

# Spirit-Materialization

at Chesterfield Spiritualist Camp and at Indianapolis, Indiana; also "Conversation" with the so-called "Dead", held at Public and Private Seances for Trumpet-Speaking

"Visions" seen, and some other Psychic Phenomena experienced, by the Author of this book

CARL LUDWIG WALGER

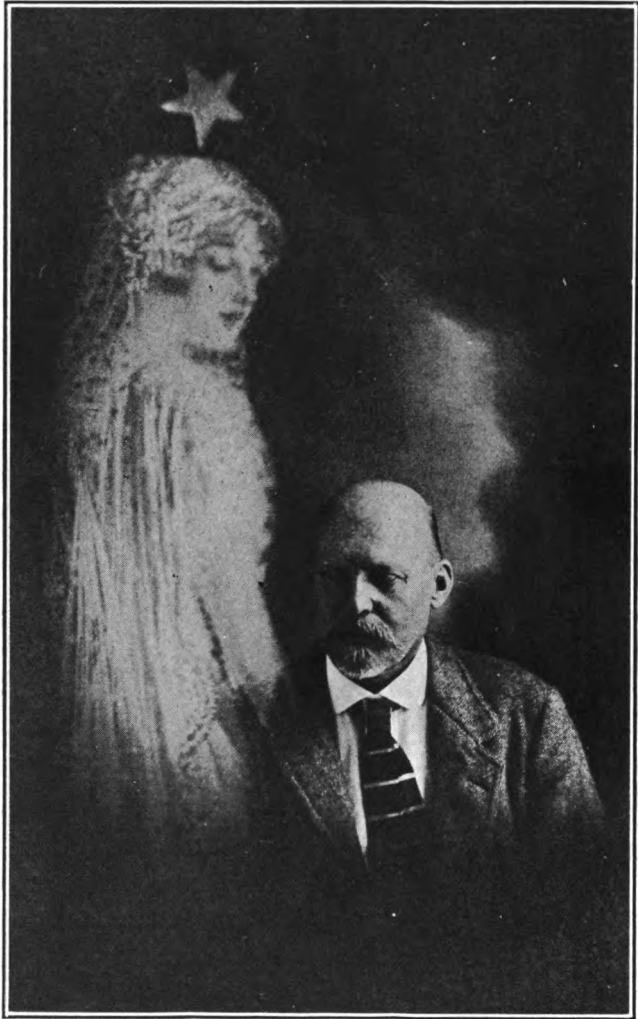
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Carl Ludwig Walger

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## To Monica

Shod with the sandals of fearless progression  
Onward I journey through billows and deep,  
Upward, through mortal affliction's duration,  
Arms everlasting my compass and keep;  
Trav'ling as One over lands dry and even,  
Guided by love's fadeless, luminous star,—  
Not, till the pilot's commands have been given  
Anchors my ship at the coast, seen afar.

Forth from the heart throbs of cosmic pulsation,  
Swept by the currents of preordained fate,  
Drawn by the whirl of my spirit's vibration  
Camest Thou, my Monica, finding Thy mate.  
Facing the brink of love's realization  
Worship together we mankind's ideal,  
Holy perfection our joined aspiration,  
Patiently waiting, harmonious and feal.

Soon shall we enter with holy emotion  
Portals, where wisdom and knowledge await,  
Jewels we'll gather in cheerful devotion,  
Gems of "The Mind", that no pen e'er portrayed.  
Searching the source of two beings' completeness,  
Scanning the pathway to zones high and low,  
Joining in songs of celestial sweetness,  
One be the thought and two hearts e'er aglow.

*Richmond, Ind., 1921*

*Carl L. Walger.*

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From the tree of life, once planted  
In the seed-time of my days,  
Precious fruit my heart demanded,  
Ripened in love's sunny rays.

Now to Thee my hands are bringing  
Kindliness, nobility,  
And to Thee my lute is singing  
Love of justice, liberty.

Songs of rapturous emotion  
I have gathered from life's tree,  
Wreaths of evergreen devotion,  
Golden apples, gleaned for Thee.

Gems of wisdom I am reaping  
And a crown for Thee I twine,  
Thoughts of Thee, that never sleeping,  
Bind my heart to One with Thine.

Memory returns sad moments,  
Yearnings, soul-calls unperceived,  
Were they not of Thee sweet omens,  
Now in ecstasies retrieved?

## Preface

Most people on earth do not as yet believe or know, what the spiritualistic literature is able to bring to man. They have no idea that the spiritualistic philosophy embraces all sciences and arts, "all things", neither do they know that this philosophy transforms faiths and beliefs into knowledge. It is extremely difficult, though not impossible, to teach the truths of spiritualism, unless demonstrations can be given at the same time. Lectures and books on spiritualistic science are useful and helpful principally to those, who have seen and experienced psychic phenomena. I have tried to convince some people of the truth of spiritualism. It was in vain, and finally I told them: "Go, seek and get the demonstrations of the phenomena." True it is, that this advice is often difficult to be followed. Thus it was impossible for me in the city of London, where, as a rule, everything is obtainable for money, to find a materializing medium, to attend a seance for materializations, or find a trumpet-medium. At the headquarters of the society for psychic research I was told, that the only materializing medium known was too old and ill to hold seances. I could only obtain a list of trance and clairvoyant mediums. There have been mediums for physical demonstrations, but they have

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passed on. Visiting mediums from other countries have given demonstrations in London, but few people know of them, and few take the trouble to find and read the records of those demonstrations, and if they do, they may or may not believe them.

One of the most stupendous books: “Rending the Vail”, published by the Hudson-Kimberly Publishing Company, at Kansas City, Mo., is a comparatively unknown book to non-spiritualists, and would not be appreciated nor understood by readers, who have never witnessed phenomena similar to those described in that book. There may be exceptions, but broadly speaking, only persons who have “seen and heard” do understand and appreciate such an excellent book, from which I have gathered some definitions and explanations, which I thought necessary to bring before my reader.

Being in the possession of mediumistic gifts myself, such as clairvoyance and clairaudience and capable of receiving inspirations from the angel-world, I am all the more able to understand and appreciate. A powerful band of spirit-guardians and guides, foremost amongst whom my spirit-mate, have been developing these gifts, and whilst cooperating with me in many ways, do not interfere with my will power and freedom of action, leaving many things to be found out by myself.

It is the desire of the angel world, that I should write the following pages. To my future readers,

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who might want to know, why they should believe what I am going to describe and say, and how they might find out, whether I speak the truth, or whether I am only romancing, I would say: "Many persons in the past and at the present time have made and do make the same or similar experiences and have witnessed and do witness the same or similar phenomena. Those of my readers, who have "seen and heard" will know, that I speak the truth, because they cannot help it. To those, who have not "seen and heard" I would say, seek until you find psychic demonstrations, and compare my descriptions of phenomena with those made by others. The rich spiritualistic literature contains an abundance of descriptions of psychic phenomena, and a number of authors, by their written word, or orally, bear witness to the truth and nature of such phenomena. An unbiased and open mind may indeed accept the attestations of the same or similar facts, made by a number of authors, scientists and eminent men.

Xmas day, 1918.

*Carl L. Walger.*





# Explanation

## 1. *On Mediumship*

To those readers, who wish to get minute information on the subject of Mediumship the following books may be recommended:

1. "Mediumship and Its Laws", by Hudson Tuttle (an excellent book).

2. "Mediums and Psychics", by B. F. Austin, Editor of *Reason*, The Austin Publishing Company, Los Angeles, California.

3. "Mediumship", with its various phases explained by Mrs. Cora L. V. Richmond, Mrs. Mary Longley and Oscar A. Edgerly, to be obtained from the *Progressive Thinker*, 106 Loomis St., Chicago, Ill.

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A few remarks on Mediumship will not be out of place. In all countries persons have been found with a peculiar sensitive organization, that strange phenomena have occurred in their presence. The Bible and other sacred writings, as well as the his-

tory of every nation, record the existence of such sensitive persons and of marvellous occurrences, caused by them. To-day, such persons are called "Mediums". Certain phenomena are observed only in the presence of a subject endowed with special faculties, at a time when this subject is placed in a condition other than normal, viz. trance. Sometimes it is necessary for the medium to receive the cooperation of other persons. He, or she would appear to act as an accumulator of a force, which he or she possesses in a high degree, but which sometimes can be supplemented by drawing from other organisms. I have observed that a photographer for spirit-photography—who must be a medium for that phase—obtained better results, when a materializing medium was present, though I believe, the spirit-persons, willing to be photographed, bring with them other spirits, who lend their forces to those to be photographed, in order to bring about a certain degree of materialization, invisible to the ordinary eye, yet recorded by the sensitive plate. On one occasion my spirit-mate Monica and myself had arranged to be photographed at the studio of one of the photographers at Chesterfield Camp. Before I received the proof, Monica at a private seance told me, the photo would be a failure, because the spirits, who had come to help her, were themselves eager to be on the plate, and the photographer was so quick that instead of her, the assisting spirits were found on the plate. This was quite true, and Monica asked me to tear up the photo, as my own likeness also was not good.

Spirit is force, mental power is force, and mind the greatest force in the universe. Thoughts, sent forth, cause vibrations of the spirit ether, which

probably is oxygen, and which fills the universe. Thoughts may be transferred by atmospheric vibrations, caused by the intensity of thoughts, sent forth and received by the cells of the brain.

The strings of a well tuned violin, tuned to the pitch of a piano vibrate in perfect accord to the stricken notes G, D, A, E, of the latter. The violin, when played, sets into vibrations the same notes of the piano; with other words, the notes of the piano respond in vibrations to those of the violin. This illustrates mediumship. A medium is a human instrument which sends forth vibrations, harmonizing with those of other human instruments, with which it is in tune. Spirits are exarnate human instruments, sending and receiving vibrations, and thus mediumship is the bridge, that unites the seen and the unseen worlds, the spirits and the medium being “en rapport.” The latter may be likened to the violin, the spirits to the piano.

Radium sends out rays which are a force, likewise do human bodies send forth rays, which form, what is called the aura. Some human auras are especially suitable for spirit auras to attract and blend together, which enables a spirit to come so close to a human being on earth, a medium, and to control the same and speak through the vocal organs of the medium, thus controlled. The scientist von Reichenbach discovered what he calls the Od-sphere which every human being possesses and which I believe is the same as what is meant by “aura”. The Od-sphere is also called magnetism, which envelopes a human being. My medium and dear friend, Miss E.—, told me, she felt the strong magnetism emanating from me. I have heard spirit Monica say: “I could not get through the aura of such and such

a medium", referring to some other medium, with whom I had a sitting. —

If on finding elements in the mortal constitution of a man or woman, peculiarly adapted and requisite to the application of the laws of spirit-return, such a person may be chosen by a spirit-scientist or band of spirits, and developed into a medium. My trumpet-medium, Miss E. was developed by an incarnate Doctor, who during his life-time was a friend of her family. The development of this trumpet-medium took eight years to accomplish, and this spirit-doctor, Doctor C., is her principal control.

Mediumship depends more upon the magnetic conditions of the body that enable it to vibrate in perfect accord with higher forces, than on any peculiar mental capacity.

The more perfect the instrument, the better the work. —

## 2. *Spirits, Angels.*

All human beings are spirits, whether in or out of the physical body, but as a rule by "spirit" is meant an incarnate man, woman or child. Or, the conscious identity of a human being, who at some time existed on earth in the mortal body and, after having made over the garment of clay to the old rag and bone woman "Mother Earth" still lives and preserves identity of being in self-conscious personality. Not one embryonic human life goes from the planet, that does not eventually secure the sustenance which it should have obtained by earthly development. If children are sent to the spirit-side

prematurely, the laws of organic development must be obeyed. Thus still-born children and all children and all people are under the inexorable law of progression. The denizens of the higher spheres of the spirit-world are called “Angels.” They are advanced human beings, and also all spirit-children are angels. Angels are not made in heaven, they grow on the earth and are transplanted to heaven. Jacob saw the angels ascending and descending, which means: “They go up, to come down.”

### 3. *Circle, Seance.*

By “circle or seance” is meant a meeting of persons, incarnate or excarnate, assembled for the purpose of witnessing, studying and waiting for demonstrations of psychic phenomena. Spirits present in the seance room are often seen and heard. At materialization-seances, spirit-artists, spirit-chemists, spirit-doctors, spirit-colloquials and spirit-students are present.

A “private” seance, sitting or reading is a tête-à-tête between two people, one of which is a medium.

### 4. *Phenomena.*

There are a) mental phenomena—thought-transference from spirit excarnate and uttered by the medium. Thoughts, inspirations, impressions, may also be received by the brain cells of a psychic or sensitive person, who need not be a medium. The psychic, as distinguished from a medium, does not become an instrument of another will and intellig-

ence, but unfolds his or her own soul powers and spiritual faculties alone, or with the help of spirit-guides, with whom he or she may enter into a beautiful partnership of usefulness, and in the spread of truth.

b) Automatic phenomena—use of the medium's physical organism or part thereof (vocal organs etc.) by spirits.

c) Physical phenomena,, which are produced by partial or entire materialization, or by electric concussion, or by will power, exercised by the unseen forces. Such phenomena are raps, spirit photography, independent slate-writing.

NOTE:—The mental phases are the result of spirit-hypnotism.

5. *On Seance-Rooms, in which Materializations take place.*

While circles for spirit-messages can be held in the open, materialization-seances are held indoors. I may here mention, that the sitters are as essential as the medium, and the more harmonious the circle, the better the results. Many mediumistic and intellectual persons congregate at spiritualistic camps, such as Chesterfield, Indiana. These more or less psychic persons help to make good conditions at seances at which they attend. On the other hand, curious, more than anything else, and frivolous sitters, or such as are eager to discover fraud, are also to be found at public seances, for which reason, the materializations are some-

times unsatisfactory. Besides, the mediums often are overworked and their forces more or less exhausted, hence the results are not always the best, though the spirits always do their best.

The small houses or cottages of the mediums at Chesterfield Camp are furnished scantily. They contain what is necessary for a stay of two months, the time, the camp is open. The rooms, in which the seances are held, are on the ground floor, with doors straight into the open. These rooms are empty, with the exception of chairs for the sitters, and perhaps a table in a corner. From July 20th to September 1st, 1918, the seance-room of the medium Mrs. Alexander was in an empty cottage. The door was open day and night, anybody could walk in and examine the whole place. The production of a single form, as seen at materialization-seances if produced by an expert artisan for the purpose of fraud, would require a workshop, tools, masks, plaster of Paris, dresses, etc. The production of a dozen forms would require the paraphernalia of a theatre, clothes, trappings, ornaments, crowns, frock coats, white ladies dresses, wigs, etc. In those seance-rooms nothing but emptiness stares you in the face. There are no mirrors, no wires. No electric light, no secret doors or openings. To disguise a medium at seances into a man, woman or child for the purpose of fraud, would require servants or helpers. To transform a big medium like Mrs. Alexander into a little boy or girl is an impossibility. All mediums on the camp have been subjected to test conditions, and no medium, guilty of trickery, would be allowed on the camp grounds. The sitters always are invited by the medium to examine the rooms, walls, etc.



The "*Cabinet*". A recess, alcove or niche, or a corner of the room by a dividing curtain. This space is called the "cabinet", just large enough to hold a chair for the medium. In the cabinet the forms are manipulated and put together by spirit-artists, and out of this cabinet the life-size forms step into the circle, unless they rise out of a little cloud of smoke before the curtain. Opposite the cabinet on the wall hangs an oil-lamp in a wooden box, which may be covered with a handkerchief or tissue-paper, to allow a dim light only, just enough light for the sitters to see each other. In the room near the curtain of the cabinet stands a person, viz., the husband of the medium or a friend. His office is to see that the sitters, when called to the cabinet by a spirit form, do not touch the latter. This person also helps to catch the utterances of the spirit forms, asks them for their names and which of the sitters they want. The seance opens with the Lord's prayer and a hymn. The singing of hymns and other songs is kept up by the sitters during the whole seance, and singing or instrumental music plays an important part in the formation of the materializations. Spirit-persons in the cabinet at a seance are: the cabinet-control (or controls) or colloquial controls, who using the medium's vocal organs, are always ready to give to the circle instructions and explanations, and also entertain the seance at intervals, or before the forms appear. These colloquials are also able to manifest to the circle in full-form materialization and complete independent voice. By independent voice is meant the conversation, talk and speech of a spirit through temporary constructed vocal organs. Other spirit-persons are the chemical and intellectual control, the

trance-control, scientific controls, vocalization control, artistic control and spirit-students.

### 6. *On Materialization*

The word “materialization” means the making up of a human form, which a spirit uses to exhibit some phenomena, or all, of the physical body, during life on earth. A spirit, using such a form, which is exceedingly frail, is a great marvel. The most difficult and highest phase of spirit-manifestations is that produced by means of a spirit-artificial body, commonly called spirit-materialization. This artificial body is of course not flesh and bone, but is made up of particles from the air, the circle and the medium. Out of these particles, the spirit-artist and specialist forms that artificial body, held together by a spirit-magnetic force; or by his help, knowledge, wisdom and skill enables a spirit to form a temporary body, which can only be held until the vitality of the magnetism, used for the purpose, is exhausted. This body is so easily destroyed, that any adverse wave or loss of chemical cohesion destroys it. As our physical bodies are held by chemical action, gathered by chemical process and are dissolved when the chemical conditions are broken, so are these artificial bodies. They are held for a time by the will of the chemist, but when the chemical action is exhausted, the will no longer holds it, but the form must dissolve. Spiritual chemicals from the mortal plane must necessarily be used by the spirit-scientist to make the spirit-form perceptible to the senses of spirit, while in the mortal. Mortals giving off or radiating certain suitable spiritual chemicals are

called "mediums". Their emanations are used by the spirit-scientist. The material, of which the form is constructed, may be used again for successive forms, when the magnetic conditions will permit. The form must partake of the intellectuality of the circle. If the circle is composed of high intellectuality, spirits can construct instruments (forms) by which to express greater degree of intellectuality, than when the circle is otherwise. To produce vocalisation, which is oral speech of a materialization, the spirit exerts itself to form a larynx, and to hold it for a certain length of time is exhausting to the spirit and modifies his ability to give utterance to thoughts. To keep the form compact, is another requirement for speaking. Darkness is necessary for materializations. Light has a tendency to and does destroy these temporary forms on the same principle that it instantly destroys the sensitive film of the photographer's plate. As the photographer requires proper conditions of light to prosecute his work with success, so do spirits in materializations. In photography the sensitive plate is the medium and is acted upon by light or darkness much as the medium for materialization. Light is positive, darkness negative. There are two conditions of elementary substance, positive and negative, male and female. The affinity of the one condition for the other produces motion, motion is force and creative energy. The law of materialization is the law of chemical and spiritual affinity, which again is the law of positive and negative, seeking companionship. Inharmonious soul-vibrations in the circle make draft on medium more burdensome. For this reason more or less forms are produced. Materializations are actual spirits, transfigured from spirit to phys-

ical senses. A *transfiguration*, as it is generally understood, is a presentation of the medium, of which an incarnate spirit takes possession. These presentations of the medium are often brought forward as materializations, and though the incarnate spirit undoubtedly is present, cannot be called genuine materializations. Materialization takes place by a certain law, that is found in the universe. By that one law is produced every organic form in existence. This law is very little understood by man in the physical. One never fully comprehends this law until one gets to the spirit-side of life.

NOTE:—The law of vibration, to increase or diminish the number of vibrations, to heighten or to lower the same. Vapour is water in the atmosphere. When the vibrations of the vapour decrease, the latter becomes rain, at still lower vibrations snow or ice. Spirits lower their own vibrations by will power for the purpose of materialization. The medium or psychic increases his or her own vibrations in the trance condition. Hence the spirits become visible to the psychic. In this way the weeping Mary Magdalene (John 20, 2, 11—18), who by running and excitement had increased her vibrations, saw Jesus.

At seances I have seen many lady-spirits dressed in white, whilst the medium, entranced in the cabinet, was wearing a dark skirt. The changing of the skirt if done for deception, would have caused commotion in the cabinet, noticed by the circle. The process of disguising a woman-medium into a gentleman-spirit even more. I have seen spirit-men and women following each other rapidly enough, as not to allow any time for changing of dress. At a few occasions two or three spirit-forms were noticeable

in the cabinet, and what about spirit-children, who like children in the mortal, seem to enjoy "pretending and acting"? To these spirit-children materializing must mean "pretending" to be children in the mortal. At all seances, I attended, small children appeared, prattling like ordinary children and making funny remarks to their mothers, aunts, sisters, or fathers, present in the circle. Every medium for physical manifestation is accompanied by a special artist. Medium, circle, atmospheric conditions are not enough to produce manifestations. There must be a spirit-artist, who can manipulate the necessary elements into physical form and pattern, to suit the spirit, using the latter. If all conditions are good and the artist imperfect, the results must be imperfect. In addition, the spirit who by the help of the artist is manifesting, must be sufficiently artistic him or herself in order to perfectly manifest his or her individuality. The best materialization, I have seen, was that of the late Professor Dr. Joseph Joachim, the great violinist. The cultivation of the highest, purest art on earth is having an immortal destiny. I remember several occasions at which the cabinet-colloquial control was heard tittering and making funny remarks about the forms refusing to stick together, and at a materialization of Dr. Joachim, subsequent to his first one, his beard threatened to dematerialize before the rest of the form, and the great violinist had to hold his beard with his hand, and I could perceive that he himself realized the fun of it.

*Effect of light* upon a materialized form is the same as with the sensitive coating of a photographic plate. The chemical effect of light is to destroy the chemical film of the plate. Thus light, pure white

light, falling upon a sensitive materialized body, destroys the chemical affinity of the particles of the form for each other, and also severs the affinity of the particles for the spirit, and the effect is that the form is instantly destroyed, and the magnetic elements, taken from the medium, suddenly return, and in case the medium be disposed to heart-failure, an extreme case might terminate in severing the medium from his or her body and he or she be thus left on the spirit-side. Hence too much caution cannot be used, concerning the light in a materialization seance. Sunlight, or artificial, is a disturber, so to speak, of the atmosphere. Light is of rapid vibration, it causes the elements of the air to keep in motion, thus displacing and to an extent wasting certain atomic concretions, which although invisible to the physical eye, are realities, that are necessary for the work of the spirit-artist. Sensible spirits protect their mediums. If the spirits would operate in the light, the mediums would lose too much of their vital forces. Hence the spirits work by following nature's example. In germinating and producing the foundations of wondrous sentient active life, nature works in the darkened laboratories of the matrix or of earth's secretiveness.—To spirits, who leave their beautiful summerland, and come to our seances, the process of materilization must be undesirable and highly unpleasant. They come, actuated by their love, devotion and sense of duty, to demonstrate to us the continuity of life and the law of spirit-return. The floor of a seance room is holy ground.

NOTE:—The scientific explanations in this article on materialization have been gathered principally from the book “Rending the Vail” and are the utterances of exarnate spirits.

7. *Ethérealizations*

On one occasion at a trumpet-seance, when Mrs. Langley, the materialization-medium was a guest of Miss E., I saw some beautiful etherealizations, which are self-luminous materializations. Whilst spirit Monica's head and arms were dark like a negro's, her apparel was covered with sparkling, glittering lights. As it was a trumpet seance, the room was absolutely dark. Etherealizations are only visible in complete darkness. Some other etherealizations were produced by several Red Indian chiefs, the guides of some of the sitters present at that seance held at Miss E.'s house.

8. *On Spirit-Mates or Guardian-Angels.*

NOTE:—"Spirit-mate," "soul-mate," "soul-companion" are expressions for the same spirit person incarnate or incarnate, viz. the three words mean the same object.

"He is the half part of a blessed man  
Left to be finished by such as she,  
And she a fair divided excellence,  
Who's fullness of perfection lies in Him."

*Shakespeare.*

Turning from Shakespeare to the book of Tobit and the Apogrypha is quite an unusual performance of the mind, and a thought-journey on the wings of imagination from Stratford on Avon to the town of Ecbatana, and to a generation living about 2500 years ago, rivals spirit Monica's velocity in travelling from England to the United States of America "in the twinkling of an eye," according to her positive declaration. She, Monica, my soul-companion, is with me now, and smiles at the rapid changes of my

thoughts, which revert from "Hamlet, addressing his father's ghost" and from the "gentle babes, girdling one another within their alabaster innocent arms", smothered in the Tower of London, to the Jewish maid, who's seven husbands were smothered by Asmodes, an evil spirit. Now my fanciful opinion will have it, that this sorely bereaved woman, Sarah, the daughter of Raguel, is young Tobias' real spirit-mate. The story tells us, that she was appointed to him from the beginning. That she also belonged to him by right of inheritance may be a coincidence. Monica, who so often impresses me, does not seem to give me any help, and I am wondering what Dr. Peebles or Mrs. Mary T. Longley would have to say in the matter. My speculation is occupied for a moment with the risk of a possible second subjection to the process known as "reductio ad absurdum," inflicted upon me by a certain reverend gentleman and contributor to a weekly paper, entered as second class matter anno—at the post-office X. This gentleman ridiculed a short letter in which I had given expressions to a few thoughts in connection with his previous article. The editor had added a superscription to my letter, which he published in his paper, and it was this superscription, or title, which was smashed to atoms by the flashes of lightning, meant for me, and proceeding from the cranium of the reverend modern Jupiter. It is possible that the vibrations of so many second-class contributors to that paper are in accord with the reverend gentleman's sensorium and vibrate in harmony with those, emanating from his instrument of thought-production. This would explain the second class character of the reverential rejoinder which piece of literature might very well be relegat-



ed to the Apogrypha, though Jupiter wanted his two last contributions to be preserved by his readers. My suggestion, to have them hung in gold frames over the piano was too sacrilegious in the opinion of the editor, and the readers were left in ignorance of my appreciation of the jovian forces of mind.—I do not wish to press the question of spirit-mateship between Sarah and Tobias too far, and touching upon the law of cause and effect concerning treasures laid up in heaven, I wish to point out how almsgiving and kind deeds induce the angels to come down the shining highway, bringing their help and blessings to the benevolent children of man. Raphael, the guardian-angel of Tobit brought healing to the eyes of the son of Naphtali and wealth and a good wife to young Tobias. —

The assemblage of wrangling, illiterate and crazy bishops at the council of Nicea, when establishing the canon of the bible, rejected the book of Tobit and assigned it to the Apogrypha, though other much less beautiful stories and books were deemed worthy to adorn the sacred canon of the holy scriptures. The Romanists retain the Apogrypha as such in their bible, because the book of Tobit and another or two show forth the blessedness of almsgiving as well as of giving dues to the priests, whilst Luther, upholding the doctrine of justification by faith and not by works, looked askance on the Apogrypha and thus the majority of protestant bibles do not contain them.

