

THE GUIDING STAR

TO A

HIGHER SPIRITUAL CONDITION

SEQUEL NUMBER TWO

TO

“RENDING THE VAIL”

*Produced in the same way and by means of the same combined
Mediumship*

W. W. ABER (PHENOMENAL)

J. H. NIXON (MENTAL)

Boston

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THE GUIDING STAR.

EVOLUTIONARY IMMORTALITY TRIUMPHING AS THE
MISSING LINK OF EVOLUTION,

OR

EVOLUTIONARY TELEOLOGY.

That is: Evolution of Immortalized Sentient Beings and of an appropriate realm of spirit for their habitation, the end that NATURE had in view from the beginning of "swirling fire-mist into planetary form."

An open letter, in two parts, dictated by the STAR CIRCLE OF SPIRITS FOR CONSIDERATION OF PHYSICAL SCIENCE, PHILOSOPHY, SPECULATIVE THOUGHT, METAPHYSICS AND THEISM.

Part I of said letter being written by the SPIRIT WESLEY ABER, as amanuensis at seances 15a, 16, 17, 18, 19 and 25, and made the general introduction to this book. (Sec. 1-59.)

Part II of said letter, written by the SPIRIT PROF. MICHAEL FARADAY, as amanuensis for said Star Circle, at seances 55, 57, 58, 62, 64 and 76, as the conclusion of the whole matter, and placed at close of this volume (see 1142-1191), and the SCIENTIST, PHILOSOPHER, METAPHYSICIAN, THEOLOGIAN AND PERSON OF SPECULATIVE THOUGHT are invited, first, to read carefully and to consider thoroughly, both parts of said open letter.

(For picture of the SPIRIT WESLEY ABER, see B. V., page 446.)

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TO
Philip Radig,
OUR FRIEND AND BENEFactor, TO WHOSE UNSELFISHNESS
WE ARE INDEBTED FOR
MEANS TO PLACE THIS WORK BEFORE THE WORLD,
THIS VOLUME
IS LOVINGLY DEDICATED BY THE
BAND OF SPIRITS INSTRUMENTAL IN ITS PRODUCTION.

Dr. REED.

EXPLANATORY.

This publication being the third of a series: "Rending the Vail," "Beyond the Vail," and "The Guiding Star," it is presumed that the readers of this have read the two former, and will readily discern that the three books were produced in very nearly the same way; hence explanation given in the first and second books need not be repeated in this book, except to a limited extent; but the reader will find that he, or she, is kept in connection with such similar, corroborative and explanatory matter as thought desirable by appropriate references, and a liberal use of the index of each book. For such purpose, the reader will readily observe that the three volumes are fairly well paragraphed, and the paragraphs of each consecutively numbered by the appropriate figures placed in the left margin at the beginning of the paragraph; and that, frequently, paragraphs have subdivisions marked by letters of the alphabet, and that references are made to paragraphs, subdivisions and pages, by the appropriate symbols placed in parentheses.

For further convenience some abbreviations are used, such as R. V. for "Rending the Vail," B. V. for "Beyond the Vail," G. S. for "The Guiding Star," Par. for paragraph; and where page is meant, the word page is spelled in full. The vinculum — is sometimes used, denoting the elliptical words: From, to, inclusive.

Examples of references: (R. V. page 4) means: See page 4 of "Rending the Vail." But, in the references, where paragraph is meant, only the number of the paragraph is used, as thus: (B. V. 36) signifying, see paragraph 36 of "Beyond the Vail."

This expression: (75) found in either book means, see paragraph 75 of the book in which the expression (75) is found.

The expression: (B. V. 314-317) means for the reader to examine paragraphs 314 to 317 inclusive, of "Beyond the Vail."

If reading "The Guiding Star," the reader finds this expression: (380-C), the reference is to paragraph 380, to and including subdivision C, of that paragraph of "The Guiding Star."

This expression: (R. V. 463, 465, 521) would mean for the reader to examine paragraphs 463, 465 and 521 of "Rending the Vail."

With these illustrations and a little practice, the reader ought to be able to understand how to find any reference, and how to use the index of either one of the three books. (See R. V. page 5, at bottom).

There may be a few errors, both clerical and typographical, in references and indices: and, it is true that neither references nor indices are at all full and complete, for the reason that so compactly did the spirits write and speak generally, that it would require a repetition of almost every sentence to make full index.

As to distinction between words of the secretary and those of spirits: Words, remarks, descriptions and observations of the secretary in this book, except headings and where directly specified, are set off by brackets and in solid type, while the words, sayings, typewritings and manuscripts of spirits are left clear of mark; and generally specified.

In the former books we tried to keep this distinction clear by quotation marks; but it seems that some readers fail to discern the distinction so made.

As to repetitions and cumulative evidences of authentication, some readers may criticise. In fact some objection to cumulative matter of facts contained in "Rending the Vail," have reached us even from London, Eng. "TOO MUCH RECORD OF FACT!" Too much pains taken in verifying and authenticating the facts. Not every scientist would urge such objection; and while one person might do so, one hundred others are not satisfied without more and more, again and again.

For instance: As often as it is repeated in the two former books, that the writing, speaking, picture making were always done by some spirit in visible form while standing before and in sight and hearing of the whole circle, some persons, who say they have read these accounts, still ask us; "Why, could you *see* the specter? Could you *hear* it talk? Could you *see* it write? Could you *see* it while it was making a picture?"

A remark, further, concerning this matter may be pardoned by most minds. The observant reader will have noticed that while there seems much repetition of similar matter and phenomena, yet, no two occurrences are exactly alike; that there is continual variation of detail; that, very generally, the different seances were not composed entirely of the same persons, as the records show, but that persons from widely separated homes were visitors, from time to time, and may be consulted as to authenticity of the phenomena. These visiting persons, to the number of nearly one hundred, have left their names and addresses, and consented that they may be used in authentication of phenomena recorded in this book in connection with their names—and these names may be found just preceding the index.

After having read this book,—all of it—the reader will do well to turn to the summary of the spirit Denton in his oration No. 51, pages 382 and 383 of "Rending the Vail," and to the syllogism of the spirit, Prof. Faraday, (R. V. page 440, at paragraphs 2685, 2686 and 2687.)

Something historical of the mediumship for the production of these books, might be expected here; but, perhaps, we only need to say, now, that the band of spirits having charge of this work, finally succeeded in getting together and combining the phases of two mediums; one for materialization, and the other for *giving out mental aura for forms through which intellectual spirits could, more or less perfectly, express their own mentality for the benefit of human beings in the physical life.*

THE GUIDING STAR.

OPEN LETTER,

PART I.

GENERAL INTRODUCTION,

Written By the Spirit Wesley Aber. (289, 298, 306, 316, 319, 322.)

1. The apparent futility that has attended all efforts to prove the Immortality of man springs largely from the fact that a sense of Immortality is an achievement in morals, and not an inference drawn by logical processes from the nature of things. It is not a demonstration to, or by the reason, but a conviction gained through the spirit in the process of human life. All truth is an achievement. If you would have it at its full value, go win it. If there is any truth whose value lies in a moral process, it must be sought by that process. Other avenues will prove hard and uncertain, and will stop short of the goal. Eternal wisdom seems to say : " If you would find Immortal life, seek it in human life ; look neither to the heavens nor the earth, but in your own heart as it fulfils the duty of present existence." You are not mere minds for seeing and hearing truth, but Beings, set in a real world to achieve it. This is the secret of creation. But if demonstration cannot yield a full sense of Immortality, it does not follow that discussion and evidence are without value. Mind is auxiliary to spirit, and intellectual conviction may help moral belief.

2. Doubts may be so heavy as to cease to be incentives, and become burdens. If you discover any hints of Immortality in the world, or in the nature of man, you must welcome them. If there are denials of it that lose their force under inspection, you must clear your minds of them : For,

so you shall be freer to work out the only demonstration that will satisfy you.

3. Whatever is here said upon this subject has for its end, not only demonstration, but a clearing and paving of the way to that demonstration, which only can be realized by personal experience. Or, we might say, our object is to make an open and hospitable place for it in the domain of thought. This result would be nearly gained if it were understood how the idea of Immortality came into the world.

4. It cannot be linked with the early superstitions that sprang out of the childhood of the race with Fetichism and Polytheism and Image-worship; nor is it akin to the early thought that personified and dramatized the forces of nature, and so built up the great mythologies. These were the first rude efforts of man to find a cause for things, and to connect it with themselves in ways of worship and propitiation. But the idea of Immortality had no such Genesis. It is a late comer into the world. Men worshiped and propitiated long before they attained to a clear conception of a future life. A forecasting shadow of it may have hung over the early races; a voice not fully articulate may have uttered some syllable of it, and gained at last expression in theories of Metempsychosis and visions of Nirvana.

5. But the doctrine of personal Immortality belongs to a later age. It grew into the consciousness of the world with the growth of man, slowly and late, and marked in its advent the stage of human history when man began to recognize the dignity of his nature. It does not belong to the childhood of the race; nor can it be classed with the dreams and guesses in which ignorance sought refuge; nor with the superstitions through which men strove to ally themselves with nature and its powers. It belongs to them neither in its history nor in its nature. It came with the full consciousness of selfhood, and is the product of man's full and ripe thought. It is not only not allied with the early superstitions, but is the reversal of them. These, in their last analysis, confessed man's subjection to nature and its powers, and shaped themselves into forms of expiation and propitiation; they implied a low and feeble sense of his nature, and turned on his condition, rather than on his nature, in a sense of the external world, and not on a perception of himself.

6. The assertion of Immortality is an acknowledgment

of nature's forces. This fact should not only separate it from the superstition, where, of late, there has been a tendency to rank it, but secure for it a large and generous place in the world of speculative thought. We should hesitate before we contradict the conviction of any age that wears these signs of development; nor should we treat lightly any lofty assertions that man may make of himself, especially, when those assertions link themselves with truths of well being and evident duty.

7. The idea of Immortality thus achieved, naturally allies itself to religion. For a high conception of humanity is, itself, religion. It built itself into formulations of Christianity, and became, also, its atmosphere, its main postulate, its acknowledged working factor and its ultimate hope. It is of one substance with Christianity, having the same conception of man; it runs along with every duty and doctrine, tallying at every point; it is the inspiration of the system; each names itself by one synonym—life. Lodged, thus, in the convictions of the civilized world, the doctrine of Immortality met with no serious resistance until it encountered modern science.

8. It may have been weakened and obscured in the feature of personality by pantheistic conceptions that have prevailed from time to time, but pantheism never will prevail in a hurtful degree so long as it stands face to face with the freedom of your Western civilization. A slight infusion of it is wholesome and necessary to correct an excessive doctrine of individualism, and to perfect the conception of God; and it has never gone far enough in its one line to impair the substantial validity of the doctrine of Immortality.

9. But, when modern science, led by the principle of induction, transferred the thought of men from speculation to the physical world, and said: "Now get at facts, and find out what your six senses reveal to you," then, Immortality will no longer be under question, because science would find no place for it. Science, as such, deals only with gases, fluids and solids; with length, breadth and thickness. In such a domain, and amongst such phenomena, no hint, even, of future existence can be found; and science could only say: "I find no report of it."

10. We do not refer more to the scientific class than to a scientific habit of thought that diffused itself throughout

society, and became general by that sure and gracious contagion through which men are led to think together, and move in battalions of thought—for so, only, can the powers of darkness be driven out. We do not, to-day, regret that science held itself so rigidly to its field and its principles of induction, that it refused to leap chasms, and to let in guesses for the sake of morals. If it held to its path somewhat narrowly, it still went safely and firmly, and left no gaps in the mighty argument it is framing; and will yet perfect. The severity, and even bigotry, that attended its early stages, even with its occasional apparent damage to morals, were the best preparation for the thoroughness of its future work. If its leaders, moved by the conviction that all truth is linked together, at times forsook the fields of the three dimensions, and spoke hastily of what might not lie beyond it, they are easily forgiven.

11. When scientists and metaphysicians are found in each other's camps, they are not to be regarded as intruders, even if they have not learned the password; but, rather, as visitors from another "corps of the grand army." The sappers and miners may undervalue the flying artillery, and the cavalry may gird at the builders of earth-works; but as the campaign goes on, each will come to recognize the value of the other; and, perhaps, in some dark night of defeat when the forces of the common enemy are pressing them in the rear, they will welcome the skill of those who can throw a bridge across the fatal river in the front, to the unseen shore beyond.

12. But science has its phases and its progress. It held itself to its prescribed task of searching matter until it eluded its touch in the form of simple force, leaving it, so to speak, empty-handed. It has got a little deeper into the heavens with its lenses, and gone a little farther into matter with its retorts, but it has come no nearer to the nature of things than it was at the outset. You may cleave a rock once and have no proper explanation of it, but you know as little when you have cleaved it a thousand times and fused it in flame. In these researches of science many useful facts have been passed over to man, so that easier answers are given to the questions: What shall you eat and how shall you be clothed? What is the meaning of the world? Explain to me what sort of being you are, and how you came to be, what you are and for what end? Such are the ques-

tions that men are forever repeating to themselves, and casting upon the wise for possible answer.

13. When chemistry put the key of the physical universe into the hand of science, it was well enough to give up a century to the dazzling picture it revealed. A century of concentrated and universal gaze at the world, out of whose dust you are made; and whose forces play in the throbs of your hearts, is not too much; but after having sat so long before the brilliant play of elemental flames, and seen yourselves reduced to simple gas and force, under laws for whose strength adamant is no measure, you have become a little restive and taken up again the old questions. Now you have [been] shown of what you are made, [physically], how you are put together, and how linked your actions to the invariable energy of the universe. But science has not explained you to yourselves, nor compassed you in its retort, nor measured you in its law of continuity. Hence, you still demand: "Explain to us consciousness, will, thought, desire, love, veneration."

14. Science in its early, and, usually, narrow sense, could not respond to these demands. But it has enlarged its vocation under two impulses. It has pushed its researches, until it has reached verges, beyond which it cannot go. Yet it sees forces and phenomena that it cannot explain, nor even speak of, without using the *nomenclature* of metaphysics. In recent investigations they have adopted the word "*spirit*" into the scientific vocabulary.

15. Again, physical science has yielded to the necessity of allying itself with *other* sciences, finding itself on their borders.

16. Chemistry led up to biology; and this in turn to psychology; and this to sociology, history and religion; and so on to metaphysics, whose tools it had used with some disdain of their source.

17. *In short, there is no such thing as a specific science, but all sciences are parts of one universal science.*

18. The chemist sits down by the metaphysician and says: "Tell me what you know about consciousness." The theologian listens eagerly to the story of evolution. Unless you greatly misread the temper of recent science, it is ready to pass over certain phenomena it has discovered, and questions it has raised, to theology. And, with more confidence, we may assert that theology is parting with the

conceit it had assumed as "Queen of sciences;" and, clothing itself with its proper humility, is ready to accept a report from any who can aid it in its proper studies.

19. Whatever is true in one, must be true in all. Whatever is necessary to the perfection of one cannot be ruled out of another. That which is true in man's spiritual life must be true in his social life; and whatever is true in social life must not contradict anything in his physical life. We might reverse this, and say that no true physiologist will define the physical man so as to exclude the social man; nor will he so define the social and political man as to shut out the spiritual man; nor will he so define the common humanity as to exclude personality.

20. If, for example, Immortality is a necessary co-ordinate of man's moral nature,—an evident part of its content,—the chemist and physiologist will not set it aside because they find no report of it in their fields. If it is a part of spiritual and moral science, it cannot be rejected because it is not found in physical science.

21. So much, at last, has been gained by the new comity in the sciences, that opinions are respected, and questions that belong to other departments are relegated to them in a scientific spirit. But the negative attitude of natural science toward Immortality does not, by any means, describe its relation to the great doctrine. The very breadth of its studies has made it humble and tolerant of hypotheses in other fields. It is parting with a narrow and confining position, and is keenly alive to the analogies and sweep of the great truths it has discovered—truths which, as sciences, it cannot handle. More than this, my friends: While it has taught you to distrust Immortality, because it could show you no appearance of it, it has provided you with a broader principle that undoes its works,—namely, the principle of reversing appearances.

22. The whole work of natural science might be described under this phrase: It has laid hold of the physical universe, and shown that the reality is unlike that which first appears. It has, thus, bred a fine wholesome skepticism which is the basis of true knowledge and progress. Once, men said: This is as it appears; to-day they say: The reality is not according to first appearances, but is, probably, the reverse. The sky seems solid; the sun seems to move; the earth seems to be at rest, and to be flat. Science

has reversed these appearances and beliefs. Matter seems to be solid and at rest; it is shown to be the contrary. The energy of an active agent seems to end with disorganization, but it really passes into another form. So it is throughout. The appearances in nature are nearly always, not false, but elusive; and our first interpretations of natural phenomena usually are the reverse of the reality. Of course, this must be so; it is the wisdom of creation—the secret of the world; else knowledge would be immediate and without process, and man a mere eye for seeing.

23. Nature puts the reality at a distance and hides it behind a veil, and it is the office of mind, in relation to matter, to penetrate the distance and get behind the veil; and to make the process valuable in the highest degree, this feature of contrariety is put into nature. What greater achievement has mind wrought than to turn the solid heavens into empty space, and FIX the moving sun in the heavens, and round the *flat* world into a *sphere*? Truth is always an achievement, and it becomes such by reversing appearances—turning rest into motion, solids into fluids, centers into orbits, breaking up inclosing firmaments into infinite space.

24. The human mind tends to rest in the first appearance; science, more than any other teacher, tells it that it may not. But it is this premature confidence in first appearance that induces skepticism of Immortality. No one wishes to doubt it; our inmost soul pleads for it; our highest nature disdains a denial of it as ignoble. No poet, no lofty thinker suffers the eclipse of it to fall upon his page; but, many a poet and thinker is—nay, are we not all tormented by a horrible uncertainty, cast by the appearance of dissolving nature, and reinforced by the blank silence of science? The heavens are empty; the earth is resolving back to fire-mist; what theater is there for living man? Thought and emotion are made one with the force of the universe, shut up, for a while, in a fleeting organism. What is there besides it? Brought together out of nature, sinking back into nature—has man any other history? What, also, is so absolute in its appearance as death?

25. How speechless the speaking lips! how sightless the seeing eye! how still the [no longer] moving form! Touch the cold hand; cry to the ear; crown the brow with weed or with flower—they are alike to it. It is an awful appear-

ance! say what you will, here is the scourge of the age! science has helped to create it; but it, also, has discovered its antidote.

26. The minister of faith stands by this horrible appearance and says: "Not here, but arisen." He might well be joined by the priest of science with words like these: "My vocation is to wrest truth out of illusive appearances. I do not find what you claim; I find, instead, an appearance of the contrary; but, on that very principle you may be right; the truth is, generally, the reverse of the appearance."

27. We do not advance this as an argument, but to create an atmosphere for argument. You have not yet learned the secret of the world, the order of truth—inverting the landscape in the lens of the eye that the mind may get a true picture. To break away from the appearance of death—this is the imperative need; and, whatever science may say in detail, its larger word and also its method justify you in the effort. Hence, the need of Spiritual unfoldment and nobler thought.

28. We pass now to more positive ground—speaking still of science, for the antagonist of Immortality is not science, but a contagion or filtration from science that permeates common thought. Assuming evolution,—it matters not now, what form of it, except the extremest, which is not worthy of the name of science,—we remark that the process of development creates a skepticism at every stage of its progress so great that one has no occasion even to hesitate when the claim of Immortality is made. Doubt has so often broken down, that it is no longer wise to doubt. Improbability has so often given way to certainty and fact that it becomes almost a basis of expectation. Take your stand at any stage of evolution, and the next step is no stranger—no more to be anticipated, it is no broader leap than that from death to future life. Plant yourself at any given stage, with the knowledge then given off by phenomena, and report what you can see ahead. Go back to the time when the swirl of fire-mist was drawing into spheres and predict future life;—the raging elements laugh you to scorn! Life from fire!—no dream of Metempsychosis is so wild as that. You detect a law of progress; but to what are you now listening?—to the elements or to mind? The elements can tell you nothing, but mind detects a law in the elements that affords a ground for expectation.

29. The appearance silences you ;—the hint leads you on, and you become, perhaps, a very credulous and unscientific believer, confronted by scientific facts entirely to the contrary. If one is skeptical of the reality of the spiritual world on scientific grounds, or on the score of simple improbability, the best practical advice that can be given him is—to transport himself back into early geologic or chemic ages, and then attempt to use a positive philosophy to find out what shall or shall not be, on the ground of appearances.

30. The development of life from nebulous fire is a fact so immensely improbable, that mind cannot be conceived of as accepting it. Take later contrasts,—the headless molusk glued to rock in a world of water, and an antlered deer in a world of verdure ; or the huge monster of the prairie, and thinking man. Here are gulfs across which contemporaneous imagination cannot leap ; but, looking back, you see that they have been crossed, and by a process of orderly development. You see the process and the energy by which it was wrought, but of the source of the process or of the energy, you know nothing until you postulate it. But, shut off as you are at every stage of the process from the next, by its improbability, and only able to accept it as you look back upon it ; and, even then, with an essential unknown factor at work ; what right have you, with so confounding a history behind you, to cut it short and close it up with a doubt, on the ground of improbability ?

31. You should be prepared to hear the answer of science, that the process under which Immortality is claimed, is unlike that of development—that it cannot be gained under the same laws nor according to the same method. Evolution does not spare the individual nor the class. Life, as you see it, is a functional play of something :—Art, set in favorable relations to an environment, and ending when the relations become unfavorable. When environment ceases to play well into the organization, and the organization fails to adjust itself to the changing environment, life ends ; and the life of that organism cannot go on because it was simply a thing of relations which have been destroyed.

32. This seems logical, and would be final if all the factors and all their processes were embraced and understood in the argument. This, we claim, is not the case ; but, on the contrary claim that there are factors and elements not recognized, which involves other processes and another history.

33. Science responds: "This is all we find. We cannot go outside of the facts and the processes. Life is a functional play of something, we know not what; but, not knowing it, we have no right to deal with it, and so set it aside."

34. This is the crucial point upon which Immortality as a speculative question turns;—shall it be silenced in its claim on such evidence? Is there no higher tribunal, of wider powers and profounder wisdom, before which it may plead its eternal cause? Turn to that which is the substantial method of all ages—the necessary habit of the human mind—to philosophy. You now have the grave question whether you are to be limited in your thought and belief by the *dicta* of natural science. In accounting for all things, are you shut up to matter and force and their phenomena? Science as positivism says: "Yes, because matter and force are all we know or can know."

35. Another school says, boldly: "Matter and force account for all things,—thought, and will, and consciousness."

36. A position arrived at by still another school, which admits the existence of something else; but claims that it is "unknowable."

37. If any one of these positions is admitted, the question you are considering is an idle one—so far as demonstration is concerned, it is even decided in the negative.

38. The antagonist to these positions is Metaphysics.

39. Faith may surmount, but it cannot confute them without the aid of philosophy.

"AND HOW GOES THE BATTLE?"

40. We think an impartial judge of this friendly conflict, would say that, "Metaphysics not only holds, but is master of the field."

(a). At least, science is speechless before several fundamental questions that itself has put into the mouth of Philosophy. Science begins with matter in a homogeneous state of diffusion,—that is, at rest and without action, either eternally so, or, as the result of exhausted force. Now, whence comes force? Science has no answer except such as is couched under the phrase an "unknowable cause," which is a contradiction of terms, since a cause with a visible result is so far forth known.

(b). Again, there are mathematical formulas, or thought,

in the stars and in matter, as in crystallization. The law or thought of gravitation necessarily goes before its action. What is the origin of this law as it begins to act? And why does it begin to act in matter at rest?

(c). A double question to which science renders no answer, except to the latter part, which it solves by polarization:—but this is simply putting the tortoise under the elephant.

(d). Again, Evolution, as interpreted by all the better schools of science, admits "*Teleology, or an end in view, and the end is humanity. But the teleological end was present when the nebulous matter first began to move. In what did this purpose then reside? In the nebulous matter, or in some mind outside of matter and capable of the conception of man?*"

(e). Again, how do you pass from functional action of the brain to consciousness? Science does not undertake to answer, but confesses that the chasm is impassable from its side. What, then, shall you do with the fact and phenomena of consciousness?

(f). Again, what right has science, knowing nothing of the origin of force; and, therefore, not understanding its full nature,—what right has it to limit its action and its potentiality to the "functional play of organism?" As science, it can, of course, go no farther; but with an unknown factor, on what ground can it make a negative and final assertion as to the capability of that factor?

(g). Again, you test and measure matter by mind; but if matter is inclusive of mind, how can matter be tested and measured by it? It is one clod, or crystal, analyzing another; it is getting into the scales along with the thing you would weigh.

41. These are specimens of the questions that philosophy puts to science—or matter, as we prefer to phrase it,—that one's mind puts to one's six senses. The observing senses are before the thinking mind. But these questions are universal and imperative. No further word of denial or assertion can be spoken until they are answered.

(h). Science might, also, be pressed into close quarters as to the nature of this thing that it calls matter, which it thinks it can see and feel; but, how it sees and feels it, it does not know.

42. And, as science does not answer them, Philosophy undertakes to do so, and its answer is—Theism: "The uni-

verse requires a creating mind ; it rests on mind and power." Metaphysics holds that field, and on its triumphant banner is the name of God.

43. When Sir William Thompson—led by a hint of Faraday's—advances the theory that all the properties of matter, probably, are attributes of motion, a surmise is awakened : If matter be not a mere semblance, or phantom ; and if force, or that which creates force, is not the only reality—a true substance upon which this play and spheres of unsubstantial matter takes place.

(a). Under this theory of advanced science, it is no longer spirit, that is seeming vague, illusive, unreal ;—but matter, slipping away into modes of motion, dissolving into mere activity, and so shading off toward some great Reality that *is full of life and energy*—not matter ; and, therefore, spirit.

(b). Science itself has led up to a point where matter, and not God, becomes the unknowable. A little further struggle through this tangle of matter, and we may stand on a peak of Darien in "wild surmise" before the ocean of the spirit.

44. The final word which the philosophical man within you addresses to your scientific man is this : " Stop when you come to what seems to you to be an end of man ; and, for this imperative reason, namely, you do not claim that you have compassed him ; you find in him that which you cannot explain—something that lies back of energy and function, and is the cause or ground of a play of function. You admit a consciousness ; you admit that thought depends upon tissue ; it is not tissue nor the action of tissue ; and, therefore, may have some ground of action ; you admit an impassable chasm between brain action and consciousness. What right has science, as science, to leap that chasm with a negative in its hand ? Why should science object to attempts to bridge the chasm from this side ? Physical science has left unexplained these phenomena ; may no other science take them up ? Science left an entity—a something that it has felt but could not grasp, just as it has felt but could not grasp the ether. May not the science that gave to physics the ether, try its hand at this unexplained remainder ? " " Accept no negative assertions ; " this is the bigotry of science.

45. But a generous minded science will pass over this mystery to psychology, or to metaphysics, or to theology.

If it is a substance, it has laws. If it is force or a life, it has an environment and a correspondence. If it is mind and spirit, it has a mental and spiritual environment; and if the correspondence is perfect and the environment ample enough, this mind and spirit may have a commensurable history. This is logical, and also probable, even on the ground of science, for all its analogies indicate and sustain it. Our conclusion is this: Until natural science can answer these questions put by other sciences, it has no right to assume solution of the problem of Immortality, because this question lies within the domain of the unanswered questions.

46. But has science no positive word to offer? The seeming antagonist of Immortality, during its earlier studies of evolution, it now seems, in its later studies, is about to become an ally, (in this, that): Man is the end or product that Nature had in view during the whole process of evolution; when he is produced, the process ceases, and its laws either end at once or gradually, or take on a form supplementary to other laws, or are actually reversed. Thus, the struggle for existence ceases, and a moral, or human law of preservation, takes its place."

47. The secret of history is the dethronement of the strong by the weak; or, rather, the introduction of a force by which the meek become the inheritors and rulers of the earth. "*Natural selection*" gives way to *intelligent choice*. *Instinct ends, and thought determines action*. The whole brute inheritance is being gradually thrown off; its methods constitute evil, [This is] the serpent whose head the "seed of the woman" is bruising and shall finally crush.

48. The imperative conclusion follows that, man is not to be regarded as in the process, nor under the laws, nor even under the analogies of the order from which he has been evolved or created. The leaden suggestion of Nature, as it destroyed the individual and the type, no longer has even scientific weight. Science itself bids you turn your back upon physical nature, or but look to it to find that you are no longer of it.

49. It is possible, indeed, to scale the heights of your hope, burdened with clay out of which you were made; but why bear it, when friendly science offers to take it off?

50. Besides, man is a logical being, and he cannot be induced to leave unexplained phenomena behind him, nor to

leap chasms in his thought ; nor will he build the heavenly city upon reason while it is confused by its relations to physical nature, so freed, you have man as mind and spirit, evolved or created out of nature, but no longer correlated to its methods—correlated instead, to contrasting methods,—face to face with laws and forces hitherto unknown, or but dimly shadowed, moving steadily in a direction opposite to that in which he was produced.

51. Receiving man thus at the hands of science, what shall you do with him, but pass him over into the world to the verge of which science has brought him?—the world of mind and spirit !

(a) From cosmic dust he has become a true person. What now? The end of the demiurgic strife reached, its methods cease. Steps lead up to the apex of the pyramid.

(52.) If man becomes no more than he now is, the whole process of gain and advance, by which he has come (to) what he is, turns on itself and reverses its order. The benevolent purpose, seen at every stage as it yields to the next, stops its actions, dies out, and goes no farther. The ever swelling bubble of existence, that has grown and distended till it reflects the light of heaven in all its glorious tints, bursts, on the instant, into nothingness. The question is, whether such considerations are subjects for thought ; whether they have in them an element of reason, that justifies a conclusion ; whether they are phenomena, and may be treated scientifically ; whether they do not address you in a way as impressively as physical science could address you, at any particular stage of evolution.

53. Having thought up to this point and found always a path leading through the improbability of the future, shall you think no longer because you face other improbabilities? You cannot, indeed, think facts out of existence—the world is real ; but natural science justifies you in regarding man as under the laws of the intellectual and moral world into which it has delivered him. It has shown you the chemical, coming under the subjection of the dynamic ; and the dynamic yielding to the organic ; and the organic, with man in it and over it, a power over nature, under laws that are neither chemical, dynamic, nor organic ; but, creative, in their essence and spiritual, in their force. He is, therefore, to be measured, not by the orders behind him, but by that into which he has come.

54. The theory is often advanced that, "humanity survives, though the individual perishes." This theory, which is not recent, had its origin in that phase of nature which showed a constant disregard of the individual, and a steady care for the type or class. It found its way from science into literature, when it took on the form of lofty sentiment and became almost a religion. It is a product of the too hasty theory that, you may carry the analogies of nature over into the world of man, and lay them down squarely and without qualification, as though they compassed him.

55. Science no longer does this, but the blunder lives on in literature, and in the every-day thought of the world.

56. But, suppose it were true that, "the individual perishes and humanity survives," how much relief does it afford to thought? It simply lengthens the day that must end in horrible doom. The whole trend of the laws in social and intelligent humanity is toward securing a full personality, and a defense and perpetuity of it. Personality may not only reverse the law of selfishness, but it is the only condition under which it can be wholly preserved. If you remain a person, you can love and serve,—you may be a perpetual generator of love and service; but if you cease to exist, you cease to create them, and leave a mere echo or trailing influence thinning out into an unmeaning universe.

57. Such an altruism limits the use and force of character to the small opportunity of human life; it is so much and no more, however long it may continue to act; but the altruism of ideal and enduring personality continues to act forever, and on an increasing scale. The simple desire to live is neither moral nor immoral, but the desire to live for service and love is the highest morality and the only true altruism.

58. We shall not follow the subject into those fields of human life and spiritual experience—it being a beaten path—where the assurances of Immortality mount into clear vision, our aim having been to lessen the weight of the physical world as it hangs upon you in your upward flight. You cannot cut the bond that binds you to the world, by pious assertion, nor cast it off by ecstatic struggles of the spirit; nor unbind it by any half-way processes of logic; nor by turning your back upon ascertained knowledge. You must have a clear path behind you if you would have a possible one before you. (See paragraphs 529, 536, 543, 547.)

59. And the path before you is clearly set forth in this volume. If you will study its pages carefully you will know the *meaning* and *purpose* and *end* of the seeming mysteries that have so long encompassed man.

[The Star Circle concludes this open letter at paragraphs, 1142, 1191.]

[RENEWAL OF THE "ABER INTELLECTUAL SEANCES."

Spring Hill, Kansas, June 26th, 1902.

60. [According to desire of the *star circle* of spirits as expressed by the spirit Dr. Reed in his last communication for "Beyond the Vail," the work of holding seances, with W. W. Aber as a Medium for obtaining matter for a second sequel to "Rending the Vail," is being carried on at the residence of said medium and his wife, Sallie W. Aber, in said village of Spring Hill.

61. [Seance No. 1 being held on above date with C. V. N. House and his wife; B. House, Joseph Simpson, Dr. E. J. Schellhous, Mrs. Rilla McClung, Mr. Wm Speer, Mr. George B. Moore of Fort Scott Kansas, and J. H. Nixon, forming the circle on the mortal side. The paraphernalia of the seance room, is the same as described for the seances of "R. V." and "B. V."; and, in addition, a Remington typewriter has been procured for the communicating spirits to use, but no trumpet has yet been secured, though the spirits instruct that a trumpet be obtained as early as possible.

62. [*The reader should clearly understand that each item of matter contained in this book and attributed to any spirit was given by and through a Full Form visible materialization, unless the context states otherwise.*

(a) That is, the communicating spirit, while communicating, stood before the circle so as plainly to be seen by all the members of the circle present, at the given seance.

63. And, so, on this occasion, Spirit Dr. Reed, the chemical control, first stood forth in form, neatly clothed in gentlemen's attire, greeting the circle and the circle returning the greeting for a few moments, then Reed retired back, behind the cabinet curtains.

64. Immediately a form as of a lady dressed in white clothing, took a sheet of paper, placed it in position in the typewriter, and manipulated the instrument a moment, took the paper out of the machine and handed it to the secretary, asking: "can you read that?" And these are the words of that first typewritten message, to wit:]

(a) Dear Friends, we thank you for the paper. [At a promiscuous seance, two evenings previously, the spirits had requested the circle to procure suitable paper for the work in hand, and Mr. Moore and Mr. Speer had procured the paper for the typewriter and spirit artist; and this explains the message. This is not a great quantity of message, neither was the first submarine telegram between England and America, but what did it prophesy?]

