them.

(h) "We have less trouble with the children, for they are more teachable, and easily forget their sorrows.

(Signed) "*Emma Chesney.*"

843. The artist in his usual unique and expeditious manner made portrait No. 28, the same being in likeness of the spirit Wesley Aber, set in at 1261.

Robert G. Ingersoll

844. Said to the secretary: "You have some small mistake in your report of my little speech the other evening." Then the spirit stated the errors in full, which were three, but in compiling that speech, found beginning at paragraph 827, the corrections were made, so that the speech as there now is at least substantially, if not absolutely, correct, *verbatim*. And now the spirit continues a moment giving his present idea of worldly wealth, to-wit:

845. "I understand riches, worldly wealth, not so much as I used to. I find now that true happiness abides not with him of vast accumulations of money or property.

846. "The one in the lowly hut, with his loving, contented wife and children, is the one to be envied. The poor man thinks of his family, of his wife and little ones, is concerned about them, has his mind there, looks on them with love, and they on him. Though in a cabin, the fire burns for them. The storms of winter howl about them, but warm hearts all at home, not much of a home, as the rich do count, but yet it is home, sweet home. There in that hut, with little though sufficient morsel, is heaven, is peace on earth.

847. "But the rich man has his mind, his affections, on his worldly treasure. He is always in danger of losing it, often does sustain losses; must think up some way to recover, some way to more than recover. His family in a mansion, though filled and glittering with all the bright things of this world, yet it is an empty, hollow mockery, love gone out. Warm hearts beat not there, because all are sordid; so if you look into those homes, you find no contentment there. The more property, the more money they have the more they want. And thus this ever-growing, grasping desire shuts out all of heav-

en's sunshine from a home in a gilded mansion. In humble homes the most happiness dwells."

Rogers.

848. Comes now a spirit into the condition of visibility, talking in a peculiar manner, enabling the circle to recognize him as one Rogers, who has called on us heretofore, but the fore-name we have not learned. This spirit now says:

(a) "Good-evening, friends. This is a great country in which you live, a great country indeed. You can better appreciate the beauties of your world when contemplated from the standpoint of this side. You can better understand it here than while you remain there. Just think of the little buttercups, the beauty of the lilies, the little orchids, and great continents and islands carpeted all over with beautiful bloom—each, from the tiniest flower to the great moon-flower—every species has a language peculiar to itself, but is incapable of self-expression. And the leaves—their changes. They drop to return no more. These beauties of earth you may behold and admire there. I have seen all of these on earth as beautiful while I was there. But their beauty became grandeur when I contemplated them from spirit life. Their significance, their uses we see here, of which we never dreamed when on earth. I would like to say, 'My old home world.'

849. "That one who never tries to find out the beauties of your world misses much, makes a great mistake, as he will find out when he gets here. Not in books made by man, but in Nature's free, wide-open book every person of intelligence may read and learn and know.

(a) "When convenient, it may be well to read the books of men and women, but it must not all be taken for granted. Books generally contain their authors' opinions. One book is the opinion of one, and the next book the opinion of somebody else. And as touching the same matters, these books do widely differ. Your time is gone in reading one or the other. More time thus lost than would be were you to read the works of spirits, for, if their communion be perfect, they are in position to reveal more truth.

850. "Your scientists have been at great pains, great study, great expense, to find out about the various planets, and they make books about the probabilities; but they find not much out in that matter. One week you have a certain data of fixed probabilities, and the next week such scientific probabilities are all unfixed, and perhaps entirely faded away.

851. "You may think that I have not advanced, but I am sure that I have moved on, and that I am moving on; and I am here to tell you no fables and to warn you to be careful;

when you receive anything, be ye careful from whom you receive it."

Parsons,

852. The alleged Haymarket anarchist, said:

(a) "Good-evening, friends. I am glad of this privilege. I may be able to give you some of my experience. I came out of the mortal body to the spirit world very suddenly. I was accused of a crime of which I was absolutely innocent. And it seemed that all things were in conspiracy against me, and Justice herself caught the mob spirit and must have a victim to satiate the maddened cry for blood, and the lot fell upon one innocent Parsons; and, as of old, the cry of vengeance and blood, 'Away with him!' seemed dust, blinding even the courts of justice. But Parsons yet lives, and even-handed justice will fully recoil upon every conspirator against my innocence.

(b) "I have been here before, but gave way to others, and this evening I find the way open for me one moment, and as I must go now I desire first to thank you."

S. S. Jones.

853. After Parsons had gone away from our sight, another Chicagoan, as the sequel proved, stood in materialized form before the circle and said: "This is S. S. Jones, of the *Religio-Philosophical Journal*. I just dropped in to encourage your people in the prosecution of the grand work you are here engaged in, and I want to encourage the good Dr. Schellhaus over there to keep the press up with correspondence from here. Let the world know of you martyrs here. Just write the plain facts. Write on until they will listen.

854. "That was a great caper my son-in-law cut, wasn't it? He was down here investigating and then went away, and I understand he has been back since. He tried to be an autocrat, but that didn't fit him. Then he thought of hupocrat, but that was too common. His next thought was of the iconoclast, and he investigated a little and got poisoned, and it went all through him, but the poison is nearly all out of him now, and he's working all right and getting along very well." And as Jones went away,

Thomas Paine

855. Took the condition of visibility before the circle just long enough to say in his most emphatic vocal manner:

(a) "I suppose the missionaries down there think God sent a great many to hell by way of this great storm and flood of waters. But he has not sent any of them to hell so far." (This refers to newspaper reports of some sermons concerning the Galveston calamity.)—*Secretary.*)

Seance No. 62.

September 20, 1900.

Conduct of This Work on Spirit Side.

856. Dr. Reed spoke at length about the conducting of this work, and of the many remarks made, said this:

(a) "A great many spirits come here with their experiences, and a great many are not able to speak for themselves to us, but can dictate to certain spirits who report to us. But the great burden of the guides in the publication matter is to sift out and not burden the record with repetitions, but to give new matter, or new versions and different illustrations. One spirit may have a great experience, and yet very little of it new, or different from what is already given. So we have to be busy at getting the right matter. This accounts for some spirits not saying much. We permit them to tell only what is new in matter, manner, or style."

(It must be apparent to one who would think a moment that, when a person comes into the circle who has not been an attendant, he has with him spirit friends who are so anxious to reveal themselves that it is impossible to go on with the regular work.—*Secretary.*)

Voltaire.

857. One entirely strange to the circle came out of the cabinet, saying:

(a) "I suppose the world thought I was gone to hell long ago, but I am not at all, and I have never experienced any more hell than I found on earth nor any greater devil than some who abide on the earth. I have not found that fellow, the devil, nor have I found that man, the Lord Jesus Christ. Neither the hell nor the heaven I was told about.

(b) "But I have found a beautiful, goodly land, inhabited by human beings, men, women, and children who once lived on earth, and your world now calls them dead. I have found people who used to inhabit your world and who lived there in the hope of attaining a certain country where a certain personage, called the Lord God Omnipotent, reigned as an absolute monarch and who had a son, an only son, reigning with the Father, and this boy of his had been made very God and equal with the Father in all things and having some powers not possessed by the Father: the power of dictating whom the Father shall admit to the joys of the kingdom and whom the Father shall cast into hell, into endless perdition, into outer darkness, and from the presence and kingdom of God.

858. "And I met one the other day, so to speak, wandering about as though he were lost or hunting for something

he had lost, and he asked me, 'Who are you?' And I told him, 'Voltaire.' And he was astonished and wondered how that could be, unless he had missed his hold and landed into hell. And I told him of this goodly land, of its beauties, and called his attention to some of its grandeurs, and the glories of some of its inhabitants. And he then began asking me of the fabled characters of his earth religion, beginning with his Savior Jesus Christ, the Son of God. And I answered: 'What if I should tell you I am he?'

(a) "He said: 'That won't do, for you just told me that you are that great infidel Voltaire, and *you* can be no Son of God.'

(b) "And I said: 'You will find no Son of God other than I and such as I.'

(c) "He said: 'I don't understand this; that, after all my earth life spent in worship, spent in adoration, spent in assurance of meeting my Savior, and of being taken to and before a great white throne and the King thereon, and that you were in the regions of the damned, and now I meet you instead of the characters of my theology.'

(d) "I said: 'You were taught wrong. You were not told the truth at all, and you will have to learn the matter all anew, beginning here where you should have begun on earth.'

(e) "And he went away sorrowful, yet pleased with his information. And do you know who invited me to come here?"

Secretary: "No, sir, Mr. Voltaire. Of all those interested in this matter, I could not guess which one made you the invitation."

859. Spirit: "It was Thomas Paine, that mean man, who invited me here. That man whose great crime was in having a soul large enough to encompass the human race. And I find him here, and others like unto him, and such glorious company. I am thankful for this privilege of reporting to you how my work of driving out false gods from darkening the souls of men and women still goes on and I shall so continue as long as in wisdom it may seem my duty."

Theology—Hell—Redemption.

860. Thomas Paine, speaking with his usual inimitable eloquence, said: "Good-evening, friends. I am truly glad to be here again. I am meeting cases every day, every hour, of troubled souls about their false religion, and these cases come here in such great numbers that we feel in duty bound to continue our efforts to have these things modified in your world, and to this end a band of us are working together.

861. "I met a friend—I call him a friend because he and I are children of our common mother, Nature. I met this

friend who had been taught to believe in that man God when he was on earth, and he had been taught not only to believe in that God, but also to believe in the whole train of the usual theological concomitants. And he said to me: 'Who are you?'

"I said: 'I am Thomas Paine.'

"He said: 'Is this hell that I am in?'

862. "I said: 'Well, sir, that man you see there is Voltaire. And over yonder you see that grand old man Socrates. And you look about you and behold this to be a most wonderfully beautiful country. If this is hell, I hope to remain here. All about here you see the sages that were of earth. You see them engaged in joyous occupations. You see their countenances beaming with delight. You see no smoke about them. You hear no wails of excruciating misery. No marks of pain do you see in their noble countenances. You see everything as far removed from your old notions of hell as could possibly be. Those people you expected to find in endless torment are free from pain, are suffering no anguish, but are all joyously happy.

863. "'When you were on earth you were taught of Jesus, the only begotten Son of God, whom God had prepared from before the foundation of the world as a savior of the world from the condition of sinfulness that a man, whom God had yet to make, would plunge the world into so soon as this God would have the new man made. And you come here among us, looking for that God, expecting to find such an one. And for that Jesus. But, my friend, you see now that you have been awfully mistaught about the whole affair. You see no such hell as was taught you to be the doom of Thomas Paine and Voltaire. And you find not your God nor your Jesus, and you may search all eternity for your God and Savior and immaculate Son of God, and eternally you will not find *them*, nor your devil, nor your hell, nor your heaven. But you will find that your whole life on earth was lived as one solid falsehood. And now you come to us whom you despised, whom you loathed and feared as you would the greatest den of venomous reptiles. You come to us, and we are called upon to teach you anew of the God, the heaven, the hell; and to lead you out of that darksome superstition into the light of truth and eternal liberty.' And we meet many thousands like this one, wandering about in search of their Jesus and never finding him.

864. "Oh, friends, if I could have known what I do now, I could have turned many from that God idea that wastes so many lives on earth, and sends to this side so many disappointed ones. And I am determined to teach your world, so far as I am able, of this great festering theological delusion."

Denton,

865. Immediately after Paine, stood forth in visible form and in his happiest manner said:

(a) "Friends, you can readily understand that that great spirit has not said all that he could say along that line. As vividly as he has set out the truth, yet it would be hard to present the far-reaching consequences of the false ecclesiasticisms of your world. And how common orthodox religious teaching of your world holds the souls of millions in bondage and sends them to spirit life in undeveloped conditions, we can not portray to your minds in other or better way than by oft-related examples of experiences of such unfortunate ones."

Persecutions of Paine.

866. And while that noble soul, our good brother Thomas Paine, realized some of the inevitable darkening influences of ecclesiasticisms on earth and expended his earthly energies battling to counteract them for the good of man, yet no man has been more persecuted than he. And since in spirit life he finds that those victims of the false teachings are left in lower regions for a time to unlearn nearly all that they have been taught on earth, and with his great soul yet reaching out for the good of his kind, he makes the universe his country and still to do good as his religion. And I am glad that there are such great souls in existence, working for the cause of eternal truth, like our good brother Thomas Paine."

Livingstone.

867. Now the voice of Sam in the cabinet: "Vell, go oudt. I help you. Youst go right on oudt dere." And we see a form emerging out slowly, a total stranger to the circle, but soon straightens up and, beginning to talk, says:

868. "I am Livingstone the explorer, once of the physical world and now of the spirit world. I find that I have much to learn of this world now, and must learn it mostly by exploring, not the low orders I found on earth of cannibals and undeveloped regions of dark continents, but in higher regions in search of the good and beautiful in the regions of the soul of man. Instead of searching for the North Pole, I have turned my prow toward the zenith of perfection, not in frozen oceans, nor in Africa's burning sands, nor in the wild wilderness of savages and war dances, but in the beautiful, the glorious, the radiant 'summer-land.' Of course I find many in low conditions here, but those in higher conditions invite me to visit with them. I have met many of my old friends of earth, and many more who had heard of me, and all seemed glad to see me and

presenting a wide contrast to the inhabitants of the earth where I explored.

869. "So that instead of my field of labor being shut in, it seems to be infinitely expanded and that I am clearing the icebergs and cyclonic regions and entering upon seas of an eternal voyage of exploration. And I hope my buoys will reveal truths to those who gather them of benefit to all who follow me."

Ingersoll

870. Follows Livingstone, saying: "And now, friends, I am glad of having a companion to help me out.

(a) "Can you realize the benefit to future generations of this work that is being done here? Perhaps not. You can hardly divine it while yet in the physical. Not until you ascend high up the mountains of eternity will you be able to realize the greatness of your work here.

(b) "I am now engaged at work all the time along the lines you have been told about, and I am content to work on. Of course my folks are left on earth, but soon they will come on and join me over here, and we shall march on in happy reunion, working together as on earth, with but little change of work or purpose, but better able to discern what is required, and the results of what we do. I have but a moment with you at this time. If you do not recognize who I am, just call me Friend Bobby."

871. Then followed, one after another, five different forms, all having the appearance of young women of various sizes and heights, and differing in mannerisms, and clad in garments white and glistening, and moving about over the carpet of the room between the circle and cabinet, each distinctly pronouncing her own name thus, to-wit: "I am Mary Crowell." My name is Josie Stockwell." "This is Minnie Williams."

872. "I am Blanche Lamont. I went out suddenly. I have met the one they accused of being my murderer. He is innocent. Sometime the guilty party will be known. I am not happy, nor shall I be happy until these great wrongs in some way shall all have been righted."

873. "My name is Sophia Younger. No, I am not any relation of Cole Younger."

The next form on the carpet in the condition of visibility was in the similitude of a man, having the voice of a man, and said:

874. "I am Jesse James, the alleged bandit. I was not so bad in reality as they painted me to be.

(a) "The man that took my life did an ungrateful and cowardly act. I had taken my own life in my hand for his protec-

tion and to shield him, on more occasions than one. But he is getting his reward in suffering. He has no peace, nor will he have until he makes sufficient retribution."

Circle: "Don't you suppose his suffering already has been sufficient?"

(b) Spirit: "No, I think not. It is not I, but the injustice by his own hand and of his own will, that is burning him, and when that fire will have done its work, it will go out."

(c) Some of the circle had forgotten the name of his slayer and mentioned the wrong name just as the spirit had returned into the cabinet, and then the spirit said very loudly: "No, that is not the name. It was Bob Ford."

875. And while the words "Bob Ford" were being spoken in the cabinet, there stood to view of the circle a spirit which, as soon as the words "Bob Ford" were uttered, spoke a few words of Spanish, which none of us except Dr. Schellhaus could interpret. According to the Doctor, the spirit said: "I am Cortez, of the conquest of Mexico." And when Cortez had gone away to the condition of invisibility, that familiar form and voice identifying the one before the circle now as

Professor William Denton

876. Said: "You notice the many and varied wonderful inventions of the past fifty years, and I want to suggest to you that more inventions and more wonderful than of the last fifty years will be made in the next thirty years, inventions traversing land and sea and air far surpassing any yet made. How do I know? Patterns of them are already in the spirit world and spirits are at work on others; and as fast as suitable mediums are found, these patterns will be given to the world.

(a) "All of your inventions come to your world from the spirit world to some special medium fitted to each case, and the people of your world want to accord the whole affair to the medium, while the fact is that he is only a medium to whom the ideas are given from the spirit side.

877. "Do not think for one moment, friends, that spirits have naught to do but to sit in an easy arm-chair and rock, or in the chimney-corner and sing psalms to all eternity, for there is work. all the time there is work. Of course we have some drones, but such have a drone's reward; but they come not into my surroundings nor into my society."

878. Then came Daniel O'Brien with one word concerning the Galveston inundation, in strong but solemn tone, through the trumpet, and said:

(a) "That was an awful affair, a great explosion. I met some of those people who came up out of that dreadful affair. But I suppose it must be so. And, like all floods that have ever been, an evening-up adjustment will be made at some time."

Seance No. 65.

September 23, 1900.

879. Visitors, Dr. Barr and H. McCracken, of Ellinwood, Kansas. Dr. Reed opened the seance with his usual salutation, and a welcome to the visitors, hoping to be able to present them something of interest.

Professor William Denton.

880. "I am glad to meet you again this evening, and bid those gentlemen from a distance a hearty welcome.

(a) "I observe that you have been discussing several subjects here to-day; and perhaps I had as well try to settle some of them.

(b) "You know much of the scientific investigations of the past ages and you know much of the results. It is a boasted claim that such researches revealed great and wonderful results. But when you get to this side and are able to look across it all, you will conclude that but little progress has been made in actual knowledge of the constitution of things. When here you will find yourselves free, free from selfishness and cruelty. Here you gradually grow out of your likes and dislikes and every selfish attachment."

Thomas Paine,

881. That the visitors might be able to form some conception of the vocalization in which this spirit makes his utterances here, speaks a few words at this time in his happiest style, thus:

(a) "Friends, I am here to try to suppress the influence of the money power, so that the wage-worker shall not be a slave."

George Brewster.

882. This spirit came laughing into the sight of the circle, "Ha, ha, ha!" saying: "Hello, Dr. Barr, this is a great place. Ha, ha, ha!" And finally the spirit was recognized by the visitor.

Carter.

883. A spirit referred to the reports that some ministers, in commenting on the Galveston fatalities, had alleged the affair as an act of God, showing His righteous indignation towards the wickedness of the people; speaking somewhat after the manner of Ingersoll, this spirit said:

884. "That God Almighty has these things come and kill the innocent, even the innocent old house-dog and the little children and their pets—what an idea some people have of their

God! And I sometimes think that people want to do just like their God. They want to wage war against all men and things that they think they can conquer. They want to be killing something. They enjoy the stench of blood.

885. "Well, friends, aside from that, I think I am a little ahead of you. I am past the killing, being killed, or dying; but you have to do your own dying yet. You may have advantage of some. You would not get scared when you come to 'croak.' Some will be greatly frightened when that hour shall come, but I hope you will be good and be not afraid. I may as well tell you that my name is Carter."

886. Wesley Aber now comes to view at the writing-desk in the rôle of amanuensis for the spirit

William Clayton,

887. Many years in spirit life, and although a brother of Mrs. Pratt, he has not learned in all these years this manner of writing, and therefore dictates to the spirit Wesley the following message of his experience, to-wit:

888. "My spirit life has been as full of experiences as my earthly life was. To be sure, I have not toiled as a laborer here, but I have helped to do my work here, always ready to do the tasks assigned to me.

889. "When I left the body I gently drifted outward. It seemed to me that I was slowly drifting as one is in a small boat without sail or oars. I could see and recognize my angel mother's face, and it was then that I began to realize what a mother's love means. We drifted along until I sank into unconsciousness, and when I again awoke I found myself on a beautiful green sward. I stood still and looked about me. Giant trees reared their branches far above my head, and among them sweet birds caroled still the sweetest music. I felt that I might have entered some of the country that the fabled Sinbad had passed through. I stood reverently in the midst of all this beauty. In the distance a little brook tinkled musically and the air seemed as balmy as at eventide; and somehow it reminded me of the time when, as a boy, I went to hunt the cows. I had always an innate love for the beautiful, and felt that at last I had reached Paradise.

890. "I did not stop to question how or why I came there. I was lost in the enjoyment of the beautiful scene. I lay flat upon my back, boy fashion, on the soft green turf, that I might better enjoy it before the light faded and grew dim, but the light did not fade; it remained the soft mellow light that you are accustomed to see on earth just after the sun sinks behind the western horizon.

891. "It may have been hours that I lay silently enjoying

it all. When again my mother stood before me, she said: 'My child, is this not glorious?' Mother and I talked for a long time of my hopes and ambitions on earth and my misfortunes.

892. "And she said: 'My child, your desire for an education will be realized now. No more will you be compelled to toil for your daily bread. As soon as you are rested I will take you where kind instructors await your coming.'

893. "I have found the fulfillment of all my hopes, and as I progress I shall be able to instruct others. On earth I had toiled among the lowly, but here there are no lowly except those who are made low by their brutal instincts and desires.

894. "If one is truly good, whether king or peasant, he finds his reward. Knowledge comes to those who desire it in the spirit life, as naturally as growth does to the earthly body.

"William Clayton."



895.

POLLY BARR.

A Drawing under Test Conditions.

896. Now comes the artist with his box of sketch paper, takes a sheet, exhibits the same to the circle until all express their satisfaction beyond a doubt that the paper is clear, and he places the paper on the table, moves both hands over the paper a moment, then blows over the paper much as does a Chinese laundryman to sprinkle his goods, and raises the paper so that all of the circle can see, and there was the life-size bust portrait of an elderly lady, of which this cut is a copy.

Polly Barr.

897. And none of the circle could recognize the portrait until at last Dr. Barr got a view, and at once thought it a good portrait of his grandmother, Polly Barr. And the more he looked at the portrait the more he became assured of the likeness to his grandmother, and when he examined it in the light of day, the more he says, "That is Grandmother Barr."

The Test Considered by the Secretary.

898. Now let the reader, who may claim a job of fraud, set up in this case, get these facts into his mind, to-wit:

899. That only three days prior to this seance came this Dr. Barr and Mr. McCracken to Mr. Pratt's house direct from their home at Ellinwood, Barton County, Kansas, entire and absolute strangers to the medium and to everyone of the circle here. They came because they had read the book entitled "Rending the Vail," and desired to know for themselves whether such phenomena as declared by that book could possibly be true in any sense. Is it probable that Dr. Barr and Mr. McCracken played that portrait upon the circle on purpose to deceive themselves and have a joke on this circle? It would cost them from fifty to seventy-five dollars to thus make fools of themselves.

900. If *they* did not furnish that picture, is it possible that someone of the circle or the medium—no one of the circle nor the medium ever having seen the lady—could make that portrait and play it on Dr. Barr as genuine spirit work?

901. Dr. Barr says there never was any portrait or likeness of any kind taken of this grandmother of his while she lived in the physical, nor ever to his knowledge until this one since she is dwelling in the spirit condition.

902. If the reader plead "subconscious self" in explanation in this case, he must fail in his plea unless he connect with his "subconscious self" the farther plea of "thought-transference"; but if he think a moment, his reason, if he have any, will

quickly tell him that if he have a hat full of gold-dust and transfer that gold-dust to another hat or pile it up on paper, there will be none of that gold-dust left in his hat; otherwise it would not be transferred, or if there be any of that gold-dust left in his hat, that which is left in his hat is not transferred. So if there be *thought* in that hat and that thought be transferred, there will be no thought left in that hat or in the head that is in the hat; but if the thought be found yet remaining in that hat and head, it has not been transferred. What then? The most you can make of it is that there may be an *image* of the thought that is in the hat. Well, if there was thought in Dr. Barr's thought sensorium of the appearance of his grandmother, how did the image of that thought, or cluster of thoughts, get on to that paper? What placed that image on the paper? What "subconscious self" looked at the thought in Dr. Barr's thought register and put the image of it on paper? Did the "subconscious self" of Dr. Barr jump out of the Doctor and take upon itself the visible form of a man and make that picture and engage in conversation with the circle while so doing, and then jump back into Dr. Barr? Or is this whole universe and all that is in it nothing but the imagination of nothing? What is insanity, anyway, if it is not thought-transference of the "subconscious self"?

Eliza Barr.

903. After this spirit had made known her identity to Dr. Barr as being his mother, she addressed the circle, saying:

"My name is Eliza Barr. I am glad that my son, Dr. Barr, knows something of this beautiful philosophy and is endeavoring to know more about it. And I am glad also that it has been permitted that I should meet him in this way here. We have a glorious home over here, and when his work will have been done faithfully on earth, we all shall meet again. Tell him that I have the little one with me and that it is being cared for tenderly. But I must go now, hoping to be able to call this way again."

Kate McCracken.

904. This spirit clearly identifies herself to H. McCracken as his late deceased wife, who he says was born in Pennsylvania in the year 1853, and made her transition or birth into the spirit world April 25, 1899, at Ellinwood, Barton County, Kansas, aged forty-six years. He further says that she was of high moral character and of disposition unusually amiable and philanthropic; that she knew something of Spiritualism, but was never attached to any church organization. And Dr. Barr also fully recognizes this identity, and corroborates Mr. McCrack-

en's statements as to her character while in the physical condition; and the Doctor also says that the high practical spirituality of Mrs. McCracken so very dearly bound her to her husband that her decease left him almost irreconcilably disconsolate, and that he would not become reconciled until a ray of light from the spirit world, through the instrumentality of a medium, assured him that his beloved is yet alive and tenderly watches over and is waiting for him.

905. This materialization now having demonstrated her identity to both Dr. Barr and Mr. McCracken until their every possible doubt seemed swept away, then, in garments white and glistening, she took a position at the usual point here for spirits while in the visible condition to make their addresses; and in a clear and distinct whisper this spirit said:

906. "I am Kate McCracken. I have not been in spirit life a great while, but it seems my life on earth had prepared for me a glorious home in the spirit world. My work on earth was to care for my family and to help all that I could those whose unfortunate conditions made them in need of help, in need of a helping hand and sympathizing heart. And, although my poor heart-stricken husband has mourned for me as having gone away from him, yet I felt relief to know that I had made for him, as well as myself, a beautiful home over here, in which ere long he and I will be reunited; and I am so glad that he came here so that I can tell him something about this delightful country and my happy entrance into it.

907. "As the earth life faded away I seemed to lose, for a time, the ties and memories of earth. Sweet, tender voices greeted me, it seemed from everywhere. Soon bright countenances shone lovingly upon me. And vast numbers in the dim distance sang the loveliest melodies I had ever heard, and I was caught up and borne away over the most beautiful landscape to where balmy breezes fanned my weary frame. And I was lulled to a peaceful, quiet slumber. And by and by I was awakened and some of my old familiar friends invited me to a little journey in this sweet abode of the soul, and I was wafted, it appeared to me, I was gently but swiftly wafted to the farther outskirts of that beautiful and delightful landscape; and at its farther borders flowed a beautiful, a glorious, a musical stream. And I thought that this stream would terminate my journey, but a little nearer and a crystal boat was afloat on the sparkling waters; and nearer still, and away across the stream, on the farther banks of that stream, there were to be seen great numbers of beautiful beings in gorgeous array and gloriously unfurled banners; and the boat came to me and my escort, and the boatman invited us on board; and as we started across that stream, strains of sweetest music were wafted low

and tenderly to my ears from the innumerable company on the farther shore; and the music became more enchanting as nearer we came to where those myriads were assembled.

(a) "Oh, I cannot describe the pleasing sensations of that eternally to be remembered pleasant voyage across that stream. And on that shore the glorious music, the sweet fragrance of the soft, balmy air, myriads of white banners waving, voices singing, 'Come to our goodly land. See your home that is prepared for you.' And that glad company where innumerable hearts pulsate in sweetest concord and harmony, and shady bowers, and green sward, and beautiful fountains where sweet song-birds of every plumage and innumerable throngs of men, women and innocent children slaked their thirst, and tall trees, dressed in living green, and others in variegated hues. And oh, the gardens, the gardens, the delightful gardens! And the crystal mansions, and every glory of earth a thousand-fold intensified. Here, in this glorious country, to share among its happy inhabitants, among these happy homes and scenes, is to be my home. And tell my dear husband that he, too, already has a share therein, and a home being prepared, and when our work is all faithfully done in the spheres below, he and I shall ascend, hand in hand, to our glorious home awaiting us up yonder.

"Oh, the happy, happy time!
In that glorious sunny clime,
We, together, side by side,
As the wasteless ages glide,
He and I shall go."

Edmond Schellhous,

908. Brother to Dr. E. J. Schellhous, was born into physical life April 23, 1821, and into spirit life in May, 1848; having acquired a collegiate education and arrayed himself to do battle for humanity, now for the benefit of mankind, returns to us with the following message, to-wit:

(a) "Good-evening, friends. It is with pleasure that I meet you in this way, at this time. It is thought that a little account of my first experience on entering spirit life would be in accord with the designs of your work here.

(b) "My transition was made very pleasant. In fact, I may say it was triumphant. On quitting the old body I soon observed round about me hosts of men and women, and among them many whom I had known on earth. These people all seemed to be happy and joyful, and I looked again and beheld all about me and stretching in all directions a beautiful country having evidences all along of a higher civilization than I

had ever known on earth, and more glorious than I had ever imagined it possible to be in existence.

A Mountain of Learning.

909. "Presently we came to the foot of a mountain whose beauty to behold I can never be fully able to describe, and only a crude ideal may be conceived from any words I may speak concerning it. This mountain was not of the appearance of mountains of the earth, rugged, rock-projecting sides and bleak and barren toward the summit; but it, too, presented the appearance of being kept and dressed by civilized hands and a great degree of intelligence. And, although this mountain reared its lofty summit away up into the heavens, it was carpeted all over with the most beautiful green sward, and ever-green shrubbery and many-colored flowers; and here and there, away toward the blue dome, were trees surpassing the tall cedars of Lebanon, as portrayed to my mind in dreams of my early days.

The Temple of Learning.

910. "And away up the mountain-side there was a magnificent building, in its vast proportions, unique designs, and grandeur of construction surpassing any architectural structure I ever beheld on earth. And they told me this was a school-house. (1211.)

911. "And I looked again and all about this beautiful building and among the shrubbery and flowers and on the green carpeting of the mountain sides were myriads of happy and joyous young people whose brilliant countenances lit up this mountain of learning. And they told me that at some time I could visit and investigate this glorious mountain at my own pleasure, but that for the present we would move along to other scenes of beauty and grandeur.

The Beautiful Stream of Purity.

(50.)

912. "On the other side of the mountain we came to a beautiful stream of absolutely clear water, running in a channel having banks and floor of most beautiful, pearly pebbles. And one of polish and reflection surpassing any precious stone I had ever before seen, which I picked up and desired to retain and bring back to earth as a trophy; but they told me I could not for ages be able to do that, though there are some very ancient spirits who might do so, and would, if likely to benefit mortals. And while it seemed that I could, without tiring, tarry and gaze into that beautiful stream an age and contemplate the radiations and reflections of those variegated pebbles

over which ran those sparkling musical waters, they bade me be going, and we crossed the sweet stream of waters and traveled on, beholding new beauties everywhere.

913. "And, at length, away on yonder plain we see people in vast numbers and soon we are in the midst of them, and immense multitudes of men, women, and children are about us everywhere. And here is a park of vast extent abounding with flowers, and shrubbery, and green sward, and beautiful walks, and shady bowers, and musical birds, and magnificent amphitheaters crowded with happy people. And to the branches of tall trees swings are suspended, and joyous children everywhere engaged in their plays and swings.

914. "And they tell me this is one of their camp-meeting festivals, and we stop here a little season. And soon the great concourse break forth into songs of gladness that the good Mother Nature had redeemed them from low conditions and placed their feet on the joys of eternal ages. Words cannot express, the most vivid imagination of earth cannot sense, this magnificent display of symphonious grandeur.

915. "They tell me that this is but a faint glimpse into the infinitude of eternal grandeur; but that this is as far as I can now travel and see of the home that is to be mine as I become developed therefor; and that I must return and help to lead out and show to others concerning these things in order to fit me for the more glorious beyond."

S. O. Thacher.

916. For portrait and biography, see "Rending the Vail," paragraph 2940, 2941. This spirit now speaks a moment of the morals of "Rending the Vail," saying: "I am glad, friends, to be able to spend a moment in communion with you.

Morals of "Rending the Vail."

917. "I have looked about over your country in the wake of your book, and find that quite a number of people have read it who never before examined the claims of Spiritualism, or but slightly; and, of course, many Spiritualists have also read the book, and the tendency of the reading is that all who attentively read it are induced to become better men and women.

(a) "It teaches all through that which is uplifting; that people must shape their lives to higher ends if they would ascend out of dark conditions; and that perpetual bliss is secured only by perpetually working for higher attainments in the use of all of the functions of the soul in unison with natural law.

918. "Many people think they have attained to perfection

already; but were that the case, evolution would be a myth, a mere dream, for one has as much logical right to suppose himself perfect as another; and it is self-evident that none are perfect from the fact of diversity in development everywhere, no two persons just alike; and diversity is just as much the law and the rule over here as with you. Nevertheless we have no wars, no battles, over here where I dwell, but we differ in opinion and some do know more than others here, as with you. And some do not try to learn, but we try to teach them, and sooner or later we succeed by virtue of our inexhaustible patience.

919. "I observe, too, that your little world is corrupt, is getting more corrupt all the time, at least up to within the last two or three years. During the past three years it seems that people have grown a little more humane. They have found at last that Spiritualism works off the rough corners and tends to make people's lives more smoothly pass by. And if you live a little longer, you will see a great change for the better, as people become acquainted with this glorious philosophy."

Seance No. 64.

September 27, 1900.

920. Mr. Pratt, on account of being crippled by an accidental fall this morning, could not sit with the circle; nor could Mrs. Pratt, she having to attend Mr. Pratt. And a stranger being present, who had never had any experience in Spiritualism except in opposition, very little marked phenomena, except of a personal nature, were produced. However, there were two vocalizations that may prove of interest to some readers.

Dunlap; or, The Gradual Awakening.

921. A spirit form announcing this as his name, speaking in indistinct manner, so that only a portion of what the spirit said was uttered with sufficient clearness for the circle to understand, but the following was sufficiently well-spoken to be understood, to-wit: That at the first in spirit life he was lost, and everything seemed in uncertainty; that after a while he began to realize his condition, and to meet and see about him people, some of whom he recognized as friends of his who had passed on at various times before, and had been called dead; that then soon there was a good light all about him, and landscapes began to appear stretching out into the distance as the semi-darkness cleared away. And in the midst of the landscapes were mountains, and all of this scenery so like things he had seen on earth that it seemed as though he were traveling again over some of those landscapes of earth, and that he was passing about over these landscapes and beyond these moun-

tains. That as he was passing along he frequently met persons of his old acquaintance and many strangers just as he would had he been traveling on earth.

(a) That he saw animals, both domestic and wild, just as on earth the traveler meets and sees them, some near by, some far away; some up the hills and mountain-sides, and some away out on the more level plains. That he seemed to be on foot, but also at times gliding along. That, among the domestic animals along the way, he saw a white horse, which he recognized as Old Nick, his old family pet horse, and he said to him: "Why, Nick, my dear old Nick! You died long ago, and here you are!" And Nick, recognizing him, came to him and he got on Old Nick and rode along just as he used to. That pretty soon they came to a stream of water, and Nick waded into the water and took a good hearty drink thereof, and then went on across the stream. And many others crossed the stream, and they all rode on together to a very beautiful place where were congregating a great number of people, and there the Dunlap party stopped to see and learn of those people and rest up for journeying farther on. Here the spirit said: "My form is giving way, and I must go."

Secretary: "Mr. Dunlap, before you go, I would like to ask you how it is that so many spirits have the experience of running streams of water to relate? Whether those streams of water are magnetic currents or mere psychic emblems used by the guides of the newborn spirit, or whether they are actual spirit counterparts of running water on earth?"

Spirit: "They don't all tell about their pets, horses, and such like in spirit life, do they?"

Secretary: "No, sir; but a great many of them talk about beautiful streams of waters."

922. Spirit: "They tell me here that waters are real, spiritual, magnetic, as well as emblems, and that running waters indicate purifying conditions, or, rather, are purifying conditions, and the appearance of the water indicates the degree of the purity of the conditions of adjacent regions. So that these waters, to higher intelligences, are both real and emblematic, and currents of spirit ether are streams to spirits as realistic as currents of water to the physical life condition. And so this region of Old Nick, the real and spiritual white horse, is emblematic of the highest attainment and condition of the most advanced spirituality of the animal kingdom in the spirit world."

Louis Green.

923. This spirit was also a stranger to all of the circle, but in rather indistinct utterance spoke substantially thus:

"Friends, this seems to me a great work here, and we hope that when we get it accomplished we may find conditions for another one. Conditions adapted to the work in hand are demanded by Nature everywhere, and that we may reveal to your world some of the grandeur of the spirit world, it is necessary that we have suitable conditions for the work."

Seance No. 65.

September 30, 1900.

Henry Burns.

924. This spirit began talking in very indistinct speech, uttering words as though with great effort because of choking sensations, but in a short while got so as to be fairly well understood, and said:

(a) "My name is Henry Burns. I passed out of consumption at Fort Worth, Texas. I had attended seances of this medium down in Texas. My wife is still living at Fort Worth. She is a Spiritualist, and I am able to approach very near to her. I can now see that what little I did know of Spiritualism has been of much benefit to me since I came to spirit life.

925. "One reason why Spiritualism is of importance to the benefit of one just leaving the earth life for a home over here is that Spiritualism being the truth, whatsoever one knows of it at death is that much of light to him or her in the spirit world. The sum total of all that there is of light and truth in the spirit world is simply Spiritualism. I find nothing here but Spiritualism, and light and darkness in proportion as one has not the practical truth of Spiritualism. And every inhabitant of your world will enter into the light or darkness of the spirit world to himself or herself in proportion as true *practical* Spiritualism shall have been adopted or omitted in the earth life."