To those Spiritualists and others who wish to learn something about guardian-angels the book of Tobit might be recommended. It certainly is infinitely more spiritual and inspiring than the book of Joshua, which is full of murder and rapine. In the

book of Tobit mention is made of dead and killed people whom Tobit secretly buried. The only murder which stands out prominently is that of the seven husbands committed by an evil spirit, to whom we may forgive his lack of better manners, and his brutality to which he was prompted by his own devilish nature. The fate of the husbands must rouse our indignation. We become in a way reconciled by the happy ending of the whole story, Sarah finding in young Tobias her real and appointed companion and solace for her sorrows, whilst we hope that the law of compensation will be found operative in the case of the seven husbands. The book of Joshua with its story of the stoning of Achan and his innocent sons and daughters, the displeasure and vindictiveness of the Jewish Deity and the cunning device of Joshua for discovering the culprit is very undesirable reading, especially for the young, but the beautiful story of Tobias and his journey and return under the guidance of the angel, when read after the book of Joshua, is like sunshine after a severe spell of cold.

As the book of Tobias has undoubtedly been treated with injustice and neglect by Christians and Jews of the past generations, the old writer of the book, whoever he was, should after so many days of waiting, see the return of the bread which he threw upon the waters, and be honored by having his book newly edited and included in the catalogue of valuable literature of the *Progressive Thinker*.

If the psychic law of spirit-mates is a fact—and so it is—for a statement to this effect has been made by my spirit-brother Eduard, by my own spirit-mate "Monica" herself, acknowledged as truth by other members of my spirit-band and corrobora-

rated by writers such as Dr. Peebles, Mrs. Marie T. Longley and others, this law must have operated even in the days of Niniveh, and the idea of Sarah and Tobias being spirit-mates perfectly feasible. Adam and Eve were spirit-mates, for it is unthinkable that the other half of Adam and Eve should have floated as unindividualized soul-germ-halves somewhere in the universe upon the currents of spirit-ether, the female half in the case of Adam, the male in the case of Eve. The mere fact that Eve was made out of a rib of Adam is sufficient proof, and the spiritual meaning of this story is, that they were originated of one soul-germ and represent its two halves. Adam did not get a divorce because of his wife having plunged him into trouble and disgrace. He probably did not want to go to the divorce court and rather preferred to leave Paradise, because he must have felt the inexorable law of spirit-mateship, compelling him to put up with his wife's frailties. His was a marriage made in heaven, preordained by God and could not be broken asunder. Perhaps he also was impressed by higher forces to set a good example of conjugal love. Up to these days he and his wife symbolize the truth that all human beings originate from the Deific source in pairs, male and female. What we term nature is the eternal associate of Deity—one living in and through the other,—the Deific nature is dual, infinite love and wisdom, and male and female represent the union of love and wisdom, one living in and through the other. Spirit-mates are eternal associates, are preordained and their union are the marriages, made in heaven. The psychic law of spirit-mates is not much known by the public, especially not in Great Britain, where the people have

accorded to a woman just one seat out of 700 seats in the English parliament. It is just as well, for a time at least, that the election turned out as it did, for if they had elected 350 women, many a member of that worthy assemblage, including Mr. Lloyd George might be claimed as soul- or spirit-mate by a fellow member of parliament, and the work of legislation might be seriously jeopardized. May be a lady-member of the labor-party might bring forward the claim of affinity with a gentleman of the Tories, or a lady-member of the Irish nationalists and the Archbishop of Canterbury might be seen hugging each other in the lobbies, or an infatuation of the members toward the opposite sex might result in a complete soul- mate craze. The whips in summoning members to an important division might find that there was no division any more and that the whole house was unanimous under the sway of Cupid. Shocking, would it not be?—Per adventure the Shulamite in Solomon's song was that king's soul-mate, and if so, the headings of the book's chapters, describing the love of Christ to the church and vice versa are all wrong. When a man has so many wives he might have found his soul-mate amongst them.

Many people experience a feeling of affinity towards a person or persons of the opposite sex, but that does not mean that they have found their spirit-companions. The writer of these lines has found his, or rather was found by her, though he also thought of the wrong person being his spirit-mate. His real spirit mate: "MONICA" announced herself as such at his first private trumpet-seance in America. She was not known to him in her earth-life. As a little girl of 8 years she passed out into

spirit-life, when he did not know anything of her existence, nor of her parents. She, however, managed to find him, attracted by his magnetism recognizing their mutual soul-affinity and guided by higher intelligences. She brought about a friendship between him and her parents, in whose house he clairvoyantly saw her once, she appearing like her picture, hanging on the wall. He felt love for her as soon as he knew something of her. Her mother, a medium, received and wrote many messages by a spirit, who controlled the writing, which means, a spirit controlled her brain and thus her hand, which wrote. This controlling spirit was her own child Monica. A number of Monica's messages have been collected, which reveal a singular beauty of soul as well as high spiritual attainment and progress. He, her spirit-companion did not know what a devoted friend and guide she would be to him. She is the star of his life, and reads and knows all his thoughts. Often during his daily work he can sense her presence and then her hand rests on his forehead. The touch of her hand resembles the sensation caused by putting a piece of lace across his brow, or to that of a number of flies settling on his head without causing unpleasant itching. Or it is like a vapor with a certain degree of pressure round his head, but always welcome to him. She too throws little blue lights on his work, when writing, or upon the music on his music stand, when he plays Violin or Piano. These lights, almost tangible, appear as forget-me-nots in day or artificial light, and dark blue at night. When Monica throws these forget-me-nots, a slight noise is noticeable sometimes, as if grains of sand or small seeds were thrown upon a table or sheet of paper. Often he

sees this dark blue light, resembling a dark sapphire, thrown upon his path at night-time, a sign, that she accompanies him. According to her own most emphatic declaration she is always with him, and invariably before he goes to sleep she blesses him, putting her hand on his brow and showing her blue light. He has seen her clairvoyantly a number of times and converses with her verbatim, orally, verbally every week at a private trumpet-seance. Monica has repeatedly materialized at seances at Chesterfield Spiritualist Camp and at Indianapolis and also allowed herself to be photographed with him, her soul-companion. In Monica, he, her soul-mate, received his crown of life, a priceless pearl, even now during the days of his earthly pilgrimage, and stupendous privileges have come to him. The effect of Monica being known by him has been to change his whole life by infusing an aspiration for spiritual attainments, whilst all earthly duties are scrupulously performed. The companionship of Monica has created a longing after things and truths superior, an attraction toward that which is in store for the soul, an earnest wish to harmonize his love and mental desires throughout and thus create that beauty full of symmetry and regular conformation which will prove a joy eternal. As the most discordant manifestations of character are engendered and fortified in the strong entrenchments of political, ecclesiastical and social institutions, he kept aloof and remained independent and free from those institutions as much as possible, and his ideal is the elevation and expansion of man's affection into universal love, as the perfect fruition of the tree of life, the result of perennial growth in love and wisdom.

It is the rarest occurrence that married people are spirit-mates. In the spirit-world every human being will find his or her spirit-mate, sooner or later, a fellow traveller on the journey, of progression ascending the heights toward spiritual purity and beauty and angelic powers. Married people if love exists between them, will always remain in close relationship and will be known and loved by their children as their parents. House-keeping, banking-accounts, cares for a livelihood, toils, sickness are only remembered, but are of no weight in the summerland, neither is there propagation of children. People can travel on the electric currents of spirit-ether with the velocity of thought, and there is no real separation, if love exists between two people. At a private trumpet-seance I asked a departed friend, whose wife is also in the spirit-world, if they both were spirit-mates. They had lived in very happy conjugality on earth. He said: "No, we are not spirit-mates, but until we find ours, we have agreed to live as such." Amongst the inhabitants of the higher spheres there is no selfishness. The serene happiness of one is enjoyed by all, and the happiness of each is because of the happiness of every other.

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*Full form visible Spirit-Materializations, seen at seances at Chesterfield Spiritualist Camp, Indiana and at Indianapolis, Ind.*

The following short reports concerning seances were written down into my notebooks there and then, viz. on the day of the occurrence. I attended these seances as a member of the circle. I did not write down these reports with the intention to use them for publication, otherwise I should

have given more time to them. I just give what I find in my jottings and not more.

Seance at Mrs. Murphy's Cottage, Chesterfield Spiritualist Camp. August 1, 1916 at 8:15 p. m.

A corner of the seance-room, just large enough for a chair, was closed by a dividing curtain. This corner was the cabinet. The medium, Mrs. Murphy, in a short speech, asked the circle, twelve persons in number, not to touch any spirit-forms, that might step out of the cabinet, on account of the danger to the medium. Mrs. Murphy went into the cabinet, where she was quickly entranced on the chair. We, the circle, sang hymns and songs during the whole seance, which lasted over two hours. During this time fifteen to eighteen fully developed spirit persons stepped out from the cabinet into the seance-room. These spirit-people, materialized, in made-up-forms, were relations or friends of members of the circle. The forms, make-ups, talked in a whisper, some louder than others, yet each one could be understood. They gave their names and pointed out which person in the circle they wanted to come forward, close to the cabinet. Some of the forms stepped out, and returned to the cabinet, to get more strength from the medium, and came out again. They were encouraged by persons of the circle, to come forward and show themselves to the whole circle. The lady-spirits were dressed in white. Their dresses were beautiful and modest, without showing bare necks or arms. The greetings between children and parents, or husbands and wives, viz. of persons from the two sides of life, meeting at the seance, were in some cases very touching, although the persons from the spirit side of life did not behave as if a real separation had taken place. All spirit-persons told their relatives



or friends of the circle that they were often with them and helped them in many ways. Even spirit-children seemed to know how their parents on earth were getting along. The spirit people appeared to be anxious to show love and sympathy to their loved ones who remained behind in the physical, while some persons of the circle did not show much emotion, and only would call out: "Hallo father, is that you, how are you?" On the other hand, mothers in the circle would speak very endearingly to their spirit-children, who appeared. The spirit-persons like to be asked questions, and to be spoken to. They put their hands upon the heads or shoulders of their friends, one or two even walking around the circle in this manner. One lady-spirit with beautiful long hair came and addressed a young man of the circle, saying that he would know her by her long hair. He, however, did not recognize her until she told him she was his aunt Stella and one of his guides. One of the spirit-children, Mrs. Murphy's little girl, persistently called for little "Maryland", her sister in the mortal. Maryland wanted to attend the seance, but her mother did not allow it, and the spirit-child was told that Maryland was absent.

My sister Rosa came materialized, put her hands round my head, without touching it, and asked me to look at her crown, and said: "The stars in our crowns are our good deeds." She was beautiful and went back into the cabinet and came out again. I asked her if she could talk German, and she said: "Ich kann auch Deutsch sprechen, mein lieber Bruder", and this remark was repeated by one of the members of the circle, who understood it. Monica, very beautiful to look at, came in materialized form and embraced me, put her hand on my head, knelt

down and asked me to pray with her. I knelt down, and we both prayed the Lord's prayer together, to the great astonishment of the circle. I had often mentally or verbally asked Monica to pray with me, before going to sleep. Now it was her turn to ask me to pray with her. She allowed herself to be well seen, and said she was my soul-companion, and asked me to tell her mother that she came to me in materialization. When she retired she said "Waiting for you."

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Seance at Mrs. Murphy's Cottage, Chesterfield Spiritualist Camp. August 2, 1916 at 4 p. m.

About twelve to fifteen spirit-people materialized. Monica appeared with a luminous crown on her head and, as on the previous day, knelt down and asked me to pray with her, and we both again prayed the Lord's prayer. Sunflower, the cabinet-colloquial materialized, also, wearing a crown. I asked her who gave her the crown, but she simply said: "This is my crown." "Sunflower" is an Indian girl and one of Mrs. Murphy's guides. She showed black hair-plaits. Mrs. Jacob, a famous medium during her earth-life, materialized for her husband, a soldier of the civil-war, and member of the circle. Mr. Jacob, his daughter and grand-children are known to me, and he gave me much information concerning his wife's psychic gifts and brilliant demonstrations, in the time of her life on earth. Mrs. Cr's mother too appeared with a luminous crown. Mrs. Murphy's little spirit-daughter again appeared, and this time her sister "Maryland" was in the circle, and the two children prattled together just like any two children would on meeting each other. Monica did not say anything, besides praying the Lord's prayer.

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Seance at Mrs. Murphy's Cottage, Chesterfield Spiritualist Camp, on August 3, 1916, at 4 p. m.

The atmospheric conditions were not very favorable, the seance-room being very hot and stuffy. About twelve to fifteen spirit-people materialized, all lady-spirits, except one man. My sister Rosa appeared in a transfiguration of the medium. A woman, in her arms a baby, of whom she seemed to be very proud, also materialized.

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Seance at Mrs. Langley's Cottage, August 3, 1916, at 8 p. m. Mrs. Langley, the medium.

The circle was composed of fifteen to eighteen persons and about thirty-five forms, or make-ups, appeared, mostly men. One Hindu-guide of one of the members of the circle, two Indian chiefs, several fathers of lady-members of the circle, also other friends connected with the circle, several spirit-children, grandmothers, and a doctor with his medicine-box materialized. My sister Rosa and my mother appeared, either as transfigurations of the medium, or had taken on conditions of the medium, as it often happens.

After the seance, when saying good-bye to Mrs. Langley, she said to me: "Oh, there is your brother standing close to you, is it Theodor? She did not know that I have a brother Theodor in the spirit-world, I had no conversation with her about my relatives or friends whatever. She saw him clairvoyantly and somehow could read his name. Spirit-Rosebud Kennedy, the cabinet-colloquial, entertained the circle. She is a little girl and very witty. Mrs. Langley informed me that a spirit-doctor always is with her during a seance.—The forms disappeared,

dematerialized, not returning into the cabinet, but just sinking into the ground before the curtain.

(The names of Indian chiefs who appeared, are Eyebrow and Blackfeather.)

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Seance at Mrs. Alexander's Cottage, August 4, 1916, at 8 p. m. Mrs. Alexander, the medium.

Among others a woman with a baby in her arms, an Indian chief, an old woman, who said she was 103 years old, when she passed out, materialized, the latter not stepping out of the cabinet, but building up before the curtain in the seance-room. Rosa, my sister, and Monica with her hair down, appeared. Monica said to me: "Look at my hair, you never saw me with my hair down." She covered her face with her hair and said: "That is how my mother described it to you, I told you (at previous trumpet seance) I would do my best." Then a gentleman-form beckoned me to the cabinet, and I exclaimed: "Is that you Herr Professor?" It was the late Professor Dr. Joseph Joachim, the great violinist, my teacher. This was the best materialization I have seen. He appeared in the prime of life, as I often had seen him. He imitated the movement of bowing with his right hand and shook his left forefinger, as if he wanted to say: "You do not practice enough". Monica appeared in a transfiguration of the medium, but her spirit was there, as the medium could not have known anything of Monica's mother ever having described to me her child's habit of covering her face with her hair when receiving a scolding. Rosa, my sister, spoke a few words. She looked something like a vision of her, in which I saw her clairvoyantly.

Several gentleman-friends of members of the circle materialized also.

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Seance at Dr. C's house, August 7, 1916, at 8:15. Mrs. Murphy, the medium.

Circle of fifteen persons, ladies and gentlemen fairly equal in number. Conditions good. Hearty singing was kept up during the seance. Hymns: "Nearer my God to Thee", "Shall we gather at the river", "What a friend we have in Jesus", and songs: "I have a sister, brother, mother in the spiritland," "May I call you sweetheart", "Tipperary" etc.

Amongst others, the mother of a lady, member of the circle, materialized. The daughter recognized her mother immediately and was so overcome, that she broke down with tears for joy. From the cabinet the lady's spirit-father could be heard saying: "Don't cry, darling, we are always with you." There are a number of spirit-people present, in the cabinet or in the circle, even if they do not appear visibly.

Monica materialized and knelt down with me, and we both prayed the Lord's prayer together. Monica was wearing a luminous crown, and bowed her head, that the crown could be well seen by the circle. She blessed me and embraced me, and on my asking to whom I had written on the same day, she pointed upon herself and made a graceful little bow with her head.—I had written her a birthday-letter and sent it to her mother in England.—My own little mother materialized and called me: "Guter Bub" (good boy) and said a few more words in German. She dematerialized into the floor of the cabinet, just sinking down, which I could well perceive, as I stood close to the cabinet. A former black slave, a woman belonging to an ancestor of Mrs.

Cr—, materialized and said: “My skin is black, but my heart is white.” “Eyebrow”, an Indian-chief and guide of Dr. Cr—, etherealized after the room had been made completely dark. Mrs. Murphy’s little spirit-girl materialized and said: “Mother is asleep,” seeing the latter entranced on the chair in the cabinet.

Seance at Mrs. Alexander’s Cottage at Chesterfield Spiritualist Camp. August 15, 1916, at 8. p. m.

Mrs. Alexander, the medium. Circle of sixteen persons.

Very brilliant materializations appeared, several forms rose in front of the curtain and built up out of a little cloud of smoke. Two children, girl and boy, materialized. A lady-spirit materialized for her husband’s second wife who was a member of the circle, and the two ladies spoke in very affectionate terms with each other.—A Hindu Professor, guide and medical adviser to a member of the circle, materialized. A red Indian chief: “White horse”, a colored woman, a gentleman, being the father of a member of the circle, and other friends of members of the circle, materialized. A gentleman of the circle asked the materialized colored woman to hit him on the head, which she did.

Professor Dr. Joseph Joachim, the great violinist, again materialized, and with his finger beat time to the tune of Beethoven’s string-quartet No. 1, which I sang.

Monica appeared last with her hair down, and a hair-band, or ribbon round her fore-head. Again she knelt down and prayed with me the Lord’s prayer. I heard her say every word of it. She blessed me and again said: “Waiting for you”. After the prayer I asked her whose birthday would

be in three days, and she pointed upon herself. Dr. Joachim and Monica both said: "Good bye Carl, take care of yourself." They may have seen that I was slightly indisposed. Several spirit-people, viz. several forms, conversing with their friends, spoke of the beautiful heaven.

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Seance at Miss E's house. October 4, 1916, at 8.15 p. m. Mrs. Langley, the medium.

The cabinet-colloquial Rosebud Kenedy chatted a good long time, entertaining the circle. She allowed all the persons of the circle to approach the curtains, between the two parts of which she was standing materialized, swinging her body slightly backward and forward, holding the dividing curtain with both her hands. She said to several persons of the circle: "you may come and look at my 'feets' (feet)". Most members of the seance talked to Rosebud, who knew them all. She also knew me and called me a nice man. About eighteen forms appeared, among them a woman with a baby. "Redfeather," a red Indian chief, materialized and pointed to me to come to the curtain. He came for me, but I did not know that he was going to be one of my guides, as I learned later during the year. My sister Rosa appeared with a luminous crown, spoke some endearing words, and in taking leave said: "Gott segne Dich." (God bless you) . My mother also materialized and spoke in German, calling me "mein guter Bub." (My good boy).

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Seance at Mrs. Murphy's house, December 1, 1916, at 8.30 p. m. Mrs. Murphy, the medium.

Among others, my sister Rosa materialized and on retiring to the cabinet opened the curtain wide, and asked me to look at the medium sitting on the

chair, while Rosa was standing by my side. My sister evidently wanted to show me that her's was a genuine case of materialization and not a transfiguration of the medium.

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Seance at Miss E's house, December 7, 1916, at 8.15 p. m. Mrs. Langley, the medium.

A large number of spirit-people materialized. Monica appeared with a lovely luminous crown and star on her head. Professor Dr. Joseph Joachim, my sister Rosa and my brother Eduard appeared in good materializations.

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Seance at Mrs. Langley's Cottage, July 31, 1917, at 8.15 p. m. Mrs. Langley, the medium.

Monica with crown and star on her head, Professor Dr. Joseph Joachim, my mother and sister Rosa materialized.

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Seance at Mrs. Alexander's Cottage, August 1, 1917, at 8.15 p. m. Mrs. Alexander, the medium.

Circle of ten persons (eight men and two women). Very brilliant materializations appeared. Professor Dr. Joseph Joachim's was again a very good materialization. He was very pleased that I recognized him at once. Monica with lovely curly hair was a charming and graceful materialization. She again prayed the Lord's prayer with me at her own request. A voice from the cabinet announced itself as Professor Herrmann, who said he could not materialize, but wanted to speak to me at my next private trumpet seance. He is one of my guides, as I learned afterwards.

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Seance at Mrs. Alexander's Cottage, August 2, 1917, at 8 p. m. Mrs. Alexander, the medium.

Professor Dr. Joachim and Monica materialized as on the evening before. Monica again asked me to pray with her the Lord's prayer.

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Seance at Mrs. Murphy's Cottage, August 4, 1917.

Sister Rosa, and Monica materialized. Monica showed me her ring, but both girls seemed to be scared. They had been seeing horrible scenes on the battlefields in France. Monica prayed for peace.

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Seance at Mrs. Alexander's Cottage, August 5, 1917.

Professor Dr. Joseph Joachim, Monica and sister Rosa materialized.

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Seance at Miss E's house, December 4, 1917, at 8.15. Mrs. Langley, the medium.

Monica, sister Rosa and brother Eduard materialized. Monica and Rosa teased me by going back into the cabinet, as if wanting to take their leave, and unexpectedly returning into the seance room, while I thought they had dematerialized. Monica did this three times and the circle understood the fun.

At times several forms were visible in the cabinet, viz. two or three spirit-persons were materializing at the same time. This happened two or three times during the seance.

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Seance at Mrs. Murphy's house, December 28, 1917 at 8.40 p. m. Mrs. Murphy, the medium.

Circle of sixteen persons. Singing was good. It took rather a long time for the first form to appear.

Then about fifteen forms came out of the cabinet at intervals. Spirit-ladies, dressed in white, several gentlemen and one spirit-child appeared. The seance lasted from 8.40 to 11.50 p. m. The materializations were good. The spirit-people spoke in a whisper to their friends in the circle, and remained standing and talking before the curtain for a longer time than I observed at former occasions. The spirit-child, a little girl of seven years old, had passed into spirit-life as a baby less than one year old. Her aunt, who sat next to me gave me this information. Aunt and little niece conversed quite a long time, and the child's prattle was very pleasing. The child's parents both were as yet on the physical plane, and the little girl told her aunt that her grandfather was her daddy in the spirit-world. She also said that she was often with her mother in the kitchen, watching the latter making cakes. The aunt spoke very endearingly to her little niece. My sister Rosa appeared and spoke to me, but I could not understand all she said. I was very anxious to get information about my daughter Lillie, who was very ill with double pneumonia in England. I asked sister Rosa where and how Lillie was. Rosa pointed upon her chest and said Lillie was better, but still very ill. Rosa, and afterwards Monica, tried to explain where Lillie was, but could not express themselves very well. I had to help them in finding the word "sanatorium," which word they wanted to say. The two spirit-girls, knew how anxious I was to obtain information, having had no letter from home for four weeks. Two letters were lost as I learned afterwards. The girls, were too anxious to give the information, which therefore became confused and uncertain.

Monica appeared in a nurse's dress and with a cap, and said she was one of Lillie's spirit-nurses, and that Dr. Adolf, my brother-in-law, was watching the case. The latter passed into spirit-life a few years before the war.

Both Rosa and Monica urged me not to worry, and Gertrud my wife was not to worry either. Monica also said that peace was near, and a reunion of myself and my loved-ones in England would take place after the declaration of peace. She also told me that Lillie was at a place where my wife could visit her. I observed that the medium was wearing a dark dress, while the materialized spirit-ladies appeared in white. Mrs. Murphy had nothing on her head, while Monica came with a nurse's cap on her head. The top of the cap was square, like a cap, made of card-board, or other stiff material. I think, however, Rosa and Monica both came in transfigurations of the medium, or had taken on conditions of the meditum.

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Seance at Mrs. Langley's Cottage, August 16, 1918, at 8.15 p. m. Mrs. Langley, the medium.

Monica, sister Rosa and Violet, a little spirit-girl attached to me, materialized. Violet is a messenger-child and belongs to my band of spirit-guides. I have seen her clairvoyantly several times and spoken to her verbally at private seances.

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Seance at Mrs. Murphy's Cottage, August 18th, 1918 at 10:30 a. m. to 12:30 p. m.