65. [Then the SPIRIT, WILLIAM DENTON, stood before the circle, talking in quite familiar manner, and was asked by one of the circle: "Why is it that I have at times peculiar sensations in my arms with disposition to pantomime writing?" And the spirit replied:]

(a) In your constitution there are certain elements or forces, called magnetic and electric.

(b) some have more of the one than of the other; and at one time a person may have more of the magnetic than of the electric; and, at another time, the same person may have more of the electric than magnetic.

(c) A person, in perfect normal condition, has these two forces in equality, or equilibrium, and this is the case in perfect health. When out of balance there is some condition of disease more or less.

(d) Sometimes developing for mediumship finds these forces not in harmony for the phase desired, and an attempt to reduce to such relationship, as desired, produces unpleasant and even painful sensations, to the subject; and, in this case, the peculiar pantomime and unpleasantness are due to an attempt to reduce these forces to the requisite degree of equilibrium.

66. The world has had different opinions about the life, but none of them have ever been proven except through this channel.

67. The world has always assumed, without question, that some kind of God, in person, is the author of all,—the originator of all; but, as the light of this truth dawns upon the world, the gods vanish away.

68. [When Denton had gone away, Dr. Reed appeared in visible form before the circle, took a tablet from the desk, passed to full view, in front of the circle; and, standing erect, holding the tablet, open, in his left hand, made motions over the tablet, with right hand, as though writing, and when a page was written, the leaf containing the writing was torn off by the apparition, and laid upon the writing desk, until four leaves had been written upon, torn from the tablet, and placed upon the writing desk. Then, placing the tablet on the desk, gathered up the writing, handed the same to the secretary, and the spirit returned into the cabinet. The writing proved to be Dr. Reed's prefatory message, as follows:]

69. In giving this work to you we will endeavor to give that which we deem of most interest to the world.

(a) Everywhere the cry is, tell us something about how the spirits live, what they subsist upon, what their occupation, etc.

(b) We have been trying to enlighten the world upon these subjects, but they still demand more.

70. We have invited numerous spirits to be present. Many of these cannot give you their experiences in person; *so, we shall act as mediums for them.* They have progressed so far beyond the earth plane that the gross conditions disturb them; and for a long time, they have carried their earth work on, through the medium of other spirits, who can, still, without discomfort to themselves, enter the earth atmosphere. Their interest in earth affairs is as keen as ever, but the "rate of vibration," as some would call it, is lower, nearer the earth, and they cannot accomplish their work as readily as in their own element.

71. We, who have lived in spirit life a number of years, understand that, we are enabled to communicate with our friends upon earth, by means of a peculiar element in the atmosphere surrounding the earth; and, we also know that, those who have advanced, on the spirit side of life, find it as difficult for them to visit you, as you find it difficult to rise above the earth. To be sure, they do not experience physical suffering, as you term it, but they experience that which, to them, is suffering.

72. We make this explanation that you may understand that, some are lower in spirit life than others, just the same as in the mortal form.

(a) Many brave souls are so determined that they will come in person; some, equally as advanced, will send their communications through others; and, by so doing, will avoid all unpleasantness.

73. If any one in the circle feels, at any time, not to be in harmony with himself or other members, we ask, as a favor to the friends we have invited, that he or she will not enter the seance room at such times.

74. The medium will be over-sensitive during the writing of this book; and, we will be compelled to have him so, in order to accomplish the work planned. We, therefore, ask you to co-operate with us in making all things pleasant for him. Learn "to know thyself" and you will then be able to comprehend others.

75. You are not able at the present time, to see the good that will be accomplished by these books; but, in the time to come, you will understand fully, why they were so much needed and will rejoice with us to know that, filling your niche, you filled it to the best of your ability.

(Signed) "Dr. R."

(a) [The foregoing writing was produced in very nearly one minute of time; and, there are found to be 468 words in the writing.

(b) The manner of the appearance of the various spirits for recognition and entertainment of the circle, is so fully set out in "Rending the Vail" and "Beyond the Vail," that such descriptions would be unnecessary in this book; but, as it is expected that many persons will attend these seances, who did not attend heretofore, for further authentication the spirits desire that this record shall also fully set out important phenomena, as it will be necessary to produce them, for several reasons: Spirits desire to learn the way and best means of keeping up their return, perceptible to mortals. 2d, to prevent too much monotony in the minds of the circle. 3d, to accumulate magnetism in the room from both sides of life, necessary to construct artificial form about the manifesting spirit. 4th, to intensify the spirituality of the circle so as to assist the scientific guides, to intellectual conditions, through which, to present to the circle, a grade of intellectuality at least, somewhat above the aggregate intellectuality of the circle. We may, therefore, anticipate at least as brilliant form display in the seances at times during present un-

dertaking, as any heretofore witnessed ; but, in the record, we need only note that which may be of most apparent value.

Seance No. 2.

June 29, 1902.

76. [Present C. V. N. House and wife, Joseph Simpson, Dr. Schellhaus, Mrs. McClung and J. H. Nixon. Minutes of previous meeting being read, the circle repaired to seance room. Medium entranced, phenomena began with Dr. Reed appearing and requesting secretary to make record of seance proceedings in full detail.]

(a) [Then, a spirit, James Saunders, appeared at the writing desk, took from the desk a tablet, but seeming not to find a pencil, made inquiry for one, and Dr. Reed informed him that he would find a pencil at a certain point in the writing desk. The spirit looked and found, as Dr. Reed had told him, and proceeded to write very slowly, perhaps not so much as two hundred words per minute to the number of three hundred and eighty-seven words, and while tearing the fourth leaf from the tablet, said :] "all right, I will write for you." [And this stranger spirit went into cabinet as Dr. Reed came out, (83 a), and the stranger dictated in loud whisper and the Doctor wrote the dictation to three sheets more, of three hundred and seventy-six words, in continuation of the subject-matter begun by the stranger spirit ; and, here follows the whole writing, to wit :]

77. "I, James Saunders, was a landscape gardener upon earth, and became so interested in nature's beauties, that I have continued my studies in spirit life. Some will say : "How can you in spirit life?" I answer : Far more easily than in the earth life, as I have unlimited time and space at my command.

78. It has always been my great pleasure to work out my ideas in the spirit world and then impress them upon receptive ones of earth.

79. The study of nature is elevating. Nature is the universal teacher. She is the mother of all knowledge. Some one watching a fish swim, saw, in its tail, a ship's rudder, and made possible the navigation of the seas.

(a) Another, watching a busy woodpecker discovered an instrument for sounding the heart. Art received its first impulse from the beauty in nature's lines.

80. How many of the beauties of architecture and decoration are based upon flower forces? All progress comes through man's observation. There are lessons yet to be learned. He who studies nature in her varied aspects, in her beauty, in her truth, learns to be observant—to progress.

81. I have had a pet scheme for years for the benefit of humanity, but have never been able to impress it, as I wish, upon the individuals I have been impressing upon the earth. When this opportunity was offered me, I accepted at once, and I now see a faint chance of giving to the world something, I feel, that will be of lasting good.

82. After years of careful observation, I have learned that no matter how much one is developed intellectually, there is still a feeling, that cannot be resisted, that the earthly bodies of their friends must be held sacred. It is like cherishing the beautiful vase that holds your cut flowers. This impulse seems innate in man, woman and child. Some have advanced in thought, until they have reached a point where they will consent to the cremation of their bodies. Then the question arises, as to what they shall do with the ashes. I will endeavor to solve the problem for them.

83. Let each city purchase one or more plats of ground, according to its size, but let them be located where the poor, as well as the rich, may enjoy their beauties.

(a) Have skilful hands and gardeners lay these out in beautiful flower-beds and walks. When practical, have small lakes, as some of your most interesting plants and flowers grow in the water. Erect a crematory where the bodies may be reduced to ashes. Let persons lease, or purchase, flower-beds and bury the ashes of their friends there. Have no unsightly mounds or headstones. Those who are financially able could have beautiful statuary among the flowers; and, if so desired, could place the names of their friends on the base of statues—the names—no epitaphs. Those not able to purchase statues, could have low marble or stone borders for their flower-beds, and the names of loved ones could be inscribed thereon. I would prefer to call this a park, and not a cemetery. Have plenty of beautiful trees, where the song-birds may flit from branch to branch and warble songs of joy. Let numerous fountains be scattered over the green sward. Have swings for the little ones, and seats where the weary may pause and rest and study nature.

Surely every one, no matter how busily engaged, will spare a few minutes each day to become acquainted with the main facts about some beautiful or interesting thing. Have a large reading-room and conservatories where the winter months could not interrupt the studies. A vast store of useful knowledge could be so gained almost imperceptibly.

84. Encourage, in yourselves and your children, the love of nature, which teaches observation and progress. Vast quantities of flowers could be cut and sent to the hospitals and other public institutions each day, thus brightening the lives of unfortunates. I would not forget the prisons, as, it has been my observation that flowers will touch the heart, when all else fails. A bunch of old-fashioned pinks, or peonies, may bring a glimpse of "Mother's garden" to one who has strayed from the narrow path, and open up the way to purer thoughts.

85. If you have but one square foot of earth, don't have it bare, but plant a seed there; if it is not of interest to you, it will be of interest to another; and it is your duty to live for all, as well as for self.

[THE SPIRIT PROF. DENTON next stood in view of the circle and made a short address, the substance of which follows, to wit:]

"I am glad to be present, here, with you, this evening. I see no strangers present. Just as well—it is just as well!

86. Friends, in my travels, I have been able to visit several spheres, and I find the inhabitants of higher spheres much more progressed than those of the lower spheres. Those of the higher spheres seldom return to the first or earth spheres: for they would not be known, and they can convey their messages to earth people and lower spheres, otherwise.

87. I find no loungers, as you would term them. No loafers seeking whom they might devour; but such as I do meet are ever busily engaged laboring for the good of all, and when retrospective, they are drawn toward the cradle of their personality,—their mother earth, and try to give good ideas and thoughts to your world; and, I hope, you will enjoy yourselves, as we endeavor to transmit some of their ideas through you to your world: For, we are endeavoring to enlighten the heathen as well as to elevate all seekers after truth and knowledge.

SECOND TYPEWRITTEN MESSAGE.

BY BUCANNANNA.

88. [A personage having the appearance of a man was seen by the circle to be standing at the typewriter, looking it over; then the apparition took a sheet of paper from the writing-desk and very adroitly placed the paper in the typewriter, manipulated the machine very rapidly, as a good typewriter would, for a few seconds, took the paper from the machine, asked the guides in the cabinet what they thought of the writing! Dr. Reed said: "That is very good." Then the apparition that wrote, walked over to the secretary, handed to him the paper upon which he had written, as above stated, saying to the secretary, in audible voice, "My name is Bucannanna," then moved, backwardly, to the cabinet and there vanished. The following is a correct copy of what the apparition had placed upon the paper, by means of the typewriter, to wit:]

89. There is no phase of life that Spiritualism does not reach, and it elevates and ennobles all that it touches.

Its facts and phenomena demonstrate that life is continuous—that the soul is immortal; but this revelation, glorious as it is, is not the ultimate of spirit communication, it is only one of its incidents.

90. [Here are 55 words and 7 punctuation marks. So much improvement over the first message that the circle are led to expect more than a realization of all the spirits promised, when they asked us to provide for their use, a typewriter. We read in our village newspaper an editorial concerning our work here, in which is the statement, to wit: "Of course the typewriter is inside the cabinet;" but we, who are here and know, say emphatically: "No, sir, Mr. Editor, the typewriting machine is not inside the cabinet when being used, or at any other time, for that matter; but during the seance, when being used by any personage for writing, the typewriter is *outside* the cabinet on a table so elevated as to be just of proper height for an adult person of common height to stand while operating the machine; and the table, machine, and the personage operating the machine are all *outside* the cabinet, between the circle and the cabinet, and are also in *sight* of all the circle, while the writing is being done; and the operator of the machine is not

one of the circle in the mortal, nor any mortal confederate personating or posing as a spirit form, as all the circle may know *as certainly as they know any fact.*]

WIRELESS TELEGRAPHY.

And some Prophecy.

91. [We have a telegraph apparatus consisting of a common keyboard with keys and a sounder. The keyboard and keys are securely locked inside a box and placed on a table, and the sounder is placed, either on the same table or another table; and in either case, the keyboard and sounder are placed considerable distance apart. Thus arranged, a spirit form or apparition, comes out of the cabinet, takes position at the sounder or receiver, and stands there with folded arms, in sight of the circle; and soon the keys of the keyboard are heard by the circle to be making sounds as a common telegraph keyboard when in use; and the sounder responds to the sounds of the keys, but no wire connects sounder to keys or keyboard, neither is any galvanic, magnetic or electric battery used, or connected to either keys or sounder. Meanwhile, the apparition at the sounder, interprets the soundings. In this case, at this seance, the keys and sounder ran a moment, and the apparition, interpreting, says, in good oral speech:] "They say that your world will experience many convulsions and great catastrophes within the next five years." [Then away goes the keyboard and sounder a moment, and the spirit says:] "They say that some of these convulsions will be more destructive than the world has ever witnessed." [Then tick, tick, tick-tick, tick, and the interpreter says:] "They say that one of these great convulsions will be at Australia." [Then again—.. —. —. —. and the spirit says:] "They say that within the next two years a great calamity will befall Kansas. They say that a great drouth will occur. They say that there will be but little rain in Kansas the remainder of this year."

(a) [The guides told us the name of this apparition was Dick Bowden; and when in the mortal, he resided in Kentucky and was a telegraph operator.]

[At a promiscuous seance, July 1st, 1902, Prof. Denton, in fairly good oral tones, and part of the time, in fair oratorical style, spoke of that imaginary something called by some theorists

92. "THE SUBCONSCIOUS SELF;" and, incidentally, of the theories called Christian Science and Mental Science, saying, substantially, as follows, to wit:] "A great deal has been said, of late, of a something by some supposed to be "sub-conscious mind." So far as we are able to discern, that theory has no foundation in fact. It has not been proven or demonstrated, and does not seem to be susceptible of proof. It is only theory, not acceptable until proven to have some foundation in fact. And he who most strenuously sets up and advocates this theory, does not appear to have any knowledge of any facts, only supposed facts, in support of the main theory. Whereas, Spiritualism is a proven fact, demonstrated by the evidence of cumulative fact upon fact, mountain high; but "subconscious mind" or "subconscious self," so far as I can learn, is not known in the spirit world to have existence in fact. Then Christian Science, so called, has no foundation in fact, except in so far as it teaches of magnetic, electric and psychic healing. Its theology is almost wholly erroneous. Mental Science is more of accord with fact, than Christian Science. The principal difference between Christian and Mental Science is concerning the God idea. The latter holding that mind is all universal and supreme; but the former largely embracing common theology, only in a more mystified manner. They tell you there is no disease, you only think so, and that all you have to do to be well, is to think you are well—to have faith that there is no disease, nor can there be, and you will be well. Do you suppose that the prayers and ipse-dixits of all the Christian Scientists in the world uttered in the ears of your lamented McKinley or Garfield would have reduced the facts to appear hallucinations in their minds to such degree as that their bodies would not have suffered dissolution? Was McKinley's body wounded at all? We might add: or was McKinley, the pistol wound and assassin all mere imagination?

Seance No. 3.

July 3, 1902.

93. [Present—C. V. N. House and wife, Joseph Simpson, Mrs. J. B. Lamb, Mrs. Rilla McClung, Wm. Speer, Dr. Schell-hous, Mr. Moore, Mr. R. T. Van Horn; and, of course, Mrs. Aber and the secretary.

[Minutes of previous seance read and approved by the circle. The spirit, Henry Lamb, stood forth and said to his mother:] Do you see me, mother? "Yes, Henry, I see you." [Then Dr. Lamb appeared greeting his widow, Mrs. Lamb, and said:] As I was a reformer, I wish you could be reformers. [Then the spirit, Charles Speer, spoke his name to his father, Wm. Speer.]

94. Dr. Reed came forth and wrote of the skeptic, thus:] "The skeptical friend will ask: How do spirits know themselves from nothing?" "How does the skeptical friend know himself from nothing? Only through the law and conditions that nature has given him, the same as with us. We know, too, that the spirit world is as substantial as the material world. And, again, we do know that the material body does not live on after the change called death takes place. Of course our respected friend intends to be understood as rejecting the theory that there is a spiritual, as well as a material body; that we understand very well, and would not wrong him by putting any other construction on his query.

95. The questions arise: "Have we a spiritual organism, and is there a spiritual world added to it?" To both we unhesitatingly answer, yes. And it has been demonstrated, and is being demonstrated here, that life is Immortal. You are bound to accept the fact that death only shifts the scenes, and transfers the actor from a material to a spiritual stage of action, without taking from the moral or intellectual worth; and in the spiritual spheres, existence and action, he no longer sees "through a glass darkly," but is brought face to face with himself; which gives a higher and broader and more comprehensive view and understanding of the economy of existence—which is evolution, and which law of progression is as unalterable and indestructible as the mind itself.

(a) We further state that the spiritual body is as much a substance as the mortal body.

96. Will our skeptical friend answer this: Can there be power without substance? Does not anything that exists necessitate substance? The idea that spirits exist as spiritual beings but are unsubstantial is preposterous and illogical. The gases which compose water, taken separately, are as much substance as when united. Then why should it be considered impossible for "Mother Nature" to so clothe us with spiritual substance that when we are separated, both



Fig 2.
MLLE. ANTOINETTE FRANCIS TALLEYRAND.
Par. 9712.

should continue to exist as absolutely as when joined together?

(a) It does not require the brain of a Shakespeare or Webster to obtain a knowledge of the works of nature—to see that all things are related and adjusted to each other with marvelous precision.

97. If you will look at particular forms and functions, you will see that one demands the other. Take any particular organ of an animal or a man, and its form and nature are evidence of the existence of an element or world which is adapted to its nature. You have the testimony of your own senses that every organic form, in plant, animal and man is acted upon by some substance; and this substance and the organic form are so adjusted to one another with absolute precision, as to produce some beneficial effect. Without such adjustment there would be no design, or an entire failure in result. You are inevitably borne to the conclusion that the same law must prevail in the spiritual plane of creation.

MMLLE ANTOINETTE FRANCIS TALLEYRAND. (300).

98. [When Reed had written and gone away, immediately there appeared a form having the appearance of a woman clothed in white, having a starry girdle about the waist, and a crown, in appearance as though set with sparkling jewels, upon the head; feet clothed with small, white slippers. After standing a moment, in the parting of the cabinet curtains, in plain sight of all the circle, she stepped to the writing desk, took a tablet, and in the ordinary manner of the execution of psychic writing done at these seances, wrote some four hundred and sixty words, as follows, to wit:]

99. Friends, do you know that Spiritualism teaches that all men and women must save themselves by living pure lives and dispensing charity, light, and mercy? And still such a philosophy is condemned by the Church and those who do not feel inclined to give up their evil ways, but appeal to a God who is purchasable; or, at all events, who can be persuaded by go-betweens to reconsider a sentence to hell, and change that life to one of endless felicity in a place where the streets are of gold and the decorations are of precious stones.

(a) The spiritual philosophy teaches that whatever a man or woman soweth, that, he or she shall also reap. This

is not the kind of religion bad men and women want. They prefer a salvation that can be purchased at the last moment; a process of redemption that will transfer the murderer into glory in a minute, and a miserly, stingy and corrupt old sinner into a beautiful angel for a small sum of money given at the brink of the grave to some charitable institution. Spiritualism is rejected by such men.

(b) Spiritualism is stamped upon every created thing. It is formulated by the divine mind and its application made universal.

(c) It is so interwoven with creation that its purpose cannot well be mistaken. As a light at the feet of man, it shines continually and lights him in the way of moral and intellectual worth, which is nature's highway to everlasting felicity, in the spirit world; but nowhere does it teach that sin can be forgiven or that man can be redeemed by another. He must outgrow his sins and redeem himself or go on forever a total failure with no one but himself to blame: For he is the incarnation of boundless capabilities and infinite progress, which is nature's birthright to every human soul.

(d) A man may be a firm believer in the philosophy of Spiritualism and yet be a very bad man; but no man can be a consistent spiritualist unless he be pure in mind and heart. Spiritualism points out how happiness on the mortal and spiritual side may be secured. But upon the road that it would have mankind to travel are found nothing that is uncharitable; nothing that is selfish; nothing that is impure; nothing that degrades the body or soul. It is walking with nature all the way. The fact is, Spiritualism is too real—it is not mystical enough to be profitable, financially speaking, to the theologians: For it requires no learned dissertation on the fall of man, or on the doctrines of total depravity, predestination and election to uphold and sustain it.

(e) Spiritualism is of nature and everything in the material and spiritual world bears witness that this is true.

"Antoinette."

100. [Then the seance was changed into a form test seance, as it seemed that some one of the circle needed his mind more at ease as to reality of phenomena, and another spirit lady, announced as from higher spheres, stood in most gorgeous attire, bedecked as with shining jewels, and the feet appeared to be in small white slippers.

(a) Artist appears, desires material for making pictures, dictates, and Denton writes the dictation indicating the needed materials.

(b) Denton announces that after this effort they will attempt a periodical magazine, with spirits in editorial management.

(c) Then a Hindoo man form, robed in white, stood a moment and vanished.

(d) This was followed by an ancient Turk.

(e) Another man form, but in dress with more coloring and powdered hair—

(f) Paine—stood forth and said:] This world is my country, to do good is my religion! [And, promising to visit us again, soon, with more to say, seemed to vanish away.

(g) One form goes down as another rises—as one form goes into cabinet another comes out, and they meet in cabinet door. Two of these were for Mr. Speer. One rises until very tall and goes down, apparently, through the floor.]

Seance No. 4.

July 6th, 1902.

101. [Present—C. V. N. House and wife, Joseph Simpson, Dr. Schellhaus, Mrs. McClung, Mrs. Aber and J. H. Nixon who, for the present, are members of the regular circle, and need not be mentioned in minutes hereafter, unless some permanent change be made. Minutes of previous meeting read and approved by the circle—since reading and adopting minutes is of the regular order of business, it may be sufficient to note that regular exercises were had. Written messages are generally read at close of seance at which received, and copied into the record and read at next seance as part of the minutes. Any member of the circle is privileged, and it is his or her duty to satisfy himself at each seance, of all the conditions of any paraphernalia and material and instruments, and of everything used and pertaining to the seances and seance room, and be satisfied that there are no irregularities, so that, unless the minutes state otherwise, it will be presumed that the regular proceedings were had. It is regular for Dr. Reed to open the seance by some familiar greeting, and, perhaps, the minutes need not state that, unless the doctor, at the same time say or write or do something out of the common.]

102. [At this seance, Prof. Denton gave to us a small talk saying, substantially, as follows:] Speaking of inventions, friends, do you know that every invention comes to your world from the higher realms? The olden time sages understood this very well; and, when they made their transition, they pursued the field of investigation best adapted to their conditions, and were able to send to earth the results of their investigations. Many persons of your earth are there recognized as inventors, but they are mediums susceptible of receiving thought waves, and when messengers between the lower and higher spheres and conditions, find a suitable sensitive for a given work, such work is portrayed to him; and thus, all of your so called inventions reach the earth plane and are outwrought for the benefit of man. And, let me say, many more inventions are in store for you people of earth, as fast as you become able to receive them. And before we are done with our work here, some of these may be indicated to you for the benefit of your world—we hope you will be prompt in fulfilling all of your obligations toward us, as we are anxious to give all that is possible. For, we believe it is our duty to give all we can to your world so as to have as many people of earth, as possible, prepared for the great transition and a happy entrance into the higher life.

EXPERIENCE OF TIMOTHY COREY.

A Manuscript.

103. Years have passed so rapidly since I entered spirit life that I have been here over a century. My visits to earth have been very few. I left only one friend behind me and knew nothing of any relatives.

(a) My first recollections are of a large log-house in the country. I was a bound boy and my master's heart was not made better by the beauties around him.

(b) The only kind words I can remember were given me by a poor, lonely old woman, who made a living by weaving cloth.

(c) She was not in favor with her neighbors, because she had one brown eye and one blue. They argued that this was a certain sign that she was evil, and because she talked aloud they thought she held conversations with the evil one himself. She was a superior weaver—an artist in her line.

For this reason she had plenty of work. My master sent me to have her weave a web of cloth. I shall never forget the terrible sensation of fear that I experienced upon my first visit, but she treated me so kindly—and my heart was aching for sympathy—that I became her friend at once. She was well educated and gave me my first lessons. Our textbook was the Bible. How many times I have taken a severe beating for slipping away and spending hours in the fascinating task of learning to read and listening to her stories of the French revolution! Hours, I should have spent in sleep, I spent in learning to write.

(d) I passed to spirit life in the early part of Winter. I was injured in the clearing by a tree we were felling. That, with the exposure in a severe storm soon after, was the immediate cause of my death.

(e) My old friend offered to nurse me, but my master would not consent. Alone and neglected, I passed from an unfriendly world into one of indescribable beauty.

104. My ideas of Heaven were, of course, orthodox and catholic, to a certain extent. I had not been confirmed, but my old friend's earnestness had imbued me with the feeling that her way must be the right one. I felt that I must be one of the friendless ones that Jesus came to save; therefore, I was much surprised to find grass and flowers instead of gold and precious stones in the streets of Heaven. What a sense of relief after years of hearing a master's harsh voice calling me to be up and doing before four in the morning! I can't remember the first time I heard this call to me.

(a) How different to be awakened by faint yet clear music that seemed to be everywhere, but always in harmony!

(b) The song birds that I so loved, were here; and I could listen to their music undisturbed.

(c) And, far greater than all this, I found that there were books in Heaven. Just think—not one book, but innumerable books and they were as free to the bound boy, after this, as to the rich man's son. I was bound to man no longer. I was free,—free to drink in all the wonderful knowledge those books held, as the deer to drink the waters of the mountain brook.

105. One day, while I was reading, I thought: How delighted my old friend would be if she could have access

to these books! and, while this and similar thoughts sped through my mind, I found Heaven slipping from me, and I stood once more before her cabin door. It was night, and the pine knot, stuck on the side of the fireplace, was doing its best to light up the room. My dear old friend sat before her spinning-wheel:—"Monsieur Timothy! Hast thou arisen from the dead?"

(a) I replied that I was not dead, but living in a beautiful country, and that I had returned to tell her about it; but my story fell on deaf ears. The dear old woman had fainted. She did not live long after this; and, when she entered spirit life, she was as much surprised as I to see what a wonderful country we were in.

(b) I have continued my studies, seldom visiting the earth; but my friend, now, no longer old, keeps up her interest in the people of earth, and is no longer misunderstood. She is brave, while I am still bashful.

(c) I spend my time instructing new comers to the spirit world. Through my instructions others have been of great assistance to those in lower spheres.

(Signed) "*Timothy Corey.*"

EXPERIENCE OF NATHAN COVERT.

106 [A typewritten message dictated to the spirit who became our regular operator of the typewriter; but, so far, has not seen fit to reveal his name to the circle. The following is a copy of the writing:]

(a) Do you know, friends, that you have a class of people upon your earth that will not accept a truth, even though it be demonstrated and proven to them? This class of people will encounter great difficulties when they enter spirit life. It is seldom that such, for a long time, reach the higher spheres; but most of them hover near the earth for years.

(b) During my stay here, I have been to earth many times to enlighten the human race. I meet many to whom I cannot impart knowledge, so I pass them by for the time being. I find a more intelligent class, easier to approach, and willing to listen to me, and accept what I say. This class will progress more rapidly, as they will profit by the experience of others. But all remain in the lower spheres until all their earth ties are broken, and there is nothing left to attract

them to earth. Then their desires and aspirations will be to ascend to a higher sphere of spirituality.

(c) I feel that it is my duty to help those who try to help themselves. There are many on the spirit side of life who are so densely ignorant that they have no ambition to become better. They continue on in the same old rut they were in on earth. Such spirits are of no benefit to the people of earth as they cannot bring useful knowledge to you. If you, friends, were able to see and know the condition of the spirits in the lower spheres, and could contrast their condition with that of spirits in the higher spheres, you would understand how important it is that people should be enlightened upon this subject while they are still upon the earth.

(d) Learn to live; death is only an incident of life, and will take care of itself.

107. If the present generation would strive to surround the mother with kind and loving influences, and teach her the beauties of the higher spheres of spirit life, the children would grow up better men and women. Only through a thorough understanding of spiritual laws can the human family ever expect to reach a better state of spiritual and intellectual unfoldment.

108. Friends, it is absurd to think that men and women can enter the spirit world, divested of every principle of goodness, truth and charity, and be at once transformed into saints.

(a) The higher spirits have no low ambitions to gratify in teaching those in the earth life the way of everlasting happiness in the higher spheres.

109. The wisdom and experience of spirits are being brought to bear upon things material that are for the convenience, comfort and elevation of mankind; and a mortal who aspires to live a life of usefulness and steadfastness to truth, mercy and charity, has the hearty co-operation of a band of spirits whose moral character and intellectual culture are in harmony with his aspirations.

110. A cold belief in any theory of philosophy of immortality shuts out all the light of demonstration and cheer of the glow of the fire of enthusiasm, and hinders the soul from participating in the joy of the anticipation of a glorious existence in the world of spirit.

111. Now let no one say that Spiritualism is of modern

origin, but hold it up as the most ancient of all systems of religion, and the only one that has been able to prove and demonstrate that there is no death. Nowhere else can you find the evidence of a future life, and that the friends you once loved on earth can and do return to you.

112. We have heard it asked, many times; "If there are spirits, and they come to you, why can't they come to me? I am as anxious for them to come to me as you are, but they don't come. I don't believe there is anything in it."

113. My friend, if you will open the door of your heart with love and kindness, and be honest with yourself, you are sure to receive proof palpable; but it may not be until the loss of one whom you love and cherish.

(Signed) "*Nathan Covert.*"

114. [This message assures us that the promise of this band of spirits to give us communications by means of type-writing done by "Full Form Visible Materialization" shall be amply fulfilled during this series of seances. While type-writing by spirit has been done before, this is, perhaps, the first successful effort by spirit form in sight of the circle.]

Seance No. 5.

July 10, 1902.

115. [Dr. Reed stood before the circle, made motion as though gathering something from the air; soon, something of white appearance was observed in his hands which increased in size as the manipulation proceeded; and, in a few moments, the substance in the spirit's hands had the appearance of a white rose. Then the spirit placed the apparent rose upon the lapel of his coat—and there was the appearance, at least, to all the circle, of a beautiful white rose upon the left lapel of the spirit's coat.

(a) This spirit contends that the elements that compose flowers, vegetables, shrubbery and trees exist in the air; and that persons in spirit life, becoming versed in the laws of vegetable synthetic chemistry are able to aggregate these elements into vegetable forms; and that there is to spirit chemists no more mystery about producing a temporary artificial rose, or other flower, than that a little child may gather sand and produce a little sand-hill.]

116. [Daniel O'Brien, with whose personality readers of

"Beyond the Vail" are familiar, introduced himself; and exhibition of various other forms, both of men and women, for recognition, was a success.

(a) Among these was one giving the name of Jessie Kelly, whom Mr. Speer recognized as his daughter, who, not long ago, passed to spirit life; and who, before passing over, gave little heed to what her father would say to her of this great philosophy; but, she says, she now knows it to be true and she is glad of it.

(b) Zelda, with whom readers of "Beyond the Vail" are familiar, stood before the circle in very brilliant makeup, and, in good strong whisper, said:]

117. My name is Zelda. I may be able to write you, before this work is done, something concerning what may be termed the higher spheres and of the glorified inhabitants of those beautiful realms. Although I am not as yet an inhabitant thereof, I have so far advanced as to have been permitted as a visitant to some of the glorious Homes of the happy dwellers there. But you must not expect that I shall be able to portray to you any adequate idea of the superlative grandeur and magnificence of the conditions obtaining in that land of ineffable delight. In my messenger work it has been my happy privilege to meet some of those dwellers there, and to discern some of the delights attending their happy homes; but were I able, and had I the ability to portray by pen or tongue, your own environments would prevent your comprehension. I have met, in person, some of those celestials—but their happy countenances, their vast intellectual glorious stores, bade me be in silent adoration! Call to your minds the most beautiful gardens of flowers, and fountains, and birds, and fruits, and rich aromas, and happy men, women and children; and your highest ideals, your most exalted concepts must fall far short of a portrayal, to you, of the beautiful scenes and happy homes of those beyond; and that, at some period in the beautiful hereafter shall be, also, yours to enjoy. But I must go now. Good night.

118. [As the beautiful form faded away, our little circle could scarcely realize that few, if any people, have been so highly favored as we, and we are placed in such solemn mood in contemplating this beautiful scene and delightful message, that the spell must be broken.]

119. [And, suddenly, a Chinaman appeared, jabbering and

complimenting Dr. Schellhous on a certain article the Doctor had written, and this prepared the circle for a

120. Man visitant from the higher spheres, in beautiful robes and gorgeous attire—saying:] Few people of earth believe it possible for us to return to earth from higher spheres; but when there is any good for us to do by this return, we are here.

121. And this opened the way for the great humanitarian, Thomas Paine, to be heard; and, standing in our sight and presence, spoke in loud but sonorous voice for a few moments through the trumpet; then, by clear vocalization, spoke thus:]

(a) Why is it, friends, that people will not accept a fact when it is proven to them? It would seem that the more you are able to prove, beyond question, of this great fact of continuity of life for the human race, the more they do not want to know of it. So, friends, do not try to force this truth upon them. Let them alone and leave them to learn as you did, or else to learn in the by and by, as they will surely have to do.

(b) How is it the world is full of theories, superstitions and absurdities of all kinds; but, when you bring to them such things as can be proven, they want none of it? But what they do want is money, money, all for money, absolutely for greed.

(c) But how different, friends, you will find, and most assuredly they will find, on this side of life.

(a) Oh! friends, over here, they will be poor souls indeed. It is awful, it is fearful to contemplate the doom—dark, dismal doom, of an avaricious soul when it reaches the spirit side! I cannot remain longer, now. Good night. [And the spirit was gone away; but his wonderful eloquence reverberated through the corridors of our awakening souls and so elevated our minds as to translate them into abstract contemplation; but this spirit band, here, seems able for any emergency; and, so diverted our minds from the enchanting voice of Paine, by the laughter of a mirthful spirit, which, in a moment, broke the spell so as to let our minds down to the normal condition again; leaving us prepared to listen to some of the marvelous scientific dissertations of the

122. Spirit, Prof. Denton, who, in strong vocalizing manner, said: Friends: Whence all of—the electricity that is being utilized on your earth?

(a) I think Petercelia is getting matters a little mixed.