Jackson.

926. This spirit seemed unable to give his fore-name in such way as to be understood, and he was also a stranger to the circle. After a little effort, however, he spoke quite clearly, saying:

Ignorance Better Than False Idols.

927. "I came to this side of life some time ago, being quite ignorant of this truth, and found myself in conditions that were somewhat unpleasant for quite awhile. But I had one redeeming feature with me: I was not burdened by any religious superstitious bonds, and had but little to unlearn. So just as soon as my guides got me waked up to consciousness of my new relations, I began to travel about in search of truth. And in

so doing I frequently met some who took delight in helping me along.

(a) "After I had become better acquainted with conditions here, it transpired that I met a certain lady with whose history I had been familiar while she and I were in the mortal, and she says: 'Well, well, Mr. Jackson, is it possible you are here? Really, this is a surprise to me. How long have you been here?'"

(b) "I says: 'Quite a while. When I woke up from my death-trance I found myself right here, and I've been knocking round, getting acquainted with the people here ever since, and I have met many of my old friends.'

Woman Looking for Heaven and God.

928. "And she says: 'I have been in the spirit world a good bit. I thought I would land into heaven, but so far I have not found anything but just what they call the spirit world; and I find what they call spirits, many of whom seem to be very happy indeed. But one whom I supposed my greatest friend and to whom I had expected to be shown at once I have not found and I have been looking for him all the while, and everything seems to me uncertain and rather dim. Now, Mr. Jackson, have you found or seen or heard anything of God?'"

(a) "And I says: 'No, my good lady, I have not found God, and they tell me that people who have been here many ages have never found any more God than they saw while they lived on the earth. Of course I did not hunt around for God, because I did not expect, in the first place, to ever find such a personage; and I have lost no time in the vain search. No, my good lady, you are looking the wrong way, and for persons whom you will never find. In such case it is better for us to turn about and look for something more probable. And the sooner you turn and look some other way prepared to be satisfied with what you do find and its lessons, the sooner will you grow into a happier condition.'

(b) "She did so, and is getting much better now. Having learned something of Spiritualism and of spirit return, she has, after much effort, partially reached the earth friends and begun to learn of the way of the true light, she is happy in trying to uproot the errors of the ignorance of the people of earth in regard to requisite preparation for joyful entrance into the spirit world."

Robert Dale Owen.

(R. V., 1152, 1153.)

929. This spirit, after making his identity known to the

circle, or to so many of the circle as had been more or less familiar with his biography, said:

Lecturing to Large Assemblies.

930. "I am glad to meet, friends, in this way again. I have been keeping along with the work that is being done here, and I have been lecturing on this side. You have been apprised of this mode of teaching over here to vast assemblages of people. But in following up the work of teaching Spiritualism to mortals and discerning the effect among the people of earth, it seems strange to me that people, in spite of the proofs given, remain so skeptical. I cannot comprehend why they should demand so much more of the most essential of all philosophy to them than they do of anything else. They accept the most absurd superstitions without any proof, without any evidence except that somebody said so. But here they shut up their souls to every fact, and will not allow themselves to receive the most palpable facts. But, instead, they turn on you and demand that you accept their superstition, which has nothing whatever to support it.

(a) "I used to tell them that if they would prove their doctrine, I would accept it, but they could give no proof. I told them that Spiritualism is the only doctrine that is susceptible of proof, the only one that can be and that is demonstrated, and therefore the only one that can stand, the only one that can, does, and will endure. All else must necessarily pass away for want of a foundation.

(b) "Spiritualism, being on the solid foundation of demonstrable truth, has stood the storm of the most venomous opposition. But see now how rapidly other doctrines are continually being modified, all the time approaching and converging towards Spiritualism. You will find that Spiritualism is as solid as your world itself and more enduring; for when, in the cycles of the coming ages, your world shall have passed into disintegration, Spiritualism will remain. While the different superstitious dogmas have been invented by man for the worldly benefit and glorification of some class, some caste, Spiritualism comes to all for the benefit of all. Spiritualism comes to your world to chase away the shadows of death and to change the gloom of the grave into light and joy unending."

Sarah Bancroft,

931. A spirit we do not know, but she gives an experience that is a little different from any other, so far, which may meet the inquiry of the minds of some readers. Standing in the usual attitude and attire of the female forms here, and in their usual manner of speech, this spirit said:

(a) "I am Sarah Bancroft, and I am greatly delighted in the fact that I can thus stand between the two worlds and tell to your world a little of the experience of myself since here.

(b) "My passing out was made very pleasant to me, by means of the soothing influences thrown around me by good spirits. And on fully awakening, I met many school-children whom I had cared for on earth, and these all gave me a glad and hearty welcome.

932. "After awhile I met my grandfather, and he said to me: 'Well, dear child, you are here at last, free from the cumbersome earthly house, free from the turmoils of earth, free from sickness and pain, and, although separated for a time from the direct society of many of your dear friends on earth, yet these must soon follow you, and you have already met many of your old friends that reached the spirit world before you, and who are happy to renew with you the old-time acquaintance.

(a) "But, my child, you are feeble yet. Your soul elements are not all fully assimilated to this world, not entirely liberated from the earth conditions, and passing through the transition has had the effect to produce a condition as of one being tired. You, therefore, need a little rest, and I will go with you to a place suitable to your case for that rest.'

(b) "And grandfather led me away across a beautiful green sward to a little mound, and there, upon that velvety, green, moss-covered mound, I sat down. And soon the soft, gentle breezes of that delightful clime had fanned me into the most peaceful frame of mind and the sweetest slumber, or, rather, the most refreshing repose that I had ever experienced.

933. "After awhile, I know not how long, of this sweet repose, grandfather spoke, saying: 'Dear child, awake now and behold some of the glories round about!' And I awoke to feel myself more refreshed than ever in my childhood morning on earth. The light about me was so soft, so mellow, so sweet, and all sounds so musical! And the green mosses carpeting the mound were thickly interwoven with golden-hued threads glittering in the soft mellow light.

934. "And grandfather led me along out over a wide-spreading, beautiful plain. And all over this plain were golden emblems mixed with the green sward, and birds of golden plumage, and streams of golden pebbled bottoms, and floating in the

stream beautiful fish of golden-hued stripings, and all things and all influences seemed like rest. Such sweet, sweet rest!

935. "And grandfather told me that here I would find a home for a time and occupy myself in conducting tired newborn souls to this delightful land of rest, and in teaching them of all things found here. And when such souls be sufficiently rested and be grown strong enough that they would be shown the way of the more dazzling light of the spheres beyond, some of which I have been permitted to see. But my happy work, for a time yet, is visiting earth and watching and waiting for them and conducting earth's poor, tired, way-worn pilgrims to rest, glorious rest, in this beautiful land of rest."

Seance No. 66.

October 2, 1900.

Christian Science as Professor William Denton Sees It.

936. "My friends, it often has been discussed whether or not Christian Science has any merits, and I would say to you that we do not recognize it as they teach. They say there is no matter. They teach that a person is never sick, but only thinks he is sick, and that to get rid of the supposed sickness all that is necessary is to *think* one's self well, and it is so.

(a) "As to the first proposition: If there is no matter, how does the earth stand? And as to the second proposition, an answer to that is an answer and refutation of the first.

(b) "Then it is a practical fact that in case of consumption—tuberculosis—the lungs waste away (or are the lungs only imaginary?), and though the patient *could* suppose that nothing is the matter with his lungs, and many consumptives do not even think, suppose, or believe that they have tuberculosis until the lungs are nearly all wasted away. And could the ravages of the parasite be arrested when the lungs be half gone, and the patient live on to the alleged age of Methuselah and then leave the body, and the Christian Scientist then examine the lungs of that deceased patient, he would find the lungs still half gone and that the nine hundred years of steady belief had failed to restore the destroyed portion of the lungs.

(c) "Here it was not the patient's *thinking* he had consumption that brought it on, for he never at any moment thought he had consumption or that he ever would have it.

(d) "What did bring about this consumption? Let us look back a little, and in doing this we find that consumption, or lung decay, may be induced from any one of several causes; but in this case we find the patient's parents were afflicted with

this kind of consumption. And we also trace to the parentage of a thousand other cases and find that this kind of pulmonary consumption is transmissible, may be and often is inherited, and so in this case, and has always been beyond the control of the patient's thoughts. And this condition of decay or destruction of the lungs is called a disease, or a diseased condition of the lungs. This is what is meant by the phrase, 'The patient is diseased of, with, and by consumption'; or this, 'The disease of the patient is consumption.'

937. "Again: This organ, the lungs, that is thus susceptible of destruction, we call matter.

(a) "So it seems to me that any reasoning person at all may trace this theme on through and see clearly that the fundamental proposition of Christian Science is fallacious. Any other organ of the body, as well as the lungs, is subject to destruction from parasites, from accident, and from various causes, and this abnormal condition is called disease, having a name of the disease according to its character and location, and some other arbitrary name cannot change the fact. You cannot change the fact by any new-fangled name whatever.

(b) "The visible organism called the body must decay, must disintegrate, must die and become extinct as such organism, and that condition that leads to this end is disease, and all the thought of all the minds in the universe cannot long delay this result of final dissolution; so that the theorizing and formulation of new names changes not the ultimate fact. And Christian Science is no science at all, and must, in the next few years, become a theory that was. Because it will soon be found that it cannot demonstrate any of its claims that are outside of Spiritualism, and that all of its actual facts are within and belong to the domain of Spiritualism."

And here the reader is referred to "Rending the Vail," at paragraphs 2611-2614, 2617-2619, 2623-2624, and especially to Denton's Orations 4 and 5, from paragraphs 1943 to 2001, beginning on page 326 of "Rending the Vail," which set out some of the claims of Spiritualism, as to matter, mind, spirit, disease, and healing of disease.

938. After Denton an Indian spirit came forth, and, speaking in his broken English, said: "Ugh, ugh! How, how! Me big Indian brave, smoke peace-pipe with paleface in happy hunting-ground. Help paleface to buffalo, ponies, and dogs; and when paleface comes to look for the peace country out of that land of tomahawks and scalping-knives, Big Indian help paleface away and show to him the happy hunting-ground, where are no more tomahawks and dangling scalps, but where all is one great wigwam of smoking peace-pipes." (253-255, and page 114.)

Richard Carr.

939. This spirit is entirely strange to the circle, but after some effort gets to vocalize fairly well, saying:

(a) "Friends, it is with great pleasure that I am permitted an opportunity to try to express to you something of the experience I have had since in the spirit life. Although I knew nothing of this great truth while on earth, I soon learned about it when I got here and have watched its dissemination among your people, and it now seems a great quandary to me why people, in the light of the developments of to-day, doubt this truth. But no matter; one day they will know all about it, and shutting their eyes and stopping their ears on earth will not avail against the realities of the spirit world and the consequences of their earth lives. It is strange to me, too, that people, in the face of the inevitable fact that any day or hour each may, and only a little while at most and all now living there must quit the earth life, will not avail themselves of an opportunity to try, at least, to find out something of the 'What then?' It does seem to me that people ought to try to find out where they go when the body is in the ground.

(b) "So strange that they are living so as to not try to think. And why do they shut themselves out of hearing of the voices calling from beyond the grave?

(c) "As for me, I would not now exchange worlds, for yours is one of misfortune, of uncertainty, of wars, of cruelty, of awful carnage, of contention, of strife, of darkness, of shadows and gloom, whilst ours is a world of joy, and gladness, and beauty, and glory.

(d) "In our world there is no fear of calamity, nor pestilence, nor death; nor is there sorrowing for loved ones supposed to be gone to endless torment or eternal sleep. But all are found to be alive over here, and alive for evermore, and moving on without retrogression into final salvation and redemption out of every lowly condition into highest conditions of superlative happiness and joy unspeakable. And why the average mind should refuse to let this light of the spirit world shine upon and into his own soul is a quandary to me. My name is Richard Carr."

Dr. Britt.

940. This spirit, it seems, was an associate of our Dr. Reed, at St. Louis, Missouri; and was there known to Mr. House, of this circle, who also knew Dr. Reed as a physician and druggist at St. Louis about the years 1845 to 1855. And now Dr. Britt once in a while is in the condition of visibility

before this circle, renewing acquaintance with Mr. House and talking over events of their past lives before this spirit passed out of the mortal. Dr. Britt says that he is assisting Dr. Reed in the psychic work here.

Lieutenant Jenkins.

941. Soon after the battleship *Maine* was blown up, this spirit visited Mrs. House, who is clairvoyant and clairaudient, and introduced himself to her and to Mr. House, and told her that he is a person that was Lieutenant Jenkins of the unfortunate *Maine*. Some time afterward a copy of the roster of the battleship *Maine*, as given in the newspapers, contained the name of one person as Lieutenant Jenkins lost with the battleship.

(a) On two or three occasions this spirit has appeared in visible form at these seances and given some account of himself; and on this occasion expressed himself as being well reconciled to his condition in spirit life, saying:

(b) "Friends, I find this a beautiful country, and myself in a much better land, so to speak, than while on earth. In this land there are no carnal warfares, no contending between vast navies for personal possession of land or people, but all seems a world of peace, a world of harmony, a world where all is congenial. Where no navies are blown to destruction, where the sword and the cannon no more for personal aggrandizement needlessly wrench from rightful owners their happy, peaceable homes and turn them into some wilderness to starve or into some kind of vassalage to the conquering nabobs."

Seance No. 67.

October 4, 1900.

942. This seance was almost an entire failure. Even the spirit Denton could scarcely vocalize at all, but in answer to this query of Dr. Schellhous, "Is misery in any sense proximate or remote, direct or indirect, a factor in the problem of happiness?" the spirit, in feeble utterance, answered:

(a) "All of those things are necessary for one's development. If you never suffer, you could not realize the pleasure of entire freedom from suffering. The one who is never sick cannot realize the misery of his sick neighbor. You can readily see that it is necessary for one to go through certain experiences in order that he or she may realize the contrast between conditions producing misery and freedom from such conditions. The rich man has unhappy moments, sometimes more burdensome to him than experience of the man of poverty. You would

not realize the pleasant flavor or taste of the peach but by comparison with something acrid to the taste. The enjoyment of happiness depends on one's ability to discern the contrast between conditions, and he cannot make the contrast without actual experience."

The reader will find this use of experiences well exemplified in "Rending the Vail," at page 296, paragraphs 1634-1637.

Dueling.

943. The spirit Judge Terry undertook to tell of his experience of dueling, but beyond a few sentences seemed unable to talk farther than to say: "It is all foolishness, but little less so than suicide. The difference being, principally, the one is by passion and the other from despondency. But in spirit life the duelist soon learns the supreme folly of what is called the 'code of honor.'"

Judge Terry killed Broderick in a duel, and many years after was killed by one Nagle.

Seance No. 68.

October 7, 1900.

Tom Davis the Sailor,

944. By Wesley as amanuensis. Wesley, standing at the writing-table, said: "Friends, it has been some time since we wrote, and now the conditions allow us to proceed and we shall do the best we can at this time." Then, picking up a tablet, and saying to the spirit for whom he proposes to write: "Now give it to me plainly." And beginning to write, the circle hear the communicating spirit dictating in a whisper till a page is written. Then Wesley tears the leaf of writing out, and says to the communicating spirit: "Go on now." And the dictation in a low whisper and the writing proceed to four pages, and here follows a copy, to-wit:

945. "A sailor boy am I, though I am grizzled and gray. I have never known anything but the sea, and when I went down in an Atlantic gale, I did not know I was dead. I could feel the salt spray in my face and hear the winds roar, when all at once there bobs up an old friend, Scutty McClain.

946. "I yell: 'Hello, Scutty! I thought you were in 'Davy Jones' locker' long ago.' And he says: 'So I am, and so are you, Tom Davis.'

(a) "'Aye,' I said, 'I may be in my cups, but not in my grave. Say, Scutty,' says I, 'where did we strike such a beauty of a vessel? She is the trimmest barque I've seen for many a day. We ought to be able to show some of these lubbering

old tubs a clean pair of heels.' Scutty says: 'Tom, this is in the spirit world.'

(b) "'Scutty,' says I, 'you may be right. It is spirits that ails me, but never the spirit world. My eyes! such a brig as this in Davy's locker? Not much, my boy.' Oh, the brig was a beauty! Sails white as snow and the deck sparkling in the light like silver. The wind was fair and the water was deep blue. So we were gliding along without any trouble whatever.

(c) "'Say, Scutty, how did you get here, and how is all this?' He says: 'Tom, would you believe, if you saw our old captain, that you were dead?'

(d) "'Sure,' says I; but I *would* like to see him once more. So heave to and give me a sight of the old boy.'

947. "Well, the short of a long yarn is that it took me a long time to find out that I was dead, and a still longer time to understand why a fellow must suffer for deeds that hurt himself worse than others. Oh! it has not been all plain sailing with me, and I have stood on decks that were as nice as the one Scutty and I met on; and I have weathered many a gale, and have heard the wind roar in the rigging more than once before I found a safe harbor. I tell you it pays to get the right bearings before you start upon your life's voyage."

Jim Smith the Highwayman.

948. Dr. Reed serves as amanuensis for this experience as the highwayman dictates thus, to-wit:

(a) "You don't have persons of my stamp visit you often, I venture. I was a robber and murderer. I do not say this boastfully as I once did, for I sincerely regret my earthly career. I had a fair education, and had I chosen to be an honest man I would perhaps be living to-day, honored and respected among men, instead of in the accursed place I am now. All the fiendish devils and fiery hells that you might conjure up would pale into insignificance in comparison to the place I am now in.

(b) "While on earth I went with a venturesome crowd into an unexplored cave, and it is the nearest comparison I can make. One seems to be surrounded by the same chilly air and the same utter darkness, except here it is unrelieved by even a flickering torchlight. The same uncertainty underfoot. I go groping about, never knowing whether the next step will take me onward or send me whirling to the depths below. You have no idea how I have suffered in this accursed place. I have no means of counting time, therefore I don't know whether I have been here months or years. But if left to me, I would say that

I have been here for centuries. Curses and tears have alleviated me nothing. I have prayed earnestly to be delivered from my fate. At such times I often catch glimpses of the forms of my old chums. They seem to beckon me, but a horrible fear possesses me and I shrink farther back into the darkness. I think eternal punishment by fire would be better than this everlasting darkness. I would at least have light enough to see what was transpiring around me.

949. "Once I heard my sister call my name, and I laid down upon my face for fear she would find me in that awful place. When I saw her last I was a young, handsome boy, in a comfortable, happy home, indulged by parents and sister. How well I remember the sad day our mother died! She called me to her bedside and asked me to care for my sister, and with all the candor in the world I promised to do so. It is useless for me to say that I broke that promise. If I had not, I would not be here to-night.

950. "The fondness for adventure and high living without labor has truly brought me to a terrible end. I left home with a friend, and from that I went from bad to worse, and finally wound up among robbers. I am ashamed to say it, but I became as hardened as any of the gang, and thought nothing of taking the life of my fellow-being. Mother, sister, home, and God soon became dim recollections to me, and one that I did not care to recall.

(a) "I finally met my death, and since then have been in the horrible place I was telling you of. How much longer I shall be compelled to creep through this slimy darkness I can't tell. God forbid that it be much longer!

951. "When Dr. Reed came for me, he talked like an angel (although I had no recollection of seeing pictures of angels wearing spectacles and chin whiskers), for it was the first brightness I had known since I found myself in this place. He talked to me in his kindly way, and persuaded me that it was best to come among you and tell you of my condition. And I am glad that I have, for it is a relief to be able to tell you even of my misdeeds. Dr. Reed promised me that he would not reveal my real name, so you may call me Jim Smith. I can't tell you what a heavy load seems lifting since I began this recital. I thank you. Good-night."

Red Jacket and Martha Long Tail.

952. Now comes the artist in his gleeful, jabbering manner and in his usual expeditious way executes the portraits of which these are copies.



RED JACKET



MARTHA LONG TAIL.

(a) Mrs. House says that when she lived at Cleveland, Ohio, in her younger days, she frequently visited the cemetery where the remains of the Indian Red Jacket were buried, and often, when weary of wandering about the grounds, she would sit down to rest upon the marble slab that was over his grave. And that when at this grave she could always sense the presence of this spirit, and that Red Jacket has often been with her ever since, and that his presence about her always produces a sensation of quietude and rest.

(b) She says, also, that soon after coming to Kansas she met with an Indian woman by the name of Martha Long Tail, who belonged to the Miami's and to the Black Bob family. That this woman was educated at Shawnee Mission, and talked English very well; and that since the death of this Indian woman, she, too, in spirit is often near enough that her presence is felt, and seems pleasant.

Victoria Best.

953. This spirit, clad in white garments, after giving her name, said: "I find this spirit world is very delightful, pleasant, beautiful, and I find that all may have plenty to do all the time. And each can follow the line of work best suited to his or her condition. And, as for myself, I have the delightful task of gathering up the little ones that come to this world before having been born into your world, and placing them,

here and there, at places prepared for their care and development. And there are many thousands of these cases, so that many spirits find an occupation in this work.

954. "And the inebriate, the drunkard, often comes here as helpless as the most feeble child and needs someone to help him or her along, and such cases need special care, and there are nurseries for them just suitable. And I also find exercise for my energies in leading these along to their suitable situations, and all these cases furnish ample opportunity for many spirits to develop their souls into conditions of higher spirituality all the time, and in this work my soul takes the highest delight.

955. "So you can see that the gathering up of these buds of promise which reveal for each one a vast future of infinite possibilities must furnish an unlimited field of labor for the occupation of innumerable willing hands."

Denton.

956. "I am glad you are having a grand, good time this evening; but while you are capable of appreciating our work, there are many souls so divested of certain faculties that they could not at all understand one thing about it. And, again, it is hard to put new ideas into old heads; but I wish to impress the idea that if the little ones could know of this fact, it would always be a blessing to them. There are many 'still-born' who reach this side of life and all so schooled that among their early lessons is this fundamental one of Spiritualism, and they grow up bright, intelligent, and happy.

957. "Many children are very spiritual by nature on earth, and when they reach this side they are correspondingly in bright conditions. But many people on earth abhor to let their children go where there is a Spiritualist, for fear the little one will find out something awful. But, my friends, you should try to enlighten the little ones."

Seance No. 69.

October 11, 1900.

958. Visitors present: Mrs. W. A. Miller, of Springdale, Arkansas; Mr. Rolla Schellhous and C. M. Schellhous, Kansas City, Mo.; and Mary E. Wallace, Paola, Kansas. The conditions seemed to be very good, and the phenomenal display, in forms, vocalization, writing, spirit dancing, and spirit singing through the trumpet was very extraordinary. Dr. Reed, in opening, expressed himself as being delighted with the conditions, promising that, if the circle maintained its status throughout, the spirits would reward with good results.

Professor William Denton.

959. "I am glad to be among you again, but I shall not detain you long at this time. Before the race of human beings will be perfect, they must understand the laws of themselves and of Nature. Not until they know and obey something of the laws governing their physical lives will they be able to discern the laws of the realm of spirit. But however wonderfully little you know of the physical side of life, still less must you know of the spirit side. When the natural laws controlling the physical shall become much more understood by your world, then perhaps they can begin to surmise something aright of spiritual things.

960. "People in your world are there by certain laws of environment which determine and control their conditions. The environments make the conditions and to change the conditions the environments must be changed. But the laws of environment are operative, to a great extent, before birth into your world, over which laws the person in foetal life can have no control, yet these laws make the environing conditions constitutional with the individual. Therefore if such environing conditions produce a poorly developed brain and consequent idiocy, the idiocy is the result of the ante-natal environment, and the idiot cannot help his idiocy nor can he be blamed for it; and, under the law, he cannot manifest anything but idiocy.

961. "Again, these ante-natal conditions may result to the individual in production of idiocy as to one organ, or the manifestation of one faculty, and a wonderful prodigy as to another organ, and the individual no more accountable for the one than the other. And you know, friends, that it is utterly impossible for one, whether his conditions are satisfactory or not, to change them by a voluntary new birth into your world. The idiot cannot progress out of his idiocy until born from the earthly environments into the spirit world, and there he may progress.

962. "So, friends, it is hard to live the earth life and have all peace; and the environments of diversity are necessary to stimulate to conditions of progress."

The Executioner.

963. Wesley Aber, as amanuensis, next took on the condition of visibility, and thus standing at the writing-table, picked up a tablet and began writing; and having a page written, began to jerk the leaf that contained the writing from the tablet, and at the same time began talking; took the written leaf out, placed it on the table, wrote on another, tore it from the tablet, and then another and another leaf being written

upon and torn from the tablet, till eight pages of writing being done and the leaves thereof torn out of the tablet and laid upon the table.

964. While writing, the spirit continued talking, saying: "The poor fellow who gives me this—I feel sorry for him. He was a sheriff and an executioner, and delighted in his calling; but I pity him now in his lowly condition."

965. And here, as the spirit tore from the tablet the third leaf, he tore off one corner of the leaf across the word "therefore," leaving the corner so torn off fast to the tablet. Then tore that off and sent it by one of the circle across the room to the secretary. So that the whole circle could and did witness this as an absolute test in this case.

966. But the spirit continued writing, as before stated, and just here the newsboy outside yelled, "*Star!*" (*Kansas City Star*), and the spirit said, as he continued writing: "Strange! they grabble for the papers, so eager to find out how many have died, how many have been murdered, how many have been slaughtered, and how much wickedness is going on in your world. But of Spiritualism they would not read, they would spurn such literature as would reveal to them the true doom of the inhuman wrongdoer, even of this great and pitiful experience of this sheriff, who hanged many people. But there will come a time to many, as did to this poor soul, who is now in worse than darkest dungeon."

967. And the writing is finished at the word "dungeon" and laid upon the table, and the amanuensis was gone away instantly, and another spirit, Dr. Reed, gathered up the papers of writing, carried them across the room to the secretary, and the writing is read to the circle immediately at close of seance, and the following is a copy of that strange and weird experience of the sheriff and executioner:

968. "Some time ago Dr. Reed sent me to find a spirit who had been a sheriff in his earth life. I hunted for one for some time who would come to you and give you his experience, but I could not persuade one of them to come. I found one, however, who was willing to relate his experience to me. So I am at least prepared to give you that in substitution of their personal experience as we had hoped to do.

969. "This man had hanged several persons during the time he served his country as sheriff. He was a low, heavy-set man, with a low forehead and small bright eyes, and a cruel chin added to the repulsiveness of his face.

970. "I found him in a dark, gloomy prison, a prison of his own making, for he had delighted in making others suffer in dark, gloomy places, and now he is experiencing some of the misery his captives felt. He was sitting moodily alone, his gar-

ments untidy and his hair and beard shaggy and unkempt when I appeared before him. I stood looking down upon him some time before he seemed to recognize another presence. He greeted me with, 'How in the h—l did you get here?' I told him that I had desired to communicate with him and therefore I was with him. He muttered something about d—d fools and liars, and then sat silently. I drew his story from him, piece by piece, and it was this:

971. "He had been a man with some political influence, and when he aspired to the office of sheriff he had no difficulty in being elected and had served several terms.

972. "To use his own vernacular, he had 'strung up' seven men in his time and was mighty proud of his record. He told me stories of cruelty that I do not care to repeat, that had come under his notice and by his sanction; and he told them in such a gloating way, as if they were choice stories.

973. "While he was in the midst of his story-telling he started up and shrieked: 'Don't you hear that d—d noise? They are at it again.' I listened, but could hear no sound. I then asked him what they were doing? He replied that they were building a scaffold to string him up on. He raved and swore until I began to lose hope of getting anything more intelligible from him, but at last I managed to quiet him down, and it was then I found out that he did not know he was dead.

974. "He thought he had been placed in that prison by political enemies, and that they were going to hang him to get him out of the way. I asked him if he remembered how he came to die? And he swore at me roundly, and said he never had been sick in his life. I then asked him how he came to be where he was, and if he could remember the last day before he was in prison, and he said: 'Now look here, pardner, bein's as ye air so tuck up with me an' my doin's, I'll jist tell ye how the thing happened.

975. "'Ye see me and Bill Dawson was out arter two fellers what wus wanted mighty bad, and at last we run 'em in tew kiver. An' while we wus tryin' tew get 'em tew throw up thar hands, one uv 'em plugged me in the side, and when I cum tew, I was here. I nacherally reckon that d—d cuss Bill put me in here on some trumped-up tale; and nary har nor hide hev I seen uv Bill; nor anyone else, for that matter, since then. Oh, but I'll give 'em h—l when I dew git out!

976. "'Dew ye know, one day I thot I hern that devil, Joe Seems he called himself, that I hung nigh onto ten year ago, sayin': 'Oh, they've got ye now, old feller, an' air goin' tew hang ye.' I hunted high and low for the sun-uv-a-gun, but couldn't find 'im. Though I knew he wus dead 'nough, that blasted voice bothered me a heap, I kin tell ye. Ye are the first man I've seen, and I am d—d glad tew see ye. What did

they git ye fur? Dimins, I bet, fur sich a dressed-up chap wouldn't be up to nothin' else.'

977. "I told him that I had been in the spirit world for many years and that he was in the spirit world also, but in a lower condition than I. He looked at me for some time, then said: 'Loony, I'll be d——d! fur none but an ediot or fool would talk like that.' I asked him if he ever saw any of the men he hung. And he said his 'd——d eyes' got kinder queer sometimes, and he thought he could see 'em, but uv course he couldn't. I tried to convince him that he was in the spirit world, but he told me to go to h—l, that he was tired of such nonsense.

978. "And as my task was fulfilled, I came away and left him in his gloomy cell. He had extended mercy to none and could not see how anyone could be different from himself."

Musings of the Secretary.

979. If the reader should say to himself, "Pshaw! what nonsense the foregoing!" would he please look around himself? It is June, a most lovely, delightful morning, balmy air laden with summer's sweetest aromas; beautiful song-birds everywhere, everything so musical. Man and woman and children and horses and cattle and fowls of the barnyard, everything joyous and happy. All everywhere one supremely glorious heaven. Hark! the fire-bells! A moment more come dashing up the street and pass you by the firemen. On they go and all their engines and horses and their entire accouterments, rushing like a wild tornado. Look on ahead! See that smoke toward which the firemen and whole populace are rushing? Where? Whose house is that? "James Thompson's house!" "My God!" you exclaim. "Great heavens, it is my house!" You rush on with the wild crowd and get to your home that was so happy an hour ago and all is on fire. Look up yonder in that window. See there your wife with a child in her arms; see the angry flames about mother and your own dear little one. Hear their last shrieks for help; see them fall to the pavement. The firemen grabble up mother and child and just as you get there, deliver to you the dead bodies of your own wife and little three-year-old Evangeline.

What is that sweet summer morning of two hours ago to you now? What the songs of birds? What the bright sunshine? Everything changed to darkest gloom. For years you hear those awful shrieks from the flames in that fatal window. It may take a whole lifetime to have another such June morning return to you. But the morning after that awful fire and to you while all is dark despair, your neighbors have another sweet June day, and year after year the lovely Junes do come and go to others, but nevermore to you until you meet beyond

the veil dear wife and little Evangeline. What was it that so suddenly changed brightest heaven on earth to gloomiest, darkest night?

980. *Relative conditions of yourself, of your own conscious self in ignorance supposed to be irreparably changed. So the spirit of the hangman, the murderer, the wrongdoer, is related by strongest ties to all his criminal acts on earth, to all that he has made miserable on earth; and as the husband and father hears in spirit to his own dying day the innocent shrieks of perishing wife and little Evangeline, so the spirit of the wrongdoer bears in itself an image of all connected with his wrongdoing, continually revolving upon his inner consciousness, and though locally in purest heaven, his relations to his earth life make for himself the gloomiest hell. Thus he hears the carpenters erecting a scaffold and the avenging words of the one he hanged, and feels the pangs of the bereft home which he made desolate.*

981. Then the artist, in his usual test conditions, made a life-size portrait of a little girl not fully identified, but perhaps it is little Ruth, and is therefore set in at paragraph 1207.

Mary Miller.

982. This spirit, in the usual white apparel of the lady forms here, appeared and identified herself to Mrs. Miller as her mother (in law), then in a whisper said:

(a) "I am Mary Miller, and I am so glad my daughter came here where I can meet her face to face, and I wish that my son William were also here, for it would be a great pleasure to me to meet him in this way, and of great benefit to him. I would be glad to tell him about the beauty of the spirit world to those who are prepared for it. And I would be pleased also to have an opportunity of telling him something about what is required. But I shall have to be satisfied at this time to say a word for my daughter there to convey to William.

983. "I find this a beautiful country, inhabited by great numbers of people who once inhabited your world, and many of these are in happy and glorious conditions; and I am so pleased with the spirit world. And I am getting along rapidly, and find plenty of work, as we call it, over here, so that I am able to be employed profitably all the time.

984. "I would say to my daughter and to my son that a good life on earth is rewarded over here with the plaudit, 'Well done,' of the waiting spirits; but above all is the joy of one's own conscience whispering, 'Well done.' Remember, then, my children, and be prepared to be at peace with yourselves, and many white-robed friends gone before you will give you happy



MRS. MARY MILLER.

greeting when you will have reached this side of life. But I cannot stay longer now. Good-night."

Dr. Clark, a Pill Doctor.

985. This, it seems, is another spirit that accompanied Mrs. Miller to these seances, and after making his identity clearly known to her, he began talking quite lively and distinctly, and in a somewhat mirthful, sarcastic, and emphatic manner, said:

(a) "I am Dr. Clark. I was what you call a pill doctor. These pill doctors are more nuisance than anything else when you come to sum up their whole practice. The old pill doctor, or 'regular,' will tell you just what I do: that more than half their patients who die do so because of the fatal practice of their system.

(b) "And what do you think of Christian Science?"

Circle: "Not much improvement on the pill doctor."

Spirit: "Well, no, I guess not. While they may be instrumental in saving one life, their ignorance and egotism allow one or two to die. I tell you folks that I am ashamed of *my* practice. And there are many of my patients over here whom I am ashamed to meet, because they know, and I know, that my prescriptions sent them out of their bodies, while if they had been without a doctor they would have recovered. And others, if they had been treated properly, would be yet in their mortal bodies. And I am not the only conscience-smitten doctor over here, either. There are great long rows of them. And I see you have a doctor in your circle.

"Say, doctor, what do you think of this 'materia medica' business, anyway?"

Dr. Schellhous: "I got so ashamed of it that I quit it long ago."

Spirit: "Well, that was sensible. But while I keep on doctoring I have quit that pill business myself, and the entire practice of the regulars; but I have great faith in the magnetic—in fact, I am a fanatic on that now. But I am ashamed of my old practice. What is the matter with the doctor over there, that he don't seem to hear me very well?"

Circle: "He's a little deaf, something ails his ears."

Spirit: "Well, why don't he get his ears doctored?"

986. "But I began to know of this Spiritualism before I passed out and was beginning to see that something besides pills is necessary to successful practice; and I find that part of that something is magnetism, spirit magnetism. The little knowledge that I did have of Spiritualism was of much help to me when I got here. But I should have known more of it. I would have been farther on, though I am now doing quite well."

Advice to Mr. Rolla Schellhous,

987. As he is about to make a trip to Mexico. The spirits advise him to be on his guard all the time; that some pretend to be his friends who are not, and that the only safe way is to regard himself as his only safe friend, and himself alone as his own safety.

Jesse Boling.

988. This spirit, while on earth, was a huckster by profession, and lived in south central Indiana most of the time (about from 1840 to 1854), while rearing a large family, and except the secretary, was entirely unknown to the circle. And now he comes to the condition of visibility, talking in his old stuttering habit, saying: "Ha-h-h-how de-de-do ye-y-y-ye-ou d-d-d-do, ah-ah-en-en-enny-w-w-way?"

Secretary: "Hello! Jesse Boling, I believe. Good-evening, my good old neighbor. How have you been all this time? Remember that turkey? Where is your daughter Rachel? And how did you find things over there?"

Spirit: "Y-y-yes, I-I-I'm B-B-B-Boling—O-O-Old J-J-Jess. R-R-R-Rach i-i-is ou-ou-out i-i-i-in I-I-Indian, wh-wh-whar ye-ye-ye-ye-you s-s-s-seed her l-l-l-last. Th-th-th-that n-n-nigger th-th-th-thought t-t-t-turkey w-w-w-wuz a gr-gr-great thing. D-d-d-don't kn-n-n-know how l-l-l-long f-f-f-fore I w-w-w-woke up, b-b-b-but hev been g-g-g-gettin' o-o-on p-p-p-purty well s-s-since." And in the same stuttering manner continues, saying: "Purty dark for a time, but getting light now. This is a mighty nice country. Niggers don't steal my turkeys, but I don't take any more to Louisville market nohow. If ye'd let me swear, I could talk better. But I'm fallin' to pieces and must go." And the spirit vanished.

989. The reader is asked to excuse a remark of the secretary here, because that a few sanctimonious persons who have examined "Rending the Vail" think it horribly sacrilegious that a spirit should return to earth and act as it did while it lived here on earth. And especially so if the spirit exhibit mirthfulness.

990. But according to their Bible (St. John xxi.), in order that their Jesus, the captain of their salvation, shall make his identity known to his disciples and apostles, while they are out fishing, he comes back, appears to them from the dead, talks with them and they talk to him about the solemn and worldly matter of catching fish, broiling and broiled fish and eating fish. And did Jesus make that fire and put the fish on to cook and have them ready to eat when the disciples got ashore? And on another occasion he took broiled fish and honeycomb and did eat of it. (Luke xxiv. 43.) Modern long faces would think it "awful" if a spirit now would come back, go fishing, make a fire, cook the fish, and then sit down and eat of the fish and honeycomb; and if he would do so on Sunday, they would send a sheriff after him. But it seems some of those people who could "strain at a gnat and swallow a camel" have children living yet. Nevertheless, it must have been a very good materialization that could eat fish and honeycomb.