Monica appeared and spoke about an accusation of being pro-German, which had been brought against me at a small place called Frugality some time before. She said I was not a pro-German, but

a peace loving man, who thought well of and loved all men. I could not understand all she said, nor why she said it. It was inconsistent with her usual tact, and I felt surprised and somewhat annoyed that she thus endangered me to become a possible subject of talk on the camp grounds, especially as Mrs. Murphy's second husband, who assisted at the curtain, spoke of me as "the German gentleman," though I am a British subject. The trouble at Frugality arose from the fact that I refused to believe the station master's assertion that nurses whose tongues had been cut out had been seen at the neighboring town. My disbelief was considered an act of disloyalty by the uneducated, prejudiced and fanatical descendant from the first homicide, who was coward enough not to appear before the council of defence, when called to give evidence. I told the council, my beliefs or disbeliefs were nobody's business, and this worthy gentleman could not bring a case against me. Abel's body was not slain, but his good name was killed, and the sign by which the Lord has marked the slayer is a big nose. The day after this materialization seance, on August 19th at a private trumpet-seance, Monica, without asking, was very anxious to explain to me the unfortunate speech the day before. She said it was not she who spoke, and that her message had been wrongly given. I could see that she understood the embarrassment which I felt under the existing strong feeling of the Americans against German-born persons. The medium formerly lived at Frugality for a time and some people from that place might have told her what rumors had been spread about me. I saw a person from Frugality on the camp grounds during the week of my visit at the Camp. Monica wanted

to appear but could not "get through" the medium's aura. The medium came forward as Monica, but even as a transfiguration it was a failure, though I am certain the medium did not want to deceive. It was interesting even as a failure which taught me the possibility of a blending of the medium's thoughts and ideas with those of the controlling spirit. A medium entranced is able to receive the thoughts of spirits, and in less profound approach to the trance, the medium is conscious and the thoughts received take form and expression in her or his own mind.

Several men and children appeared as good materializations at this seance.

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Seance at Mrs. Alexander's Cottage, August 23, 1918, at 8.15 p. m. Mrs. Alexander, the medium.

Grandfather Dr. Theodor Schacht of Darmstadt announced his name after having beckoned me to the cabinet. I thought at first it was my Grandfather Walger and asked him: "Are you Grandfather Walger?" He said: "No, grandfather Schacht." He spoke a few words in German and expressed pleasure that he could come and materialize for me. He did not look exactly as I remember his face as that of 83 years old. He came as a man of about 70 years old, and I reminded him of the beautiful books he used to give me for Christmas-presents. He was very pleased at this remark. His was a very good materialization. Rosa and Monica too materialized, also some men and children.

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NOTE:—1. At every materialization seance, of which I gave a short report, about fifteen to twenty or even more forms appeared. Thus I have seen

about three hundred appearances. Many materializations were recognized as striking semblances of departed friends or relatives, by members of the circle, although it must be said, that the forms do not nearly come up to the real beauty of the denizens of the spirit-world. Monica on her two photos of 1917 and 1918 is far more beautiful than any of her materializations. If a circle of highly advanced, intellectual and harmonious members could be convened for a number of seances, the results would be better, and more beautiful forms would be obtained. The spirit-friends always did their best, and materializations must be considered not only as highly interesting, but as truly wonderful performances of the spirit-intelligences, undreamed of and unbelievable by those mortals, who have never seen them. May the spirit-friends, who by their efforts at the seances, witnessed for the truth of the law of spirit-return, be conscious of my gratitude and of that of every member of the circles.

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NOTE:—2. I often noticed, that cobwebs hanging on trees or in corners of rooms were made visible by the dust which had accumulated upon them. I have in a vision clairvoyantly seen bare parts of a spirit's body, which seemed to be made of the finest filigree or lace work. Spiritual substance, of which the spirit-body consists, is ever so much finer than a spider's web and therefore invisible to the ordinary eye.—Formerly people used strew-sand instead of blotting-paper, and the sand was contained in a sand-box. If with the use of such a sand-box luminous substance, visible in the dark, could be strewn upon a spirit-person, it would render the latter visible to the physical eye. It seems that a similar pro-

cess takes place in the cabinet at materializations, a process, to render spirit-bodies sufficiently luminous, to make them visible to the ordinary eye. Spirit-forms, materializations, rising out of a little cloud of smoke, in front of the curtain, I have also seen. Such forms, or make ups, were accomplished in a second. How these were made luminous and thus visible to the eye, is difficult to understand. We shall find out by and by.

The ticket-collector on the railway between Richmond and New-Castle, Indiana called out "Allaville," and ten minutes later "Allthewarble," and as I wanted to know what he meant, I had to find out. The former meant "Olive-Hill", the latter "Walnut-Level".—

I wanted to go to No. 606, south 13th street at a certain town in America. The numbers of the houses are placed, where one cannot see them, or where one does not look for them, and at night-time it is impossible to discover them. What could I do? Ring the bell at some house, and ask and get the information that I was to walk seven blocks and one half north, when I should find the house on the west-side of the street.—Knock, ask, find out! All through life we have to be inquirers, if we want to get at something. My spirit-brother Theodor knocked at my bed-room door a number of times to get my attention. There are many good people, who perhaps have read one smashing article on Spiritualism, or heard a sermon against it, or a story of a fraud, committed by some fortune-teller or palmist, and here ended "their first lesson." They have finished with spiritualism and know all about it. Another good man tells me he has read about fifty books on spiritualism, and that atheism is a cleaner thing than

spiritualism. Atheism is neither clean nor unclean, it is just a temporary freak of mind, a whim, and it is quite possible that an atheist may have laid up treasures in heaven and find a beautiful and clean home in the spheres, while an orthodox believer may arrive on the other side of life, clothed in a thick coat of superstitions and prejudices, which will prove to be very hot and inconvenient to the wearer, as it will shut out the light, and pure air, and be of such a tight fit, that it will be extremely difficult to take it off. People may have finished with spiritualism, but spiritualism has not finished with them. A time will come, when they must ask the questions: "Whence, what, whither, what our origin, what are we, what destination?" These are questions, which the spiritualistic philosophy is able to answer, and all human beings become spiritualists and inquirers on the other side of life. The old tight coat must be discarded before, or after, though the old mantle woven of superstitions and prejudices, may be very dear to its wearer. Superficial and popular authorities ought not to be consulted by the inquirers, but the everlasting and unchangeable teachings of nature, reason and intuition. There are some good people who think they have nothing more to learn, when they get to the spirit-side of life, or rather to their orthodox heaven. They will fall from one surprise into the other. Others receive passports, to St. Peter by the priests, licences, indulgences, and receipts for donations to the church, assignments for seats in heaven. These people, too, will get a surprise. Another sort of people are afraid of confronting their Bible-Deity, or Lord of their church at the last judgment. They may be confronted by departed loved ones, but by no God or His Son, or



Vicar of the latter. There will be no future judgment, for everything will be "Now", and every man or woman will be his or her own judge, and executioner as well.

"Add to faith, knowledge," was written by the apostle. This can be done now. It is surprising what a help in acquiring knowledge the sixth sense of intuition will be, when once awakened. I have learned much by intuition, which is simply the inspiration from the higher spheres, which reaches my sensorium. The cobwebs of superstition and prejudice had been cleared out by myself.—When the angels knocked—and I did hear them knock—I opened the door and bid them welcome. Great has been my reward. The subsequent conversations with my departed loved ones and friends may give an idea of the fact, that constant love induces the angels to come down the shiny highway, bringing blessings, strewing flowers on the path of our earthly pilgrimage, guiding us step by step, protecting us, and filling our hearts with trust and love, that casteth out all fear. The reader may learn that it is possible to cultivate and renew friendships, and form new ones between dwellers on the physical and those on the spirit-side of life, that the veil between the two can be rent. The key of love opens all doors, and with tanks filled with love we can storm the kingdom of heaven, and the angel-world will be in league with us.

Very dear persons on this side of life are positive in asserting, that the spirit intelligences, who converse with me, are not my departed relatives and friends, but simply impersonating demons. The Bible in which these dear persons and friends believe implicitly, speaks of demons and angels, but

as to the creation of these antagonistic forces we have no record. My friends refuse to give an explanation of what they mean by “demons”. They also believe that angels are a specially created race of beings, and repudiate the use of the word “angels” in relation to our departed loved ones. Under the designation of “demons” my friends perhaps mean the creatures evolved in the four kingdoms of fire, water, air and earth, and called salamanders, sylves and gnoms, or fairies, dwarfs, kobolds, brownies, etc. Or they may mean the disembodied souls of the depraved. Why all these should be able and permitted to impersonate our departed loved ones, while the latter should be barred from having communion with their kindred and friends on earth, is one of the theological absurdities. I tell these dear friends of mine, that I have no reason to doubt whatever, that the spirit intelligences, who talk and have communion with me, are the very same entities, they were, when walking on the earth-plane. My strong band of spirit-guardians and guides will not allow any impersonating, frivolous, undeveloped spirits to play tricks. “We are all here” or “we were all there” has often been told me by Monica, who is my guardian-angel, and all new-comers viz. spirit-people, who talk to me for the first time are known to my band of guardians.

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At the first “quiet hour” or private seance in England with Monica’s parents and sister, Monica’s mother clairvoyantly described the spirit-people present. One spirit showed the name of “Wilhelm Walger”, and on my objections, that the only bearer of that name was my brother, living in Germany, she, Monica’s mother, the medium, insisted that the

name was correct. Afterwards at home I opened my bible and read the names of the members of the family, inscribed on a fly leaf, and found that my grandfather's christian name was Wilhelm. He had passed into spirit-life when I was quite a little boy, and I had forgotten his christian name completely.—The medium obtained the names of my spirit-brother Theodor, spirit-sister Rosa and spirit-uncle Carl. The latter showed the name of the Swiss town "Interlaken" indicating by this, that he was my uncle who lived in Switzerland. The spirit-friends could be questioned and they spoke by nodding or shaking their heads. Thus I asked who for a considerable number of times used to knock at my bed-room door in the depth of the night, which nobody ever heard but myself. Grandfather pointed to brother Theodor. Other questions were thus asked and answered, viz. if that powerful being called "Satan" existed, if the christian religion was taught in heaven, if my own religious views were erroneous, if there was a place called hell, if everlasting damnation was a truth, if the dogmas of the church were true, and others. I also learned that grandfather was in possession of a secret of mine of which I was sure nobody knew anything about. I asked him how many persons in connection with my secret were taking a journey, and he counted his fingers, one, two, three, four. The number four was correct. He showed the name of "Frankfurt," and Monica's mother thought, I was going to that town to play at a concert, while I knew better why the name of Frankfurt was given. I knew that this town was the first stopping place of those four travellers. Grandfather also imitated the playing of a violin, which was responsible for the idea of the

concert at which I was to play. The real interpretation, however, was an invitation with my violin to the country mansion of the travellers after their return, and a little scheme formed by one of the travellers for that end, and that the fair schemer was at Frankfurt at the time. I asked grandfather if the journey of my travellers was taken by railway, and he nodded, but also showed a steamer, and I understood that my travellers, of whom Monica's mother knew nothing, were going to cross the sea for their destination. Algiers, where I knew the winter was to be spent by them. Of course spirits can read thoughts but even then grandfather's knowledge of the scheme was startling. Monica's mother described correctly what she saw, she could not have invented it, and I was able to interpret the meaning of what she saw and described. The spirits were seen smiling and looking happy, perhaps at my surprise and also for having obtained their end bringing about my first private seance and my realization of their existence. Spirit Monica and sister Rosa were seen to bring and strew spiritual flowers and roses upon me. Monica was seen to kiss me and to dance for joy. She also put little lights in my hands. Of course I had no reason to doubt what Monica's mother said. She had been recommended to me as a trustworthy and honest medium. I myself could see with my physical eyes that my hands were covered with slight luminous matter, which was in fact spiritual substance of Monica's ethereal body.

I had a number of "quiet hours" in Monica's "sanctum", her mother being the medium. On one occasion my friend, Mr. Moon, was invited, he being a spiritualist without any mediumistic gifts. The

spirits caused a half moon to be seen to the ordinary eye, and I exclaimed: "Look at the moon over there." At another occasion a piano was shown me, and a hand playing. This vision I saw with my physical or spiritual eye, and it meant that the spirits wanted me to practise the piano during the remaining time before my journey to America, as I undoubtedly should want to teach that instrument. I had neglected my playing on the pianoforte, and the admonition of the spirit-friends had a good reason because I have now in America a number of piano-pupils.

At another meeting I saw the formation of a face, which was my spirit mother-in-law's, and finally I saw also the full form of Monica, the child, as she appears on the photos, hanging in her parent's drawing-room. Other spirits, viz. Nana, Kate, and friends of Monica's parents appeared, too, at some of these quiet hours. Once I felt someone pushing my back with a finger. On my asking, the medium told me, it was done by my uncle Carl.

At the first quiet hour I could see nothing but a few lights and slightly discernible columns of light, but I soon began to see more. I commenced to sit alone in my darkened bed-room at regular times for development.—At one of the quiet hours at the medium's house I asked the spirit-friends if I should develop clairvoyance, and received the answer that I was clairvoyant already. This was true. At my sittings in my own bed-room at home I noticed dark silhouettes of the spirits moving round me, and their rapid movements caused a draught or current of air similar to that caused by a wind wheel. This draught was so strong sometimes, that I was obliged to shut my eyes. The silhouettes seemed to have

light edges, and I could distinguish noses, hair and hands. (I see the silhouette of Monica every night.)

I saw clairvoyantly my brother Theodor, sister Rosa, mother, Monica, Nana, Edith and other relatives and friends. These spirit-persons for the purpose of showing themselves to me, paid me a visit once, while Monica a number of times and during the hours of the night, not in my dreams, but when my mind was passive, being awake. I learned to render my mind passive before going to sleep and always obtained visions.

My uncle from Switzerland, when in the physical body, inculcated a disbelief in a future life to his daughter Emy, still living in Switzerland. At “the quiet hours” he showed himself very concerned to correct his wrong teaching and wanted me to write to his daughter, telling her the truth. He was very anxious that she should hear me.

Every day I see a small light fluttering about me. It reminds me of the lights I liked to throw on some object or into a window, when a boy, by means of a bit of mirror, with which I reflected the sunlight.

I had heard of a sign, representing a circle and a cross, which had been made upon a windowpane in the house of Monica’s parents. The little drawing of the sign upon the glass was in such a position that it could not have been drawn by any of the inmates of the house. The matter had been investigated without results. One night, July 9th, 1914, when not asleep, a circle was drawn across my forehead repeatedly from left to right and right to left. It felt as if done with the fingernail. The following night, July 10th, 1914, a cross was made upon my brow in the same manner, the pressure of the performance causing a slight pain. Both, the circle and

the cross were made by a spirit hand. On the following Sunday, when speaking about the two phenomena, Monica's mother informed me, that I had been chosen to be a member of "the band of the circle and the cross". This band, or company of persons, has members on both sides of life, and mutual help for its object.—Spirit Monica occasionally indulged in playing harmless and amusing tricks to her parents. She also did this with me. One night I experienced the sensation of a sawing movement on my leg, as if done with the edge of a square-ruler or with the finger-nail. It was one of Monica's pranks.

On Saturday evenings I used to play string-quartets with three friends at the house of one of them and after returning to my own home, prolonged the soothing charm, which music exercises over the savage breast, by having some refreshments and a pipe, sitting up late by myself in the dining-room. It was by a tremendous bang upon the sideboard, which caused a rattle of the silver-spoons and forks kept in a receptacle of that piece of furniture, that on one of these nights I was startled and roused from my reverie in the beauties of Beethoven's quartet No. 7, lingering in my consciousness. Though the bang might be explained in a physical way, I must say that the sideboard never before behaved in such a strange manner. Later I was informed that Monica had been playing another of her pranks, with the intention of rousing me to arrange a time for my first quiet hour with her mother. I had promised to ask for and arrange a sitting but postponed.—Before my journey to America the spirit-friends promised to visit me in the new world. They were seen smiling, because they read my thoughts. I did not

realize that distance was no object to my volatile friends' capacity of rapid locomotion. During my trip from Liverpool to New York I felt the presence of Monica every night before going to sleep, and the touch of her hand upon my head, though I thought it was grandfather's. Later in America Monica told me that it was her hand, blessing me every night, and that she was the star of my life.

Names of spirit-persons, who during my residence in Indiana talked to me verbally by means of a trumpet in the presence of a trumpet medium at private and public seances.

Monica, my guardian angel.

Grandfather Walger and Grandfather Dr. Theodor Schacht of Darmstadt, Germany.

Father and mother.

Brother Theodor, principal guide, passed into spirit-life about 37 years ago.

Sister Rosa and brother Eduard, passed into spirit-life as babies, before I was born.

Brother Julius, passed into spirit-life recently.

Uncle Carl Stephani of Switzerland.

Doctor Adolf, brother-in-law and Doctor Otto, cousin, both medical men.

Aunt Ottilie, aunt Rosa and aunt Emilie, sisters of mother.

Aunt Loulou.

Uncle Dr. Moldenhauer.

Cousin Dr. Fritz.

Sister-in-law Kate.

My mother-in-law.

Cristoph, Kate's brother-in-law.

Nana, my children's nurse.

Jessie Wells; a friend. Passed into spirit-life as



a little girl, is now a beautiful young woman on the spirit-realms.

Redfeather, my red Indian guide and protector.

Mr. Box, a friend.

Mr. M. K. and Mr. Justus Ulrich, friends of my parents and of myself.

Henry, Fairfax Seddon, a friend.

Fritz Weingärtner, workman at my father's factory.

George Crössmann, my father's coachman.

Mr. W. I. Stead, was drowned with the "Titanic".

Justus Seeger, a school-friend.

Dr. Abram, doctor of music, a friend.

Aimé H. and Maggie E., mother and daughter, friends.

John, a young English officer and Arthur, a young English soldier, killed in France.

Dr. Joseph Joachim, the great violinist, one of my guides.

Mr. Hart, a coachman, and friend of Nana.

Dr. Thurston, possessor of a picture made by spirit-hands through the mediumship of the Banks' sisters at Chicago. Dr. Thurston passed into spirit-life recently.

Violet, a messenger girl, belonging to my band.

Dr. C., Miss E.'s control.

Snowdrop and Yellow Flower, Miss E.'s colloquials.

Dr. Green, Mrs. Murphy's control.

Sunflower, Mrs. Murphy's colloquial.

Jennie Lind, the Swedish nightingale.

Ole Bull, the great violinist.

Sims Reeves, the famous English singer.

Professor Frederick Herrmann, one of my guides.

Mr. F——, a friend.

Mr. Bauer, a friend.

Mrs. Fr——, a friend, Mr. F.'s mother-in-law.

Friends, unknown to me during their life on earth, viz. spirit-persons, with whom I have formed friendships:

Emma Abbot, a friend of sister Rosa.

Monica, my guardian angel.

Violet, the messenger girl.

Friedrich von Schiller, the great German poet, consented to become one of my guides.

Jennie Lind, the great Swedish singer.

Redfeather, my red Indian guide.

Ole Bull, the famous violinist.

Frederick Herrmann, one of my guides.

Spirit-sister Rosa and spirit-brother Eduard, who passed into spirit-life before I was born, are very warm friends of mine and very often with me. The spirit-controls, and spirit-colloquials of my mediums may also be counted amongst my friends.

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The following reports of verbal conversations with spirit-friends, by means of a trumpet, and in presence of a trumpet-medium, were mostly written down at the time of occurrence, viz. the same day. Those of the last two years are more elaborate, while those of 1916 are mere jottings without details. I give what I find in my note books. When I report that such and such a spirit came and talked to me, I want the reader to understand, that the spirit mentioned announced his name, spoke words of love and greetings, expressing pleasure to talk to me, and on my asking would say that he or she was happy and progressing. The spirit-friends, as a rule, had more to say than my meagre reports convey. When I could not remember the exact words

I preferred to jot down rather less than too much, and often put down the name of the spirit only. Spirit people, who for the first time talk to a mortal through the trumpet, seem to have to learn it. It is a new experience to them, they may be perplexed, and in the excitement, like we mortals sometimes, do not know what to say. When we meet a friend or acquaintance here on the earth-plane we can shake hands, invite him to tea, make an appointment for a meeting, ask where he has been, how he is getting on, etc. Spirit-people like to be asked questions. I myself when talking to them, sometimes was at a loss what to ask at the spur of the moment. As I could not invite them to tea, nor shake hands, nor plunge into a theological discussion immediately, the short conversation which ensued, would be of an ordinary kind, just like people on earth would talk, and on account of the shortness I would not remember much of what was said.

My first two private seances for trumpet-speaking took place on January 5th and January 25th, 1916, Mrs. Murphy being the medium. These two meetings are important because of Monica disclosing her relationship to me, as my spirit-mate, and her role as guardian-angel. It was on January 28th, that she most emphatically repeated her statement: "I am your spirit-mate." As such she is known, seen and heard by my other spirit-friends, some of whom corroborated her statement. In addressing me, they would speak of her as "your lovely Monica," "your beautiful angel," "your beautiful guide." The first meetings were commenced by short addresses from the control, Dr. Green, and by Sunflower, saying a few kind words to me and to the medium. Later, at subsequent meetings, the first place to

speaking was accorded to Monica, she generally taking up most of the time.—At the meetings I sit opposite to the medium, the trumpet standing on the floor between us. The trumpet soon is suspended over our heads, by spirit-hands. The spirit-friends take it in turns and speak through it. Often Monica would touch my head, arms or hands with the trumpet. Later I often encouraged new coming spirit-persons to touch my head with the trumpet, because they derived strength from doing so, and I could understand better what they said. I can remember an instance when Monica with materialized hand touched my hands. These private seances are held in complete darkness, and at the end of each meeting the trumpet is thrown down upon the floor, and it never fell upon me, or the medium.

Of the first four private seances I only find a summary written in a letter to one of my brothers. I kept a copy of that letter. These four meetings took place in the morning from 9.30 to 10.45 at the medium's lodgings.

The medium, living in the country, came to the city once or twice each month, and as a visitor stayed at a friend's house for a couple of days. These friends of the medium allowed her to hold private seances at their house. We opened the meetings with the Lord's prayer and with the hymn "Nearer my God to Thee." At the first sitting I was startled by the voice of a girl, who after our hymn began to speak by wishing us a good morning and expressing pleasure to make my acquaintance as well as of those spirit-friends who came with me or were coming to speak to me. She, Sunflower, remarked that I was on a high plane. Spirits can see if one is spiritually minded, advanced, if educated and refined. At the

second meeting Sunflower told me that a great musician was endeavoring to impress me and that he had just arrived while I was kneeling before my chair in prayer. The medium answered: "But, Professor Walger did not kneel." I corroborated Sunflower's words. The medium could not see me in the perfectly dark room, while Sunflower could see. At the third meeting she told me, Monica, who was a beautiful spirit, was present. Of course, Monica was present each time, but Sunflower evidently wanted to bring me the glad news. After Sunflower's few words to me and the medium at the first sitting, I was still more startled when a strong manly voice began to speak, wishing us good morning and expressing pleasure to make my acquaintance. It was Dr. Green, the medium's spirit-control whom the medium introduced to me. He gave us an address on charity, with the friendly advice to assist the poor and to lend a helping hand to the down-trodden ones. He explained that words of sympathy, even kind thoughts, were conferring a benefit, and that the giver was a receiver of blessings, every kind thought becoming an ornament of his or her future home. Dr. Green also expressed the opinion that it was beneficial to him to come in contact with me. I did not understand why he said this, but I know now, that the progress of spirit-people is advanced chiefly by the aid or advice rendered to mortals, by promulgation of spiritual truths, by the work, spirit-people voluntarily perform on the earth-plane, prompted by their sense of duty. At the end of the first sitting Dr. Green again spoke and explained that I was spiritually on such a high plane that it would be easy for me to overcome anything that was an obstacle to the realization of high as-

pirations and to the acquirement of spiritual attainments. After Dr. Green's first discourse Nana announced her name. She spoke in a whisper, and we, the medium and myself, encouraged her to speak more loudly. I understood what she said. She expressed her love, and happiness to talk to me, said she would carry me in her arms when I should cross the waters of death, which however, would not happen for a long time yet. I asked her, if she knew what excellent girls I possessed in my daughters, and she said "yes," and it was no wonder that they were such excellent girls, for they possessed a noble father. I asked her, if one day I should arrive in the spirit-land in shabby and poor garments, and she reproachfully answered: "You know you won't." I mentioned a vision which I had seen a few days before the private seance, and she explained that it had been brought to my view for my instruction. After Nana, sister Rosa gave her name, called me "schöner Bruder" (nice brother) and commenced to speak German. The medium, who does not understand German, asked Rosa to speak English. I asked her if she could talk English, which question she answered affirmatively. On my asking where she learned it, she answered: "here". I said I was not beautiful, to which remark she replied that I could not see my own spirit.