(b) The sun reflects or radiates elements to your earth and other worlds, which elements so reflected or radiated pass swiftly through your earth envelope disturbing electric and magnetic equilibrium in your atmosphere, thus producing light and heat.

(c) Friends, what is electricity? So far as I know no scientist of earth has ever yet been able to answer the question. (1038-1040).

(d) We propose that, before this work is done, we will tell you—we are capable. We are in touch with intelligencies who do know, and some of us are permitted, as messengers, to take journeys, and visit higher spheres; and there meet those who are very learned; and they can communicate their knowledge to us. Some of these, on earth, ages ago, were much advanced, and since their transition have, all these ages, been storing up practical knowledge until they are very learned indeed. Men of science, get it all from the higher or wisdom spheres—

(e) It is a fact that, "there is nothing new under the sun." All that your world knows to-day, was known many ages ago. All things, all facts, all science, have always been; and as the person of earth becomes so far developed as to discern some fact known by some person ages ago, he thinks he has found something new. But, in fact, it is an old, old fact, and new only to him; For "there is nothing new under the sun."

Seance No. 6.

July 13, 1902.

123. [Circle all present. After preliminary exercises, Dr. Reed said:] "We are planning for a magazine to follow right on after we finish this work, and we would advise that you go ahead and have all things ready to launch that work at the close of this, so that we shall have no break between the two."

124. [Dr. E. J. Schellhous had placed a writing in the desk for the consideration of the spirit, Prof. Denton. The proposition affirmed and so discussed in the paper was as follows, to-wit: "Life is, essentially, sensation—feeling; and consciousness gives rise to the sense of being and of all other mental activities. We think as we feel: Therefore,

feeling gives rise to thinking. We act as we think, and we *think* as we *feel*."

125. [Following Reed, Denton came forth, saying:] I see you have a question, or subject, here, which you wish me to answer; and, I will say that, many persons *think* they will do certain things; but, instead of doing the certain things, they do something else—something they never thought of doing. Here they do something without thought. Some spirit has caused the change of work—such changes are frequent, and generally by the influence of spirit friends. But, otherwise, the Doctor is correct. But what causes the feeling?

126. [Then this spirit took from the desk a tablet, which proved to be a new one not before written in, and which had been especially examined by the circle all around when the circle had been seated: and found, by the circle, to be entirely blank, and was then placed in the desk, and it was the only one of that kind in the desk; and it had been marked by the secretary on the outside of the tablet. As the spirit examined the tablet, he said:] I don't know as I can write much at this time. I may or I may not. You will notice we are having something new at these seances all the time.

127. [Then the spirit, standing at the desk, and in sight of the circle, spread the tablet open on the desk, and wrote, very rapidly, two pages, tearing the leaves containing the writing from the tablet, and placing them on the desk—Then more swiftly, wrote two more pages, tearing them from the tablet and placing on the desk as before; then passed the papers to the secretary, asking:] Is there writing there? And do you recognize the handwriting? [Secretary: There is writing and I recognize the hand. Then the spirit went back to the desk, and with exceeding swiftness, wrote upon two more leaves, instantly went back to secretary with the tablet, presented it to the secretary saying:] Is there more writing of the same hand as the other there? And how many pages are there? [Secretary, two more pages of the same handwriting.] Spirit: Now, Mr. Secretary, *you* tear *these* two leaves from the tablet in sight of the circle. [The secretary did as directed, and placed the two leaves on the other four on his own desk, where they remained in the light in sight of the circle to close of seance. The spirit said:] Mr. Secretary, please do not fail to take due note of this case, in your minutes, as we are desirous that our readers

shall have every possible chance to have their minds cleared of any doubts as to the genuineness of work here and among all the tests you ever had before was not one exactly as this.

128. [The reader wants to remember that swift writing, with us, is about 700 words per minute, and very swift 800 to 1000 words per minute. This writing contains 550 words, but is not inserted for the reason that, later on, Prof. Faraday embodied the principal ideas in an essay on evolution.

129. [And the instant that this spirit, Denton, had gone from the sight of the circle, Sam, in the cabinet, was heard, by the circle, to be urging someone to go out and take a dictation; and, further, the voice said: "The doctor will receive it in here and tell you." [And Sam was answered by a voice which said:] All right. [And immediately a form appeared at the typewriter, took a sheet of suitable paper, placed it in the machine, and began manipulating the machine as any person doing typewriting would, and made a line every twelve seconds, which the circle found, afterward, was one word per second, including spacing, punctuation and moving paper back each line. There were 45 letters to the line, 10 spaces and one punctuation mark to the line, making about 60 distinct motions of keys for every line, or five motions each second; and this rate seems about as rapid as the construction of the machine would allow. And while the spirit stood in sight of the circle, working the typewriter, the circle could and did hear voices in the cabinet, whispering as though to each other; and, once in a while, the person at the typewriter would stop and ask: "What is it?" Then a loud whisper in the cabinet seemed to answer, and the one operating the machine would say: "Oh! yes, all right"—and go on with his typewriting. And when two sheets of paper had been written upon and taken from the typewriter, whispering was heard to be going on in the cabinet, and another spirit reached and took the typewriting and stood a moment in front of the cabinet curtains; and Mr. Speer recognized this spirit as his son, "Charles," who was killed, by accident, twenty-one years before; and the spirit answered: "Yes, father, this is Charles," and walked across the room to Mr. Speer and handed to him the typewriting—which was retained in sight of the circle to close of seance—and found to be the two sheets of paper having 48 lines of typewriting, and 500 words as follows, to-wit:]

130. I asked a spirit, who is among the noblest workers in the higher spheres, to tell me of her experience in the spirit world. She said: I was among the thoughtless ones of earth. I had no sorrows, and the sorrows of others were not interesting to me. As for religion, I never troubled my head about the future, the present was all that interested me.

(a) But the reaper, death, gathers in the weeds with the grain; and, only too soon, I stood alone in a place I knew nothing of. I cannot say that the spirit world seemed beautiful to me. On the contrary, it seemed quite commonplace. I was met by spirits who told me that they had come to welcome me to life everlasting. I replied that the reception was not largely attended.

(b) The more discontented I became, the duller everything grew. They tried to explain to me that the condition I was in was the result of my earth life, and that thoughts of discontent would not make things brighter for me. I was rebellious, and cared not to listen to their words of advice.

(c) I was soon alone, and, oh, so lonely! I could not see why I should be placed in such uncongenial surroundings. I cannot tell you what I suffered before my rebellious spirit was broken. Spirits would say to me: "Do something for others. Get your mind off of yourself. Try to help those you might have aided upon earth."

(d) Finally, one spirit said: "Let us visit your old home and see if you cannot find something there of interest to you." I scornfully rejected their kind offers of aid. I felt that some one ought to be helping me. I could not see how my aid to others could be of use to me.

(e) After a long time I realized the truth of their sayings and began to work for others. Step by step, I rose higher. I have worked on the earth plane more than I have in spirit sphere as I have always felt that I must do what I neglected to do while in the material body. I try to impress parents with the necessity of rearing their boys and girls to feel that they are their brother's keeper.

(f) The conditions upon earth have changed wonderfully since I have entered upon this mission. Wonderful inventions have aided men and women to take more ease and cultivate their minds. I do not think crime increases, only in ratio to the population and wealth. Things that would be so long in telling that they would be forgotten, two

FIG. 3.
SPIRIT MESSENGER.
Pat. 1301..



hundred years ago, are brought to your notice the same day they occur; thus causing you to think crime on the increase. I think people of earth have a better opportunity to advance mentally and spiritually, than they had two hundred years ago. Superstition has not the sway it had then. Men are more logical, and women are beginning to realize that they are free."

(Signed) "*Butterworth.*"

A SPIRIT MESSENGER. (136)

131. [One having the appearance of a woman dressed very much as the woman forms generally are, stood outside the cabinet, visible to all of the circle, speaking in whispered words, substantially, as follows, to-wit:]

(a) "I come to you from higher spheres. I lived on your earth three hundred years ago. I was quite young when I passed over, perhaps about the age of sixteen. I lived in a cold country, quite far to the north; and, one evening, I was out, and suddenly got caught in a cold storm; and soon so benumbed that I was unconscious. Next morning they found my body frozen, cold and lifeless. It was a young friend, by the name of Ross, that found me, and he and other friends used all their means to resuscitate me, but my body was frozen to death and I had too far gone out of it to be revived.

(b) In a little while I became conscious of my situation and soon began to help the messengers assist needy and sorrowing ones of earth. And, after awhile, I found some in what I soon learned to be conditions of darkness; and, as I assisted these, and those needy ones of earth to better conditions, I found myself rising continually; and, at last, began to unfold very rapidly in my messenger work. And though the conditions around me seemed glorious and all that I could desire, yet I was permitted to catch glimpses of more beautiful realms which were inhabited by very bright and superior beings, who, I afterward learned, did once live upon your world long before I lived there myself. And, by and by, I found myself being fitted for some of the lower conditions of the higher spheres, and soon my home was there. But I moved on from one glory to another, doing messenger work, until I am able to see that before me now, there are

sweet conditions in endless variety awaiting me in the interminable beyond. And in those superlative conditions are vast hosts of happy, glorified souls, whose elysian delights I shall not be able to fully enjoy for hundreds of years, as you would count duration. (See 154).

132. [Mrs. Lamb being present, the spirit, Dr. J. B. Lamb, made a short address, after having overcome the tendency to cough and manifest symptoms of bronchial and gastric trouble. As he passed out of some such trouble, he seems to be so afflicted when in materialized form—the law seeming to be that a returning spirit, on coming into our atmosphere and taking on the materialized form, feels to re-experience the diseased conditions had, by which the transition was made. The spirit went on with a short discourse as follows:]

(a) "Not many worked harder than I did in any new work that seemed to me to be of benefit to man, if utilized by man. But I find that the great desideratum to be attained is that the people will try to live right. That they will try to reconcile themselves and their neighbors, one toward another, and with all surrounding conditions; that they use every opportunity to speak kindly to the unfortunate. For every person has some spark of goodness, that, if fanned, will glow into bright flame by and by. Try to help the poor souls along. So doing, you help yourselves along to better conditions. This leaven, if allowed to work, leavens the whole people. Why we talk thus, so much, is that this leaven of practical kindness embraces, and is the whole of the process of redemption and regeneration.

133. [And now Denton comes in with an after-thought, saying:]

(a) Friends, it has been discussed among you, to-day, that "there is nothing new under the sun," and the proposition is questioned by some of you. Because some things were unknown to the people of your earth down to a certain date—you have *dates*, eternity has not—is not conclusive at all that the hitherto unknown things to the people of earth, did not before exist, or that higher intelligencies did not, long before, know of them.

(b) Some people have discovered planets of which your world knew nothing at the time, but those planets had been as much in existence many ages prior to your discovery of them, as they are since you found them out; and they were

known to spirit scientists all the countless ages of the existence of such planets. So of electricity, chemical affinity and gravitation. How then, friends, do you know that our proposition: "There is nothing new under the sun," is not true?"

134. [Just here, some one asked whether it was for prayer-meeting, as the nearby church bell was ringing while seance began; And Bessie Moore quickly answered:] You get more solid comfort as to future life, here in one minute than you would in seven years of prayer-meeting. [It may be well to ask the reader to consider the amount of matter given at this seance, in connection with the whole time of the seance which was *one hour*. 550 words were written in pencil. 500 words were typewritten. 768 words were spoken—by Reed 48, Denton 275, Woman spirit 300, Dr. Lamb 125 and Bessie 20 words. Besides this there were ten forms made up and presented. It requires one and one half to three minutes to make up and present a form. So that the presentation, recognition and conversations between the members of the circle and a spirit some times will reach five minutes.]

Seance No, 7.

July 17, 1902.

135. [Mr. Moore not present. The first occurrence that we note, as of importance, was that the spirit, Prof. William Denton, made us an excellent vocalization which we may term. "A Short Oration," saying:]

Good evening, friends. I am glad to meet you here as I am always glad to meet with those who are interested in work for the benefit—the good of their fellows. You may not know of the good to grow out of your work here; I may say, that is growing out of what has already been done here. The work we are now doing may, for a time, take the lead, but the other two books will follow closely.

(a) As yet, the people of earth do not take that lively interest in Spiritualism that they should for their own good; but there is a reason for the people being neutral: They have not learned of the true intent of our phenomena. They have not seen anything in it yet, but what they regard as nothing more than a childish curiosity shop.

(b) When the people learn that the seance room is like unto a schoolroom of the highest order, where lessons are

taught, and may be learned by the earnest student, which are of more lasting, of more essential benefit to himself than all other lessons, then something will come of the seance room of vast importance and consequence to the human race.

(c) As I travel in the lower and higher spheres, I find and meet many who would gladly return to their cradle homes and help those whom they have left on earth ; but, they find that they are not welcome visitors. Your world is too selfish yet. I hope you will help all of the needy ones on your plane whom you may be able to reach. In this way, you increase your own spirituality, and prepare soil to receive and nourish and vegetate good seed that may fall upon it from on high.

(d) And again, in order for them to reach you from higher realms you should place surroundings about your medium's that would be most conducive to appropriate conditions. In fact, in your world, people must all be helped at one time or another. And we cannot too often repeat, that it is by helping others you most effectually prepare for yourself. Therefore, try to think of all as brothers ; since, indeed, you are all brothers. One is not made of some substance higher than is found in another, nor can any difference of structural elements be *imputed* to one, more than to another. All, then, are essentially of the same substance,—came into personal being in the same way. When, therefore, you come to realize the peoples of all your world as of one common origin, the lowest of whom are *children* and the highest of whom are *only* children, and all as of the same universal parentage, and therefore, one common brotherhood ; and you cross to this side, and travel where I have traveled ; and meet dark ones, as I have ; and through the lower and higher spheres and seen how the glorified ones have come up out of lower conditions ; then, perhaps, you will feel a realizing sense of your own responsible relationship, as well as that of all others, and be prepared, yourself, for a triumphal march in the HIGHER AND MORE BEAUTIFUL REALMS.

FIGURE NO. 3 MADE.

136. [Here, the artist came forth, and was, at first, seemingly dissatisfied with the material that had been furnished

him for his work; but, finally, did make a drawing in very artistic manner of a woman spirit. (See 130½)

137. [Then Dr. Reed took a tablet from the writing desk over to the secretary and had the secretary examine the same, as to whether entirely blank, and whether it was the one the secretary had marked; and the secretary, after examination, answered the spirit's questions in the affirmative, and gave the same tablet back to the spirit. The spirit then stood in front of the cabinet near to the secretary, in sight of all the circle; and in his usual manner, while standing to write, wrote a page of the same tablet, tore the leaf out, handed it to the secretary; and so on, leaf by leaf, to six pages, on as many leaves; and the following is a copy of the writing, to-wit:]

138. We agree with Pope that, "The proper study of mankind is man."

(a) Ethnologists divide mankind into five leading families. We divide them into two—the progressive and the unprogressive. The former push on, regardless of obstacles; the latter are content to stay in one place, unless some spirit, or mortal, will lift them, bodily, out of the old environments and place them in new ones.

(b) There is no limit to spirit. We are only restricted by conditions and our ideas of the fitness of things.

(c) Some ask: "Why is it, if spirits can tell us of such wonderful scientific facts, that they don't give us practical illustrations, so that we may immediately put them in practice?" Spirits know that man must develop intellectually; therefore, they give to him all that they deem necessary for his development. They tell him that it is possible for him to gather certain forces from the atmosphere, then leave him to invent machinery with which he can collect these forces. When he succeeds, he has not only benefited others, but himself, also.

(d) There are those upon earth who would have us do the barn-yard chores, if we would consent to do so. We do not consider these tasks low, neither do we think them necessary for our advancement. If we deemed them necessary, there is not a spirit, even in the highest spheres, who would not be willing to become your servant. Here, we recognize no such distinction as master and servant.

(e) We know that the success of perfect government

depends upon the assistance we render each other. The spirit world is not chaotic—the government is complete.

(f) We cannot give you the details as we would like to. Suffice it to say that no great good can be accomplished without organization. We must work together for the good of humanity. It is not often from exalted positions that you receive your greatest insight into the spirit world.

(g) But, more often, it will come to you when fickle fortune has left you stranded in a desert spot,—when all the future seems a barren waste. 'Tis then the life eternal seems the only place where the weary traveler may cast aside his burdens and rest.

(h) He will study the guide-posts, then, and find much that he has never thought of before. The trials of earth are only experiences that will fit you for the spirit world. Thrice blessed is the mortal who has felt the sting of poverty.

139. Your world is full of beauty, if you would only study it. Study the clouds some rainy day, and you will see many interesting things. Notice how refreshed every thing is after a storm. It is just so with your life. After the fierce storms of adversity have passed over you, your spirit will be refreshed and made stronger for the next trial.

140. At no time in the history of your world has there been such possibilities of a heaven on earth as to-day. There is an abundance for each and every one, if properly distributed and remunerated. There need be no little ones crying for bread, or aged ones shivering with cold. Too true that "man's inhumanity to man has made countless thousands mourn." Put yourself in your neighbor's place, before you decide any question as to him; and we feel sure that justice will be given.

141. There is no need of mortals looking forward to the spirit world as the only hope of happiness and rest. Stop lying, cheating and plundering upon earth,—“do as you would be done by,” and enjoy upon earth, the advantages of the highest spheres. Don't think that all you have to do to become spiritual is to give up the coarse animal foods of earth. My friends, you must learn to assimilate the spiritual foods or starve your soul. It is just as essential that you feed the soul as that you feed your earthly body. And it is not necessary that you take the life of other creatures to do so. Study your neighbor. Make his wants your wants, for a short time feel as he does. Apply to yourself; and, if

possible, uplift him. Do not feel that you should bring yourself to his level, if he will not rise to yours. Forget the petty struggles of earth life,—they are naught to eternity.

"Dr. Reed."

ORLANDO STEPHENS.

142. [After Dr. Reed had written and returned into the cabinet, one whom we had not before known appeared at the writing-desk and wrote, in the same tablet that Dr. Reed used, in words as follows, to wit:]

143. Your world has been planned for the investigation of nature's truths, and the unfoldment of moral and intellectual progress. Your world is not a play-ground,—it is a school-room; your lives are not for holidays, but for an education; and the one lesson for you all is: How to better your condition. What makes a man a good musician? Practice. What makes a man a good artist,—a good stenographer? Practice. What makes a man a good man? Practice. Nothing else. If a man does not exercise his arms, he will develop no muscles; and if a man does not exercise his soul, he cannot hope to gain strength of character, nor the beauty of spiritual growth. The constitution of great characters is only to be built up by ceaseless practice.

144. Now what we wish to do, is to help you firmly to grasp this simple principle of cause and effect in the spirit world. All nature is a standing protest against the absurdity of expecting to secure spiritual effects, or any effects, without the employment of appropriate causes.

145. As we look back upon the past years of your lives, we find your unhappiness has chiefly come from the succession of personal mortifications and almost trivial disappointments which the intercourse of life has brought you. Great trials come at lengthened intervals and you rise to breast them; but it is the petty functions of every day lives with one another, the jar of business or of work; the discord of the domestic circle; the collapse of your ambition; the crossing of your will, which makes inward peace impossible.

146. There are some men and women in whose company you cannot think mean thoughts, or speak ungenerous words. Their very presence is elevation, purification. Your best natures are drawn out by their intercourse, and you find music in your soul that you never discovered before. Sup-

pose that influence should be prolonged through a month, a year or a lifetime,—what then would your lives be?

147. *Life is given to you forever. Life is the only one of all the gifts that nature will never take from you.* Your poor body of dust may moulder away upon some desert of your earth, or become food for the eagle; but the life that is given will never be extinguished. The breath of the body is not the life of man. That only keeps in motion the wonderful mechanism that is tied to the clay; but it is the soul—the spirit principle, that can never die,—that forms your life, that will be ever yours, finally dwelling among people in a brighter world than you now inhabit,

(Signed) "*Orlando Stephens.*"

NOTICE THE TESTS IN THIS CASE.

148. [As this spirit was writing he would stop and soliloquize somewhat thus: "Some people are so stingy! They think their money is all there is to it." Then proceed to write again: "Let me see where I was at. Oh! yes." Then dash away at writing:—"Hold on, I must get more strength." A voice in the cabinet, "Well, why don't you go ahead? or quit and give somebody else a chance." Then with great vigor beginning again to write, says: "No, sir, I am going to finish this if I never come back again."

149. Some readers of this book may not be in possession of its predecessors: "*Rending the Vail*" and "*Beyond the Vail*"; and careful attention to these little episodes, as the above, but with ever varying detail, will show their purpose to be unquestionable "*tests*" to the circle, precluding their minds from discovering chance of fraud in their retrospections, and estopping the reader, as going on, from entertaining the idea that the circle did not have sufficient "*Test Conditions*." Because, since the advent of the spiritual rostrum and phenomenal criticisms in journalism, that little word "*Test*" is made the *turning* point in the whole question of the authenticating evidences of personal individualized continuity of life.

(a) Hence, the guides, in this spirit band, having control of the phenomena of these seances, connect some "*test*" with almost every particular phenomenon given, and this record aims to present the mind of the reader with a *suffici-*

ency of them to have him understand what this *circle* relies on for the integrity and authenticity of the phenomena given. We cannot stop to elucidate every test given, nor is it necessary: For the reader that has not enough of acumen and discernment to *see* the gist of the test, would not be benefited by elucidation.]

AN ANONYMOUS ORATOR.

150. [After the spirit, Orlando Stephens, had vanished, instantly a spirit in form, that was a stranger to the circle, was observed to be moving about in front of the cabinet; and, speaking in good oral tones, though somewhat peculiarly, said:] I am astonished that Spiritualists would allow Christian Scientists to so much surpass them in wealth and in society, when, all the Christian Scientist has, that is real and of value to him or to the world, is what of Spiritualism he has. His presence may be attended by some work of healing, but he attributes his healing to the simple idea that there is no disease, no sickness. That, in reality, those claiming to be sick are not really sick—are not diseased, but only *think* so; and that, to effect a cure, all that is necessary is to change that hypnotic delusive affirmative into a negative thought, in the patient, and the patient is well. Of course, when the patient, by any means, gets relief, to conscious recovery, his mind *is changed*; but, did the change of mind make the patient well, or did the patient's getting well change his mind? In other words, is the patient's idea that he is diseased an hypnotic delusion and his recovery nothing more than changing the hypnotism?

151. It has been said that "sickness is as natural as health." It has been said that, "even the beautiful flower runs its natural course, serves its purpose, sickens, withers away and dies." How unfortunate that the flower could not *think* it was only hypnotically deluded. For had it not been so, it would live on forever and, (as may be true,) we shall meet it "on the other side of Jordan." Oh, if that beautiful tree could only *think* so, it would never die!

(a) I do not wish to do their *theory* injustice; but, it seems to me, carried to its legitimate conclusion, all you need do when in want of a dollar is to just stop a moment and *think* you have it and reach down into your pocket and get it, or think your check for it will be honored at the bank.

(b) No, friends, they do not prove their *theories*, except in a sophisticated way. If they do present a phenomenal fact they assign an erroneous cause: and, this, to establish and perpetuate another priesthood delusion—the absolute delusion of the whole business.

152. Spiritualists, though, are able to prove by their works, phenomena and *legitimate* logic, their claims. They have done so for years and will continue to do so, though, they, as a class, are poor now; yet by the help of the spirit world in another twenty years it will be booming and people will begin to take their hats off to the boom. It is coming, but don't waste your pearls on the swine.

153. If you people were called into a court of justice to testify in the everyday affairs of life, you would be pronounced sane and absolutely competent. But on another occasion, some one desires to avoid the force of your testimony and has found out that you are a spiritualist, and seeks to break your testimony, the same court that held you sane, before, now, disregarding your constitutional rights, allows you questioned as to your religion, and pronounces you insane and incompetent to testify on account of your alleged *knowledge* of immortality, obtained from the facts of Spiritualism; but not many more years, and Spiritualism will be acknowledged, even in society.

(a) [As the spirit seemed to be closing, Mrs. McClung desiring a fuller explanation of what the spirit intended by saying: "sickness is as natural as life—even flowers have sickness," asked the spirit: Am I to understand that we cannot so far develop our souls as to produce conditions that will avoid all sickness?"] Spirit: The soul is the spirit or life principle; and, so long as it is in the body, there must be sickness. Mrs. M.: "Is it not possible for us to so develop our souls and soul-power as to overcome and neutralize all conditions producing sickness, so that we may not experience the sickness?" Spirit: It is true that the mind has influence over the organization, but the mind gets its strength, its power, its education, to direct that influence, almost wholly from experience in contact with nature's laws. But each soul, spirit, mind, person, must develop from his or her own experience. There is nothing not embraced in or under law, and an intelligence thoroughly understanding the laws that cause sickness, pain and premature dissolution, may be able to avert, or modify, effects; but these laws, and their various

workings, are learned only by experience. If the law of sickness is natural and the law of health be natural, and the law of life be natural, why not life, death, sickness and pain be all equally natural?" [The Spirit, unable to hold its form longer, gave way to a SPIRIT LADY MESSENGER (131) who, in glorious white array stood near the trumpet; and, in whisper, continued the discussion in substance, thus:]

154. The educated mind is able to modify conditions, but each mind gets its education from experience, and this experience develops soul force. We, who have passed through these schools of experience, are able to perceive and understand the conditions through which we have passed; and, making use of our lessons of experience has made for us glorious homes in these beautiful realms, and we are able to rejoice that Mother Nature has driven us, by chastisement, out of the rudimental, through one condition after another, until we can discern beauty and adaptability in all things working together for the good of us all. We cannot only see the conditions that create sickness, but we can see and recognize the necessity of it all. We can, by faith derived from our experiences, discern all these supposed low conditions to be the foundation upon which the unutterable glory of the dwellers of the higher spheres is founded. We see that, one little eddy in life forces produces a certain sickness here, and another there, and sickness, pain and dissolution over yonder. We can see that these things are necessary, as much the one as the other. Were it not for death, as you call it, your world would be crowded to starvation or non-production, and the beautiful spirit world would be "a waste howling wilderness." Were it not for pain you would not be warned of danger, nor study how to avert it. We can see clearly that sickness is a necessity. If the child place its finger or foot in the fire the pain teaches it to do so no more. All natural punishment is disciplinary—not vindictive—to finally place all in the highest heaven and to lift every one *out of* the depths of hell, instead of to vindictively confine one eternally there. I presume the good lady, and we thank her for the question, will see a little more light on this whole matter from this discussion. [And, instantly, this radiant intelligence was gone into the cabinet and there dictating to Bessie, who continues the dialogue in loud oral tones, in the cabinet, and asks:] "Is the question answered to satisfaction of the lady?" Mrs. M.: "I see some more

light but do not yet see but that it is possible for people to avert many things that befall them." Bessie: "Don't you believe in prophecy?" Mrs. M.: "Yes, I think it possible." Bessie: "Well, how, if the cause does not exist to produce the effect, can it be possible?" Many near to death use all kinds of proposed remedies, some die, and others in the same apparent condition, do not die. Why do some of them die and others live?" Mrs. M.: "I don't know unless it was the time for some and not for others, but that looks too much like we should do nothing but let things go."

155. Bessie closes. "Now you have it. There is no one born into your world but whose life is mapped out from infancy, and nothing in the universe will divert from the line of that mapping. Say—McKinley and Garfield were shot. All the medical skill that money could obtain was used, and they both had to go in spite of doctors and the prayers of the whole world. Why was that? Their time and place on the map for them to go had been reached, and they had to go. While others have been injured the same way and had but little medical aid and no prayers, and they recovered; and why was that? Their time had not come; but, afterward, when it did come, they too, had to go. And nothing mortal man, priests or angels could do, would avail otherwise."

Seance No. 8.

July 20, 1902.

156. [Minutes of last seance read and approved by the circle, and when circle was seated in seance room and medium entranced in cabinet the voice of Sam proclaimed:] "The minutes, as read to-night, are entirely satisfactory to all the spirits who took part in proceedings of last meeting."

157. [Then Dr. Reed appeared; and, observing that pains had been taken to have the seance room furnished and decorated with numerous bouquets of fresh cut flowers, this spirit stepped to the point where the orators usually stand for speaking, and said:] Friends, we thank you for those beautiful flowers. We are attracted and feel so kindly toward all those who so much regard us, as to present us those innocent expressions of the purity of unfolding nature. Flowers are so free from sin! Flowers are such fit emblems of innocence, purity and love! Bring us flowers: For they attract our better nature. But some persons are different.

[If it had been Sam or Daniel O'Brion speaking, we should have expected, instead of the last sentence, to have it read: "But the Turkey Buzzard is not delighted with sweet-scented flowers."]

158. [And Daniel O'Brion does, indeed, put in his appearance at this juncture, seizing the trumpet, and through it speaking in very loud voice, saying:] "And are you all well and happy this evening?" Circle: "All well as usual and feeling somewhat happy." Spirit:] "Well, and indade oi am glad of that and oi hope that, when ye get over here where all is peace and plenty, and where harmony reigns supreme, without discords,—where we have other things to delight us beside talking about our neighbors; and we don't have to shoot innocent birds, nor shed other blood for a living, but where every thing of life has as much right to its life as any other thing; you will be prepared by your earth life to enjoy our fare, and be as happy as we. Good-night.

159. [And now comes the artist in the manner as described in R. V. and B. V. and takes a sheet of sketch paper, exhibits the same to the circle, and the circle pronouncing the paper clean the spirit proceeded to make a sketch of what proved to represent a woman having very great abundance of dark hair hanging loosely over and behind the shoulders; and, upon the head, a full golden crown, bedecked with large brilliant stars. As in "Beyond the Vail," so in this book, the original drawings were made nearly life size, bust form. In this case, the artist, once in a while, would ask the subject to "stand a little more round, hold head up square," and the various expressions used by artists to have the subject properly posed; and, after working over the paper with both hands and blowing over the paper all the while for a few moments, invites secretary to come up and see. And, so doing, the secretary saw the picture to be nearly finished. When done, the artist gave the picture to the secretary to exhibit to the circle, and the circle made expressions of astonishment and delight at the work.]

AUGUST BELCHER DICTATES OF HIS CAREER ON EARTH
AND IN SPIRIT LIFE, AND HIS WORK OF REDEMPTION.

160. [*A spirit typewriting* made in eight seconds to the line of twelve words or two-thirds of a second to the word, which

would be at the rate of 90 words per minute. 775 words in the writing, 45 punctuation marks, some quotation marks. All of these marks, so far as used, were correctly placed. Only three words misspelled and only three misspacing in the 700 spaces made; and the following, are the words of the writing, to-wit:]

161. It does not seem possible, when I look around and see all the beautiful pictures in my studio, that it can be, that I was once a bare-foot peasant boy upon earth; who yearned to put all the beautiful things I daily saw, into colors, that all might enjoy them with me.

162. As I drove out the flock in the dew sparkling morn, I was sure nothing could surpass the beauty of a summer morning; yet, when the evening bells were tolling and I wandered slowly homeward with my little flock, I would say, the evening was the most beautiful part of the day.

163. Thus the seasons sped swiftly by, bringing me no nearer my heart's desire. How I longed for a box of colors none but those who have had similar experience can know. I thought the much talked of heaven would be far more to my liking if some of the mansions were filled with colors. I felt that I would rather have a few paints than all the "pearly gates" that could be thought of. I did not dare to express such thoughts to others; but, when alone, I often dropped stitches in my knitting, while trying to create a heaven just suited to me. My mother would make me do the knitting over, only to find more mistakes to vex her. I passed my earth life in unsatisfied longings.

164. But, when I entered spirit life, I was overjoyed to find that my dreams were true and that I could paint as many pictures as I chose.

165. Yet, a wise spirit teacher advised me to return to earth and see if there were not many little acts of kindness that I had passed by unnoticed while I dreamed day-dreams filled only with myself and pictures:—I had left so many little things undone that it took me almost half a century before I could, conscientiously, begin upon my artistic career. I had not seriously harmed any one, but I had left undone things that would have helped others to have been better men and women. I had neglected doing for others what I would have had them do for me.

166. I have been of great assistance to other spirits since then and have earned my reward. I do not inspire any of

the artists of earth. My work lies among those in lower conditions than I. I assist them by pictures. Very few people are gifted with strong imaginations, and when they are stubborn and unrelenting, I pick out some incident in their earth life that I know will appeal to the best part of their natures ; and, more rapidly than I can tell you about it, I produce a large picture for them to see.

167. For example : Only a short time ago, a poor wretch, killed in a drunken brawl, came under my care. His associates upon earth had been low and vile. He believed the earth life was all of life and lived for that alone. I said to him : " My friend, I feel sorry for you and would like to help you. Is there not some way that I can make you happier ? " He said he had never done anything he was ashamed of and that he didn't need any help.

168. I made no reply but began to sketch a picture. It was a quiet country scene. The sun was just sinking behind the nearby hills ; in front of the gate a little boy was playing ; my new charge was coming down the road ; he looked tired and hungry. The picture changed rapidly under skilful touches until he stood before the little boy.

169. The next scene showed him at the supper table.

170. Next, we see him rob the kind inmates and set fire to their dwelling.

171. The last scene I painted for him was the funeral of the little boy, whose charred remains had been found among the smouldering ruins of his once happy home.

(a) When I had finished, I turned and said : " My friend, was there anything in the pictures I have just painted, that has caused you to think that there were things you did upon earth, that were not right ? His chin sank upon his breast, and tears coursed down his cheeks.

(b) I left him alone. I knew, then, that his conscience was awakened ; and that, one by one, his misdeeds would come trooping in. He began progressing from that time on : and, it may be years ; but, sooner or later, he will take the right road."

(Signed) " *August Belcher.*"

172. [The attention of the reader may be directed to consider, for a moment, another factor in the foregoing case : the amount of force necessarily collected and expended in the production of this typewriting.]

(a) [The spirit took from the writing-desk, the paper used, one sheet at a time, placed it in the machine and properly adjusted it, then at end of each line moved the paper holder back to the beginning point, then spaced the lines and words. Each letter and punctuation mark required a separate muscular movement. Altogether, more than four thousand motions, and all done in less than fifteen minutes.]