991. But again, we are told that after Jesus had appeared unto the disciples and had talked to them and proven his identity, he then led them out to Bethany and was there "parted from them and carried up into heaven"; but one Thomas, who was not present at the meeting, would not believe what the others said about it except he see the wounds and thrust his fingers and hand into them. And after eight days the disciples were together and Thomas with them. Then came Jesus,

the doors being shut, and stood in the midst, and said to Thomas, "Reach hither thy finger and behold My hands, and reach hither thy hand and thrust it into my side, and be not faithless." (St. John xx. 27.) And Thomas was convinced, exclaiming, "My Savior and my God!" And their Savior could appear to them one day in one form of body, and eight days afterward could appear in another form of body and could pass in and out of an upper chamber, "the doors being shut." Now does any sensible Christian suppose that his Jesus is now in heaven in that body that was showed to Thomas, or in the other body that he appeared in eight days before?

Well, Jesse Boling is free in spirit from the old body and the stammering tongue, but this scribe would not recognize him unless he stutter, nor unless he tell of life occurrences, such as the turkey case, which was this:

992. Boling hauled his produce and marketing to Louisville, Ky., and on this occasion had his wagon backed up to the old-style market-house at daylight in the morning, and, as it was just dawn and Boling happened a few steps away from his coops, a colored person slipped a large turkey from the coop and Boling gave chase, but the darky got away with the turkey. Just as Boling gave up the chase, another colored fellow yelled: "Hello, Sambo, whar you got dat turkey?"

Sambo: "Stole 'im. Yes, sah, I stole 'im. Dat is de great-est ting yit. Ya, ya!"

And all of this occurred before our medium was born, and he never knew anything, anyway, of this whole matter, but this whole circle would tell the reader that this record of the manner and sayings of this spirit at this time is true, and none of us can swear farther from the truth than is recorded of Peter. So that if we *are* liars, we are just in condition to associate with witnesses to the materializations of the alleged Jesus.

Seance No. 70.

October 14, 1900.

993. Though the circle was full at this time, from some cause the phenomena seemed indifferent, but sometimes conditions are in the way that the circle knows not of. And sometimes the spirits deem it not best to give out a great deal, especially if some of the circle need to find out that mortals do not produce the phenomena to order just to amuse themselves.

Alice House,

(Page 52.)

994. Daughter of C. V. N. House and his first wife Mary, who long ago passed to spirit life. In 1856 Alice was born at St. Louis, Mo., and passed to spirit life July 16, 1898, at Kan-

sas City, Mo., aged forty-two years. She had a common-school education and a commercial course, taken at Kansas City. She was a very efficient book accountant, beginning practical work at Kansas City, and about 1884 was in business at White Sulphur Springs, Va.; thence to Washington, D. C., at commercial bookkeeping, and by the assistance of Mrs. Hurst, wife of Hon. Mr. Hurst, M. C., of Sedalia, Mo., she secured a clerkship in the United States postal service, Dead Letter Office, about 1886, and so continued up to failing health in 1898, a period of twelve years.

995. This portrait, like most others copied into this book, is intended to represent the spirit as she now appears in spirit life, which is also as she was on earth in her early womanhood prime, and those who knew her during her last few years on earth would not be expected to recognize the likeness at first sight. But her father and step-mother are well satisfied of the likeness as representing her appearance at seventeen to twenty years of age. The reader will readily connect the foregoing brief account of the life of Alice with the statements she now makes concerning her experiences, on both sides of life, which she dictates to the spirit Wesley Aber as amanuensis. He, standing in the condition of visibility to the circle, writes the dictation of which the following is an exact copy, to-wit:

Advantage of a Knowledge of Spiritualism.

996. "My experience in spirit life has not covered as long a period of time as the experiences of many who have visited you before, yet I think I have something quite different from any of the others to relate. I was, of course, prepared for the change. I knew something of Spiritualism and therefore went out with no false conceptions of spirit life.

The Spirit Home of Mary House.

997. "My mother and a band of spirits met me and conducted me to a most magnificent place. It was a large stately mansion, something like the old homesteads in Virginia that I always admired so much. The same wealth of trees surrounded the house, and they were sparkling as if covered with diamond dust, and the house itself was built of some highly polished material that reflected the outside scenery like massive mirrors.

998. "The interior is beyond my powers of description. I had never seen anything on earth equal to the luxuriousness of this. Beautiful pictures that must have been the work of master hands adorned the walls. White statues glistened in the soft light. The beautiful furniture all went to make up a picture beyond the power of my pen to describe. I found that

this was my mother's home, and that I was to stay there until I felt able to take up some duty in the spirit world.

Spirit Postal Telegraph System.

999. "As many of you know, I was in the Government service in the earth life, and when a spirit friend came to me and said, 'Alice, would you like to see how the postal system of the spirit world is carried on?' you can imagine how anxious I was to accompany him. We went to a massive building where many people seemed very busy. They were not collecting nor distributing mail, however, nor were any of the employees uniformed. He explained that they had to have some central place for concentrating their forces, and that the spirits employed in sending messages had been trained to the work.

1000. "For instance, if Dr. Reed should want a certain spirit that anyone in the circle might ask for, you say he sends Sam or Bessie, as the case may be. In uncommon cases he does this, but as a usual thing Sam or Bessie gets *en rapport* with the central office, as we will call it, and spirits who have grown expert in this mode of sending messages will send out a message to the spirits desired and ask them to hasten to the seance, and Sam or Bessie waits for the reply and tells you when the spirit can be with you.

(a) "The spirits in the central office, as I call it, have been in spirit life so many years that they have no one on the earth to attract them from their duties.

1001. "I, myself, am teaching, and find my work very pleasant. I am glad that I visited this place in order that I might tell you of something, and because the experience was a very pleasant one to me.

Alice House."

Isaac Pierce.

1002. The artist, under his usual test conditions, made a life-size bust portrait of a man, and the picture was recognized by Dr. Schellhous as a good likeness of one of his old friends, whose name was Isaac Pierce. A spirit claiming this name had on two or three occasions demonstrated his identity to the entire satisfaction of the Doctor, and now, as soon as the Doctor sees this picture, he exclaims:

(a) "What a perfect likeness, to my memory, of my old friend Isaac Pierce! He and I were companions from early boyhood to manhood in the vicinity of Leonidas, St. Joseph County, Michigan. In 1851 his father became a Spiritualist, and the oldest sister an excellent medium. In 1852 we crossed the plains together to California, and he returned to Michigan in 1864, and passed to spirit life in 1885.



ISAAC PIERCE.

(1002.)

1003. "He was genial, sincere, honest, and kind; and as a friend he was ever true and faithful. What a profound, what a palpable, what an absolutely scientific demonstration of future life and spirit return! Oh, the good news! Oh, this sweet, this blessed gospel! This continued coming of the 'son of man' and his daughter, too! This insignificant Spring Hill, yet more than Bethany and Mount Olivet, more than Tabor and Moses and Elias talking with Him! Here is a son of man 'living, who was dead,' but we behold him 'alive forever more.' And because he liveth we know that we also likewise shall live beyond the tomb."

Seance No. 71.

October 16, 1900.

Professor William Denton.

1004. The reader will have observed, from perusal of the foregoing pages, that this spirit seems to have a superior abil-

ity as compared to others to vocalize at nearly every seance, regardless of conditions. And at this time, although conditions were very unfavorable, yet he, in good oral speech, said:

Cumulative Evidences of Spirit Return.

(a) "My friends, so great is the volume of evidence of the fact of spirit return, and such evidence so generally diffused among the people all over your world, that for one to assert that Spiritualism is not true betrays in such person evidence of most stupid ignorance. In fact, the phenomena evidencing the claims of Spiritualism are now so general that one might as well say that people do not exist on the earth. Most people might as well say that Pike's Peak does not exist, for the evidence of Spiritualism is more palpable and attainable to most people than evidence of the existence of Pike's Peak.

(b) "If the papers tell of Pike's Peak and other natural objects and phenomena, real or imaginary, the people believe it all right; but if the same papers tell a thousand times over of the occurrence of psychic phenomena, the people will not believe this. But if there be a line of exposure of some medium, 'Oh, yes, the thing is all done for now, exposed—that settles it.' It does seem that many people do *want* to believe what is *not* true, in preference to that which is true. Friends, you believe China exists because someone says so. But when that same one not only tells, but gives proof of this great light of the spirit world, they don't believe that."

Robert G. Ingersoll.

1005. For some reason this spirit was not able to so materialize as to appear anything more than a dim shadow in the room, nor could he speak as on two former occasions here, but sufficiently clear to be recognized by his voice and his anti-theology, in substance as follows:

(a) "Can it be possible that there exists a personal God as theology claims, while cyclones, earthquakes, casualties, disease and pain of every kind bear innocent babes and praying Christian mothers right on to premature destruction? If there be a God of mercy and justice, why do innocent people and harmless babes suffer more intense torture and pain than the most hardened criminal or the lowest immoralist? Never was anything among men that carried human desolation in its wake as does Christianity. But they say their God is a just God. Why, then, does he allow those little ones to suffer such intense torture?"

1006. "No, friends, I find no such God, nor do I find any spirits that ever found such an one. And spirits here who

have been in spirit many ages say they find no such God. And they also say that they never met any spirit, however old, that ever found a personal being such as the Christians claim their God to be.

(a) "All the God that is known in the spirit world is law, innate to the constitution of Nature, self-acting, eternal law."

Seance No. 72.

October 18, 1900.

1007. Full attendance of the circle, with Mrs. Miller still present, and Judge E. E. Chesney, Kansas City, Mo., also a visitor. The reader should not forget that the minute record of each seance is read at the next succeeding seance, and that the circle criticise and suggest any needed corrections, and then pass the minutes to the spirits. Any error passed by the circle is always detected by the spirits and emphatically spoken of by them, so that the minutes thus corrected are as near to a truthful record as it is possible. The phenomena of this seance were much better than is usual when a stranger to the seances is present. But, as usual when a new element with congenial magnetisms is present, much of the phenomena were for the individual benefit of Judge Chesney, and to his expressed joy, comfort, and satisfaction. After the spirit Dr. Reed had opened the seance by oral salutation and greeting,

Professor William Denton,

Taking on the form and condition of visibility, said:

(a) "Mr. Secretary, you have a mistake in your copy of that experience that was written at last seance, as you read it this evening. 'Employers' should read 'employees.'" This error had escaped the circle, but the spirit, seeing it important that the error be corrected, was quick to so report.

(b) The reader may see how critical the spirits are of the correctness of the secretary's records of the proceedings.

Changes and Experiences Are All Necessary.

1008. After making the corrections as above set out, the spirit Denton, continuing right on in good oral speech, said:

(a) "Friends, you know your lives on earth are made up of many changes. All is continual change. Even your ideas of one day are changed the next day by experience of passing and changing events and conditions. But not so with us. Here, while we have changes, they are all in direct line of unfoldment; and in your world ideas governing different ones, even on a given subject, are widely different, because each one must form his opinions to conform to his environments, and no two persons in your world have exactly the same environments; therefore, there must be different ideas.

(b) "But when you pass out of your earthly conditions and arrive here, most of your ideas or the ideas of most people must change, as to the nature and conditions of the spirit world, from a diversity of ideas to nearly uniformity of ideas in this matter, because here you have presented you, as to general conditions, uniformity of facts as your developments become prepared to receive them.

(c) "But all diversities of experiences on your plane are necessary for your highest good in ultimate development. And, in order that you reach the spirit world in the best condition for your own good, for your own happiness, it is necessary for you to pursue that course of life on earth that will develop your spirituality.

The Way of Spiritual Development.

1009. "There is always a spark of good in the nature of every human being, however lowly his lot be cast. Therefore, never turn away from your door any imploring soul, for somewhere in such soul is a pearl of priceless value. And oh, what wrongs, what fearful wrongs do parents in driving children away from home. Out into the great world of temptations, driven by the cold, cruel conduct of parent, where no warm hearts are beating for the banished child. How forgetful some people are! Once just such children themselves, and had they been driven from home, the great maelstrom of temptations would have driven them headlong into the whirlpool of dismal despair. Oh, man! oh, woman! you should ever remember that you were once a child yourself and may not be much more now. When you see in a child the ways of a child, oh, do remember, if you can, when you yourself were a child."

Ellis Young.

1010. There came into visibility a spirit which was not recognized, nor did he give any name, but speaking quite clearly, though in very peculiar tones of voice, and with deep emotional feeling, as he walked about over the floor between the circle and cabinet, said:

(a) "This is a glorious thing to contemplate: that we can come here and meet you, as in the olden time, face to face. But the Christian world, the Church, is so curious and acts so strangely, shutting its doors and blinding its windows against every ray of light that comes struggling from beyond the grave. Oh, if I could have known this while on earth, how great my advantage would have been, and how much happier I would have been on reaching this side of life!"

1011. Here the spirit Ellis Young, being unable longer to hold the form, faded away into the invisible condition, and in-

stantly a form in the similitude of a young woman dressed in garments of shining white came forth, announcing the name "Caroline." The secretary recognized this name as having been given here before with failure of further identity; then the spirit drew near to the secretary, showing herself to be the same person, and saying, "Caroline Rembrant," returned into the cabinet.

S. M. Wood and His Slayer.

1012. This spirit came from the cabinet in good make-up and approached near to Judge Chesney, saying: "Don't you know me, Mr. Chesney—S. M. Wood? Don't you know that they never brought that man to trial yet for murdering me?"

Mr. Chesney: "Yes, Sam, I know that, but he cannot escape justice. He must be suffering now. I am glad, Colonel, that I meet you here."

Spirit (with much feeling): "Yes, my friend, it is a glorious privilege thus to meet again. Yes, yes. The man is suffering now. But wait until he gets to this side. Then indeed will the poor fellow feel heavily the hand of retribution, though his cowardly act sent me out of my body, and though he fixed it so as not to get his earthly deserts, yet I can pity the poor soul as he must grope his way alone and in darkness. And I want to thank you, my friend, for your manifest sympathy for me and mine." And with such pathos did the spirit address the Judge that he and the whole circle were in tears when the spirit had gone away from our vision.

William West.

1013. This spirit approached very near to Mr. House, and Mr. House desired to shake hands, but the spirit declined, saying:

(a) "There may be great meaning in hand-shaking. Great, deep feeling expressed thus of lasting friendship; and then, too, of mere conventionality, and some can shake with any degree of hypocrisy."

Sam

1014. Renews acquaintance with Mr. Chesney, talking of various matters, and finally gets to the subject of

The Proper Conduct of Seances.

(a) "As to the seance-room, there should be a room set apart for the sole purpose of the seance, and no strange influences should at any time be allowed in that room. Even the circle should occupy that room only for the seance.

(b) "There should be a reception-room, a waiting-room. Here the circle should wait until seance time, then enter the seance-room; and, as soon as the seance closes, immediately repair to the waiting-room.

(c) "Every feeling of contention, of bickering, of ill or unkind feeling toward anyone, every shadow of jealousy, all should be left outside the seance-room. Such should never be allowed to enter there, and ought not to be in any of the circle, one toward another, and if possible, not toward a neighbor. Else how can one enter the seance-room with a pure and peaceable heart? This would be the way to get the best and purest influences from the spirit world."

1015. Sam here lays down a hard rule for imperfect humanity to follow, yet obviously it is right. One thing is certain. Unfavorable personal comment of one another or of our neighbors could be avoided at our meetings, if a firm resolve be made to do so. Simple as this lesson of Sam's is, yet it must be admitted that neither he nor any other could give higher or better advice. And the members of every circle in the world could hardly do better than to read it on every occasion in the waiting-room before going into the seance-room.

Gema Watkins Murdered by a Maniac.

1016. Wesley, as amanuensis for dictators, now comes to the arena table, takes a tablet, and writes while some other spirit dictates to him, in whisper, this message, to-wit:

(a) "I have been among you so often that I did not think Dr. Reed would care for my experience, but he tells me he would like for me to tell you how I came to pass to spirit life and how I have spent my time since.

(b) "I was murdered several years ago in Texas. At that time my parents were not Spiritualists, and I, of course, knew nothing of Spiritualism. Up to the time of my sudden passing out, my life had been as uneventful as that of any young girl who is loved and indulged by both parents. Our home was a very happy one, and death came like a heavy blow. My ideas of heaven were the usual orthodox ones, and I was not prepared to view heaven as it really was.

(c) "I was met by a vast concourse of relatives and friends, who took me to a most beautiful home. I would have been very happy in my new home if my parents had not been so grief-stricken and unhappy. I spent days and weeks trying to let them know I was still living and very near to them. And at last the veil was rent in twain, and now we are as one.

(d) "I never held any feeling of revenge against the un-

fortunate one who sent me thus prematurely into spirit life. He was not responsible for his deed and we are friends.

(e) "I have traveled a great deal in spirit life, and I find spirits live as they did on earth. The Hollander does not change his odd dress or his quaint ways for something that would appear more modern to the Anglo-Saxon visitor. I have often seen the picturesque Swiss homes in spirit life. The Indian villages are here just as on earth, and



RED FEATHER, SALLIE W. ABER'S GUIDE.

1017. "Red Feather (see 938, 1018) has even treated me to a ride on his pony, and I, in return, took him to a Chinese home. So I find that different nations have different ideas of what constitutes the beautiful in their spirit homes, the same as they had in earth life. Many spirits do not know of these things because they never took time to visit such places.

A Wilderness in the Spirit World.

1018. "Once I went with my friend Red Feather to view a most magnificent bit of scenery. It was as uninhabited as any in the wilds of your world, and there I saw various animals. At that time I did not know that animals exist in spirit life. This tract of land seemed to extend for miles all around us.

Gema Watkins."

Seance No. 73.

October 21, 1900.

Professor William Denton.

1020. This spirit, standing again in the condition of visibility before the circle, and with his usual animation, said:

(a) "Friends, there seems to be a great feeling, on the part of some, as to converting the whole world.

(b) "The first step in the right direction to that end is that the evangelist should himself be converted. Be sure, **therefore**, that before you go out to try to convert the world, you are soundly converted yourself. And while you are getting yourself converted, do that, and let others take care of themselves.

(c) "For generations past *we* have been trying to convert your world to this great truth, and have failed to reach any except the few whose minds are sufficiently illumined to grasp it. When the time comes that a great part of the people have minds sufficiently developed to grasp this great philosophy, *then* they will come to you hand over hand.

(d) "Young converts generally are quite enthusiastic, and want to convert the world. If people were far enough unfolded to grasp this great philosophy, we have brought facts upon facts, and evidence upon evidence, sufficient to have converted two whole worlds such as yours. So do not worry. Go right on and perfect your own spirituality, and let the other fellows do the worrying."

Hitchcock.

1021. This spirit gives his surname only, and we gather from his discourse that he was a preacher. But in good, clear, oral speech he gave us some of his experience as follows:

(a) "My friends, this is very different from what I had expected to find. They asked me some time ago to call in here and give my experience, and I told them that as soon as I would become converted I would do so. And I feel that I am now on the converted list and in your midst.

(b) "When I used to preach I converted several, as they say, to the faith of my preaching. I heard of this philosophy,

but did not accept it. I supposed that it was accepted only by the narrow-minded, and felt that there would be no money for me in its advocacy. Sometimes I did think there was something wrong with my system of religion.

(c) "I sometimes very seriously doubted the whole affair, and in contemplation of the probability that all is terminated in the grave, I would soliloquize: 'Oh, the awful fate of man! A few fleeting hours of darkness and sunshine and sorrow, and I must go down into the ground and see no more of earth, hear no more of the voices of loved ones, but forever in one dark night of oblivion!'"

(d) "Then again I would think differently. And I would be all confused; and I prayed, I prayed earnestly, I prayed early and late for light to see the way clear, but my prayers were all unanswered.

(e) "And I came to this side of life and soon found that all my unpleasantness was because of my stupid ignorance. And I picked myself up and looked about me, and I saw people alive that I had known to be dead, and found myself alive, and I am now converted, and in here to let you know that I am glad of it."

Fanny Elssler.

1022. There comes to the condition of visibility a spirit in the similitude of a woman, being clad in garments such as the lady forms generally appear in, whispers the name, and by her actions, gesticulations, and particular movements about over the carpet the circle recognize her as an actress, and Colonel Van Horn, from his newspaper experience, recognized the name, and had witnessed her playing on the stage.

(a) We find there was a personage born in Vienna in 1811, who became a star upon the stage, bearing this name, who visited the United States in her profession in 1842, and retired from the stage in 1851.

(b) After this spirit had quite satisfactorily made her identity known, then in the most clear and distinct whispered utterance, accompanied by exceedingly appropriate and impressive gesticulation, she said:

(c) "I am Fanny Elssler, and much of my earth life was in connection with the stage, and my delight was to play my part to the best advantage in the glare of the footlights. And the spirituality required in some of my playing, to make it the most efficacious, led me to know something of this great light to which the eyes of your world are just beginning to open. While most of my compeers and stage companions were in total blindness to this glorious gospel of the spirit world, I lived a life somewhat in obedience to the demands of a spiritual nat-

ure and condition, so that as the sands of my mortal course were nearly run, I could contemplate with confidence a glorious termination of my earthly life into a happy reunion on the other side, with my 'loved ones gone before.'

1023. "And, finally, as I drew near to dissolution, and just before the last spark of the earthly condition had gone out, and while I could yet recognize my earthly friends about my couch, the gates of the morning of my immortal journey suddenly opened wide to my spirit vision. I was in conscious sight of both worlds, my earthly friends in grief bidding me, as they thought, a long farewell; and before me innumerable hosts of bright, happy, joyous, glorious beings, singing songs of joy and gladness and welcome home to me, as I was passing from the physical to the spirit side of life, and I was able to whisper back to my lingering friends of earth that I could see beyond the gates the immortal hosts awaiting me. And I was caught up by loving arms on to the spirit side and borne away over beautiful scenes to a place of rest, sweet rest, glorious repose.

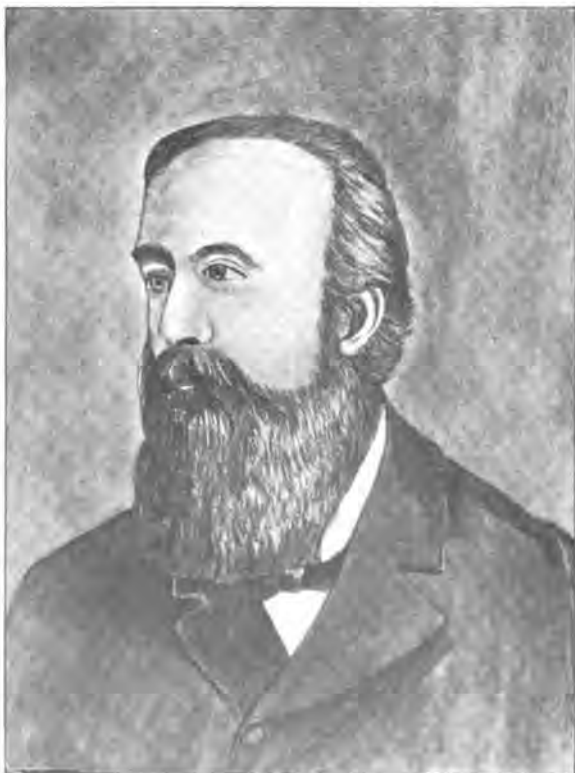
1024. "In due season I was engaged in a delightful and pleasing work: waiting on my poor sisters of the footlights of the earthly stage, instilling their minds, when possible, with thoughts of spirituality, and waiting and watching for them approaching the shore and there meeting and welcoming and conducting them to their appropriate spheres, and out of lower to better conditions. What a delightful task I have! What a soul-elevating work! And I am rising, and others are rising with me, and thousands away back at the foot of the mountain, and many thousands of us away up the mountain-sides, the mount of graduated spirit conditions, and all joyfully and reciprocally work together, and we can look away ahead along the line of an unfolding eternity for us all. What joy is ours, unspeakable and illimitable! Good-night, friends." And this beautiful specter faded away into the invisible condition.

Atkinson.

1025. One giving his name as "Atkinson" stood to view, and said: "Friends, there is nothing that can bring people to the light but the facts of this great truth. I have been here a long time, and nothing but this will bring the light. But, as doubtless you have already heard, spirits are found here, and numbers of them, who are very ignorant and in consequent darkness and just as stubborn as while on earth. And much of the labor of some spirits is to find and teach the ignorant of spirit life as well as those of earth, and lead them into light."

Brick Pomeroy.

1026. Now comes a spirit who identifies himself as the above personage, and then speaking somewhat flatteringly, said: "Your proceedings here are very interesting to me. I am glad to be here, and to see you engaged in this work, and hope you may continue, for your work here is for the good of your world to an extent that you may not realize while you remain in the physical, and only a little while, a very few years at most, and you, most of you, will be contemplating the work from this side; unless as in the olden time, we are told, the course of nature turns back."



DAVID COOK.

David Cook.

1027. David Cook's experience dictated to an amanuensis, Wesley, who, standing in visible form at the writing-desk, tablet and pencil in hand, wrote for the spirit thus:

Revengeful Feelings Considered.

(a) "I have been in spirit life a long time, and am only beginning to enjoy its beauties. When I passed out of the body I was filled with thoughts of revenge. For months and even years I watched for a chance to carry out my revengeful plans. I dogged the steps of my enemy day and night, but at last a kind soul, who persisted in trying to dissuade me from my plans, succeeded in showing me that it would be very wrong to do as I had designed to do.

(b) "Since then I have become interested in the beauties of the spirit world. I cannot tell you how much these seances have been to me. I have not only had the pleasure of meeting my loved ones who are in the body, but I have found pleasure in helping others to reach their friends. These seances have given light to many in the spirit world.

(c) "It is now my greatest pleasure to show others who come to spirit life as I did, that there are many things sweeter than revenge. I cannot say too much in praise of spirits from the higher spheres who endeavor to raise spirits who are on a lower plane and get them to realize that thoughts of revenge are more harmful to themselves than to anyone else.

(d) "I am now in a beautiful home and do not long to be back on earth as I once did. I am glad that my wife and daughter know so much of this truth. It will be of great benefit to them when they enter spirit life.

David Cook."

(e) This David Cook got into an altercation with a tenant, who shot him, inflicting a fatal wound, which occurred about 1869, thirty-one years ago.

Eagle Wing.

1028. This Indian may have been a medicine-man, swift on foot and gifted in eloquence, but the office of this Indian's belonging to this band of spirits is to furnish magnetic elements for form-construction.

Ellis Young.

(See Seance 72.)

1029. This spirit appeared in Seance 72, and there gave an experience that seemed as though he were a preacher while in the mortal. He gave no name, but his speech is so peculiar that so soon as he began to talk this time, the secretary recognized the identity as the same in both instances and remarked: "Well, sir, you are the gentleman who spake to us the other evening and failed to give your name."

Spirit: "Is that so? Well, my name is Ellis Young. I

gave my experience the other evening; I guess you don't care to have me give it again?"



EAGLE WING.

(1028.)

Secretary: "No, sir, but you have other experience that may be of interest to someone undoubtedly, and we would be much pleased to have some such if it suit your convenience."

Spirit: "Oh, yes, sir. I am having experience all the time, and some of it somewhat amusing."

1030. "As I was coming over here the other evening, I met a fellow and he says: 'Hello, Ellis! which way are you going?' I says: 'Over here to meeting. We've got a revival going on over there. Would you like to go along?'"

(a) "He says: 'What kind of meeting is it? Methodist, Baptist, Presbyterian, or some of those?' And I says: 'Oh, no. Not at all. Something that beats those old revivals all hollow.'"

(b) "And he says: 'What can it be then? Not the Iron-

sides or Campbellites, surely?" And I says: 'No, no. Nothing of that sort. It's a spiritual meeting, called a seance.'

(c) "And he says: 'A seance! Why, what kind of meeting is that? I never heard of such a thing before.' And I says: 'That is a kind of meeting where spirits like you and I can go and meet people who have not died, but are yet on earth.'

(d) "And he says: 'They ain't trying that nonsense, are they?' And I says: 'Oh, yes. They are having a great time down there—spirits and mortals talking to one another.'

1031. "And he says: 'Hugh! the fools not all dead yet, eh?' And I says: 'That was my opinion when I saw you coming. And how came you here, and where are you going?'

(a) "And he says: 'I was going over here to see a Mr. Young, but no relation of yours.' And I says: 'Why is it all dark around you?'

(b) "And he says: 'Because it is all cloudy.' And I says: 'It is all clear, no clouds that I can see, but it is dark just around *you*.'

(c) "He says: 'What kind of folks are they down there where you go?' I says: 'They seem to be very clever people.'

(d) "He says: 'It seems to me they must be queer people. They surely wear horns, don't they?' I says: 'Well, sir, I should think the fools ain't all dead yet, and the worst of it is, they don't seem to be dead after they *do* die, and our folks down at the seance not only don't "wear horns," but they are really nice people, though I sometimes do meet a queer fellow when I am going over there, and it makes me feel bad to see you in that darkness about you. But when you get out of it a little, I'll take you down to my meeting, where you can light up a little and find out who the real fools are.'

Seance No. 74.

October 25, 1900.

1032. The various explanations of Spiritualism considered: 1. General humbug. 2. Fools not all dead yet. 3. The church cries out, "Devil!" 4. Then science comes to the rescue, and proclaims the Buffalo M.D.'s toe-joint snapping. 5. Od-force. 6. Detached vitalized electricity. 7. Detached vitalized electromagnetism. 8. Hallucination. 9. Subconscious self. 10. Subliminal self. 11. Prestidigitation. 12. Theosophy. 13. Christian Science subliminates everything out of existence and leaves it all as "God" is said to have found it near seven thousand years ago.

Birth of Hypnotism.

1033. Then the spirit of Dr. Mesmer comes forth, saying: "I was murdered in France, and the M.D.'s had me materialize under the name 'Hypnotism,' and lay aside my cradle name of

'Mesmerism,' for they said: 'Mesmerism is foolishness (to the people), but under hypnotism as a scientific *nom de plume* you will become renowned the world over as the most expert elucidator of every phase of psychic phenomena, though before you were slaughtered by those *savants* you were an arrant humbug. As a mesmerist you are a malpracticing physician, but as a hypnotist you can heal the whole earth.' I guess, after all, if you had a bed of roses in your yard, and these M.D.'s would tell you that the bed of roses is not a bed of roses, but a bed of rotten carrion, would it raise the buzzards right away? What dupes 'we mortals are'!"

But, dear reader, our artist has tried his hand on the picture of a bunch of detached vitalized, electro-magnetic, subliminal, subconscious, hypnotic self toe-joint snaps, in a condition of imaginary visible reincarnation, preaching a discourse on the sublime thought of everything, including disease and Spiritualism, as nothing but the imagination of an imaginary being, having nothing but imagination with which to imagine.

Van Horn's Test.

(See page 263.)

1034. A detached bunch of hypnotism materialized. The production of this picture was on this wise: Friend R. T. Van Horn having found a box of various-colored crayons which it might easily be imagined some medium-crusher had extracted from the north end of the rainbow or from Joseph's coat, for test purposes, and quietly put that box of crayons into his pocket and came down to a seance with those moon-eyed people at Spring Hill and secretly put those crayons on the artist's table just at seance time, and quietly took his seat in the circle, waiting to see whether any "subconscious self" would be imaged in rainbow colors on paper.

Well, well, dear reader, immediately a "subliminal self," that we designate an Italian spirit artist, took position in visible form at our writing-table and took from the box of sketch paper one sheet of the paper and showed the same to each of the subconscious persons of the circle, who subconsciously pronounced the paper subliminally clean, and the spirit, or the detached vitalized electro-magnetism of the circle, in materialized form, worked at the desk (or perhaps the desk was a mere bunch of materialized imagination); but, anyway, the form manipulated those rainbow colors about over that paper and left an image, drawn in many colors, on that paper, and the image on the opposite page is a photographic half-tone copy of the one on the paper as aforesaid. And now our friend R. T. Van Horn concludes that the "hypnotic," "subconscious self," and "detached vitalized electricity," and all their kindred are nothing more nor less than the obsessing spirit of an ani-



MR. R. T. VAN HORN'S TEST.

mal known in natural history as the chameleon. "For," he says, "I caught the animal last night, and viewed him o'er by candlelight. Sir, you may stare, but I've got him yet, and can produce him." And our friend further concludes that "the fraud-hunter is about as apt to overdraw on his imagination as is the Spiritualist."

Dr. J. B. Lamb.

1035. This spirit, in further refutation of the various "subliminal" explanations of Spiritualism, became manifest before the circle; and, standing at the writing-desk in the visible condition, began writing; and, while writing, he said:

1036. "Friends, I am trying to write again, and this may be my last effort for this book, and I hope that what I do write may be of interest to you and to your world. We are trying to inform your world of the actual conditions that exist in spirit life as we find from observation and personal or dictated personal experiences of facts."

1037. And the writing kept on until the spirit had written upon seven pages of the tablet paper, and had torn the leaves upon which was the writing from the tablet. The spirit wrote at the rate of about 200 words per minute, as follows:

(a) "So many interesting experiences have been given you for your work that, while I have found much in the spirit world to interest me, I scarce know what to tell you that will be of equal interest to you.

(b) "A great part of my earth life was spent in reform work of different kinds, and my interest in that regard has not abated since passing into spirit life.

(c) "Many progressive spirits have banded together to be better able to aid their brothers on the earth plane. We are interested in all movements that have a tendency to better humanity. We are striving to usher in the day when all men shall be equal, may be each a king in his own right and strike the manacles from hand and foot and brain. The day draws nigh when all disputes will be settled by arbitration.

(d) "Too long have the cries of the unfortunate ascended to the spirit world. The daily papers of your earth are teeming with stories of suicide, stories of murder, debauchery, and degradation, all caused by man's injustice to man.

(e) "We have held council after council, endeavoring to find a way to raise the toilers of earth above penury and want. And the light of hope that gleams and glistens from afar, bidding the weary earth wanderer cheer up, is only the beacon light of the vast hosts beyond the earth plane, who are toiling day after day for the fulfillment of a glorious promise. None can recognize so well as we how difficult it is for a man

to cultivate spirituality when hunger is gnawing at his vitals. Man must meet his physical needs first. His spiritual needs are only secondary with him. If he could only realize that the longest earth life is as nothing compared to eternity, he could then bear his misfortunes with more fortitude.

(f) "I wish you could see the entrance into spirit life of those who have always striven to do their best in all things. How eyes light up when they gaze upon the beauties that surround them in their spirit home. Women who have known no brightness on earth, suddenly taken from their lonely abodes, awake to find themselves surrounded by beautiful flowers, beautiful pictures, and all that can make one glad.

(g) "I say, if you must have prisons upon earth, fill them with beautiful flowers and lovely pictures. Give the prisoners wholesome books to read, let them feel that the great heart of humanity is throbbing for them, and, above all, when they go out into the world, do not turn from them as if the prison brand were seared upon their brows. Don't do this, but put out a helping hand and say: 'I trust you, and long to see you honored among men.' If you will do this, the prisons will soon be things of the past, and crimes will be unknown. But so long as you hold yourself aloof and say, 'I am better than thou,' so long will crime and misery stalk abroad in your land. Many take as their motto, 'The Fatherhood of God and the brotherhood of man,' and yet, even on the Sabbath day, they hold themselves above and look askance, for fear the rags of the beggar may brush against their 'purple and fine linen.'

"J. B. Lamb."

Ellis Young.

1038. This spirit, for a mere bunch of abstract imagination, looked and walked about the room in good substantial manner, and did quite well at vocalizing, and seemed to act very much like a common white man, as he uttered the following little discourse:

(a) "Your world has been filled with grief and pain, and the Christian religion has been a cause from which much of it came, and Christianity one of the great curses to your country. And do you know that people ought to be ashamed of their narrow-mindedness in regard to their religion, and of such prejudice as causes them to refuse to investigate whether or not this great light be true? And that they allow only one event in their lives to place them in a position to seriously desire to know of this matter, and that event is the closing up of the earth life. They then begin to pray to know something of the beyond, and when on this side they learn that their religious teaching on earth has hardly opened up to them one single true conception of the spirit world.

(b) "Oh, friends, when I see these ignorant conditions as they constantly come to spirit life out of Christianity, I have only feelings of disgust for a system of religion that takes the child with its plastic mind and fastens upon its very being absolutely false and darkening conceptions of the life in spirit to such an extent as to require years of existence in that life to recover from the darkness occasioned by the false teaching. What else could I have but absolute disgust for a system that plants darkness in the tender, youthful souls, to be borne with them to the country beyond the tomb?"

1039. The secretary may be excused for narrating more fully some facts and thoughts that the reader would do well to bear in mind, and especially the fact that every one of these seances is a test seance. The tests are of the spirits' choosing, and one of the test conditions exacted by them is that the medium must never have any white clothing about his person during a seance, nor any white cloth of any kind about him, nor about the cabinet, inside or outside of it.