I inquired of my parents. Rosa answered: "They send their love to you." At the second private seance Rosa corroborated Monica's statement of being my spirit-mate, and said that she and Monica were great friends. Before my journey to America I had a private seance with a London medium, whom I had never seen before. That medium spoke of a beautiful spirit, and said that this spirit was my

soul-mate. She did not give me the name "Monica", but on my asking and speaking of Monica she seemed to be convinced, that Monica was the name of the beautiful spirit, whom she described as my soul-mate. I did not say anything to Monica's mother about this matter, but at a quiet hour with her asked Grandfather mentally, if what the London medium said was true. He seemed to deny it, but I had the impression there and then that he wanted to conceal something from me. I reminded Rosa of this incidence and she explained that Grandfather did not deny that Monica was my spirit-mate, but did not want me to know it, as he was afraid it would make me vain. Monica's mother had seen him shaking his head, but perhaps it was a refusal of giving an opinion at that time. Monica spoke after Rosa. Amongst other things said she would help me to adorn my spirit-home with spiritual flowers. She spoke of my crown, which she was holding over my head. I was then wondering why she could speak of holding my crown, but did not ask any question about this matter. I asked her if her parents had received a present from me, which she answered affirmatively, and said it had been much appreciated. At each of those four seances I asked questions as to her being my spirit-mate and she spoke about it each time, explaining also that my wife would find her spirit-mate on the other side of life viz. in the spirit-world. We talked of Monica's parents and sister, and of my children, just in the same way people talk to each other on the earth-plane. After Monica, brother Theodor announced his name and addressed me with "lieber Bruder", (dear brother) spoke English, however, perhaps because I spoke English. I also asked where he had learned Eng-

lish, and he like Rosa said "here". ("here" meant to them the spirit-world.) We two brothers discussed the war, and Theodor said, that if a material hell did exist, it could not be worse than the condition Germany was in. We spoke of our brothers living in Germany and agreed that they were good, worthy and righteous men. Brother Theodor expressed satisfaction that we brothers, still on the earth, were united in the bonds of love, but he did not approve of the religious views of the brothers in Germany and of their way of thinking. We spoke of our youngest brother, and Theodor explained that he was very anxious to get closer to him, but could only do so through me, as conditions were too unfavorable. Rosa in speaking of the religious views of my brothers expressed the opinion that they would turn later on, and Monica made a remark about their "book" meaning the bible, to the letter of which they were clinging. I discussed with Theodor some of the Christian dogmas, the truth of which he denied.—Grandfather Walger spoke German and addressed me with the words "hübscher Bub", (beautiful boy) which he repeated, as he evidently could read my astonishment at this expression. He spoke of the "liebe Frau", (dear wife, meaning my wife in England,) said she had been ill, but was better again, promised that they all—my band of guardians and guides—would help me and mine, and also mentioned grandmother sending her love.—Brother Edward, who was announced as being a tall man by brother Theodor, said that he would be recognized by us, his brothers, (myself and the three in Germany) through the existing family likeness and he also promised help. The emphasis which brother Theodor put on the word "tall man" was probably



due to the habit of us brothers in the physical, of speaking of Eduard and Rosa as our "kleine Geschwisterchen"—our small brother and sister—not realizing that the latter would grow in the spirit-world just the same as on earth.—Father Walger also announced his name, spoke only a few words, expressed hope that peace would soon be brought about, and with it better conditions in Germany, and said that he often is with "his boys" there. The talking through the trumpet seemed to prevent him from saying more, as he was not used to it. Dr. Green said, with regard to me, the curtain between the two sides of life was very thin, even rent already and I could look through, and across to the spirit-side of life. He also gave a short explanation on the affinity between good spirits, that like attracts alike, and that evil spirits were not attracted by good spirits, and vice versa.

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Of a private seance with Mrs. Murphy on February 25th, 1916, at 9:15 A. M., I find only a short notice. Dr. Green and Sunflower made the remark that it was a fine morning, and brother Theodor said the air was fragrant. I did not understand why they made these remarks, as it was a cold morning and snowing. But on later reflections I came to the conclusion that they meant my attitude of humility and prayerfulness, and good thoughts. I had brought a present for Mrs. Murphy, and the spirit-friends had heard the kind words I spoke when giving her the present. Spirit people like generosity. I prayed with Mrs. Murphy the Lord's prayer and asked blessings for the spirit friends, and for me the grace of humility. The spirit friends could read

my thoughts, and the spirituality of the latter was the cause of their remarks.—

Monica, when promising her help to adorn my spirit-home with flowers added the warning that I was to take care to keep the home clean and pure, as otherwise she could not always stay with me, or would have to leave me. But at this meeting she expressed confidence, that at the end of my earth-life I should arrive in the spirit-world with white and beautiful garments. These words she said in answer to my question as to my prospects of progression.

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*Note 1.* Monica does not seem to favor reliance on faith in priestly absolution or in the atoning blood of Jesus, but evidently thinks that I have to do the washing myself. She was educated at a Roman Catholic convent-school and partook of the Eucharist, though a mere child when transmuting her physical body into more airy and ethereal garments, and exchanging the cloister for the glorious freedom of the celestial spheres. In the numerous subsequent conversations with her I noticed an entire absence of ecclesiastical opinions. She never upheld any tenets of the church as authoritative and never mentioned the latter. Brother Theodor never pronounced religious opinions, unless asked by me. He and the other spirit friends always showed tact by not hurting feelings with regard to religious tenets. Though Theodor knew that I had discarded superstitions and prejudices, he waited until I asked him for his opinions. He thinks, a man cannot act rightly, when he acts on a belief which is false but which he believes is the truth. The lamentable error of belief that the Bible is the infallible, unerring word of God has caused humanity infinite oceans of

misery. Because the Bible says: "Thou shalt not suffer a witch to live," historians tell us that not less than nine millions of persons were put to death, and the greatest portion of them burnt alive as witches during the Christian era. Those persons were burned alive for a crime, for a supposed crime, that according to law now has no existence. The crime of witchcraft is not now recognized or known in the annals of criminal jurisprudence. And all that human slaughter, all that burning alive of persons was done because a falsehood was taken for a fact. Yet the upholders of ecclesiasticism with its despotism believe and proclaim that the ecclesiastical rulers are guided by the holy ghost, that the church cannot err and is the sole and rightful interpreter of holy writ. Brother Theodor does not upbraid me for holding my own opinion superior to that of Moses, or for asserting to possess a better understanding of the divine mind than the writer of the Pentateuch. Neither does he censor me for thinking that all theology is a despotic theory, an opinion, —nothing more. I believe I am not far wrong if I imagine that the auto da Fes, hypocritical parades, Corpus-Christi processions, celebration of the mass, usages of the inquisition, auricular confession, tortures inflicted upon heretics, antics, such as those of Billy Sunday and salvation army adherents, are put before the spectators by the celestial moving picture shows with the superscription: "Incredible monstrosities, committed on earth by the followers of Jesus of Nazareth."

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*Note 2.* Hearing that at the seances the spirit people as a rule promise help to their friends on earth, the reader might wish to know, how spirits

can help us mortals. The angel-world is anxious to bring about conditions of things, that would enable men and women to better utilize their time for the requirements of both, earth and spirit life. To this end the angel-world is trying to roll back the dark clouds of ignorance and selfishness that overshadow the way for us mortals. The angels know, that the science of “life on both sides” is the hope of the world, that the prevailing opinion, called “theology” is false from bottom to top, that the church is one of the greatest hindrances to progress, and a barrier to felicity in the spirit life. Good and advanced spirits know that for 1900 years the minds of men have been overspread with a gloomy, destructive superstition, that the Christian dogmas have enveloped the people with the grossest and darkest of ignorance, and that the priests, by a system of barbarous superstition and the enforcement of tyrannical customs and laws prevent their people from becoming enlightened. The angels therefore wish and labor to free the minds of men and women from all the evils which are engendered by ignorance and superstition, and to try to cultivate the heart, and sow therein the seeds of love, truth and justice toward one another. They wish us to live a life of peace and harmony, and to attend to the cultivation of that immortal principle within, the Divine soul. To give instruction is the chief object of the angel-world. For this end spirits return. Spirit-return is a psychic law. Spirits are attracted by the loved ones whom they left behind. Love and sense of duty urge the spirits to return. The smartest men, that are gone, return in spirit, and they can do more good for the world from the spirit-side, than they could from the mortal side. Great spirit-scientists, who gathered

from all sources, took their garnerings with them, of which they can dispense to the needy, and feed the famishing, and by so giving, increase the treasures of their own garnerers. Great spirit-minds, who have gathered on earth, utilize their accumulated jewels for the benefit of themselves and the hungry souls of earth and sky, their stores eternally increasing. These are they who in reality make our inventions of to-day, but they make them for the benefit of man, not for the sole benefit of financial slave-drivers. Spirits have the power of transfer of thought. By this power they impress and inspire mortals, viz. inventors, poets, musicians, painters, legislators, doctors, chemists. Spirits can impart knowledge in all science, and those mortals, who want to accomplish much in scientific research must be aided by spirits.

Spirits act as our guardian angels. Every man, woman or child has appointed to him or her some spirit, who is ever watchful over their charge. It may be some relative or some ancient spirit, or other competent one. If relatives are not competent, they are not made guardians. (The contents of Note 2 so far have been gathered from the book "Rending the Veil.")

Spirit-doctors or spirit-nurses do duty at our hospitals, the former impressing and inspiring their colleagues in the mortal. Hosts of spirits do work on the battlefield. There thousands of ministering spirits with kind words and helping hands are assisting any who would listen or look into their faces. Spirits can offer consolation in hours of grief or can suggest solutions in solving problems. They can discover and reveal opportunities for success in the business world. They can diagnose and suggest treatment for internal and other diseases. They can

strengthen our will to resist temptation, give us warnings, protect us and modify calamities. In numerous ways they can render services to those they love and who desire aid.

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*Help Accorded to Me by the Angel Friends*

Monica and others of my spirit-band provided visions for my instruction. Spirit Jennie Lind inspired me when I was giving singing lessons. Dr. Joseph Joachim and my whole band were present when I gave students' recitals, imparting strength to me and to the pupils to conquer stage fright and helping, by impressing and inspiring the performers. A constant toothache, arising through dentistry, viz. through bridge-work which had been made for me, was cured effectively by a spirit dentist. Monica had promised me they would do their best. The toothache arose through a certain tightness, which my dentist, whom I consulted several times, could not detect. I clairvoyantly saw the spirit dentist working at my teeth. The angel friends, by their care and watchfulness kept me in good health. Red-feather, my Indian guide, repeatedly rendered harmless various falls on the frozen snow or icy side-walks, and prevented my being run over by automobiles. Spirit doctors Adolf and Otto rendered timely help in a severe and sudden attack of sickness, which, as they informed me afterwards, might have landed me on the spirit side of life, as the poison, which caused the violent sickness, and the great summer heat of Indiana in 1918 had affected my heart. Monica and Friedrich von Schiller inspired me in my poetical and literary work. Spirit Theodor directed the attention of people to my teaching capacity, by impressing them, continually found new

pupils for me, and thus providing for me and my loved ones. From my early childhood I can recollect a marvellous protection and prevention from falling into an open and deep cesspool of a drain. Heedless as children are, I was walking and skipping backward and stopped only at one foot distance from the foul receptacle in which I should have perished unnoticed, had I fallen into it, as no earthly help was present.

My daughter during a severe illness of double pneumonia was rescued from death and restored to health by the co-operation of the spirit-doctors Adolph and Otto, and spirit-nurses, viz: Monica, Nana and my spirit-mother, and their colleagues in the mortal. The recent spiritualistic literature and newspapers report many instances of spirit protection accorded to fighting-men on the battlefield.

Private Seance with the Trumpet-Medium, Mrs. Anna Throusden at Chesterfield-Camp, August 1st 1916, at 11 a. m.

This medium was an entire stranger to me, and I did not tell her anything of my own friends. I was polite, but reserved toward those spirit-intelligences, who talked to me. I thought that the latter were impersonating spirits, but owing to subsequent experiences was induced later on to discard the suspicion, I had there and then. Mrs. A. Throusden is a very trustworthy medium, who is aided by a beautiful and lovable spirit guide, and colloquial. Mrs. Throusden is in possession of a picture representing her beautiful guide and spirit-friend, painted by spirit-agency through the mediumship of the Banks sisters of Chicago. Ole Bull, the great Violinist talked to me quite a long time, was compli-

mentary to my own musical abilities, promised his help in my profession and spoke of Dr. Joachim, who he said was here. Jennie Lind, the great singer announced her name, asked me to sing a song with her, and I joined her in singing a German song. She also sang a song alone. As I remembered her in prayer subsequently, she has several times been attracted to me, so that I could realize an extraordinary help and inspiration in my imparting instruction in singing. Sims Reeves, the great English singer announced his name and sang the song: "The Holy City." One of my brothers talked to me, but when I asked which brother there was no reply. Mother announced herself, but when I asked if she remembered who was with her at the hour of death she did not give me an answer. A spirit talked to me, who said that he or she kissed my eyes every night, blessing me and watching over me, but I did not receive the spirit's name. The colloquial too talked to me very kindly, but I did not put down what was said. I have no reason to doubt, that brother Theodor, my mother and Monica talked to me through the spirit-control of the medium, but could not "get through" the aura of the latter on account of different vibrations. It often occurs, that spirits seem to be dazed, or surprised by an unexpected question and momentarily forget their own, or other names. It seems that newcomers spirits, whose vibrations are not in accord with those of this medium are unable to give names, as I found out at subsequent private seances or public circles. This condition may be likened to a Piano, of which the strings of one note, or one hammer are broken, and of which that one note therefore cannot be sounded, whilst all the other notes can be played.

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Private seance with the trumpet-medium, Mrs. Murphy, at Chesterfield Camp, on August 1st, 1916, at 4 p. m.

Sunflower and Dr. Green greeted me and spoke as usual, kind and encouraging words. Sister Rosa, Nana, Monica and brother Theodor announced their names in turns and talked to me. I do not know why I did not ask them if it was they who spoke to me at the previous seance with Mrs. Throusden, but in the excitement and eagerness to hear the spirits talk one forgets important questions, which one might ask. Rosa and Monica spoke about my spiritual unfoldment encouragingly and approvingly. Monica referred to her parents, who had ignored my spiritual relationship to Monica, though her mother writes to me from time to time, in answer to my letters to her. Monica said her father in England did not want to believe in our spiritual union, while her mother was prevented from believing it by jealousy. Monica explained that her mother thought it quite natural that the little girl Monica was always with her. Monica also pointed out that her mother did not know anything of the psychic law of spirit-mates and considered the matter quite in the way of earthly mothers, thinking that I was ever so much too old for her daughter. Monica referred to my poems being printed and expressed the thought that I should be able to render great services to mankind by my abilities and spiritual understanding. She spoke of the visions, which I had seen previously and which she helped to bring before my eyes. She promised to do her best and materialize for me, when I told her I would attend Mrs. Murphy's materialization seance that same evening at 8 o'clock.—I asked Nana if she lov-

ed me—I had many angry words with her during her life on earth at my house—and she said: “Yes with a divine love, which will never cease.” Rosa and Theodor referred to my brothers in Germany and to my wife in England and spoke of the difficulty of reaching them, on account of their religious opinions. Theodor also spoke of the help, derived from me, and wished that my wife could see my spiritual development. (Note: Monica has been throwing an unusual large number of blue lights and forget-me-nots upon my writing of these last pages, and made her presence very much felt by me.) Date of writing: Feb. 16, 1919.

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Private seance with the trumpet-medium, Mrs. Alexander at Chesterfield Camp, on August 4th, 1916, at 1 p. m.

The meeting with the spirit friends was splendid. After the opening prayer, Mrs. Alexander asked me if I could sing, as she could not. I sang two verses of “Nearer my God to Thee” and two spirit-voices joined in the singing. Dr. Brown, the spirit-control of Mrs. Alexander opened the conversation with a few words of greetings, after which sister Rosa announced her name. She verified having materialized three times for me, and on my asking why she appeared differently each time, explained that it was on account of the different ways of the make-up, of which however, she was not the cause. I made the remark that she had not worn her crown at her last materialization, to which she answered: “Here it is,” showing a crown of shining metal with a beautiful star upon it. Though she of course was invisible to me the crown was not. She spoke words of love to me, extolling the beautiful heaven

at the same time. After Rosa, father took the trumpet, and at first in German, then in English quite distinctly spoke of his own beautiful home and also of mother's. A little afterwards I saw the badge of the Freemasons shining like polished silver, suspended in the dark before my eyes. When I asked who showed the badge, father said it was he, "my Papa." Father was a Freemason. An uncle, Heinrich, probably a relative of my wife, announced himself, mentioned his wife Marie, spoke of the beautiful heaven, and made an attempt to explain his relationship to me. He spoke in German, but not much, because he failed to enlighten me who he was. I had the impression that he was a relative. Monica announced her name next, sang a beautiful song, and we had a delightful chat together. She spoke of my home in heaven, and said I was sending out every day material for building my heavenly mansion, and that I was radiant with love. She also verified having both materialized and prayed with me the Lord's prayer twice. She brought me a white rose, which shone like burnished silver. The rose was suspended before my eyes in the dark. Monica said: "Be as pure as this rose." She asked me to stay for another materialization seance, as she wished to materialize again for me. I therefore arranged with Mrs. Alexander for a seat at her materialization seance at 8 o'clock that same night. Monica said: "I shall wait here for you." Speaking of herself again as being my spirit-mate, Monica said her mother did not understand but would know some day. Upon my asking she said, her mother was not very well at present. I asked Monica if she chose me and whether our spiritual union was provisionally ordained. She answered: "I chose you

because I love you, but our union is also ordained by God.” I pointed out the ignorance of many spiritualists concerning spirit-mates and Monica replied: “It is because they have not yet found their mates.” She again said: “Your wife also will find her mate over here on the spirit-side of life.” I spoke with exultation of the fact that I had become acquainted with my soul-companion already here on earth, which fact was a glorious and stupendous privilege, to which remark Monica said: “Yes, indeed”. I further asked if my religious views were right, and she answered: “Yes, live up to them.” She admonished me to live a pure and good life, and remarked that people who go to church and pray, think they will go to heaven and walk on the golden streets of the heavenly city but will find very different conditions. She evidently intended to point out that religion is being and becoming, is life and love. Monica kept on chatting and did not want to leave off, but was interrupted by the Medium’s words: “Here is Professor, what is his name?” It was Professor Dr. Joseph Joachim, who announced his name, and it was he, whom the medium saw first, without obtaining his name. Dr. Joachim said he was pleased to meet me. In talking to him I expressed my unworthiness of his love, not having been one of his best pupils, nor having ever practised enough. The Professor answered that my talent would have been sufficient, but I had not been sticking to it. He promised help and said: “Good-bye Carl.” He never had called me by my christian name, and now by so doing, intimated love and friendship, which I could discern in the warmth of his words. After the Professor, Monica sung an-

other song, and closed the meeting with the remark that the medium's forces were exhausted, and finished by speaking a few words of exhortation and love.

NOTE:—At this meeting I could see two forms in the dark, Mrs. Alexander is a materialization medium. Using her powers, the crown, the white rose, the Freemason's badge were materialized by the spirit friends for me to see. I once more wish to point out that all the spirit-speakers said much more, than what I jotted down shortly after the seance, and generally this was the case at subsequent private-seances of which I shall give a report.

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Private seance with the trumpet-medium, Mrs. Alexander at Chesterfield Camp, on August 15, 1916, at 4 p. m.

At the opening of the meeting some male spirit-voice again joined me in singing "Nearer my God to Thee," and a female spirit-voice was heard singing "Beautiful Hands Beckoning". Spirit Theodor talked to me and told me the names of the spirit people, whose faces were on the photograph which was taken on the camp grounds a week ago. The photo is not a particularly good one. Sister Rosa spoke and referred to the last materialization seance at Indianapolis at which she did not appear, but only Monica. We chatted about my loved ones in England. Of my wife, spirit Rosa remarked that she was a very worthy and noble woman, and that it was right and my duty, to love her and care for her, who was my mate on earth. Rosa also warned me never to lose my temper.

This warning is a proof that the spirit friends know what we mortals are doing and thinking. I

was in the best of temper during my visit at the camp, but a little time ago I lost my temper at home in an argument which I had with a lady-friend of my landlady. I also was impatient with Mildred, my colored violin-pupil, who is very dense. After Rosa, my wife's mother came and talked in German. I asked her, if she could talk in English and she answered: "Yes with the help of the control I can talk in English." We chatted together and she told me my wife had not been very well lately. I answered, that my wife's weak health was partly accountable for her not being with me in America, that she could not be left alone in England, for which reason my daughters were remaining with their mother. My mother-in-law admitted that, although I was separated from my family until the war would be over, I loved my wife and provided for her and the daughters, to the best of my ability. She also affirmed that her face was on the second photo which was taken on the camp-grounds a few days ago, and thought, my wife would recognize her. I recognized her face on the photo without a doubt, though it appeared somewhat coarse, but it must be understood, that spirit-photos easily assume conditions from the medium-photographer or other persons, if everything is not just as it ought to be. My wife, to whom I sent the photo, would not admit that the face was her mother's, and I had to explain matters. It was the same with a photo of spirit Monica, of which Monica said it was only a "suggestion" of her. Her pose and hair were beautiful, her face was that of a middle-aged man or woman.

After my mother-in-law, spirit Monica took up the trumpet and we again had a delightful chat together. She sang two songs, the second one about

Jesus. She said that Jesus had indeed died for us, but had progressed so far that he could not be seen, nobody in fact could stand before his face. Monica produced a star under a circle, a symbol of purity and love, and a little later she also showed a beautiful silver-burnished flower. Both, star and flower were suspended before my eyes, and I could see them exceedingly well.

Father once more produced the Freemason's badge, but did not speak. Professor Herrmann came with Dr. Joachim. Professor Herrmann said he had been my guide for a long time, before Dr. Joachim passed into spirit life. The latter then spoke very lovingly. He, Dr. Joachim, told me, my prayers for him had been a great help to him, and he would help me henceforth. (He soon became one of my guides). I spoke about my nervousness, when his pupil, which he admitted. This condition he attributed to the magnetic influences of the constellation or star under which I was born. He spoke of Monica: "Your lovely spirit Monica," and said all would be well. The past would be forgiven because I now was doing my best to eliminate everything unworthy of myself, or detrimental to my progression. Monica, at the conclusion of the meeting sang two little songs: "Never Good Bye in Heaven" and "We Will Never Give Up Jesus".

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NOTE:—While in England I had read "Letters from Julia." Julia suggests "praying" for our departed loved ones and friends, as well as for those still with us on the earth, for which purpose she advocates the compilation of the names of those whom we wish to bring before the throne of the heavenly Grace. This compilation might be used as a bead-

less rosary. I followed her suggestion, and the name of my dear Professor Dr. Joachim is contained in my rosary. This my rosary has been the means of acquiring a host of friends in the spirit-world. Many of these friends found an opportunity of showing themselves to me in unexpected visions, either before going to sleep, or in dreams, or when travelling in railway-compartments, or cars. A few sent characteristic messages through the message-bearers at spiritualistic church-meetings at Indianapolis. Thus I received the following message:

“A man comes to you, I sense the smell of horses. He wants to shake hands with you with his left hand, and brings his greetings.”—The spirit, who wanted to be recognized, was my father’s coachman, who taught me to drive, and with whom I, when a boy, was very chummy. He was left handed, and his nickname was “Linker”—the left handed one—.

Another message: “A man wants to come to you and brings his greetings. He has a peculiar walk, I see books, he must be a teacher, he must have had an accident to his hands, for he has not all his fingers.”

This spirit was my teacher at the school of my birth-place. His name is Philipp Bitsch. He had two finger-stumps, the upper part of these fingers had been amputated at the middle-joint. We school-boys often imitated that teacher’s peculiar walk and made fun of it. His deformed hand was not wanting in making itself felt on our ears or heads in an unpleasant manner occasionally, when we deserved it.

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Private-seance with Mrs. Murphy at her home on October 5th, 1916, at 10 a. m.

The medium had a bad cold, and spirit-doctor Green, her control, chatted with her quite a while and advised her to steam her throat with hot water and vinegar before going to bed.

NOTE:—The spirit friends, whose names are already known to the reader, spoke quite a long time. My jottings do not contain anything of particular interest, wherefore this report is cut short.—An acquaintance and member of a developing class, which I attended, received continued advice and treatment by one of his guides as well as by another spirit-doctor.

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Private-seance with the trumpet-medium Miss E. at her home, on December 21st, 1916, at 10 a. m.

At this meeting Monica surprised me by singing in German the first verse of "Ach, wie ist's möglich dann"—How Can I Leave Thee. Melody and words were perfectly correct. She explained that my spirit mother in the summerland had taught her this song in German. The medium does not understand a word of German, nor her mother and sister. Nobody else lives with them. This song Monica called "our song", and we two sang it at many subsequent private seances. She could not have learned it from me, because I never sang it in America. Because Monica loves this song, I frequently play it now on my violin in double-notes, and Monica tells me, that she always hears it and sings it, when I play it.

Spirit Rosa spoke on the works of angels at Christmas-time, and thus gave me the inspiration to two of my German poems: "Angels", and "Christ-

mas Eve in America”.—John, the young English officer announced his name, expressed great pleasure of meeting me, said my angel-friends came from high spheres and asked me to write to his parents, and gave me a message for them. Concerning his death on the battlefield he said it was best he went to his sphere of light, for had he lived, he would only be a cripple. On my asking, John said he was in the light and enjoyed the beautiful summerland, and that there was nothing of importance in his past life which would require atoning for and that he therefore was very happy. I asked John to come again, which he promised to do. I then had a conversation on reincarnation with Miss E’s. control, spirit Doctor C. He explained that spirits never return to earth for reincarnation, but only to control certain mediumistic persons, of whose organs they make use, viz: to talk, or heal. Thus Elijah controlled John the Baptist. A spirit, Mr. W. T. Stead, who went down in the ill-fated ship Titanic, suddenly joined in this conversation. Mr. Stead said he was attracted by our conversation and was pleased to make our acquaintance. He then related to us how those who went down with the Titanic, at the critical moment and in the extremity of facing death, knelt down and sang: “Nearer My God to Thee.”

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NOTE:—The story of the singing of the hymn was known to me, but it was highly interesting to hear it again verbally from Mr. Stead himself.

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Private seance with Miss E. at her home on January 18, 1917.

Cousin Otto announced his name and talked to

me. Spirit Rosa informed me of two persons in the spirit-world, who took a great interest in me. One was her friend Emma Abbot, a good singer, the other one was Jennie Lind, the Swedish nightingale. Dr. Joachim also spoke. A lovely chain of precious stones was shown to me. It hung before my eyes, as if suspended from the ceiling. It was brought or produced by mother, who spoke and said every jewel was a symbol, and represented one of my spiritual qualities. Brother Eduard also spoke.