173. [While the typewriting was in progress the spirit desired the circle to engage in general conversation ; and, when the writing was complete, the question why does it seem so difficult for spirits to give their names? was asked. The spirit, DR. J. B. Lamb, arose to the discussion, saying:]

174. Friends, did you consider with spirits as you do with your earthly friends when you meet them you would have better success at seances. With friends of earth, whom you meet, you are friendly, sociable : " Why, John, how are you ? How is Uncle Reuben ? Have you met Aunt Sally lately ? Well, James, I am so glad to see you ! " And you completely unbosom yourself to your friends there ; but, when you get to a seance, you shut yourselves up like a clam—You don't know anything you do know, and you don't know your spirit friends. And you ask, can you tell me your name, please ? I don't believe I know you. And you act so coldly that you repel your spirit friend. If you could get into your mind and remember that we are people, and treat us accordingly, we could reveal ourselves better to you. And, I want to say to you that spirits are not half as likely to play deception as mortals are. You come to us with deception, with a snare and a trap, to trap spirits, and then you think because they do not choose to walk into your little web that you have them trapped. Of course there are merchants and tradesmen of all kinds who expect to find fraud in all mediums, for they are frauds themselves. Go to some drug-store, ask : " how much to fill this prescription ? " And with the blandest smile, in half whisper and polite bow : " only seventy-five cents," with a twinkle of the eye as if to say : " seeing it is you, we will give you a bargain." You say : " seventy-five cents ! Good gracious, seventy-five cents for that little box of bread pills ? That's too much. You can let em go for half a dollar surely ? " Druggist : " Upon my word of honor we cannot, they cost us fifty cents over on the other side of the world and we have to pay

freight. We scarcely get five per cent profit at seventy-five cents." When, in fact, the pills didn't cost the druggist a nickel. Instead of only five per cent he has nearly 1400 per cent. Some druggists and merchants, the clothiers and dressmakers—evade the truth. But, of all the evasive machines in the world is your political machine. You can hardly find the truth anywhere in all the world of politics. Oh! please do not judge us by yourselves. Yet, some of these greatest of mercantile and political exploiters think it awful if they see themselves at a seance.

Seance No. 9.

July 24, 1902.

175. [DENTON, speaking with much energy, said:] We have said there is no such thing as mind reading, Telepathy, Thought Transference and kindred claims, as some professional psychic scientists undertake to set up. But when we examine these claims we find they are only theories, as yet, without proof.

176. We prove that there is intelligent, individualized conscious force in the universe, which we call mind, soul or spirit. We prove this proposition beyond question, by our phenomena, here, as well as elsewhere. Our phenomena prove that men, women and children, by the process of dissolution, are not absolutely dead, but continue to live—to exist—with all of their individualized characteristics which they possessed before transition.

(a) That this mind, soul or spirit after transition, is able to and does hold communion with those, or many of those persons living on earth, who have not passed to spirit life out of their earthly bodies.

(b) That such spirit or spirits are able to transfer themselves from one location to another.

(c) That they are able to obtain a knowledge of the thoughts, feelings, actions and expressions of persons, in the mortal form, whom they visit.

(d) That they are able to visit one person in the physical form, obtain from that person a knowledge of the thoughts, feelings and desires of the person so visited, and transfer themselves to some other person in the mortal form, and in various ways, communicate such acquired knowledge to such person or persons so visited.

(e) We have proven this one way of communicating what are thoughts, feelings and desires of one person in the mortal to another person in the mortal.

(f) Therefore, until we have proof otherwise, we shall hold this to be the only solution of the phenomena, called Telepathy, Mind-reading and Thought Transference.

177. Again. They claim that Clairvoyance is only seeing an image. Well, so is discerning a tree, only seeing an image; but what is the image, where is the image, what makes the image and what is it that sees or discerns the image?

178. Mind is the force in the universe—at least the intelligent force.

179. Therefore, it is mind that sees the image and takes cognizance of it.

(a) If the tree were not there the image would not be made.

(b) The tree being there, and the retina of the eye, as a sensitive plate, being there, under the law of the reflection and refraction of light the image or photograph of the tree is produced on the retina, and recognized by the mind.

180. So, whenever the mind recognizes an image, it concludes that an *object* exists, *somewhere*, to produce the image.

181. And when the mind recognizes the vision of a person, and no person is to be found in the tangible presence, it is to be inferred that some, ordinarily, occult personage is producing the image,

182. Spiritualism demonstrates that such occult personages exist.

183. Hence, the mind is driven to conclude that such personality is a human being divested of the physical body.

184. Then they say that every one is endowed with these powers,

(a) As well say that all are endowed with the gift of music or painting or sculpture, etc.

(b) But some can be impressed with one thing in one way, and some in another.

(c) No two are endowed alike.

(d) Such facts prove phenomena of different characteristics to be by different personalities.

(e) We prove that these personalities exist.

(*N*) Reason must assign the cause of the phenomena to be these spiritual beings in their different individualities.

185. [Then the artist took a sheet of paper exhibited the same to the circle and the paper was pronounced clean. Then the artist had the circle examine the colors that had been provided to sketch with, and common black crayon and powdered yellow, dark and light red, were the paints in the room. Then the spirit proceeded to sketching on that paper, asking Dr. Reed to extract some colors from a bouquet of flowers for him to use and the doctor said: "All right." And in about one and one-half minutes the artist had made the portrait of a beautiful young girl—in natural flesh colors, and a sky-blue back ground.] Fig. 4.

Typewriting No. 6.

EDWARD HUGHES.

Does a soldier suffer for killing his foes?

186. Friends, I am here to-night to answer the question: "Does a soldier suffer for killing his foes?" I am here to tell you that I suffered, and suffered keenly for the killing of my foes. I have found that the difference in the mode of killing does not condone the wrong. Because one man takes the life of another in a manner that the people of earth consider just, does not signify that the Infinite will take the same view of the subject.

187. I passed out on one of those bright sunshiny days of spring, when the warmth of the sun is just beginning to triumph over the frost of winter. I had been thinking of home, so strongly, for several days; and I had that feeling that is so difficult to explain to others; and that comes to many: "That I would never see the dear old home again!" And this thought must have caused my spirit, upon its release, to seek, at once, the favorite haunts of my childhood home. The boughs of the apple trees that were loaded with pink and white blossoms, gave promise of a bountiful harvest; the white clouds looked like ships, sailing on a blue sea; and I thought how little sister and I used to sit and watch them and speculate on when they would return, and what they would be loaded with.

188. A lazy, dreamy feeling of the hills and wood and meadow lands, came stealing over me, and I felt that I was a boy again, and went skipping down to the brook to see if the water was not beginning to get warm enough for "fishing," and visions of delightful "swimmins" swept over me. Then I thought of little sister and the sad sad time of my life, when she was taken away! I thought I heard her call my name, but felt sure this must be part of this most pleasant of dreams.

189. Behold my sister MARTHA! A beautiful girl stood before me. She said: "My dear brother, don't you know me?" "No," I said, "you cannot be little Martha? How strange! You seem like her, but she is dead." "I am Martha," she replied—"do you not know that you are, also, dead?" (See figure 4).

190. "No," I said, "I feel sure I am not dead, but I don't care to awaken from this dream." I found, however, that I was dead; and, I found, also, that things would not be as pleasant for me as the place I was then in.

191. War is wrong—was never right, and those who aid and abet it, will have to suffer in proportion as they make others suffer.

192. I have been among a band of Helpers for years, trying to impress the so-called civilized people of earth that they must not indulge in wars; and that, at no time, is it right to take the lives of others for opinion's sake. Think of taking the lives of your brothers because you cannot agree over such trivial things as the border line of a state or country. And, above all, do away with warfare in a country that has the opportunities to study the results as your country has.

193. The celebrations are only the lingering evidencies of the savage as he beat on his tom-tom and stamped around in his war dance.

194. Patriotism is a sentiment too deep even for measuring with words. How, then, shall you emphasize it by senseless noise. Let patriotism grow apace, with the growth of the nation you love; but with the passage of years let us hope to find your love of country assuming more moderate forms of expression which you adopt toward individuals you love. And, at last, to find the receptive minds of children untutored in the direction of sky-rocket enthusiasm and gun-powder patriotism.



Fig. 4.
MARTHA HUGHES.
Par. 189.

195. Let the loyalty of generations unborn be based more upon the sure footing of the intelligent approval and support of the principles of freedom and good government, and less upon the vain-glorious heralding of the wars of days gone by. Teach them that it is much better to suffer wrong than to be guilty of wrong doing. Might is not right, even though thousands have it for their motto.

(Signed) *Edward Hughes.*

[But, some one will say: "Where is Mrs. Aber and what is she doing while your seances are in session?"

196. We may answer once for all by relating what she was doing during this seance. There is an automatic music-box in the seance room which she keeps wound and going. She is seated on a chair at the right extremity of the circle, in sight of the whole circle, and the music-box at her feet in sight of the circle. This box needs winding about once in ten minutes, which she does. Then she engages in conversation with the circle and spirits same as any other person of the circle. She is, also, a medium, and when under control is in a semi-conscious condition, and her trance control seems to be an Indian designated by the name "Red Feather." This spirit uses her vocal organs as his medium of speech; and is very witty at times, and when the circle gets dull he leads out with amusing conversation and will soon have the circle talking with him and with each other in good, hearty, mirthful, conversational manner, so that the circle at all times, know of her position and what she is doing. And, sometimes, we may quote some of the repartee sayings of the spirit and simply give it as the sayings of Red Feather, expecting the reader to remember this item.

197. There came one that proved to be **ETHAN ALLEN**, who, on this occasion, talked in peculiar articulation, saying, in substance:] I am glad to meet you again, and it affords me much pleasure to do so. While it is somewhat difficult for me to talk, I shall again make the effort and may succeed if you will be patient with me.

198. You have a beautiful world! but not many of its inhabitants are cognizant of the fact to the extent that they should be; and I am going to try, in this way, to talk to all the people.

199. If they could understand the laws of existence and could look to nature in her universal workings, instead of

looking to and for some God outside of nature, your laws of government would be much nearer to the natural demands and needs of the people; and, if you only had many more Ingersolls to modify the God idea until the "Divine right of Kings" should be exchanged for the universal brotherhood and divine rights of men and women, the people would soon be ready for such chief executives as Abraham Lincoln and a better government for the whole people would soon begin to be established. Indeed, there may soon appear among the people of your world conditions looking toward the governmental equalization of the burdens and joys of life among all the people embracing international economic exchange. For, many of the good and wise have been translated to our side, having love of the whole human brotherhood at heart; and, they will continue the work of governmental amelioration, until human governments shall be modified in the interests of all. And these same good souls will go on to higher and better conditions, continually reflecting their attainments back to such of earth as shall be able to receive and promulgate them.

200. I have met many of those in higher spheres, who, as when they lived in your world, are still at work for the good of man. They take up different works, and teach differently from the manner of the schools of earth in their day, having learned better modes since they entered spirit life. They now find there is no mode of teaching superior to experience; that in earthly schools, under common methods there, jealousy is a predominating element, which is not found in the higher spheres, and the method of teaching by experience counteracts this spirit of jealous selfishness, which, everywhere in your world, stands in the way of good government and general spiritual unfoldment. Therefore look more to experience for proper methods.

201. [And Daniel O'Brien took the trumpet and uttered aloud his ordinary salutation to the circle—displaying his Irish wit in repartee with the circle, until Sam called him down and he went into the cabinet telling Sam he had some rights, and Sam said yes, but not all the rights, and the two voices, Irish and German, fire hot witticisms at each other while the circle enjoy the merriment.]

202. The Chinaman speaks of Dr. Schellhaus—because the doctor had written and published in *Light of Truth*, the philosophy of Confucius and his disciples.]

Seance No. 10.

July 27, 1902.

203. [After the opening exercises the spirit, Prof. Denton, stood before the circle, saying:] I wish to further say of Clairvoyance, that you have upon earth instruments of both Clairvoyance and Clairaudience; that there are two forms of each one, the outward form; the inward form.

(a) The outward form is where the instrument sees the form of an object or hears the sound produced in the ear.

(b) The inward form is where a spirit is able to impress, or make the image directly upon the spirit brain of the instrument, or impress the sound on the spirit brain. The latter form of Clairaudience you generally call impression or inspiration.

(c) *Inspiration is inward Clairvoyance.*

ANN SARGENT.

204. [And now comes the spirit Dr. Reed, and writes the dictation of a spirit who gives the above name. The following is a copy of the dictation, to-wit:]

(a) My life has all been spent in the spirit world. So much has been written in praise of its charm,—and yet it is true that the best reading will be your own, face to face with its beauties. I have always been used to the verdure clad hills, the brooks and streams incessantly singing, crooning songs, making music as soothing as a lullaby. Each tiny cascade has its own musical note and these blend without jars of individualities. It is the symphony of the streams, the basses in front, and the rhythms softly chiming in at a distance. To view these beautiful scenes is to realize what purity means. The soft breezes seem to die away into whispers and silence.

(b) Reared or developed among such surroundings by kind teachers, is it any wonder that I view the struggles of those on earth with feelings akin to pain? I have assisted other spirits in their work upon the earth plane for many more years than I have any record of. I see so many cases of sorrow that I often long to wrap the mantle of forgetfulness around the poor, tired souls, and let the busy world seem like a dream, or never to have been. These cases are not among those the world would count as poor or destitute, but *we* know they are among the most needy ones of earth.

(c) Costly gems might be sold to feed a starved stomach, but they can purchase nothing for the starved soul. Money should only be valued for the comforts it can purchase. If you value it in any other way it will surely prove a mill-stone to sink you still deeper in the depths of misery and despair. Can I tell you of what I have seen? A description thereof would convey no adequate idea of the subject, and be as futile as for you to attempt to sail to the moon in a mud-scow. Seen from our stand-point the shadowy places are as clear as the sunshiny ones to you.

205. I stood in the midst of a grief-stricken home, not long ago, and tried in vain to give some little crumb of consolation and hope to the unhappy ones in that home. The mother was alive. The son she had borne and lavished all her love and bright hopes on lay a cold white corpse. The husband and father did not even try to comfort her—he felt that it would be useless. Theirs had been a marriage of convenience. She was beautiful, but the woman so graced a rich man's home! He was rich and she felt that riches would purchase all that made life worth the living. Too late! She discovered her mistake when her only child traveled the pace that not only kills the body but stultifies the soul also.

(a) A friend came in and spoke to her of Spiritualism. She told her that there was something beyond the earth life. "No, no," the stricken one cried. "If my boy could come to me, he would come now. I never—no, not once did I ever refuse him aid and he would come to me now, if he could." Reason had flown and argument was of no avail.

206. Friends, these are the kind of people we must reach and these books will be of greater help than you will be able to know while you are upon earth.

(a) At first they will have little weight with the class of people I have been telling you of, coming, as they do, from the little prairie town of Spring Hill, save for the apparent audacity of the statements. But, after people come and see for themselves and return to their homes, and assure their friends that all, and still more wonderful things than have been recorded in the books are true, they will begin to realize that their only hope for happiness in the spirit world is to heed the warnings given them and begin to learn to live,—not prepare to die.

(Signed) "Ann Sargent."

[Whom this spirit is, we do not know, more than that she claims to be a messenger from higher realms.]

207. [And now comes the artist, in his jabbering style of speech, talking of conditions. A heavy rain had just fallen, and lightning and thunder still, at intervals, made the conditions of which he spoke. Then speaking to Dr. Reed:] "Say, Doctor, can I hold to make a picture?" Reed: "I think so. We will support you." Artist: "I don't know." Reed says: "Go ahead, you can make it." Artist: "All ee light ee. Come on ee out ee here." [While talking to the subject and posing it, the artist sketches, mixes paints, blows over the paper and finally shows his work to the circle, the same being a portrait in colors, of a man form of ancient appearance,—background tinged with red and yellow. Headdress somewhat crown shaped, but not marked with stars or emblems except a Maltese cross. Placed at 219½.]

CLOMELIA.

208. [A woman spirit slowly emerged from the cabinet, being rather tall, clothed in white, with dark girdle around the waist,—took position between secretary and cabinet and began to whisper,—secretary using the trumpet as a sound condenser, small end of trumpet to secretary's ear, and spirit whispered into large end; saying:]

(a) My name is Clomelia. I can't say how long, but it has been many, many years since I passed to spirit life. I find now that a great many new things have been developed, on earth, since I left it for the spirit world—a great many labor saving improvements have appeared; which, if they had been utilized, as designed, would have been of great advantage to the common people of your world.

(b) These improvements have been wrought out in the higher and intermediate spheres and transmitted to man through the appropriate sensitives for the benefit of man; but so soon as made practical, they are found in the hands of manipulators of the various industries to which the several improvements are adapted; and, instead of dividing the time saved, among their employees, the employers discharge workmen in numbers equivalent to the manual labor saved, or reduce the price per laborer accordingly, and thus the improvements are made beneficial to employers and a corresponding detriment to the laborer in general.

(c) We are now trying to arrange matters and governments so that, these great gifts of the spirit world shall be a blessing to all people of your whole earth and not, as now, used to enslave most of the race of man. We desire to so arrange that all may labor and enjoy the full fruits of their labor, and each share his portion of the benefits of the labor saved by improvements originating in those realms where the brotherhood of man is recognized. Oh! it is enough to move to pity the whole spirit world, to discern so many thousands of poor, innocent children, crying for bread, in a world like yours, where there is abundance for all. Your world, with the fulness thereof, is for all of its inhabitants, and not for individuals, to the enslavement of the race.

(d) Our world is improving in sympathy with unfortunate conditions of earth, and we hope to have this dispensation of near approach of the spirit world to earth's inhabitants come nearer accomplishing its purpose, than ever before, in so educating the people of earth that their relations to themselves and obligations to one another, shall, before many generations more go by, be so generally understood, that conditions which now produce wars, sorrows, sighing and slaughtered innocents, shall be so modified, that all may enjoy some heaven on earth.

(e) You want to learn that it is wrong to kill one another—not only that, but wrong to kill animals, and it is wrong to eat flesh: For that tends toward making people more savage.

209. [JAMES G. BLAINE, stood forth, made himself known; and, on being asked to give us some political pointers, said:]

"Those matters are too corrupt for me now. I have gone out of politics. I am working for the human family."

[One stood out saying:]

210. I am Michael Faraday. I am happy to meet you in this way again. Quite a while since I was here in the form before. I am doing what I can to make your undertaking a success. I find changes are taking place; that in less than five years there will be great changes—in climate; in people, but all things for the benefit of man.

211. [Prof. Denton reappears before the circle, takes and distributes the flowers to the different persons of the circle, walking about in the room and engaging in general social colloquy with the circle during the distribution. Then steps back to a point just in front of the parting of the cabinet

curtains, and, in very strong voice and elocutionary manner speaks as follows, to-wit:]

(a) Friends, the circle is not quite full this evening, but the fact that several of you are here, notwithstanding the inclement weather, shows to us that, we yet have a few faithful co-workers on your earth, and this will be to your benefit: For you have but a few more years, at most, to remain in the physical condition, and the more knowledge you obtain of these things the better you will be prepared to progress when you reach the spirit side. Try to think of such things, only, as will elevate you. Try to have your souls filled with something good for yourself and for the world to know. Then try to be heard in some way. For you will have something good and useful to communicate to people who may be induced to listen.

212. *The Little Ones!* Think of them. Think how that, hour by hour, coming up from nature's depths, in one unceasing procession, the little ones arrive on the surface of your earth to load up their barques for eternity. Try to think what kind of material should go into those little barques to be borne out on the great ocean of endless life. Oh, if the people would try, would endeavor to enfold themselves in truth and thereby have the souls of those millions of little ones filled with truth, instead of error, what hallelujahs would resound among the spectators of the higher spheres.

(a) But stop and try to think how much of error and how little of truth is fostered among these little ones on earth, to-day, as they struggle on for their rightful inheritance. What are the lessons upon the subject of war? (There may have been "war in heaven"—if so it was not a very high heaven—indeed, it must have been a very low heaven—) The very first sounds the child hears in public are military notes, in honor of some war, some warrior, some one who has slain his thousands, and the child gets into your schools and military history is put into its hands. Your school histories, ancient and modern, and your Sunday School history—the Bible—much of it is also chronicles of wars, military exploits—all, both ancient and modern history, set up the great military heroes as the most worthy examples for the child to try to emulate, and all this creates the feeling of war and this feeling directs the will. As long as you educate for war and therefore have the *feeling* of war, your

will under control of this feeling, is for war, and thus long will you have war.

(b) Not until all this crowding the children's minds with the spirit of war is changed by instilling them with lessons of the practical life in the higher spheres, will there be a high grade of spirituality developed, generally, among the inhabitants of your world.

(c) Experience of all spheres teaches to be good—to be charitable; but most of those stuffed with your modern schooling know nothing of these things. I want to say to the people of earth that too much of their schooling is along mercenary lines, to prepare them for immediate felicity on entrance to spirit life or even for a high grade of earth life.

(d) Why, even the whole school-book business is the same way—for the money there is in it. The more books the schools take, the more profit for book stores, book makers, paper makers; hence, Legislatures are lobbied, school superintendents, school boards are lobbied and *salted*, if need be, to induce the adoption of books and frequent changes of text-books, and money and some sort of mercenary motive is found all along the line. But the needed experience to prepare the pupil for either your own world or the higher life, is not found a great deal in those books.

(e) Remember, friends, that it is the schooling of experience that finally makes the great souls of time and eternity, and that not much of the essential lessons of experience may be found in your school text-books of to-day.

Seance No. 11.

July 31. 1902.

213. [After the regular opening exercises and greetings of Reed and Denton, Denton said:] "There are many things to be learned which if you could know and understand, you would be able to perceive that your earth is a stage upon which men and women try to play their part; but for the want of such knowledge and understanding, many pass to this side of life not having learned the one law that governs all, and have to finish the play here, which they commenced on earth; and this makes much work for philanthropic spirits, on this side, to do.

(a) I am glad that I passed out, although seemingly in the midst of my work on earth: For, I am here, better able to

work for the benefit of needy ones on both sides of life, and to help many that I could not have helped had I remained longer on earth.

(b) I was sent here to assist in this work; and when you come to this side, I will show you that, in our sphere, we have no strife, no jealousy,—that inharmony does not reign, but all is peace and joy.

(c) [Then, after exhorting the circle to engage in moderate conversation while the operators would be doing their work this evening to call our minds from the work of the operators, Denton retired, backing into the cabinet, and as he did so,

214. The typewriter came forth in the arena, (R. V. 1170) and proceeded to take the dictation of EDMUND SCHELLHOUS as follows, to wit:]

215. Dr. Reed has kindly requested me to report my observations in the study rooms of the higher spheres.

(a) All my earthly training had been along educational lines and it is only a natural consequence that after the novelty of being in a strange and interesting country began to lose its charm, my thoughts should return to the well known duties of earth; and with the desire to learn more, I began visiting the schools in spirit life. My brother will be able to realize how great the contrast was between the school-houses of earth and those of spirit life, when I tell him that instead of the crude little school-rooms I was accustomed to, were beautiful palaces that had no resemblance to the schools of earth, except the number of children gathered together.

(b) I expressed my surprise at their manner of teaching, and one of the instructors smiled, saying: "No, we do not teach at all as you did upon earth. You see, we do not have to train our little charges so they will be able to battle in a cold, cruel world, where greed and avarice are in the front ranks. Here, where people are not rated by dollars and cents, but by their own strength of character, we have no need for the systems of earth." I found other schools, where there were no children,—vast halls of learning, where the walls were lined with books, and huge cases of books stood everywhere. I thought the spirits studying these volumes so intently must be the wisest spirits in spirit life; but, I was told that there were others farther advanced than they were.

(c) Since then, I have visited many schools and have stood for hours watching the instructors teach without the aid of

books, making their thoughts clear to their pupils without words or symbols.

(d) Yet, by far the most interesting thing I have witnessed in spirit life was the manner in which the astronomers in one of the observatories made the complicated calculations stand out in space. They did not use crayons of any sort, or even make the shape with their hands; yet the figures seemed to take shape from their thoughts and stand alone, as it were.

(e) The spirits at work here, were of all nationalities. It looked odd to see a Chinese in his native dress sitting by a stylish little Frenchman. Both were intent upon their studies, and did not interfere with each other. They tell me that a new planet will come within the reach of the telescopes of earth soon. I saw many things there that I am unable to explain to you. Some of these spirits have been here for hundreds of years. They have other work besides this. In fact, I find that all who progress in the spirit world must lend a helping hand to one another.

(f) You, who think that there are some things you can never forget or forgive, will find, when you reach this side of life that it will be as foolish to treasure up your grievances as it would be to treasure up the pranks of your playmates in your childhood. Your trials will look as insignificant to you, then, as your childish troubles to you now. Are not the sorrows of children just as keen as those of their elders? The only difference lies in their short duration. So it will be with the sorrows of earth when you view them in the light of an endless life, instead of by the scale of threescore years and ten."

(Signed) "Edmund Schellhous."

216. [MICHAEL FARADAY, then took his position at the writing desk, took a tablet from the desk and searching for a pencil, found one in a few moments in the desk, and immediately, with great rapidity, wrote the following words, to-wit:]

(a) Men and women spend too much time in theorizing, and not enough on simple matters of life and duty. The people of your world, doubtless, would be much happier, not only in the material life, but in the spirit life, if much more of their time was spent in formulating this divine truth.

(b) While you press out into the world and seek to solve the mysterious and the fundamental laws that govern and control your being, let nothing stand in your way of learning to know and solve the problems of life in the spiritual and material universe. Study how to keep from violating nature's laws. You are apt to let some one stand in your way of knowledge and listen to their opinions. Don't be a moral coward and allow others to do your thinking. Seek for the great truths that are all around you, and when you find a truth proclaim it to the world.

217. You will enter spirit life having no more (material wealth) than you entered earth life with. Better live the few short years of earth life in poverty, expending your time in developing the better part of you—the spirit. Neglect no material duty, however humble, as you must “burn all bridges behind you” and have no returning for unfinished duties, if you would be happy in the spirit world.

(a) Deceit, selfishness, and hypocrisy cannot furnish a cloak so thick that the keen eye of spirit cannot penetrate. Men and women who have traveled the thorny paths of earth life and shared each other's sorrows without a murmur, will be more richly rewarded than those who had all the world could give them, and their souls pent up in secret. The latter better class expect to enter spirit life with all conditions that they had in earth life; but to their sorrow they will find that the golden key is of no use in the world of truth. You must deal with the present as well as with the future. The use you make of the present time will determine, in a measure, the future.

(b) A knowledge of forces hitherto unknown will come to your world through just such channels as we are using tonight. A proper understanding of the simple forces in nature will prove to the so-called scientists the untruth of their exact science that they now deem incontrovertible.

218. Your earth was peopled in the ages gone by, by more intelligent people than any that now inhabit it. They left careful and painstaking records of all their achievements behind them, but these were lost in the dark ages that followed wars of conquest and natural disturbance. Their works are not lost; but still exist in the spirit spheres.

(a) Many of these spirits are endeavoring, at the present time, to reach the people of your earth, as they see in the

disturbed condition of the earth inhabitants, both in the Eastern and Western Hemispheres, conditions that, if not modified, must result in their destruction. So long as oppression and war exist, just so long will the promised knowledge be withheld: For, only when peace and harmony prevail can such knowledge be appreciated and put to its proper use.

219. Man must stop and consider that he is a spirit and can do much to help or hinder a spirit out of the earth body. In the end, the spirit out of the body will conquer, but the struggle may be a long and bitter one. These truths are within your reach. The masses are beginning to clamor for knowledge you cannot give. Then why not banish egotism and make conditions by which the higher spirits can enlighten the world. At present, many shrink from investigation for fear they will be called superstitious, as all manifestations from higher sources are deemed supernatural by the religious sects.

(a) They turn their faces from Truth's clear light and blindly grope back through the dark passages their forefathers traveled and vainly strive to stop the spirit of inquiry that grows in strength as the world finds the solution of many so-called mysteries.

(Signed) "Faraday."

AN ANCIENT CHALDEAN. Fig 5.

220. [There came forth a very magnificent form, speaking in some unknown tongue, continuing at some length. Enough was manifest from the voice, manners, pantomime and an English word once in a while to indicate to the secretary that he was a Chaldean and was talking of the horrors of war that he had experienced; and when he had finished talking the circle requested him to ask some capable one to interpret the speech and immediately Red Feather, (B. V. 1017) said:]

(a) He said he was an Ancient Chaldean; that he, when on earth, experienced war in all its awful horrors. He had seen shedding of blood of men, in mortal combat, to run in streams to the rivers and crimson the waters of large streams. Ages have gone by since that time and he has been an inhabitant of the beautiful realms of peace a great



Fig. 5.
CHALDEAN PRIEST.
Par. 219½.

portion of this time ; and yet, when he returns to earth, he is reminded of those scenes of human carnage.

(b) At an age when Chaldea thought she was great, she reached out with her armies and lost her scepter, and this is what she realized at last. Other nations did the same thing, and your world, to-day, is rushing in the same mad, mercenary way ; and as the peoples of the olden time did not realize what was coming to them, so, beware now. But it is on the spirit side where the great consequences are found and experienced. In your admiration of those who conquered, the consequences are overshadowed, and we come down now, to plead with your world to learn the certainty of those consequences : For enjoyment of the higher life is far removed from human warfare."

QUEEN VICTORIA.

221. [There came to the trumpet the form of a woman, seemingly rather large, and clad in royal attire, but mostly of white garments and endeavored to converse in whisper, but some commotion in the circle prevented the secretary from catching the entire line of conversation ; but only a portion of what the spirit said, as follows:]

(a) When I tell you that I was a spiritualist very many years before I left the earth life, you may be better able to identify me when I say to you that I am that Victoria.

(b) I come here to let you know that Spiritualism will do good for all such as seek it and use it for the sake of that good. Spiritualism did me wonderful good while in the physical, but much more good did I find it to be to me when I quit the earthly tenement. I have a message for you which I find conditions will not permit me to give you now, so, in hope that I may be permitted to call on you before you close this work, and find conditions that will allow me to speak to you more at length, good-night." [And the spirit with apparent reluctance stepped back into the cabinet.]

[Then another woman spirit came out of the cabinet to the trumpet giving her name as

YEONA.

222. She, too, was not able to make herself understood all the time, but so much as we could gather, here follows, to-wit:]

(a) I have been here quite a while and I met one poor soul who desired to know how I should be here in this comparatively happy condition. This one had pitied me, when we were on earth, because my father was so wicked that he did not allow me to go to Sunday School with the other little girls. Instead of the Sunday School music, he would call my attention to the song birds; sighing breezes among the apple trees; music of the little rills and breath of flowers. And this poor soul saw my father here looking happy though he had been "so wicked on earth," and desired to know how my father and I were so much beyond this dark condition now? And I said to this one:

(b) The earth sphere is a natural world, and the spirit world is, also, a natural world; and the relations of the one to the other are, therefore, natural; and in order for a person to know those relations, that person must learn them from nature, while on earth or from experience in spirit life.

(c) Father and I lived close to nature on earth. We listened to her voice, to her words of counsel, to her warnings, to her sweet music; and, when we crossed to this side, Mother Nature received us into her sympathetic arms, and sang to us her old time lullabies; and we found that we had only changed our old earthly garments for better ones; but we were still in the old home of our dear Mother Nature.

223. But you were taught at Sunday School, that the natural man is at enmity with God, and that to reach God's kingdom, you must break away from nature and seek an inheritance in a Kingdom that was set up long after the setting up of the Kingdom or Queendom of Mother Nature: For the natural man is at enmity with God and is not subject to his law, neither indeed can be. Two separate Kingdoms they taught; but, you must learn that there is but one Kingdom—that of nature; and that your salvation must be inside, and not outside, of the kingdom of nature. And since you did not learn this great lesson on earth, you must learn it by bitter experience here. So, go back to mother's arms from which you were abducted and *there* you will find the "Fatted Calf."

CONFUCIUS. (R. V. 1144-1146)

224. [A form now comes from the cabinet resembling the picture of Confucius, as shown in "Rending the Veil," and

talks in unknown tongue to us, at first, but in a little while uses enough English words to give us the trend of his speech from which we gather that his name was CONFUCIUS, the accredited Chinese sage and philosopher; that while on earth it was his task to try to teach his people concerning their relations to the earth life, to their fellow men and women and children; that all warfare is wrong; that the learned ones of his country, in many respects have led the world in research, especially as to psychic laws; that they had libraries of books containing much of their acquired knowledge; that at last war was thrust upon his people and many volumes of these books, of inestimable value, were burned; that even "Amelican Man" had conceived himself of learning superior to any other; but none surpassed the learning and wisdom of the learned Chinaman; that they made war on his people, having religion as their excuse, and "Melican Man" with his boasted love of religious liberty would undertake to force by war, a religion upon Chinamen foreign to their choice; and compel poor Chinamen labor to pay for that war, and their great "PRINCE OF PEACE" took the boodle and went home till he shall want more boodle to support his "Kingdom not of this world?" But there will come a time. Good-night.]

Seance No. 12.

Aug. 3, 1902.

225. [James M. Greenup, Miss May Cook, of the old circle and George Hossfeld and Melia, his wife, as visitors, present.]

(a) [Faraday finished his writing which commenced last seance evening, and the writing is placed in connection with that of the former seance.] (216)

226. [AARON ALLBRIGHT began a typewritten dictation which was completed at seance 14, and attached hereto; and, altogether, as follows:]

(a) It seems to me that my simple life cannot be of interest to any one, yet, the friends here insisted that I tell you my story: The years of my childhood were much saddened by the early realization of the fact that I could not believe in a religion that others did. You, who live in the independent freedom of thinking and worshipping as you choose to-day, little know what struggles upon the part of others have

brought the conditions you so much enjoy. You cannot understand what agony I suffered when I felt that I stood alone in my strange belief. I have spent hours in prayer for a change of heart, but none came to me. I was not wicked, and yet, I could not comprehend the God of the Bible. I could not reverence Him—in fact I loathed Him for his unjustness. My mother would have me commit to memory chapter after chapter with the hopes that I might be able to “lean on the strong arm of Jesus.” In this manner I became as familiar with the Bible as with my old speller.

227. A brother, much younger than myself—one that I loved devotedly, died. At night, when others were asleep, I would creep out of doors and go down to the old orchard where we used to play; and, sitting there all alone it would seem to me that I could picture the dear little fellow alone, by myself in a silent city—no one to love him! and oh, how my heart would ache when the thought would come; “and you can see him no more for you cannot believe, as he did with childlike confidence, that Jesus came to save the world.” I spent hours trying to formulate a plan by which I would be able to be with my little brother once more.

228. One by one the other members of the family went to their reward. I would picture to myself how delighted my brother must be to have them with him; and the thoughts of his joy assuaged in degree, my sorrow. When I was left alone I became a monomaniac on the subject. When I entered spirit life I found my brother waiting for me.

229. Oh! how many days—yes, years of sorrow could I have been spared if I had only known that heaven and hell are only conditions of the mind.