1040. Another fact the reader should remember, and that is that persons at a distance who desire to know of the truth or falsity of this matter of spiritual phenomena make journeys of 500 miles to 2,000 miles on purpose to determine for themselves about it. These people while here make their home with the same family where the medium makes his home, and in the house where these seances are held. They have free access to everything outside and inside the house and all about the premises. They remain here days, weeks, months, as their financial conditions allow, and go away thoroughly satisfied that mankind leap the boundaries of the mouldering tomb in conscious individuality, and that the phenomena here are not fraudulent. Now some of these visitors, after having tarried here for weeks and become absolutely satisfied of the integrity of the phenomena and all connected therewith, are permitted to behold this wonderful test, to-wit:

1041. When the seance is in session, medium in cabinet, light sufficient to discern all persons and common objects in the room, and the pianist playing a waltz, suddenly there comes out of the cabinet a personage of the appearance of a woman clothed upon with garments exceedingly white, and in the most expert Terpischorean manner of motions and etiquette moves about over the carpet in the space between the circle and cabinet, all motions and movements of the spirit being in perfect accord and response to requirements of the music. The circle and visitors all know that this dancing figure is not one of the circle, nor is it a confederate, in the mortal, of the medium or of any one of the circle. But this dancing spirit returns into the cabinet, and in answer to an *encore*, reappears

in the room, courtesying to various persons of the circle; then leading out, first dancing *en modeste*, but gradually, more and more boldly, down to an extravagant Spanish fandango, and back to *modeste*, and suddenly passes to the invisible condition. And this Spanish spirit maiden dancing is followed by an exhibition of making spirit pongee goods, and how the cloth is applied so as to make spirit clothing (1273), and on this wise, to-wit:

1042. A form, some six or eight inches taller than the dancing maiden, having the similitude of a moderately tall lady, clothed upon in garments white and glistening, comes forth from the cabinet door, some three feet towards the circle, and also courtesying to the circle. There, extending both arms from the sides to horizontal position from the shoulders, having the head and eyes in the attitude of gazing obliquely toward the ceiling, then takes hands and arms down slowly, and slowly puts the head in position of gazing at the carpet just a little in front. Then stoops down, and so bending the limbs as to move the hands about over and nearly touching the carpet, continuing this attitude, shortly the whole circle simultaneously exclaim: "Look at that bunch of cloth growing under those hands! See? There now! Looks nearly bulky enough for a dress pattern or bed-spread." Now the spirit rises, hands out diagonally in front, holding the pongee as by the corners of a table-cloth, the hands spreading apart as the spirit rises. Now the spirit has fully risen, hands and arms horizontal from shoulders, holding the two upper corners of the cloth spread out from finger tips to finger tips, reaching to the carpet, holds a moment, folds the cloth, hangs over left arm extended, and thus doubled over the arm reaches nearly to the floor. Then spreads this "pongee" all round herself and stands thus completely enrobed from chin to carpet. The circle exclaim: "What a glorious white robe! Now we know the meaning of 'white-robed spirits.'"

Robing a Member of the Circle.

1043. At the request of the spirit, a member of the circle arose and stood near by the spirit. Then the spirit took the robe from herself and placed it around the lady of the circle that was standing by and fitted the "pongee" about the lady, until the lady and spirit both looked alike, as being dressed in glistening white garments, fringed all about by daintiest white lace. The spirit, however, was taller than the lady of the circle who wore this spirit pongee white robe. Now the spirit and the lady both face and courtesy to the circle; then the spirit removes the robe from the lady, again hangs it upon the left arm, then spreads it out, having hold of the upper

corners with both hands, stoops again, till the hands reach the floor, and as going down the pongee seems to be gradually absorbed by the carpet until all is again invisible, the spirit rises, vanishes, and the lady stands alone, dressed in her own garments of dark-colored cloth. (1273.)

1044. The first example of clear, feminine vocal music by a visible spirit lady form. As the lady who had just worn the white robe of spirit cloth took her seat, the pianist could think of nothing more appropriate than "Nearer, My God, to Thee," and as she began to play and the circle to join in the song, there came forth from the cabinet another white-robed spirit form, rather low of stature, which the circle at once recognized as Mother Pratt. (See "Rending the Vail," paragraph 36.) As the chorus was reached, this spirit, standing over near to her son Howard, joined in the singing so as to be clearly heard by all the circle, though all who could sing were singing.

1045. But Brother Pratt, an old man and an almost helpless invalid, having his dear old mother come back to this side the grave and sing to "my son Howard" just *before* his birth into spirit world as tenderly as just *after* his birth into this world, nearly eighty years ago, filled his soul so full of retrospection and knowledge of future fruition that he could only exclaim: "Oh, mother, I am coming!" and the music ceased, and the spirit was gone. The circle held a triumphant Quaker meeting for a few moments, silently thinking that this one seance furnishes a complete refutation of every theory yet advanced adversely to the psychic claims of these phenomena, and then concluded.

Seance No. 75.

October 28, 1900.

Professor Denton.

1046. After the usual preliminaries, Professor Denton delivered a discourse in his happiest manner, saying: "My friends, it is a great pleasure for me to come here and try to give you something that may be beneficial to people of your world. It has been suggested that perhaps we are getting short of matter to present you, but I can assure you that we are not at all exhausted, and that we could give you matter for years yet, but we wish to give that which, from our standpoint, will prove the most beneficial to you and to the people of earth; and, as we have said, we endeavor to choose from the vast amount presented to us that which we deem to be of most lasting value to you.

The Oblivionist.

1047. "Among the many cases presented to me in my travels is this one: I met one who gave to me his experience of both the

earth and spirit life. He said that while on earth he often pondered over the question of the destiny of man, and that it always summed up in *oblivion* after death. And he thought if there be future life, God had made a great mistake in not making the fact manifest to man. But so dismal to him was the contemplation of the future that when he came to die, his feelings were of awful horror. He begged, he implored the friends who stood about his dying couch to keep him a little longer, to do something to prolong his life. But all to no purpose. The call was made and he must go down to the grave and be no more! What horrible thoughts, what awful feelings!

1048. "Thus did that man die. I say 'die' because it is the word used to express the condition of closing up the physical life. And it was some time before this one began to realize himself as alive, though the old body was gone. But, meeting his old-time friends, he at last learned of his true situation and how much benefit to him it would have been had he known of life beyond. He would have lived a different life on earth, and had a different death to die, and would have found greatly more favorable and pleasant conditions over here.

1049. "Oh, friends, think for a moment of what a great benefit it is to know, before you leave the body, that when the body is dissolved away and gone, the spirit still lives on in conscious being. No one who knows of this great truth should be afraid to die; for in reality to one who is prepared for the change it is glorious. A glorious thing to foreknow that death is the end of the troublous conditions of earth, and the beginning of better conditions and of a happier life.

(a) "I have encountered many such experiences and could relate them, but the one case is sufficient for our purpose at this time.

1050. "As I have stated, I wish to state again that I hope for the time when I can stand in materialized form before large audiences of even so much as 5,000 people and address them as I address this small audience this evening. And the time, I trust, is not far distant when I can do so. And yet more, I expect to realize such a grand consummation while this medium remains in the physical life.

1051. "And now again, friends, someone is scared of the darkness, and queries: 'Why not do all these things in the broad daylight?' As often as we have answered this question, it seems necessary once more to make some answer. It is true that the querist but betrays his ignorance of both physical and spiritual law—not only his ignorance, but the stubborn stupidity with which he shuts his eyes to glaring facts all about him, in both the laws of generation of all things and the laws of mechanical process. And any person who has even ordinary

power of observation must see and know that all generation, whether of man or beast or plant, is in a condition of darkness, and any person who has a spark of healthy reason must know that, under natural law, in order to production of life form, a condition of darkness must be observed in generative gestation throughout all the realms of organic life."

1052. [By way of parenthesis we might assist the spirit in the above discussion by asking the questioner on account of darkness why, if the God Nature or the orthodox God generates all life forms under condition of darkness, why, sir, do you ask that a *finite* spirit shall produce a life-manifesting form without the assistance of darkness at all? Why don't you say, 'Sir, Mr. God or Mr. Nature, I won't believe that you make corn at all unless you allow me to place a kernel of corn on top of a dry stump and have it exposed to bright light all the time, and it do sprout and come forth a stalk of corn right on that stump while I am looking at it. No, sir, Mr. God, if you can't grow corn on that stump all the time in the bright sunlight, and never for one moment out of my sight—if you can't do it that way, Mr. God, and must have it planted in the dark ground, there is no God or even Nature about it; only the devil does business in the darkness.—*Ed.*]

1053. But the spirit goes on with his speech:

(a) "After witnessing all that transpires in these seances, no person can any more dispute the genuineness of the phenomena here, as claimed, than he can dispute the necessity and fact of human generation in the darkness before exhibition in the light. In fact, it seems that your earth has had enough proof to satisfy any honest mind of the fact of demonstrable future life.

1054. "Corollary to this then it must be admitted that there are more scientific minds on the spirit side than on earth—not only more of them, but they must be more scientific than the scientists of earth, and this mode of demonstration must be not only scientific, but according to highest attainable scientific methods of advanced minds in that future life.

1055. "These scientific spirits have been endeavoring for ages to demonstrate this eternal truth to mortals, but heretofore have found your world so steeped in the orthodox God idea that their efforts have been repulsed, and many yet are so bound by the orthodox interpretation of things that they dare not accept anything adverse to their religious tenets. And as these superstitions be removed from your world, the light of eternal truth must liberate the enchained souls of earth, for the greatest minds being now on this side are giving back to your earth the great facts which ages of inquiry have revealed to them.

1056. "The scientific minds of your earth think it a great consummation for them to be hunting after planetary conditions, but they waste their lives away in that field to but little purpose. Whilst they might be of great and lasting benefit if they would lend their energies in behalf of Spiritualism, the one only philosophy susceptible of complete and absolutely satisfactory demonstration to mortal man.

1057. "Now one word more for this evening: If you learn and follow our way of doing things, it might be of great service to you. If we see an earnest soul seeking for truth, for light, for help out of ignorance and darkness, we do our utmost to convince that one of the truth, the right. But where one comes to us in disguise, in hypocrisy, in self-complacency, we leave him alone in his self-glorification and seek more prolific soil to work. And this is just what I would advise you friends to do. And so doing you will have gathered in a greater harvest at last."

1057½. Then the artist made a portrait which was recognized at the next seance as Mrs. E. S. Edwards. (1068.)

O'Connor.

1058. A spirit in good Irish brogue said: "Frinds, Oi'm glad to mate ye people here and tell ye uv a bit uv me experience.

(a) "From what Oi had heard about it, I thot I wuz shure of purgatory. Oi had been reared in the society and doctrines of the Catholic Church, but had not met the requirements, and shure Oi thot Oi moight as well make up me mind for purgatory and rist as aisy as possible. But the praste got afther me and told me that under certain conditions Oi moight receive absolution. One uv the conditions wuz that Oi should jine the Catholic Church under its ceremonials; and the other condition you can guess.

1059. "Then, if Oi would do all that, this praste had power to intercede in me behalf, and that he would do so and relieve me of all me sins, and give me a pass to the Savior Jazus Christ, at the roight hand uv God on high. So Oi jined the Catholic Church under her ceremonials; and came down with all the requisites to the utmost of me ability, and had me sins pardoned, and sailed on free and aisy, kaping me confessions all up and continual forgiveness of sins. And at last Oi had to die and lave enough to pay mesilf out uv purgatory and land me into paradise.

1060. "But after awhile Oi did awake to find no purgatory as taught, nor paradise, nor heaven. But Oi did find something that might answer for purgatory, out of which Oi had to work

mesilf. And Oi found that the whole church and praste business wuz a studendous—well, no, not lie; Oi won't say that—but the mildest Oi can put it is that the whole thing wuz a stupendous fraud in all its parts, and that this Spiritualism is truth, is grand and glorious truth, and one gets out uv and past all hells and purgatories by lifting himsilf out, having the assistance uv good spirits. Me name is O'Connor."

1061. Then followed a great display of the materializations of women forms, equivalent to any hereinbefore described. And while the circle were in ecstasies over the display, Thomas Paine stood to view and exclaimed aloud, "The world still moves, friends," and vanished.

Mother Pratt.

1062. Immediately the form we recognize as "Mother" Pratt walked out of the cabinet, across the carpet to the feet of Mr. Pratt, saying:

(a) "My dear son Howard, I am so glad to be able to see you in this way so often, because you realize my presence. But at times when you do not see me and you think you are alone, I am in reality as near to you as I am now. So, dear son, be assured that you are never any more alone than now. For some of us are always near you and shall ever be until we receive you to ourselves on this side of life.

1063. "And now to you, friends all, let me say that this spirit return is more glorious than you can realize. And for it we all ought ever to be thankful. Thankful for its light, thankful that it drives away the darkness of the tomb, thankful for the cheery revelations it makes to those who will receive of the glorious conditions for children of earth, by and by, in the future life; and oh, how thankful you ought to be, and we all are, that to you, as despised of earth, have been opened up revelations, such as to very few if any other mortals that ever lived, of the grandeur of the beautiful homes awaiting you all over here!"

Seance No. 76.

November 1, 1900.

Professor William Denton,

1064. Speaking in regard to the educational training of children, said:

Educational Training of Children.

(a) "Again, my friends, we meet so like to the olden time. Those of you who have reared your children to manhood and womanhood may not be benefited by my remarks at this time,

but to those having charge of the training of young children I would suggest as

1065. "Rule 1: Never try to force a child to study that which seems obnoxious to it, that for which it seems to have no desire, but encourage the little one along the lines of its natural tastes. Note that if you try to force the child to the pursuit of what is distasteful to it, you find that you make headway very slowly, and that for the most part you create a disgust for that branch of learning from which it may never recover; and, more, you have lost time with it in those pursuits that it did desire. Not only that, but if you persist in the forcing to uncongenial pursuits, you may so disgust the little one as to have it lose interest in the study of anything. But that, if encouraged in its own preferences, by and by the pupil will of its own accord desire a knowledge of what had appeared disgusting.

1066. "Rule 2: Lessons concerning occult causes of manifest phenomena should be presented experimentally from the beginning, but accordingly as the pupil may be advanced in ability to comprehend, for the true and most efficacious method of educating is from the personal experiences of the pupil. May we not, then, lay down as a corollary here and as a basic aphorism, 'Not the school, but experience and spiritual forces make the education'? The child, therefore, should have continual experimental presentation of physical and psychic forces, and the fact that there is always some intelligent psychic personality near by, as a guardian friend, should be as early learned as possible. And the old mythical nursery tales of devils, monstrosities, hobgoblins, and wrathful, jealous, avenging gods should never more be allowed to poison the tender mind of a child; hence we have

1067. "Rule 3: Always tell the little ones the truth, that which you *know* to be true. Children should be taught *facts* concerning the other life and how they can shape conditions while on earth to their great advantage in future life. But someone may say: 'How shall I teach of future life, unless I myself do know of it?' Thou fool! the gateway of the spirit world is wide open, and thy 'loved ones gone before' stand therein, calling: 'Come thou, and behold our glory and that of myriads more with us. Then do thou go and teach what thou shalt know, and then feed thy tender lambs upon living, nourishing, eternal truth, instead of the dry husks of exploded mythological fables.

"Friends, if *you* could see the children as *I* see them over here! How happy they are! No fear of any great monstrosity troubles their innocent souls; nothing but sunshine and pure childish glee. After awhile, perhaps, people will realize this and teach the little ones on earth accordingly. If your world

should ever advance so far, *then* there will be no use for prisons nor courts of justice." (See mode of teaching in the spirit world, R. V., 2184-2186.)



MRS. E. S. EDWARDS.

Mrs. E. S. Edwards.

(1057.)

1068. We may be excused another parenthesis. At the last seance the artist made in his unique way a portrait of some

lady form not then recognized, but on reviewing that portrait at this seance, all of the circle who had ever known her in the mortal ejaculated:

Recognizing the Portraits.

(a) "That picture is surely intended for Mrs. Edwards. It is just like her. Don't it beat everything that none of us could recognize that picture at last seance?" And as soon as Denton had finished his oration at this seance, there came forth a spirit that was instantly recognized by the circle as Mrs. Edwards. "How much alike she and the picture do look!" Then the spirit finds its tongue, saying:

(b) "Yes, friends, that is my picture, and as much like myself as from memory I could mould my form to be, and the artist made the likeness of my form as Dr. Reed and I together had it made up." (See R. V., 1231, 2449.)

1069. Anyone, however, who finds it difficult to recognize a given spirit portrait and feels a spirit of skeptical criticism coming on might do well to consider some of the difficulties in the way.

(a) One may not himself remember just how the spirit did appear when last seen in the mortal.

(b) Different styles of clothing, of wearing the hair, and different positions of the subject represented—all these must make more or less difference in appearances of pictures accordingly, as taken under varying conditions of attitude, dress, and style of hair dress, at different times of making the picture.

(c) Even photographs of a person taken respectively at the ages of twenty, thirty, forty, fifty, and sixty years all differ, and some of them so widely differ that the most intimate friend would scarcely recognize the photographs as being of the same person.

(d) Suppose you live in a given neighborhood ten years; you now are well acquainted with one hundred of your neighbors. Some of them are ten, some twenty, some thirty, and some thirty-five years of age. Now you leave that neighborhood and you are gone forty years, and from time to time photographs of these people are taken during all that forty years. The ten-year-old is now fifty, the thirty-five is now seventy-five, and so on, and now nearly all of those one hundred people have passed to spirit life, and you are presented with an album of all those photographs—say of eighty of the one hundred people—how many of the photographs could you identify? Not many of them; certainly not more than 25 per cent, perhaps not 10 per cent. But, before seeing the album, one of those old neighbors who came with you and is yet your neighbor attends our seances, and all these eighty spirits pose for our artist, and the

artist sketches them all, and your friend readily recognizes 50 per cent of them. And he has you look at these made by the spirit artist before you see the album of photographs, and you are so disgusted that you puff out: "Begone with the humbug. They don't look one bit like anybody that ever I saw. Why, Jack, I thought you had too much sense to fool like that with such nonsense."

(e) Now your friend Jack shows you the photograph album, but he does not let you know what photographs they are. You don't know *them* either. He tells you that you ought to know them all, for they are of those old-time friends. One of them is of your own brother whom you last saw at fifteen, and the photograph taken at fifty. You ought surely to know the picture of your own brother. You say: "Oh, but I have not seen him since at fifteen, then a round-faced, chubby boy, but he has grown old and emaciated, poor, scrawny, dying of dyspepsia. You would not be so foolish as to expect me to know him now if I met him in the road, much less his picture, would you?"

(f) He now gets even with you, saying: "That's just how foolish you were a bit ago when the shoe was on my foot. But look here at my picture of your brother, and compare it with your album picture. See?" "Yes, I see they look much alike, but that 'cuts no ice.' That is only an accidental coincidence. My brother is dead, and not fooling about like a ghost or wild demon. He's at rest forever, or until Gabriel's trumpet calls to life the dead millions."

(g) "Well, but, Jack, look here. Let's see, let us compare these portraits and photographs. There, now, *fifty* of them much alike! How is that for coincidence?" "Well, it does look a little queer, but there's no spirits about it. I tell you those folks are dead, to stay dead, anyway to Gabriel's calling. There is no telling what all tricksters may do. Hypnotism, electrical didoes, mind-reading, and a hundred different ways they could fool you with about those pictures, and all that spirit business. No, sir, I ain't soft enough to go down there just to see those tricks played."

(h) Of all of the portraits made here of persons who, while in the physical, were known to persons attending the seance, 75 per cent are fully recognized. This is a marvel in itself, when the foregoing case is considered, and more so when all the reasonable requisite conditions for making such pictures recognizable are considered. In the first place, in order to be recognized at all, the picture must image the spirit as the desired friend knew the person at some time while the spirit was in the mortal. Then the chemical control must find out some way how the spirit did look at that time in the mortal, and must clothe the spirit with a temporary body that resembles

the mortal body as it was at the desired time, and the spirit artist must then make an image on paper of that temporary body, and all of this together far transcends all scientific and mechanical attainments of man as yet developed in the mortal. What then? And the fraud-hunter hears the echo resounding from the everlasting hills the unanswerable syllogism of the spirit Professor Michael Faraday. (See R. V., 2685-2688.)

Lucretia Borgia.

(See Enc. Brit., Vol. I., p. 431.)

1070. This spirit appeared before this circle at the last public seance, in very brilliant make-up, announced the name, which was recognized by some of the circle, and the spirit immediately passed back to the invisible condition. And now she comes again, in very bright appearance, announces her name, and finally some of the circle, who had known some of her earth life history, became satisfied of the identity and asked the spirit to favor us with some of her experience. Whereupon she returned into the cabinet at the southeast corner, and as she was entering at that corner, Wesley, the amanuensis, came out of the cabinet at the northwest corner, into the arena to the writing-table, took up a tablet, and, as he began writing, said:

(a) "Friends, as you have requested of the lady some of her experience, I now make a 'handwriting' unto you, revealing some of my own experience as messenger for this band in this case, and giving you the experience of the lady as she dictated it to me in her own beautiful home in the spirit world." And this spirit continued the writing to five pages of the tablet, tore the leaves of the writing from the tablet, placed the writing and the tablet on the writing-desk, in sight of the circle, where it remained in view of the circle to the close of the seance. And the writing was then gathered up by one of the circle, in full lamplight, and immediately read to the circle, and then handed to the secretary in sight of the circle. And the following is a full and true copy of that handwriting of the spirit Wesley:

(b) "We brought Lucretia Borgia to the seance the other night in order that you might see how grossly she had been libeled. She has suffered, as many others have, for the sins of those who were too cowardly to bear their own burdens. Professor Denton requested me to interview the lady and ask her, as a special favor to this band, to attend a seance.

1071. "I found her in one of the grandest homes it has ever been my good fortune to visit in spirit life, surrounded with greater splendor than could have been hers upon earth. At first she felt reluctant to come. She told me that she had suffered so on earth that she seldom cared to visit it. I ex-

plained to her how well pleased we would be to have her visit our little circle, and she finally consented to do so. She assured me, however, that her life on earth had been as commonplace as that of any woman's in her position.

1072. "I then asked her to tell me of her transition. She looked around her, and laughingly said:

(a) "Do not think I came to this beautiful home direct from earth, for I did not. I can remember how surprised I was when I awoke in spirit life. My surroundings were so different from what I had been accustomed to upon earth that my first thought was that I had been abducted. I soon learned, however, that I was in my spirit home, and I was so disappointed that I sat down and cried. I had, like many others, made mistakes upon earth; and now I must do my best to untangle them. I was happy indeed to know that I did not have to suffer for mistakes not my own, and soon found great pleasure in doing the duties assigned me. As I grew better, my surroundings grew more beautiful, and my home is what you see now.

1073. "I work among the spirits of lower spheres and have succeeded in bringing many unfortunate ones out of their miserable conditions to a condition where they can help themselves not only, but help others also."

(a) "She ceased talking and made ready to accompany me to the seance, and you who have seen her in the materialized form can say whether or not you think such a bright spirit can inhabit a dark sphere.

(b) "A man or woman cannot fall so low that they cannot cleanse themselves in time."

Thomas Paine.

1074. Just before the circle was seated for seance, it was incidentally remarked by someone that a neighbor had recently asked the question: "But where is the morals of Spiritualism?"

1075. And now Thomas Paine comes in visible form, speaking a word to that question, saying: "Friends, a doctrine that cannot prove future life is not one that you should spend a moment with. Such doctrine as that is not worth your consideration at all. A doctrine that will teach little ones to lie and steal is basely immoral in its tendencies, and should be shut out from your homes.

1076. "Have you ever had any spirits teach you that it is best to steal and lie? Did you ever have any spirits advise you that, under any conditions whatever, it is advisable to steal and lie? If we cannot give good, wholesome advice that would be good to both live and die by, we had better stay in the spirit world and never attempt to advise the children of earth."

1077. A spirit whom the circle did not identify and who gave no name came from the cabinet, being in visible form, having the similitude of a woman, rather tall, very neatly dressed in apparel that seemed like light yellow silk, and said:

(a) "I have been an inhabitant of what you would call the spirit world for a considerable length of time, as you would count it, and I am able to say that spirits from what I understand as the higher spheres can and do return to earth whenever they so desire; but they seldom desire to return except upon some mission for the good of earth's people.

(b) "In our conditions we recognize fully the brotherhood of all; that each one is entitled to equal rights and privileges with every other one, and we are so far removed from selfishness that we feel it a great pleasure and our highest ambition to do unto others as we desire them to deal with us.

1078. "And *none* can abide in our conditions until having attained *perfect* feeling of reciprocal liberty. Not that *we* are averse to his society, but he himself cannot abide and endure on our fare. He, in our sphere, is out of his natural condition, much as a fish above water is out of its natural element.

(a) "To work out the so-called golden rule among the children of earth, we do work as best we can. Nevertheless we see that the golden harvest is a long way—even in the far-distant future; according to relative time standards of earth; but we do hope that a thousand years will not pass before such glorious consummation shall begin to be realized."

1079. Another feature of this seance that would be of wonderful value to an eye-witness would perhaps, if in narrative form, be of interest and curiosity to an earnest student of psychic literature. We therefore make note of it, to-wit:

(a) The trance control, Sam Schmidt, who seldom takes on the condition of visibility, but generally confines himself to the use of the medium's vocal organs, of which he says he is able to modify, and that he does modify, the larynx, so as to give forth the natural intonations of the voice of Sam. But now Sam appears before the circle in materialized form, moving about over the floor between the circle and the cabinet, engaging with the circle in colloquy, repartee, expressions of mirthfulness, intermixed with philosophy, moral advice, test readings, etc. And finally, in the midst of a lively talk, suddenly vanished; and instantly, without apparent break in his conversation, he had control of the medium's vocal organs, in the cabinet, continuing the conversation. The dexterity of this feat was astonishing to the persons of this circle who have been intimate with the phenomena of these seances for more than a dozen years. To the question as to how he was able to do this, Sam said: "The medium was entranced all the while, and I had control of *him* and of my own materialized form at the same time."

Seance No. 77.

November 4, 1900.

1080. After the usual congratulations of the spirits Reed and Denton, Denton, referring to the fact of the presidential election to-day, continued a little farther, saying:

(a) "It seems that discussions will never cease, even after a full explanation. But discussion along general lines brings out new ideas. We have discussions the same as you have, but we have no politics. Politics is the all-absorbing everything in your country. You are in great political commotion about your next president, and you are always in commotion about your next political something. Over here we are never troubled that way. We have no trouble about our next president or our next mayor. We have no trouble about Democrats, Republicans, Populists, or what-nots.

1081. "We are all people of *one* brotherhood on this side. With us a Democrat, as well as a Republican or a Populist, is 'a man for a' that.' We have no politics here."

Edgar Taylor.

1082. The circle does not know anything of this spirit, but he comes forth into the presence and sight and hearing of the circle, saying:

(a) "I am Edgar Taylor. I am very glad to see you people here. And I am happy of the privilege of saying a few words to you, for this life in spirit is so very different from what I had expected to find it, and I realize, too, that such great numbers of people come to this side having conceptions as I did, that it is a great pleasure to me to use my might in having more correct ideas among people of earth concerning the spirit world; so I am here. And many come over here so filled with their ideas held by them on earth that it is hard to convince them, even here, that they have erroneous notions.

1083. "Just the other day I was telling some spirits about these seances here, how that spirits could here converse with people of earth, and one man told me that such talk as that and such an idea was all foolishness. I told him that I had been informed by good, reliable people that it is all a fact, and that by this means we can reach again our friends on earth. He still insisted that it was too foolish to pay any attention to. I told him that while I did not at first believe it possible, yet I did not presume but what I might be mistaken; and, although like one you hear of who 'had to be shown,' I was not so foolish as to dispute the showing nor so absurdly stubborn as to refuse to go and see. I had been here, and when here I saw the same as you have seen—that is, that it is a most glorious truth.

(a) "Now I am here again, and this time permitted this interview, and I am glad of it, for I wanted to tell you how ignorant some people are over here, and how much energy is required to lead them out of ignorant conditions.

1084. "I met one who was so ignorant that it was almost impossible to prevail on him to consider anything that would enlighten him. I told him that he would have to wake up from his ignorant habits, stir himself about and see what is all about him. I had him look at himself, and then at me, and at others, and surely he would be able to form some ideas of his true relations. And he began looking about him, and soon found himself beginning to grow a little. But it will be a long time before he finds any great degree of light. I must go now. I hope to be with you again."

Miss Hunter,

1085. Following Edgar Taylor, gave this beautiful experience, to-wit:

(a) "When I reached the condition of spirit life and was fully awakened to a consciousness of my condition, and began to look around, I observed a little hill, a beautiful hill, it seemed to me, and a beautiful light shone from above the top. I was drawn or impelled toward that light and from the hill-top down the other side was a most beautiful and glorious descent to the foot of that little hill. And here ran a little musical brook. And over on the other side of the brook there was a beautifully wooded country which seemed as lovely as a freshly leafing maple grove. And on the green sward among the trees were many little children, happy, joyous, blithe, and gay. And in that beautiful grove was an edifice, a glorious school-building for those little ones. Along this little stream and all through this magnificent woodland grove were flowers, so beautiful! And one variety was most exquisitely delightful to look upon, and which I had never before seen, and they name that flower the lily of the brook.

1086. "Well, my friends, the beautiful stream, the majestic woodland, the soft green sward, the magnificent school-building, and those throngs of innocent children, many little ones and also many larger ones, made a scene that might be envied by most lofty spirits, and one which I am unable to describe to the comprehension of you mortals. But when my soul had partaken of this most magnificent repast to its utmost delight I passed on to beyond.

1087. "And up and over a beautiful rise I found upon the undulating landscape a little path, a byway, opening out into a glorious highway fringed by a grass so peculiar, so unique,

that I am again at a loss to describe. And the best I can now do is to say that this grass was of the appearance of golden shreds growing as grass and glittering in the bright light as it was waved into rolling billows by the gentle breezes passing over it.

1088. "And near the summit of this ridge of gentle ascent and descent I met a carriage, and I was invited and got into that beautiful carriage. And it bore me away over these golden-shredded, undulating plains of the most gorgeous landscape scenery that I had ever seen, and I had been in spirit life a long time, toward a building coming to view in the dim distance, and as I drew nearer, the building had the appearance of a crystal palatial residence, dazzling in the bright light, the sweet light of this fair country. (See R. V., 2069.)

1089. "And this carriage bore me on to this magnificent home of splendor, and therein I found my father and mother, who, a long time before my transition, had gone over and into these delightful spheres. But not until you shall have had experience toward the higher spheres will you be enabled to appreciate having a conveyance of envoys meet you and conduct you in like manner to some beautiful home in the spheres inhabited by *your* loved ones long since gone before."

1090. And now comes the artist and makes a beautiful portrait of an Indian claiming to be one of Mrs. Miller's guides, and that his name was Running Water. (253.)

Robert G. Ingersoll.

1091. This spirit, although of comparatively short duration in the spirit world, is able at times to vocalize fairly well, and being of a progressive nature, seems to have advanced quite rapidly since his transition. But there are many things for the philosopher to take into account in passing judgment upon a vocalization. So many, indeed, that he must not expect, except at rare occasions, that the gifted orator of earth life should not be expected to entirely duplicate by means of an artificial organism, after leaving the natural earthly body.

(a) So in this instance, while the spirit was not able to utter as connectedly and fluently as in the mortal form, he did quite well in personifying what might be expected of him in sentiment when attempting to show to mortals that the *same* Ingersoll yet exists, and now in very elliptical style, speaking in conversational manner, or rather as in reciprocal colloquy, said, in substance, as follows:

Responsibilities.

(b) "They say it doesn't matter whether they believe or accept these things or not. That in any event they will be just

as well off. I wish at this time, as speaking from the world eternal, to say to the people of earth that there is a *great* responsibility; a responsibility having consequences reaching ages into the future and affecting the people both while on earth and long after they pass into spirit life. And I would like to say, too, that there are many cases in which a person is hardly excusable for ignorance. And where a supine, careless, neglectfulness brings down upon the subject the most appalling and inexcusable darkening conditions that will shut out his enjoyment of the sweet light of the spirit world, sometimes for wearisome ages, as people of earth would reckon. I am now speaking not only from my own short experience in this life, but from information given to me by some who long have been inhabitants of the spirit spheres.

Treatment of Woman.

(c) "One of the great responsibilities resting upon man is the servile, unequal treatment of woman, the inability to appreciate woman. Holding that woman is made simply as a servant of man, to be a slave for him on earth, while man, her brutish lord and master, is to be escorted by men angels into the presence of God; and instead of the sweet voices of women spirits, men angels in a heaven where women angels are unknown. Men angels make the music on harps made of the gold of Ophir, which Solomon took to heaven with him. But neither the Christian Bible nor its God knows anything of the music of women angels, and the only revelation given to your world of the glorification of the heavenly kingdom by the presence there of poor, tired women slaves, used and trodden under foot of man on earth, comes to you through the gates of the morning along the glorious highway of Spiritualism, on which highway you are permitted to behold your mothers, your sisters, your wives as well as the sainted priests arrayed in garments of shining white and alive for evermore. Spiritualism is the only religion, and the God of Spiritualism is the only God that ever accorded unto woman equal privileges with man, both on earth and in the great spirit world. [Some Quaker may doubt this.] Not only does that Bible that knows no women angels, and accords to woman no higher destiny than servitude to man, teach that women who are not fit for lascivious servitude to the sons of God should be put to the sword, but it invades the pure white innocence of little children and teaches them that, in the service of God and for the promotion of his kingdom, it is laudable both to lie and steal and pillage and plunder, and even betray your best friend, and presents to the plastic mind of the child as the greatest hero of earth and heaven and of time

and of eternity the man whose life and garments are the most sanguinary, and whose soul is most licentious, notwithstanding the Decalogue and the Sermon on the Mount.

(d) "Such are the morals of the Bible. So that whatever of moral civilization is among the people is there in *spite* of that Bible and not because of it. Let no man be content for one moment, thinking he has no responsibility resting on him, in behalf of women and children and his own household, for many thousands of children are reared up under the unhallowed influence of this sanguinary code of Bible morals, and their pure souls filled with iniquity, so that the man who is the most gigantic plunderer and the one who leads conquering armies over the greatest number of dead bodies slain by his strategic command are to-day the great idols of your world.

Original Sin and Plan of Salvation.

(e) "Then again, the immoral tendency of the teaching that God would reap vengeance on an innocent babe by placing an incurable disease and condition of endless torment upon its soul for the child's disobedience to its parents. Can any sane person conjure up an excuse for a man or woman who would place upon his or her own child a galling and loathsome and tormenting disease for only the earth life for eating an apple or other fruit in disobedience of parental admonition? What sane person could or would think of consigning the grandchild to torment for life on account of the transgression of the child's parents? Yet the child is taught that God is a God of vengeance, and that unless it believe in this merciless God, whom it never saw, and believe that he will endlessly torment children for acts of their ancestors; and believe also that there is a way of escape made possible for these children; but only on condition that they must believe that grandfather murdered his own son to appease his own wrath over the innocent but unfortunate grandchild. Yet the child must believe that God is just such a grandfather as that in order to escape an endless hell. Such again the morals of the Bible.

(f) "But a wonderful change has come over the people's minds in the last fifteen or twenty years, and it is gradually being learned by the people how wonderfully they have been duped."

Disbandment of Political Parties the Only Hope of the Country.

1092. On the evening of election day a spirit form that the circle recognize as Abraham Lincoln said: "I hope that some time hereafter your Government may fall into better hands." This proved to be the opening of a discussion that the statesman, the politician, and the people may afford to thoroughly consider—in fact, may it not be the keynote to a solution of

a policy that will reduce political partisanship to a minimum? The sequel of the discussion shows that the expression of the spirit as above stated had reference not to any particular administration, but to the fact that the present method of choosing a chief magistrate must result in factional strife which sooner or later shifts the Government into selfish hands against the best interests of the whole people if it does not endanger the perpetuity of the Government. And now, to illustrate party or political spirit, a spirit rushes out of the cabinet like mad, shouting, "Hurrah for Bryan!"

Circle: "Is Bryan elected?"

Spirit: "Hurrah for Bryan!"

U. S. Grant.

1092½. And this spirit is followed by U. S. Grant, saying: "That gentleman seems to know all about it."

Spirit: "Well, I know that Mr. Bryan himself is all right."

Grant: "But we fail to see any good in politics, as you have already been well apprised. Politics now mean partisan policies, and such policies in turn mean, in both theory and practice, such expediencies as will most surely win for the party. And party conditions are not chosen by the people at all; but too often by chicanery of party leaders. And the result of an election is not the choice of the people, but of a few party tricksters, not for the good of the people, but for mercenary motives. Under the present system too often a few party bosses of mercenary motives govern by taking advantage of blind partisan zeal that is among the people.

(a) "The only safety for the perpetuity of your Government is that parties should be disbanded and some system of elections adopted that would substitute popular rule instead of partisan rule."

Seance No. 78.

November 8, 1900.

1093. Mrs. A. B. Whitney, of Reinbeck, Iowa, present as a visitor. Conditions seemed to be very favorable, but as usual, when a new though congenial element is present, the seance was changed from an intellectual to a form seance, and in form display was very brilliant.

Dr. Reed,

1093½. In opening, said:

Responsibility Not Erased at Death.

(a) "My friends, it is glorious to know that death does not end all. And, while it is true that death is not the end of one's

conscious existence, neither is death the end of one's responsibility. The responsibility of man is not to any God, but to himself and to his fellow-man. And this responsibility is as enduring as man himself.

(b) "In obedience to this responsibility the spirits here, both men and women, return to your world in order that we may assist in the education of man to know of his responsibilities, to whom due, and how to execute them aright.

(c) "We know that there is great objection to our return; but we care not for that, as it is our duty, and we rejoice that those who entertain us are no longer, as of old, put to the sword, the cross, the thumb-screw, and the rack, that dark and dismal dungeons are no longer filled with our instruments, that ostracism is fading away, and that the awful martyrdom once prevalent is nearly all gone, for which we may all be thankful toward spirits and self-sacrificing mortals."

Professor Denton

1094. Said: "Again, as ever, my friends, I am delighted to be with you. Since meeting you last, I have attended a musical entertainment in the spirit world. So grand, so glorious, so soul-enchanting was the music of that entertainment that no words are adequate; therefore it is useless for me to attempt to portray to you the rich execution of that enrapturing music! And when I return to earth and hear the music that you have, even here, I feel so delighted in recurring memories of some sweet moments when I was in the physical enraptured by music of some well-trained orchestra there. So music yet has charms to soothe an appreciative soul. But I can not remain long at this time. I must give way for others on the programme."