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Private seance with Miss E. at her home on May 24, 1917, at 10 a. m.

At this meeting I was completely taken by surprise when a male spirit voice sang in German the first verse of the choral "Grosser Gott wir loben Dich." I could not have sung it with a stronger voice myself. It was Grandfather Walger. Melody and words were correct. Nobody was in the house except the medium and myself and the medium's mother. I may mention that I had not heard this choral for many years. It is not one of my favorite ones, and was completely absent from my consciousness.—Spirit Eduard sang with me: "No Never Alone," and we had a good laugh over it as Eduard sang out of tune. We sang it three times, and the last time Eduard succeeded in singing it fairly well. He remarked Monica was laughing while he was singing. Eduard considers this song "his song", and at almost every subsequent meeting we sang it together. After my conversation with brother Theodor I generally commence this song, and Eduard joins in the song immediately. Cousin Otto, sister Rosa, father, aunt Rosa, Mr. Box, Mrs. Aimé and Monica spoke. Aunt Rosa was worried

over war conditions at München, which adverse conditions caused unhappiness to her two daughters, my cousins living at that place. The difficulties of living probably caused the distress.—Mr. F. an old friend announced his name and was profuse in thanking me for my help. He had committed suicide, and said my prayers for him had greatly helped him to come into the light and to be now on the road to progression. If I understood it rightly, it seemed my friendship was his only avenue to find help in his distress. We had a friendly talk, and he subsequently came again to the meetings, each time thanking me afresh. According to his information his mother-in-law, Mrs. Fr—— was in great trouble in the spirit-land. She had deprived her only daughter, Mr. F’s wife, of an income by allowing a legacy-sneaker, a young woman, to get hold of her fortune. By making over her money to her young friend with whom she lived, Mrs. Fr—— caused great consternation and grief to her only daughter. The latter with three or four children was reduced to almost poverty by the unwarranted and unintelligible action of her mother. My prayers for the distressed spirit have been helpful to her and I shall write to the daughter, living in Germany, when the war is over, and letters are again permitted. I will try to obtain the daughter’s forgiveness for her mother.—

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At a private seance with Miss E. at her cottage, Chesterfield Camp on July 31, 1917, Monica arranged with me to be photographed at the psychic studio of Mr. Newman, the photographer at the camp. We agreed to be there the next morning at 9 o’clock, and she said we two should be on the photo and no

other spirit-faces. A splendid photo of her, on which she appears with a star upon her head was the result.—

During my visit at the camp in 1917 I had several private seances with Miss E. but of these meetings my note-book only contains the remark: "Splendid, as usual."

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Private seance with the trumpet-medium Mrs. Throusden on August 6th, 1917, at Chesterfield Camp.

A spirit, wearing a star, spoke in very endearing terms and sang to me. I did not see the spirit-form, but the star repeatedly. I supposed the spirit to be Monica, but when I sang "our song," she could not join in it as well as at the seances with Miss E. Neither did she announce her name. Ole Bull, Jennie Lind, mother, father, Dr. Joachim spoke to me, and one spirit-doctor (probably Adolf).

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Public seance at Miss E.'s home on September 20, 1917.

At this seance, my uncle Dr. Moldenhauer of Darmstadt announced his name and spoke to me. He seemed to be a very jovial spirit. My mother announced her name, spoke in German and asked to sing with her: "Du, du, liegst mir im Herzen", ("You, you, are in my Heart") which I did. This was the first time my spirit mother sang with me. Monica also sang "our song" with me.

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At a private seance with Miss E. on September 27th, 1917, Monica gave a satisfactory explanation, why her parents, to whom I sent Monica's photo of 1917, denied that it was a likeness of their daughter.

Monica explained that she could come to her parents only as the little girl of 8 years old, just as she was, when she passed into spirit life. If she came, as she really is now, as tall as her mother, the latter would not recognize her, but take her to be another spirit. (Monica's sister often came to my house for violin lessons, and my wife, to whom I sent Monica's photo of 1917 admitted a striking resemblance between the two sisters.) The parents of Monica also denied, that their daughter had ever materialized, sang or prayed with me. Monica gave a satisfactory explanation of this discrepancy. After my conversation with Monica I taught her the second verse of "our song," beginning with "Blau blüht ein Blümelein" ("Blue blooms a little flower") and we both sang the two verses at subsequent meetings. I also taught her the song, which I sang with mother on September 20th. Monica proved to be an apt pupil. Dr. Moldenhauer, Theodor, Nana, Rosa, mother, Otto and Adolf spoke to me.

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The following memorandum I found in my notebooks. At a trumpet-sitting with Miss E., a friend of my parents announced his name, Mr. M. K. In talking to me he explained what a great surprise it was to him, when he realized he was alive after the change called "death". He never believed in an after life before. He was connected with a brother of the author of "Kraft und Stoff", and on my asking said that the book in question was valueless. He made a remark to the effect that the book ought to be discarded, or swept away as useless.—

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At a private seance with Miss E. on November 29th, 1917, the following spirit-persons talked to

me: Theodor, Eduard, Rosa, Nana. Aimé, mother, John, Otto, Adolf, Georg, Fritz Weingärtner Justus Ulrich, Mr. Bauer, the last three for the first time. Monica and Eduard sang their songs with me, and at the conclusion of the meeting Monica produced her white flower. She shows this flower, moving it rapidly from left to right or right to left, several times. The flower looks like a wild rose, rather small, and possesses a mild white light.

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At a private seance with Miss E. at her home, on December 13th 1917, the usual seance-room could not be used. Miss E. was about to give up her house, and to leave for Florida. The workmen were busy in the seance-room, and I had a sitting in another room, which could not be made dark. Of one window we drew down the curtain, the other window was left half covered. The room was therefore scarcely darkened, the window, with the curtain down, admitting some light. The spirit-friends talked in a whisper, but quite distinctly, Miss E. holding one end of the trumpet in her hand, while I held the other end to my ear. I could look in Miss E.'s face all the time. Monica, Redfeather, Theodor, Rosa, Nana, Jessie Wells, Otto, Eduard, Violet and Kate talked to me. Monica spoke about my daughter Lillie, my poems, and my fall into a ditch at Hagerstown. Kate spoke of my youngest brother, her husband.

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NOTE:—Monica's photo of 1918 taken at the psychic studio at Chesterfield Spiritualist Camp, has a resemblance to her mother, who is a good looking woman. The other spirit-person on the photo is Redfeather. Monica (at the materialization seances)

materialized once or twice with the hairplait in exactly the same position as on the photo. I have clairvoyantly seen Redfeather wearing the same crown or headgear, as seen on the photo.

“*Redfeather*” calls the camp-grounds at Chesterfield “the happy hunting grounds”, and his vocabulary contains the words: wigwam, papoose, squaw, shiners (money) big chief, tam-tam. He uses short sentences as the following: Me come too, me bringee heapee strength, me no stay, me go no more fallée, no, no, me takee care, alligood, alligood—the meaning: “You won’t fall any more, no, no, I take care, all is good, all is good.”—

At one seance, my sleepnessness, from which I suffered when staying at the railway hotel at Richmond, Ind., was discussed by Monica. Redfeather, who announced himself after Monica, imitated the noise of the steam-engines in such a ludicrous way, that Miss E. and I burst out laughing. It could not have been imitated nearly as well by either of us. In fact Redfeather himself is unimitable in his rhetoric, and quite unique in his manner of announcing himself. He generally takes his departure with a long drawn shriek, sometimes howling like a dog or wolf. I was told that the other spirit-friends selected him to be one of my guides and protector. He is a strong spirit. The spirits seem to know everything. At Hagerstown one night I was taken ill with sickness following supper at which I partook of perhaps too rich dressing. At the next private seance Redfeather made most comical remarks about my tam-tam (stomach) remarks all the more comical, on account of their brevity and limitation of vocabulary. At another occasion he overheard Monica speaking of my poor appetite. His admoni-



tion to eat more was very funny, but it is impossible to imitate his ejaculations.

"*Violet*" the spirit messenger girl and flower girl asked me to buy her a little horn, which she had seen at the ten cent store, and to hang it up, adorned by blue and red ribbons, in my room. I complied with her request, and later she wanted a little drum, which she also received. She was very happy over both presents, and rejoices when I blow the horn and tap the drum, and never forgets to tell me that she heard it. She also tells me that she comes with a lot of spirit-children into my room to look at these toys, and also enjoys the music-lessons, I give to my young pupils. She loves the children and tells me they love me too. Monica tells me the grown up pupils also like me, and that the people think very highly of my abilities.

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As I could not remember the exact words of much that was said by the spirit-friends at the private seances, I often preferred to put down short memoranda, but they are absolutely true as to their meaning.

I was sitting with old Mrs.—, Miss E.'s mother under the porch of her cottage at Chesterfield Camp one summer evening, and she described a spirit-clergyman with a book in his hand, standing at my side. She afterwards had a perception of my daughters living in England, and described their characteristic temperaments quite correctly, viz. the loving warm-hearted disposition of the eldest, and the colder disposition and positive religious convictions of the youngest. She also described a cherub, his round forms and dimpled cheeks and hands,

busying himself with opening my eyes. Mrs. —, in the prime of life was a powerful materialization-medium. She gave me these descriptions quite spontaneously, without being invited to do so.

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NOTE:—I recently had the opportunity of witnessing the psychic phenomena of table-turning and table-moving in the sitting-room of my land-lady, Mrs. Harris. One evening her nephew, who lives in her house, asked me to try the experiment with him, saying that he and his aunt had been able to produce the phenomenon. We two did not succeed, but the following evening, when his aunt tried the experiment with us, we had excellent results. The table, which had four legs and a square top, repeatedly turned nearly to the ground, and a number of times made a hammering noise with the two legs alternately falling on the floor, while the other two were suspended in the air. The spirit tried to balance the table on two legs; afterwards the table was pulled in all directions about the room and into the adjacent room, and finally, on the asking of Mrs. Harris, was pushed to its usual place in a corner of the sitting-room. I was watchful and took care, that we three persons did not use any force ourselves to push the table about, and exhorted the other two persons to place only the tips of their fingers upon the table, so that any use of force on our part was impossible. Mrs. Harris knows the spirit. It is another nephew and she addressed him with his name. Each one of us stood on a different side of the table and the latter was sometimes pushed in the direction opposite to where I stood, the person opposite having to yield, and it would have been my hands, which pushed the table forward, had I used

any force to do so. Only my finger-tips were on the table, and slightly touching the same.

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Private seance with Mrs. Alexander at her house at Muncie, (Ind.), on March 27, 1918, at 9 a. m.

On a journey to Indianapolis I was obliged to stay a night at a hotel in Muncie, and used part of the next morning for a private seance with Mrs. Alexander, to whom I phoned and secured a sitting. Dr. Brown, the spirit-control of Mrs. Alexander spoke a few words, saying what could be done would be done to obtain good results. The latter were excellent. The seance began with the Lord's prayer and with singing of two verses of "Nearer my God to Thee." Mrs. Alexander cannot sing, but I was assisted in the singing by a spirit-voice. After Dr. Brown, mother announced herself, spoke in her usual endearing way, and on my asking said, the brothers at home in Germany were very much worried, and that things there were very dark.—Of course I cannot get any news from them by post, on account of the war.—Spirit-sister Rosa spoke next and sympathized with me for having passed through a dull and anxious time, my daughter being very ill in England. Owing to the absence of Miss E., the friend and medium, I was deprived of my usual meetings with the spirit-friends for verbal conversation, and the inability to speak with them added to the dullness. Rosa said, she was afraid, my daughter would not get quite well, though she was better. Theodor, who spoke after Rosa, said the same.—My daughter, however, recovered completely and was her own self again at the end of May, thanks to the efforts of the spirit-doctors and spirit nurses, in conjunction with those of their colleagues

in the mortal.—Theodor on my referring to a private seance at the end of December 1917, which I had with another medium, admitted that he and other spirit-friends could not give satisfactory utterances, on account of adverse conditions. Professor Herrmann spoke next, and on my remark that he never was one of my teachers, said it was quite true, but he was helping me in my professional work from "this side"—meaning from the spirit-side of life, and that he had been with me for a long time. This accounts for the fact that at various seances a musician—not Dr. Joachim—had been seen at my side by the mediums. He is one of my guides. Monica spoke after the professor, but at first could not say her name, and Rosa who spoke again explained that Monica was so anxious to talk to me, that her eagerness was answerable for the momentary deficiency of her speech. Monica however produced a light, which assumed the shape of a flower and said it was an Easter-lily for me. The spirit-friends, who were used to the aura and vibrations of Miss E. evidently experienced some difficulty of adapting themselves to new conditions, for which reason the conversations were not quite as easy as usual. Mother compensated me by producing first a light which assumed a square shape through which appeared a face. The phenomenon looked like a framed picture with a glass through which light shone, and when I said, this is mother, the picture bowed in acknowledgement, admitting that it was mother's face. Mrs. Alexander remarked that she never saw such a framed picture of a living face before. Both, Monica's Easter-lily and the picture were most remarkable phenomena.

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NOTE:—"Snowdrop and "Yellow Flower", two spirit-children attached to Miss E. and acting as colloquials, spoke to me at a number of meetings. Snowdrop told me, that Monica took her and Yellow Flower to the Symphony Concerts of the Indianapolis Orchestral Society, of which I am a member, that Monica was standing by my side when I was playing at these concerts, and that a host of spirits were always present to listen to the music. Monica told me the pastoral symphony by Beethoven and Händels Messiah were very much enjoyed by her and the spirit-friends.

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Private seances with Miss E. at her home, on May 28th, and June 1st, 1918.

After an absence of five months Miss E. gave me two sittings at which my spirit-friends talked very freely. Monica said what a great joy it was to be able to talk to me again, spoke very undearingly and also sang with me "our song". She expressed her appreciation of the conduct of my daily walk, of my efforts to lead a blameless life, and towards spiritual understanding and perfection. She admired my last poem "to Dr. Joseph Joachim", spoke of my daughter being well again, and of my wife. Monica again said she was always with me. I asked if she went with me shopping, and she laughed, probably because I bought a green tie. I felt guilty of extravagance, but she said she wanted me to look nice for her. I asked Eduard, if Monica laughed at my extravagance—for I also bought a straw-hat—but he gave the matter another aspect by saying that I always bought good things, showing good taste. I wrote a letter to Jessie Well's sister the day before, and this letter induced Jessie to come

and speak to me. Dr. Joachim expressed pleasure with my poem, of which he is the subject, and heartily thanked me for the same. Dr. Otto thanked me for my confidence in him and in Dr. Adolf during the severe illness of my daughter. Dr. Adolf said my daughter was doing well, but of course care had to be taken to prevent her taking new colds. John came and said his people were just eking out an existence viz., did not enjoy life on account of the protracted war and its misery. He wished me to write to his mother and to write what my inspiration prompted me to say. John always shows great amiability and often comes to the meetings. Mr. F. came and spoke a few words, saying that he was progressing and doing well. Nana came to tell me that my daughter had just returned home from the sanatorium, after her long illness and was very happy to be at home again. She told me that my wife received my last poem. My wife had failed to acknowledge the receipt of it, and I was wondering whether she received it, and asked Nana who said, my wife admired it and pondered over it very much. —Nana said she must hurry back, as my daughter was her special charge.

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Private seance with Miss E. at her home, on June 7th, 1918, at 10 a. m.

Monica as usual spoke first, said she was so happy to talk to me, and on my asking, spoke of our spiritual home, which was beautiful and shining. I asked if it contained dark rooms or places, and she answered there had been some dark spots formerly, but not now, and when I was to come over to the spirit side of life, I will have to pass through the spheres first before reaching the home, but she

would go right with me. I asked if I had to stay in the spheres, but she answered that I should just go through, and she would guide me and be with me, and the other spirit-friends would welcome me. I spoke about the book "Letter from Astrea" and asked if it's contents were a true representation of soulmateship. Monica said she read the book with me, and except a few small matters, it was truth. Monica further said she and I had known each other before our life on earth, but not as individualized beings, that I was as young as she, and she was as old as I. She explained to me the vision of an ugly man threatening me, which I had seen two nights before. It meant to be a warning as to the dangers in case of unguarded speech, that I was exhorted by the spirit-friends to be most careful in my remarks to anyone I came in contact with. The danger was with respect to opinions about the war or politics, as it was easy to cause misunderstandings and get into trouble, or create suspicion of being disloyal. I desired of Monica to give me another subject for a new poem, which she promised to do. As I did not wish to stay much longer in my present lodgings, I asked Monica if she thought I ought to make a change of residence. Monica said she would look out for new rooms and for a family where I should have a real home, but recommended the change to be made after the summer, for if I changed now, I should have to make another change later on. I expressed my intention to visit Chesterfield Camp again in August, and Monica said we would again have our photograph taken, just we two together. I inquired after her mother and sister, and heard they were living together, her sister was doing red-cross work, they earned their necessities,

though it was sometimes difficult, but could not afford any luxuries. We sang "our song" and Monica again said she was always with me, and she liked my home at Hagerstown and the people in whose house I lived. The conditions there were favorable for the spirits to come to me, she said, the vibrations being good. I told her I had several new pupils, and she said my spirit friends had promised to guide and provide for me. With regard to Plainfield, Monica thought it might be a place for forming a new class presently. Spirit Theodor spoke next, saying the conditions for the meeting were very favorable. We spoke of the war and Theodor said there were signs of a revolution in Germany which might bring about the end of the war. The whole angel world was working to bring about the end of the war and the overthrow of the Kaiser. After Theodor, Eduard joined me in singing his song, but I started it too high, and therefore we sang it over again. He spoke very favorably of my unfoldment, said I was doing better than I realized myself at present, and told me to go on just in the same way. Kate, my sister-in-law came and said she brought a spirit-friend to whom I wanted to speak the time before. It was her brother-in-law Christoph, who took the trumpet and talked to me quite a little while. I asked after his wife and daughters and where they lived, which questions he answered. He also spoke of the tremendous surprise he experienced when arriving on the other side of life. He said he was in the light and progressing and expressed joy to be able to talk to me in this way. John spoke next and thanked me for writing to his mother, telling me at the same time that he was with me, when writing the latter and that what I wrote found



his entire approval. Aunt Emilie spoke at this meeting and I asked if her daughter in Switzerland received my poems "Chrysanthemums", not having heard from my cousin as yet. Aunt Emilie said my letter to her daughter and the little book of poems had reached my cousin, who was very pleased with both and thought very highly of me. Aunt Lulu followed the first aunt and I asked after her loved ones. She thinks her husband, my uncle would soon join her. Mr. F. and Mrs. Fr. spoke to me and Mrs. Fr. said she was hopeful and progressing. Nana spoke and I reminded her of past days at my house, at which she laughed slightly, saying that what happened was forgiven. I told her I was thinking often of her and often missed her and she answered: "I know it." I asked after her father and Mr. Hart, the cabman and friend of Nana. I said, I wished to speak to Mr. Hart, and Nana said: he is right here. I called him, asking him to take the trumpet. He answered rather amusingly when I spoke of his wife. She used to have much to say and to nag at him. He said his wife missed him, but was getting along without him. He thanked me for the invitation to speak to me. Dr. C. and Monica finished the meeting, and as Dr. C. mentioned, that if all the friends could speak, who wished to do so, the seance would last a whole week, I proposed frequent private seances at Chesterfield Camp to afford an opportunity to other spirit-friends, who had not had a chance.

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NOTE:—During this seance Miss E., the medium, suddenly exclaimed: "Who is Lulu, I hear the name Lulu." It was before aunt Lulu spoke to me. The medium heard the spirits talk amongst them-

selves and the name of my aunt. It shows that my spirit-friends are assembled together at these occasions.

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Private seance with Miss E. at her home, on June 14, 1918, at 10 a. m.

At the beginning of this sitting during the singing of the hymn “Nearer my God to Thee” Monica produced her spiritual flower, as she often does, and touched my hands with the trumpet. Monica opened the conversations and chatted about all sorts of things, concerning my private life, explained visions, I saw during the week. Of course, I tell her the visions and she explains their meaning. I asked her to tell me of anything I was in the habit of doing or thinking, of which she did not approve. She declined and would not blame me for anything, but said: “Go on just as you do now.” She referred to my playing the violin at the opening of the school-house park at Hagerstown, which was a sort of a garden-fête, how well I played and how the people liked my music. She spoke about the minister of one of the churches saying that he had a high opinion of me and wished me to come often to his church-services. I told her the name of a lady-pupil and asked her if she thought this pupil was a nice girl, which she affirmed and said the latter thought a great deal of my abilities. We spoke of a pupil at Danville, who was such a gentle child, was very delicate and troubled with her eyes. Monica said she loved the child and would try to get the spirit-doctors to render aid in the child’s recovery. (I may mention that the child’s eyes and general health much improved.) Speaking of Monica’s parents, she said her father in England was not happy.

Spirit Theodor, whom I called next, said he was right here. I asked him what the difference was between matter and substance. He requested me to give my own explanation, which I did and with which he agreed. I mentioned the perfume of the rose being spiritualized matter, when immediately a scent of roses was noticeable. Sister Rosa, who spoke after Theodor, said she brought roses, when I mentioned roses. I told her the loveliest rose she brought was her own self. Eduard spoke and sang his song. He said, he like myself, loved beautiful things, articles of luxury and works of art. I asked him if he had a spirit-home of his own, which he affirmed.—Georg Crössmann spoke next, and on my asking the whereabouts of two friends, a Mrs. Schneider and Mr. Ackermann, he told me these two friends were in the spheres, but not yet in the light. I called for Mr. Box, who spoke. Redfeather announced himself with his usual shrieks and made funny remarks, Mother, Dr. Otto, Dr. Adolf also spoke. The latter two seemed to be depressed on account of the terrible conditions in Germany, which must be very trying to their loved-ones, left behind. Jessie Wells, Nana, Violet, Dr. C. spoke a few words, and Monica as usual ended the seance, and we parted with singing the hymn. "God be with you, till we meet again."

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NOTE:—At one seance father said: "You have nothing to fear, when coming over here to our side of life."—

NOTE:—I expressed the wish that Friedrich von Schiller, the great poet, might become one of my guides, and Monica said she thought he would feel honored if this request was made known to him.

At the next seance Monica told me that the poet was very pleased to comply with my wish. I subsequently saw him in two visions. At the first, he appeared in full figure, robed in the clothes of his time, at the second I saw him as a portrait. Monica told me later that Schiller had inspired several of my poems, and I have no doubt that this is the truth, in fact Monica never told me an untruth.

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NOTE:—At one private seance with Miss E. a materialized hand touched mine in such a way that there was no mistake about it. It was not the warm touch of a hand, made of flesh, bones and blood, but of a hand made of other substance, it's touch being somewhat moist and cold, and I thought of the hand of Uriah Heep, described by Dickens.

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Private seance with Miss E. at her house, on June 21, 1918, at 10 a. m.

During this meeting, John, the young English officer killed in France talked to me. I asked after all his loved ones and referred to his sister, who he informed me had a sweetheart. I happened to think of the terrible men, such as Charlemagne, Torquemada, Peter Arbues, Innocenz, Simon Montford, whose names occur in my poem “Nachtgespräch”, and I asked John, if he had seen some of these men or others of the same category. John said: “Yes, and some are still in the dark.” I told John, that after having finished my poem, in which I spoke of those men as “devils”, I saw them in a vision, one with a king's crown on his head, looking indignantly at me. John said: “Yes, you have seen them, but their indignation has subsided. You say, you have prayed for them, and your prayers will help them.”—Ar-

thur, the young English soldier spoke after John and brought his greetings and love. He came several times before to the meetings. At his first appearance, or rather first time of talking through the trumpet, for I do not see him, only hear him, he told me how he was killed, and sent a message of love to his parents through me. This time I again asked Arthur if he wanted me to send a message from him to his parents. He said: "They want a test, and it shall be given to them, when they are ready to receive it. At present they would reject anything, as fraud, concocted to deceive them."

Monica, Theodor, Eduard, Rosa, Nana, Violet, Dr. Otto and Dr. Adolf spoke at this seance. Dr. Moldenhauer said he was very fond of music, was helping me and others in the spirit-world.

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Private seance with Miss E. at her house, on June 28, 1918, at 10 a. m.

Before any spirit-friend spoke, the medium, Miss E. clairvoyantly saw a picture, representing Monica and myself. Miss E. told me what she saw.