(a) Since then I have been endeavoring to impress upon the minds of sensitive children on earth, that the future life is just what one makes it for him or herself.

(b) My earth life was a perfect hell. It was like beginning with the dessert at a meal. I got my hell first and heaven afterwards.

230. The sensitive minds of children should only be allowed to take in beautiful things; then, when they grow up to maturity none need be afraid that such children will accept any devil theory. Their sense of right and wrong will be founded upon justice, and no hobgoblin, masquerading in red dress, plus tail and horns, will haunt their dreams.

“Aaron Albright.”

231. [JONATHAN WARD came forth, speaking in a very peculiar tone of voice, though quite distinct utterance, saying, substantially:] Good evening, dear friends. I came in here wondering, first, how all this comes to pass. Then I wonder how many people care whether it comes to pass or not. Then again, I wonder how many know how they were created. And how many know how long they will remain created? And I wonder, too, how many know anything about God? They say there is a personal God, and I wonder how they know that?

232. They say that God is omnipotent. I wonder how they know that?

(a) And then they tell you that God is omnipresent, and don't *you* wonder how they found that out?

(b) They tell you that he sees all things because he notices the fall of the little sparrow. And I wonder how it is that a being that is all seeing can stand by, see the ravenous hawk tear the little sparrow with his cruel talons? And how this great good God can fail to use a little of his omnipotence in saving the little sparrow, or innocent dove, from its horrible and cruel death as food for venomous serpents?

(c) And now I wonder how all these good people will feel when they find out that neither they nor any other person or persons know anything at all about any such God as they say does exist and controls all things by his wisdom, mercy, truth and love—I wonder how these people that know so much about God will feel when they find out their mistake? And how will they feel when they find out that man existed more than 8000 or 10,000 years ago, several hundred years before this Great God created anything?" [The spirit retired but came again, saying:] I forgot to give you my name which is Jonathan Ward.

Seance No. 13.

August 8, 1902.

233. [There was one new element in the circle, Dr. F. E. Burgevin, of Spiro, I. T., but he was in the last public seance. Not on account of this gentlemen's presence, but because there were inharmonies in some of the circle one toward another to almost entirely thwart the designs of the spirits to such extent as to be almost a total failure of phenomena on this occasion. But Dr. Reed wrote a scathing rebuke to

such inharmonious conditions being allowed to interfere with this work, and ordered it read to the whole circle. He said, in his writing, that months ago, they had invited one belonging to higher spheres to be present this evening; but, on account of these inharmonies, this spirit, who, otherwise, could have given to us much valuable information concerning the realms of advanced spirits, but in sorrow this one was unable to do so. And altogether a great disappointment to this faithful, spirit band.]

Seance No. 14.

Aug. 10, 1902.

234. [The spirit, Dr. Reed, talking very deliberately, and with somewhat solemn unction, said:] Friends, with you, the days do come and go, and one more is now closing to you; but here, we count differently. With you the days are short and swiftly pass away; but, with us, the time is long—as though it were one eternal now. Not so much the younger ones with you, but the older ones, who stand forth for sunny fields of inquiry and push the work along. [Some one of the circle sanctioned the thought, saying: "The younger seem afraid to venture beyond the bounds of Mother Grundy's little circle." And the spirit sanctioned that. Prof. Denton said:]

235. I am glad to be with you again at this time. Another Sunday has come and passed on to the shades of evening. As I travel and observe the condition of the earth plane, I see that a great change is going on among the people. They are beginning to question: "What is going to become of me?" Many of the younger people are beginning to think for themselves, having greater freedom of thought than any heretofore experienced in modern times. As a result, they begin to realize that they must understand for themselves; that none can understand for them; but they must work all out for themselves. [And, later on in the seance, at a time when some of the circle were discussing the late great fossil find, as related in the *Kansas City Star* of this date.

236. [The spirit Denton came again, saying in response:] That proves the assertions I made in "Rending the Vail" about the antiquity of man upon earth. Ages and ages ago, man existed upon earth, and all these ages there have been



Fig. 6.
MESSENGER OF THE BAND OF SWEET HOPE.
Par. 23⁴/₂.

people upon earth, as intelligent as any people on earth to-day. Many people of earth to-day think they are wise; and thank God that they have been permitted to live in such an age of profound knowledge and wisdom, instead of among the small tadpole brained peoples of the ages long gone by.

237. If you could go with me to upper spheres, where those ancients now inhabit and witness the bright, beautiful, intelligent conditions of those very ancients, and hear them tell of their days when on earth, and of their conditions then, you would soon conclude that you are the tail of the tadpole down in the quagmire of egotism, bigotry and hypocrisy trying to wag the head, from which you are now, and long have been, separated. I told you in "Rending the Vail" that "Man always existed;" and that for many more ages than earth people now dream, he has existed upon earth. I told you that, by and by, there would be "FINDS" that would prove what I then said, and I now say that this is only the beginning of finds of which many more will be made, from which man's existence upon earth, having an intelligence at least equivalent to your own, may be traced backwardly through many thousands of ages.

238. The same law that makes people now, made people then. The same law that produces intellectual development and manifestation thereof now, did so then. That law had been in eternal existence *then* and has been no more than in eternal existence now; and, in relation to the existence of the products of that law, the law and all such things under it exist in one perpetual present.

MESSENGER OF THE BAND OF SWEET HOPE.

239. [The artist then came forth to the writing-desk jabbering in his usual broken English conversation with the circle, Dr. Reed and other spirits. Voice from within cabinet:] "Can't you wait a little?"

Artist: "No."

Voice: "You had better wait a while."

Artist: "No can makee picture after strengthee allee gonee. Writee namee [secretary] can you see?"

Sec.: "Yes, sir. I can see you plainly enough."

Artist: "You no spirit. Canee allee see?"

Circle: "Oh! yes, good spirit, we all see you." [The spirit took up the only blank sheet of sketch paper that was

in the room fixed on a stretcher frame, and came out of the arena with this stretcher of paper and walked about before the circle, having each one look closely at the paper until all declared they could plainly see the paper and could, unmistakably, see and be fully satisfied beyond any reasonable doubt that there was no picture of any kind whatever on the paper that was stretched and fixed to that stretcher-frame, in the artist's hands. Then the spirit artist went back into the arena, placed the stretcher upon the writing-desk, got what colors we had in the room: Black crayon and red, light red and yellow paint powders in bottles, and called for the spirit whose likeness was to be produced upon that paper to "comee outee so I see you goodee." Then the artist raised that paper which was so fastened upon that stretcher, all as before mentioned, and he again had the circle all look at the paper on both sides, until each of the circle freely declared no picture there. Then, all ready for work, the artist said to the one in waiting for her picture:] "Allee rightee, lady, comee outee little plainer."

[Then, after a few motions of the artist's hands over the stretcher of paper, the artist exclaimed:] Oh! Nicee, nicee, comee onnee nicee. [Then exhibited the stretcher of paper to the circle and the circle could all see a picture partly developed there, and so they declared. Then the artist took a bouquet of flowers and blew across the flowers on to the partly developed picture, above mentioned, at the same time moving both hands, very rapidly, over the stretcher; but, before blowing, the artist had Dr. Reed come out and loosen the colors among the flowers so that the colors would be carried by the artist's breath on to the sketched paper, and the artist, in great glee, raised the painting so the circle could all see the finished portrait, and then the artist took his painting over and delivered it to the secretary and now the reader has the privilege of viewing a half tone copy of that very picture.] Fig. 6.

ALEXANDER, THE COUNTRY PARSON.

240. [And now comes the *spirit operator* of the typewriter and, manipulating the machine to the rate of one hundred and twenty words to the minute produced the following dictation of the spirit Alexander, to-wit:]

(a) I was an old fashioned preacher, or country parson, on

earth. I was content to make my circuit, giving to the people "the word of the Master." My labor in the vineyard of the Lord was faithfully performed. I did my best to help my brethren to become better men and women. I find that I did not understand eternity as I do now. Old friends met me to conduct me to my home over here and I was much surprised to find that God was not holding a court over a multitude of righteous ones, but that he was a divine spirit that I could neither see nor comprehend.

(b) I soon became accustomed to my surroundings and spent much time among my friends upon earth, trying to convince them that the judgment day was not as I had taught it upon earth; but soon found this an useless task. Then I set to work to see if there were not others in spirit life, who needed help and guidance. Altogether I have been very happy in the spirit world; my teachings upon earth I could not undo; but I had given the advice from the bottom of my heart, for the benefit and elevation of my audiences. I had no selfish ends in view; and, therefore, I had nothing to suffer for. I was grieved to think that I had not taught that heaven is all around and about the weary earth traveler: For, no matter how happy and buoyant you start forth in the morning of life, you grow travel stained and weary ere its close.

(c) If the people of earth would follow the example of Jesus and lend a helping hand to each other and try to realize that the earth life is only the prelude to life eternal; and no matter how heavy the burden, the goal will finally be reached where sweet rest awaits all.

(d) I am not "asleep in Jesus;" though I feel thankful that I tried to follow his example upon earth.

(e) I have found that there is no straight and narrow way to heaven—not one way, but many ways. It does not matter *which* road you take, if your desire is to reach the state of everlasting happiness and you neglect not the duties of your earth life, you will reach the destination without trouble.

241. My work in spirit life lies among those who have always followed the teachings of the Church; and, I find that, it is only those who were not sincere Christians—those who used the lamb's clothing to hide the wolf, that are so bitterly disappointed. Good, conscientious Christians find the spirit world as it really is, more suited to their con-

ditions than the heaven they believed in upon earth. Hypocrites are the ones that suffer the most when they find that they *must* face their sins. It is pitiful to see their condition when they find that they must be their own Saviour. And this is not only true of the church people, but is true of all who are so filled with the sense of their own goodness and importance; and, who, while upon earth, were so busily engaged in plucking the mote from their neighbor's eye that they overlooked it in their own.

(a) Some realize their mistake soon after they reach this side; while others are so obstinate that they must suffer for years before they will yield. This suffering is self-inflicted. It is the suffering of an awakening conscience and cannot be silenced, only by deeds of kindness. I have seen spirits exist in torture, week after week, rather than ask the forgiveness of another. This is a problem that each and all must solve for themselves.

242. I find, after years of experience, that it is not religion that makes a man better or worse, but the manner in which his religion appeals to his inner consciousness. If it fills him with feelings of revenge it endangers his future life. If it opens up his heart and causes him to do good to his fellow man it brings him all things that are conducive to a happy spirit life. It is not the manner in which you worship that elevates you, but the deep feelings of the heart.

(Signed) "Alexander."

[One CLINTON HOUSE came forth to greet his brother, C. V. N. House. FATHER KING saluted us. DANIEL O'BRIEN came out and in his inimical jovial manner, saluted the circle through the trumpet.]

E. K. COFFIN.

243. [One came forth laughingly, having at first, tone of voice much the same as a boy has just as his change of voice begins to occur, but, in a little while the voice intonations began to more resemble the tones of an adult man, and, as the spirit proceeded, his speech became more and more fluent and eloquent. As soon as the secretary recognized this personage he said:]

"Say, Jabez, do you know how long I have been here?"

Sec.—"Since 1860, as I remember, just now."

Spirit: "Eighteen hundred sixty and a half would be nearer the time would it not?"

Sec. "That would be about July, 1861?"

Spirit: "That would be a little *nearer* to it, I should guess. Ha, ha, ha, ha! You see, Ha, ha!—it is so funny that smart fellows like you and I should *ever* forget to know the *exact* time of a little thing like that. I said something one time and some persons had to get the church record themselves, and look it over, in order to *remember* whether I could remember straight and it was found that my memory did not exactly tally with the church record, therefore, I am not myself but some other fellow! Ha, ha, ha!—Well, say now, when people come over here from earth, they are people, the same as ever—they do not immediately become infallible Gods. You people on earth meet, talk about old times, and the family relations of long ago, and John says: "Say, James, do you remember whether your brother Samuel had any middle name?"

James: "Why, I don't think he had."

John: "I was looking over your father's Bible the other day and found one Peter Samuel Norris; and I didn't remember any only Sam Norris."

John: "Oh yes, Samuel was the middle name, and his first name was Peter, but we always called him Sam and I forgot Peter." So that is the way that it is with us over here. We sometimes forget even our *own* names, as it is sometimes the case that we do not carry the same name in spirit we did on earth; and, in that case, if asked what our name is, we can't tell till we look through some mortal's eyes to the old family record.

244. [An Ancient stood forth some time ago acting as of the higher spheres—and this evening, Bessie said it was Pythagoras—of the Ancient Greek Pythagorean schools.]

Seance No. 15.

August 14, 1902.

245. [This was a good average seance for Intellectual Matter and phenomenal display. There were fourteen sitters in the circle, from widely separated homes, whose names and P. O. addresses will be found at close of the record of this seance in etchings from their own handwriting, to certificate of authentication of secretary's record of occurrences at this

time. On account of the nature of this evidence of authentication we include some details much the same as heretofore recorded. Ten of these sitters were first attracted here by virtue of having read the publication entitled "Rending the Vail," the others, in addition to having read both R. V. and B. V. attended many of the seances for those books.

246. After reading the secretary's record of the preceding seance and it being passed upon and finally approved by those present who attended that seance, the circle repaired to the seance room; and, being seated as is the custom (see R. V. par. 1170) and the medium in the cabinet, entranced, the spirit, Dr. Reed, parted the cabinet curtains in the center; and, standing in the opening in sight of all the circle, said:]

(a) I hope, friends, that you will give to us of your best thoughts this evening. In order to give to you and to your world what we desire to give in this way by means of these seances, the seances require the best of conditions and these conditions consist of harmonious blending of all the magnetisms of all the members of the circle and that no mental or spiritual discordant thoughts be given off in inharmonious or discordant waves. If any of you have unpleasant or unkindly feelings and thoughts, one toward another, or toward any other, leave all such thoughts and feelings outside the seance room, and sit here with none but pure, kind thoughts and feelings. It requires all this to enable us to do what we so long have labored for: To give a much needed work to the world. Do your part faithfully, and we at all times will give to you the very best that the conditions which you furnish will allow.

247. [Then a stranger came out of cabinet at S. E. corner and in peculiarly strange voice said:]

"Good-evening, friends. I see you have quite a number here to-night."

248. [Sam greeted the circle all round, then said to Bessie:] "I have an important errand to make and shall leave you in charge of this work until I return."

Bessie: "All right, Sam."

249. [The next phenomenon to appear was a person standing at the typewriter manipulating about it, then taking a sheet of paper, placed it in the machine and began writing—and this personage was soon recognized to be the spirit whom we call the *spirit typewriter*. This spirit had a little oral

conversation with one who was in the cabinet and this conversation between the spirit at typewriter and the voice in the cabinet was perhaps for two reasons: one, that the circle might realize that while there was one spirit outside the cabinet standing at the typewriter, there was another personage, inside the cabinet who was able to produce human speech; and who, in all probability was to dictate a message for the typewriter. For, let the reader understand, one certain spirit whose name we have not learned as yet, does all the typewriting, as dictated to him, by the communicating spirit, and for the reason given in the following message, to-wit :]

"THE HELPFUL ONE."

250. We have not been able to secure the necessary conditions for this spirit to come to this circle and give his experience in person, so I shall give it just as he has given it to me.

251. His work lies among the so-called criminals or outcasts of earth; and, while he does not visit the earth himself he has faithful followers who carry on this part of the work for him. He is called "*The Helpful One*."

252. He says: "I became interested in social outcasts ages ago, before the people upon your earth had prison houses, reform schools, or asylums of any kind. We have tried always to better their conditions, and have succeeded, partially, in making things brighter through the aid of other spirits.

253. The man who harms his brother man is just as much a victim as the one he harms. This tendency may come through inheritance, or be caused by environments.

254. As the different conditions become more densely populated, you will even find the species of unrest that characterize the people of to-day. The reason may be found in the immense influence that comparisons have on mankind.

255. A common attribute of men is envy. The quality is not an evil, except in its extremes. It is that which desires and insists upon equality. The helpful spirit of emulation springs from it. There is much in the complex civilization of to-day that brings it into play.

256. All things are comparative. The hard life of the pioneer, or frontiersman, was neither grinding nor sordid.

It involved as great labor as the work in city streets ; its privations were greater and its rewards, in many cases, less remunerative. But life in a log-cabin is not distressful when one's neighbor does not live in a brown stone mansion. It is not galling to the parent to clothe his children in cheap fabrics when they are not looked at askance by others in fashionable suits. We would not have you go back to primitive conditions ; but, we would have you pause and consider with what terrible cost your civilization is being purchased.

257. Friends, do you call it civilized to take the life of one of your fellow beings, just because he has transgressed the law of God and man and taken the life of another ? Is this civilization, demanding an eye for an eye, a tooth for a tooth ? It is time your ideas of justice should be vastly different from what they were two centuries ago ; and no one rejoices more than we who are interested in this work.

258. We hope to see all countries adopt systems similar to the Berenger system in their prisons. If your fellow man falls and makes a mistake, don't put him away like some poisonous thing, but help him regain his footing. Don't ostracize and make him more bitter : For, if you could read his life-story as we can, you would see the why-fores of many things that now seem to you diabolical. Put yourself in his place.

259. One spirit who works in the band that I now have charge of, was a criminal upon earth. He is a tireless worker and works unceasingly to impress officials to put into practice many reforms ; and, if you would make use of the civil service system instead of allowing politicians to appoint just whom-soever has the largest fee for them, we could succeed much more rapidly in this work : For then, when we found a sensitive we could impress him. In time he would be able to introduce more lenient measures.

(a) The spirit I just mentioned, came to the spirit world through being beheaded. As the world viewed his crime, it was a most cruel one. He murdered his employer in cold blood, after a few words of disagreement over his salary.

260. To us, the case seemed a very sad one, and the real particulars are these : He had a wife and several children. One child had been a cripple from infancy ; and, as is natural, her father gave her more of his store of love than he gave to the other children. At last he heard of a surgeon who had

cured many such cases. He consulted him and found that he could cure the child, but it took more money than he was able to pay. He was a skilled workman and knew that he was under-paid for his labor. He decided to interview his employer and ask for a raise of salary. It was the same old story—the employer was insulting and the employee was hurt to think that he must let his child suffer because he could not collect his just due, that, in a moment of righteous anger, he struck the blow that made him a murderer. He did not take time to reason over the condition it would place his soul in, or how much suffering his family must endure when deprived of his support. He regretted the act, and, as soon as he could, began to atone for it. Can you wonder, after all the suffering that he had endured, that his aim, in spirit life, is to help others situated as he was?

261. Turn your prisons into hospitals for the treatment of unfortunates. Instead of bare, cold, stone walls, hang beautiful pictures. Have shelves of books and large, sunny windows, filled with flowers. Make it a place of refuge, where all who are inclined to do wrong may come to escape from themselves. Furnish agreeable employment: For none need be idle. Avoid large cities as you would the plague: For it is in the cities that such sharp contrasts are drawn.

262. How pitiful to see a father stand in front of a window filled with eatables and know that his little ones are dying of hunger separated from plenty by only a pane of glass! Is it not strange that more don't smash the windows and succor their dear ones? It is, indeed, sad to know, that there are any hungry ones in a city where large warehouses are groaning under the weight of just what these physical bodies crave.

263. Aye, it *is* harder for a rich man to enter the kingdom of heaven than for a "camel to pass through the needle's eye." "The kingdom of heaven lies within, and the narrow gate of the city of Jerusalem is wider by far than the pass by which the soul must enter into eternal bliss!

564. [*Wesley Aber.*] (B. V. page 446.) brother to the medium, next to appear before the circle, came forth in very excellent make up and stood at the writing-desk, took a tablet and began to write very rapidly to one page, tore that from the tablet, handed it to the secretary; then, standing near to the secretary, tablet open in left hand, and

pencil in right hand, proceeded to write seven pages more and Mrs. Ruppright distributed them among the circle and Wesley dematerialized downwardly, and the members who had the sheets of writing passed them over to the secretary, and this writing was read to the whole circle at close of seance as follows, to-wit :]

265. Whenever we can impress an instrument to make the truths of nature's hidden forces known to the world it will be done whether its recipient is conscious of its source or not. Some of your instruments to-day, fear the world's scorn and obloquy which hold them back from declaring, openly, that their thoughts were the inspiration from the spirit world and not the offspring of their own brain. The time, as we regard it, will be short, when proper credit will be given our instruments whom we have chosen to shed the light to dark souls of earth.

266. Another thing, my friends, we wish to impress upon you is the exercise of caution, both in language and in action in the condemnation of our selected instruments without a careful examination into facts. Don't think that it is not known to us and causes us great regret that the worst foes our efforts have to meet are among the so-called spiritualists of to-day. The Orthodox class who utterly refuse to listen to words of love and peace from our side of life are not a comparison to the so-called spiritualist. The only excuse we offer for them is, that their bodies must be out of tune, preventing a harmonious vibration of thought. These people forget, or are ignorant of the fact, that a sensitive under our control is as helpless as a babe for his or her own defense.

267. Another thing we wish to call your attention to is dissension of opinion among your speakers. The old members who sit and listen to the voice of inspired instruments on the rostrum and listened to the teachings given, have, in many instances, declared against the exhibition of tests, or phenomena, given through our instruments. Friends, when you assert this you then place Spiritualism on the basis of the Orthodox teachings of faith and superstition. True, one teaching is as good as another, unsupported by evidence of the fact. Your old friends are passing away and joining us on this side and they should be the ones to recommend the exhibition of true phenomena in support of nature's ruling spirit.

268. How many of you declaimers against physical proof can rise and say that you were convinced of this truth with nothing being shown you beyond the fundamental principles? Out of a thousand avowed and recognized believers in Spiritualism not fifty could truthfully say that they had not received a test of spirit return of some kind which convinced them that there is no death. There yet remains to-day a few of the instruments to whom this faculty is given, who have been before the public for many years, who have been tried and proven true, but they are not cherished and appreciated as they deserve to be by those who have in the past sought their aid.

269. As the world progresses onward new and startling phenomena are developed. The spirit artists are using this chosen instrument in giving these tests to the world which call forth not only this work in its perfection of detail, but your astonishment at the manner in which it is done. We have formerly stated that the tests given to dwellers of earth is the insurmountable bulwark which proves a defense against orthodox attacks, for we can show evidence that they cannot overthrow nor dispute. All of the denials and false statements against Spiritualism wilt as a snowball before a fire. Therefore, friends, remember that one is dependent upon the other; and, although you may be satisfied now, without further phenomena, do not decry it; for there are others coming after you whose desire is for proof the same as you experienced in your earlier investigations. You are passing away to the land of light and sunshine and you need an instilling of newer blood to fill up the gaps in your rank. The coming generation will seek to investigate and find out as to a future life and will demand something more than eloquent words, uttered by your inspired speakers controlled as they are by spirits of high intelligence. They, however, must have something which will appeal to their inner consciousness in which their natural senses can see and feel.

"Wesley."

270. [During the writing of the foregoing, the spirit was moving about the room, in order that all of the circle might see him as distinctly as possible; and, also, see the writing movements of the right hand over the paper, see him turn the leaves as written upon; and, when one leaf was being

turned over, see that the following page had no writing on it, and be sure that there was no writing on that page until they saw the spirit put writing there; and thus, for seven pages of writing, the spirit turning seven leaves and no more, and then the circle see the spirit tear the seven leaves from the tablet and distribute the seven pages of writing to the circle and hand the tablet to Miss May Cook, and dematerialize downwardly, and thus gone away. And, furthermore, while the spirit was writing he was, also, frequently talking to various members of the circle in strong oral tones of voice; and this whole process of writing in common English long hand, over seven hundred words, did not occupy so much as two minutes of time. A single quivering motion of the spirit's hand across the paper marked a line of five words, on the average. And yet, some people want to know whether we had the medium bucked and gagged, and blindfolded, and sewed up in a sack, and his hands tied behind him, and flour in his hands; and tacks sprinkled over the floor. Where is the man or woman in the mortal form that can write, in long hand, one hundred words per minute? All of the phenomena given at these seances are attended by tests equivalent to those of this case.]

LOUISA MOSS, AND AMELIA.

271. [When Wesley had written and gone back to the invisible condition there came from the cabinet a woman form, of common size, dressed in white, and exceedingly brilliant in make up; and, after standing a moment, this form advanced to a point near the secretary, so that the trumpet as a sound condenser would assist the secretary to gather her words: For the women forms talk only in whisper, though the circle generally hear enough to know that the secretary's report of what these women forms say is at least correct in general outline, and so, on this occasion, this spirit whispering, said, substantially:] My name is Louisa Moss.

272. I have been in spirit life a long time. I hardly know how many years of your time, for we do not reckon time as you do. We only reckon by events; and, from comparing events, I conclude that, of your time, I have been here a great number of years. We have no time, it is simply always with us, but we have events in our individual cases that mark periods of existence, or of unfoldment, to us. I am

now of the higher spheres, but not yet so far removed above the earth sphere as not to feel for those struggling upwardly, as I did, and still do, myself. It is experience that unfolds all beings; and, as I travel back over my own road of experience, I meet persons all the way, on the same road I traveled, and see the different conditions they all must struggle through, and each condition past, marks an event in their existence; and thus, I have some idea of the duration necessary for one to reach to my attainments, and conclude it would require many of your years.

273. It has been a great portion of my business, in spirit life, to travel back my own line and assist whomsoever I might find thereon struggling for more light. And, as I came down this time I met at what once seemed to me the foot of a mountain whose summit seemed inaccessible; yet, there was no other way, only, over that mountain. But here I met many hosts of people, looking up that rugged mountain, as it seemed to them. And when they saw that I had been over that mountain, and was returning, they were overjoyed: For, thought they, we shall now have an opportunity of the experience of one who knows the way. They asked me the way, time it would require and of what lay beyond that mountain. And I tarried and told them all that they could comprehend until they would have more experience. I told them of my experience of more than one hundred years, climbing that mountain. That mountain was the aggregate of experiences they must pass through which, to them, were opaque and dark; but, when they would have climbed through them all, the mountain would be melted away into extended fertile plains, bearing the results of their experiences in perennial summer morning. They could not comprehend beyond that mountain, and I could only foreshadow to a very limited extent, to them, what, beyond, is waiting for them,

274. And I met Amelia, and wondered why, though I had often sought, I had not met her before. And here we learned that our work was not in the same sphere; hence, we had not met.

(a) Then I met many who reach that sphere of Amelia, a sphere of *amelioration* for mortals, in trying to bring about conditions so that mortals will have more spiritual experience on earth and not such mountains of it to climb when they pass from the mortal to the spirit condition of life.

275. [Then came forth another woman spirit a little above the average in height, wearing a headdress having a brilliant star at top of forehead. This one exhibited much lace or pongee. (See B. V. page 450). And, after moving about in front of the circle exhibiting the lace for a time, retired back into the cabinet—some one suggested this might be Queen Esther, but that was only suggestion not formed into hypnotism.

276. Then another, of similar appearance, came out of the cabinet, perambulated about the room for a short time, then gave the name Julia and retired behind the curtains.

277. Then a woman form, rather above the average size, and quite tall, dressed in brilliantly white garments, girdled about the waist with belt of sparkling jewels, and jeweled headdress, and hair as if powdered with diamond dust, gave her name as Antoinette; and, after promenading about, in front of the cabinet for a time, withdrew, while the circle talked in wonderment about the brilliantly dressed woman.

278. Next there stood a woman, dressed in white, in the door of the cabinet; and, at the same time, a woman form stood out in sight, at the southeast corner of the cabinet, and the one at the center went down, appearing to go through the floor, out of sight. Then, instantly, there stood another lady spirit at the center of the cabinet front; and, in a moment, she and the one at S. E. corner of the cabinet vanished from sight of the circle.

279. And, quickly following the two that vanished, a lady form, that proved to be Anna Clemens, came out of the cabinet, at first appearing to have very little hair on the head; but, when she got entirely out, some two feet clear of the cabinet, the hair gradually became longer and thicker and darker until she had what would be called a full head of hair for a lady. This lady held in her hands a small bundle of something having an appearance of a bunch of lace, which, after standing a moment, she began manipulating; and, as she did so, the apparent lace cloth, or pongee, increased in bulk, and quantity, from the size of a common handkerchief at first, to the size of a very large shawl; and, then, the operation was reversed until the pongee was again of the size of a handkerchief, and spirit and pongee vanished.]

280. [At a seance the following evening for the benefit of

the visitors, a regular spirit clothier and spirit pongee manufacturer, came forth from the cabinet in condition of visibility, with a small sample of pongee in hand, and while Mrs. Aber and a lady visitor, Miss Ruppright of Topeka, Kansas, were standing between the circle and cabinet holding each other's hands firmly, the pongee maker, in sight of the circle, collected material from viewless air, round about, folding the pongee goods, then unfolding it to be much larger than before folding, and this process was repeated until a sufficiency of the pongee cloth was made, to entirely robe the spirit from head to foot; and, then, after first robing herself with this pongee, as outer garment, the spirit took a portion of her outer robe and placed it on the head and about the neck and face of the visitor. Then the spirit took the pongee from the visitor's head, face and neck and manipulated again, as at first, until there was a sufficiency of the pongee to entirely robe the visitor; then the spirit spread the pongee around the visitor and fitted it, until the lady from Topeka, stood before the circle with outer clothing just like that the spirit wore. Then, in a few moments, the spirit took the pongee robing off of Miss Ruppright, dissolved it into invisibility; and the spirit, herself, vanished. (See B. V. page 450.)

THOMAS PAINE.

281. [And now one comes forth, clad in the knee-buckle pantaloons, and slippers of colonial days, and ruffled shirt-bosom of the then French pattern, and from his form, his height, and from his physiognomy, the circle at once recognized and saluted the form as Thomas Paine. Then the form began to vocalize and the voice removed all doubt as to the identity, but the forces that had been set apart for the entertainment were so nearly exhausted that the spirit was only able to give a short sample of his ability to vocalize, as follows:]

282. "Good-evening, friends. I am, indeed, glad to be permitted to be again with you. I have been absent some time, but I was not gone for always. Our work is very extensive and we are on the alert to establish more ameliorating conditions. [Then rising to the full volume of his eloquence he exclaimed:] Friends, little do you mortals realize the misery and suffering—torment—that there is in

spirit life coming up out of earth conditions. Little do you know into what depths of darkness and gloom vast numbers of earth's children are plunged on reaching this side of life and because of violated law. To so many thousands this is not that place of joy and sunshine, and sweet rest,—or the peace of oblivion—not for those who violate law—not for those who turn away from Nature. If, instead of closing your senses to her enticing voice you would open your souls and look out on Nature and contemplate her beauty—drink in to overflowing of her grandeur, and allow your souls to be fed from her bountiful stores instead of the “dry husks” of the man-made institutions of earth, you would quit the tenement of earth to be borne away by loving messengers, on flowery steeds of ease, to homes in Nature's loveliest gardens; but, it is not so now; and I must hasten away to do my mother's (Nature's) bidding in care for her suffering, wayward ones until they be turned on the road back to the old parental home, where loving, outstretched hands are waiting. Good-night—” [And the spirit was gone away into invisible condition.]

283. Sam now speaks, saying: “Mr. Secretary: I brought him.”

Sec.: “Yes, Sam, I see; and we all are glad of it.

Sam.: “Vell, I got in anyway.”

[At beginning of seance Sam left the management in the hands of Bessie saying he had an errand, and now it appears that his errand was to hunt up the spirit, Paine, and have him here this evening.

284. Fritzie, at desire of some one of the circle was permitted just a moment of time.

285. And Red Feather, through his instrument, Mrs. Aber, said:] “If people could comprehend better, there would be much more given from higher spheres.”

286. [O'Brien took the trumpet and speaking more softly than at some other times, said]—“Good-evening, friends. How do you all do this evening? You are happy? Well oim glad of that. Say, Mr. Secretary, they say that I had better modify me voice or some people will get scared out of their shoes. Good-night.”

287. [Then when Red Feather took his “Medie” in cabinet to give “Medie man” a drink of water, there was quite a wordy episode between Red Feather and Bessie about who should give the water to “Medie man,” but, finally,

Red Feather prevailed in giving the water, and the medium came out of a trance.]

Seance No. 15a.

August 17, 1902.

288. [Reading the minutes of last seance occupied so much time that the spirits gave but a short session at this sitting. After the medium was entranced Doctor Reed stood forth; and, as president, on the spirit side, passed approvingly upon the minutes as read, remarking that they were much pleased with accuracy and fulness of detail as noted in the minutes, and that they would not give so much matter at this time as at last seance.]

IMMORTALITY.

(1-3)

289. [The spirit, Wesley, commences the manuscript articles dictated to him by the STAR CIRCLE and made the general introduction to this book. (1-59).

[It may be noted that the tablet used by Wesley, was one fresh from the book store, and that the above mentioned writing was the first written in that tablet. That when the spirit was done writing, he took the tablet over to the secretary, handed the tablet to the secretary saying, as he did so:] "I have written three pages. That is all the management cared for me to write at this time. See if you find three pages there?"

Secretary: "Yes, Wesley, here are three pages of writing in the tablet.

Spirit: "Very well. You please tear them out this time, and hand to me the tablet."

Secretary: "All right, Wesley." And the secretary tore the three leaves, containing the writing, from the tablet, handed the tablet back to the spirit, and the spirit took the tablet back to writing-desk, placed it inside the desk and returned to the condition of invisibility, and the writing is placed as the commencement of the introduction.

290. (a). During the seance Mrs. McClung informed the circle and spirits that her time set apart for the seances was closed and that she should leave us the next day. And Dr. Reed responded with regretful feeling, as is his custom, when a friend, having been with us for several seances, is attending his or her closing seance.]

A MESSENGER APPROACHING A SUPPLIANT. Fig. 7.

291. [The figure in the attitude of prayer represents a spirit in a dark, lost, wandering condition, longing for the dreary night to pass away, and the other figure, the one above, represents a messenger spirit sent by some rescuing band of spirits to lead the suppliant to better conditions. Doubtless, however, this is to illustrate some message given, or to be given, which will be, or is self explanatory, and we will be told or shown before the work closes, where it belongs.

292. At the Tuesday evening seance came Talleyrand, the Frenchman, promising to be with us at our next meeting.

293. At this seance there was a peculiar phenomenon which Bessie suggested should be reported for the book: Wesley came forth so well made up as to be at once recognized and while standing in view of the circle changed his appearance to that of another person, and this experiment was repeated to the satisfaction of the circle.]

Seance No. 16.

August 21, 1902.