1095. And Denton's apostrophe was followed by an extraordinary tournament of ladies from the spirit world. The reader will excuse the oft repetition of the fact that the lady forms are always clothed upon with shining white garments. Sometimes they appear in simple gown or robe, and while standing before the circle manufacture pongee or spirit cloth, and make of it any pattern of dress they choose and adorn themselves in different patterns and styles of habiliment. And occasionally some one of the circle stands on the floor by the side of the pongee-weaver, and the spirit clothes the person standing up with it with this pongee, until the person so clothed has exactly the appearance of the spirit. Some of these spirit forms, after being clothed appropriately therefor (but nearly always in long skirt), will engage in dancing and waltzing movements about over the carpet in most perfect accord with the music of piano. But no one can at all realize these to us wonderful feats except by being an eye-witness.

John Baird.

1096. Wood-carving experience of the spirit John Baird, as dictated to the amanuensis, spirit Wesley, to-wit:

(a) "I have been a dweller in the spirit spheres many years. I am much interested in wood-carving. The exquisite work we plan in the spirit world would be a revelation to you upon earth. We not only give the gloss to the hair and delicate bloom to the cheek, but we give light to the eyes of our carvings. I have been engaged upon a masterpiece of carving in one of the opera houses in the spirit world. We, however, do not call them opera houses; we call them temples of learning.

(b) "The piece I was engaged upon was not of the chase, as it might have been on earth, but was a scene of progression, showing how a dark spirit may become an angel of purity if he so desire. We have no tickets of admission and no reserved seats, and the plays differ greatly from those enacted upon the earthly plane. Our plays are taken from real life, and there are countless tragedies and comedies enacted around you each day.

Sudden Wealth, Financial Disaster, Suicide.

1097. "For instance, the last play I saw enacted was something like this:

(a) "There once lived in a large city upon the earth plane a man who, by industry, had accumulated great wealth. His children grew up around him, surrounded by all the luxuries that wealth could purchase. They had no thought for the morrow.

(b) "Suddenly a crash comes and leaves them penniless. The father and husband hasn't enough courage to battle with the world and commits suicide, leaving a wife and three children, two daughters and a son, to struggle on alone.

(c) "The son deserts his mother and sisters, and starts out alone to end in a felon cell. One daughter is too proud to work, and soon falls by the way. The other is a dear girl, who strives to sustain herself and mother by working in a factory. Winter is coming on and the factory closes its doors, and she is thrown out of employment. Then comes weary weeks of searching for employment, and, at last, starvation and death. During all this time the spirit father is vainly trying to reach them.

(d) "The stage settings were very realistic: the scene of the beautiful home, the factory scene where you would hear the busy hum of machinery, the lowly home of mother and daughter, the scene of the one who fell in life's struggles, the cell of the felon, the death scene of mother and daughter. Af-

ter the play came a lecture by one of our wisest teachers, entreating the audience to visit earth and prevent the too frequent occurrence of similar tragedies.

(e) "The plays are not all like the one described. Some are of scenes in the spirit world and are full of beauty, but are like the one described, designed for special instructions.

"John Baird."

Photograph of Thomas Paine.

1098. Our friend R. T. Van Horn, having procured a photograph of the bust that is at Washington, D. C., of Thomas Paine, and of his eye-glasses and ankle buckles, placed the same on the arena table, and Sam, being out in visible form, had his attention called to the photograph, and was requested to present the same to Mr. Paine. At once Sam seized the photograph, took it into the cabinet, and very distinctly the whole circle heard this colloquy inside the cabinet, to-wit:

Sam: "Say, Mr. Denton, vat you dink uv dot, hugh?"

Voice of Denton: "That is very excellent, and a very good likeness of Mr. Paine."

Sam: "Mr. Paine, look here. Vat you dink uv dot?"

Paine: "Well, I should think that fairly represents me as I was then, and I feel exceedingly grateful toward the friend for his consideration of me."

Sam: "Say, Dr. Reed, vat you dink uv dot?"

Reed: "That is indeed very excellent, and you can express our congratulations and thanks to the gentleman for us."

Sam, rushing out of the cabinet, said: "Mr. Con Horn, dese vellers all send me to express their congratulationems und tanks for your considerationem uv all us vellers here." Then Sam laid the photograph on the table and retired into the cabinet, and immediately

Mill McGee

1099. Came out of the cabinet, talking very rapidly, and identifying himself to friend Van Horn in various ways, one of the most striking of which was this:

(a) "Say, Van, do you remember how on one occasion, many years ago, I rode down town at a good lively pace, and the police held me up for fast driving? And that the next morning I rode down on a Texas steer, and had a board with holes in it, so as to fit the horns through the holes, thus holding the board in front of the steer's head just above his eyes, and on that board in great display I had the words, 'Go slow'?"

Van: "Oh, yes, Mac. I do remember that incident distinctly as a great joke on that Kansas City policeman for a long

while, and the byword of caution that came out of it, 'Go slow.'

Spirit: "How would you know who I am if I would not swear a little?"

Van: "That's so, Milt."

Spirit: "Well, Van, this is a great place to come, but there's a whole lot of — mutton-heads who won't try to find it out. You just tell them that they had better 'go slow' on their opposition or they'll hear from Milt McGee, and if they pay no attention now, they surely must a little later on. But Van, I am not in politics now; neither Republican or Democrat or what not. I must go now." And the spirit was gone away.

Seance No. 79.

November 11, 1900.

1100. As soon as the circle were seated for the seance, the artist came forth and made a portrait first of a lady, recognized by Mrs. Miller as a good likeness of her husband's mother, late deceased. (See paragraph 982.)

Immediately after the portrait of Mrs. Miller's mother-in-law, the spirit made a bust portrait of a gentleman, which Mrs. Whitney at once recognized as an excellent likeness of her late deceased husband, Anson B. Whitney. (1106.)

In this latter case, Mrs. Whitney came here, four days previously, from her home at Reinbeck, Iowa, some three hundred miles away, being an entire stranger to this part of the country, to the circle, and to the medium, having no portrait or likeness of Mr. Whitney with her as she alleges, and after this spirit had appeared in visible form to her complete satisfactory recognition, another form stood before her, took a sheet of sketch paper, showed to her that it was blank, and then took a crayon pencil and marked upon the paper; all the while the whole process and the form doing the sketching were in her sight, and this marking continued one and one-fourth minutes, and the artist handed the paper to the circle, and on the paper was a very well-drawn crayon portrait of which this half-tone is a copy. Mrs. Whitney recognized that crayon portrait to be a good likeness of her husband, the late Anson B. Whitney, except, she says, that Mr. Whitney did not part his hair in the middle. (For portrait, see 1106.) And here is another picture of a "subliminal, subconscious, detached, vitalized, electro-magnetic astral shell." But our bunches of "condensed moonshine" can talk, write, dance, and sing so like those who once walked the earth that we are satisfied to claim them for what they themselves say they are: veritable men and women in full conscious existence in perpetuated individuality, although the "earthly shell" be gone back to "the earth as it was." (Ecc. xii. 7.) And if Solomon's God is omnipresent, the spirit would

not have to go beyond Mr. Pratt's seance-room to be with "God who gave it."

1101. At this seance, after the two portraits, the form presentations were more numerous than usual, and exceedingly brilliant, but description would only be repetition.

Professor Denton.

1102. At the public seance on November 13th Denton said:

(a) "I see that at one time the preachers were looked upon by the people as something of authority, but now they are not as much considered so. An inventor has greater prestige. While there are evidences of advancement, yet there are places even in the United States of America where you people, for holding seances such as these, would be arrested and put in jail for disturbing the peace. So, friends, do not console yourselves that barbarism does not yet stalk abroad in your land.

(b) "Nearly or quite all religions have worshiped idols, some in one way and some in another; but it is all idolatrous practice, nevertheless.

1103. "Now Spiritualism is the only religion that, in essence, is entirely free from idolatry. Spiritualism has no kind of God and sets up no superior personage to whom worshipful homage is due. Spirits of this dispensation of Spiritualism universally declare to you that they are *not* superior beings, and universally ask to be looked upon only in the light of one common fraternity with yourselves; with the advantage only of having passed 'beyond the veil,' just a little in advance of yourselves; and that yourselves, as they, will be privileged to return when you, too, will have passed to the beyond. So that Spiritualism is the only religion that in essence is entirely free from idolatry.

1104. "Now I want to say that there is no use discussing any more about that Bible, about which there has been more discussion than about all else. And out of those discussions have been manufactured sentiments that led to oppression in the most merciless manner. In fact, that Bible has been the bottom pretext for the greatest evils and oppressions of your world for the last two thousand years. Many people refer to that Bible, but neither spirits nor Spiritualists need to make such reliance, or to sanction the Bible by manifesting dependence upon it.

(a) "We can prove future life and spirit and spirit return without the Bible. But you cannot prove it within or by the Bible. The Bible is an invention gotten up to frighten humanity into faith in a dependence upon some God and his agents. And they even frighten little children to believe their innocent

souls are in danger of hell fire, unless they bow down and worship some image, material or mental.

1105. "But Spiritualism is not here to teach you to go to hell. Spiritualism teaches you morals. What immorality do spirits teach? Your world is bad enough, though not so bad as it is sometimes painted, but the bad came out of the religions, and especially out of what is generally called Christianity. What vile thing found in your world that the chosen people of the Bible God were not commanded to practice?"

Seance No. 80.

November 15, 1900.



ANSON B. WHITNEY.

Anson B. Whitney. (1118.)

1106. This spirit, whose portrait was made at the last seance, again standing before the circle in the condition of visibility, made an effort at telling to the circle some of his experience, saying:

(a) "I had made much investigation of Spiritualism while on earth, and had learned considerable of what spirits report conditions to be in the spirit life, and I found that I had a very correct conception of the conditions obtaining there, which fact was of great benefit to me in this: that I did not have to waste time in learning of this matter after my arrival here. Hence there was no disappointment to me except that everything was vastly more realistic than I had ever conceived possible. I realized from the first that I was out of the physical body, in spirit life, and had no regrets concerning the change. I was favored with a good degree of practical spirituality in my nature, and this enabled me to continue right on along the lines of spiritual demands, and furnished me with quite a beautiful home and condition of light.

1107. "Whose wife shall she be?" (Matt. xxii. 28.)

(a) "I found also that my own condition of spirituality and that of my second wife are so nearly congenial that she and I can harmonize together in the same home over here; and therefore she and I will be united here as on earth.

(b) "I have met my first wife and find that she is in harmony with other conditions just suited to her case, and that she is entirely satisfied that it is so, leaving no unpleasant regrets with either of us and leaving me with no attractions to other than my second wife, near to whom I ever shall be drawn, having a watchful care in her behalf until, when her work be done on earth, and she be called to this side, then joyfully shall we together go. I am failing and must go now, but I hope to continue my narrative to you at some time soon." (1118.)

Answering Test Requirements.

1108. Various persons in different parts of the country, from time to time, asked for certain tests to be given them. They did not need the tests themselves, they said, but wanted some strong test given to them that they might lay it before their friends and astonish the world. Generally, the spirits declined to go out of their own regular line to answer these requests, and at this time Denton chose to answer, once for all, on this wise:

(a) Dr. Schellhous, having received a letter from a person in a distant State, accompanied by a sheet of paper having some characters about over the paper, as though they might be designed as ciphers which could only be interpreted by a key, and the letter asking the Doctor to place that cipher paper before this band of spirits, so that they could try their skill at reading this cipher, or whatever it was, as a test case, not to the writer of the letter, oh, no—he wanted no test *himself*, but

just to astonish the world, and he instructed the Doctor to let no one but himself handle that cipher except the spirits, and return to the writer. The letter also stated that the writer desired Denton to inform him whether "Denton is his guide." And the Doctor, after reading the letter to the circle, placed the letter and cipher on the arena table.

(b) And so soon as the circle were seated for seance, the spirit Professor Denton came forth to the table, picked up that letter and cipher, and said:

1109. "Friends, we have here a letter from a gentleman who says he don't want any test, but is desirous to have this matter so that he can spread it to the world that the world may look on aghast and believe. If this gentleman don't want any test, why does he ask one? Such test as this gentleman asks could not be of any benefit to any person but himself, or at least could be no *test* to anybody but himself, as even a child would know.

(a) "Now, friends, we have appointed a circle of mortals to personally experience our powers of giving demonstration of our existence in post-mortal continuation of the conscious existence of our individualized personality, and to proclaim your experiences to the world.

1110. "And, Mr. Secretary, I am going to ask you a question, and, as a lawyer, I shall insist on an answer forthwith, and this is my question: Of two men of equal reputation for truth and veracity, and of equal competency in every way, to testify in a certain matter, is the testimony of one of these witnesses better than that of the other?"

(a) Secretary: "The testimony of the two men, all things being equal as to the ingredients of their testimony, would be equal."

Dr. Schellhous (who has been a lawyer) answers: "Their testimony would be equal."

(b) Spirit: "Very well, then. The Doctor has written this matter up already, and the spiritual press has published his testimony. Would not Dr. Schellhous, an eye-witness, be as competent to testify as that man at a distance, with only hearsay evidence? We are not here for the purpose of converting individuals, but to give to the world an account of our actual powers. If we would answer this and the other tests demanded, we would be plied with calls for tests until we could not go on with our work. 'Rending the Vail' contains accounts of our various powers of tests, and in as good shape as this gentleman could relate it."

1111. A drawing-room diagram, taken in the usual time and manner. (1223.)

Sarah Marlindell.

1112. This spirit gives the name Sarah, and says: "I am Mrs. Whitney's guide, and she knows about me. I have been in spirit life a good long time. I find here a glorious country, but glorious only to those who are in condition of its appreciation, as you have often been told and shown. And as you have learned, this is no land of idleness; there is room and calling for every activity of the soul. As for me, I am engaged in teaching newborn souls the way of travel in the spirit world and how they may return to your world. I teach them by showing them the way. And of course I am also on watch for those approaching the spirit side of life. This work I can do and at the same time oversee the guidance of Mrs. Whitney.

1113. "In my work I have had some experiences, and one of which Mrs. Whitney may have some knowledge. In this case a mother was left alone with two small children, a boy and girl. The mother was taken sick and could get no food that she could relish, and was starving in consequence. And the little boy says: 'Mamma, I have seen some fruit that you can eat and it will do you good.' And the woman asked him where. And the little one said: 'Someone showed it to me, but I do not know who it was.' But the boy described the fruit that he saw, and someone recognized what fruit it was the little one described, and they got some of that fruit, and the woman could eat of it and it gave relief from starvation at that time. And this was shown the boy by one of his guides. But now these children are over here with me and I am training them and hope to be able to have them here very soon, and tell you some more of my experience in spirit life work."

Peter Cooper.

1114. A spirit not giving his name made a little speech, saying: "What fools some mortals are! when, if they only would come into this room, they would see and know whether the life on earth is the last of them.

(a) "When I was on earth I thought that death ended all. But now I know that there is no death; that man will never die; and I can yet say: 'God bless the little children!' And I perceive that mediums have a hard time. I have seen many spirits, and they have shown me great light about spiritual things. I was in contact with the poor people of earth. I have no polished speech for you. I always talked plainly and I now so talk. I have helped many people to bread and butter. I never turned a poor soul away hungry. I have traveled to help the poor and needy and have given them food and clothing.

And, sometimes, when I see so many of earth yet who need help, I wish to go back. But here I am a pauper as to the wealth of earth; however, I can do more for the poor than ever I could on earth with millions. As there I never refused anyone, so from here I am able to provide assistance for many a one in both food and raiment."

Sam informed the circle that this was Peter Cooper, the philanthropist.

Seance No. 81.

November 18, 1900.

Professor Denton,

1115. Commenting on the secretary's report of his answer to the cipher test requisition of the last seance, said:

(a) "Mr. Nixon, your report is not as strong as I made my speech. I wanted it strong, so that people might know that it is not our purpose or business to use these seances for the benefit of one person at a time. Suppose we should ask you a test every time you come here, would you not soon get tired of it? Why don't these test-hunters demand of you mortals to prove who you are every day in the week? Just as sensible as for us to prove our identity at every meeting to every person that hears of us.

(b) "These seances that we are giving here are every one of them test seances, and under stronger test conditions than wiseacres of earth can devise or suggest or duplicate."

The secretary would suggest to the test- and fraud-hunter that he read "Rending the Vail." Read it all, and then try his hand at duplicating some of the tests as there recorded.

Frank Miller.

1116. And right away our artist made a bust portrait near life size, in less than four minutes, that would require an artist in the mortal and normal condition and unaided by spirit, hours and perhaps days to duplicate. On page 396 is a copy of that portrait. Several of the circle at once recognized the portrait as a good likeness of Frank Miller, who, when attending school at the State University at Lawrence, Kansas, was taken sick of typhus, typhoid, or some such disease, which resulted in his death. This occurred several years ago.

1117. When the artist had done this picture, then the young man's father, a spirit in materialized form, came forth to visibility, walking about in front of the circle as though in gladness, first made himself known to several of the circle who



FRANK MILLER.

(1116.)

had known him in life, and said: "That picture is of my son Frank. Though this is my first visit here; it is grand, it is glorious! I am so glad to be able to see you people of earth in this way and hope to call again."

Anson B. Whitney.

(1106.)

1118. This spirit, continuing his discourse which he began the other evening, said:

(a) "Friends, I was telling you that I was glad I knew so much as I did when I left the physical, about Spiritualism. That little knowledge enabled me to travel about at once and begin to know from observation of conditions pertaining to this life; and to see and commune with my friends who had reached this side before, and they did at once inform me of their own experiences here. So I soon learned the inestimable value of a prac-

tical knowledge of this great truth to one on entering the spirit world. Therefore I am anxious to learn more and more myself, not only, but to help to have the people of earth know as much as possible concerning the life in spirit, in order to their benefit on entering here, for the spiritually developed soul is enabled to travel and traverse great distances and behold the glories and inhabitants of vast regions in very little time as compared with conditions of earth. Such easy, such delightful travel, too! And as one is wafting along, his old comrades meet him everywhere along the way.

(b) "There was a time when I did not suspect the existence of such a world as this; and before my entrance here, I had not the least conception of such a glorious mode of travel.

(c) "I am glad my wife takes a lively interest in this grand reality, for thus she is working out for herself conditions which make for her a beautiful and congenial home over here when she is called to leave the physical life. I cannot hold longer; must go now, but will call again if I can."

Mrs. Gray the Luxurious.

1119. This spirit talked as though of fair education and as having been a good entertainer in the narration of current events, but just as she had reached control of speech and opened the subject of her experience, some noise about the house created disturbance in the circle to such an extent as to interfere with hearing the speech of the spirit. She returned into the cabinet, but upon quiet being restored, the spirit came again and rehearsed what she had said and was again entering in good style upon her theme when sudden barking of dogs outside the house about the premises interfered with the hearing again, so we only can give the substance of part of the effort:

(a) That while on earth she had what in social parlance would be considered a grand time, and was comparatively happy. Every desirable thing that money could purchase was at her command, but money would not prevent inharmonies. Money would not produce harmony out of inharmonious conditions. And, above all, money would not restore lost health, would not return the past; and notwithstanding she had all the luxuries of earth at her command, it was all vanity as compared with conditions of spirit life.

(b) And here is another thing to consider and to ponder, and that is that money—all the money of earth, all the wealth of earth, will not purchase a single beautiful home in the spirit world, but the love of gain leaves along the way stranded souls in countless numbers, and these wrecks furnish a vast field for philanthropic labor on the spirit side of life.

(c) While her physical life became a wreck, her spirit was

only retarded in growth; and, on leaving the physical, she also left the ills that flesh is heir to, and she is now out of it all; clear of earthly desire and dwelling in a glorious home with an abundance of philanthropic work to do, and moving up the high-way of eternity with gladness and great joy, no more knowing regrets or sorrow.

The spirit began to tell of a sister and a little girl, but conditions were such that the form dissolved away. Whether this spirit can again stand here and finish the narrative remains to the future.

Mrs. Edmondson.

1120. Another spirit of the appearance of a woman, standing before the circle, said:

(a) "My name is Edmondson. Since I have been in spirit life my trouble is all gone, and I have no more fear. We all have plenty to do here, as on earth, but our work here is different somewhat from what you would call work. We have various societies here, some of which are for the purpose of assisting needy souls into better conditions. These are called benevolent societies.

1121. "And these societies work by means of committees very much the same as your societies, except these committees work somewhat differently. We do not solicit financial aid as on earth, but visit the needy with spiritual food. Though sometimes we find those who need material aid in the mortal, and then we induce or try to induce someone having the ability to aid the needy ones."

A Professor of Odd Jobs.

1122. One we did not recognize at the time said:

(a) "Friends, I wish that people on earth could be like us. People on earth are trying to delve in things they know nothing about. You book-readers must know that much claimed as science is only theory—not even susceptible of demonstration. We demonstrate what we say, but that the theorists cannot do. One of them gives a theory, another gives a different theory, and a third has a third and contradictory of both the former. And now they are out among the planets, trying to talk to inhabitants of Mars. They can see great mechanical structures on that planet, and how the people of that planet have hung out signal dispatches for scientists of earth to read, but they see no mule on the Mars canal tow-path.

(b) "Well, I should think *that* very much like the month of March, a little windy. But we can tell you about the sun and Mercury and Venus and Mars and Jupiter and Saturn and Uranus and Neptune. We have been there. I have visited those

planets. Some of them have very peculiar inhabitants and strange curiosities.

(c) "The scientists are trying to talk to Mars and unearthy Jupiter. They are just trying and that is all there is to it. But you people can talk to Mars through us as messengers. There are some things about Venus that are very respectable. You wish to know who I am? Well, I was a professor, a professor of odd jobs."

Thomas Paine.

1123. This spirit, having heretofore given the most that he designed for this book, only speaks a limited amount occasionally now, and that for the purpose only of pleasing some visitor who insists on hearing a sample of the ability of Paine to vocalize, though whenever he does speak he says something of literary merit and generally quoting something formerly uttered by him. On this occasion he spoke thus:

(a) "Good-evening, friends. The world is my country. To do good is my religion. It seems strange that people will contend so tenaciously for those basely fabricated dogmas, and continually teach them to their little ones. But in spite of all their efforts, the world is slowly drifting away from their idols toward this, the true light, and people are becoming more and more freed from those soul-destroying superstitions, and looking more toward an untrammelled future. And, as the world grows and people begin to think for themselves, they will discover how foolishly they have been paying others to think for them. The world is beginning to *think*, and this is the gray dawning."

Seance No. 82.

November 22, 1900.

1124. Dr. Reed gave out that one more seance would close the giving of matter for the present publication, and urged that the work be hastened before the public with all dispatch consistent with having it well done.

Professor Denton

1125. Said: "You have been faithful co-workers with us, and the least we can do is to express to you our thankfulness. And we do sincerely thank you that you have helped us to do that which we assure you will be of lasting benefit to the world of mortals. This work will endure on the earth, and be of general good to all classes, by and by—even the little children will receive great good from it. We are trying all the time to do good, but obstacles cross our way. Nevertheless we persist, and at last we accomplish our work.

(a) "I have met many spirits since we began this work.

Spirits of different stages or conditions, varying in stages of unfoldment, and we have given you the best selections we could to represent these varying conditions. But in this work we have not entered into illustration of conditions of higher spheres, but we have given the best we could to illustrate conditions found in the lower spheres and the means of advancing toward the higher spheres."

David Campbell.

1126. Comes now a spirit, saying: "Mr. Nixon, do you remember Campbell?"

Nixon: "You don't look much like John Campbell that traced the floor of the great glacial river."

Spirit: "No, sir. I am his father. But we have no glacial river nor glacial drift over here, except the dregs of that God that suddenly awoke, about six thousand years ago, out of a billion ages of dark night, feeling lonesome, and tried to stand and found he had no footstool, and set to work and piled up great mountains of nothing, and out of that nothing made a little something which he called the earth, or had Adam to name it, and God used it for a footstool for him to stand upon while he made the sun, moon, and stars also (Gen. i. 16), by collecting and bunching nothings together. But it doth 'not yet appear' what was the floor of that glacial river a million years before God made the world out of nothing and hung it up on nothing to dry. (Job xxvi. 7.)

(a) "Well, my son John has not found that God yet. Neither have I. And I have not found any son of such a God, nor have I found any of the other fellows. For, when they went out into the wilderness with the 'mistakes of Moses' on their backs, the great 'scapegoat' and all stuck in a quagmire and perished there, and the devil has been dead ever since, and God is gone, and the 'very God,' his son, is gone, and the third God no longer 'proceedeth from the other two,' and man, only man, remains standing upon the pinnacle of the material and spiritual universe. And we have come down now out of pity for you poor fellows on earth, for of all things and conditions that need sympathy, it is the poor fellow of earth that goes hunting along glacial rivers and other cold trails in trying to find out God, and at last you find that God is out.

(b) "But this is a grand, good thing you people have here. I wish I had been here and to such as this long ago. It would have been of more use to me than mastodons in the frozen North or glacial relics in the tropics. Still I was a good man, as your world estimates, and would make a good relative showing anyway. But not being used to this, I cannot longer hold this form." And the spirit vanished.

Stephen Girard.

1127. One whom the circle recognized as this personage because one heretofore was in conversation with this circle claiming to be such person and giving satisfactory evidence to the circle that the claims were true. And now one stands here having the same appearance and mannerisms, speaking with the same peculiar tenderness and much similar matter of address; the circle conclude that if the former was Stephen Girard, this one is also he speaking thus, to-wit:

(a) "If the world of spirits for a moment discern conditions thereof, they bend in sympathetic pity over your world. Oh, friends! how many thousands are shivering with cold to-night! But God has built him up a great trust (the priesthood), and this trust has built him temples, and God, by his chosen trust, hath shorn the lambs and taken the wool, and of it hath clothed his trustees in broadcloth, and they stand up in broadcloth and a gold watch-chain and an emerald charm with diamond setting, and say to the shorn, shivering lambs: 'How we do pity you! But be still and trust in God while we clip a little more wool, for God loveth a cheerful giver that lendeth unto the Lord to dress up his trustees in broadcloth and white neckties.' And yonder is a babe in its mother's arms. Poor mother! cold, hungry, and only a few rags about mother and babe. And the trustee, in velveteen pants, while standing, for the poor woman is too feeble to have the floor swept clean, and she has no carpet on which to kneel, but the preacher prays God to raise up the child to be a worker for the trustees of God's Church. 'Nevertheless, not my will, but thine, O God, be done! And if Thou seest best to let the babe and its mother freeze and starve, O God, do Thou remove them to Thyself out of the way of more profitable servants, and our skirts are clear! for we have told Thee about this poor, shivering, starving, dying mother and babe. For Christ's sake. Amen.'

(b) "Dear friends, there never was a more vile curse played upon the human race than this merciless mockery of Constantinian Christianity. Oh, friends, *you* know not of the thousands of poor mothers and their babes, and how they suffer in the shadows of tall steeples and gilded mansions. And these little ones and their mothers find relief at last on the spirit side, where no trustees have all things locked up for the benefit of the God of trusts."

Should some reader deem this too strong as against the priesthood, it might be a relief to suggest that the spirit is simply trying to emphasize what he deems a fact: that trusts generally are Mammon idolaters, and that the God of the priesthood to-day is that same Mammon that the Bible says Jesus

talked about to the Jewish priesthood (Matt. vi. 24, xxiii. 14; Luke xvi. 13), and the spirit continues, saying:

Little Myrtle.

1128. "But I met a little child, a sweet little one, a dear little one, golden-haired and shining tresses, a tender little cherub, but alone. I placed my hand upon her head, and she looked up at me, such innocent eyes, and I said: 'Dear little child, what is your name?' And she says: 'My name is Myrtle.'

"And I said: 'That is a beautiful name, a pretty-sounding name, just suited to such an innocent little angel. Then, my little Myrtle, where are your parents?' She says: 'They are somewhere over yonder, I am told, but I do not not know exactly where.'

"I said: 'If you will go with me, Myrtle, I will find and show you to your parents.' She says: 'I thank you ever so much, but I must wait here, for one told me to wait for his return, and he would take me to my parents.'

"Then I asked: 'What is the gentleman's name?' She said: 'Denton is the name. He belongs to a band of spirits who are trying to convert the heathen.'

(a) "Friends, the little one and I talked on the conditions over here, and I found that she was a bright little child and could inform me of many things. And so I prolonged my conversation with the little angel. I call her a little angel because I cannot better express her innocence and purity. And the little angel patiently stayed at her post until Denton came and took her to mamma, then took the little one to its papa, but her papa and mamma are not in the same sphere.

"And Myrtle says: 'How is it that it is so dark here where papa is and so bright where my mamma is?'

"Denton: 'My dear child, your papa led a life of crime and debauchery, and thus made for himself these dark conditions in which he is now suffering for his wrongful earthly course.'

"Myrtle said: 'Please, good sir, and take me back to mamma, where it is not dark, but a beautiful, bright home.'

(b) "And Denton led the little one back to mamma, and little Myrtle was content, in that nice cosy home with mamma. But its papa must wander on in that darkness until some good evangel shall seek him and show him his way out of that darkness into light. Perhaps little Myrtle will, after awhile, become his 'dear redeemer,' leading papa out to where there is peace and rest for him, and little Myrtle will have her own sweet condition made more sweet because of papa's redemption."



OGON*

Vestured with the complete coronal dome of ancient Masonry.

1129. And when Girard had gone, the artist came forth and made a portrait, of which the above is a copy, in some less than ninety seconds, under as strict test conditions as any

*The reader is especially referred to paragraph 1297 for origin and development of Masonry.

heretofore described, and when done, the artist presented the picture to the secretary, saying:

(a) "Dr. Reed told me to present you this picture. And you will find it exceedingly nice. It belongs to you and is a picture of one of your old spirit friends who has been in the spirit world near two thousand years, and he is a very bright spirit."

1130. Then came a lady form, saying: "My name is Margaret Omar, and that picture is of Ogon. We are preparing others to go on a journey."

The secretary, not being sure that he clearly understood the names given, asked Sam, and Sam then spelled: "O-g-o-n. Pronounce dot shoost as you vant to. He says he's been in the spirit world between 1,800 years and 2,000 years." (See 1297.)

Now someone turns up his nose, saying: "I should think a spirit ought to guess within a thousand years of how long since he died, especially a very bright spirit. Ha, ha!" And he thinks that sarcasm settles it. But just that kind of ignorance used to say: "If the world turns over, the dishes will fall from the table to the ceiling. Ha, ha!"

Seance No. 83.

November 25, 1900.

1131. Full circle save two. R. T. Van Horn present. Edward Butler, of Memphis, Missouri, and Mr. Harn, of Ellinwood, Kansas, present as visitors. Dr. Reed opened the seance in his usual gentle manner, bidding the visitors welcome; stating, however, that an investigator could hardly appreciate a seance of this kind.

Professor Denton

1132. Spoke a few words, saying: "Friends, I am here again and glad to meet you. And especially glad to meet Colonel Van Horn; and I hope we may all meet again in this way. We think we have done a marvelous lot of good in our work here. And so far the coming book is just as great a success as the former one."

1133. This evening the artist made three portraits in quick succession, not more than three minutes of time being consumed in making the three. One of them was for Mr. Van Horn, and the name Eunice was given, but neither the picture nor name was recognized, and the one given for Mr. Butler was not recognized; therefore both are omitted. But the third picture for Mr. Pratt was one of his guides, and the name was given.

Bozzaris,

1134. Being historical, is inserted here. This Bozzaris claims to be the one mentioned in Encyclopedia Britannica as



MARCO BOZZARIS.

(1134.)

"A Greek patriot born near the close of the eighteenth century; and, after a defeat in 1822, fell back to Missolonghi, which he defended until the arrival of a Hujdrate fleet compelled the besiegers to retire. In the summer of 1823 he learned that a large Turkish force had been dispatched against the town, and resolving to anticipate the attack, he set out secretly with 1,200 men. On the 20th of August he came upon the encampment of the Turkish vanguard, and a night attack was crowned with success, but the victory was saddened by the loss of Bozzaris, who fell in the action."

Charley Van Horn.

1135. After this spirit thoroughly identified himself to his father, Mr. R. T. Van Horn, in a running conversation between father and son, the spirit said to the circle:

(a) "Since in spirit life I have abandoned the commercial business and have been engaged for some of the time at teaching, and while in this capacity I learned very much and to my great benefit. I met a lady and she was alone with none to care for her. I told her I would teach her, and in leading her along the way, it has developed that we are very congenial. And, with the aid of Mrs. Levy, a lady whom my father used to know and whom he now knows, for that matter, we placed her in a higher position.

1136. "At the beginning of this present book I served for a while here as a messenger, but soon was changed, or promoted. That word may sound a little peculiar in this connection, but I was assigned to a job that someone must do, and I was told that I would just fill that place, which, it seems, I have done quite satisfactorily. And I am ready for another promotion, and they promise me that I shall be a messenger to higher spheres for the next book, and in the meantime I shall follow a different calling. So I hope that I shall at least meet some of you again in this capacity. When it came my time to go hence, father felt very sad, but that all left him when he was able to meet me face to face as of old."

Seance No. 84.

November 27, 1900.

1137. For the reason that conditions would not permit, the work intended for Sunday evening seance was not all completed then, and so, at the public seance on this evening, conditions being somewhat better, the celestials gave to the circle a marvelous display of forms, mostly of ladies, dressed in their most brilliant pongee garments, bordered with pongee lace, and when their arms were extended to a horizontal attitude, or more elevated, broad pongee lace, seemingly just thrown over

the arms, and spreading from shoulders to finger tips, reached to the floor, and pongee lace was interwoven with the hair, and some of it had the appearance of being bedecked with jewels radiating diamond reflections, and these forms, thus clothed upon, moving about the room in front of the circle in pantomime of theatrical playing, constituted a display of psychic celestial beauty and grandeur which no pen can describe nor painting portray; and which perhaps exceedingly few mortals not clairvoyant ever beheld.

A Rose from Celestial Gardens.

1138. One of these spirit ladies gave us a message, accompanying the speaking with an abundance of gesticulation, and the reader can see how well adapted the message is to afford varied and extended gesticulation and display of the apparel and draperies, and thus did that spirit talk:

(a) "My dear friends of earth, although I belong to what are called the higher spheres and am generally located out of the influences of rudimental conditions of earth, yet we feel it a pleasure to be assigned to any post where we can be of assistance in helping souls out of the rudimental into higher development, and especially where the individual is praying for aid to help on to a more desirable condition of evolution.

1139. "I met one who was well on the way out of the rudimental. This one had seen a mountain afar off and observed a very brilliant light upon the top of the mountain, and was attracted toward that light, and had undertaken to go to the brilliant light, and had gone as far as the foot of the mountain. But the mountain was high, with steep and rugged sides, and no apparent pathway leading up. I beheld him anxiously gazing up the rugged steep for a way to reach the light, and I pointed out the pathway and gave him instructions. As he gradually ascended, I gave him farther instructions, and frequently led the way for him to follow, and at last he reached the summit of that mountain, and, having overcome all obstacles to ascension, stood in that beautiful light.

1140. "And I told him to look to the east, and there, far away in the distance, was another great and brilliant light upon a high elevation, and this light he had passed and these two lights lit up the plains below, over which he had traveled. And now he could see all the conditions through which he had passed on his way between the two mountainous promontories.

1141. "Then I had him look toward the north, and, far away, there was another mountainous light promontory, and many travelers on the plains below were coming toward us.

1142. "And I had him about face and look toward the South, and there, too, was a great light afar off, and the ex-

tended plains between, covered with pilgrims coming toward us.

1143. "And then I had him turn toward the west and away across a beautiful and broad expanse in the glowing west was another mountain, a most beautiful scene; and there, too, was a great and brilliant light, and vast multitudes of people on the plains below, headed toward that western mount of beauty.

Messengers Assist the Tired Pilgrims.

1144. "However, some do get so tired climbing those mountains, they almost falter by the way. Some for a time do turn back; some move grandly on, up and over and down the mountain sides, across the plains beyond to other mountains. But messengers from the spheres beyond are we, and we gladly take up and lead over the way the tired and weary ones until at last the sweet havens beyond and above all clouds and darkness be reached amid the joyful acclaims of those glorified ones whose countenances light up the plains and hills and mountains of eternal song and beauty and grandeur that lie stretching away toward the dazzling domes of eternity."

(See how beautifully Thomas Paine paints this journey in "Rending the Vail," paragraphs 2455-2458.) Bessie informed the circle that this lady is known in the spirit world by the name of Rose.

1145. Then a lady, perhaps of ancient Greece, more gorgeously attired and quite tall for a lady, made motions and gesticulations upwardly, as though speaking of things above, continuing this pantomime for some time, then made a short talk in some foreign tongue, continuing the gesticulations at the same time.

1146. When she had gone away, the voice of a man in the cabinet said: "That lady was saying she came from a higher celestial sphere to introduce to you an open way between earth and the celestial realms of spirit life."

Kaliff's Benediction.

1147. After several other such feminine displays, a celestial having the appearance of a man stood forth and in good sympathetic vocalization said: "Can it be that all mortals are placed here on earth for a brief little span, and then to be no more? And how can mortals know otherwise, if immortality be a fact, how shall man ever know that man does live again unless man from spirit side shall show himself alive to man on earth? And though from spirit life man has been showing himself alive to mortals for many years, only just now is man waking up out of his long night of sleep.

1148. "When one lies down upon his pillow at night, he

does not know in what world he will awaken on the morrow--yea, for the most part he does not know whether he will ever awaken at all in any world. And he persists in this bleak ignorance, though the eternal world has thrown its gates wide open that he may stand face to face with his own immortal condition.

1149. "I have visited many planets and spheres, and find many of them to contain people much like yourselves. But you, my friends, can scarcely plead ignorance, and I wanted to say to you that you should be kind to all people and all things. Have yourselves prepared and be ready at all times to lay down your earthly burdens, for you may not know, down to the last hour of your mortal career, *when* you will be called away from the earthly house of your tabernacle, for in an hour you think not of the 'son of man' shall meet and take you to ourselves into a beautiful world where the sun never sets. Whether it be I or some other, or hosts of others whom you shall meet, you will never meet other than the 'son of man,' for, in the boundless universe, whether low spheres or higher spheres, the only personages above the animal kingdom to be found are of the human race, and none other than men and women and children are there, and none other will meet you in any land or world or sphere. Therefore I say unto you again: Be you ever ready, for the son of man cometh in an hour you know not of. Although he who now addresses you is from a higher sphere, and you may not at first be met by such as I in degree, yet along the ages, as you climb the mountains of eternity, you will find and meet the son of man developed to such of the infinitude of conditions in whichsoever you may find him and her. My name is Kaliff."