Monica opened the meeting by announcing her name and saying: "I am so happy to talk to you, I came right with you." She then said she was planning a new picture of us both. The new picture was produced six weeks later, at the psychic studio at Chesterfield Camp. I asked Monica if she was pleased with my daily walk and my efforts towards progression viz. a good life, and she answered very lovingly and encouragingly. We spoke of her parents in England, their difficulties owing to the war. We both thought it a great pity that they could not hold the house, which was given to them by the help of Monica. The latter said her parents could have

kept the house, if they had worked together in harmony. I asked her, if my wife had received my letter with the poem "to Joseph Joachim", as the receipt of the letter had not been acknowledged. She, and afterwards Nana, answered this question affirmatively. At the moment I forgot that I asked Nana the same question at a previous seance.—It was true that my wife did receive the letter with the poem; later on she acknowledged the receipt of both.—I asked Monica after my loved ones in England, also if the money, I was sending them every week, was sufficient, which questions she answered. We discussed my chances of getting up a class at Plainfield, as I was asked to go there to teach. I had no time, but Monica said, I could arrange it, and asked me to think it well over.—I thought it impossible to go to Plainfield for want of time, but Monica was right, I have a class at Plainfield on Fridays. We spoke of my pupils and she again asserted, that I was loved by them. We sang our song, after which Theodor spoke, expressing satisfaction that I was doing well.—He meant with regard to my development as well as financially. I asked after the brothers in Germany, who, he said, were much worried. He intimated that I was to do a great work, which the angels intended me to do, and the latter were watching my development keenly. I expressed my willingness to do the work. On my asking, Theodor said his nephews in Germany were not quite well yet. Eduard joined me in singing his song, and I suggested he might learn another song and that I would choose one, with which proposal he agreed. He again spoke of my unfoldment. Sister Rosa spoke of some temptations, which would assail me in the near future, and

which I should overcome. One was concerning the truths of Spiritualism and the existence of the spirit-world. She asked me to listen to my heart's convictions when this temptation came to me, and to keep lovely Monica's image before my spiritual eyes. The other temptation was concerning some person with whom I might wish to associate, but I should overcome this temptation with the help of Monica. She asked me, whenever these temptations assailed me to remember my sister Rosa had foretold the same.—Sometime later Rosa told me that these temptations had been overcome or averted. Five months after Rosa's warning I was somewhat disturbed in my mind owing to some discrepancy in statements made by the spirits concerning brother Jul's death. But the spirit-friends gave a satisfactory explanation. I have experienced their love and wisdom abundantly, and our mutual love produces perfect trust and confidence, even should I not understand the motives of my spirit-friends. The latter have to obey certain psychic laws, with which we poor mortals are not familiar. The other temptation, concerning an undesirable companion must have been averted, for I have not been tempted by anybody.—My sister-in-law Kate spoke to me about her husband, who's positive and narrow religious views did not procure him much happiness, especially in these trying times. She informed me she was taking charge of her still-born son, who in the spirit-world was growing a fine boy.—Jessie Wells thanked me for the letter written to her mother in England and for the poem dedicated to the latter. Dr. Moldenhauer announced his name and I asked after my aunt Ottilie, his wife, and if I might speak to her. He said: "She is right here, I will help her

to come and speak to you." Therefore I asked her to seize the trumpet, which she did. I knew that during her life in the mortal she never believed in a continuation of life after the death of the physical body, and also that she did not believe in the christian dogmas, and I asked her, if she was surprised on finding herself on the other side of life and very much alive. She answered that it was indeed a great surprise and revelation to her, but that her unbelief in the christian dogmas was an advantage to her.—I understood that she had not to perform the unpleasant task of discarding the old orthodox tenets, and thus her exemption from those superstitions, before she went across the barrier, was advantageous to her.—Grandfather Schacht also announced himself to my great joy. He spoke German at first used the words: "So froh zu kommen, so schön" (so glad to come, so beautiful). But I spoke in English and he answered in English, because I knew that Dr. C., the control of the medium, does not know German, and the conversation in German would be unsatisfactory. I asked Grandfather if he sees his Swiss friend Zschokke, the novelist, and the poets Goethe and Schiller, and he answered affirmatively. (During his life on earth he often received visits from the celebrities of his time.) I asked him if he was pleased with my musical career and my poetical efforts, to which question he answered: "Ja, ja". He also was pleased that I spoke of the books, he used to select and give to us for Christmas presents when we were children. These books proved to be very useful for my instruction and that of my brothers. Dr. Otto, who spoke next said on my asking, that his sister Marie was not very well, but with regard to his loved ones



he could only give me the same answer which he gave before viz: "They are getting on as well as can be expected under existing conditions. He mentioned that he and Dr. Adolf are working together and are great friends. Dr. Adolf spoke also and informed me his wife liked my little book of poems "Chrysanthemums." He said this because his wife did not like my first little collection of poems "Rosen". He further remarked that my poem "to Dr. Joseph Joachim" was "very near Schiller". I asked after his mother, and he said she was as gentle as ever, and progressing well in the spirit-life, and that she was pleased with my efforts to provide for my loved ones in England. Mr. F. spoke and said his mother-in-law, Mrs. Fr.— was getting on better, and that his wife in Germany was fairly well. Redfeather spoke and assured me of his protection against accidents, spoke of "shiners," which would come to me, of my impending visit at the happy hunting grounds (Chesterfield Camp). He also told me that Indiana was not his home-land, that the latter was further West. Georg Crössmann too spoke a few words, Nana also. I asked Nana after her old lover "Dick", who, she said, had joined the army, or was about to do so. Uncle Carl of Switzerland announced himself and wished me to write again to his daughter at Bern. Violet and Dr. C. spoke a few words, and Monica finished by saying: "Ich umarme Dich und Du umarmst mich und wir gehen zusammen in die Stadt."\* She teases me, if I say "Good Bye", and I also tease her, when she says the same, for to us, there is no "Good Bye".

\*The meaning: "I embrace you, and you embrace me, and we go together into the town." (We use this phrase instead of saying Good Bye.)

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A wealthy lady was very anxious to hear of her child, her only daughter in the spirit-land, and to communicate with the same. She consulted Monica's mother, who is a medium. Monica assisted her mother to put the lady in touch with the beloved child, and to obtain messages from the latter to the former. The lady became a friend of Monica's mother and presented her with a villa and garden. This is another instance that our spirit-friends can bring about changes in our circumstances. A house-owner at a health-resort requires money to pay the taxes with, which are assessed upon the houses, and these taxes, owing to the extravagance of the town-councillors, are simply a penalty on people, who dare to own a house in such blissfully governed towns. The anxieties of a poor householder are not defined by the words: What shall we eat, what shall we drink, etc., but “wherewith shall we pay the taxes?” That a poor householder is compelled to give up his house, if he cannot pay the rates or taxes, is a disgraceful result of our civilization and social conditions. Monica's parents, during the trying time of the war, probably found it too difficult to satisfy the extortioners.

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Private seance with Miss E. at her cottage, Chesterfield Camp, on August 17, 1918. At this meeting Dr. Adolf said, my recent sickness at “Frugality” was more serious than I realized at the time, as my heart was affected owing to the poison and the great summer heat. He said but for his timely help, I might have landed on the other side of life. I spoke to Monica of a vision about ten days ago, in which I saw a spirit-dentist arriving in a carriage, when

I had toothache during the night. Monica answered, that I saw correctly and that the toothache was caused by a cold. The spirit-dentist procured relief of the pain. I arranged with Monica to be photographed after the meeting. The spirit-friends exhorted me to look after my health, which was slightly impaired by my recent sickness.

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At a private seance with Miss E. on August 19, 1918 at noon, Monica explained the discrepancies at the materialization seance, the day before. What she said is recorded in the report of that seance. I sang with brother Eduard the soldier song "Steh ich in finstren Mitternacht", (When watching in the depth of night) which I was teaching him. We sang it twice. Whilst Eduard spoke through the trumpet, I heard Violet and Monica speaking independently. Unfortunately I did not make a memorandum of what they said, but the medium drew my attention to the independent speaking, viz. speech not through the trumpet. Aunt Lulu requested me to visit her youngest son after the war, when I should be able to return to Europe. I asked her to tell me the name of the son, but at the moment she could not give it, but said she would help me to get the name. The medium afterwards heard the name "Walter", which was the name required. That spirits momentarily forget names, even their own, is a frequent occurrence. Jessie Wells too spoke and was pleased that I called her. Arthur, John, Rosa and others also spoke.

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Private seance with the trumpet-medium Mrs. Fuller at her cottage at Chesterfield Camp on Au-

gust 19, 1918, at 4 p. m. Dr. Hartmann, the Spirit-control of Mrs. Fuller commenced the conversation by making a few complimentary remarks. The medium described two spirits, whom she saw clairvoyantly. These two spirits were Rosa and Monica. Monica spoke of our beautiful poem, the subject of which was our "One-ness". She asked me to write the answer to the poem, which I was, however, unable to do. Spirit Theodor spoke, with the help of Dr. Hartmann, which was a demonstration of the fact that spirits have not always the same facility of communicating when obliged to adjust themselves to different auras and vibrations. Theodor, besides various remarks on private matter, said the war would soon be over. Rosa requested me to sing the song, which I sing so often, and as this is Monica's or rather our song," I was a little surprised that sister Rosa wanted me to sing it with her. She however intimated that Monica had been teaching her the song, and Monica who took up the trumpet, corroborated what Rosa said. Rosa also told me she had been in my spirit home, which was in the zone of love, whilst her own home was in the zone, just below to mine. She also spoke of her and Monica's work on their side of life, which missionary work consisted at the present time in helping the soldiers, who came over to them in large numbers, to find their loved ones, and to give them instruction on the new conditions they were just entering upon, also to bid them cease fighting. Rosa questioned by me said she had not found her spirit-mate as yet. Mrs. Fuller's colloquial, spirit Ona, a very loveable and eloquent spirit, in a lengthy colloquy made several prophecies concerning my wife and daughters in conjunction with my future in

America. Spirit Ona spoke admirably, and I am sorry that I do not find more in my memoranda relating to this spirit's utterances, and to the delightful seance in particular.

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Went to Chesterfield Camp for one day on August 23, 1918, and had a reading with Miss E. Monica and the usual spirit-friends talked to me, besides Maggie E. and aunt Emilie. I enjoyed several sittings with Miss E. after her return from the spiritualist Camp, during the month of September 1918. At one of the meetings I interrogated Spirit K., an old friend of the parents and of myself, on the scriptures of the old testament. Mr. K. is an Israelite. He said the Bible was not the word of God, neither was there ever a chosen people of God. He expressed pleasure to come and converse with me. Aunt Otilie at one occasion was very complimentary on my poetical efforts and, on my asking, thought I might find a publisher of my poems at Darmstadt.

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At a sitting with Miss E. on October 3, 1918, I asked Monica to induce spirit Dr. Abram, a colleague of mine, to come and speak to me. He passed out into the spirit-world a short time ago. Toward the end of this private-seance he came and told me of his surprise at his arrival in the spirit-world. I asked him to help me in my public work, as nervousness had always been a great hindrance at my appearing in public. He promised his help and friendship. John, Dr. Otto, Aimé, Rosa, Nana, Theodor, Eduard, spoke to me. Violet told me what I was doing at home, before going to the seance at Miss

E.'s house, viz: blowing into her horn and playing her drum.

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At a sitting with Miss E. on October 25, 1918, Spirit George Crössmann, the coachman, came and spoke to me. He said that many of the old people of my birthplace, who knew me, when I was a boy, were in the spirit-world, and present at this seance, that he was showing them how he was talking to me, that they were keenly watching him, that it was a revelation to them. The possibility for an excarnate spirit to talk to an incarnate spirit was not known to them before. Speaking of friend D., Monica said this lady was married, had a nice home, artistic tastes, was comfortably off, but did not really love her husband.

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Private seance with Miss E. at her house on November 1, 1918, at 10 a. m.

The principal topic of the conversation with the spirit-friends at this meeting was an occurrence at a small place called “Frugality”, on Halloween Eve, last night.

About a year ago I became obnoxious to the station master (the operator) of that small community by bringing upon myself the disgrace of the sin of unbelief. At that time, one evening, whilst waiting in the dark waiting-room for my train, I overheard a bible-reading, held at the office, at which the operator, his wife and another person were the seekers after truth. They were reading the 13th chapter of Revelation, and the office door being ajar, I gave heed to their expository inspirations which prompted them to assign to Germany the role of the beast, which rose up out of the sea, having seven

heads and ten horns, and upon the horns ten crowns, as described in the first verse whilst the roles of the saints, with whom the beast made war, as described in verse seven, were apportioned to England, France, Russia and Italy. A few days after the bible-reading I had a short discussion one morning in the waiting-room with a school-teacher about the termination of the European war, and the operator interposed by informing us that the war would end, when the scriptures were fulfilled. He further delighted us with the news, that nurses, whose tongues were cut out, had been seen traveling through the neighboring town. I ventured the opinion that the scriptures had no reference to the present war, but had been fulfilled in the time of Nero. Owing to my unbelief in the scriptures being applicable to the war, and on account of my doubts about the tongueless nurses, I, a second unbelieving Thomas, became arrayed before the council of defence, the olfactory nerves of the operator's big nose having smelled a whiff of pro-Germanism. I wrapped the Union Jack round me by producing British naturalization papers, and succeeded to convince the grave custodians of the sacred flame of patriotism of my loyalty to the stars and stripes and to the Union Jack as well. However, the operator's big nose had stirred up the slums of the backwoods, like a stork's beak, seeking frogs, troubling the waters of the marsh, and my good name became soiled and bespattered by the strutting biped poking his beak into the puddles of the backwooden stupidity and fanaticism.

I continued visiting "Frugality" once a week and everything seemed to be alright. Nearly a year after the operator's operative nose performance, I hap-

pened to be at "Frugality" on Halloween Day, and was just about to leave the hotel at 9 o'clock at night. When descending the two or three steps leading into the road I discovered an old screen placed in such a position, that I should have fallen and met with an accident, had I not been watchful and forewarned by Redfeather, my Indian guide. I returned into the house and called the attention of an inmate to the screen, which he removed, and I made my way quickly towards the station, situated within a short walk, and a little aside of the road. When I was half way down the road I heard the sound of the tramping, running feet of a gang of roughs at the top of the road, and I knew they were pursuing me. I kept on the side of the road bordered by houses and trees, and in the pitch-dark night I must have remained invisible, for I noticed the rowdies stopping for a few moments as if uncertain whether to run on or not. Meanwhile I reached the station and entered the dark waiting-room. There was not a soul, clothed in earthly body, in the station, which was shrouded in the deepest darkness. The roughs rushed on straight ahead, passing the station, evidently thinking that I had gone further across the rails. They probably thought I had not ventured to go into the station. I heard one of them saying: "All Germans have to be driven out of the country." It is also possible that they were uncertain whether I had returned to the hotel, fortunately they run elsewhere. After a few minutes there came into the waiting-room a man who seemed to be glad to meet another human being, we lighted the lamp and had not long to wait until the train came to take us to our destination.

Monica said my whole band of spirit-friends were



with me in the waiting-room and asked me if I had not seen the spirit-lights in the room. I could not say that I did, owing to the rapid pulsations of my heart last evening. Theodor told me he and my other guardians had confounded the rowdies and directed the thoughts of them upon some other pranks. He said these men would have excused their violence with the tomfoolery people indulge in on Halloween night. Monica warned me not to go to "Frugality" any more and when I suggested to resume my work there in the following spring, she said I should not be in need of it. This prediction came true.

NOTE:—If I had fallen into the hands of these men, it is difficult to say what consequences the encounter might have had. Theodor said, the roughs did have evil intentions. Had they touched me I should have defended myself, and if these men had thrown me upon the rails, the incoming train might have finished me and I should have been killed by an accident. It is my private opinion, though I may be mistaken, that the bible reading descendant of the first slayer, recorded in that book, knew the intentions of the rowdies, and was absent from his job in order to be able to prove an alibi.

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Private seance with Miss E. at her house, on November 8, 1918, at 10 a. m.

The principal subject of the discourse at this meeting was the death of my brother Julius, which occurred about 8 or 9 weeks ago, the news of which only reached me at the end of October. I questioned the spirit-friends why I was not informed of the brother's death by them at the time, when it occurred. They told me, that in obedience to a psychic

law they could not make known to me the death of a relative or friend until the latter could be brought to me by them, or until he or she could come to me to tell me the news. The spirit-friends further told me that they should have brought the brother to me but that it was not possible owing to the disturbed conditions of the spirit-world by the war and also of the brother's frame of mind, whose attention was engaged in the turn, the war was taking. They promised to bring him to me as soon as possible. Theodor informed me that Jul was received in the spirit-world by father, mother and Rosa, and that he, Theodor, was also present, but that at first Julius could scarcely see them, nor could he understand the new conditions of life, and also was astonished to find his brother Theodor, who he thought was in another place, on account of freethinking, when on his earthly pilgrimage. I received the information, that Julius was disappointed that he was not received by Jesus Christ or the whole trinity, as he imagined he would. He also was brought back to his loved ones and spoke to them, but they could not see him nor hear him, which made him unhappy. He also felt honest remorse. The spirit friends intimated they were helping brother Jul in obtaining understanding, and Monica said she loved Jul because I love him, in fact all my friends were her friends. Theodor also spoke of Jul's loved ones on earth and their difficulties at the present time. Towards the close of the meeting Justus (?) Seeger of Pfungstadt, a school-fellow, announced his name and expressed great pleasure to meet me and speak to me. It was a great surprise as I had not thought of him for a long time. We conversed in the German language, I reminded him of his suffering from

consumption whilst a student at Giessen, and that I remembered the news of his death. The conversation was short, which is generally the case when spirits come the first time, because they are just as surprised as we, to whom they come.

NOTE:—Like on earth, it may be easy or difficult to make oneself at home at a place, and a knowledge of the place and its inmates is necessary, soon to feel at home. An English speaking person will soon feel at home in the United States of America, whilst one unable to speak the English language remains a stranger. A person burdened with superstitions, prejudiced and wrong thinking cannot feel at home with progressive people. On meditating over the spirits' attitude in the case of Jul's death I concluded that I have no cause to find fault with them. They are noble spirits and no news-mongers. To receive the news of the brothers death at it's occurrence was of no particular advantage to me. It was just as well that the news reached me in the ordinary way, viz: by mail. Besides, I was prepared for the news by my own wife, who wrote to me that Jul's illness was incurable. Spirits Dr. Otto and Dr. Adolf told me at the time that Jul's condition had improved, but that the improvement would not last. They gave me the intimation that Jul would soon pass over to the other side of life.

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Private seance with Mrs. E. at her house on November 15, 1918, at 10. a. m.

At this meeting Monica and Theodor promised to bring brother Jul the next time. Theodor said that Jul was much concerned about the issue of the war, and many new-comers to the spirit-world, also Jul, were taking sides with their own countries. Theo-

dor having been asked by Jul where Jesus was, informed him, that Jesus had progressed so far in advance that he could not be seen. Theodor further said that Jul was beginning to understand a little, but that everything appeared to him different from what he expected. I asked Monica if Jul has a home and she said, yes, but he must first pass through the spheres, before he can live in it. I asked Theodor if the other two brothers in Germany were in danger on account of their conservative political opinions at the present time of Revolution in Germany. Theodor admitted that they were in danger, but said the spirit-friends would do what they could to protect them. In answer to a remark of mine about the Kaiser's remorse, spirit Dr. Adolf said he had been visiting the Kaiser, but that Wilhelm Hohenzollern had not arrived at that stage of genuine remorse, but as yet only blamed others, for not carrying out his orders. Dr. Adolf affirmed that the Kaiser would at once embark upon another campaign if he had the power. Dr. Abram, Nana, Eduard, Jessie Wells, Redfeather, Mr. F. spoke. Monica always has a long chat with me at every private seance. She, at the conclusion of this meeting produced her luminous white flower.

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NOTE:—At one of the sittings I asked spirit K. if he and his wife were spirit-mates. He answered, “No, but until we have found our mates we have agreed to be spirit-mates, to live as such.”

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NOTE:—The overthrow of the Kaiser, and a revolution in Germany were repeatedly foretold to me by spirits Theodor and Dr. Adolf at private seances during the summer 1918. Theodor also told me the

angel-world was working for that end. The angels evidently do not seem to submit to St. Paul's injunction "Be subject to the higher powers," nor to recognize the divine right of kings.

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Private seance with Miss E. at her house on November 29, 1918, at 10 a. m.

After singing a hymn and praying the Lord's prayer, Monica opened the meeting by announcing her name, saying: "I am so happy to talk to you, I could not wait any longer." I told her I had had two visions of her. She answered, "It made me so happy that you could see me." I said the second vision reminded me of her photo, made by an artist, and given me by her parents. She answered, "I thought you would like to see me in that way. I asked if brother Jul was coming to this meeting. She answered, "He is right here and will talk to you, he is watching me at the present moment and shows great interest. He does not know me and only perceives that I am a friend, or connected with you." Monica discussed the happenings of the two last weeks—our medium having been ill last week—my students' recital at Hagerstown at which she and other spirit friends, including Dr. Joachim and Dr. Abram helped to make it a complete success. She spoke of still better opportunities and new avenues for me in the near future, said it was she who impressed me to return to Indianapolis from Newcastle by an earlier car and not to give the two lessons there late in the evening, the weather having been so horrible and the wind so piercing. I asked Monica to sing our song with me, that brother Jul might hear it, which she readily did. She said she was very proud of me, because I asked her if

she thought I was doing my best in my aspirations towards perfection and spiritual attainments. She again told me she was the star of my life and all in all to me. We chatted about other topics, which are not of interest to the reader; Monica never likes to leave off talking, and only does so to let other spirit-friends take up the trumpet. I called brother Theodor, who said, "I am right here." I asked him if he heard all what Monica said, and he laughingly said, "Yes, and I thought I should not get a chance to talk to you, it is however a great pleasure to hear her speaking to you." He told me in the short conversation between us two, that the brothers were safe, but that fearful conditions prevailed in Germany and that bloodshed might occur. We discussed several articles in the *Progressive Thinker*. Theodor also referred to my smoking a good many cigars, but remarked it was the only luxury I was indulging in. He too announced brother Jul, who would speak to me. Brother Eduard said of brother Jul, that he had one surprise after another, sees and understands better than at first, and was helped by all of them. Eduard said that he would now help Jul to talk to me. Brother Jul accordingly took up the trumpet. I called out in German, "Jul, is that you." Jul said a strong, "Ja, ich bin so froh." (Yes, I am so happy.) He answered all my questions with, "Ja, ich bin so froh." We two spoke German. I asked him about the religious opinions of the two brothers in Germany, and he said they were wrong. He told me his daughter was going to be married soon, also that I had been very good to him and that he always wanted to stay with me. I asked him if he would be in my band, which question he answered with Ja, Ja, also, if he had seen father,

mother, Theodor, Eduard, which question he answered with, "Ja, so schön, Rosa." He evidently admired Rosa's spiritual beauty. As he could not hold the forces any longer he dropped the trumpet. Sister Rosa then took up the same and greeted me in her usual loving way. She remarked that although brother Jul answered with, Ja, Ja, when I asked him to belong to my band, he as yet did not know what was meant by my band. She said also that brother Jul in a way worshipped me, though he used to have different religious views from mine, and greatly admired me. She too predicted better conditions for me with the new year, and confirmed what Monica said at a former meeting, viz: that Monica was my guiding angel who would take me right through the spheres to my home, when my time came to exchange the physical for the spiritual world. Dr. Adolf spoke next and I asked his medical opinion concerning a slight indisposition. Jessie Wells announced her name and I asked her why she did not tell me that her mother was at the hospital. She answered by saying that she told me her mother was not well, and remarked jokingly that I always wanted particulars or details. I explained that I wanted details for my memoranda and she answered: "Had you asked me if my mother was at the hospital I should have said yes." I asked her about her progression and she said she was aspiring to higher attainments and reaching out towards higher ideals, stimulated by me in her efforts, as she was so much with me. I said if she were in the mortal I should ask for a kiss, and she gave me one through the trumpet, like Monica and Rosa always send their kisses. To my remark that I hoped Monica was not jealous, Jessie said: "No, no, she is laughing at me."

John, Mr. K., Nana, came and brought their greetings and love, Nana, speaking of my daughters, said she wanted them to be happily married in America. Redfeather came and departed in his usual comical way. Dr. Otto also spoke a few words and brought greetings. Monica at the close of the meeting took up the trumpet and said, “Wir gehen zusammen in die Stadt und nach Plainfield,” and reminded me to have something to eat. She thought I had not a very good appetite, which I laughingly disputed. She advised me to eat more fruit and said, whenever I ate fruit she was partaking of the aroma. She produced her luminous silver flower and closed the meeting by saying “Auf Wiederhören.” (To hear each other again! or we will hear each other again.)

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Private seance with Miss E. on December 6, 1918, at 10 a. m. at her house.

As usual we prayed the Lord's prayer and sang the hymn “Nearer My God To Thee” and when this was done, Monica announced her name (always saying, “Monica”). We greeted each other, she again stating that she was, and always is, with me, that she came right with me to the house, and that she was so happy to talk to me. We talked together of my work during the past week, about the few pupils at New Castle, (Indiana), who lived so far apart, that these lessons were too fatiguing and my prospects there were not very promising, though Monica did not really want me to give them up. Monica sympathized with my feelings of loneliness and sadness on account of the absence of my earthly friends, but we both were of the opinion, that she, Monica and the angel-friends were a great source



of strength and contentment to me. I asked her who provided the visions for me, and she answered they were produced by herself or by any member of my band. I questioned Monica about Etherealizations which I witnessed at the close of Miss E.'s developing class a year ago. Monica said these apparitions had been real Etherealizations. On my remark that her face and parts of her etherealized form had appeared dark, whilst other parts luminous, or sparkling with lights, as if lighted by electric lights, she stated that if it had not been necessary to economize the forces, her whole form would have appeared all light. She told me that I had often seen her in visions as she is in the spirit-realms, and assented to my observance of spirit-bodies appearing like lace-work. She said a knife could be put through her without doing her any harm. I asked Monica to interpret two visions I had seen. The first one was a vision of myself undoing and tearing strings of a garment that I seemed to wear. Monica said it meant the changing and breaking away from present conditions in the near future, as foretold to me. The second vision, in which I saw my hat and woolen wrap moved and placed upon the other side of a table, meant the taking of a journey to a town where I had not been before, and this would bring about the change. I asked her about my old friend Dr. Gengnagle, whom I saw in a vision a few nights ago. She could not say if he was in the spirit-world and I proposed to ask Theodor, which I did afterwards, and he also did not know, and said he had not seen that friend of mine on the spirit-side of life. Theodor and I chatted about an article in the *Progressive Thinker*, which I wrote, also about my book, which I contemplated

to write, and for which reason I spoke to Monica about those Etherealizations. Sister Rosa brought me Jul's love, who could not come this time being busy elsewhere, but asked her to be sure and bring me his love. Rosa spoke of my health, exhorted me to live well in regard to food and not to smoke too much. She pointed out that I was a chosen instrument of the angel-world and it was most essential for me to keep in good health. Redfeather in his comical noisy way spoke of his care for me, when traveling, imitated the railway cars with quick toot, toot, toot's. He also requested me to cultivate a good appetite. (The word 'cultivate' was not used by him, he cannot say difficult words, but only words like, eat, grow big, very strong'.) Nana spoke about my two daughters, who were ill with Influenza, but better and said not to worry. Jessie Wells gave her name after Nana. I said to Jessie, "Do you think Monica is prettier than you?" Jessie answered, "I think not." On my being surprised at this answer she laughingly said, "I know she is." It was certainly quite a nice way of teasing me for asking a silly question. Dr. Otto, who came, requested me to massage with my fingers the skin of the back part of my head and behind the ears as a curative for cold in the head. He must have noticed that I had a cold, for I did not tell him, nor to the other spirit-friends that I had a slight cold. Dr. C. spoke a few words and Monica terminated the meeting in her affectionate way as usual.