294. [After the opening exercises, Reed, on behalf of this spirit band, addressed Miss Keepers, her mother, Mrs. Keepers and Miss Ruppright, who met with us the last time for the present. When persons have been with the circle at a number of sittings and are about to leave us for their distant homes, or nearby homes for that matter, the parting is made, by the spirits, to be as realistic as the breaking of a family to be scattered far from each other; and, no one who ever attended these seances, can ever fail to remember with what deep feeling, Reed, Denton, Paine, or Wesley would bid them good-by.]

Denton speaks.

295. Friends; we are assembled again for the purpose of trying to give to the world of mortals some little of something which, for their own good, they ought to know, and we hope that, for humanity's sake our purpose will not be thwarted. Your world is a world of law, and the spirit world is, also, a world of law; and that, whether you be in the earth sphere or spirit world proper, you are under the

2904 Fac-simile signatures of witnesses' hands to the foregoing seance, No. 15.

E. J. Schellhaus, Spring Hill, Kan.,
Henry Draff
Wymore Neb
Lillie A. Steepers,
Albuquerque, N. M.
Francis E. Burgevin
Sprio, I. D.
Joseph Simpson
Springhill
Kan
Geo. D. Moore Ed. Sed. Kans.
W. N. H. House.
Spring Hill, Kansas.
J. F. Gummey
Hilldale Kans
Elizabeth J. Keypens
Albuquerque, N. M.
B. House
Spring Hill
Killa McChung
Gene Lee, Mo.,
Ida May Cook
Spring-Hill, Kans.



Fig. 7.
MESSENGER AND SUPPLIANT.
Par. 290½



Fig. 8.
A COSSACK.
Par. 299.

dominion of law,—of natural law, which is the law of your being—the same law throughout all spheres of existence. There is one law for all life, and each individuality is related to, and governed and controlled by, that law, just as related to it by his degree of unfoldment or evolution. Early in the beginning of this work we set out evidence demonstrating the unity of the Universe; and, it is for the reason that, a knowledge of this unity, would make people better prepared to enter and pass through the various conditions that they must go through on their line of eternal unfoldment, that we are here at all, except that, it is our own duty to fulfill. (R. V. 1670-1675).

296. We see so many thousands of earth people coming to this side without any knowledge, or even idea, of what awaits them that it turns our attention to work out some way of more knowledge to mortals of what lies beyond. Do you know, friends, that, not one minute passes but what, also, passes some one of earth to spirit life? Every day, every hour, every minute, and almost every second, we see them coming into a strange and, to them, unknown country; and, too, so many who have been told about future life, have been taught wrongfully. They do not find what they were told they would find here. They go groping about wanting to know of God—wanting to know of Jesus—wanting to find their Saviour.

297. They never learned that God is on earth as much as anywhere. That they could see God and hear his voice, the same on earth, as they ever could anywhere—as much an enthroned King, to be seen before, as after death. God is in everything—the lily of the valley, the buttercups and daisies. He shines in the twinkling stars, in the god of day, the queen of night, and speaks in the wild tornado and is in the voice of the nightingale. God is law. God is spirit. When they tell you of a personal God that is omnipresent there is something wrong with their vocabulary. Indeed their vocabulary must be sadly deficient. And the spirit closed his bit of eloquence in exhortation and parting words for those of the circle who were to be with us no more, for a time at least.

IMMORTALITY.

(4-12).

298. [Second effort on this theme by the "*Star Circle*" of spirits through their amanuensis, the spirit Wesley Aber. In

this writing are nearly eleven hundred words. The whole time of writing was nearly two and one-half minutes. The spirit was talking with various members of the circle while writing. The spirit stood in arena at writing-desk till he had three pages written, then walked over to secretary and tore the three leaves from the tablet, gave them to the secretary, and the secretary declared aloud of the three pages of writing of over ninety words to the page. Then the spirit stood near to the secretary, fronting the circle and wrote and talked, tearing each leaf from the tablet as the page was finished and handing the leaves to the secretary, one by one, to the last, then handed the tablet to the secretary, saying: "You, sir, may tear that leaf from the tablet and hand tablet back to me." Which the secretary did, and the spirit went over to the writing-desk, put tablet therein and assumed the condition of invisibility.]

299. And when Wesley had written and gone the artist came forth and in his usual, rapidly moving way, made a picture in common crayon, of some man spirit whose name was not revealed, and this is the effort No. 8, of the artist in this series of seances.]

EXPERIENCE.

MMLLE ANTOINETTE FRANCIS TALLEYRAND.

(For picture see 97½)

300. [Then there came forth one having the appearance of a woman of common size, dressed in white garment; and, standing near to the secretary spoke in clear and distinct whisper, in good English, substantially as follows:]

(a) I am Madame Talleyrand. I belong to what you might call "higher spheres" but am yet engaged in messenger work to lower conditions, and am now "come down the shining highway" bearing a little message to you, indicative of some of the activities among even higher intelligencies in the great spirit world.

301. And, first of all, I may tell you of an incident that, at one time, occurred in my line of work. As I was passing along in my messenger work I met one who was just over.

She was trying to find the heaven and persons thereof as she had been taught on earth to expect after death. I tried to inform her that she was in the dark, and that trying to find her Saviour would produce no light for her: For, it was a vain search. She would never find him as she had expected. But, as yet, she would not hear me. I could do naught but to leave her alone groping in the darkness until she should become more weary of that way.

(a) As she groped along and began to grow weary, she came to a rock and sat down upon the rock and rested there for a time. At length, arising, she undertook to go on, but the rock was in her way. She tried to pass by on either side of it, but could go on, neither to the right nor to the left of that rock. There was no way, only to go over that rock. And it was hard—almost impossible to get over that rock. It was a great stumbling-block in the road she must travel. This was not the rock of truth; and, though a rock of rest, it was an impassable barrier to her advance. She must go on. The road of retreat looked like impenetrable gloom. She must go on for she was shut in by the rock ahead and the thick gloom in all other directions. Then the rock must be removed or she should have to eternally remain in solitary darkness. But she could not remove the rock, alone, nor could she surmount it without some one to assist; and, her promised and expected Saviour was not at hand, and her soul, now, all contrite, went out into the silence and gloom ready to be helped from whatever source, which made condition for a redeeming messenger to approach.

(b) She heard my voice in the distance: "Dear child, you are not alone. I will help you to remove the rock out of your way. Dear child! The rock in your way,—your stumbling-block, is the rock of superstition. You are calling from without to a personal Saviour, that is your stumbling-block that must be removed—you have a personal Saviour, but that is within and not without you; you are on the wrong road looking for a Saviour without—you must turn and hunt within, and there you will find your true Saviour. Your salvation must come from within. Messengers can point to you the way, but you must travel that way yourself by virtue of your innate soul power. Let go of the superstition of an outward personal vicarious Saviour and the music of the universe will flow into your soul, and

the stumbling-blocks and gloom will flee away. And this troubled one moved on into the brightness of the spirit world.

302. And one word more as to our personal entertainment in the higher spheres. Our means of intellectual research are superior to yours. We reach out into physical as well as spiritual science. The advancement of people of earth seems to us, but little, on the whole, from age to age. We endeavor to have as much of our attainments reach the earth plane as the people there can assimilate. In the field of Astronomy we reach out and, from the hands of very ancient spirits, new planets and systems are unrolling. But it is in the field of electro-magnetic conditions that advancing spirit scientists find a very great degree of interest and delight. Of course very ancient spirits, many thousands of ages ago, passed over all these fertile intellectual and scientific fields and the new traveler exclaims: What wonderful things our forerunners must have known and wonderful indeed to us! And those ancient spirits, with their relatively infinite attainments, are reaching back, by messengers, their attainments to light the way of following pilgrims—and some of the glories and hidden mysteries of nature are thus, from age to age, transmitted to receptive minds of earth. [And this glorious one, after having tempered her speech so long to the slow movements of the secretary's pencil, passed again into invisible conditions, and some of the personal spirit friends of those about to leave the circle, who have been visiting with us, appear to them.]

MICHAEL SURVITUS.

303. [Then a materialization came from the cabinet and spoke in rather low, oral tones, at first; but, after a little effort, talked in good, strong, but very tender and sympathetic oral speech, saying:]

(a) Dear friends, I am glad to meet you here. You live in a very beautiful, beautiful world, but not in a world all free from pain, and sickness, and sorrow, and sighing.

(b) I live in a gloriously beautiful world, a world of spirit, in which all is light,—sickness, pain, distress, sorrow and sighing are all unknown, unfelt in spirit except a sympathetic feeling for those remaining in the low physical conditions.

(c). So many people wonder why it is that if any come, all cannot, or do not. They cannot take into consideration the necessary conditions, because they are ignorant of all such conditions.

304. When I was on earth I tried to lead the people just a little out of superstition. For this I was persecuted—was not considered a fit person to live on earth—and so, finally, I experienced death. None of you know me. I have been here many years. I have been here more than four times as many years as the oldest of you have lived on earth. None of you know much of death; but you will know. You all must go, and some of you may go the road of persecution as did I. I was scorned and buffeted and, at last, I died a martyr.

(a). I could not accept their God and, for that reason, I was taken by cruel, merciless hands, bound to the stake, and a slow fire put about me to force me to recant, but I was bound to go into the unknown with no lie upon my soul. What awful torture! The flames came creeping up my limbs, slowly burning the flesh away—and more fuel was added—and yet I could not accept their God. And higher and higher came the flames till burning all about me. I was bound and could not move away—but even now I could not accept a God that would burn one of his own children till he would be dead—and when the last piece of wood was piled around me, I said: "It must be so. Go on, ye flames!" And the flames came around me and I was burned at the stake.

(b). Not a cruel world that did it, but the people, in a wild religious frenzy, domineered by a merciless, tyrannical spirit. And although I was burned, I am glad now, that I met death in that way: For, by that, and experience of others, I find it is better to be burned than to be buried. And so, from age to age, there have been martyrs leading on out of the darkness into better conditions for those who should come after, until to-day men and women of your world begin to ask: "What lies in the great beyond? What is to become of me? Whither am I going? Until we have mediums (and what are they but martyrs?) opening up a channel to answer the question for all who want to know.

(c). We think we have given much useful matter, here, for the world: and hope it will, in the aggregate do a great

good—The books that have been put out have done good,—more than you know, and will do more good, and we feel thankful to the martyrs of all ages that opposition to progress is being so softened and toned down as that it is possible that one may now think even in advance of this age, without suffering therefor, other than the obloquy of ostracism.

Seance No. 17.

August 24, 1902.

305. [After Dr. Reed opened the seance, expressed satisfaction of secretary's report of seance No. 16, and gave instructions about reading reports hereafter,

(a). The artist came forth and, in his usual manner, made a crayon drawing representing a woman, somewhat of Asiatic type, of physiognomy. And this is drawing No. 26, and Wesley said that he learned the Lady's name to be Charity, of "Brave Hearts."

See Reed's Report, 360-361 f,
Messengers of . . . 484,
Emblems of . . . 658,
Picture of Charity, 1051½)

IMMORTALITY.

(13-22)

306. [The spirit, Wesley Aber, again appeared at the writing-desk, took therefrom a tablet, and then stationed himself over near to the secretary, opened the tablet, and so held it in his left hand and with pencil in right hand, began writing, saying; I suppose you would like to have me continue my theme, at this time; and, when one page was written the spirit tore the leaf of writing from the tablet, asked Red Feather, who then had control of his medium (Mrs. Aber) to "please hand that leaf to Mr. Simpson," which was done; then a second leaf was written on one side and torn out and, in like manner, as the first, was given to Mr. Greenup, and next, to Dr. Schellhaus; then to Mrs. House and one to Mr. House; then one leaf to Mrs. Aber; then the spirit wrote upon and tore from the tablet three leaves, one at a time, and gave the three leaves to the secretary; and the whole writing was ten pages and made part of the general introduction to this book.]

Seance No. 18.

August 28, 1902.

307. [After the regular opening exercises Dr. Reed spoke of the contemplated magazine, requested that Mr. Speers be invited to rejoin the seances; and during this seance several of the guides seemed to second Reed's suggestions, among which, that so soon as conditions, on the mortal side be obtained suitable therefor, they would produce phenomena under more critical indubitable conditions. The principal preliminary would be to provide a home for the medium and a suitable seance room and cabinet paraphernalia. All to be finished in dark and red. The cabinet of the usual pattern, perhaps mostly wooden. Then the medium to be seated outside the cabinet in plain view of the circle and the slate writing, picture and portrait work done principally on the inside of the cabinet, and for such and kindred phenomena as we now produce in these seances the medium in, and phenomena outside of the cabinet as now. Dr. Rhea, of Los Angeles, Cal., was present as visitor—Mrs. Greenup rejoins the circle.

308. The spirit JOSHUA LOVE, who was blind during his life on earth, dictates his experience to operator of the typewriter in words as follow, to-wit :]

(a). I have felt the pangs of physical blindness, yet, I am often told that the pangs of spiritual blindness are keener. On earth I never saw the sunshine on trees or flowers—knew not my mother's face, only through the sense of touch. I had not the advantages of those of to-day who are without sight. I had no books with raised letters, but I did have a good memory and a sunny, happy disposition. I loved the woods and streams as dearly as those who could see. I so developed the sense of touch that in many ways, it served me instead of sight.

(b). Of all things about our home I think I liked the water-wheel best. When the sky was clear, I used to go down near the water's edge and seat myself on a large, flat rock and listen to the music of the water, as it poured over the wheel. My sensitive nerves would warn me of an approaching storm far more readily than the eyesight of others.

(c) As I grew older I often saw images, but did not know that they were like myself, or others around me. If you do not know what a vast difference there is in seeing and feel-

ing,—bandage your eyes, and have some friend bring an object to you you have not seen; feel this over carefully, and you will be surprised to find what a difference there will be when you come to see with your eyes. When the winter days came I could not wander forth as in summer. I tried to believe that, when heaven was reached, my sight would be given me; but, strong as my faith was in other things, it deserted me in this.

309. Oh, bitter, heart-rending day, when my darling mother left me alone upon earth! You, who can see, will never know how I longed to look upon her dead face! You can never know in what agony my trembling fingers traced the well loved features for the last time! There were no photographs for me to gaze at by the hour. I must sit alone, without hearing the dearly loved voice, or feeling her dear face! No soul but mine, can ever know the anguish of those few minutes by my mother's bier;—they seemed to me to be prolonged into years.

310. I said then, and I say now, that of all the crafts, or arts upon earth, that give to the blind the most pleasure, are carving and sculpture. What would I not have given for an image of my mother's face, and what would not any poor child give for the same under like conditions. Oh, you who are gifted in moulding in clay, hunt out some poor, unfortunate, blind child, and each year, as a gift of love, mould for it some dearly beloved face!

311. When mother died I lost my dearest earthly friend. My father was kind but indifferent. He had grown so accustomed to seeing me groping around, day after day, that he forgot to sympathize with me. With no one to teach me, my store of knowledge grew smaller day by day. I learned to its fullest meaning, the anguish of heartache. Day after day it would seem as if my heart would burst with pain; and, in the last days upon earth, I could scarcely endure the excruciating pain.

312. How well I remember the day I entered spirit life! I could hear the hum of insects, and the hush of human sounds brought such a sense of relief! The watchers around me thought I was sleeping and left me alone. How glad I was to be alone and feel that I was gently floating out—I knew not where. To hear my mother's voice calling me; and, to feel the touch of her well loved hand; and—joy unspeak-

able—to see her! I could not believe that it was my mother until I passed my hands swiftly over her face—then I knew it was none but mother. “Where am I, mother?” I cried. “You are with me, in paradise,” she replied. It is just as you said, dear mother. My eyes have indeed been opened. Oh! why did I doubt that this would be true?

313. Everything was new and strange to me, and I spent many days rejoicing in the sense of sight. I found, however, that there was work, and much of it, to be done in the spirit world; and, as soon as I acquired sufficient knowledge, I began to lead those who were spiritually blind. In the one hundred and seventy years I have been engaged in this work, I have led scores of spirits out of darkness.

314. Of all the mountains to surmount, I have found that more stand at the foot of Mount Remorse than at any other. It seems to require more courage and loving guidance to climb its rugged sides than any other that I know of. How I would be pleased to see the gift of clairvoyance developed in the blind? Teach them to understand the greatest of Nature's gifts.

(Signed) “Joshua Lane.”

PERPETUITY OF PERSONALITY.

315. [Denton speaking a few words to the question of Dr. A. R. Rhea:

“Does the human spirit, at any time after its personality is established, assume any other than the human shape and contour?” said:] That question is discussed in “Rending the Vail,” but I may repeat here that: When you pass into spirit life you there have the same shape, the same general contour, the same normal size, after maturity, that you would have had after maturity on earth; and you carry that normal condition wherever you are, on earth, in the lower, higher, or highest spheres. The shape, size and contour are determined by the spiritual atoms forming the spiritual personality and this is continuous through all spheres. Thus your identity, once established, exists in continuity with your life existence—always remaining the same, being always composed of the same personal atoms.

IMMORTALITY.

(22-30)

316. [Then came Wesley as amanuensis for the star circle, and continued the dictation of the star circle band on the subject of Immortality. Carried back to introduction.

317. [*Dictation to the secretary in whisper through the trumpet.* After Wesley had gone away there came a lady spirit, in materialization, saying:]

(a). I am a messenger from higher spheres. I met a number in various conditions along the way, I met one who was in a low condition, and a number trying to reach her, and, ere long, they will succeed. I find some who have only reached to the second sphere of conditions, and who do not know of any other until they are told by some rescuing messenger.

(b). I met a lady who had a little child with her, in the third sphere of conditions, and when I told her that I would give her assistance, she was glad. She had a husband on the spirit side before she came, and she was in search of him but could get no trace of him—could not learn his sphere. I told her that I would try to find him, and succeeded in locating him in the fourth sphere, and too far on for her to reach him now; but, by and by, when she will have been away from earth conditions long enough, she could rise more rapidly; and, ere-long, by help of the innocent child, she and her husband would be reunited; and, to the music of the spheres, have perennial march as "age on age shall roll along." He entered spirit life in higher condition than she, because his was a purer life, on earth, than hers was; but by unrelenting efforts, she would reach him and in happy reunion. She thanked me. She looked to be bright and joyous, and the little one wanted to go, too, and I told the little one that I was a messenger for her, also, and would have her go to her father and I told the child of some of the enticing scenes along the way and she was so eager to go!

ETHAN ALLEN,

318. Or one very similar in appearance and speech, came forth, when the spirit messenger had gone away, and spoke, substantially as follows, to wit:]

In your world, in all material worlds, in spiritual realms, as well, in all the domain of Nature there is, ever, one continuous change,—everything revolving and evolving, step by step. All people, everywhere, and at all times, are going through changes. But changes in warfare extermination methods, executions by implements of war and otherwise, human torment and misery, and "man's inhumanity to man" have almost reached their limit, and a change in that regard must come.

(a) Changes in the spiritual realm are always tending toward a greater intellectuality, spirituality, and, therefore, toward a greater philanthropy, leading away from the cesspools of genesis toward conditions of the recognized universal brotherhood, where all purely selfish purposes are at an end, and each rejoices in the happy condition of every other. So, friends,—changes are ever coming, but all under law, immutable, knowing the law, high intelligencies can discern the inevitable changes that must be. Your faculties are not able, as yet, to determine the coming changes. Dwellers in higher realms are able, however, to determine; but, the children of earth, on the earth plane, are not able to comprehend, even though revealed to them from the higher realms. But, as the spiritual unfolds, conditions are better, and we can begin to show you that great discoveries, or revelations, for man's enlightenment will soon reach the earth from higher spheres, showing continuity of life; and, when these conditions will have reached you, you will be past all debauchery, wickedness and cruelty, and sorrow and sighing will have flown away.

Seance No. 19.

August 31.

3184. [The minutes were passed by the circle, but when the medium "was set" and the seance opened, the spirit, Wesley, suggested to the secretary that in his writing, as reported, the word your, instead of our, should be used, and the minutes further corrected so as to say: slate writing, picture making and kindred work, should be done on inside while medium sits outside of cabinet, in view of the circle—but phenomena, such as here produced, should be with medium in, and phenomena outside of cabinet.]

BY THE SPIRIT WESLEY ABER,

Carried back to Introduction.

BAND OF SWEET HOPE.

239

Emblem—Blue Anchor.

DR. REED RELATES HIS INTERVIEW WITH A MESSENGER.

320. We are constantly upon the lookout for desirable matter for our seances. We desire to give to the world that which will be as "The Guiding Star" to lead them out of the darkened conditions that have been thrown about them so many centuries. We hope to give something that will lead them out of the dark night of superstition into the clear light of day. I meet with many strange experiences while in quest of such information.

321. I think I shall tell you to-night, of a band of spirits called Sweet Hope. This band takes its name from its leader and has for its emblem, a blue anchor. I explained the nature of our work to the leader and asked if she would not tell me the mission of her band. She said: While it will be the opening of wounds that have caused me years of suffering, I will tell you as much of our objects as I think necessary to give you a full insight into our work; but, first, I shall have to tell you a little of myself though very little. (For picture, see Fig. 6.)

322. I lived in an age upon earth that was given almost entirely to sensuous enjoyments. We were divided into two classes: Masters and slaves. I happened to be one of the former. How often have I seen poor, virtuous slave girls sold to the most immoral masters, and to my shame I looked on and acquiesced. We thought not of another life, and days and nights were spent in feasting. Human life is held lightly by people who live as I lived. I was strangled in a perfumed bath by one who should have been my rescuer. Plunged from sensuous pleasure into the spirit world!—is it any wonder I stood aghast at the spectacle I beheld? "How can I escape from this endless torment?" I cried. Conscience no longer slumbering, but awake and powerful,

sent back the answer, clear and strong : "expiate the wrongs of your earth life ! " I felt that, if I must wait for happiness until this was accomplished I was, indeed, doomed to suffer eternally !—Oh, if those who dwell upon the earth plane could only realize what a blessed age they are now living in ! Just think of the time gone by, when I stood an out-cast in the spirit world among the lowest of spirits there. Many had been my earthly associates, but, they had become so repulsive to me that I had much rather have been alone. Think how blessed it is to know that spirits can communicate with those upon earth without jeopardizing the lives of the instruments they make use of. I was compelled to wait until those I had deeply wronged entered spirit life ; and, then, spent weary years of waiting until they had progressed far enough to give me the pardon I sued for. I found that if we are only patient, happiness will come in the end. I have not been able to forget the many, many years of misery I spent in the lower spheres ; therefore, after years of service ministering to others and realizing the value of united efforts, I organized the "*Band of Hope*."

323. Our object is to rescue men and women from themselves. We realize that it is the environments that shape the lives of those on earth, unless acted upon by some force outside of themselves. And we are striving to become helpers to those in low conditions. And we do not find the cases most needing assistance to be altogether among the poor of earth. In fact when you take into consideration the temptations thrown around the poor, you will find that more, in proportion, fall among the rich.

324. We have a very pitiable case on hand now. One of the band, called *Sympathy*, has charge of it. She is a beautiful society woman, and oh ! if we could only induce her to attend seances such as you are interested in, how many years of suffering it would save her ! She would then realize the evil of her way and pause on the very threshold of despair. She married for love ; and, early in her married life, she began to hold lonely vigils, waiting for him to come home. Her ears were strained to catch every sound. The rumbling of each passing carriage caused her heart to beat wildly. So, long weary hours dragged themselves away ; and when he did come, she felt sure it would have been better if he had not come at all. Her face grew white and

careworn, and the beauty she prized faded away. Finally, her love died out, as a fire without fuel, and she was left stranded. From taking a glass of wine, to steady her shaking nerves, she is fast becoming a drunkard. Just when we feel that she is on safe ground, she slips from our grasp, and our work must begin anew. I would that the schools of the world would teach morality, which can be taught, in such a way, as not to interfere with any religious sect. The basis of all religions is the same. All are striving to better their conditions. They fall far short, in many cases, but will only learn through experience. It is sad, indeed, that few will profit by none other than personal experience. How many lives would be brighter and happier if they had applied the experiences of others to their individual case.

325. Our desire is to extend the Band of Hope so that all seeing our emblem will understand its meaning: "True aspiration." And, we trust that, our little "blue anchor" will prove strong enough to anchor the largest boat on the sea of life." So saying, she left me feeling that I had been much benefited by our little talk. I hope that those who read this will ponder it well and gladly welcome the Messengers of Sweet Hope.

(Signed) "Dr. Reed."

327. [Prof. Denton came forth to view; and, beckoning toward Dr. Rhea, of Los Angeles, Cal., who came among us, on a visit, ten days ago, but can remain no longer, therefore leaves on an early train to-morrow, said:] I have been delighted with the company and earnest, honest desire, of the gentleman, Dr. Rhea, over there, since he has been visiting here, and we are pleased to ask him to accept our thanks for the kind treatment he has given us and for the honesty of purpose manifest in his disposition toward us. We feel to somewhat regret that we have been unable to present to view, all the phenomena the gentleman had been led to expect, and that was promised him before he came among us; but, we are on a special line of work here, which we are anxious to get ahead with, as rapidly as possible, and the endurance of the medium is limited, and conditions are not always just as we expected they would be. It should be remembered that we are not infallible, neither are we omnipotent nor omniscient, but we do put forth our best efforts to

present truth to the world, and our business, here, is to present, not so much to individuals as to humanity at large, the evidences of continuity of life and spirit return, and to set out, in as clear light as possible, the relations of earth life to the future life, and we hope that, while the gentleman has not received all of the specific phenomena, personal to himself, that he desired, yet that, he has been amply remunerated in equivalent phenomena. And that he may go his way rejoicing of the things his eyes have beheld in these seances and that many of them have been so indelibly written in his mental aura as to ever furnish pleasing and profitable retrospection along these phenomenal lines.

328. And, to all of this circle we would say that, when you reach the spiritual side of life, we can gladly exclaim: well done good and faithful pilgrims, enter ye into the joys of a realization of the conditions necessary to felicity in the spirit world.

329. But, even of you, I might ask: Do you realize what you are, how you came into personal being, the surroundings at every step of your unfoldment? Aye, do you think of all that wrought you out of fire-mist and unfolded you into the beings you are? How wonderful the road you have already traveled, and still more wonderful the journey ahead? Wonderful has been your career from the period when you were a little chap—a crying infant—down to the present moment? You ought to think,—think and talk of all these wonderful things. The little child thinks, reasons—even animals think, reason, talk—if you say: “by intuition” still it is talk. And of all animals, that noble one—the horse, can understand—and you would do well to imitate the animal kingdom, and think, and reason, and great understanding obtain from the manifold pages of natural history as they become exhumed from the debris of the millions of ages past.

Seance No. 20.

September 4, 1902.

330. [There were present as visitors, O. C. Leavitt, D. C. Leavitt, and Mrs. Burgevan.

Denton requested the circle not to meditate but to talk while spirits would be doing their heavy work.]

331. [Then the artist came forth to his position, took a sheet of paper and exhibited the same to the circle, until all

were satisfied that the paper was entirely clear. Then in his usual manner made a portrait of a priest—which may be to head the dictation which Reed began at this seance.]

[IMMORTALITY *concluded.* (43-59.)

332. Wesley made the longest manuscript writing ever yet produced, here, at a single effort, being near 1400 words which are carried back to the introduction—6th paper.]

LORENA. (344-)

333. [And then came a lady form, dressed in white, and spake in whisper substantially as follows, to-wit :]

My name is Lorena. I am glad of the opportunity to be here among you, in this way. I came by request of the kind friends who are managing here, on the spirit side, and I am here to give an experience from this side of life that may be a lesson for suffering mortals to live by, during the years of their earthly pilgrimage, and may, also, become a light across the way leading on and shining away the darkness that some unfortunate souls experience after passing over.

334. You mortals see around you, sometimes, what seems to you a beautiful, beautiful country, in which you would be glad to dwell perpetually. The clothing of the landscape, in green verdure, as the sun comes up north from his low winter home in the far south and with him return the beautifully plumaged song-birds, and the soft sunshine sparkles and dances o'er the rippling waters of the brooklet—dances to music of aerial songsters—Oh, the sweet, sweet spring-time! The glorious green foliage of the woodland, the sweet-scented apple bloom and hum of bees and insects among the flowers: Lovely land! The beautiful sunset—the nightingale, the whippoorwill, and out of the dark night the glorious sunrise and sweet morning!

335. But, all of this fades away into a shadowy past as the careworn pilgrim of earth gradually awakes in spirit life to find a home there, by and by, in comparison with which the loveliest scenes of earth fade away into insignificance. But, alas, to many thousands of poor souls, the journey from earth, through low conditions on the spirit side is long, dark, wearisome, but the longest night is followed by sunrise and the darkest clouds do, sometime, roll away; and, at last, by



Fig. 9.
LORENA.
Par. 332½.

help of blessed evangels from the light beyond, the darkest soul is redeemed out of all hells, and triumphantly enters the grandeur, indescribable, of such beautiful conditions as were never dreamed of while tabernacling in the tenement of clay.

336. I was several hundred years reaching the beautiful fields of light from my feeble condition. I passed out with brain trouble, a disease called dementia. While there is no such thing as insanity, yet there are conditions, through which the mind is unable to manifest, and you call this idiocy, insanity, dementia, and various names, but you do not understand what the condition or environment really is—teachers on earth need to know—physicians of earth need to know, but often—too often, those thought to be wise are the very last to find out.

337. Well, many thousands of these unfortunates come to this side, and some of them are the most difficult to set on the developing road, of all cases coming into the care of benevolent emissaries from higher spheres. While these are the most difficult to handle and educate, the little children that come over here are the easiest to educate—and here comes one who came here when a child many years ago. He tells me that some of you knew him. He tells me to have you ask if any of you mortals knew of one who passed from the mortal many years ago in early life, by the name of Ralph? [One of the circle responded, yes.] All right, he says he may give them a message before they go away; and oh, if mortal teachers would try to understand these things and practise that knowledge countless numbers of cases might be so relieved on earth as to pass into the life beyond so much advanced as to save them years of "outer darkness" in the spirit world.

338. [Butler, William H. a school teacher at Louisville, Ky., who, for chastising a pupil, was assassinated, some fifty years ago, by an enraged brother of the pupil. William H. was brother to Noble Butler, author of Butler's grammar.

(a) Before seance began the circle were talking of "polar expeditions," and this spirit replied to the "toast," but was not recognized; and, after his speech, the controls gave his name as "Butler that was murdered for chastising a pupil, at Louisville, Ky., long ago;" and, since, we learned more of his history from his friends yet living.

(b) This spirit seemed to start out in his speech boldly,

at first, but soon found he was not used to this method of vocalizing, so dropped down the voice to cautious movement; then slowly gained control until, at length, he did excellent vocalizing; saying, substantially, as follows:]

339. Yes, the pole is inhabited. The people there have lived isolated all these many years but the pole is inhabited just the same. The people of Jupiter think your world is not inhabited, the same as you think of them; but, remember, many places not fit for mortals make good homes for certain kinds of spirits. To inhabitants of the spirit world spirits are people just as they were in the physical.

(a) But, should you finally reach the north pole what good would it do. What compensation would be returned to anybody for all the life and labor and treasure expended in the effort? It would not benefit the people there, nor would it benefit the people on this side of there. [Some one of the circle: "COMMERCE."

(b) Spirit: No, sir, you would get no commercial advantage there. Neither any speculative advantage. The absorbing spirit of reach for commerce and speculation is giving way to the question: "Who gets the benefits, the spoils?" And when this question gets into politics you will have widespread political changes, and even the next twelve years will witness the wild speculative spirit of the past twenty years greatly reduced toward a normal condition. There will be political upheavals and changes not only, but other changes as well.

(c) There will be electric and magnetic developments, and development of electro-magnetic power, force, and utility, sufficient to change the whole social fabric in the near future. And, as these electro-magnetic developments go on, the spirit world will get in closer touch with your world.

(d) Do you know that it is the coming together of electricity and magnetism, in the elements, that sends the cyclone and wild tornado, bidding defiance to puny man? These elements are gathering in from space and uniting at your earth; and, while this is going on, man and spirits will learn more of these elements; and, while man will utilize, to his advantage, on earth, both man and spirits will utilize them for spirit communion. You cannot yet understand these things, but their influence is being felt and research societies are becoming more numerous, and study of these

elements, thereby, will lead to such understanding of them as to finally work out great social changes for the good of the human race on earth and in spirit spheres, and these elements are coming on, closer and closer.

Seance, No. 21.

September 7, 1902.

340. [The circle at this seance consisted of House and wife, Schellhous, Simpson, Mrs. Lorena Cook, Miss May Cook, Mrs. Burgevin of I. T., Mr. and Mrs. Leavitt of Ark.

After reading the secretary's report of last seance, which was adopted by the circle, as read, and entering the seance room and medium and circle seated, Dr. Reed stood in cabinet door, in visible form, and greeted the circle, saying:] I see you have a nice circle this evening. If we could retain this circle as it is for a series of meetings we would be able to present you some nice phenomena. I hope that you will all endeavor to give us of your best thought and conditions this evening and we will utilize them as best we can and hope you will not be disappointed in results.

(a) [Next the spirit Prof. Denton stood forth in condition of visibility and in good oral speech said:] I am delighted to be present among you, this evening, and the session now being duly open and the minutes of last seance having been read, the question is upon their approval, as read, if there be no objections. We find no objection whatever, on our side, and having been passed by the circle, the order is that the minutes as read, of last seance, be approved, and the secretary will so enter the same.

(b) [Then the professor took up the subject of Geologic and Meteorologic conditions and changes and probable consequent calamities. And, after referring to meteoric and earthquake disturbances of the past year, this spirit said:]

341. For a number of years, prior to the last eighteen months, the earth and elements have been comparatively quiet; evidently storing up a reserve for use in a war of elements. And, since this war has begun and has shown some signs of getting down to business, it is probable that greater convulsions will follow in the near future. As conditions now seem to us, there is liable to be a great tidal wave from internal disturbances, from which there may be great destruction of human life and property, should the

force be spent in densely populous centers ; and we see that these disturbances will be felt in your country and great calamities of various kinds. We see conditions that, unless some change occurs, which we do not yet see, will produce all these disturbances, on a grand scale. The earth and elements, having the war begun, must now get down to business in order to correct themselves and return to a basis of peace.

342. [A Turk followed Denton to second what Denton had just said, stepped to the trumpet and gave quite a lengthy dissertation in very loud clear utterance, but being an unknown tongue to all of the circle, it was requested that an interpreter come forth, divine to us who that spirit was and what he said ; and, as the Turk returned into the cabinet one having the appearance of a woman dressed in white, came out to the trumpet and, in whisper, said :]

343. My name is Agnes. That gentleman was a Turk, and he was sanctioning what the spirit Denton had just said about great natural disturbances that may be expected ; and that, if any of them should spend their force among some of the dense Asiatic populations, the calamity would be inestimable, on a human basis, and far surpassing the great Pelee disaster. But, the Turk was glad to know that, on the whole, the earth is changing to conditions that will produce milder and milder results, and the greatness of the calamity, to people of earth, will be according to the locality where the force may be expended.