Denton's Benediction.

1150. "Once more, my friends, we are most happy to meet you. This is somewhat an unexpected surprise. But we are preparing for something to come, and found this opportunity and let this phenomenal display from upper glory come among you for our experiment, and for you a sample preliminary of what we may be able to introduce to you before our medium quits the physical.

(a) "May you dwell yet awhile in your 'tabernacles of clay' while we endeavor to reach your world with truth it so much needs. And when you be called away and we meet you over here, we will take you to where joy and peace and gladness and love and friendship and truth shall all abound with you in eternal youth, for pain and sickness and sorrow and gloom and despair and clouds and darkness and death and sighing and solemn farewells shall all flee away ere your rising sun of per-

fection shall have reached his zenith in this beautiful world of light and eternal grandeur."

Daniel O'Brien,

1151. Our jolly Irish spirit, with whom the reader must now be well acquainted, having his form made up in the cabinet, rushed forth to visibility of the circle, seized the trumpeter, and, loudly as ever, spoke in repartee with various members of the circle, but in his inimitable Irish brogue, which this pen would spoil did it attempt to imitate, and the reader is left to mostly imagine himself an Irishman taking Daniel's sayings, fresh from the Green Island.

Spirit: "And how do you all do to-night?"

Circle: "All very well, Daniel."

Spirit: Oi'm glad uv that. Say, Pratt, and how do *you* do, Oi do' know?"

Pratt: "Gettin' on pretty well, I guess."

Spirit: "And Oi'm glad again. Say, Mr. Secretary, that man Butler is a faine man, jist. He's a great Irishman, indade he is, sur. He's a man afther me own heart. He and Oi are both all the way from Cork. Oi loike that fellow. Say, do ye know some papple would run loike fun from their own shadow? Say, Mr. Secretary, do ye remember those two braves that let on loike they were spilin' for a foight and how they were spar-rin' at ache ither, and how the boys were urgin' 'em on, and how Brave tried to bluff Bravo, and Bravo would bluff back? And how they were goin' to ate ache ither alive jist, and pound ache ither into mince-meat, jist to make the atin' go aisier; and one of the boys hit Brave a little blow, and anither boy hit Bravo a light blow, and ache uv 'em thought the other hit 'em, and both uv 'em broke away from ache ither runnin'; and the boys afther Brave, hollerin': 'Run, Brave, run; Bravo's cumin'.' And the boys afther Bravo: 'Run, Bravo; Brave is cumin'.' And the boys followed right on till Brave and Bravo fell of exhaustion and were more than a mile apart. And Brave says: 'Where is Bravo?' And the reply: 'Gone the ither way.' And Bravo says: 'Where's Brave?' 'He's on tither side uv town, scared into fits, and he's dyin' uv 'em, and shure it's your trate, Bravo, down at Black Alley crossin'.' Say, Mr. Secretary, don't you remember that?"

Secretary: "When I was a boy?"

Spirit: "Yis, sur."

Secretary: "Run, Douglass; Smedley's coming?"

Spirit: "That's it; that's it, me old boy. Ye've got a great memory."

Secretary: "Who told you about that old election day?"

Spirit: "Oi must go now. Good-night." And the spirit was gone and all was silent, and when shall we all meet again face to face with the spirit world?

1151½. Some readers may be pleased to know that this play between Brave, Bravo, and the boys was actually enacted one election day at Salem, Washington County, Indiana, about fifty-five years ago, and the actors were named, respectively, Douglass and Smedley, one a Whig and the other a Democrat, and when "in their cups" a little always got terribly brave.

Again, some reader will call this foolishness, and wonder why spirits should not have on long faces and be always singing "Hark, from the Tombs" in doleful dirge. But, dear reader, this anecdote was introduced here for a purpose: To illustrate two or three and perhaps six or seven very important lessons of spirit life and phenomena. In the first place, how did this spirit know of this occurrence at that long-time-ago election? How did he know that this secretary knew of it? None other of this circle ever knew anything about the matter. This spirit O'Brien was not there, nor ever on earth in a situation to have learned it. Then some spirit who did know must have told O'Brien, or else O'Brien read it on the secretary's mind.

This may also serve to show that spirits when entered into spirit life are human still. But the principal object of the anecdote may be to answer a conversation some of the circle had just before the seance, of the desire for young converts to any cause, and especially of some to Spiritualism, to break right out to organize and convert the world to "our cult," and on meeting "Mother Grundy," quail and "give up the ship" at once. How brave some people are until confronted with obstacles, real or imaginary, and many other purposes the reader will find, if he "don't give up the ship," may be answered by this anecdote of the spirit of a son of Erin.

Dr. Reed's Valediction.

1152. Now comes Dr. Reed to the writing-table, and, in very rapid manner, writes his valediction in these words, to-wit:

(a) "Friends, to-night we complete 'Beyond the Vail,' Part I. We desire to extend our thanks to all who have been instrumental in helping us place this work before the world. The work is not as we planned it, but it is as good as we can produce under the conditions furnished us. The task has been a greater one than you can comprehend. You have had to contend with bad weather and bodily ailments. But you have no conception of the adverse psychic conditions we have had to contend with. It has taken brave and loyal souls to withstand the strain and give you what we have.

Effect of Inharmonious Conditions.

1153. "Often I have persuaded spirits to accompany me to a seance, in order that you might be benefited by their experiences, but no sooner would they enter the seance-room than they would say: 'No, Doctor, I cannot come through the conditions furnished.' Their earth life had been so full of painful experiences that they could not stand inharmonious conditions while in a materialized form. If revolutionary times are the times that try men's souls, seances of this kind are what try the souls of men out of the body.

(a) "We feel that the medium deserves special thanks for his faithfulness. He has never failed us through sickness or health. [For the past ten days the medium had been quite afflicted with erysipelas, but went right on with the seances.] And I have been commissioned by thousands in the spirit world to extend to him their thanks for his allegiance.

(b) "After the coming week it may not be my good pleasure to stand before you again, as I do to-night. Yet I want each and every one of you to feel that I will not forget you, and will visit you as often as my many duties will permit.

(c) "We have given you the manuscript, and now it remains for you to see that it is properly placed before the world at no distant day.

(d) "It is the wish of all interested in 'Beyond the Vail' that you so arrange matters that our medium shall reap some financial benefit from this work. In years to come he will need it more than anyone else in the circle. We have used his vital force to give you the work we have, and we feel that justice demands that we compensate him in a way that will make the remainder of his earthly life as pleasant as possible.

1154. "We desire to put before the world another work, but will not undertake it until we are positive that we will have the best conditions it is possible for mortals to give. This work is like the friendly guide-post: it will point out, but can not lead the way.

1155. "You have before you many varied experiences and can see how your life should be lived in order for you to enter the realms of bliss.

1156. "My advice to you is to be true and extend the helping hand to your fellow-man. Throw the mantle of charity over all that is unsightly, and lead a life that will be an example for others to follow. May you never cease to commune with those who have passed 'beyond the veil,' and may the choicest blessings of your spirit friends be ever with you, is the wish of

"Your friend,

Dr. W. H. Reed."

BEYOND THE VAIL.

PART SECOND.

1157. Written experiences of various spirits given by spirits while in materialized visible form, set out in chapters, together with a concluding chapter of miscellany. At times the spirit, while writing, also engaged in talking, but for the most part the speaking has not been brought forward. Therefore the reader may do well to follow the references back to the seance at which the writing was done.

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CHAPTER I. (280.)

Lorenzo Aber, (44.)

1158. Father to the medium, of some of his experiences in spirit life wrote thus, to-wit:

Visits Lowest Spheres.

1159. "I had been in spirit life a number of years before I visited the lowest spheres, and the scenes that I witnessed there have ever lingered in my memory.

(a) "Through the guidance of a spirit who has been in spirit life many, many years, I reached the lowest or first sphere.

(b) "My first impression was of a desert of dark night. All about me was impenetrable darkness, and, to add to the horror of the scene, I could hear curses and abuses all around me, but could see no one.

(c) "After awhile my eyes became accustomed to the darkness, and I could see the poor wretches about me and pitiful sights met my eyes: poor, blear-eyed men and women who did not realize yet that they had passed out of the body.

(d) "Some murderers were shrieking because they could not escape their victims. Do not think, friends, that their victims were present, tormenting them. It was only their awakened consciences bringing before their sight their past sins.

1160. "As my friend was telling them of some of the beauty of the spheres above them, the most of them answered his loving words with coarse laughter or ribald jests; but occasionally one would come near to the beautiful old man and listen attentively to all he had to say. And I noticed, when one would do so, he would stop in his discourse and say a few words to that one in a low tone. But one after another went away until only the few who had drawn closer remained. (1169.)

1161. "To these few he talked with the greatest flow of eloquence I have ever heard from either the lips of mortals or spirits. He told them how they came to be in such a dark place and pleaded with them to return to earth and try to win forgiveness for the sins they had committed while in the body. He told them that if the ones they had wronged were in spirit life, they could win forgiveness much easier. Some shook their heads at his words. Others promised to do all he asked if he would only teach them the way. This he gladly agreed to do.

(a) "I began to feel that I had seen enough of that sphere, for awhile, at least, so my friend and I returned to my own sphere, and I asked him if he did not find it an irksome task

to teach creatures of that class. And he replied that it gave him great joy to be able to render them assistance.

1162. "He told me that he himself had once been one of the lowest of spirits, but through the goodness of another he had been brought to the light. But it seemed to me, at that time, to be almost impossible that a spirit who had risen to the higher spheres could ever have been on an equality with the base creatures we had just left, but such is the case. Through his unselfish work for others he had risen far above me.

(a) "Friends, that was my first visit, but not my last. No, indeed. I visited the lower spheres very often."

Infanticide.

(120.)

1163. A child that was murdered by its mother's own hands meets the mother in the lower spheres, and at last persuades the mother to seek and find the light. (65.)

1164. Lorenzo continues:

(a) "And I remember one visit I made to the lower spheres shortly after my first, and I will relate an incident of the same.

(b) "I was walking around in a lonely spot when I heard terrible curses and screams, and I perceived a woman sitting on a large stone, rocking to and fro; and near by stood a beautiful little child. The child was not beautiful in features, but had such a beautiful spirit, and the light that shone from it was very brilliant.

1165. "It was talking to the woman, trying to assist her to rise above her present condition. And every time it would speak to her she would curse it and tell it to leave; that she would have none of it. And, from her talk, I learned that the child was her own, and that she had wantonly murdered it. But the little pleader was immovable, and the woman scorned and wanted to know if she would be haunted all through life with the face of that child. She wanted to know if the long night would never end.

(a) "I thought I would try to assist the child in making her realize her true condition, but she would not listen to me at all. After several fruitless attempts, I withdrew. Reader, I saw this woman years after in a higher sphere, and she told me that she had been brought there through the influence of her child.

Lorenzo Aber."



INFANTICIDE.

(1163.)

CHAPTER II.

(213.)

Suicide and Its Results.

(66.)

1166. The awful lesson of a clandestine marriage and a wonderful romance, though the picture of a real life as related in her own handwriting by a spirit using the *nom de plume* of Grace, and this is the writing, to-wit: (66 a.)

(a) "I have been requested by Dr. Reed to relate my experience in earth life and in spirit life, in order for you to draw comparison between the two.

(b) "I wish to keep my full name a secret, as my mother is still living, and the recital to her of my sufferings would grieve her sorely. Therefore I shall give my Christian name, Grace." Here this spirit, talking in a whisper, said: "When you are done with the earth life, you will find me and who I am, for I shall meet you as you come over here, reveal to you, and then you will know." Then the writing continued of her childhood and youth to the age of twenty years:

1167. "I was born and reared in a New England village. My father married quite late in life a woman many years younger than himself, and I was the only child of the union. Early in life he had secured a finished education, and when his once ample fortune had disappeared, he turned his education to account by teaching, and for some years was the village school-master.

(a) "I was always very studious and he encouraged me in every way in my studies, so that at the age of eighteen I had acquired an excellent education.

(b) "My greatest fault was the love of fine dress, and, although father had a very limited income, he managed to indulge me in many ways.

(c) "Every summer our little village was crowded with city people, of moderate incomes, as a usual thing, who could not afford to spend their summers at a fashionable resort. But occasionally we would have wealthy people, tired of the crowded resorts and in search of novelty or attracted by the wonderful curative power of our pure mountain air.

(d) "I had a good musical education, and always took part in the village concerts and sang in the church choir. I possessed the peculiar combination of light hair and dark eyes. In fact, my mirror reflected a very pleasing image, and instead of my parents trying to control my vanity, they encouraged it. Time went on until I was in my twentieth year.

GRACE.

(180.)

*The Beginning of an Awful Doom.*

(72.)

1168. "That summer brought to our village a handsome young man in the person of a young lawyer in search of a quiet place to spend the season. After a successful winter at the bar, he found he had overworked himself, and his physicians

prescribed rest in some quiet, out-of-the-way place. R. was very sociable and, being fond of music and a fine singer, we soon drifted together. At first we only exchanged a few words in regard to music and the cultivation of the voice. These little formalities grew into longer conversations. At last he asked permission to call on me at home. I granted his request with pleasure, and many happy hours we spent together in the old home.

The Mother's Warning Unheeded.

1169. "R. was a polished flatterer and I was eager for praise, and my mother noticed my infatuation for him before I realized it myself. She remonstrated with me and tried to show the utter folly of my love for one in his station. Dear mother, with a foresight that is given to few, seemed to see that my love for him only meant sorrow for me. But, foolish, rebellious girl that I was, I would not listen to her warning and rushed headlong to my doom! In order to appear fair in the eyes of R., I forced my father to go far beyond his means to furnish me with the finery I would have.

Treachery Unobserved by the Confiding Victim. (83.)

1170. "R. asked me to be his wife, and I was very happy, although he told me we would have to be married secretly on account of his father. He said his father was in ill health and could not stand the shock of his marrying below his station. In a few years, he said, we could tell his father, and all would be well; and, poor fool that I was, I consented to the bane of civilization, a clandestine marriage! But then how beautiful the future seemed to me! In that glorious future I would have every wish granted. I would live in a beautiful home and have servants to do my bidding.

The Last Night at Home.

1171. "In my selfishness I had no thought for the dear ones at home who had toiled and sacrificed for years in order that I might be happy; but during all eternity I shall not be able to efface from my memory my last night at home. It was late in the autumn, and the leaves were beginning to fall, covering the ground with as many colors as Jacob's coat. Everything around me seemed sad but myself. As usual, after our simple tea was over, my father opened his worn Bible to read a chapter and offered a prayer before bedtime. For some (to me then) unaccountable reason, he asked heaven's blessing on my future welfare. Oh, how I longed to throw myself in his

arms and tell him all, for I dearly loved my father! But the impulse was banished as quickly as it came, and I whispered to my conscience that I would care for my parents well when I became rich. And, bidding them good-night, I retired to my room to wait with patience until all should grow quiet, and I could slip away unnoticed.

Leaving the Dear Old Home Forever. (93.)

1172. "At last all was still, and, throwing a loose cloak over my dress, I slipped out at the back door. Though the 'still, small voice' whispered to me to return, I would not heed it, but finding R. waiting for me at the corner of the street with a light buggy, we drove to a nearby town, where I wanted that we be married, but he persuaded me to wait until we had reached the city, for, he said, we were 'already married in the eyes of God.' So we took the train for New York.

1173. "When we reached the city I insisted on a marriage ceremony, and we were married, as I supposed, in a dingy little office that bore a justice of the peace sign on the door. But long afterward I learned that the quondam justice was the lowest kind of scoundrel and a friend to R. R. was very kind to me at first, and I was very happy. But after awhile he began staying away from home, and when I questioned him about his absence, his ready excuse was his 'business.' And I knew that a lawyer's time is not his own, therefore I accepted his excuse without question.

1174. "One morning he told me that he was going away on a business trip and might be away several weeks, and I entreated him to allow me to accompany him, as it would be so lonesome to me there, with only the company of the servants. But he refused to take me.

1175. "R. had been gone for perhaps an hour when a messenger boy came with a letter for me. I recognized R.'s handwriting on the envelope, and tore it open with trembling fingers, and the words in that letter seared my soul as with a red-hot iron. I had never known real misery until that moment. His letter told me that he was going away to return no more, that I should never look upon his face again. He said that our marriage was a sham one, and, more bitter than all, he advised me to return to my father. Traitor that he was, to advise me to return to a home that I had left for him!

Terrible Closing Scenes of a Life Whose Morning Was in Rainbow Shadows. (105.)

1176. "I resolved, then and there, that I would never return to my home until I had hunted R. to the ends of the earth,

if need be, and made him acknowledge me as his wife. And, after a short time, growing calmer, I changed my morning dress for one more suitable for street wear, and left the house in the search, and first sought the office of the man who performed the marriage ceremony, but could get no trace of him or R., though searching for days. But all without avail. My stock of money was small, and after I had paid and dismissed the servants, it soon dwindled away.

1177. "I then saw that I must seek work and a cheaper boarding-place, and went to the minister of the church that I was in the habit of attending, and laid my case before him, and asked his assistance, but he told me that he could do nothing for me unless I had good reference, and that was impossible for me to give. And, although I advertised in one of the leading dailies and tried the intelligence office for work, it was all unsuccessful because I could give no reference. And, worse still, I was frequently insulted on account of my pretty face. And I prayed to God to open the way for me for honest work, but my prayers were unanswered. And I parted with all my jewels to satisfy the greed of my landlady. And when all had been sacrificed but my wedding-ring, and my landlady was threatening me with expulsion, I resolved to make one more effort for work, and, that failing, to then take my life. Friends, I could not lead a life of shame, and that was the only means of escape open to me. I walked all day seeking work, but could not find any. It was growing dark when I returned to my lodging-house.

1178. "Oh, what an alternative! I went to my room and meditated for a long time. Finally I decided to sell my ring for enough money to purchase some drug to end my life. And I went and did sell my ring for enough chloroform to end my miserable existence. Friends, I trust you will never know what it is to be in a strange city without friends. But with the chloroform clutched tight in my hand I crept back to my room. I did not take it at once. I could not. Oh, how I longed to see the dear ones at home! But I felt that I had caused them sorrow enough, and I dared not let them know I had ended my own life, so I destroyed everything that I had left that would serve to identify my body, and inhaled the drug that would bring me the forgetfulness I so longed for. (R. V., 1617-1625.)

1179. "No matter what may happen to you, friends, do not be guilty of self-murder. I know that the sufferings of one who has murdered another are fearful when they awake to the full knowledge of their deed, but I do not think their anguish can exceed that of suicides when the awakening comes to them. However, my death was very peaceful. I felt a sinking sensa-

tion, and then everything was a blank. How long this condition lasted I do not know."

(Reader, contemplate the scene at the beginning of this chapter as you peruse the following.) (137.)

1180. "When my spirit awoke, I was standing in the room. On the bed lay an emaciated form of myself. Oh, the lines of suffering on that cold face! For a time I stood looking at my body. How free from care I felt! Then came a revulsion of feeling. I thought of what might have been, and wept bitter tears. Friends, doesn't it seem singular that a spirit should weep over its earthly life? Yet many of us do.

1181. "With proper training I would have been a useful member of society. Now I was helpless as I thought the rain was, as it came down in torrents and beat the casement with a weird sound. Yet nothing could have been more weird than the scene within, a spirit weeping over its dead body! I wept until I felt relieved, and gradually the room faded from my view and I seemed in a dim light. My conscience kept saying: 'Oh, why did you take your own life?' until I was almost mad. My thoughts continually traveled back to my past life. How many things I found to condemn, and so few to praise! Oh, where was I? I had so often longed for solitude in some peaceful place when I was experiencing so much trouble. Now my solitude was complete. Yet it was distasteful to me. I could see now that it would have been best for me to have humbled my pride and returned home. Friends, I shall not try to tell you of my sufferings (mental) during the first year of my life in the spirit world. You can have no conception of their depths.

A Lady Spirit, Not the Son of God, Leads to Redemption.

(138.)

1182. "At last a spirit from a higher sphere came to me and offered me assistance. Oh, how gladly I accepted it! She taught me to help myself by helping others. And my self-imposed duty is to impress homeless, friendless creatures as I once was, that self-murder is not the end of their sufferings, but the real beginning. Don't think that my progress has been rapid, for it has not. I have had many things to learn and many more to unlearn, since I began to progress.

What Became of R.?

(150.)

1183. "I had been in spirit life only a short time when I began seeking for R. At last I reached him, and found him but a wreck of his former self. He was so changed by disease and suffering that I scarcely knew him, and I rejoiced to think that

he was indeed suffering. For weeks and months I dogged his footsteps and tormented him all I could. I was not able to show myself to him, but I could impress him very strongly, and I did. His life was going out with consumption, and, after I grew to realize my position and his, I pitied him; but it was a long time before I could forgive him.

(a) "Friends, your likes and dislikes (156) do not leave you the instant you enter the spirit spheres, and it requires continued effort to banish a hatred you have nourished for months. And I felt that he had deprived me of all that was beautiful in life, and had even caused my death.

Of Her Father, Her Home Now, Her Work, and Advice of Warning.
(170.)

1184. "My father came to spirit life a short time after I did, and he has helped me in many ways. We often go to meet mother, although she does not realize that we are with her.

1185. "My home in spirit life is very beautiful. I have been able to keep more than one young girl from leaving her home to go among strangers without the consent of father or mother, and I have kept many more from suicide.

(a) "It is best, friends, to live out the allotted years of earth life. It would have been best for me, and I think it would be best for everyone.

(b) "I have gradually outgrown the dark conditions that surrounded me at first, but the struggle has been long and bitter. Thanking you for your patience, I bid you good-night.

(Signed) "Grace."

And the white-robed spirit vanished from our sight.

CHAPTER III.

Faith.

1186. An innocent victim of the curse of chattel slavery, and why an endless hell for her? Is this a case of justifiable suicide? Dictated by the spirit Faith to the spirit Wesley, who wrote the dictation as follows:

(a) "I have come to you to-night upon a strange mission. Dr. Reed, who is well known to me, has requested me to tell you of my sad earth life. It will be very painful to me, but, as I have been assured that it will be of great benefit to the world, I will endeavor to give you a brief outline of my life on earth and in spirit.

1187. "I am of mixed blood. My mother was an octoroon

and my father (the master) was a white man. My mother was one of the indulged upper servants, and my father had promised her that he would give me free papers when I grew up, and, in the event of his death, make provision that would leave me free.

The School-Days.

1188. "I was a beautiful child and unusually bright for my age. My father had three daughters and two sons by his legal wife. He always seemed very fond of me, and, as a special favor, I was allowed to study with the other children. I was very ambitious, and outstripped the others in study of the languages, and when the young mistresses (sisters) were sent away to Finstuc School, I was allowed to accompany them as maid. One of the girls, Hazel, and I were about the same age, and she took a great interest in me. I used to help her with her lessons. She used to say: 'Faith, if you were white, I could love you like a sister. In reality I was the fairer of the two, and the African blood only showed in my sleepy black eyes and soft, curly black hair. School-days were over, and, except poor me, all came home delighted.

Sad Accident That Sealed Her Doom.

1189. "We had been at home scarcely a year before the accident that deprived me of all hope in life occurred. My father was accidentally shot. I have been in spirit life many years, yet the recollections of that terrible time are as clear as if they had occurred to-day. It was a clear, frosty morning, in the fall of the year, and a number of gentlemen from neighboring plantations were going on a hunt. Early that morning I had gone into my father's library (I cannot, even now, call him my master) to ask permission to accompany Hazel on a visit to a school-mate. He was seated at a table writing when I entered. He looked up and asked what my errand was. I told him and he said: 'Certainly, you can go.' I thanked him and started to leave the room when he suddenly asked: 'Faith, how old are you?' I replied that I would soon be eighteen. He sighed, and said: 'Poor girl! you are growing so beautiful, and I must not procrastinate another day.' I was puzzled at his words and asked him what he meant. And he replied that he was 'thinking of a business matter that ought to be attended to at once.' And in a few short hours he was brought home in a dying condition.

The Fatal Revelation.

1190. "My mother at once betrayed her secret and brought down the vile hatred of her mistress, not only upon her own head, but my innocent self also. I cannot go over the details of

the few weeks after my father's funeral, but my mother and I were sold to a low planter, more for revenge than for the money we brought, and this low, degraded brute had determined to compel me to become his mistress, and when I turned upon him in scorn, he ordered me tied to the whipping-post and given three hundred lashes. After that I was to be given to a brutal negro for a wife.

In Solitude the Curtain Dropped at the Next Dawning.

1191. "The pain of the lash was more than I could endure, and I swooned away. When I regained consciousness, I found myself in a pool of my own blood. I was so sore I could not move but with the most excruciating pain. I tried for hours to drag myself to the river bank, distant only a few yards. By degrees I gradually dragged myself along, and, just as the day began to dawn, I rolled off the bank into the water. Oh, the blessed waters! Here, at last, was a panacea for all my troubles. I could feel myself sinking deeper and deeper, and the cool waters gently kissed my fever-flushed cheeks. I did not struggle, and my death was painless.

Just on the Other Side.

1192. "My surprise at finding that I still existed, though in a different form from that on earth, was great, for I had discarded the thought of another life, when I saw so much suffering around me unrelieved.

But That Brute—What of Him?

1193. "How I hated the brute that had purchased me, and how I strove to revenge myself! And I have not forgiven him yet, though I have tried to do so. He inhabits a much darker sphere than I, and ages will elapse before he will see the light.

Her Beautiful Home and Mission, and the Slave-Dealer's "Outer Darkness."

1194. "You should see the beautiful home the once despised slave has in the spirit world. Here we have neither master nor slave. My mission is to try to help those to progress who were guilty of selling their own flesh and blood. Years have passed since many such have entered spirit life, and yet they are still in dark, dark places, for their deeds were so dark, and the suffering inflicted upon others was so horrible, that ages must pass ere their souls receive a ray of blessed light."

CHAPTER IV.

(202.)

Where Is Hell?—Where Is Heaven?

(27½.)

1195. Dr. Reed at last heard of the sad condition of an old school-mate and found that so low had she fallen, and the dark conditions of fallen men and women all about her painted the condition of hell upon his mind so vividly that he uses the scene as an answer to *Where is hell?* But this is the writing, to-wit:

1196. "Where *is* heaven? and Where *is* hell? are two questions that have puzzled human beings for countless ages, and in the first days of the twentieth century this question is not satisfactorily answered for all the human family. Every day I hear the heart-rending cry, when someone is laid beneath the sod: 'Oh, what would I not give to *know* that there *is* a hereafter, and that my loved one *is* happy!' And the Church has been endeavoring to answer this question, but has been unsuccessful, for the answer of the Church will not satisfy its own members, much less the inquiring minds outside of its ranks, when the hour of death approaches. And now, friends, I will tell you of two experiences I have had in a very short time past that I think will answer these questions for you.

Of His Old School-Mate.

(236.)

1197. "A short time ago an old school-mate of mine passed to spirit life. As boy and girl we had been closely associated, and she was my boyish ideal of all that was good and beautiful. The years passed on and we grew into manhood and womanhood, and she went with her family to a distant State, and I to a neighboring city to study my profession. For awhile we corresponded with each other, but after awhile our letters ceased altogether.

1198. "I learned that she had been betrayed by one that she had loved, not wisely, but too well, and that the latter years of her life were passed with the social outcasts, the fallen women. And when I heard that she had passed to this side of life, I forgot everything but her pure girlhood, for she had been so noble and self-sacrificing in those bygone days that I was anxious to see her once more.

To Such Low Estate She Had Fallen.

1199. "Oh, friends, it is almost impossible for me to describe to you the surroundings I found her in! I have visited many dark places in spirit life, but I have never visited a more

repulsive place than the one she was in. To me everything seemed to be in a semi-light, but the dwellers there told me that everything was dark to them. I was surrounded by fallen men and women, and I might say that the men had fallen lower than the women, and were in more horrible misery. Many had loathsome diseases while they were in the earth life, and they still believed that they had them where they were, and the friend of my youth, after years of depravity, had sunk as low as the lowest. I was shocked at the change in her, and if I had not had the clear seeing of a spirit, I would not have recognized her at all. I felt that I must do all I could to help her rise above the low condition she was in. And I instructed her the best I could how to elevate herself and others; but, friends, I am afraid it will be a long time before she reaches happiness.

A Place of Torment, but Not a Literal Hell.

1200. "Friends, this was a place of torment or hell, if you choose to call it by that name; while a millionfold more torture than the hell of the orthodox because the torture was mental instead of physical, yet it was not literally hell, for, while I was there I was not in torment, though I did not feel excessively happy, for who could be happy and see spirits in such awful surroundings? It was only momentary unhappiness, for I knew that they were torturing themselves, and if they so desired they could rise above their loathsome conditions and find themselves in higher spheres. I will not dwell on this dark scene any longer, but will pass on to the bright picture I promised you, or heaven, as I choose for the time to call it.

A Birthday Party among the Children in the Spirit World—and There Is Heaven.

1201. "Little Nellie, as a dear little friend in spirit life ('Rending the Vail,' 1163), who a short time ago celebrated her birthday in heaven. Nellie was so anxious for the doctor to be present, and I was indeed so pleased to attend that I accepted the tot's invitation and went with her to the little angels' party.

A Beautiful Park.

1202. "Now, my friends, I am going to ask you to draw a little on your imagination, just a little, in order that you may comprehend the scenes I am going to describe to you. Just imagine yourselves in a park similar to Hyde Park, only a thousand times more beautiful. Beautiful flowers everywhere, whose fragrance was intoxicating; grand fountains, whose falling waters reflected all the colors of the rainbow; and music

as far above the music of earth as the music made by an expert violinist is above the music of a bass drum.

1203. "In the center of the spacious grounds stood an edifice of beautiful white stone—I say stone for the lack of a better term—but it looked like the white streaks you see in onyx. It had the same beautiful semi-transparent look as onyx. This building was one of the homes or schools for little folks, and oh, how glad and happy they were! It was not like an orphans' asylum, as some of you may think, for the little ones were tenderly cared for and taken to their earthly homes very often. Little Nellie kindly escorted me around among her little friends and introduced me to them all. Some of them I had met before and had helped them to reach their friends and relatives on earth.

1204. "Now, friends, open your eyes wide and be prepared to exclaim, 'Oh!' for the little ones insisted on my engaging in their beautiful instructive games. I know I cut a sorry figure among those little darlings, joining in their marches and dances—yes, dances, for, friends, we do dance in the spirit world, if we feel so inclined.

1205. "Oh, how I wish you could have seen the teachers of those little ones enjoy themselves, and could you have listened to their words of wisdom!

(a) "I explained the nature of the work we are engaged in to one of them [Zelda, see next chapter], and extracted a promise from her to attend our seances and give us a few thoughts for the book.

(b) "Friends, this was indeed heaven, yet it was only a condition. But many enter spirit life in such low conditions that it takes centuries for them to reach this degree of purity.

1206. "The doctrine of redemption has been taught too long on your earth. Why not teach mankind that each one must bear his own burdens and be responsible for his own misdeeds?"

But the scene changes to a dismal death in a tenement-house on earth.

Ruth, a Pupil and Messenger of Zelda's School. (1211.)

1207. Reed continues: "While we were at the height of our enjoyment a messenger named Ruth came to me and asked me to go with her to a death-bed on earth, and, leaving little Nellie with her companions, I hastened with little Ruth to the earth to the death-bed of a little child which lay dying in a tenement district of one of your large cities. (See 1298.)

1208. "Friends, what a contrast between this place and the one I had just left! (1202.) There all had been bright and



RUTH.*

(1207.)

A pupil and messenger of Zelda's school.

(1211.)

beautiful; here everything was dark and squalid. On a pallet of filthy rags the little one was gasping for breath. On the rickety table burned a flickering light, the broken panes in the window were stuffed full of rags, and a keen wind was blowing, yet there was no fire in the room. A boy, apparently about fifteen years of age, sat watching his little sister die. He had been reared in an atmosphere that had throttled every good impulse he may have had, and he sat there in stolid silence, seemingly with no thought of pity for the suffering child. Her breath grew fainter and less painful as we brought our influences closer to her, and, just as she ceased breathing, a

1209. "Drunken woman staggered into the room and wanted to know if Peg had quit squalling yet? How thankful I was, friends, that Peg was beyond the reach of that wicked woman!

* See Appendix D, paragraph 1238.

(a) "Folding my arms around the little spirit, Ruth and I journeyed back to the spirit spheres.

(b) "It took a long time for our little charge to understand where she was. She kept begging us not to take her back to 'mam,' she liked to stay with us so much better.

1210. "I saw her just the other day. She has grown to be so beautiful! The hungry look has left her face and she is very happy in her spirit home. She is Ruth's especial charge until she grows stronger, and Ruth has named her 'Crystal.'"

CHAPTER V.

Schooling Spirit Children.

1211. Zelda, a teacher of one of the schools in spirit life, while standing in white attire before the circle, made the following writing, to-wit:

(a) "Good-evening, friends. I say 'friends' because all are friends who are working to better the human family.

(b) "Dr. Reed requested of me some time ago to pay you a visit (1205), and, in obedience to his request, I am present to tell you, in my imperfect way, of my work in spirit life. (1205 a.)

1212. "My mission is to teach the little ones who come to us in such great numbers from the earth plane how to grow wise in the spirit spheres.

(a) "I have been in spirit life so many years that I have no ties on the earth plane.

(b) "I am called Zelda in the spheres, and this name will suffice while I visit you.

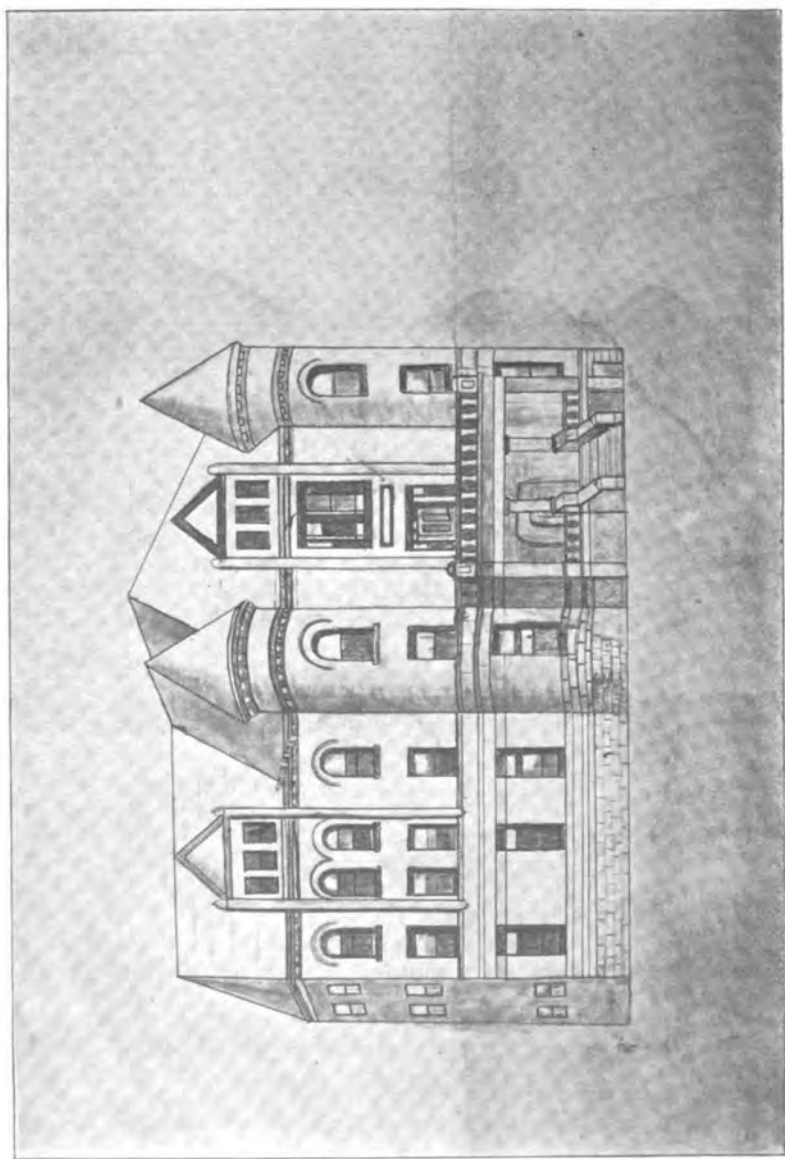
(c) "This is my first visit to earth for many years. As my work lies far beyond yours, I have no desire to visit this plane, and would not be here to-night if the good Doctor (Reed) had not requested me to give you something in regard to the work I am engaged in. He tells me that a simple recital of my work may be very instructive to you.

(d) "I had been in spirit life a long time before I was taken to the home I am now in to help teach the little ones.

1213. "At first I was one of their lower or under teachers, as you call them on earth; and through years of teacher's work I have risen to be one of the highest teachers. [Of the juvenile schools.]

(a) "We take the little ones as they come to us from your earth plane and train them to be useful in this sphere.

(b) "We find some who will make good messengers to the earth, and we train them for that. (See Little Ruth, 1207.) Others are more adapted to visit the higher spheres and bring



ZELDA'S SCHOOL-BUILDING.

(1203.)

knowledge to us that is of inestimable value. (See Little Nellie, R. V., 1163.)

1214. "By the way of parenthesis, let me add: If you will try to realize that the inhabitants of the spheres above you are only human beings shorn of their earthly bodies, you can comprehend all I am going to tell you. There are spirits in countless numbers who are higher than I, and we are as hungry for knowledge from them as you are to hear from us. To illustrate:

1215. "Not long ago we were puzzled to know how to instruct some of our higher pupils. And again I will say that the *age* of the pupil has nothing whatever to do with its advancement. In fact, we lose sight of time, as you count it on your plane. We therefore sent one of our little messengers to one of the higher spheres, and they, in turn, sent out a messenger. And in due course of time, as you say, we received the desired information.