NOTE:—The massage treatment of the back part of my head proved to be beneficial.

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Private seance with Miss E. on December 20, 1918, at her house, at 10 a. m.

Monica, as usual, opened the meeting by announcing her name and said, "Darling, I have been so close to you all the time and am so happy to talk to you." She counseled me not to write home about spiritualistic experiences on account of the antagonistic thought vibrations reaching me from there—my wife not wanting to have anything to do with spiritualism. Monica also spoke of antagonistic forces in the spirit-world which forces might be operative in obstructing the work I was going to perform. My spirit-friends were desirous of undisturbed conditions and no cross vibrations for me, when commencing the work, viz., writing my book. Monica said, I was feeling much better and I remarked that I was thinking too much of a slight ailment and imagined a coming disorder viz. illness. Monica said, imaginary evils were worse than real ones. She also told me that my guides and guardians were keeping watch over me, and although on various occasions I might have caught severe colds, by getting overheated in hot rooms or hot cars and going into the cold air afterwards, like I did yesterday, yet my spirit-friends were exerting their powers to keep me in good health. Monica again said I should take a journey to a place where I had not been before and predicted better conditions and better times for me in the near future. I spoke of my intention to spend Christmas at Hagerstown of which she approved. I asked her if she heard what the children, of whom there was quite a party at the Doctor's house, wished me to do yesterday. She answered: "Yes, they wanted you to come back, in case you missed your train, because young and old love you on account of your abilities and cheerful, loving disposition." I mentioned the vision of a lady

and her child, dressed as if going out to pay calls, which I saw a few nights ago. Monica said, it was the vision of some lady-friends and her little daughter in the spirit-world, who came to see me, that I had a great number of spirit-friends who were greatly interested in me and sometimes paid me a visit. Speaking of brother Jul's death, she once more spoke of certain psychic laws and asked me to remember that I had been told of the passing over to the spirit-side of life of some one near and dear to me. She said she could tell me many things which, however, I was to find out myself. I spoke of her photo of this year, and she agreed with me, that it had family likeness with her mother. I also spoke of a beautiful concert which I heard in a dream two nights ago and she answered by telling me that I actually was in the spirit-land when I heard the lovely concert, at which she and my angel-friends were present.

She also spoke of the lovely music over there. With regard to my letters and money-orders to my wife, Monica said that brother Theodor was looking after the mail and that therefore none of my letters get lost. We chatted about other things, and Monica said she would like to speak to me all the time of the meeting, but other spirit-friends wanted to speak too and she would speak to me again when closing the seance. I called out: "Well brother Theodor, I am sure, you are here," to which he answered: "I am right here." I said I liked him to say that. Theodor commented on my chat with Monica, said he always liked to hear her speaking to me. On my asking, he said Jul was doing well, but could not come to-day. Theodor speaking of our brothers in Germany said they felt their coun-

try's humiliation most keenly and were greatly distressed on account of the revolution and the horrible times. I asked him if the brothers were safe, which question he answered affirmatively. We spoke of my second article written for the *Progressive Thinker*, which at first he thought would be printed, but that the Editress changed her mind, not wishing to hurt the feelings of a certain reverend gentleman against whom my article was written. He explained that my antagonist so often contributed to that paper, which contributions were gratuitous, viz. unpaid and that the Editress wished to spare him the mortification, which my sharp pen would have caused him, though Theodor admitted that she was unfair to me. He also agreed with me, that the last numbers of that paper contained very little worth reading. We spoke about the book "Rending the Veil," the contents of which he declared to be true as far as the philosophy of spiritualism and psychic phenomena are concerned. Theodor thought I might quote from that book without asking permission. He also was of my opinion as to the reason of the more or less satisfactory results at materialization-seances, of which I spoke. After the chat with Theodor I had a song and short conversation with Eduard, after which Redfeather announced himself. He referred to an incident a few days ago, when I was nearly run over by an automobile, and Redfeather pointed out, that the driver of the auto did not blow his horn and that I did not hear the auto. The medium and I at first could not make out what Redfeather meant with his toot, toot, toot's, but he comically succeeded in making himself understood, and when we did grasp his meaning, he shrieked "yes." Sister Rosa chatted with me, also

Jessie Wells. The latter told me that her sister received my letter, that her mother and brother were still at the hospital. That her brother Noel, who was dangerously wounded at the beginning of the war and has been at the hospital ever since was getting gradually better, also that her sister Carrie was not at home and not yet married but had a sweetheart. I asked after her father and she said: "He is standing right by you." She understood me to mean my father, which she explained, because her father is not in the spirit-land. I therefore called my own father, with whom I exchanged words of love and greetings, speaking in German. He said he had been seeing my youngest brother to whom he asked me to write. He said: "Gott segne dich (God bless you) when he departed. Dr. Fritz Moldenhauer, my cousin, announced himself for the first time and expressed pleasure to speak to me. I asked after his son in Germany, who he said was well. When asking after his parents, brothers and sisters he said: "We are all over here." His sister Emilie too spoke to me for the first time and told me her husband was with her in the same sphere. Dr. Otto, Dr. Adolf and John talked to me, also aunt Lulu. I asked aunt about my uncle, her husband. She said he would soon come over to join her, that he did not understand spiritualism, though in a way he was spiritually minded and of right thinking. Nana brought news of wife and daughters and said they would have a happy Christmas. She said Mr. Hart was with her, who looked upon her as his sweetheart, but that he was not her spirit-mate. I asked her to give him my love. Mr. Box also spoke and we mentioned his daughter Jessie, of whom I think very highly. We spoke of the

breaking of bread at the meetings of his religious denomination. He said, the not breaking bread with other christians, not belonging to his denomination, was narrowmindedness, the meaning of the sacrament was "giving to all." To my astonishment he quoted the apostle Paul saying: To the Jews I became a Jew, to the Greeks a Greek etc., and his meaning was to show, that the apostle wanted to be something to all and to give to all the gospel of grace, the word of God, the bread of life, not confining himself to one set of people.

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*The Story of a materialized heart.*

That Monica invariably blesses me before I seek refreshing rest and sleep after the day's toil is over, I have stated already. I also have narrated that she, my soul companion, is nearly always with me, according to her own assertion. Although I can sense her presence she, as a rule, is invisible to me. In a slight state of trance I sometimes obtain a momentary vision of her. This slight state of trance does not mean a state of unconsciousness. I may be walking or traveling, or teaching, I may be anywhere, my thoughts of Monica bring her to my side, and I generally feel the touch of her hand upon my forehead, even under my hat. When she blesses me before I go to sleep, I not only feel the touch of her hand upon my forehead but soon afterwards see her dark silhouette, or rather dark cloud with outlines and luminous edges whirling round my head. Watching this cloud I discern hair, nose, arms or hands. I suppose this whirling round my head has for its purpose to throw me into a state of trance, to enable me to see visions, for I do see visions at these times and occasions. Monica's form appears even

darker than the darkness of my bedroom. The touch of her hand creates the sensation of a vapor round or upon my head and a slight prickly feeling. It is possible that not only Monica's hand, but substance of her spiritual body, absolutely imperceptible to the touch of my hand, envelopes my head. My hand only feels my own face, my own mouth, nose and ears, and spirit substance is just as intangible as air. When ill, I have seen Monica, sister Rosa and Nana standing at my bedside, and there was then no whirling round my head. Sometimes several spirits are present and I have described elsewhere that the whirling motion of a number of spirits creates quite a strong current of air, viz. a draught.—The legend of the chase of some wicked spirit-count, who in Walpurgis night with his train of huntsmen and hounds rushes through the ruins and grounds of his castle and sweeps through the barn of the farmer, creating a tempest, has evidently some truth in it. On account of my digression my reader need not be apprehensive of being entertained by a story of a train of witches riding on broomsticks through my bedroom at midnight preceeding the break of the first Mayday. Any carnal critic lacking delicacy of understanding shall have no occasion to pass carping remarks on my story, nor need those of my readers possessing delicacy, or even too much, feel uneasy at my assertion that there is a woman in my bedroom every night, for she is as imperceptible to the touch of my hands as air. When Monica in 1916 announced herself as my spirit-mate, she corrected me for using the word soul-mate by substituting the word "spirit-mate," laying stress upon the word "spirit" in the conjunction of the two words "spirit" and "mate," and indi-



cating that all ideas and conceptions of earthly partnership were to be debarred. Yet the devotion of any woman alive in the physical body could not surpass that of Monica. Whenever able, she shows and tells me how close she is to me, and I have fully experienced how indefatigable she is in watching over me, in guiding me, and teaching me by impressions. As my guardian angel she is the keeper of my crown, and custodian of my spirit-home. On December 22nd, 1918, after I had gone to bed I felt Monica's hand, blessing me, as she always does. I wanted to sleep, but was unable. I noticed that Monica was busy with something, which however did not surprise me. \* After a little while I felt something touching my chin and face, as if the latter was being gently beaten with some soft twig of a plant. Even this did not surprise me. Suddenly I felt a body with strong pulsations lying close to my heart. I was not conscious of a whole human body lying at the side of me. There were no head, nor limbs, but only that part of a trunk containing the heart, the pulsations of which were far stronger than those of my own. My own heart is scarcely noticeable. I must confess that I experienced a creepy sensation for a moment, though at the same time I had the conscious feeling of delight, divining Monica's intention to demonstrate to me her reality, and how close she is to me. The manifestation was a materialization of Monica's heart *only*. At my advanced state of spiritual unfoldment she could be certain, that this psychic phenomenon would be understood by me and her promptings appreciated.

\* Note: Monica is often busy with something because she tries to improve my spiritual hearing and seeing. She would like me to hear her talk without

the help of a medium. I can hear her speech, which is like a slight hissing sound. If there were about 20 more higher notes on the piano than there are usually, the highest notes would scarcely be distinguishable to the ear and their tone would resemble a hissing or undeterminable noise, on account of the great number of vibrations.

NOTE:—Mrs. Mary T. Longley, the noted medium and author comments on this phenomenon saying: "My impressions on your experiences are as follows. That of the beating heart was a rare and wonderful manifestation. The heart is the symbol of love, devotion and constancy of the purest sort, and all this was typified in the manifestation, you were blest with. Monica not only has great power in herself, but she is also one of a group of wise and advanced angels whose power of demonstrating material phenomena is marked. On rare occasions it is quite possible for her to give some unusual and unique manifestation.

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Private-Seance with Miss E. on January 3rd, 1919, at her home at 10 a. m.

After praying the Lord's prayer and singing of a hymn, the medium said, she saw quite a bundle of roses being brought to me. Monica greeted me with her usual loving words and told me my sister Rosa brought the roses and she also a few. She said the roses were rose-buds, symbolizing unfoldment, that the rosebuds contained the beauty of the flower and the fragrance, that each petal symbolized a special spiritual grace. I referred to my book, the writing of which I commenced on Christmas-day, and asked her, if what I wrote so far was true, and she emphatically said: "every word."

She, and Theodor afterwards, approved of my article on spirit-mates and guardian angels being written in a humorous style. She commented on the good vibrations at my home at Hagerstown and the good conditions during the time, spent there at Christmas and New Year. I of course spoke to her about the materialization of her heart on December 22nd and of my having been conscious of its pulsations, and she answered by expressing happiness that she was able to demonstrate to me, how real she is and how close she is to me. She said all conditions for producing the phenomenon had been good just that evening. Monica also interpreted three visions, which I saw a few days ago, and said the three raps, I heard, had been made by Theodor for a sign of its presence. We talked of our spiritual union, how wonderful it was, that she, an angel, did find her companion, a man, who was living in the physical body on the earth. She said, finding me, was both accidental and preordained. We chatted a good while. Brother Theodor whom I called, saying I was sure he was here, expressed satisfaction of my book and its progress. Concerning Monica's surprise, which she gave me, by the materialization of her heart, he said the manifestation of a spirit's heart throbbings was one of the rarest psychic phenomena. Eduard, Rosa and Jessie Wells spoke to me after Theodor. Jessie could not remember her youngest brother's name for a moment, neither could I remember it. But it occurred to me directly, that it was Allen, and I gave her the name. She laughed when I reminded her, how pretty she was as a child, probably because she is ever so much prettier now. Nana came and brought me news from my wife and daughters, saying they

had been spending a nice Christmas, considering the hard times and recent illness. I asked her to send Mr. Hart, whose name I called. Spirits like to be called. He expressed pleasure to talk to me. I asked after his wife, who he said was getting along as usual, and was missing him now more than formerly. I reminded him of having had a drink together, sometimes on my way to work, when waiting for the train, and he was pleased at my thinking of him. Mr. Box also came, saying he was progressing well, thanks to me, which he never forgets to mention, whenever he speaks to me, and said he was already able to help others. Dr. Otto, Dr. Adolf and John brought their greetings and love and Monica terminated the meeting with loving words, producing her luminous star-flower.

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Private seance with Miss E. on January 10, 1919, at her home at 10 a. m.

Monica as usual was so happy to talk to me. We chatted a good long time about ordinary things. She asked me never to worry about money matters, as all that was necessary would be provided. We sang the second verse of our song, and after our song, she wished to sing it once more, which we did. She also said the German sentences that I taught her. I asked brother Theodor if Jul was going to speak to me. Theodor answered by saying he was not sure, as Julius was engaged in the work of obtaining knowledge and he had not yet decided what special line of work to take up. Sister Rosa announced herself by saying "Sister Monica." I teased her for announcing herself as "sister Monica," but she explained that she did not mean to say she was sister Monica, but was addressing Monica, calling

her to look after the children. Rosa said she often was having children with her and had just been teaching a child to make a wreath of spiritual flowers, and wanted Monica to help the child, whilst she, Rosa was talking to me. When announcing herself to me as sister, she at the same time pronounced the name of Monica, calling the latter, and that was the reason why I heard her say 'sister Monica.' Rosa generally addresses me with "sweet brother mine", and brings her love and greetings. This time, amongst other things, she told me I should hear of a gentleman and of a lady having passed over into the spirit-realms. I asked her if it were husband and wife. She said, "No," but was not allowed to say more, I should get the news. Nana again brought news from home. We chatted of former days, and she said I had always been good to her, and she loved me, of which love Monica was not jealous. I also had a chat with Jessie Wells, and I told her she was one of my little sweethearts of whom I had a great number. She laughed, probably thinking I was not realizing that she was a young woman of over 20 years old. Arthur came and brought his love. Redfeather announced himself by his usual funny shrieks. He said: "Me bringee heapee strength, alligood, alligood, me no stay, me go, goodybye, goodybye." Monica finished the meeting after talking again to me. She said, she knew me and was not jealous, if others loved me. She produced her luminous star-flower after dropping the trumpet upon the ground, and the medium and I sang the hymn: "God be with you, till we meet again."

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Public trumpet seance on March 14, 1919, at Miss E.'s house, at 8:15 p. m.

There was a circle of 24 persons, all of whom received a message from the spirit-world. Each person had a talk with some loved-one, "gone before," and spirit-children were very talkative. I had a conversation with Monica who said she had been with me all the time since she spoke to me last. (The medium's health not having been good, I could not have a private seance for the last 6 or 8 weeks.) I said to Monica I felt her presence very strongly today, at Plainfield, where I had to wait for two hours until a pupil arrived. Monica said, she was reading with me the *Progressive Thinker* during the time of waiting. She spoke of the progress, my book was making and said she and brother Theodor were very well pleased with it. I asked after my brothers in Germany, and she admitted they were in danger, but the angel-friends were protecting them. I mentioned some of Swedenborg's books which I had been reading recently, and I said to Monica: "You know my thoughts about their contents." Monica very emphatically answered to the effect, that these books cannot be relied upon, not being conformable to facts. I had the impression that the temptation, of which sister Rosa spoke on June 28, 1918, was in connection with Swedenborg's books, that their teachings might mislead me. Monica wanted to sing one verse of our song, which I accordingly sang with her, and she said all her German sentences.

Two spirit-children, brother and sister, quarreled with each other over the talking to their mother, who was present as a member of the circle. The little girl complained of her brother not letting her talk and the boy was very headstrong, wanted to

speak to his mother and was quite unwilling to give way to his sister. The mother mildly rebuked him. These spirit-children quarreled just like children on earth.

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Public seance (circle) on March 21, 1919, at Miss E.'s house, at 8:15 p. m.

This was a lovely seance. Some spirit-children talked very affectionately with their parents, and the two children who quarreled at the seance a week before, behaved very lovingly, and the boy Eugene tried hard to be very gentlemanly to his sister. Five or six Indian guides each made a rasping noise with the trumpet on the ground before talking. It was their way of announcing their appearance. Redfeather called out his own name saying, "Me comee too, me bringee heapee good, me sending good impress, alligood, alligood." He took his leave with much comical noise. The other Indian guides spoke in the same noisy manner words of encouragement and cheerfulness, some ladies of the circle giving expressions of their troubles, imaginary ones or otherwise. Redfeather remarked that I was in good time, and yelled "Yes, yes," to my answer that I was in time in spite of getting into the wrong car. Monica announcing her name said, for once Redfeather came before her. I asked her who sent the lovely poem through the mediumship of Mrs. Mary T. Longley, and Monica answered that my heart must have told me who was the sender, viz. that she, my mate, sent it. I asked her, if it was the same poem which she recited on August 19, 1918 at the private seance with Mrs. Fuller. Monica said, "No." I asked her who was the lady with dark eyes and hair, whom Mrs. Longly described in her letter. Monica said it

was a friend of Rosa. I asked Monica if she read my youngest brother's letter, and she said yes and agreed with me, that he wrote just in the same old manner of antiquated, unprogressive thinking. I also asked her if she could read with me my cousin's letter, written in French, and she answered: "No, but I got the thoughts of it from you." Brother Theodor also came and said he couldn't refrain from coming. I asked him if the brothers in Germany were safe and he said, "yes, so far." Monica once more came and quickly recited all her German sentences. As this was a circle, she of course could not hold a lengthy conversation, but her coming twice shows how much she loves me and how anxious she is to talk to me.

NOTE.—Monica's poem, received by the medium Mrs. Mary T. Longley will be on the last page of this book.

The foregoing reports of my discourses with the spirit-friends would be more than twice as long, if all that was said had been recorded.

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Privileges came to me through the communion with the spirit-friends, unheard and undreamt of by the majority of my fellow men. The manner in which I was guided, protected, instructed and provided for by the devoted and wise angel-friends may be called sublime, and the psychic phenomena which they provided for my instruction may be designated as "gorgeous." Whilst I was led upon the path of progression, toward goodness, charity, purity, holiness and right thinking, I was under no constraint whatsoever, nor was any interference in my freedom noticeable on the part of my guardians and guides. Undoubtedly I received inspirations and



impressions from the higher spheres, yet no attempt was never made to interfere with my independence of thought or action. The general tone of the discourses has been lofty and charitable throughout and each meeting with the spirit-friends a love-feast, from which I returned to my daily tasks rejoicing. Perhaps some reader may be disappointed at not finding a corroboration of his or her religious views, or for not receiving an acknowledgement of his or her denomination being the accepted and true state-religion in heaven. Others may be disappointed for not hearing a recitation of dogmatic or penitential sermons, or lectures, or menaces of hell-fire and perdition. I could answer the question, "why not," but I leave it to the reader to find the answer. Some persons antagonistic to spiritualism point out—often from hearsay—that spirits had nothing to say, or what they did say was trivial. I hope the reading of my reports will leave a different impression, but there are other books the contents of which can easily refute the reproach of triviality. One of these books is, "Rending the Vail."

The difficulties in communicating, the spirit-people have to contend with are considerable, and have their reason in the imperfections of the mediums, who ought to be in culture and intelligence on the same level as the controlling spirit who wishes to transmit thoughts, which are often imperfectly transmitted, and therein lies the reason why messages from spirits of great men fall below their efforts in earth-life.

As a spiritual companion, Monica has proven wisdom, constancy and devotion, prompted by motives which can only be fully understood by the denizens of the spirit-realms. She has exhibited a high de-

gree of progression and knowledge of human nature, quite unusual in one so young. In conjunction with my band of spiritual guardians and guides she applied educational principles in the development and training of my moral and intellectual faculties, betraying a high degree of intuition and wisdom.

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Residing at present in the United States of America, I am in reality far more separated from my friends living in England, Germany, Switzerland or Italy, than from those living in the spirit-realms. It is life in the physical body that separates, whilst death unites. Only a thin veil separates us from those dear ones that have passed on, and many times this veil is lifted, that we may have blessed communion with them.

## VISIONS

When a lad of about 17 years old, I once woke up from a dream in which I heard the most glorious music. I rose to write down some of the music, but it was impossible for me to remember it.

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When a student at Berlin, I lived in a small flat with an old couple, viz., a railwayman and his wife, whose only lodger I was. The door to the flat was always closed, especially after dark and could not be opened without a latch-key. One night a beautiful girl entered my room and disappeared directly. The old couple did not know anything of a girl who could have come into the flat. I know now that it was my spirit-sister Rosa, who came to me in a vision.

I lived one and one-half years in Switzerland, where I held a music-mastership at the Institute Breidenstein at Grenchen. I decided to go to England and put myself into communication with a scholastic agency in London for obtaining a post. One night I had a most vivid vision of a beautiful garden, with trees and lawns, raised sidewalks which led to a small hill at the end of the garden. There were railings, seats and a gardener's lodge. Soon afterwards I obtained a music-mastership at St. Leonards school, St. Leonardson Sea. When I entered the grounds called "Archery Gardens", opposite to the school houses, I saw to my astonishment that this garden was the same which I had seen in the vision at Grenchen in Switzerland.

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During the summer of 1915 two boys, David and Philip were regular guests on Sundays at my house at St. Leonards on Sea, for the purpose of spending those days with my family. In the afternoons I used to play with the boys a special game in our garden. The game consisted in throwing a ball from a distance into a hat, which we placed on the lawn at the end of the garden, or we threw the ball high into the air, to be caught by one of the players, and care had to be taken, not to send the ball across the garden wall, as our garden was not much larger than a tennis-court with side-walks. To throw the ball into the hat was an amusing game and required dexterity. Early one Monday morning, before it was time to get up, I was lying in my bed, not asleep but in a state of consciousness, when suddenly several spirit-children, two boys and a girl, commenced throwing their balls, not into a hat, but against my own head. They threw their balls with such accurate dexterity, that I had to move my head to the left and right, to escape their missiles. The balls seemed to be thrown in such straight lines, as if coming out of a gun. I had a feeling of indignation at the children's audacity to aim at my head, admiring their cleverness at the same time. Of course the game lasted only a few moments, yet it seemed to be as real as possible, except that I did not feel being hit. These spirit-children must have watched the game with David and Philip and were desirous of playing it with me.

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Some years ago a friend, who, owing to her marriage against the will of her parents, found herself in dire need and asked me to lend her a sovereign, and send the money to a certain post office and not

to her house, as she did not want her husband to know anything about it. I complied with her request but received no acknowledgment. As I did not wish to reprimand her, I refrained from writing to ascertain if my letter with the money-order had been received. Some time afterwards at night I had the vision of a letter falling slowly down from the ceiling upon the ground. This letter was not given to me, but was quickly picked up by a man who disappeared. I could not fathom the meaning of this vision and I never received an answer from the lady until after my arrival in America, from where I sent her a picture-postcard with my address. The lady wrote that she had gone to the post-office, had received my letter with the money-order, and in her joy had opened it in the street when to her amazement her husband suddenly was coming up to her. In her confusion she dropped the letter which was quickly picked up by her husband, who put it into his pocket.

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While in England I had a vision of my mother kneeling in prayer at my bed-side who was then living in her house in Germany. She was therefore not a visitor from the spirit-land.

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In a street in London I had a vision of a lady friend who at the time was traveling on the continent. There was no crowd in the street and she disappeared before my eyes just where I saw her.

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Awaking from a delightful dream my hand was squeezed and I saw Monica pointing at me with her finger and smiling.

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One Sunday I was resting on my sofa after lunch when suddenly spirit Dr. Adolf in military uniform and military cap appeared in a vision. Two girls were on either side, who held his hands. The girls were my sister Rosa and Monica who brought him to me.

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At a quiet hour (private seance) with her mother and sister I had a vision of Monica. The private-seance was held in one small room called “Monica’s sanctum,” at her parents house. At another occasion I had a vision of my spirit-mother-in-law at the same house.

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Soon after my spiritual acquaintance with Monica I commenced sitting by myself in my darkened bed-room for development. At one of these occasions I had a beautiful vision of my sister Rosa, in which she appeared like one of the Madonnas, painted by the Italian masters. At private-seances with Monica’s mother, a clairvoyant medium, the persons, I saw clairvoyantly at my own house were made known to me, if I did not recognize them. For instance Rosa, who passed into the spirit-world before I was born.—At subsequent visions of spirit-persons I generally had the right impression of their names, in case I was doubtful. At my own home I had visions of: brother Theodor, mother, Nana, Edith and Monica, also of grandfather Walger.