[And then this lady spirit, Agnes, stood in the cabinet doorway appearing to be as gorgeously attired, especially as to sparkling jewelry, as any spirit woman form that ever stood before us.]

Sketches No. 9.

344. [And then came Reed and opened the artist's desk, took out a sheet of sketch paper and exhibited the same to the circle until all seemed satisfied that the paper was clear, then laid the paper on the sketch table, and called the artist, who came forth, and, in his usual way, made a portrait as of some very handsome woman spirit. And the guides informed us that this portrait is a likeness of Lorena and a half-tone copy of this sketch is set in at paragraph 332, heading the experience of this spirit.]

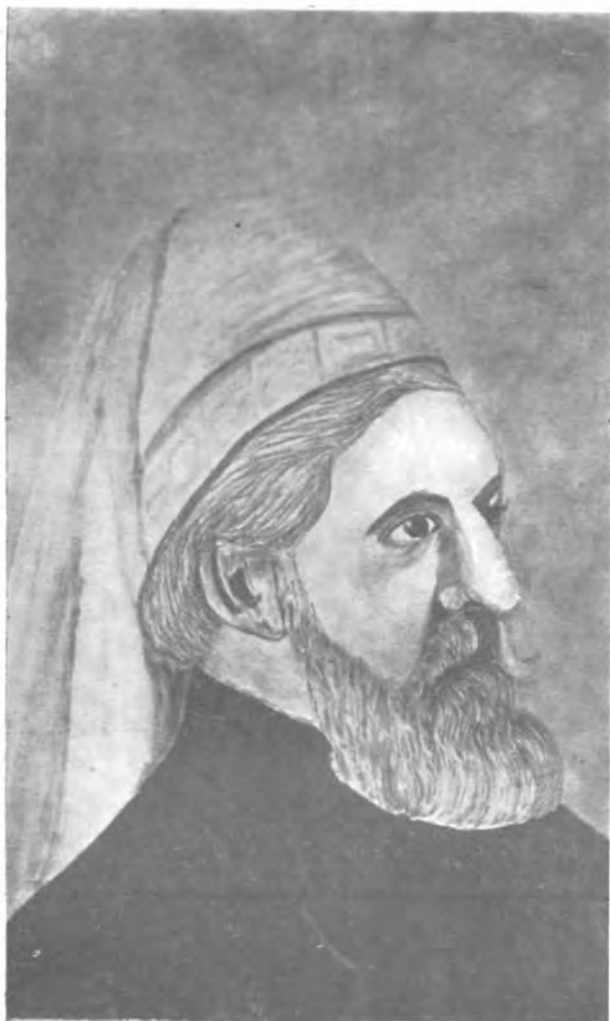


Fig. 10.
CATHOLIC PRIEST.
Par. 345.

345. [JOSÉ, a Roman Catholic priest, dictates his experience to Dr. Reed, as his amanuensis, in these words, to-wit:]

I am told that my history may be of great benefit to the people of earth. If it were not for this, no inducement, however great, would cause me to traverse the pain-racked road again. With purgatory in the dim distance I tremble when I think of the horrors my superstitious soul has passed through.

346. I went to America in company with several of my Order. We intended to extend a chain of missions across the southern part of the country. I am told that a few of the ruins are still standing. There are those upon earth and in spirit who think the life of a priest is a happy one. They think he is the worst of all hypocrites—that only lies fall from his lips. That is true of some, just as it is true of people in every walk of life; but you will find, my friends, that, while many are mistaken, they are honest and earnest.

347. We undertook a task that was calculated to make the strongest hearts quail, namely: the subjection of a wild and savage people without the use of firearms. The service of the Catholic Church is so spectacular when all accessories of worship are to be had, that it is no wonder it causes a feeling of awe among our savage brothers. We had no accessories for months, however. Our only accessories were our rosaries and small Bibles or catechisms that we carried. Tramping over hot sands in our coarse robes, our faces sunburned and covered with alkali dust, our tongues parched for water, we were not an inspiring sight for the strolling Indian. I was not captured by them. They were, at all times good and kind to me. I saved the child of a chief from death, and the small token he gave me, whenever shown to other Indians, always secured me a night's lodging. After months, yes, years of hard labor, we passed from one mission to another.* These must be built for fort as well as chapel, therefore must be built substantially.

348. A priest is only human and I was too human for earthly happiness. I would sit in the quiet after vespers and try to communicate with God, but my thoughts would persist in wandering back to the home of my childhood; and, sometimes, it would seem that heaven could not be a finer sight than the hut with its vine twining around the low door

* [Continued and concluded at seance 21.]

that sheltered my parents. I would come to myself with a start; then would follow hours of prayer and days of fasting to bring my worldly soul into subjection. I was perishing for an affectionate word or caress from some one; and, for lack of a human being to bestow it on I lavished it upon the donkey that carried my burden of stone. This was noticed by our Abbot, who was a cold, stern man, and my donkey (innocent brute) was taken from me and given to another who was less tender-hearted. I was bade to carry the stones myself as a penance. The quarry was some distance from the mission, and the journey occupied all the hours of daylight.

349. While suffering in both mind and body I had the misfortune to fall in love—Oh, the horror of it! me, a holy man of God, to so debase (?) himself as to love an earthly being. She was an Indian maiden, but fair for the eyes to see. It was then that the evil one himself walked by my side—all day long visions of a happy home with bright-eyed children about my knees danced before my eyes until I felt that I must flee from this terrible temptation. My nights were spent in prayer. Oh! long, terrible hours I spent in my dreams, having all the enemies of hell in company with Satan.

350. Believing that confession was the only remedy, I went to our Abbot and confessed my sins to him. What do you think my penance was? To wear about my waist a belt of cactus thorns (which are worse than needles, for they not only work into the flesh but poison it), and limit myself to one meal a day; and, in addition to this, I must carry a bag of sand to be replaced by the heavy stone at the other end of my journey. I could not sleep at night for torture, and without sufficient food; I was, therefore, soon unable to do my share of work. I did not rebel against the decree of our Abbot, as I felt that I must do penance for unholy thoughts. Oh! if I had only known what I do now; and, if hundreds upon earth would accept this as a true history, how many days and years of torture, far more horrible than the fires of hell, would they escape!

351. I had spoken no word of love to her I worshiped; but, so subtle is the power of love that she knew of it and returned it. And, with true womanliness she pleaded with me to go away with her, assuring me that the Great Spirit looked on and was glad. That he wanted his children to be

happy. Untutored savage that she was, she was far wiser than I.

352. Her pleadings were overheard by another, and I was called before a tribunal and sentenced to a flogging. My worn out, tortured body could not bear the strain and I regained consciousness in another life, surrounded by green grass and trees (is not green the promise of a new life?) instead of miles of sand and cactus. "My love has stolen me and borne me away," was the unholy (?) thought that first entered my mind. It was sweet to lie there—to feel no pain.

353. While I wondered why my love came not back to me, in her stead came one of my old Order, higher in authority than I. He bade me arise and follow him. As I attempted to do so, a beautiful angel stood before me, and I remember, even now, that the first thing I noticed was that he was without wings. Truly, I thought, I shall never be anything but worldly. He spoke to me thus: "Go not with this evil one, my brother. Let not the charms of superstition bear you down in the spirit world as they did upon earth. Resist him and follow me and find peace and happiness! But I was too thoroughly disciplined to disobey and I arose and followed the one in the black robe. Break the charms of superstition on earth if you would not have them bear you down the dark depths in the spirit world. It is a world of reality to those who dwell there; and, many out of the earthly body it is well-nigh impossible to convince that they are in the world of spirit.

354. To go back to my first habitation in the spirit world—it resembled the monasteries of the old world and which I thought it was. For my sins, I was cast into a dark dungeon. It did not matter much as the light without was dim as in a heavy fog, and a strange peculiar light seemed to radiate from my body, that illuminated the room sufficiently, for all ordinary purposes. I don't know how long I remained in this condition, but it must have been for years. Once, while I was repeating prayer, my loved one stood before me and beckoned for me to follow her; and, after all these years of penance and suffering, all the old love came surging back to my wilful heart. Nay, it had never left, but had been relegated to the background. "I cannot, my darling—can you not see the bars?" I cried. She still beckoned; and, before I knew it I was on the outside. My old tormentor re-

turned and ordered me back to my cell, but love was stronger than the sense of duty and I followed her I so truly loved!

355. "What shall I do?" I cried, when I found that we were, seemingly, free from the Monastery; they will follow us and compel me to return and may wreak vengeance upon you. "We are in the land of the Great Spirit," she replied, "and you need not return unless you desire to. You, beloved, are without the earthly body, as I am, and we can live in happiness without being disturbed by the so-called Holy ones."

356. If the people of earth would do away with the celibatic life of the priests, Catholicism would soon decay. My love and I have been the means of helping untold numbers to break the chains that bind them in the spirit world. We have formed a powerful band whose object is to break those chains upon earth. A happy home upon earth is a counterpart of Heaven. How many men and women upon earth who have dedicated their lives to the Catholic Church would be the founders of happy homes if they would only listen to the God within them that pleads for true love? Shut off from this, many stoop to sins that will keep them in real darkness for years. People who have a high sense of reverence will always be found to be the builders of happy homes, if they are allowed to follow the dictates of love. These words are not written of those who have a high sense of religion, but who are base hypocrites.

This class will follow sensuous pleasures wherever they are placed. Many a poor conscientious priest is eating his heart out in hopeless love for a pure woman. Oh! if he only had the courage to leave the Church and create for himself a heavenly spot upon earth, how much happier he would be through all eternity! This cannot last many years longer: For a powerful band upon the spirit side of life are organizing to tear this barrier to real happiness away. They are not enemies of the Catholic Church but its best true helpers. It is decidedly wrong to hold within its thrall so many thousands of good men and women. Replace the black robes with the white ones; take away the privacy of the convents and monasteries. Stop the thousands of dollars that are pouring into its coffers, and you have taken away the incentive for the hypocritical ones to impose upon those who are sincere and honest. As I said before, there are hundreds of pure men and women in the service of the Catholic Church

who are literally bearing a cross,—a cross so heavy that they will feel the weight of it for years and years after they enter spirit life. Be not deceived, my brothers and sisters. The spark of love within your heart that so often becomes a consuming flame, is a part of divinity itself, and not of the devil, as you have been taught. True love desires that only the brightest and happiest things of earth, and heaven too, for that matter, shall surround the object of its affection.

(Signed) "Jost." *Fig. 10.*

357. [Ralph announced at last seance, returns this evening and talks to Mr. and Mrs. Leavitt, his parents, until they clearly recognize that it must be their son, grown in spirit, from the age of one year, his age at death, to what he would have been had he remained in the physical the intervening twenty-two years, but he now promises them, to endeavor to have given to them some written message or picture before they leave for their home.]

Seance No. 22.

September 12, 1902.

NARCOTICS.

Tobacco.

358. [After the usual preliminaries there came forth to visible condition a spirit form, whom the circle did not recognize, but after some effort to vocalize finally pronounced his name as being Ezra Cooper; and then began talking with seeming great effort at first, but his speech grew better as he proceeded until he spake in good clear oral voice, altogether as follows, to-wit:]

It is strange how some people have so many strange notions and do so many queer things and sometimes act so foolishly. It is quite different over here with us,—after we fully awake we do not do so much that way. So many things on earth, thought to be so essential there, are found here to have been only unnecessary, filthy, and, often, injurious habits. We *can* do without some of those things and habits on this side. When you get over here you will

find you can do without tobacco. I used tobacco when on earth, and I suppose my case exhibits about a fair sample of the habit, and I found it, sometimes, a very inconvenient habit. At one time my wife got ready to go to church before I was ready and she said: "Ezra, why, are you not ready yet? It is high time to be going now." "All right," I said; and went into the dressing-room, exchanged clothing and we were off in a little bit; but, had hardly passed the yard gate, when I must have a good, old-fashioned chew of tobacco. Rushing my hand down I found I had left it in my other pocket. I says: "Wife, I must go back a moment. I have forgot my pocket-book." She says: "Well, do hurry, we shall be so late." And I hustled back, gathered up my old pants; and, in my excitement, instead of taking the tobacco out, I began putting on the old pants—and wife squalls out: "Ezra, what in the world are you doing? Why don't you come along?" And I rushed out, fixing up as I went. And my wife says: "Why, Ezra, are you gone crazy, putting the old pants over your Sunday's?" And I looked at myself and rushed back, took off the old pants, but got the tobacco into my Sunday pockets and sailed out, and away we went. As we sped along I took on a good sized quid and had it in good style for expectoration by the time we were seated in the church house, and soon began to look about for the spittoon that was usually at our feet in the church but this time gone. My wife says: "Ezra, what is the matter with you to-day? You are so fidgety!" I says: "Oh! I was just trying to get a comfortable position." But the saliva accumulated and I was about to expectorate and my wife says: "Ezra, don't spoil that carpet"—and, I had to swallow. Presently, I began to sicken and to look about for a way out. But the aisles were all crowded full of people and there was no way out, in time to save me, and I began to gag—and wife says: "Are you sick, Ezra?" And I says: "I guess there was a fly in that ice cream we had just before starting," and this lie provoked the whole mess of tobacco to go down; and, oh! so sick, and groaning,—and the people thought I had got religion—but I was awful sick and the carpet accepted the terrible load off my stomach. Then, I felt relieved, but my poor wife didn't. However, Ezra Cooper got over it, and never chewed again.

359. [Many persons would be prone to think this manner



Fig. 11.
WAM YAN.
Founder of the Order of Brave Hearts. Par. 350 $\frac{1}{2}$.

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of putting such a matter, too sacrilegious for anything. "The idea that a spirit should return to visibility and talk in such foolish manner is too preposterous and absurd to think about." "A spirit from on high," it may be said, "would not talk in any such nonsensical way as that." But why not? let us ask. Is not this method of propaganda work among all moral teachers of earth considered the most efficacious manner of presenting the foolishness of any intemperate or immoral habit? And why should such method be any the less efficacious if presented by a spirit as an incidental experience during the mortal career of the relating spirit? Then again, how shall we know that alleged spirits are such and the personages they claim to be, unless they talk and act and present the general mannerisms as people on earth do? And as the persons they claim to be? The reader of this volume and of its two predecessors, R. V. and B. V. will surely observe the great effort set up and prove the personality by presenting the identical characteristics of the human family and of the individual spirit in each case until there is, in the three volumes, evidence upon evidence aggregating to mountain heights, incontrovertible and insurmountable, of the fact, that the intelligencies communing were just what they claimed to be, or to have been. And why not an intelligent messenger even from quite an unfolded condition still remember; and, to a useful purpose, relate incidental experiences of his or her earth life that would, to them, be foolishness now, if the design is to illustrate a moral lesson thereby? And it is on this line of consideration that these mirthful experiences were given, and for the same reason retained in the book. And, furthermore, this introduction to the theme being followed by a very sedate article of Dr. Reed on another branch of the same theme, makes it all the more apropos.]

OPIMUM.

"BRAVE HEARTS."

Association of in spirit life for suppression of opium habit.

360. [Dr. Reed visits their work and makes the following report of it in writing, to wit:] "Can you not tell the

members of our circle something about your work in spirit life?" I asked of the member of the "Brave Hearts" who visited you on Tuesday night. She said: "Come with me and see for yourself; you then can explain to others." And the following is what I know, so far, of the "Brave Hearts."

(a) The organization of the "Brave Hearts" is a very large and powerful one, and owes its existence to the efforts of a wise Chinese philosopher. Its membership is not confined to the Chinese race but accepts any spirit who is willing to engage in their work. The only requisite being harmony of thought and steadfastness of purpose. Their work lies among the so-called drug-fiends of earth and in the spirit world. The father of the organization, when I made my wants known to him, said: "I might talk to you and tell you of many wonderful things; but, if you will accompany me to the earth plane I will show you the practical side of our work." I signified my willingness and we set forth upon a journey that was destined to show me a life I had hitherto known nothing of.

(b) The first place we entered was dark and squalid. It had rough bunks around the walls, and the most of them were occupied by two almond-eyed devotees of opium. The lights were dim, coming only from the opium lamps that resembled night lamps more than anything else, with the exception that peanut oil, instead of kerosene, was used. The most of the smokers were using acid of dape, instead of the "hop toy" around home, from boxes used for holding their opium. Their bamboo pipes held to their lips, or lying by their side, according to the degree of stupefaction reached. My guide told me that only in isolated cases does the use of opium produce visions good or bad. The smoking brings to the smoker a sense of tranquillity and content. Poor wretches, they looked anything but tranquil, with eyes dimmed, almost to blindness, as they gazed lazily about them. I noticed many beautiful spirits about the room and all wore the badge of the order of the "Brave Hearts": A golden heart, set with a topaz.

(c) These spirits were trying to persuade other spirits to leave the atmosphere that was so polluted with the drug, or were endeavoring to impress those still in the body to stop the disgusting habit before it was too late. I was astonished to find that success often attended their efforts.

(d). "Come," my guide said: "I will take you among people of your own race." "Surely," I said, "we will only be able to find very few of my people who are victims of the drug?" My guide smiled a sad, sweet smile, and slowly shook his head and said: "Opium smoking is gaining ground in the United States and should be looked upon with feelings of alarm."

361. The use of opium contributed more to the downfall of the Chinese Empire than any other one cause. We stood in a luxurious apartment, furnished with oriental couches and draperies; swinging lamps of peculiar designs, lit up the oriental scene, with a soft light. Men and women, partially disrobed, reclined on the couches, with the fatal bamboo pipes by their sides. Here, too, I noticed spirits wearing the emblem of the "Brave Hearts." They remonstrated with spirits and attendants.

(a) "Come," my guide said, "and I will take you to a private home and show you how the poppy, with her flaunting danger signal, is able to hold sway over a home that would otherwise be happy." We entered the portals of a rich man's home. In a room that was sumptuously furnished, was a woman in negligee dress preparing to smoke opium. My guide turned to me and said: "My friend, I understand that you are well versed in spirit chemistry; can you not make the spirit who stands by the couch, visible to this poor unfortunate one?" I found that the occupant of the room possessed wonderful materializing powers, although unconscious of it; and, the soft red lights, on the dressing-table, being just suited to the work, I collected as rapidly as possible, sufficient material to clothe the spirit with a material body, and she advanced toward the opium smoker. A piercing shriek rent the stillness of the room and she cried: "Mother! Oh, my mother! Come back from the dead to save me from being an opium fiend." "My darling child!" her mother replied, "sin no more"—and unable to hold her form longer, she slowly dematerialized at her daughter's feet. The daughter sprang up and gathering up the paraphernalia of the opium smoker tossed it out of the window.

(b). "Come," my guide said: "This has repaid me many times for any trouble I have had, or may have, on our journey to-night. It grows later and there are many things you must see ere another day dawns." We then visited morphine, cocaine and absinthe fiends. Listened to their

wild stories of delightful visions or hideous dreams. As the hours sped along toward the rising of the sun, the police of the great cities of the opiate eaters began to gather the poppy fiends in.

(c) We visited the prisons where many of these unfortunates were confined, and listened to their pitiful pleadings, or wild ravings, when deprived of the use of their pet drug. Poor, unfortunate human beings! Torn by wild beasts, or consumed by fiery flames, would not be worse than the tortures they suffered.

(d) Countless numbers, I was told, began the use of drugs through the administering of small doses, by physicians, to alleviate pain. My guide said: "I would that I had the power to stop the use of all drugs that rob mortals of their senses and sap their mental and physical energy. It is better, by far, to stand a few hours of suffering than to become a slave to a bad habit and spend not only years in the earth life, but many years in the spirit world trying to rid themselves of the habit." If physicians would live the right kind of lives and understand the forces that surround them they would not have to resort to the use of drugs to deaden pain; but could give to their patients a sense of forgetfulness that would be far superior to any state produced through the use of drugs.

(e) Could mortals see the scene I am showing you to-night they would refuse to allow their friends to be placed under the influence of any narcotic. See the poor wretch in yonder cell—how he fights off the imaginary insects and reptiles that surround him! Notice how great drops of cold sweat break out all over his body! Could there be a worse hell than this? I looked at the cell he indicated: the figure of a man, or what had once been a man, lay on the hard prison cot, struggling with delirium tremens. Two spirits, members of the "Brave Hearts," were endeavoring to soothe him, while spirits from the lowest plane leered at them from the dark corners. I looked at the poor man carefully, and saw that it was only the question of a few hours until he, too, would be released from the clay, and turned and followed my guide from the prison.

(f) By this time the day was breaking, the rays of the sun were lighting up the dark places and I found myself wishing for perpetual sunshine, forgetting that darkness is as essential as light. I said to my guide: "If to-night's

visits are a fair sample of your work, you and your band have more than earned the title of 'Brave Hearts.' " Think, my friends, this band is composed of spirits who need not enter the atmosphere of earth, at any time, unless they so desire. I trust you will profit by the example given you by the "Brave Hearts," and seek those who need your aid, no matter how low their condition.

(Signed) "Dr. Reed."

362. [A LADY MESSENGER whispered of her work and of conditions that she meets in spirit life, substantially, as follows, to wit:]

I am a messenger from higher spheres into the earth's envelope to oversee certain cases that come within my mission, part of which is to meet them, place them, and see that they are properly cared for. And this task consumes much of my time, as you would say, and my energies too. For so many thousands cross to this side, having no preparation whatever to fit them to advance over here. Many of them have but few opinions fixed and many others have opinions fixed, so that, if the opinion be erroneous, it is very difficult of modification, and still others of an inquiring disposition are free to learn and anxious to know. You have heretofore been told of the methods of teaching used in spirit life, and of the vast difference of adaptability between the individuals of the various classes. And there are, also, the same differences pertaining to the adaptability of teachers to the various necessities of the different pupils.

363. Many spirits are so attached to earth that it is difficult to have them believe that in spirit realms are more beautiful and desirable homes than any on earth. Hence, in order to present inducements for them to turn away from earthly attractions, it is necessary to open the way and lead them to various homes and conditions in the spheres above, or beyond them. And to do this requires emissaries from those higher realms, and it is part of my calling to assist in this primary work. And so myself and comrades take charge of cases that are in need of such travel as will acquaint them with the fact of the superlative grandeur of the homes beyond.

364. And so I lead my charges out into the great spirit world: and when I show them the beautiful buildings, the

gorgeous landscapes as we pass from plane to plane, we hold a moment at some scene more magnificent than they ever beheld or could behold on earth, I ask: "Is not that beautiful?" "Oh! yes," they say, "but not so attractive as some on earth." We go on from glory to glory, and they gradually desire to see and know more as the grandeur increases, until their desires are turned away from earthly things to the more glorious realities of the spirit world; and, finally, they realize how great the chasm between their actual condition and the beautiful conditions of the homes to which they would be pleased to attain. And now they are led back to the lower conditions, and, witnessing the great contrast, they are prepared for such experiences in lower spheres as will prepare them for permanent homes in the higher, and are able to look away from earth and desire to attain the higher, and are thus prepared to advance under the tutorship of such guides as are suited to the individual case. From this you may know that all kinds of conditions reach us; and that, therefore, there is employment for many thousands of messengers.

365. [DENTON spake a moment, saying that:] conditions are not favorable for as much matter as we might like this evening. We think not best to give all science: for some will read who are not on a scientific plane. We must try to accommodate the common mind. In this, however, some will say it is not from higher spheres, but investigation will teach them differently—for it is simple facts—proof in simple terms is what people want. I hope that you who know will present such facts in whatever crude manner, so that those on the road of ignorance may be able to receive and comprehend the same. Then *they* will be able to know of the life that never ends. They need simple lessons of both physical and spiritual conditions and their mutual relations, and many an aching heart may know there is continuous life and that the conditions of those gone before are accessible, and the father and the mother and the dear friends may know where the idolized little ones have gone.

366. [An Italian lady spake to considerable length, in her native tongue, just after the messenger spirit, but only a few words of what the Italian lady said were understood, and Bessie, being asked to find an interpreter, said:] That Italian lady was talking of people who go to spirit life expecting to find and meet, face to face, that man they call

God. She told of how she had failed to find him, and of how difficult it sometimes is to disabuse one's mind of that delusion, and how this affords a calling for certain philanthropic spirits.]

Seance No. 23.

September 14, 1902.

367. [During the secretary's reading, Red Feather called him down on his report of Ezra Cooper's anecdote concerning Ezra's tobacco habit and Red Feather's proposed amendments of the record prevailed. If the circle pass an error of the minutes every essentially needed correction is noticed by the spirits so that the record as passed must be substantially correct if not entirely verbatim. After the ordinary preliminaries were completed, the first item that seems important to notice was that, to the question: "Upon what do spirits subsist?" Prof. Denton replied orally:]

368. We subsist upon the essence of the substance that sustains people while in the physical life. This question you will find fully answered in "Rending the Vail." (pars. 1610-1614.)

369. When people can understand the causes and effects of the habits of opium fiends, they will refrain from becoming contaminated by such habits.

370. Many people think they are in harmony with themselves and neighbors; when, in fact, they are neither one.

371. Over here, we move from plane to plane of unfoldment unceasingly onward, but we do not reach perfection; though, of course, after many years of your time an inhabitant of spirit life may reach to a great degree of purity and knowledge and wisdom, so far beyond earthly attainments that, should they return to you and undertake to tell and illustrate to you of their superior conditions, you would not be able to realize the grandeur and glory of them any more than an infant, in its little crib, would comprehend a speech upon the glories and mysteries of the physical universe. And yet, none are perfect—none ever reach perfection—perfection is out of the question, nevertheless the better the lives you live, the better it will ever be for you: For every deed that transpires in your lives is written—indelibly written, in your own psychic ether and open to your

own gaze and whatever spirit be passing by. (R. V. 2541-2556.)

(a) Every effort you make in trying to improve your spiritual and higher nature will always be to your credit; and every victory over selfishness and temptations, is emblazoned on your banner in shining light; and every wrong thought, or act, toward yourself or neighbor is written in dark lines and shadows. Therefore, ever strive to do well and think well.

372. [Loose Moccasin dictated a writing to the spirit Wesley Aber as follows, to-wit:]

Many great suns ago when the great white winged birds came sailing out of the East bringing to the hunting-ground of the Indian, white men, whose arms were so long that they must have room, more room, all the time, until they crowded the Indian out.

373. Loose Moccasin lived in peace and happiness with his tribe. If the braves with pale faces had not been mistaken for messengers from the Great Spirit, the land of the Indian would still be his own. How often a single mistake means the undoing of many people.

374. The land of the Indian once had other people and they took the trail to the happy hunting-grounds. So it will be with the pale-face.

375. The happy hunting-ground has been the home of Loose Moccasin for so many great suns that the journey back seems tiresome. He has journeyed far and has learned many things; but, many things that belonged to Loose Moccasin upon earth were hard to get rid of.

376. For many great suns his work was among the pale faces. This was to teach him love for all. And many pale faces will find that they must work among those with the faces of night before they reach the home of Loose Moccasin.

377. Loose Moccasin has traveled a long trail. The journey extended through many great suns. He climbed many high mountains and walked through many dark forests; and Loose Moccasin is able to guide many along the trail he blazed. So many grow afraid in the dark places and run back. So Loose Moccasin journeys on without them. After many great suns have passed, they grow braver, and gladly follow the trail Loose Moccasin points out. They cannot go on if some one calls to them out of



Fig 17.
LOOSE MOCCASIN.
Par. 372.

the darkness ; but I must reach for and help them. When they think only of themselves and try to run away from the voices they lose themselves among the briars, and must call for help. Some must be lost many times before they are brave enough to help others.

378. After they have passed through the dark wood and climbed over great rocks on the mountain sides, Loose Moccasin bids them look back over the trail they have come ; and, lying below them is a beautiful forest of pine trees signifying the strength they have gained by passing under its shadows. They turn and look before them ; and, stretching away lies a green, undulating plain, with clump of trees and sparkling rivers of water. They start forth with hearts filled with joy, thinking how easy will be the journey across this plain, but they soon find the soft green grass hides many sharp thorns and that the rivers are deep with treacherous undercurrents that, if they are not expert swimmers, will drag them down. Many sit down on the bank and refuse to follow Loose Maccasin as he leads the way and shows them how easy it is to breast the current. He must go on with those who follow, if only one, leaving the timid ones for some one else to guide.

379. After journeying many great suns, they reach the top of the highest mountain ; and, as Loose Moccasin bids his followers look back, they see they have traveled through a most beautiful country, and that the mountains that seemed so high were remorse, selfishness and ambition ; and that the undercurrents were sensuous desires ; and that the thorns were Public Opinion ; and they see, too, that the heavy burdens they have struggled so long to carry alone were pride and avarice. They see, also, how the load lightened each time they put forth a helping hand to aid a fellow traveler, until now the weight is not perceptible. They turn and follow Loose Moccasin ; and, far away in the valley below, they see the lights of their homes shining through many windows, sending forth a promise of peace and rest to the traveler. After a season of rest, they are willing to do as Loose Moccasin : travel back the long trail and guide others in safety to their homes.

380. They know the trail before them is a long one, and they know, too, that the homes they now occupy are only stations of rest ; that their real homes lie beyond. They are content to wait until Loose Moccasin, or one of his

order, will guide the way. In the meantime, they must help others over the trail they have learned to know so well. They learn that, things they once thought were their own must be shared with the others before they find the pleasure in them that they desire.

381. Loose Moccasin's wigwam is one of beauty, and bears no resemblance to the one he occupied upon earth. Magnificent paintings adorn the walls, and sweet music is played by a mechanical instrument that seems to bear one away to the earth home of Loose Moccasin. One seems to see the old warriors gathered together in the council lodge, and can hear the patter, patter of the moccasined feet of little children, as they chase each other in and out among the lodges, and can see the boys practising with bow and arrows, showing how powerful they will be when they become warriors.

382. Then the music changes, and the scene changes to that of a still night. All the camp is wrapped in slumber, and the wind gently sighs among the tall pines, and whispers words of security to the dusky children resting in their shadows. All is peace! No sound, except the occasional hoot of an owl, disturbs the stillness, and the feeling of peacefulness and rest steals over the traveler, and the lights and music of Loose Moccasin's wigwam seem far distant, and he who has so fully shared with others stillness of the scene, earned a few hours of repose, sinks upon the soft couch and dreams of those he must lead to this haven of rest.

383. Learn a lesson of fidelity from Loose Moccasin, and begin in the earth life to guide weak ones over the dark trail; and, in that way, teach them to be brave enough to guide others, and when the great spirit takes you to the happy hunting grounds the way will not seem dark or lonely.

384. [As Wesley did the foregoing writing he stood before the circle and near to the secretary; and, in his usual way, wrote and tore from the tablet and handed to the secretary, leaf by leaf, as written upon, to six leaves; then wrote, and left untorn from the tablet, six leaves more, handed the tablet to the secretary, telling him to tear the six leaves from the tablet and return the tablet to the spirit; and the whole process,—the writing, the spirit, the tablet, and the handing of the writing to the secretary,—was in full view of all the circle. More than one thousand words written, and the

entire time of the whole process was less than five minute—more than two hundred words to the minute.

385. [When Wesley had done writing, he handed the tablet to the secretary, saying:] please, sir, will you tear those other leaves out and return the tablet to me, and count—How many leaves have you? [Secretary: Eleven, as I count.] Spirit [as he backed into the cabinet]: You have more than that, sir, [and another count showed there to be twelve sheets. But the spirit went into and through the cabinet and delivered the tablet to another spirit, at the writing-desk, in the arena, which latter spirit wrote in very heavy hand the following, to wit:]

387. This is the fountain head, the source of all light where rays penetrate the darkness of discord, and which brings peace to the children of earth, stimulating them to deeds which bring joy to the afflicted and comfort to the sorrowing. This truth shines forth like a beacon light to the tempest-tossed mariner, pointing out the way to the haven of rest that hungry souls are seeking.

388. The world is undergoing a cycle change now. Communications are becoming more frequent, and the nations brought into closer contact. Many things are being prepared for unfoldment that the world of science may analyze and determine for the masses who wait for their interpretation. Even now, many who so lately scoffed at the very mention of what was called by ignorant minds "supernatural," have changed their tone, and instituted what they call inquiry into psychic effects and causes. We, therefore, look on with satisfaction at the great progress in everything pertaining to spiritual knowledge made within the last century of the world's time, and see in the present one, so near at hand, far more than has been already given for the education and unfoldment of earth's children that will aid our efforts in our work. With this progression love will accompany its onward course, and so impress itself upon the minds of earth children, that the present discordant elements will slowly but surely vanish in the future, and that harmony born of the spirit world will make itself manifest as a conquering element of peace to all.

Dear friends, seek for it, and it will come to gladden your pathway on the journey of life.

389. [Picture No. 11 made. The artist came forth, and, in his usual brief manner, made a very beautiful picture in like-

ness of a high-class Chinaman; and, since, we have been told that it is of the founder of the order of Brave Hearts and has the Chinese name:] WAM YAN. (see 359.)

RALPH LEAVITT.

390. [Picture No. 13. On Tuesday evening of Sept. 16, 1902, the artist made a picture of one who claims to be a son of Mr. and Mrs. Leavitt of Warren, Ark. This son passed out of the physical condition at one year of age, and has been in spirit life 22 years. This picture is at least a good likeness of a form that had previously appeared. This spirit was able to materialize to appear as of the size he was when he passed out, and immediately as of the size he would be now—illustrating the fact that a person passing to spirit life, when a child, grows to adult size in spirit life. The parents say that this picture is a good likeness of their son, who is yet living in the physical condition.]

Seance No. 24.

September 18, 1902.

391. [Present—C. V. N. House and his wife, B. House, Joseph Simpson, Miss May Cook, Dr. Schellhous and N. B. Young of Gainsboro, Tenn.

(a). Full report of previous seance read and approved, with some slight amendments, and not objected to by the spirits.

(b). When the medium was set, and entranced, the spirit chemist, Dr. Reed, appeared, as usual, and saluted the circle, saying:] The circle is considerably smaller than usual; but, I hope that we shall be able to present much matter and interest you.

392. [PROF. DENTON then came forth to the place and attitude of the speakers, and in good, clear, strong, oral tones, eloquently spake substantially as follows, to wit:]

I am pleased to be with you this evening.