First Disposition of the Little Spirits.

1216. "The little ones who come to us direct from the earth plane are placed in the preparatory and taken care of by those who have charge of that work, and by the other scholars. These kind spirits take them to visit those who are near and dear to them, both in the spirit spheres and on earth. In this way they are not only able to comfort those who are grieving for them, but are thus taught to go and return by themselves and aid others in doing the same.

1217. "We use no text-books in the schools of spirit life, but through the power of our minds we are able to place before our students pictures of any subject we wish to explain. A spirit who passes into the spirit spheres before it has reached maturity is best taught by instructive games.

Teaching Music.

1218. "We have a system of music that far surpasses the music of your earth, and we only use such as will awaken the highest aspirations of the soul. We teach our pupils anything in regard to harmonious sounds; then, if they desire to make it their mission to return to the earth plane to inspire mortals to compose music, they attend what you would call conservatories."

CHAPTER VI.

Experience of Henry A. Lamb.

1219. For portrait and biography, see "Beyond the Vail," 596-604. And thus did this spirit write, to-wit: (623.)

Architecture, Schooling, Music.

(a) "I have promised my mother to write you of my experiences in the spirit world, though, as many of you know, I have only been here a short time. I left the earth life and a fond, loving mother before I had reached the noon of life.

1220. "The greater part of my time has been spent with my mother. I have tried in every way to allay her grief, yet I have found time to see much of interest to me in the new spheres in which I am placed. I was very unhappy when I entered spirit life, not on account of anything I had done or left undone, but because my mother was in such deep grief for me. My mother and I had always been so near each other, and my unexpected passing away had left her broken-hearted. The tie that had bound us so closely in the earth life was not severed by my death, and I was very unhappy when I saw my mother's deep grief. If mother were happy, I would have everything to make me happy.

1221. "In the earth life (636) I was passionately fond of music, and had many cherished plans in regard to it that I was unable to carry out; but in this life I am not hampered in any way. Therefore I had only been here a short time when I again took up the study of music. In the spirit world we have the advantage over those in the earth life: the hours you are compelled to spend in repose we can spend in study.

(a) "It seems that I had attracted many spirits around me in the earth life that were musical, and my spirit sister was among them. And when mother would sink into slumber, she and father would coax me to go away with them, and I soon noticed that the very air seemed permeated with music. All was perfect harmony. The very flowers breathed love songs to each other, soft, melodious sounds that charmed me.

(b) "Finally my sister persuaded me to go with her to see her music-master, and I don't know how I shall be able to tell you of that first music lesson in spirit life.

1222. "We entered a large building (636) of a style of architecture so different from anything you have with you that I am afraid I shall be unable to give you even a vague description of it.

(a) "It resembled the picture often seen of ancient Greek architecture, and was built of very large blocks of crystals.

(b) "A soft, beautiful light, similar to the light of a glow-worm, seemed to shine through the stone.

(c) "The interior defies description. It was furnished luxuriously in Oriental splendor.

(d) "The air was full of the odor of some delicate white flower. The entrance hall was carpeted with a carpet of cream-colored background over which trailed delicate green vines and bright-hued flowers.

(e) "A broad staircase led from this room to the floor above and was carpeted with the same pattern of carpet as that in the reception-hall.

(f) "A light came from above that made the staircase look like burnished silver. As we ascended the stairs I saw that the light came from the most magnificent window of stained glass I have ever seen.

(g) "This window represented the transition of a beautiful young girl. My sister told me she was the teacher's daughter. When we reached the landing I stood and gazed at the beautiful window, it was so different from anything I had ever seen on earth. It looked more like some beautiful transparent painting than a window of glass.

Studio.

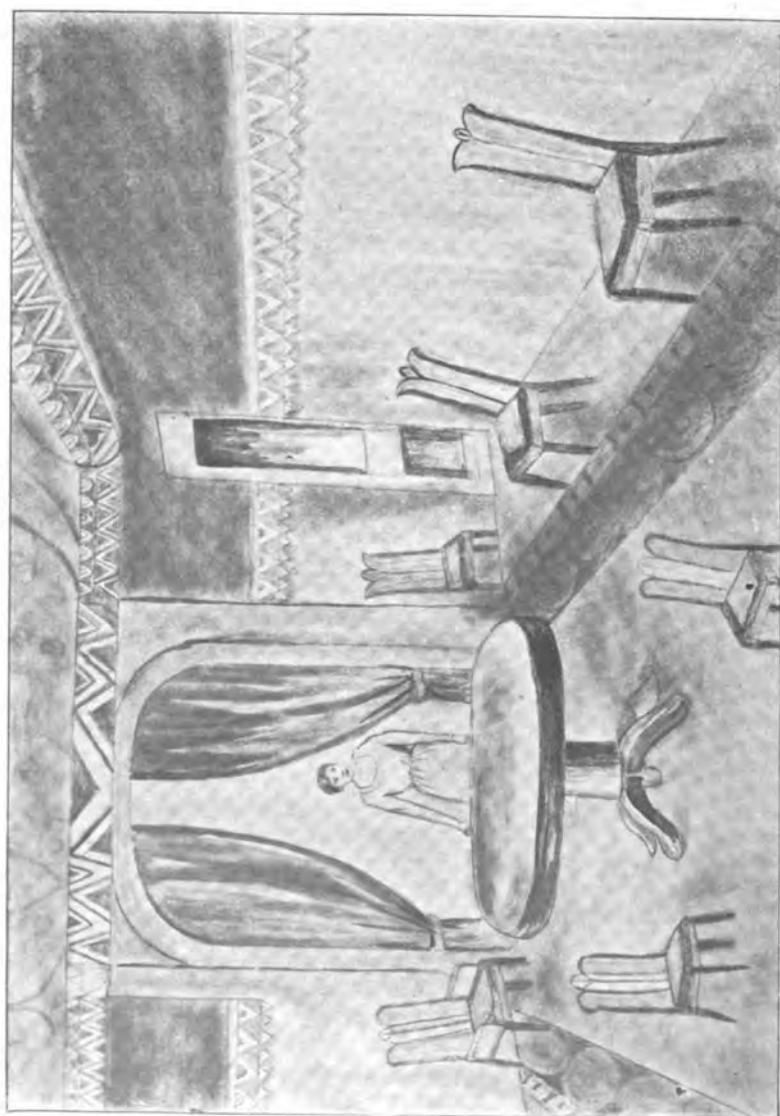
(1111.)

1223. "When done drinking in the beauties of this window scene, I followed my sister into the studio. I will not attempt to describe the studio. It is so far beyond my powers of description that you would only get a distorted picture of it if I did.

1224. "The master came forward eagerly to meet us and gave us a most cordial welcome. He was a tall man, with snow-white hair and beard and had such beautiful, expressive brown eyes. He was clothed in a garment of soft purple cloth.

1225. "My sister walked over to a stand and picked up a violin. Oh, mother! if you could just hear her once, all your grief would vanish. As I sat listening to the strains of that exquisite music, I longed for you to see her, the young girl in all her purity, her snow-white garments in such contrast to the purple robes of the old man, with the soft mellow light on her beautiful upturned face!

1226. "The master came and addressed himself to me, and asked me if I wished to continue my musical studies, and offered me his assistance, and I gratefully accepted his proffered aid, and I determined to work hard, and, if possible, to go to mother and soothe her with music that is so superior to earthly music



STUDIO OR DRAWING-ROOM.

(1223.)

that the very sound of it will transport her beyond the griefs of earth. These lessons, begun at the most trying time in my spirit life, have been an endless source of comfort to me.

1227. "When our mother is ill, my sister and I come with a few chosen friends and play our sweetest music. Your world is full of music, but you must become more spiritual before you can catch the sweet strains. After we are perfected in music in the spirit world, it is our duty to return to earth and aid those who are striving to become musicians.

1228. "I have also visited many magnificent play-houses since I came to spirit life, but none have made the impression on me that the music-master's home did. Not that they are a whit less beautiful, but I presume I have become accustomed to seeing beautiful homes in spirit life."

CHAPTER VII.

Dementia.

(B. V., 673.)

1229. As his experience, Pike Alley wrote thus, to-wit:

(a) "I came here at the earnest solicitation of one of the members of your cabinet band.

(b) "While on earth I was so unfortunate as to lose my mental balance and was confined for some time in one of your insane asylums, and for this reason I have been asked to tell you what effect this had on my spirit when I awoke to consciousness in the other world.

1230. "I do not know the exact date of my passing out; neither do I know how long I had been in spirit life when my mental vision became clear; but, judging from others who were as severely afflicted as myself, I presume it must have been for some time.

(a) "When I first regained full control of my mentality, I found myself in a beautiful chamber surrounded by odorous flowers. Sweet strains of music seemed to float to me from a band in the distance. I was all alone in this beautiful room, reclining on a downy couch, and at first I dared not stir for fear it was some heavenly dream and I would awaken and find myself on earth.

1231. "While thinking thus, my angel wife glided into the room. I was sure then this must be a dream, for I thought she must be in heaven. She advanced to my couch and gently smoothed the hair from my brow, and murmured: 'Dear, I am so glad you have awakened!' In my joy I cried out: 'O darling, tell me where I am, and that this is no dream.' She then told me of my passing away and that I had been cared for by wise

spirits in that hospital until my spirit was able to care for itself, and now that I had fully awakened I must do something to elevate myself and others.

1232. "As I had no desire to return to the earth plane, I counseled with the spirits who have this kind of work in hand, and decided to remain with them and share their labor, believing this to be the most efficient way of aiding my fellow men.

(a) "It was some time before they gave me charge of a patient, and my first case was a most pitiable one. He had gone insane early in life over religion, and, being strong physically, had lived to a good old age. While his brain was diseased, his spirit had developed none at all; therefore it took us a long time to get him to realize his condition.

(b) "He had tried for years to make some human sacrifice to his nature, and this murderous feeling had taken entire possession of his mind; waking or sleeping, he was never at rest.

(c) "But at length his spirit began to enlarge gradually, until, after a number of years, he is now a very strong spirit. Understand, friends, I am not one of the physicians in charge of this work; I am only a nurse and an under one at that; but I am very happy in the knowledge that I am able to aid spirits who come to spirit life in such plights.

1233. "Such spirits as have only been unbalanced mentally for a short time of course make rapid progress. And, as soon as entirely recovered, they seek companions and surroundings congenial to them. Any crime they may have committed while in possession of their mental faculties they must suffer for. Some of the physicians, or teachers we call those in charge of this work, have been in this hospital for hundreds of years. They teach advanced spirits to visit your insane asylums, and thus relieve many distressed souls.

(Signed) "Pike Allen."

CHAPTER VIII.

Experience of an Actress.

1234. Emma Abbott wrote: (719.)

(a) "I am Emma Abbott, and have been invited here for the purpose of giving you an insight into the spirit lives of those in my line of work, and I am to tell you of the magnificent play-houses and music-halls of the spirit world.

(b) "Now, my orthodox friends, do not raise your hands in holy horror at the bare mention of play-houses in the spirit world, for we have them here in abundance, and you cannot

know (for you have never experienced it) what a source of pleasure they are to those who spent the happiest years of their earth life on the stage, to be able to continue their work after crossing the river Styx. But I now write of my personal experience on the subject.

1235. "At my transition I was met by a score of old familiar faces, as my spirit freed itself from my pain-racked body and was taken to an abode of rest, but the novelty of being in a strange and beautiful country soon wore away, and my thoughts turned to my earth life, and I longed for the old life on the stage, for the lights, the music, and applause had grown to be a part of my existence.

1236. "This desire was scarcely formulated before some old friends stood by my side as if conjured up by my longings, and offered to escort me to one of the many places of amusement and instruction in the spirit world. And I am at a loss how to tell you of my first visit to a spirit play-house. My soul had often drunk in the beauties of this kind on earth, but, contrasting them in the magnificence of the buildings here, they seem small and meager.

(a) "This building was somewhat after the style of one vast amphitheater.

(b) "The grounds surrounding it were filled with tropical shrubs and flowers, and the tinkling of the many musical fountains filled the air.

(c) "The stage settings were superb masterpieces of art indeed.

1237. "The plays were nice, and all of an elevating character, for the purpose not only of elevating spirits in the audience who need elevating, but for the purpose of educating the participators in the purest line of stage work, in order that they may impress their co-workers on earth with beautiful ideals.

1238. "How many races of men meet one in these vast audiences of spirit life! Some drawn hither by a natural love for the obscene; others have come hither to accompany friends of low degree who need elevating, realizing that they must come with them many times, as but little can be accomplished at one trial.

(a) "The work of reforming those who have inherited brutish tastes and depraved appetites must of necessity be very slow; and it often takes an ordinary lifetime to rid oneself of a habit acquired in a few years.

(b) "It is for this reason that people of immoral natures are most benefited at once upon entering the spirit world. Their surroundings are often better, but they carry with them their old earth desires."

1239. While this spirit was writing, she also was in conversation with various members of the circle in which, among her sayings, were these, to-wit:

(a) "I learned this mode of writing by watching others here and by practice.

(b) "This is a grand work you mortals are trying to do here. Yes, Mrs. House, I know of that picture of me that you have at your home, and I feel thankful toward you that you have felt and manifested such interest toward me.

(c) "Mr. Secretary, kind sir, this closes my effort at writing for the present, though I may be permitted to write you again before this work is closed up. I wish you, sir, to ask this indulgent circle to accept my thanks to all who have engaged to make this glorious privilege possible for me, and the kindness to endure while I whisper a word from my immortal home to denizens of your world who may hereby be induced to catch some stray beams shining through the veil from the beautiful, awaiting home beyond."

CHAPTER IX.

Cremation.

1240. Defended by the spirit Mrs. Wellington in her own writing, as follows:

(a) "Some time ago I promised to tell you what effect the cremation of my cast-off body had upon my spirit.

(b) "To me dying was only a change from the world of sorrows to one of infinite bliss, and when the summons came for me to come up higher, I was ready and anxious to make the journey.

(c) "It was my desire that my body should be cremated as a sanitary measure. I knew it to be best, and I felt that it would be better for my spirit. Now I know it was best.

1241. "When my material body began dissolving from the intense heat, my spirit felt so much lighter. Fire has long been known and recognized by the Eastern nations as a great purifying agent. To them it is the source of all life. I know by experience that it frees the spirit much quicker than any other means of dissolution.

1242. "Embalming is a heathenish custom and should be abandoned, for the spirit of man is never entirely untrameled until his physical body is dissolved, and I cannot understand why cremation strikes such a terror to many hearts. It is only a swift means of dissolving the body. You believe it best to cremate the bodies of animals for sanitary benefit, and, while

you admit that man is also an animal, you shrink from cremating his dead body.

Cremation Makes the Spirit Feel Light and Buoyant.

1243. "I have never been idle for a day or an hour in the spirit world, and it has been a source of continuous delight for me to be able to help those who stand so much in need of help from spirits more advanced than themselves."

CHAPTER X.

1244. An explanation of what is meant by the expressions of various degrees of darkness, by the spirit Wesley, to-wit:

(a) "A great many experiences have been given in these seances by spirits who belonged to orthodox churches while in the physical form, and I feel that their explanations of the conditions they encountered upon passing into spirit life have not been as clear as they should have been; therefore I take the liberty of making a few explanations on this matter.

(b) "Many who come to you say they were in the dark when they entered spirit life. By that they mean that their spiritual sight was undeveloped.

1245. "The majority of persons belonging to the Church think that a *belief* in the remission of sins is all that is necessary for their salvation. Thus they have depended for years upon someone else to bear the burden of their misdoings until they have become as helpless as a babe.

But a Few Believe in Practical Deeds.

1246. "On the other hand, a small minority, whose innate goodness has risen above their creeds, believe that it is necessary for them to assist their fellow-man all that lies within their power, in addition to accepting Christ as their Savior; and they go forth and help their needy neighbors and bring comfort to sorrowing hearts by practical deeds. But those expecting an orthodox heaven are in that much disappointed, for they find everything in that regard so different from what they had always believed that it is small wonder that they are disappointed. Yet everything is so beautiful around them that their disappointment is of short duration and their helpful ways of the earth life begin to assert themselves and they are anxious to uplift their less fortunate friends.

An Example of Practical Deeds.

1247. "I know a spirit in one of the higher spirit spheres who, while on earth, was a devout church-member, but in addi-

tion to this he was a very charitable man. He felt that the earth life is the place to begin to enjoy heaven; therefore, when he laid aside the cumbersome form of flesh, a beautiful reward awaited him.

(a) "I asked him if he was disappointed when he reached the spirit life, and I think I can explain his meaning best by using his own words. (See 548.)

His Transition.

1248. "He said: 'I shall ever remember my first sensations when I awoke in the spirit world. I had been sick for a long time, and my physician gave me no hope of recovery. As I had made my peace with God, I felt prepared to answer the summons whenever it would come. And it came very unexpectedly about one midnight hour. As it came I saw many around my bedside that had been dead for years; and, as *they* joined in an old-time religious hymn, I naturally thought them to be a part of the angelic hosts that awaited my coming. After telling my friends of this, I sank into a peaceful slumber.

On Awakening Beyond.

(557.)

1249. "When I regained consciousness, imagine my surprise when I found *this* was heaven. My ideas of heaven were completely overthrown, but I had to acknowledge to myself that this was more beautiful than the heaven I had dreamed of.

(a) "I was anxious to see God, but I soon found that my mind was finite, and I was still unable to grasp the infinite. And my old habits of earth began to assert themselves, and I looked around for work that I might do.

(b) "It was then that I realized how distasteful the former heaven I had pictured would have been to me.

As Usual, the Holy Ghost Is a Spirit Friend.

1250. "An old friend told me that he was interested in helping lower spirits to better conditions and asked me to join him in his work. I did so and have been striving to help them ever since. That is why I am here now and anxious to awaken the spiritual sight of those spirits and have them see heaven as it really is.

(a) "I have fully realized that the former heaven of my dreams was only a vivid picture drawn by our forefathers."

"Wesley."

CHAPTER XI.

Neither Are All Who Call Themselves Spiritualists in Happy Conditions.

1251. Exemplified by Dr. Reed thus:

(a) "Friends, a great many people who call themselves Spiritualists think that all who accept the truth of Spiritualism must necessarily be happy in another life. This idea is wrong, for many who call themselves Spiritualists are really not Spiritualists in the true sense of the term, but are spiritists.

(b) "Because you accept the truth of Spiritualism does not make you a Spiritualist. No, indeed! You must lead a spiritual life or your reward in spirit life will be very scant. Many are forced to accept the truth of spirit return through evidence that they cannot dispute. The proofs of future life were so manifold that it was impossible for them to deny. Therefore they thought they must be Spiritualists. I have witnessed the entrance of a number of such persons into spirit life, and their disappointment was as great as that of any creed-bound subject I have ever seen.

Charity—Practical vs. Professed.

1252. "I remember distinctly the transition of a lady who had called herself a Spiritualist while in the body. She was a prominent woman in her town, and when she investigated Spiritualism and found the truth of its genuineness, she entered into the society work with great zeal. Not because she could do a great good, but because she saw a splendid opportunity to make herself known.

(a) "Being prominent in the society, she of course received many invitations to attend circles and seances, and she always accepted such invitations and reveled in the descriptions her spirit friends would give her of their beautiful homes in spirit life, and she soon began to think that she, too, must have as brilliant a home as they.

(b) "But she was selfish to the core, and cared naught for the advancement of any but herself. When called upon to financially aid a medium in distress, she would ask why their spirit friends did not aid them, forgetting that

1253. "The currency of the spirit world is good deeds, good, kindly thoughts, and would not be accepted in the material world in payment for the necessities of life. And, too, she forgot the comfort that had been brought to her when her heart was torn and bleeding from the loss of one who had been very dear to her. Her answer, as she was fond of quoting, was:

(a) " 'Charity begins at home,' meaning, of course, that she must have her own desires satisfied ere she gave to another. This, however, was a sorry subterfuge, for 'Charity beginneth at home' has a far different meaning. It means

1254. "Charity begins within your own soul and radiates outwardly. But she went on shutting her eyes to the good she might have done and dazzling them with the imaginary beauties of her spirit home. And mediums who had been faithful instruments in the hands of the spirit world were allowed to suffer for the necessities of life, while she had a well-filled purse at her disposal. Certainly she was a fluent talker, and when speaking on the rostrum, would dilate on the beauties of the spirit world and of the rich reward that the mediums would receive on entering spirit life. And many have listened and thought how good she was. Friends, kind words are right in their places and heal many wounded hearts, but if you will excuse the very common expression, 'It takes money to buy bread.'

1255. "And at last the time for her transition arrived, and she passed away very peacefully, and her friends thought that her reception in spirit life must have been a most beautiful scene; but, my friends, it was not, and her disappointment was frightful to witness. She had a grand home pictured for herself, but instead she found a hovel.

1256. "She had the knowledge while in the body of future existence in another life, but had not put this knowledge to good use. She had possessed abundant means, but had selfishly withheld from the needy. How often had she attended funerals of the poorer members of her society, and, knowing the living were in need, had only given them honeyed words to help them along in the struggles of the earth life. And higher spirits must now help her. She had wasted the hours of her earth life, and left behind her a fortune that would do mankind no good; and now she was in a world where you are rated for what you *are*, and not for what you *seem*.

1257. "Spiritualists who have the knowledge of the future life cannot be too careful how they use it. Words of love and appreciation are dear to all, and, when they are your only stock in trade, you should give unsparingly, but there are times when you can help those who need material help; then, my friends, do not withhold.

1258. "Mediums especially often stand in need of assistance. I grant you they are not all perfect, and never will be, so long as they are thrown out upon the world to sustain their physical life the best they may, for they are thrown into all kinds of conditions, and must be the mouth-piece oftentimes of all kinds of spirits.

(a) "If you want *perfection* in mediumship, make your own selves pure and thus people the spirit world with pure spirits.

1259. "There are many mediums who developed their mediumship in order that they and their friends might satisfy themselves of the immortal life. No sooner are they developed than they are forced out into the world to herald the good tidings; and many, in order to do this, must sacrifice both home and friends. Is it small wonder that they are often discouraged, after witnessing the beautiful visions furnished them of spirit life, to rudely awaken to the realities of a mundane life, and often of going supperless to bed?

1260. "Many Spiritualists who possess abundant means and have not relieved the suffering around them will find themselves in dire distress upon entering spirit life. It is, indeed, more blessed to give than to receive."

(This writing contains one thousand words and was written by the spirit in two minutes of time.—*Secretary.*)

CHAPTER XII.

Covetousness.

1261. Wesley Aber made a writing of effects of avarice, by relating the experience of a miser as follows:

(a) "My friends, I have had a strange experience since I last wrote you. I have a very intimate friend in the spirit world who spends his time in aiding the darkened spirits he can find, and, like all progressive spirits, he is much interested in the work we are endeavoring to place before the world. A few days ago he came to me and said he had found a spirit whose condition was extremely bad, and that he would be pleased to have me interview him, as a description of his condition would make interesting matter to the reader of 'Beyond the Vail.'

1262. "So soon as I was at liberty I accompanied my friend and we visited one of the lower spirits. In an old building that looked as if you might overthrow it with the pressure of your hand, sat an old man on a broken chair. His head was bowed upon his folded arms, and he looked the spirit of despondency.

1263. "Bright, shining gold-pieces lay in heaps upon the floor, and on shelves in one corner of the room bags of money were piled high. On the table before him were piles and piles of bonds and mortgages.

1264. "I walked over to him, placed my hand upon his shoulder, and said: 'My friend, why are you so dejected?' He raised his hand and looked at me wildly, and said:

(a) "'Do not call me friend. No man has ever called me



WESLEY ABER.

(1261.)

so with a true ring of friendship in his voice. Not that I blame them now or ever did, for that matter. But once I was a happy, innocent boy, running wild among the birds and flowers about my country home. My spirit was not small and mean as it is now, for I lived so close to Nature that I naturally imbibed more or less of sympathy and magnanimity. I soon grew to manhood and was forced out into the world to make my way as others before me. And it is not necessary for me to tell you of my struggle for riches, but, by a lucky stroke, an immense fortune was mine at last. For years I had been growing more grasping each year, and now that fortune had smiled on me, I determined to make the most of my dollars, and so I became a money-lender.

1265. "Oh, the bitterness of it! People fondled me and pretended friendship for me. My eyes became dim in my long battle with the world, and I knew that it was only my money

they loved, and not myself, and the knowledge of it did not make me feel less bitter.

1266. "I married, or, rather, bought a beautiful young wife, who professed to love me at first, and if she had, I think it would have made a different man of me, for I soon found that she was as shallow and false as all the rest of mankind, and the last speck of sympathy was trodden out of my breast. I had been close before, but now I became grasping. I fairly gloated over the sufferings of others.

1267. "So I lived and died, with no tears shed for me, except hypocritical ones, and no kind word spoken, except the shallow ones my money paid for being said over my lifeless body. And the funeral procession was long, and the flowers were piled high, but their fragrance cannot reach me in my miserable home here.

1268. "I hear there are spirits who do not know at first they are dead, but it did not take me long to ascertain that fact. But why I came to this place I do not know, unless it was because I could not go any place else. How I gloated over the riches I found here! I tried to purchase comfort with them, but could not, and then it was that I found my death was not a nightmare, but a reality, for on earth wealth will purchase one's comfort, while here it is useless."

1269. "The horrible pictures, images, engraven on that man's psychic ether, which his awakened conscience now discerns as hanging upon the walls of his spirit home!

(a) "And he said: 'Still you ask why I am not happy. Gaze at the pictures on the wall and tell me if you could be happy were you the creator of such pictures.'

(b) "As I first glanced around the room I was so interested in the story of my guide that I did not notice the pictures, but later, behold what strange, weird pictures were there!

(c) "The picture of a mother and little babes shivering in a fireless room; the suffering upon their pinched faces was awful.

(d) "The picture of a young man shooting himself.

(e) "The picture of an old man dying alone.

(f) "The two pictures with a young girl for the central figure: In the first watching the feeble spark of life leaving the form of her mother. In the second she was the central figure in a scene of debauchery.

(g) "I turned away and refused to look at the others. He told me that day after day he was forced to look at these pictures his greed for money had produced.

(h) "There were only two bright pictures in the collection: one was his childhood home and mother; the other was the picture of a bright young boy assisting a poor old woman. These

last two pictures were magnificent, but he told me he very seldom looked upon them, for the attraction was not so great in them as in the others.

The Voice of Retribution.

1270. "And his now hateful money he was forced to count, day after day. He said he would give it all for one hour of happiness, or if it would even purchase him the delusive happiness of earth.

(a) "Poor old man! I felt so sorry for him and longed to aid him, but he said he would rather I would leave him alone in his misery. He said a voice kept saying to him: 'Oh, if you had only made use of your money where it would have purchased health and happiness for so many instead of dragging them to ruin!'

(b) "So I left him alone with his loathsome money and the gruesome pictures, his only music being the moans and curses of those whose earth life he had darkened.

(c) "I want him to come here sometime and tell you of the curse money will bring to those who possess it and refuse to better the conditions of those around them.

(Signed) "Wesley."

CHAPTER XIII.

Some Promiscuous Cases.

Two pictures were made in the bright light of day as tests for Mr. Pratt's benefit, the same box being used that was used for all the crayon pictures hereinbefore described, and Mr. Pratt thus describes this case, to-wit:

1271. "The first picture is that of Olive B. Weels, late of Wyandotte, Kansas, who died August 8, 1893; and the next (both taken at the same time) is that of

1272. "Jane Osgood Pratt, who died in Greenup County, Kentucky, in 1830.

"These pictures were taken at my house on December 31, 1899, at 11 a. m. They were both taken psychically in this wise:

"For Mrs. Olive B. Wells, the sheet of sketch paper was placed in the box in the usual way and lid locked down, the open box and contents being first exposed to my inspection, and the box was not removed out of my sight from the oblong table on which it rested until both pictures were executed. But yet we were not ready. Mr. Aber produced a slate which was innocent of having spot or blemish on either side. After



OLIVE B. WELLS. (1271.)



JANE OSGOOD PRATT. (1272.)

it was made thus clear, it was wrapped in black cloth five or six times and placed on the box. Now all was ready for execution of the pictures, and we all four of us stood closely around the table, with our arms extended to a center on the slates and box. After holding our hands there nearly five minutes, raps signaled the work done.

"Mrs. Aber unwrapped the slate and on it was the second picture. Mr. Aber unlocked the box and exposed the contents, which was the picture, life size, of Olive B. Wells.

"Now to say that Mr. or Mrs. Aber deceived me in the full light of day, in a full-lighted room, and we not farther than three feet apart from the beginning to the finish, is to assume an impossibility. And, furthermore, Mr. and Mrs. Aber were not born at the time of the existence of Jane Osgood Pratt in the mortal, nor had they ever seen Olive B. Wells. I did not nor had not entertained their existence in my mind for a long while, and the pictures were surprises to me.

J. H. Pratt."



1273.

PRAIRIE FLOWER

Making spirit pongee (1042), and, by the assistance of four other spirits, receiving and clothing a newborn spirit. (25.)

Spirit Photography.—The Indian Maiden.

Of course the incredulous will smile, perhaps be somewhat scornful and sarcastic, but that settles nothing, destroys no fact. How many millions of people in their dying hours have exclaimed: "Why, here is mother! Oh, father! Brother John! Sister Mary! All my old friends whom I thought dead long

years ago, here they are in shining garments, and so glad that I am coming. Let me leave the old body and go with them. The grave hath no victory and the sting of death is gone. Little Charley, when dying, sees mother, gone before, and smiles good-bye to earth. In a few days little Susan's life is ebbing away, and at last the little eyes open toward papa, and she, smiling, says: "Papa, Charley is here to take me, and I am going!" The eyes close, and Susan has gone with brother Charley.

But where do Charley and Susan get their "shining garments" if not from spirit clothiers? And so this spirit band has been able to make visible to this circle at many times something near the manner of this clothing process. And the above illustration in materialized form has often presented to view as described in the records of the seances where they occurred.

But this illustration is a spirit photograph taken on this wise, to-wit:

Just after attending the World's Fair at Chicago, Charles W. Steward, a medium for slate messages, spirit photography, and kindred phases, visited at Mr. House's home in Spring Hill for a period of several weeks, and Mr. House being prepared with sensitive plates, developing-room, and photograph printing apparatus and material therefor, Mr. Steward and Mr. House made many photograph experiments.

"One day," says Mr. House, "Charley was over there in the park shading, and all of a sudden hastened to my house, saying: 'Prairie Flower desires to show what she can do.' I went with the medium into the dark-room and took a plate from a box of plates of my own furnishing, placed the plate in the holder in the usual way, closed the slide, and wrapped the whole in cloth so as to allow no light to strike the plate, and took the package, thus wrapped, out into broad daylight, sun shining through the windows into the room. We both sat facing each other, with the photograph package between us clutched tightly in our hands not more than two minutes, and, at a signal by spirit raps, we understood the effort was concluded. Immediately we both together went to the developing-room, taking the photograph package, and developed the plate in the usual way, the result giving us the photograph of which the above cut is a copy, representing the manner of preparing clothing and attiring forms in spirit life as well as in grosser phenomena called materialization."

Here the nude form of the central figure, No. 6, is being clothed upon by Nos. 5, 4, and 3, with "pongee" being prepared by spirit Prairie Flower, No. 1. This Indian, No. 2, doubtless furnishes the positive magnetic elements necessary in making

the pongee goods, while Mrs. Harriet Adams, Figure 3, recognized by Mr. House as his aunt, furnishes negative magnetic elements used in this special case of spirit art.

The reader is referred to "Rending the Vail," pages 198-201, entire, and to this book at paragraphs —.

Should the Bible student be inclined to laugh at the idea of this spirit clothier department in spirit life, let us ask: "Whence the long white robes and shining garments of the angelic hosts? At the ascension, whence the white apparel of the two men that stood by them?" (Acts i. 10.) Whence the mantle of Samuel? "An old man cometh up and he is covered with a mantle, and Saul perceived it was Samuel." (1 Sam. xxviii. 14.)

If the grave-clothes of Jesus were left at the sepulchre, whence his ascension garments, if he had any? Or had he borrowed a suit for the occasion? Why not the Christian admit the feasibility of modern psychic claims as to the *modus operandi* of clothing persons in the future life?

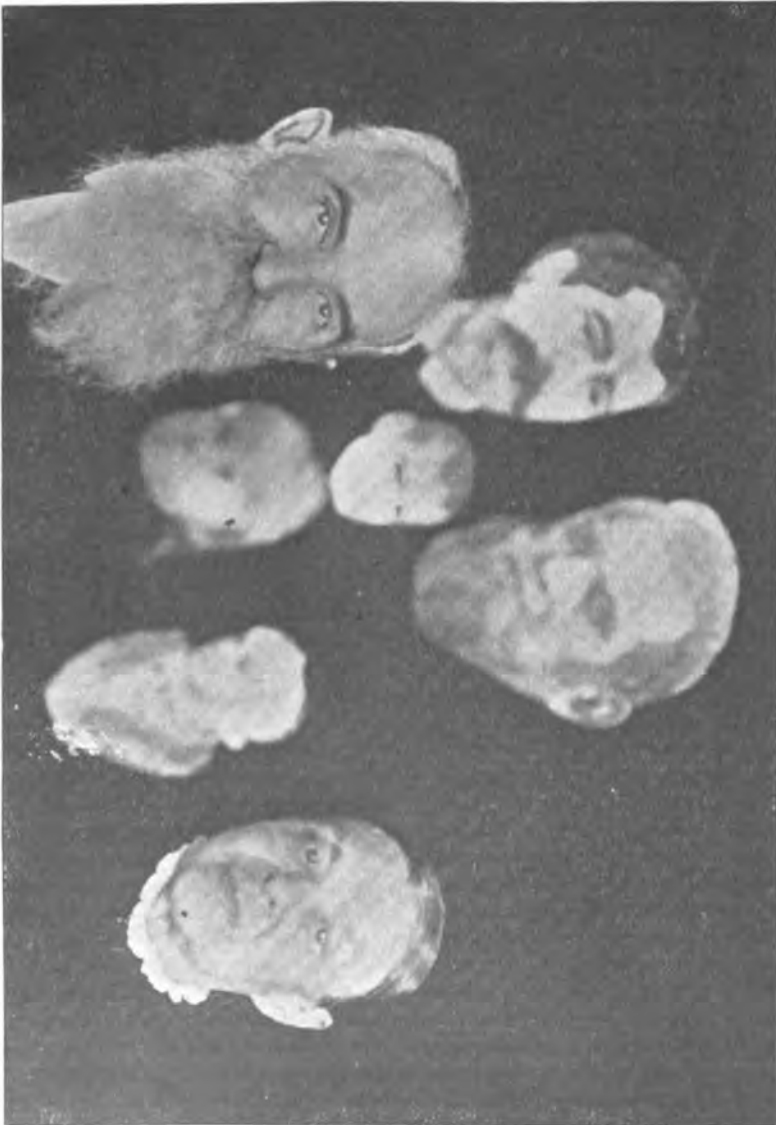
Spirit Photography—Case 2. (See next page.)

1274. The picture to the reader's left hand is of Mr. House, the one to the reader's right hand Mrs. House, and the other five pictures are of spirits and all of them fully recognized. The one nearest Mrs. House she recognizes as a good likeness of her mother, Betty Hairmope. (See a spirit crayon picture set in at paragraph 32.) The picture of the little girl next to Mr. House is a good likeness of Ruth Long, who passed out of the physical about two years before this photograph was taken, and at the age of four years, being then a resident of Kansas City, Mo., and a daughter of a niece of Mr. House. The picture immediately above that of Ruth is in the likeness of Wm. Henry Peacock, who, at the age of twenty-two years, passed to spirit life and is a son of Mrs. House. The picture over Mr. House's head Mr. House at once recognized as a good likeness of Colonel Wm. Baily, of St. Louis, Mo., with whom Mr. House was acquainted before and during the War of the Rebellion. During the war Mr. Baily was foreman of Wm. Clark's foundry, and colonel of a militia regiment in St. Louis, but was not blind as shown in this picture. One peculiarity about the photograph is that the hair of Baily is shaded dark red. And the other picture, the one in the upper center, Mr. House says, is a complete likeness of his brother, Thomas Jefferson House, who passed to spirit life some thirty years ago by a railroad accident.

Manner of Taking the Photographs.

(a) Mr. House and the medium, Mr. Aber, together went into the dark-room and chose, promiscuously, from a box of

C. V. N. House and his wife, Betty House, sitting for spirit photographs, with the result as shown in this illustration. (1274.)



sensitive plates that Mr. House himself had furnished, a plate, and placed it in the plate-holder, all in the red light of what is called the photographer's dark-room, and took and placed the plate-holder in the camera in the light room, where Mr. and

Mrs. House sat; and the exposure was made in the usual way. Then the room was made dark and the camera tube uncapped again, and one or two minutes of the exposure in the dark; then Mr. House and Mr. Aber took the said plate-holder to the dark-room, took the plate out of the holder, and developed the plate in the usual way with the above result.

Spirit Photography—Case 3.—Without a Camera.

1275. J. H. Pratt's statement as to this case at paragraph 1275, to-wit:

"This psychic picture was taken April 19, 1893, at four o'clock in the afternoon, and on this wise: After I had gotten up that morning, I went to the dark-room of my photograph gallery, taking the plate-holder with me, into which I inserted a Cramer sensitive plate. Then I took the said plate-holder containing said sensitive plate into the kitchen and placed the said holder and plate in a drawer of the sideboard. I locked the sideboard drawer and placed the key in my pocket. Soon after which Mr. Charles W. Steward came downstairs and informed myself and wife what I had been doing with the plate-holder.