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One evening, when about to return from London to St. Leonards on Sea, I had just taken my seat in the train at Charing Cross station. The train was still in the station as it was not quite time for its

departure. Each corner of the compartment was occupied by a gentleman, and I had taken a seat in the middle of one bench, and was getting out my pipe and tobacco when a distressed spirit of a man stood before me between the two benches, who said in German: "Wie geht dir's denn?" How does it go with me. He remained sufficiently long for me to observe him, and as I was perfectly calm, I could see that the spirit was clothed but transparent, was a small man, without a hat, with dark short hair and no beard. I could see his full form, but not his feet; his face betrayed sorrow and excitement.

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Returning from Danville to Indianapolis by the Interurban Car one evening I had a vision of a quantity of fruit and of a girl (Monica) holding a basket with two small paper bags containing fruit. (This vision refers to two Dollars which I had given a friend for the support of deserving poor).

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A vision of a nosegay lying on the ground and a pretty girl from the street rushing towards me. With this was shown, that by yielding to temptation, the spiritual flowers, my guardian angel was collecting to garnish my home, would be trodden under the feet of the girl.

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A vision of a rocking horse with some one upon it, swinging upward and downward. With this was shown that a man, aspiring towards heavenly things and the kingdom of God should not swing backward towards earthly and carnal things by setting his mind on unabiding and unreal pleasures of the world.

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Returning in car from Richmond to Indianapolis I had a vision of a vehicle drawn by a horse. The horse was harnessed with its head facing the vehicle and its hind part where the head ought to be. Thus the animal was compelled to walk backward in order to draw the vehicle forward. The meaning of this vision is expressed in the words: “He who puts his hands to the plough and looks backward is not fit for the kingdom of God.”

During the same journey I also had a vision of plants looking like Fern, viz. without flowers. The meaning: Leaves without flowers and fruit are no good.

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Had a vision of a letter, most energetically held before my eyes.

Awoke with a vision of two beautiful toy-cars running away at full speed. I looked at my watch and found it was high time to get up if I wanted to catch my car to Richmond.

Three times I had a vision of a sick-bed, or death-bed, and I heard the German sentence: “Gestern war der Todestag.” (Yesterday was the day of death.)

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A vision of the entrance passage and door of cellar in the house of my sister-in-law in Germany, (3000 miles away from where I was.)

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Heard a rap and saw a vision of a girl with black ribbon tied round her eyes and with a steel cylinder in her hand. The meaning: A woman without spiritual vision, viz. a type of spiritual blindness. The steel cylinder symbolizes the opposite of spirituality.

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Vision of a hand grasping firmly some object. Heard the word "will" at the same time. Meaning: exercise of will-power.

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Vision of Monica with a bunch of heather.

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Vision of a carriage full of spirit-people and sister Rosa among them. This was to show me what a great number of friends I had in the spirit-world.

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Saw a large flower-pot with a rose-tree full of roses on the mantle-piece. The pot was taken down by a man with black top-hat wearing a black jacket.

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Heard a rap and saw a brown lump or parcel being thrown into my room. It fell close to my traveling-trunk near the mantle-piece. A piece of white paper fell out of the parcel.

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Had a vision of a traveling bag, made of earthen-ware, brown like flower-pots. The bag was open on one end and the opening looked like the open mouth of a fish.

NOTE—These two visions may be symbolic of the spirit, clothed in clay, during our earthly journey. The white paper may be an emblem of a good conscience, viz: The opening like a fish's open mouth may typify the escape of the soul and spirit at the end of our earthly pilgrimage.

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Vision of Monica's hand with ring.

NOTE—The ring is a gift from me, and is like the one, I am wearing, viz: a garnet set in gold. The purchase money for Monica's ring was given to some

charity and Monica agreed to wear the spiritual counterpart of my own ring. The idea of asking her to accept and to wear a ring from me was my own.

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Vision of brother Theodor's face.

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Vision of Jessie Wells, showing her dark curly hair by turning round.

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Vision of a person with outstretched arms and entreating gesture.

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Vision of a girl holding baskets and myself being surrounded by baskets full of beautiful blue grapes. (Perhaps a contrast to the nasty ham I had eaten the evening before).

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July 18, 1916. During the night a beautiful vision was produced for me. It was a vision of a spiritual home into which I could see. It was full of light and an angel in white, like a Grecian statue, was standing in it. I heard a voice calling out: "Star home." As a contrast I saw during the same night, a little while afterwards, a home built of wood and full of crosses. Inside this home was darkness, no angel, but a heap of gray barren earth. The crosses were made by the arrangement of the logs and timber of which the home was built. This was the home of disappointment, the home of one, who was promising, but was a failure. I also had a vision of a grave as a warning.

NOTE:—At a private trumpet seance about 2 weeks afterwards, Monica told me that she was the angel I saw in the star home.

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While traveling in the car to Richmond I saw a vision of Monica's aunt "Kathreen," talking and turning her eyes upward. Also saw a vision of the left-handed coachman "George Crössmann," talking and pointing upon his left arm. (These two visions were verified at a subsequent private seance.)

Vision of Monica putting her hair before her face (as she used to do when getting a scolding from her mother.)

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Vision of a gentleman coming in through open door. It was my uncle Carl of Switzerland.

NOTE—These two visions were verified, when speaking about them at subsequent private seance.

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Vision of a child having something in her hand.

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Vision of flowers, sensing lovely perfume.

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Vision of a child, holding flowers, coming through a door.

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Vision of an elderly lady saying in German: "Wo soll ich mich denn hinsetzen?" (Where am I to sit down?)

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Vision of a lady holding her fist or something before her mouth. (May be an admonition to keep silent).

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Vision of a beautiful lady, with companions by her side, standing some steps below me, whilst I was in a higher position. The lady wanted to be pulled up by me, and I had the impression that I was to reach out to pull her up to me.

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Vision of a row of spirit-babies.

Vision of boys trying to look out of windows by lifting blinds.

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Vision of a lady, unknown to me.

Vision of another lady smiling at me.

(These were visitors from the spirit-world.)

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Vision of face with open mouth as if singing.

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One morning before getting up some one threw a cushion above my head across to the other side.

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Vision of Monica's face.

Vision of a vase with flowers on mantle-piece being upset and water poured out. (Meaning confusion in my professional duties viz: confusion in the arrangement of lessons.)

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Vision of two plates with meat and food given to me at which I felt puzzled how to carry them. (Meaning: “plenty.” I had been worrying about that month being poor financially on account of losing a number of pupils.)

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Saw a table spread with white table-cloth and things, like women's work boxes being removed to make room for the dinner.

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Vision of girl in violet dress coming to me. It was a vision of Violet, the flower and messenger girl, belonging to my band.

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Vision of a number of boys before a school.

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Vision of vase with flowers on mantle-piece.

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Vision of a woman with white cap.

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Vision of a girl with beautiful neck.

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Vision of Violet with wide open brown eyes.

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Vision of spirit-dentist.

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Vision of Monica again.

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Vision of a man threatening me and of somebody knocking him down. (Meaning some temptation which will be overcome.)

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Vision of several angel-faces and of two children skipping round me.

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Vision of child raising her head which was face downward and laughing.

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Vision of Fritz Weingärtner being very tall, moving an armchair across my bed and placing it before a writing-table. (Monica said at the subsequent private seance that this vision meant to get ready for writing, or that I should soon be writing.)

---

Vision in the car, traveling to New Castle, of a tall girl with dark hair done up, adjusting her knot of hair with her hands just like girls do when they notice a man looking at them. (I was sitting in the smoking compartment.)

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Vision of another girl's face laughing.

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Saw a vision of a wounded handsome soldier who seemed to have his hand and arm in a bandage.

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Vision of two or three foreign officers.

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Vision of groups of soldiers and people.

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Traveling in the car from Danville, saw book of music with first page torn. (Meaning: some disappointment.)

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Vision of Violet with her horn, I gave her.

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Vision of a man, carrying a burning candle down a staircase leading to a vault or cellar. The draught of air, which I myself felt lying in bed, seemed almost to extinguish the candle, which was flickering and nearly blown out by the current of air. (Monica afterwards explained that I should hear of someone being ill, but that the flame of life would not be blown out. This vision refers to the severe illness of my daughter in England.)

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Vision of a room in which were soldiers sitting round a table. One soldier in the middle smoking and looking at me.

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Saw group of people, two or three men standing near a lady The lady in dark riding-robe and smoking a cigarette.

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Vision of a lady addressing me with lively gesture. I heard part of a sentence with the word: “Schnaps”. Whiskey. (A prohibitionist giving me a lecture.)

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Vision of a kitchen where meals were being prepared.

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Had the sensation of Monica embracing me. (Verified by Monica who admitted having embraced me.)

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Vision of a steamer.

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Of three gentlemen, one having his traveling-bag before him.

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Saw a street like the Parade at St. Leonards-on-Sea and two people crossing to the side with the houses and shops, then walking west. Had the impression of the two people being my wife and youngest daughter.

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Vision of a very serious face, probably Dr. Adolf's. (Refers to my daughter's serious illness.)

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Vision of Nana looking very healthy.

Vision of a woman carrying safety-lamp and a bottle of milk, which she placed on a table. (Refers to my daughter's illness.)

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Vision of a soldier stooping and taking up into his arms a little girl.

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Soon after going to bed saw my mother looking very young, with bare arms working in a kitchen and looking excited and flushed in the face and talking to me; soon afterwards saw a young man, perhaps a doctor. (This vision refers to my daughter's illness.)

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Vision of Monica, busy with something. I noticed her beautiful hair.

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Vision of a child about 3 or 4 years old.

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Vision of a table-cloth held by two women and reversed and folded up.

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Vision of George Crössmann, the coachman, looking like a young man, putting on his coat and making a movement with his body, like someone whose coat is a little too tight. George was smiling and saying, "Going home." (Refers to my daughter's illness.)

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Vision of the face of a man, emphasizing words. (Probably brother Eduard singing: "No, never alone.")

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Vision of an unknown elderly lady.

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Vision of an old lady. (Had the impression it was Frau Schneider of Nieder-Ramstadt.)

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Vision of a young officer talking. Had the impression it was John.

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Vision of two or three letters and an ink-bottle being placed before me with emphasis. (Have had no news from home since Christmas, and was very anxious to hear about my daughter. Two letters from my wife never arrived.)

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Vision of either salt or sugar being poured out of a square card-board packet.



Saw arms and figure of woman, but not face, holding something.

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Saw sister Rosa, with hair done up beautifully. (At a subsequent seance she said when I referred to this vision: "I thought you would like to see me like that." It is an illustration that also in the spirit-world women take care to look nice.)

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In car traveling from Richmond had a vision of aunt Otilie and of Mr. W. Breidenstein of Switzerland.

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Had two visions of the poet Schiller. In the first night I saw him in full form, dressed in the fashion of his time. In the second night I saw him as a portrait. (He was asked by Monica to become one of my guides.)

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Had a vision of my daughter eating sausage and had the feeling of being afraid it might not be good for her. I was looking for my wife to tell her about it. Afterwards saw my daughter running away and I again was afraid the exertion might do her harm.

---

Had a vision of Nana dressed in visiting clothes, speaking to me. She was standing higher than I, on a landing. There was a stair-case and I seemed to look at her through a glass door. I saw her run upstairs to another door and ring the bell. (Refers to my daughter's illness.)

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Vision of small white dog running after a ball thrown for him to run after.

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Vision of two or three girls, one of whom was

wearing a blue and white Jersey. The girls were having a race.

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Vision of three children, suddenly before my eyes.

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Vision of a man standing near a window, trying to look into the light which shone through. (Had the impression it was my brother Wilhelm in Germany.)

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Vision of gentleman in lawyer's black Talar, making three bows and laughing. (Has reference to my trouble at Frugality.)

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Vision of several men in consultation. (This was a forecast of becoming arrayed before the council of defence.)

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Vision of several persons, women and men, passing before my eyes, marching.

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Vision of fowls, cocks and hens of beautiful colors.

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Vision of Dr. Joachim, looking young and very handsome, ready to conduct a concert. There was a large number of persons, performers and singers. As it happens in dreams, I could not find my place in the Orchestra.

NOTE—Dr. Joachim acknowledged that I saw him on this occasion. He referred to it at a subsequent private seance.

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Vision of a boy pointing with his arm in one direction. A man afterwards carefully pushing a curtain of a window partly aside, looking out and at me. Had the impression the man was my brother Wilhelm in Germany.

---

When traveling in car to Richmond had a vision of a girl in white dress playing the violin. She was standing too close to a window with green blinds drawn down. I wanted to tell her to stand nearer to me as she was bowing into the blind, her bow touching the latter. It was Monica whom a few minutes before, I had mentally asked to show herself to me. The window blind was that of my own room at Hagerstown.

---

Vision of my wife in England reclining against a sofa, as if weary.

---

Vision of a number of soldiers marching.

---

Vision of children, one tall girl carrying a baby and looking at me.

---

Saw bust of girl with large eyes. (Violet.)

---

Vision of a girl, very healthy looking running or walking away very fast. (This is a forecast of my daughter leaving the sanitarium for home.)

---

Vision of a row of boys and girls sitting on a green bench. The children wearing lovely colored dresses.

---

Vision of beautiful arms and hands with ring on finger, Monica's.

---

Vision of two foreign looking men, natives of some foreign land, one very handsome, wearing fur round his neck and over the shoulders. (They were friends of Schiller, as I was informed by Monica.)

---

Vision of a group of children.

NOTE—Violet told me that she often comes with other children to my room.)

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Vision of a woman, wearing a man's cap, with baby in her arms, walking very fast.

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Vision of a woman holding or pulling a rope with each hand, looking homely and serious.

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Vision of soldiers in Khaki.

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Vision of gentleman, I seemed to know.

---

Vision of face with winking eye. It was Jessie Wells, who often used to wink when a child on earth.

---

Vision of a man, scratching his curly head. Had the impression it was my cousin Dr. Heumann, who often used to scratch his head when talking.)

NOTE—Spirit people for recognition often do something which they were in the habit of doing when on earth. Thus I had a vision of my friend Mr. James H. offering me a cigar, with the same comical movement of his hand, and smiling, as he was wont to do, when on earth.

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Vision of two boys sitting on sofa, holding a map of Europe, one boy holding a blue handkerchief.

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Vision of a number of people assembled on a road as if for a purpose.

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Vision of an assembly of bright people grouped on stair-case and porch of some building.

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Vision of flower-vase being upset. (Means some disappointment.)

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Vision of spirit-dentist arriving in a carriage and cutting a small piece of something. I was troubled with tooth- or gum- ache. After the dentist's visit I could sleep and was well next morning.

---

Vision of five or six flower-pots with flowers on my mantle-piece. Afterwards saw the corner of a house covered with creepers and lovely flowers. (A spirit home.)

---

Vision of a gentleman stepping forward. Believe it was Mr. Schreger of Darmstadt for whose wife an old friend of mother's I had just been praying.

---

When traveling in the railway to Muncie, saw a lifeless form of a small boy being thrown across the compartment upon the ground. (Monica said it meant some condition of no importance to me.)

---

Traveling in the car to Richmond had a vision of a housemaid with broom appearing and breaking down, as if shot dead. Monica explained that this

vision did not concern me, but somebody else who was traveling in the car at the same time.

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Had a vision of a man stepping out of a big door and shutting it. I seemed to hear the noise of the closing of the old gate. (This vision came to me at the same occasion and time, as the one before.)

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While resting 15 minutes after lunch, before commencing lessons, I had a vision of Redfeather, my Indian guide, wearing the same head-gear as on Monica's picture of 1918.

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Vision of a face with spots or pimples on chin and cheeks. Meaning: some disappointment.

---

Vision of 3 laboring men sitting on a bench, one of them smiling and nodding at me. They were wearing clean, bright garments, one of them was wearing a colored sweater .

---

Vision of a number of persons passing before me, among whom was one man I seemed to know.

Saw Monica twice, the first time looking rather serious. The second time she appeared like the small photo of her, made by an artist, and given to me by her parents.

Vision of Dr. Gengnagel, an old friend, laughing, making a gesture with his body as he was wont to, and having a newspaper in his hand, making a hitting movement with it. (He always carried a newspaper, sometimes pretending to read it, when he did not want to see a person. He is still living on the earth-plane.)

---

Vision of a big, ugly head of a man, covered with exzema. Meaning: a disappointment. (The next day I had the disappointment of Miss E. being ill and unable to give me a sitting, and two pupils at Plainfield being ill with Influenza and unable to take their lessons.)

---

Vision of a long room or hall with beds on one side, but without patients, only several ladies, nurses, one of them the matron, standing in the middle of the room. (May be a warning to look after my health and not to smoke too much.)

---

Vision of a room with about twelve soldiers in khaki.

A fierce looking elderly man, not ugly, and well dressed, seemed to run toward me, violently addressing me and threatening me. I never saw such fierce threatening before. (Monica said, this vision was exemplifying the strong antagonism against writing my book, existing in the spirit-world. She spoke several times about this existing antagonism.)

---

Vision of a man pointing in one direction. Meaning: pointing out the way I had to go.

---

Vision of myself. I seemed to undo and tear strings which held a garment together I was wearing. Also saw my hat and woolen wrap placed on one side and then moved upon the other side of the table. (Meaning: change and a journey.)

---

Vision of brother Theodor showing two books, one in each hand. (Refers to my literary work.)

Vision of a girl with hair down, standing on one

side, and a soldier standing behind busy with something, I could not well discern. He seemed to be occupied with a ladder of ropes, or ropes somewhat entangled.

---

Vision of a little girl coming into a room, into which I was looking.

---

Vision of four or five boys and yellow dog. The dog was holding something in his mouth. I heard a voice saying: "Betrachtet das Vieh!" (Look at the beast!)

---

Vision of a face (profile) with strong moustache and straight, rather long nose.

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Heard three raps during one night of December 1918. (A message from brother Theodor, indicating his presence.)

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Vision of a man standing behind a bed-stead, and a woman in front, turning her back towards me and pulling off the sheets and blankets. (Meaning: a change.)

---

Vision of the face of very handsome boy with light hair. (This was a vision of Monica's brother "Sonnie.")

---

Vision of two boys climbing upon a bed-stead and one falling down and rolling upon the ground. (These were spirit-boys playing.)

---

Vision of brother Wilhelm in Germany in company with some other persons. Brother Wilhelm looking pleased and wanting to embrace me, making



a gesture characteristic of him. (Meaning: the brother would receive a letter, which I wrote to him, with pleasure and loving thoughts of me.)

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During part of the night of December 9th 1918, I was unable to sleep and I mentally called my spirit-friends to send me to sleep. I felt Monica's hand on my brow. After a while someone said in French: "la pluie" (the rain), and I heard the rain, as my window was open a little. Another voice made the sound 'pschoooo' (Redfeather). I must have gone to sleep toward the morning, for I woke up between 6 and 7 after hearing a lovely concert in a dream, in which I saw an assembly of people.

---

Vision of an office and a man talking kindly to me. There was a large paper knife on the table and I was pushing the knife toward him. (Had the impression it was an Editor's office.)

---

Vision of a face of a person, the latter holding the hand before the face and beckoning me with a quick movement of the forefinger. (Had the impression it was Edith.)

---

Vision of people standing on steps before a closed glass door, or entrance to some hall.

---

Vision of a blue and white vase dancing on a table but not falling over. Also saw a boy looking and laughing at me.

---

Vision of a whole family at meal. A plate full of meat was put into my hands.

---

During the night of December 16, 1918, I called my spirit friends Dr. Adolph and Dr. Otto, telling them I had to keep well, and asking them to cure a certain ailment, which had been troubling me during the last few days. After a little while I had a vision of something being thrown out of the window. Next morning I found myself quite well.

---

Vision of my wife in England, sitting close to me.

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On January 2, 1919, when resting after lunch, I made the mental request to Monica whose presence I sensed, to show herself to me. With my eyes closed, I saw a dark blue shadow with light edges moving before my face and suddenly for a moment Monica's head appeared as she looks on her last photo.

---

Vision of myself smoking a cigar and of sparks flying at me, which seemed to burn me to the effect that I dropped my cigar, which fell under some piece of furniture, from where I could not get it again.

---

Vision of my friend Dr. Kibbler, at first of part of his face and spectacles, directly afterwards of his full face, as if sitting at a table.

---

Vision of a little girl in red and green scottish dress running round the place where I was.

---

Vision of five children, first of three, then of two, running in front of other children, who followed after them.

---

Vision of a little girl falling upon the ground.

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Vision of a small boy in striped blue suit holding a string intercepted with small balls. (Perhaps holding an ornament, taken from a Christmas tree.)

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Vision of two or three soldiers in blue mantles with red trimmings, looking cheerful and smiling.

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On January 5, 1919, when resting, had a vision of several persons, among whom a woman was bearing a child in her arms and two other children beside her. A woman stepping into the room said in German: "Nicht wahr, Sie glauben der lacht Sie aus,". I think you believe this one is laughing at you. Afterwards saw a number of persons moving, passing before my eyes. An old lady made me a bow, saying "Ich sehe Ihren Namen schon." I already see your name. (Part of the sentence I did not hear. This was a vision of spirit-people, of no importance.)

---

Vision of a carriage drawn by horses coming up to me, and at the same time, of two women, one who laughingly said: "Ich habe das auch gesehen." I have also seen that.

---

Vision of a woman in blue cotton dress and having a cloth, covering her head, running past.

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Vision of a group of people and of one woman running towards me, but prevented from coming to me by being stopped by other people.

---

Vision of a face of a beautiful child, very strik-

ingly illuminated, as if the light of a lamp was shining upon it. (Perhaps Violet.)

---

Vision of a door being opened and of child entering.

(I have often seen visions of doors being opened and of people going or coming.)

---

Vision of three or four children, one rather tall girl smiling at me, and little girl putting her arms round my waist, holding me affectionately.

---

Vision of two ladies, one with dark hair and dark eyes waving her hand to me. The other lady being indistinct. (The lady with dark hair is a friend of sister Rosa.)

---

Vision of most handsome man, of a beauty surpassing any painting, statue or living person on earth. With this was shown the spiritual beauty, which progressed persons can obtain in the spirit-realms.

---

The phenomena of my own spirit perceived by myself.

Some time ago I had a vision of a spirit-person caressing Monica. The spirit-person appeared to me in full form with well marked outlines, as if the whole form was cut out of dark paper. The appearance was that of a silhouette, yet not only of a profile, but of a man whose whole form was perfectly outlined. At a subsequent private-seance I told Monica of this vision. To my surprise she answered: “You have seen your spirit caressing me.”

I wrote to the well known author and medium Mrs. T. Longley, asking her to comment on this phenomenon.

Her remarks are the following:

"The sight of yourself caressing the spirit is not so remarkable. Spirit per-se is all perception. It's sight or visual vibratory force is all pervading. It is difficult for us to explain this by your vocabulary. You did not see with the physical but with the perceptive organs of the soul that like a luminous ether pervades the entire being. In spirit you were detached from the physical form, and with your companion, but enough of the perceptive qualities remaining with the mortal, to enable you to realize sight or to visualize the meeting between yourself and the mate. At times one—highly exalted—feels as if one had eyes all over, also one can stand apart as it were from one's divine self while the latter roam at will—hence one may catch a glimpse of something one's dual self is doing when the spiritual faculties are all awake and active. Your experience reminds me of one that Mr. Longely had about four years ago. He saw and heard a man who appeared to be in the prime of life and vigor. This man was seated at a fine organ and singing a grand song. Afterwards one of our spirit-messengers told Mr. Longely that it was himself he saw and heard, that in spirit his music and voice are more sweet than they ever were and that in his hours of sleep here he is often "over there" revelling in the music of the spheres. He thinks it funny he could see himself, but there is a good deal in regard to spirit powers, that we cannot understand."

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A letter received from Mrs. Mary T. Longley, the well known authority, author and medium, concludes with the following stanza, which Mrs. Longley received from Monica for me. Monica says:

“What joy, what bliss dear heart, dear heart  
 To wander to a world like this  
 In which thy mission hath a part,  
 To bear to Thee on wings of love  
 Sweet tokens from the land above  
 An everlasting scroll of fame  
 Not of laudation on the earth  
 But of the spirit bears Thy name  
 Thy records fair of time and birth  
 Thy talents these in living flame  
 Are heralded—so shall it be  
 Through time and through eternity.

---

Monica’s poem, mentioned at the public-seance on March 21, 1919.

This poem was received by Mrs. Mary T. Longley, who, in her letter says: A female belonging to you gives me this poem for you.

“Dear one, the years are flying fast  
 Along this earthly way  
 Each one more weighted than the last  
 With trophies of the fray;  
 But life is beautiful and glad  
 When e’er we view it right,  
 No call for hearts to linger sad  
 Amid the clouds of night.

Look up, dear friend, and see the stars  
 That glisten through the gloom,  
 There is no sign of warring scars  
 No hint of musty tomb,

God's Truth is shining in the East  
A herald of that day,  
When love shall banish from life's feast  
All darkness and decay.

Oh beautiful is life and love  
They never, never die,  
They live and shine in heaven above  
Where Truth is also nigh.  
Peace folds her gentle wings around  
Each soul forever blest,  
The heart with happiness is crowned  
In that fair land of rest.

Then never doubt but be of cheer  
And keep your progress sure,  
Your angel-friends forever near  
Their love will e'er endure.  
They are your comforter and guide  
Where'er your footsteps roam,  
They walk in blessing by your side  
To lead you safely home.