"I had hired this Mr. Charles W. Steward for a term of two months for this particular phase of psychic mediumship, and I found him to be all I could desire for spirit photography, slate-writing, trumpet mediumship, and other phases. It was my custom, when I wanted to investigate on any line of phenomena, to hire a reputable medium to come to my house; and I have desired to investigate all the phenomena purporting to emanate from the other life, which I have done amply. And this I say, I have never been deceived. I fitted up a photograph gallery and outfit at a cost of over two hundred dollars. This is not boasting, but to prove the general intent I have and take in the subject. I have hired mediums by the month for terms of two months, six months, twelve months, eighteen months, and even more during the last thirteen years.

"To return: Mr. Steward told us the time when we should hold the plate-holder; hence, at four o'clock I told my wife to get the plate-holder from the drawer wherein I had placed it in the morning. She unlocked the drawer, took out the plate-holder, and handed it to me where I was sitting, near an east window. She sat down in front of me on the sofa, extending the plate-holder to me, which I laid hold of, and we held the plate-holder two minutes, when Mr. Steward, who sat south on the sofa, said we had held it long enough, and we went into the developing-room, and in the red light thereof took the said plate from the said holder and developed it, with the result that



A Bouquet of Roses with Human Faces in the Flowers. (1275.)

prints this picture, and I recognize the face to the east or left side to be in complete likeness of my daughter, Cornelia Pratt, who died December 4, 1872, at the age of eight years and three months.

"Mr. Charles W. Steward had nothing to do with the picture while forming, and that lets us in with the facts stated, which, being personal to us, we stand by them.

"J. H. Pratt,
"Josephine Pratt."

Let us approach the next chapter with this prefatory statement, to-wit: The portrait at 1276 is a copy of a crayon portrait, life size, made by the spirit artist in like manner as all the crayon portraits were made for this book.

It may be well to once more have the reader's mind directed to the way that these pictures are made and what they represent. A picture of the spirit form as it exists in spirit life would represent an ideal youth just grown to manhood or womanhood, for that is the condition of all in the spirit world after passing to the requisite age and having out-grown abnormal conditions produced by earth life environment.

In order that identity be shown in a picture, the form must must be made up as near as possible to be just like it was at the given time in the earth life, and the artist copy that form on to the paper, so that a spirit picture cannot represent the appearance of the person at all times while on earth, and may be just as one person remembers it, and not at all as another remembers.

APPENDIX A.



ERASTUS K. COFFIN.

Analytical Exemplification of a Case Purporting to Demonstrate the Identity of a Spirit Claiming to be One Certain Erastus K. Coffin.

1276. This case is recorded at paragraph 493, on pages 91 and 92 of "Rending the Vail." It is believed that this analysis will assist some readers to a clearer appreciation of the actual tests to be found in many of the cases given of record in the two publications, and is given for the further reason that this case is the only one in which criticisms have reached the compiler, but the criticisms have enabled us to reach most of the facts in the case, many of which were not known to us until after the publication of "Rending the Vail," and it is

hoped that this analysis will aid the reader in any review he or she may make, to more fully appreciate the great pains taken by this psychic band to present matter appropriate to their designs.

This particular case was given as an example of how a spirit is able to demonstrate his or her identity to any person who is in possession of sufficient facts to show the identity, and was given to J. H. Nixon and his wife, Charlotte O. Nixon, because they knew or would be able to ascertain such facts in this case.

Deflection.

1277. Some remarks concerning causes of occasional errors of statements made by communing spirits may be in place before proceeding to the analysis.

(a) Doubtless the reader will remember that in this volume, "Beyond the Vail," is the record that it has been the business of some of the spirits of this psychic band, such as Thomas Paine, Professor M. Faraday, Professor Hare, Professor Mapes, and some others, to choose what matter should be presented and to choose what spirit was best adapted to present each particular case, to consummate the designs of these publications. And the reader will surely learn by careful analysis of the various examples given that at least many of them are given in such concentrated form as to simply astonish the careful analyst.

(b) It seems to be a fact also that after a spirit was chosen by the proper controls to present an exemplification of a given line of the work, that that spirit had the assistance of the best teachers of the band for each case in hand, and was, before giving the particular case, drilled for the purpose, as is a pupil at a training-school for a certain production.

(c) "Now, perhaps, if not before, the reader is prepared to grasp the fact that when a spirit is so trained to deliver a message for a specific object and has a frail, temporary body made up by means of which to present the case to the circle, that a very slight disturbance of conditions by the circle or by any member of the circle, or the asking of a question not in line with what is *designed* to be given, or the making of any suggestion out of line with the intended message while the same is being given, must inevitably tend to deflect the message out of the course intended, and surely lead to a misunderstanding by the circle of what the messenger intended to say or to write, as the case might be, and for want of a better term we may call errors thus produced errors of deflection, caused by ignorance and improper conduct of the circle, and not by lying spirits at all.

1278. Again, if hypnotism be true, and a materialization or a spirit in any occult condition is giving a certain line of thought and a person of the circle present a question or strong suggestion, the question or suggestion, by hypnotic deflection, may modify the utterance of the spirit out of its intended line. And here is deflection out of its intentions by what we may appropriately designate "sympathetic suggestion," and intended truth converted into falsehood, and the circle or some member of the circle to blame, and not some lying spirit.

Now this paragraph 493 of "Rending the Vail," as recorded, presents some forty-one facts and some of them very astounding facts; and there are also four or five errors of statement, and one seemingly very gross error. But in the light of the foregoing stated principles the analysis shows the errors to have been deflections caused by untimely and improper suggestions of the circle, and one of the seeming errors was probably introduced by the sympathetic suggestion of a spirit, and the psychic student will find by persistent investigation that, at a seance where conditions are permitting "communion of the saints," it oftentimes occurs that great numbers of spirits congregate, each of whom is very anxious to reach some message to some friend yet in the physical, but neither time nor conditions will admit more than a very few to the privilege of an interview, so that the communing spirit has its desired message more or less deflected by the strong desires of some other spirit, yet neither of the spirits intending to present anything but the truth.

1279. When circles can be had of persons who know much of the causes of deflection, such circles attract such controls to their aid as also understand the same. Then deflections are reduced to a minimum, and the messages given are as free from error, at least, as would be expected of the deliberative bodies of scientists of the earth life. And it is doubtful if any person, called upon to give in a court of justice, under oath and cross-examination, in retrospection, the biography of himself and any member of his family covering a period of over sixty years, would give a more concise and truthful tradition than is contained in this case in "Rending the Vail."

1280. In order that the reader may understand the full force and significance of this case, it may be best to retrospect the matter so far as the geography, history, biography, and incidents pertaining thereto have been ascertained and remembered by this secretary, who, for brevity, is designated as N—— throughout the remainder of this chapter.

This Erastus and N—— were second cousins on the Coffin side, and first cousins on the N—— side. Erastus was five or

six years older than N——, and it is said that the Jesse Coffin was a second cousin to Erastus and N——. N—— was born at Salem, Washington County, Indiana, May 14, 1831, and Erastus was born at or near to the said Salem, about 1825, as near as N—— now knows.

This Salem is county seat of said county, and is northwest of and thirty-five miles distant from Louisville, Ky., which is situated at the Ohio Falls, and on the south side of the river. In former times, and even yet citizens of Salem, when speaking with reference to the Ohio River below the falls, use the expression, "Down the river"; and if some distance down, the expression is, "Away down the river"; and if above the falls, "Up" or "Away up the river." The record of "Rending the Vail" shows that the seance at which this test case was given was held on May 10, 1891, and this exemplification is written May 15, 1901, an interim of ten years.

1281. We now learn some facts essential to a full elucidation of this case from an obituary notice found in the *Salem Democrat* of July 11, 1900:

(a) That Jesse Coffin's widow "died July 6, 1900, aged ninety years, one month and ten days." Quoting further from said obituary, we have these statements concerning this widow, to-wit: "Fanny Lewelling was born in North Carolina, May 27, 1810, and moved with her parents to Washington County, Indiana, March 14, 1814, and settled on a farm two and a half miles north of Salem; and on November 16, 1828, she married Jesse Coffin, who was a boatman carrying merchandise between Louisville and New Orleans. This couple lived in a one-story brick house, on North Main Street, in Salem. To them were born four daughters, their only children, one of which, named Mary E. Coffin, died in infancy; two others died within the last four years, and one is yet living. Jesse Coffin was drowned in the Ohio River on March 20, 1836, having walked off of the boat in his sleep, being a somnambulist. On February 27, 1845, the widow of Jesse Coffin married one Jehu Hunigate, who died November 21, 1855."

1282. From other reliable sources we have learned that, at or about the time that Jesse drowned, his family were with him aboard the boat, whether traveling up or down stream is not revealed to us, but that one day one of his little girls fell into the river, off of the boat, and Jesse jumped right into the river and rescued the child. (Whether it was Mary E. that was rescued alive, or whether Mary E. died before or after this, we do not know.) And that night, or soon after the child fell into the river, when Jesse slept he got up, rushed or walked rapidly the road the child had gone, and walked right off of the boat at the point where the child had fallen from the boat,

and the wheel carried him under, so that the crew were unable to recover him alive. Whether the body was ever recovered or not we are not informed.

1283. Again, we have been informed by some who severely criticise this case as stated in "Rending the Vail," that it is a fact that at about the very time that Jesse drowned, "A light like a bright star was seen to be moving about the house—their home in Salem—but that it was thought some person designing burglary or larceny was carrying that light." But what prevented the felony we are not informed.

1284. N—, a lad then of some seven summers, lived with his parents only about two blocks away from this Coffin home at this time, but remembers nothing of this whole affair; however, some five years later N—'s mother told him something about that light, and this is how she happened to do so.

1285. N— learned his letters and to read from the Bible, and was reading along and got over to that "burning bush" and "pillar of fire by night," and wanted an explanation, and his mother related this drowning and this bright light as the best exemplification she could then make of these alleged Mosaic experiences, but she told only so much of the Jesse Coffin affair as would pertain to this light. So that N— was never in possession of all the facts pertaining to this test case, until since "Rending the Vail" was published, and there are some facts of the case not yet learned. It might be stated in passing that these Coffins, Nixons, and Lewellings were all Quakers and children of Quakers, at the time of removing from North Carolina to Indiana about from 1810 to 1816. This one interview presents four cases, but only two of them seem to have been originally designed by the spirits.

1286. The first case is concerning an event at Highland Creek, which we take up and dispose of before proceeding farther with the Jesse Coffin matter.

(a) Erastus and N— were always quite congenial together during Erastus' stay in the physical, and interested together in scientific pursuits, both of physics and psychics, and in temperance reform work, though Erastus was a Methodist Episcopal minister, local, and of marked ability and quite eloquent; while N— was inclined to Spiritualism straight from 1848 on.

(b) Erastus resided in Salem from and after his marriage, and N—, from about the age of ten years, resided some three miles northwest of Salem in a neighborhood known as Highland, from the name of a small brook called Highland Creek.

(c) In this neighborhood and before the days of the common school, the citizens builded them a school-house, which was used also for general church purposes.

(d) For a time after N——'s marriage he resided near to this school-house, and very intimate social relations existed between the two families. Erastus and Mrs. N—— always at repartee in most jovial style when visiting each other.

(e) On an occasion, about the summer of 1859, Erastus had an appointment to preach at this school-house, and it was arranged that after the service he should dine with N——.

(f) The Sunday came and Mrs. N—— prepared an old-style chicken-pie and left it cooking while she and N—— went to the meeting, and on return the chicken-pie was superbly cooked; dinner soon ready; but, for some reason, N—— was called away just then, leaving Erastus and Mrs. N—— to devour the chicken-pie. And, about eighteen months later Erastus passed out of the physical to the spiritual condition of life, of pulmonary tuberculosis, inherited.

(g) In the course of events, some thirty years after the transitional resurrection of Erastus, he meets Mrs. N—— face to face as in the olden time, except that he is an inhabitant of another and more glorious condition, and endeavors to convince Mrs. N—— that he is the same Erastus that did partake of her hospitality by relating to her the last conversation they ever had together and that no mortal but she did know.

1287. And now, dear reader, let us consider for a moment this profound, this wonderful test. Let us not get alarmed because this spirit condescends to talk about *chicken-pie* that he may demonstrate that Erastus, the same Erastus, still lives and remembers his friends yet on earth, and would gladly meet and tell all of them about the glorious spirit world if they would only allow him to do so. It is hard to discern why it was all right for three angels to visit Abraham and have a pan of water and wash their feet, and then rest a little bit in the shade until a calf could be killed and cooked for them to eat part of the veal, or for God himself to have himself murdered and a few mornings after to go out to where the disciples were fishing, and to have some fish cooked and bread prepared on the seashore ready for their breakfast when they should land, and at another time sit down and eat some "broiled fish and honey-comb" with the disciples, and now be told that it is so awfully awful for Erastus, thirty years after his resurrection, to talk—to even talk about chicken-pie that he ate before his decease, unless it is because it was right about some people who could "strain at a gnat and swallow a camel." Notwithstanding the gnat-strainers, Erastus said to Mrs. N——:

1288. "Say, Charlotte,⁽¹⁾ do you remember that day out at Highland⁽²⁾ Creek,⁽³⁾ how I got away with that chicken⁽⁴⁾ pie?"⁽⁵⁾

Mrs. N——: "Yes, 'Rastus, you preachers always used to be fond of chicken."

Spirit: "Yes.⁽⁶⁾ Yellow.⁽⁷⁾legged chicken.⁽⁸⁾ And I find it was sometimes more chicken⁽⁹⁾ than religion."⁽¹⁰⁾

Mrs. N—— says that the last above fourteen words are the very words Erastus used in that dinner conversation of which N——knew nothing until this seance.

1289. A close scrutiny of this case would certainly show to any candid mind that it would be almost impossible to conceive of a stronger test case than this. Ten facts, each one of them too wonderful for mere coincidence. How did that spirit guess the right name of that creek, with a thousand chances to guess wrong? Or the kind of pie, with a hundred chances to err? Or the right words in full, with at least twenty-five thousand chances to err against one chance to be correct. And why did the spirit choose *this* particular case to show forth his identity? Because it was the only case as to himself and Mrs. N—— in which such strong test conditions existed, and because very few lives have in them the possibility of such a powerful test case to be repeated with like brevity.

Case 2.

1290. Now let us return to the Jesse Coffin matter in which it is claimed there are some errors, and see whether, if there be errors, we can learn the cause and discern something of the laws governing defections, and see an overwhelming balance as touching relative truth. So here we quote from "Rending the Vail," noting with numerals the facts stated, and with letters the alleged errors, thus:

Spirit (to N——): "Say, Jabez,⁽¹⁾ do you know Jesse⁽²⁾ Coffin?"⁽³⁾

N——: "What Jesse?"

Spirit: "I have a son⁽⁴⁾ Jesse,^(a) you know,^(b) but I mean Uncle^(c) Jesse. He was drowned⁽⁵⁾ away down⁽⁶⁾ the river.⁽⁷⁾ He got up,⁽⁸⁾ somnambule⁽⁹⁾ walking,⁽¹⁰⁾ and walked⁽¹¹⁾ right off of the boat⁽¹²⁾ into the river."⁽¹³⁾

N——: "Oh, yes, long time ago."

Spirit: "Yes.⁽¹⁴⁾ Over [should be, nearly] sixty years ago."⁽¹⁵⁾

N——: "About the time he drowned, what, if anything, peculiar was observed at his home in Salem?"

Spirit: "A light⁽¹⁶⁾ like a bright star⁽¹⁷⁾ was seen⁽¹⁸⁾ to be moving⁽¹⁹⁾ about⁽²⁰⁾ the house."⁽²¹⁾

N——: "What was that light?"

Spirit: "His spirit partially materialized."

N——: "What became of his widow?"

Spirit: "Oh, she⁽²²⁾ married⁽²³⁾ long after."⁽²⁴⁾ (Nine years after.)

N—: "Is J. R— in mortal or spirit life now?"

Spirit: "He's over here with us. The widow of Jesse married him, you know."

1291. This answer as to the question asked was wholly untrue, but the question was wholly out of place and suggested a false answer. The spirit intended to tell in full what became of Jesse's widow, and N— should have asked his question honestly, then he would have received an honest and truthful answer instead of a deflected one. The proper and honest question would have been, "Is Jehu Hungate in mortal or spirit life now?" because N— knew that John R— was not the man that Fannie Coffin married; hence his question made a false suggestion and *deflected* the intention of the spirit out of the line that had been determined upon. But the next question, "Is she, Jesse's widow, yet in the mortal?" was an honest question, because N— did not know whether she was then in the mortal or not, and the spirit made a truthful but guarded answer, saying: "I have not seen her over here. I guess she is not here."⁽²⁵⁾

When the spirit said, at the first of this case, "Say, Jabez, do you know Jesse Coffin?" N—, instead of answering truthfully, thus, "Yes, I know of him," for N— did know of Jesse Coffin, and he knew of only the one "Jesse Coffin"—but, instead, N— asked an evasive and uncandid question, and got an answer partly true and partly untrue. So that in this case, wonderful as it is when fully considered, we have twenty-five facts given by the spirit, and only two positive errors and four partial errors, and the want of candor in the questions of N— produced all the errors, by deflection under the law in spirit communion that we have designated as that of "sympathetic suggestion."

And N— is of the opinion that want of candor, ignorance, and improper queries on the part of mortals at these communions make up the principal foundation of most error received and attributed to "lying spirits."

1292. And it is possible that over-anxiety of spirits who have had but little experience at communion seances often leads to some deflections into partial or entire error. And the third case here presents one slight error occasioned in this manner, perhaps, and N— so regards that people should know all possible concerning the laws of communion that he asks the reader's patience and careful attention to an exemplification of this case third, because this interview to N— as a whole was a most astounding verification of a spirit identity. So we approach the analysis with placing before the reader some facts that are necessary to an understanding of what this case third was to N—.

This Erastus Coffin's father, at about the time that Jesse Coffin drowned, operated a leather tannery at this same Salem, and this tannery was some two blocks due north of the Jesse Coffin home, and one day Erastus' little sister, named Martha, fell into a tan vat of this tannery and drowned. N——, remembering something of this case, thus addressed the spirit: "Was any of your father's family drowned?"

Spirit: "Let me see—yes, I believe there was."⁽¹⁾

N——: "Brother or sister?"

Spirit: "Little⁽²⁾ sister."⁽³⁾

N——: "Her name?"

Spirit: "I believe it was Mary." (The true name was Martha.)

N——: "How did she happen to drown?"

Spirit: "She fell⁽⁴⁾ into⁽⁵⁾ a pool⁽⁶⁾ of a leather⁽⁷⁾ factory."⁽⁸⁾

1293. Here are eight wonderful facts and one error. How did the spirit happen to guess eight points just right? Why did he not say she fell into the river, or into a creek, or into a tub of water, or into the well, or into a cistern, or lake, or pond, or fountain reservoir, or barnyard pool, or in crossing a stream the canoe upset and turned the mother and child into the water, and the child was thus drowned. If there was not more than guess-work, how did the spirit get *any* fact out of such contingencies?

The objector asks: "Why did the spirit not tell everything correct? Why did he make any mistake? The philosopher acquainted with mathematical permutation is bound to ask, "How was it possible to make so few mistakes?" But the psychic student has often been told that at seances for spirit return there are sometimes hundreds of spirits present who are anxious to let their friends know something of the fact of future life, and crowd themselves into the aura used by the communing spirit, and thus make deflections.

1294. Now in this case let us try to conceive what other spirits were present with Erastus. Of course his friends and relatives in spirit life would likely be there. And Jesse Coffin's friends would also be present, for this is an experiment in which it is safe to say thousands of spirits were deeply interested on the question of proving identity of person, and the case of Jesse Coffin had been determined upon by the anxious spirits to present for that purpose; every spirit closely connected with the life of Jesse would be there, and Jesse's daughter Mary that died in infancy would be there, and helping to make the case, and Erastus' sister Martha that drowned about the same time Jesse drowned and his daughter Mary died, and while at this seance the question was on the facts of Jesse's

case, and N—— suddenly and abruptly changed the case from Jesse's family to Erastus' family, is it any wonder that the name of Jesse's daughter, instead of the name of Erastus' sister, should be given? Then Erastus' mother's name was Mary. But the reader asks: "Why did the spirit not correct the mistakes?"

1295. The case as recorded shows that the circle plied the spirit with questions out of order and away from the purpose of the interview, thus destroying the conditions for the spirit to hold his form until the form had to dissolve away right in the midst of the fourth case, and any future corrections would have been useless. Nevertheless N—— did get more discernment out of this interview concerning the responsibility of the circle in the matter of deflecting the intentions of communing spirits than from any other one incident in all of his psychic experiences.

In the two publications, "Rending the Vail" and "Beyond the Vail," are nearly one hundred and fifty cases of record containing each one as strong evidences to the recipient of the claimed identity of the communing spirit as the foregoing was to N——, but it would require volumes to contain an analytical exemplification of them all; hence only the one exemplification is given and that only in brief.

APPENDIX B.

Authentication.

1296. Sworn statements of Dr. E. J. Schellhous and others:
"State of Missouri, County of Jackson, ss.

E. J. Schellhous, M.D., of lawful age, being duly sworn, deposes and says as follows:

"That this affiant, E. J. Schellhous, having learned that spiritual seances were being held at the residence of J. H. Pratt, of Spring Hill, Kansas, for the production of a book, 'Beyond the Vail,' went as a visitor to witness some of said seances on the 1st of April, 1900, remaining until the end of November following, attending and witnessing about seventy-five of the said seances.

"That on first entrance into the seance-room affiant noticed that the light was shaded down to a deep twilight, but sufficiently light for the members of the circle to readily recognize each other and any person in the room, and a small portion of the southwest corner of the room cut off by dark curtains suspended from ceiling to floor, and the curtains parting at the center, and together with the portions of south and west walls

of the room thus cut off formed a cabinet occupying some ten square feet of the floor of that corner of the room, and in this cabinet was a box of sketch paper and one chair, and the medium parted the curtains, entered the cabinet and was seated on said chair, and the circle were seated in front of the cabinet against the east and north walls of the room, and the secretary in the southeast corner of the room. The medium is of small stature and dark complexion, and is clean-shaven; and subsequent thorough investigation revealed to affiant that the medium, during the seances, wore not a thread of white in any of his clothing, and was always in a deep, unconscious trance during the seance.

"That when all was ready for beginning any seance, there would appear a materialized form much taller than the medium, with full beard, and clothed in ordinary style of dress with white shirt collar and bosom. This form was announced as Dr. Reed, the chemical control of these seances. After a greeting and a few words of explanation he would disappear, generally immediately followed by Professor William Denton, whom affiant personally knew while the said Denton was in the earth life, and his appearance at these seances was so realistic that affiant would immediately recognize both his voice and appearance. This spirit would deliver a brief oration, in a full, clear voice, on some subject intended for the book in progress. Then would appear other materializations, the male forms clothed in the usual garb of male attire, some with dark, flowing beard, and others with white beard and hair; some to deliver messages for the book, and some to be recognized by visitors and members of the circle.

"That a large proportion of the forms appearing would be materialized forms as of women, usually arrayed in dazzling white, who came to relate their experience in the spirit world for the benefit of mortals or to meet in happy recognition their loved ones still in the physical condition. That materialized forms, male and female, clothed as above described, would appear at the writing-desk, in which were common blank pencil tablets, of which tablets the form so standing at the desk would take one, write upon one leaf, tear that leaf out and write upon and tear from the tablet other leaves in full view of all persons present, and the noise of the writing and tearing would be distinctly heard by all present. And to affiant the most remarkable feature of this writing was the great rapidity of its execution, sometimes reaching to more than 500 words in a minute, and that at times the writer would talk on one subject in ordinary style of conversation, while writing on an entirely different one.

"That another remarkable feature of these phenomena was the drawing of portraits. Some of these were of friends and relatives, recognized and highly prized by the recipients. Some, however, were of ancient spirits, and others were of the spirit controls and guides of those present. These portraits were life size, and executed with much skill, considering the time of executing: forty to ninety seconds. About fifty of these portraits and several scenes in spirit life (so reported) were given for the book. The artist claimed to be one of the old Italian painters.

"That the narratives and other messages embrace a great variety of subjects of inestimable value to mortals, connecting their earth life with the life beyond, showing how that life is affected by the life on earth. That some of the spirits were quite witty and created much merriment, while others seemed in sober and serious mood.

"That other phenomena were singing, graceful pantomimes and etherealizations, and sometimes one spirit, Senorita, favored those present with dancing. And that at the different seances there would appear sometimes not more than fifteen, and at other seances as many as forty distinct materializations, and sometimes two and occasionally three forms at the same instant. That such were the general features of the phenomena which affiant witnessed, though the phenomena all the time continually differed much in detail.

"Affiant, further deposing, says:

"That practice of fraud in these seances was utterly impossible without instant detection. That the medium was repeatedly subjected to such test conditions as must satisfy the most critical investigator, and no one, to affiant's knowledge, ever left the seances without being satisfied of the integrity of the phenomena. The investigators had free access to all parts of the house. The deponent and the medium boarded with Mr. Pratt, and that the medium had no companions except his wife, the circle, and visitors, nor could have had without the knowledge of all concerned.

"That the rapidity of the writing and portrait-making precluded the possibility of fraud or collusion. That the idea of some who never witnessed these phenomena, in their suggestion that someone may have prepared the writing and portraits beforehand and played them on the circle by some sleight-of-hand, is absolutely preposterous to anyone who ever witnessed these seances.

"That many visitors from far and near attended these seances, some remaining weeks at a time, among whom from a distance were: Mrs. Keepers and her daughter, of Albu-

querque, N. M.; Dr. Barr and Mr. McCracken, of Ellinwood, Kansas; Mrs. W. A. Miller, of Spring Dale, Ark.; Mrs. A. B. Whitney, of Rhinebeck, Ia.; Mrs. Dr. Murphy, of Kansas City, Mo.; Mrs. J. B. Lamb, of Parsons, Kansas; Philip Nadig, of Allentown, Pa.; Edward Butler, of Memphis, Mo.; and others.

"That affiant had full, free, and ample opportunity to investigate as to the integrity of the whole proceedings, and to become acquainted with the members of the circle, who were all well known and as respectable citizens as any in this community in which they lived.

"That at each seance the report of the preceding one was read and approved by the members of the circle and the spirit band, and all errors corrected when discovered by the spirits or by the circle.

"That affiant has carefully and critically read the entire manuscripts and knows that they record in detail all the messages and other phenomena correctly so far as this deponent witnessed them.

E. J. Schellhous, M.D.

"Subscribed and sworn to before me this 19th day of July, A. D. 1901.

Geo. Duvall,

[Seal]

"Notary Public.

"My commission expires April 27, 1904."

(a) Supporting affidavit of H. McCracken and Dr. R. W. Barr, residents of Ellinwood, Barton County, Kansas, to-wit: "State of Kansas, Barton County, ss.

"Before me, J. H. Torrance, a notary public in and for the said county and State, this day personally came H. McCracken and Dr. R. W. Barr, both known to me as persons worthy of credence, who, being sworn, upon oath say that they have read the foregoing affidavit of Dr. E. J. Schellhous, relating to certain psychic phenomena which occurred at Spring Hill, Kansas, during the year 1900; that affiants attended several of the seances and witnessed phenomena mentioned in said affidavit of the said Dr. E. J. Schellhous, and that, to the knowledge and belief of affiants, the said affidavit of the said Dr. E. J. Schellhous sets forth the truth and the truth only.

"H. McCracken,

"Dr. R. W. Barr."

"Subscribed and sworn to before me this 30th day of July, A. D. 1901, at Ellinwood, Barton County, Kansas.

"J. H. Torrance,

[Seal]

"Notary Public.

"My commission expires July 13, 1905."

(b) Supporting affidavit of Mrs. W. A. Miller, resident of Spring Dale, Arkansas:

"State of Arkansas, County of Washington, ss.

"Before me, Chas. F. Renner, a notary public in and for said county and State, this the 24th day of September, 1901, personally came Mrs. W. A. Miller, resident of said county and State, and known to me to be the person she represents herself to be, and whom I fully believe to be a person of integrity and worthy of credence, and who, being duly sworn, upon her oath says that she has read the above attached and foregoing affidavit of Dr. E. J. Schellhous, relating to certain psychic phenomena, as having occurred at Spring Hill, Kansas, during the year 1900; that said affiant attended some twelve or more of the seances and witnessed phenomena thereof as mentioned in said affidavit of the said Dr. E. J. Schellhous; and that, to the best knowledge and belief of this affiant, the said affidavit of the said Dr. E. J. Schellhous sets forth the truth and only the truth; and affiant further deposes and says that she was induced to make the long pilgrimage and the considerable sacrifice to attend said seances from having read a certain book entitled 'Rending the Vail,' and that, at the seances which affiant attended as aforesaid, affiant witnessed phenomena equivalent to any phenomena as described in said book, 'Rending the Vail.'

Mrs. W. A. Miller.

"Subscribed and sworn to before me this the 24th day of September, 1901, at Spring Dale, said county and State.

"Chas. F. Renner,
"Notary Public.

[Seal]

"My commission expires January 25, 1904."

Many other like supportive affidavits might follow here, but the names and addresses of many of the visitors of the seances are placed in the record, to which the reader may have access by mail or otherwise; therefore we consider the foregoing authentication sufficient.

APPENDIX C.

Ogon the Mason. (See paragraph 1129.)

1297. They, the spirits, say that the brotherhood generally known as the Masonic Order had its origin in this wise: That in ages long since past there were certain inhabitants of the earth who were versed in what is now known as spirit return. Then, as now, these people held seances for purposes of spirit communion, and that visiting spirits then taught, as in our time, that

persons immediately after death are in much the same condition mentally that they were just before death, at least when the earth life had been natural or normal in condition. Also that in the future or new life the same law of progressive mental growth continues; that each successive stage of advancement was designated, as in this time, as a sphere, state or condition of being, high or otherwise, according to the unfoldment of the individual. That with those ancient people these different states of spirit growth in knowledge and spirituality were designated as degrees or spheres, numbered after the traditional methods as now. That as one advanced from lower to higher spheres, the way was always open to the individual of highest attainments back to the beginning or rudimental. Also that persons in the physical life or form attract into their aura occult influences that are on a plane of development with themselves. Therefore, persons composing a circle for spirit manifestation would most likely be visited by intelligences on a plane with the general average of the society. And that persons by virtue of fitness secured by investigation afford better conditions for spirit communion.

Hence, among those ancients, small societies were formed for waiting on such influences, and those sitting for higher phases of intercommunion admitted only such as had been fitted for admission by having the preparatory development in the circles below. These meetings, called lodges by tradition, are by Spiritualists called seances, and the persons composing the seance when seated for manifestations are called the circle and members of the circle.

And so it was held that to be fitted to sit in a higher circle one must have attained to the requisite degree of spirituality. Patterns or styles of vestments were chosen for members of each successive degree, affixed with insignia designating the various degrees in their order, and attained by the person entitled to wear the specific emblems.

But gradually, as these seances or circles spread from ancient Chaldea to Egypt and into the Semitic peoples of the East, including what is now Turkey in Asia and within it ancient Palestine, much of its original spiritual significance was lost. This is shown by the writer or writers of the legend or story of Moses, in which the leading character is represented as learned in the wisdom of the Egyptians. All the sacred writings of the Orient, when read in the light of these disclosures, become rationally understandable. The Vedas, the Koran, the Christian writings—all have lost the ancient inspiration and taken on the traditions of priesthood. Mediumship now explains the characteristics of the seers, prophets, and oracles. Angels were but messenger spirits, former human beings.

So with the legends of Masonry, its lodges, degrees, emblems, and symbols, originally veiling spiritual truths and covered up under a system of ancient trades unions. (See "Rending the Vail," paragraphs 927, 928.) But some of the emblems and part of the secret work of the craft as referring to the ancient spiritual seances, out of which the fraternity came down the ages, have been lost; and here comes a spirit, giving his name as Ogon, and appears clothed with what he calls "the complete Masonic coronal," presenting the perfect work as known to ancient Egypt. (See portrait, page 403.)

This secretary does not belong to the craft, but the spirit gave him a partial reading of the lost emblems and work, although spirits do not give much of the work to one not a member of the brotherhood and regularly entitled to the same.

APPENDIX D.

Little Ruth.

1298. Little Ruth (see page 430) is one of Zelda's pupils. (Paragraph 1211.) Perhaps this Ruth is daughter of Rachel Ann John (page 252), who is sister to N—, this secretary. ("Rending the Vail," 31.) It is not because this is a sister to the secretary, but because the case is one of a class of many thousands of similar cases, and because this particular case was susceptible of identification by N—, that the spirits, having charge of this work, chose this case to illustrate this class of conditions, and intimate to the psychic student the great schemes in the economy of Nature by which she ultimately gathers into her illimitable garner the ripened harvests of all the seeds she ever sows; and to present to mankind lessons which, being heeded, might assist Nature in working out her ultimate designs to the advantage of mankind in the coming ages.

It was not until one year after closing these seances that N— got hold of the facts concerning the immediate cause of the premature transition of sister Ann. And now that the reader may have advantage of such facts as seem necessary to the case, we may be excused in retrospectively so far as we have learned.

Some eighteen years before the beginning of these seances, sister Ann married at the homestead in Washington County, Indiana, and immediately accompanied her husband to their home several hundred miles away, and N— never again met her in the physical life. In due course of time there was one

son of this union, who yet survives. And, later still, perhaps three years from the marriage, she had a fetal abortion, brought on by taking calomel or some other violent purgative in an over-dose, as prescribed and insisted on by a physician or some very confidential friend, which she now, in spirit, says she "felt she ought not to take, but did so just to please"; and from the complication, blood-poison caused her transition.

And it is now said by some who were present when she was about to pass out of her body that she became both clairvoyant and clairaudient—could both see her spirit friends within the room and could hear them talk—and thus the spirit messengers were enabled to assist her through the gates with joy and peace to her.

What Became of That Fetal Life?

(R. V., 2130, 2131, 2141 a, 2248½.)

1299. On the evening of the 5th day of June, 1890, at the second seance for "Rending the Vail," sister Ann made her presence and identity known in materialized form, and thenceforward, at different seances, for nearly two years she appeared, always holding in her hands the appearance of an exceedingly small babe, and would claim it as "my little girl-baby," but never would give any explanation, and N—, never having been apprised of the cause of her death, farther than that it was some kind of fever, was unable to understand what the appearance of the little babe meant.

At the seances of 1899 and 1900 for "Beyond the Vail," sister Ann sometimes was in visible form, but did not present the form of a babe in her hands or arms. In making illustrations for this book, the spirit artist made one which is found on page 252, recognized as a good likeness, in many respects, of this sister Ann, and she said: "That is my picture." And the artist made another picture, found on page 430, which presents so many features in common with the picture of sister Ann as to lead us to conclude that the two pictures are undoubtedly pictures of mother and daughter, and after we so recognized the pictures, the spirits informed us that we had guessed the true intention of the pictures and that the picture of the child is designed as an illustration of the personality and work of one called in spirit Little Ruth, and of whom Reed speaks in his description of work in the spirit world. (1207-1210.)

If the reader will turn back and read carefully all of last above reference, he or she will be prepared to discern what has become of our fetal life in question: That, just as Ruth was given in charge of Little Peg, and, by the assistance of Dr. Reed,

got Little Peg into a cosy little home in spirit life and changed the name Margaret or Peg to Crystal, because Little Peg was becoming such a beautiful spirit, so some qualified spirit messenger was given charge of the spark of life eternal that escaped from this fetus in question, garnered it away and cared for it and named it Ruth, in designation of the messenger work it would be qualified to do. But, ere this, Ruth has grown to adult condition, passed all the schools of Zelda, and is climbing the eternal mountains of grandeur and intelligence that the spirit Thomas Paine so eloquently portrays in "Rending the Vail." (R. V., 2455-2459.)

Purpose of This Case.

1300. Perhaps part of the purpose of this spirit band in presenting this case in the manner in which it is done is to further assist the psychic student and the student of medical jurisprudence who may chance to peruse these pages, in learning that,

(a) From a period exceedingly early in fetal life it contains an organized spirit entity that survives destruction by whatever cause of the fetal body.

(b) That the tiny spirit is received into the tender care of kind messenger spirits, who look after its welfare, much the same as would have been the case with it in this world, had the child been permitted its natural birth alive in its physical body.

(c) That such children have appropriate names assigned to them on the spirit side.

(d) That they grow to adult condition in spirit life the same as they would have done had they been born and lived the natural life on earth.

(e) That educational facilities are as carefully looked after in the spirit world as under the most favorable conditions they could be on earth.

(f) That herein is a field of philanthropy furnishing delightful employment to many thousands of spirits whose natural needs and demands are for this kind of work.

(g) That Nature, for every abortion of a life-development, has provided an ample compensatory equivalent; though it may require more duration to accomplish the purpose, yet she has infinite duration on which to draw.

(h) That destruction of the physical body, prematurely, by any personal force, whether voluntary or not, does not destroy the individuality of the spirit; therefore does not get rid of the personality. (R. V., 2248½ a.)

(i) That whoever diverts the natural course of a life is not thereby free from that life; but some time will meet that life in personality, face to face, and then—the judgment of conscience according to original intent, or inexcusable ignorance. (R. V., 2541-2547.)

"In the case at bar," doubtless Rachel is glad to find her tiny waif passed on to a beautiful and useful woman spirit in the great spirit world.

Thus closes our gift of experiences in the lower spheres. How long before suitable conditions can be had for a circle to receive experiences from higher spheres through materializations "doth not yet appear."

GENERAL INDEX.

This index is made to the names of the various communing spirits and to subject matter given, corresponding with the paragraphs designated by the numbers set opposite in the right margin—where *page* is meant, the word “page” is used.

When the desired subject matter is not found in its regular alphabetic order, then search under the name of the spirit most likely to have given it.

Thus, to find the subject “Proper Treatment of Children,” under the name “Ingersoll” it is found and the reference.....829 *d*

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