Friends, did it ever occur to you that many things go on among the people of your world that ought to seem more ridiculous and absurd than Spiritualism? There are people trying to make you believe that they are God or Jesus, and that if you will not believe on them and their God you will be eternally lost,—but they are not able to give one scintilla of evidence to show that there is any proof to their claims.



Fig. 13
RALPH LEAVITT.
Par. 3²⁹/₁₆.

It is true, they claim to think immortality a truth, but they do not pretend that it is susceptible of proof. On the contrary, they set up that it cannot be proven; and that, whoever would proclaim that it is a fact susceptible of absolute demonstration is out of the Divine harmony, while Spiritualism claims and proves Immortality to be a truth. Which, then, is the more absurd claim? Spiritualism that proves its claims, or common theology that proves nothing. Cite me something that can prove its claims as Spiritualism can. I find no proof of any other. They fail to prove their claims, but you fail not. Why will people not accept that which sets up a better system, and can be proven as clearly as that two and two are four? The simple reason is, that they are absorbed in worldly matters. The all-absorbing frenzy for money making deadens and supersedes all other desires. But, by and by, death strikes; then, they want to know. Alas! too late, too late! Away from their earthly wealth they must go, they know not whither. All is dark as midnight ahead and all earthly possessions forever behind. Nothing lighting up the dark valley. Poor, lonely soul! We are trying to reach them; and, at least, to light them across the dark way! But there are those who would not receive their nearest kin on earth to save them ages of gloom! Such must wait—must endure the journey over the long dark road till they are willing for beloved ones to help them.

393. Friends, even the Catholic Church is doing some good—all churches are, in their way, but they know not of life beyond. They have no proof—no proof more than the babe in the cradle has that the world is round. But some of them will know soon—yea, much sooner than they think. Good night.

394. [THOMAS PAINE came forth as Denton retired, and in his oldtime eloquence, addressing himself to Dr. Schellous, said:]

(a). Where will you find your Christian? I have met many on this side who on earth were called Christians; but they will not tell me here that they are Christians now.

(b). My good friend, do not get discouraged. Your work will be appreciated by and by. Look at my book that, if the world had believed and known, it would have been better for them then and would have been better for the world now. My work was for the benefit of the common people—the oppressed. Their oppressors then, and now, do not want

better conditions for their servants, and, by one sophistry and another, they persuade their servants that the proposed reforms in their behalf will reduce them to abject slavery, and to the condition of paupers; and, thus, these people are held to be their very enemies, and their real friends imprisoned. But I am now where they cannot incarcerate me, and you may be thankful to the voice coming down the ages from persecuted martyrs that, to-day, they do not incarcerate, guillotine or hang you. So, good friends, go on and let the world know where you stand. Let your light shine. What if people are blind—ignorant—will neither see nor hear, some there are who, seeing your light, will gladly be illuminated thereby, and you will be all the more happy—that you have led some poor souls through the darkness to light and peace. And I would say to you, that we, here, have no use for a moral coward. At least, I have not. I love to see men and women stand for what they are—nevertheless there are times and conditions when and wherein it would seem useless, and even unnecessary. Good night.

E. K. COFFIN.

395. [At this seance a form appeared, and from his mannerisms, his speech, and his general appearance was at once recognized as the spirit E. K. Coffin, who has frequently been before these circles from the beginning. This spirit speaks fluently, with apparent ease, and sometimes voluminously, and nearly always with a goodly vein of humor; but, occasionally, gives expression to a sorrowful feeling on account of the wilful ignorance of the people of earth concerning the conditions into which they must enter on leaving the tenement of clay, and he spoke, on this occasion, substantially thus, to wit:] I am glad to be able to be with you, in this way.

[Some one of the circle, who had not met this spirit, questioned: "Who is this spirit?" Another of the circle, who recognized the personality, said: "This is one of God's people," meaning the spirit had been a preacher when on earth, but the spirit answered:] I am now one of NATURE'S people. I used to be what was called a preacher of Righteousness. Some of it now, to me, is more like foolishness. And I look among the people of earth to-day and

find them so ignorant! so ignorant! It seems that they will go along in the same old rut! But they have been told that "ignorance is bliss" until, I suppose, they believe it. Oh, if I had known what it would have been to me to have known and preached this great truth of immortal life, instead of the ignorance I did preach, how much better it would have been for me! But instead of that, I pitied the "poor sinners" who were weak in the faith.

396. I met a spirit man. Poor fellow! I felt sorry for him. He had such a sad look! I asked him what made him so sad. He said: "You would be sad if situated as I am." He said to me, "What did you do on earth?" I told him that I was a preacher, and I can tell you what troubles you. You are hunting for something you will never find, and I can tell you where you are off. And I told him he was hunting for one they call God, and you wish to find the one they say is his "only begotten Son;" but, my friend, I have been here long, and if there be such persons, I surely would have found them; but, I have not, nor have I met any one who knows anything of the existence of such persons. I told him that even the Sunday Schools gave wrong teaching. This I know. I taught there once, and I find that very much of the Sunday School teaching is erroneous; that these errors are fastened upon the plastic mind of the child, that fit the child for the very sad condition you are in, my friend. I have myself been, and seen so many others hunting for the Sunday School idols and never finding them that I have changed, until I pity those who go to church and kneel to some one who never existed.

397. And now, friends, a little exhortation to you. If you would seek to so live that your credit side would be up, even, in the great book of life, try to make yourselves philanthropic—not so much toward those who will not appreciate, as to those who need your aid and will gladly accept it. Do the best you can. Do good wherever you can. I hope I have not detained you too long. The forces are failing so that I must go. [And the spirit retired, saluting the circle as he backed into the cabinet.]

GREGORY THE WATCHFUL ONE

OF THE BAND OF

"THE PRISONERS' HOPE."

398. [Forthwith the operator of the typewriter came to his place, took a sheet of paper, placed it in the machine, and began operating the machine very rapidly; noticing which, the circle timed the writing, by pulse-beat and by watch. The spirit wrote right on to four pages, making altogether one thousand and sixty words, in five minutes of time; or, more than two hundred and ten words per minute. When the spirit had done writing he said:] "The gentleman over there (the secretary) was telling our medium the other day that he knew one person on earth that could duplicate my time on this machine. I should be glad to know the color of the gentleman's hair that can duplicate my time to-night." [And the following is an exact copy of the writing, to wit:]

399. HOPE is the Star that penetrates the gloom, and guides the unwary traveler past the dark morass of despair. It is the voice from afar that guides the tortured soul out of the dark night of misery. It is the brilliant beacon light that illumines the distant coast, and enables the storm-tossed mariner to steer clear of the shoals of degradation. Hope is the "guiding star" that has for ages and ages guided the feet of man along the rough road of progression. It is the mile-stone that points the way to all that is good and noble. If an individual, or race of people, were to lose hope, all aspiration would be lost.

(a). You speak of a person being hopeless, or this or that case being beyond hope. My friends, it may seem that hope has entirely died out in the human breast; but, if you will search carefully, you will find a tiny spark that, if sheltered and fed properly, will soon burn as brightly as ever. If it were not for this, our tasks in spirit life would be difficult indeed, and well-nigh impossible; with its aid we are able to awake aspirations within the soul of man that will ever lead him onward, and will not only be the means of making him happier and more useful, but some poor soul who has sank down, as he thinks, never to rise again, will

catch a glimpse of the light that has led his fellow-traveler higher up the mountain side and fan the little spark of hope in his breast until it glows ; and, dancing with bright rays, lights up the path that he must travel, to reach the summit of Mount Progression.

400. If men and women coming out of workhouses and prisons could see the bright light of the hope of better days shining before them, how many recommitments do you think would be made? Hope's clear light never seems so dim as when the prison door closes behind him ; and one who has served his term all the weary years of his incarceration may have been cheered by hope's kindly light : that when the prison days were over he might begin anew ; but, when the gate clangs for the last time, and this time leaving him out in the world to take up again its burdens, the clouds of selfishness and self-aggrandizement of his fellow men almost obscure the *Star of Hope*—that has guided him thus far on the journey of life.

401. For years I have worked with a band of spirits called "*The Prisoners' Hope* ;" and our emblem is a white dove with a silver star in its beak, symbolizing Peace and Hope.

We have interested many on the earth plane in our work, and are daily interesting many more. It is our wish to have committees at all large prisons, on the days when the prisoners are released, and offer them the *true message of Hope : the promise of a different life* ; and, in this way, try to make good citizens of them ; and the time would soon come, when the *prisons would be converted into retention hospitals* ; and, instead of dragging men and women through the streets in chains, many would go of their own free will, and ask for treatment. STOP THIS SYSTEM OF LEGAL THIEVERY AND MURDER, and you have made a wide step in advancing purity of the people.

402. I have seen many turned out of prison who knew not where to go. One case, in particular, I remember, of a man who had spent the greater part of his earth life in prison. He had been so long in confinement that he had lost sight of his friends ; and, when he was released, he felt that he was homeless and friendless. The pain of feeling this would not have been so keen, if he had been far from the haunts of men ; but, surrounded, as he was, by many people and happy homes, the pain seemed greater than he could bear. Oh ! if the passers-by had only grasped him by the hand

and said: "My brother, I am glad to see you ready to take a new start in life," and made him feel that the world held much that was good for him, how much better this would have been than the cold looks of inquiry they cast upon him, until the poor man felt like he must appear different from others!—and all the joy and happiness of being free deserted him, and he slunk along as one ashamed of himself, instead of being made to feel that he has been made better by the severe trial he has passed through. After the joy of being free was a joy no longer, *he crept back to the prison walls as a tired child to its mother's knee. He pressed his face to the cold damp stone and wept for sheer loneliness!* How powerless I felt the aid I so longed to give him! I could not; and, it was then that I realized the mistake we were making in working among the prisoners exclusively; and, since that time, my co-workers and I have labored among any and all who came within our reach. This was years ago, and that prisoner became a prisoner again because the prison was the only home he had found shelter in for any length of time.

403. His earthly body lies in the prison grave-yard and the lock step is known to him no more!—but, he has locked arms with us in our work, and has offered us many valuable suggestions for the betterment of those we work for. *Keep the star of hope burning in every breast, and the earth life will not seem dark nor sordid, and the crimes of others will be viewed more charitably;* and, instead of feeling that you are so much better than the neighbor who transgressed the laws of man, you will begin to feel that you were not subjected to the same temptations, and will endeavor to so strengthen yourself, morally and spiritually, that you can reach forth a strong arm to those who are less strong, that they may be guided in safety past the pitfalls of life. I am known to my companions as Gregory, or the watchful one. I try to be watchful of the welfare of others, and I ask those upon earth, who read this, to co-operate with me in this work.

Seance No. 25.

Sept. 21, 1902.

404. The same circle as at last seance. The first matter of seeming importance was the assertion of the spirit, Denton:

"WE ARE ALWAYS WELL."

[These words were uttered by the spirit in this mutual salutation of the spirit and circle:]

The spirit, after standing a moment before the circle in the condition of visibility, queried: "Friends, how do you all do this evening?"

[Each of the circle answered:]

"I am feeling quite well, this evening."

[The secretary returned the query:]

"And, professor, how do you all do on your side?"

Spirit: "WE ARE ALWAYS WELL."

[And the spirit retired while the circle pondered the wonderful words uttered by an inhabitant of the spirit world:]

"*We are always well.*"

FIDELITY.

404½. [A spirit lady operates typewriter. Bessie announced a new fixture, and, a moment later, there was a spirit, in condition of visibility, having the appearance of a woman, standing at the typewriter. This form took and placed a sheet of paper in the machine, and began and continued writing, to twenty-five lines on one page, having twelve words to the line, and writing in the time rate of one line in five seconds, which is the rate of two and one-half words per second, or one hundred and fifty words per minute. Not many women, young, old or middle-aged, can duplicate this, on a second hand No. 2 Remington Typewriter? This spirit, though, seemed to take her time to take out and replace paper. So she continued on to sixty-six lines of twelve words to the line, as follows, to wit:]

405. For years I have been in the messenger service in spirit life. I have worked much among spirits upon the earth plane as well as in the spirit spheres; and, in this way, have been able to keep in touch with many new inventions, the typewriter and others.

406. I am here to-night to report an interview with CAROLINE SHERIDAN NORTON. Her earth life was so filled with painful experiences that it developed her sense of sympathy so fully that she took up her pen in defense of those oppressed. She was one of the first to call attention to the horrors of *Child-Labor* in factories, and to the conditions of

the lower classes in England, at a time when there was an absolute lack of sympathy with the discontent of the poor. While upon earth the thoughts that flowed so freely from her pen were thought to be the product of her own fertile brain; but, since passing into spirit life, she has met the grand soul who was able, through her, to call attention to many wrongs. Her work is still among literary people, and she is steadily advancing the cause of humanity.

407. With her, I visited many places that were strange to me. She took me to the first *Temple of Learning* she visited in the spirit world. This Temple stands in a terraced garden, and is built of blue and white stone. The white stone looks like fine china, and the blue like turquoise. Surrounded as it is by many beautiful flowers and trees, it makes an imposing sight—one long to be remembered. Past the tall, white, fluted columns of the porch you see the high arched doorway of the Temple. No massive doors obstruct the entrance. The arch is hung with rich curtains that are held aside by two life-sized statues—Truth and Knowledge.

408. We found the spacious entrance hall deserted, but it showed evidences of having been lately occupied, as many books lay on tables and seats. I followed my hostess up the beautiful winding stairs and entered the lecture room of the Temple. The lecture had just begun and my hostess motioned for me to sit beside her,—and I listened to the most profound lecture I have heard. After the first speaker, a lady, had retired, a venerable old man took the platform. He said that, while the lecture the sister had given was more than instructive, it was too deeply scientific to reach the people on earth, that he was so much interested in. He asked for volunteers who felt like they wanted to aid spirits, yet in earthly bodies, to arise; and, to my surprise, only one, besides my hostess and myself, arose to our feet. "I know the work is trying," he said, "and I also know that you are doing much good in the spirit spheres; but, if you could see the need of missionaries, as I do, I feel sure you would hesitate to spend all of your time here, but would try to impress your ideas upon those on the earth plane who have the power to bring about so much good.

409. The world seems prosperous, but at no time in its history was there so much unnecessary suffering as at the present time. We are called upon to give aid to so many. Suicides are entering spirit life hourly who must spend years

getting out of conditions they have ignorantly plunged themselves into. We must call the attention of those still in the body to the wrongs of self-murder, and have them realize the mighty responsibility that is placed upon their shoulders. Have them live right, and death will usher them into beautiful surroundings." He said many things more that I do not recall.

410. I learned that the spirits at this Temple, while untiring workers in the spirit world, would not return to earth, if they could avoid doing so, as their earth lives held only unpleasant memories for them. My hostess showed me the large libraries and reading rooms of the Temple. These Temples are not places of abode, any more than the schools of earth are dwelling places.

411. My hostess thinks that education makes many more susceptible to impressions from the spirit world, while there are a few that education takes away their sensitiveness, but the latter cases are few. She pleads for physical and mental development, believing that the burdens of earth life will rest more lightly, if borne by one who is fully developed. I then returned to my work among the lower spheres, content to know that, in my humble way, I bring much happiness to others.

(Signed,) "Fidelity."

WESLEY wrote the following dictation to be continued :

EVOLUTION OF MATERIAL AND SPIRITUAL CONDITIONS.

412. It has been a grave difficulty concerning the problem of evolution of man's material and spiritual condition. Now the difficulty which attends this sort of inquiry arises from the fact that persons are little accustomed to pay attention to what goes on in their own minds, yet, in order to be able to judge about other organisms, you must understand about your own mental nature.

413. In infancy and in early childhood, the mind is exclusively so occupied—it needs many efforts and much perseverance in order to obtain facility in observing your own internal mental acts and to scrutinize and analyze your own feelings. It concerns only indirectly such things as you can see and handle, and is directly occupied about things

invisible and intangible, the existence of which can be known to you by inference and reasoning only. Thus you are compelled to deal not merely with physical science, but with spiritual science and philosophy. A little patience and perseverance are, however, all that is needed for your purpose, for it is nothing more than common sense used with special care; so philosophy is nothing more than plain reason used in a careful way.

414. No educated man or woman should rest satisfied without trying to understand it; for, otherwise, his or her knowledge, sufficient as it may be for many purposes, would, nevertheless, be without a solid and logical basis, since such questions underlie all physical science, and are implied in every scientific truth which has ever been established. In fact, every man and woman must, consciously or unconsciously, have some system of philosophy, but a reasonable view of such things; and to such a man or woman it may seem worth while to spend a little time and take a little trouble with respect to questions which constitute the foundation of all their knowledge.

415. In the first place, such a thing as certainty exists and cannot be denied: for, to deny anything, you must affirm its denial. To deny any of these truths leads at once to a scepticism which is absurd, because self-refuting, and are vouched for by the most certain of all characters—their own "self evidence."

(a). Assuming, then, the absolute verity of these fundamental truths, we would here call attention to the fact that what is thus supremely true, is not anything to be apprehended by the senses, but by the reason. What the senses have experienced—many of the things you have seen and the sounds you have heard, as the past sensations of touch, will often appear before the mind again. You can imagine, as imagination is continually made use of by you in all your most abstract reasoning, and your imaginations depend on your past sense. Nevertheless, the intellect is not tied down to the faculty of sense: *for, though nothing can be imagined which has not been experienced by your sensitive faculty*, many things can be conceived of which have never been experienced. It is intellect, and not sense, which is necessarily influenced.

416. Certainty belongs to thought, and consciousness reflects thought, *and is your ultimate and absolute criterion.*

It is by conscious intellect that you know you have "feelings" at all. Without this you might, indeed, feel; but you could not know that you felt, or know yourselves in feeling.

417. Thus, each man knows that it is he who feels, as well as he who thinks. *Each man is a substantial organized substance with a dynamic, immaterial principle which is revealed in consciousness. This is emphatically the fundamental truth of the science of living things:* for, of no living thing can any man have so complete a knowledge as he has of himself.

418. By causing you to recognize in your consciousness this innate internal energy which permeates your material body, and forms one with it. Science reveals to you a sufficient cause for all other powers and activities: for, you need not call in the aid of a second principle, when one is sufficient to account for all the phenomena. Who can doubt but that a lion has the power to exercise all of its five senses simultaneously while in the act of tearing its living prey? More than this: such sensations call up in it more or less distinct reminiscences of similar feelings and emotion formerly experienced, and this will give rise to appropriate actions, so that past and present sensations of very different kinds have been united in one dominant activity. These principles evidently act with intelligence in some actions, with mere feeling in other actions; but, constantly, in an unperceived and unfelt manner. Its existence cannot be denied. The existence of your body you may deny (absurd as such a denial would be) and has been denied by idealists; but the existence of the active principle of your nature it is absolutely impossible to deny.

419. Nevertheless, reason and common sense combine to assure you of the existence of such principles. *To conceive of the universe as consisting of atoms acted on by external forces, but having, in themselves, no power of response to such actions, is a plain absurdity. No one thing can possibly act upon any other unless that other has a natural capacity to be acted on. To deny this would be to deny the plainest evidence of your senses.*

420. In the life-activity of the individual all is orderly, all is harmonious, and proceeds along a plane by pre-ordained plan. And such order pervades the whole of nature. All the transformations, the succession embodiment of new ideas of all ranks and degrees, which are daily taking place in countless myriads on all sides of you, take place harmo-

niously and in order. However singular or surprising must be the power of individual evolution in certain cases, however roundabout its course or unexpected its intermediate steps and ultimate outcome, it is to each and every case a process carried on according to definite natural laws to fulfil a precise and predetermined end.

421. In order that the actual world that you see about you should ever have been possible, its very first elements must have possessed these definite essential natures, and have had implanted *within them these internal laws and innate powers, which reason declares to be necessary to account for the subsequent outcome.* We know that evolution takes place, and that it must have taken place for reasons given by us in former writings. But we are still able to say, from our knowledge, and under our careful scientific observation, that man, in fact, has been actually evolved. Evolution, therefore, must be a process full of purpose *and replete with design, which exists, not only at its root and origin, but accompanies it at every step of its progress.*

422. *Careful introspection shows that your complex being includes an active, dominant, immaterial, individual energy, capable of knowing abstract and universal Truth, as well as experiencing emotions and feeling sensations, down to the merest sensation of touch. Whatever influence external circumstances may bring to bear upon any organism, it can only affect it according to the innate laws of its own innate active energy and nature.*

(Signed) "Wesley."

423. [DENTON again came to view, and in response to a question whether spirits consider it right to work on Sunday, said:] We work on Sunday and every other day; and Nature, our great precedent and exemplar, of which we are part, works all day on Sunday. A person who alleges that the spirits of these seances are not whom they claim to be, this spirit said: Dr. Schellhous, if all the spirits here are impostors, why does that gentleman send questions here?

(a). Some people think we occupy no space and therefore are nothing. How absurd.

424. We have our work to do at this place. We have it all planned out; and, unless we are interfered with in our



Fig. 14.
EVELYNE YOUNG.
Par. 425½.

plans, we shall do our work here; and, if hindered here, we will do it in the spirit world. In order to be with us on being transferred to this side of life it is necessary for you to do your work on earth, and such as you leave undone will have to be done in the spirit world under the conditions your earth life leaves you in. If in harmonious conditions, it will be well; if not in such, you will have to work up to them over here. All are not in harmony. Many who think themselves in harmony are not so. Many people have battled in life till they are combative, so much so that they are not satisfied unless they are battling with something and piercing the very souls of all they mingle with. Some people think that war is the only way to develop the people, but you cannot ride into heaven over the dead bodies you have slain in the battle, nor over the spirit of peace you have killed in your brother's breast.

425. Little children are getting to be more spiritual, but not all of them, because conditions prevent many little ones from going the road of peace; but, some people are trying to work along true lines, and this is to their credit.

MRS. EVELYN YOUNG.

426. [Then the artist came out to his station, took from the box of sketch paper one sheet, exhibited the same to the circle until the members of the circle were all satisfied, or at least they all so declared, that the paper was entirely clean. Then the artist laid the paper on the table, took up the proper crayon, bade the spirit stand to his view in proper pose, and began moving the crayon pencil very rapidly over the paper; and at the same time blowing across the paper much as a Chinese laundryman does in sprinkling the pieces for the smoothing iron. Some of the circle saw the spirit whose likeness was being sketched sufficiently clear to discern that it was a lady form. In a few seconds the artist stops blowing and moving his hand over the paper, and exclaims: "Oh, nicee, nicee! Comee on ee nicee!" raises paper so the circle see the picture partly developed. Then the artist proceeded to finish the picture and, in a few seconds more, raised the paper, saying: "Nicee, nicee, oh, nicee." Then handed the paper to one of the circle to exhibit to each of the circle all round to the secretary. Then

Bessie said,] "Say, Mr. Nixon, here comes a lady—see if that picture looks like her." [And immediately there came out of the cabinet and right up to the secretary a lady form, and as she came the circle say with one accord: "That looks like the picture;" and the secretary says: "This picture certainly is in likeness of this spirit form." Then the spirit raised her hands and beckoned toward Mr. N. B. Young and also bowed toward him, and Mr. Young said: "That spirit is my wife. She had that kind of hair and wore it in that style. She was rather slender like that, and had such actions and movements;" and the spirit backed into the cabinet, bowing and courtesying as she receded as though in intense delight.]

427. [Then the spirit Wesley Aber who is several inches taller than the medium and who has a voice very much like that of Thomas Paine, came out of the cabinet and said:]

Friends, we thank you for giving us your aid in time and attention and kindly offices. The artist has produced a beautiful work this evening, and we hope it is, or will be, clearly recognized. This lady passed to spirit life a number of years ago, and she was almost idolized by her husband, who, all these lonesome years, has held her sacred in his memory. Wherever he has chanced to be at, day time or night, he has had a constant adoring thought toward that, to him, endearing woman.

428. [Mr. Young says: "That picture is a splendid likeness of my wife, who died, as we call it, seventeen years ago. The hair, the eyes, the nose, the forehead, the cheeks, the attitude, the expression, are all in complete likeness." The artist said: "This picture is as the lady was made up, and she is made up as nearly as possible to resemble her present spiritual expression in spirit life." And Sam told Mr. Young, last Tuesday evening, that this picture was made for him. Mr. Young exhibited an old style tin plate photo which, in every perceivable line of detail, resembles this portrait.

(a). Altogether, the evidence that this is a picture of the deceased wife of Mr. Young is as conclusive as would be required to identify persons and pictures, altogether, on the mortal side. At least, Mr. Young, who says he is a lawyer, says the chain of evidence, to him, is complete as to the identity.]

Seance No. 26.

September 25, 1902.

429. [By special courtesy of the spirits, William Price, of Excelsior Springs, Mo., and Robert L. Connor, of Lebo, Coffee Co., Kansas, were admitted to this seance. Notwithstanding the two new elements there was nearly the average amount of matter given, though the phenomenal display was not so good as when no new elements are in the room.]

(a). Reed desired to know whether or not the circle was satisfied with the matter given, so far, for the book. The circle answer, we think the matter very excellent, but we also think this spirit band is fully competent to judge of the matter most appropriate to the purpose.]

(b). Reed: We endeavor to give such matter as we see to be of the most interest and benefit to the general inquirer of these things.

(c). [Wesley came forth and concluded his writing which he began at last seance, and this writing is inserted continuously with that of last seance.] (See paragraph 420-422.)

DISEASE AND REMEDIES.

Dictated to typewriter by

SPIRIT DR. CONSTANTINE.

430. (a). The study of medicine and surgery held such a fascination for me, that, as soon as I discovered that I was free of my earthly body, I resolved to make a thorough investigation of many things I was unable to investigate while hampered by the flesh.

(b). I soon found that the so-called science of medicine was not a science, and that it owes its success, not to the curative powers of its medicines, but to the psychological effect produced upon its patients in their administration by those the patient has confidence in. I have seen patients who would have died under ordinary treatment, but who, when placed under the charge of a celebrated specialist and not given even as careful nursing as they would have received at home, were so influenced by the fame of the specialist that they entirely recovered. This effect could have been accomplished by one unfamiliar with medicine, if you

could have convinced the patient that the renowned Dr. So and So was present.

(c). If you don't believe this statement, my friends, just experiment a little yourselves ;—don't be afraid of experimenting, you will only be following in the honored footsteps of the M. D's., and many a life could be saved by a little flour and water, if administered by one who inspired confidence. You use too many drugs and too little common sense and magnetism. Magnetism is unlike electricity in many ways—if it does not accomplish good, it does the patient no harm ; while, on the other hand, if electricity does not accomplish good it results in much harm.

431. Surgery is a science so very broad and deep that it will take centuries to gain a working basis that will be positive of the results desired. If surgeons would only try to understand that the human body is controlled by the spirit, much on the same principle that man controls intricate machinery, they would then realize the futility of the same treatment for different persons.

432. It is absurd to advocate that man cultivates the spiritual part of him at the expense of the physical body. It is possible to develop the spiritual and physical so that there will be no deterioration of either one. A strong healthy man does not need to be all animal ; in fact, the perfectly normal individual, man or woman, will be found to possess an equilibrium. Worry is the cause of three-fourths of the ailments of the human family : and, pray tell me, is it your body, or your spirit, that worries ? You will agree, I dare say, that the brain is the vehicle of the mind, and that the mind holds the same relation to the spirit as the brain to the mind.

433. My friends, spirits are coming to us hourly, soul sick, all because they have lived for a long time in unhealthy bodies. They are to be pitied, and I do pity them, but, at the same time, I can see no reason why those still on earth should not be taught to keep their physical bodies healthy. If you take no measures to secure a suitable dwelling-place, you will be made to suffer for it. This may seem paradoxical, but it is, nevertheless, true that a diseased spirit can so fully impregnate a healthy body with the thought of disease that the reaction will be such that it will be almost impossible for the spirit and its earthly body to establish an equilibrium.

434. The use of the animal and spiritual magnetism will be appreciated when I explain that it is this alone that will furnish the power to produce an equilibrium. The people upon earth are just beginning to see a little light, and are stumbling and groping along in the dark. The curative powers of sunlight should be investigated on a larger scale, and man will find that, in one way and another, nature has provided a remedy for every disease, and the sovereign cure will be found to be a healthy mind.

435. There are hospitals in the spirit world, as you have been told before, where soul-sick spirits are cared for; and I am glad to say that our patients never die from "exhaustion." We have a great deal of trouble to convince them that they are really ill, but when they are convinced they are more than glad to be up and doing. We have many pathetic cases and we also have ludicrous ones. Just before an Easter season, I remember, two spirits brought us a patient who had died of small-pox, or, rather, of the fright induced by small-pox. She was moaning and groaning all the time, pleading with us to do something to keep her face from being scarred. She would forget her imaginary sufferings long enough to think of the beautiful hat and dress she felt she could not wear. We tried in every way to convince her that she was not upon earth, but she would not be persuaded. One of the nurses (a woman, of course) thought of an expedient—she bathed the patient's face carefully and told her that she would be able to attend church on Easter Sunday, and when the day arrived she accompanied her to her home to don the beautiful Easter raiment, and she felt so ashamed of the nurse that she requested her not to walk with her to church. As she swept down the grand aisle she was surprised and chagrined to think that none of her old neighbors took any notice of her whatever; and when, at the close of the sermon, her minister spoke of her as being numbered with the dead, her rage knew no bounds; and, after vainly trying to let them know she was still living, she became more than miserable to know that she was dead. She thought it a most cruel injustice that others should live and she die. We cared for this unruly spirit for weeks before we could induce her to think sensibly about the matter.

436. The ones I pity most, are poor sufferers who have been invalids the greater portion of their earth lives; and, when they enter spirit life, they think they are still encum-

bered with their old bodies. But when you convince these spirits that they are in a new life their joy knows no bounds. Old men and women skip about like school-children, happy in the freedom of being able to do as others. You find no repiners among them, but ready patient helpers. They soon pass on to brighter, happier scenes; for we, who work among the hospitals, feel that they have known enough of suffering, and that it is only just and right that they should visit brighter places in the spirit spheres. Many often return, bringing blossoms to gladden the hearts of new inmates.

437. I trust that the dwellers of earth will so learn to live that disease will not be known among them; and, when they enter spirit life, they will be free. Remember, the incidents I have just related to you are not true of all who enter spirit life; but true only of those who have the thought of disease so firmly imprinted on their minds that it is paramount to anything else. Some spirits realize instantly that they are beyond suffering; and, to them, everything is beautiful.

(Signed) "Constantine."

LILLY AND THE ROSEBUD.

438. [A lady form came out to the trumpet and, in whisper, said:] I am a messenger, having been an inhabitant of the spirit world a goodly number of years, and finally fitted for that work, and was put in charge of very small children who came to this side having no experience whatever of earthly conditions—and I have one with me to-night—not night to us but night to the people of earth. This one came to our side some twenty years ago, when but an infant, knowing nothing whatever of anything of earth:—not even its parents. I bore the waif to an infant hospital, where nothing of the gross conditions of earth can ever enter. There the little waif was carefully guarded, and schooled in the delights of pure conditions; yet, it had no contrasts, therefore could not judge of the relative purity and delights of her innocent abode.

439. And, in order that she should be able to enjoy her beautiful home and the glories of the spirit world, it was

necessary for her to have a knowledge of earthly conditions. And so I was given charge of conducting this child back to earth from time to time. When the child first returned to the earth, among the people of earth, it could hardly endure to even examine the gross conditions, and could not understand how people could exist in such dark, gross elements. But, as I led her along from one earth condition to another, over the road she would have gone had she remained on earth the ordinary allotted time, I would say to her: "Had you lived your time in the body you would have lived in this condition as you see these people living." I told her these people would look gross to her when they would reach the spirit condition; but, by and by, they would be pure enough to reach the condition of purity and peace as was her home; and they would realize such contrasts as that, those pure realms would seem many fold more delightful than to those who never had the earth life experience. And we journeyed on, meeting one whose earthly experience had unfolded, and the little lady said: *That one looks different.* And I told her this one had a higher training.

440. And we passed on to a different condition where were children. These children are not near so nice as we are in our homes. And we tarried until my little charge thoroughly learned the conditions of children on earth, and of the great contrast between their homes, conditions and schooling, and those in spirit life. This child had never known anything but innocence and purity, and she, herself, was so far removed from gross conditions of the childhood of earth that it was long before she could, in any degree, recognize it as a reality.

441. And, having learned of the methods of training and experiences in training institutions of earth, we pursued our investigations farther along; and, finally, came to where there was a great church on earth; and there, unseen, we mingled with the congregation. She said: "This church house is not like ours at all. What is taught here?" And presently the services began. And I told her to listen attentively to the minister, for here she would get the average experience of the church methods, and be able to see whercin a great work, in brave hands, is greatly needed on the spirit side. And now, the minister proceeds with his discourse in his regular methodical manner, telling the people of all he thought to be essentials to prepare one to enter higher

realms of the spirit. But the child, now grown to nearly womanhood, could not accept the dicta of the minister, for she had been so far raised in the spirit world, and had learned naught that was in harmony with methods attempted by the church to enlighten the people and prepare them for future realities. Therefore the teachings of the minister seemed to her so gross, so false, so out of line with all she had ever seen, heard, or read of, in the innocent and peaceful realms where had always been her home, that she hesitated to remain and hear those dark teachings; but I told her that her future work and welfare required that she learn as much as possible of the earth conditions out of which people leave the earth, and what kind of preparation such earth conditions make for their inheritance in spirit life. But the more the young lady heard of the sermon, the more she did not believe it. In fact it was so different from what she knew of the conditions on this side, and the necessary preparation while on earth for entrance to and enjoyment of spirit life, that at my suggestion she resolved to visit spirits who have just left the earth plane, schooled under such teaching, and witness the effect of such teaching.

442. And as we traveled on a little, reversed our course toward those conditions in spirit life where we would find people from earth who had been so schooled. [And, here, as the spirit doubtless intended to portray the experiences along these lines, some unthoughtful whispering by some of the circle broke magnetic conditions, so that the spirit could hold the form no longer, and it dissolved away, saying, as it faded,] I hope this much will do your world some good. (Continued at 467.)

443. [As the lady did not give her name nor that of the child, Sam ascertained and reported the name of the lady as Lily, and that of the child as Rosebud, but that both names were given in spirit life.]

Seance No. 27.

September 28, 1902.

444. [Visitors present—Edward Butler, of Memphis, Mo., and R. L. Connor, of Lebo, Kansas.

Record of previous seance read and approved.

Prof. Denton, in condition of visibility in his usual manner,

said:] I am delighted to meet you again. I see you are "all well" and hearty. I wish more people would take an interest in this work. It would be better for them, especially when they cross to this side. But it cannot be expected that all can be induced to interest themselves, and to endeavor to persuade such as will not listen is casting pearls before swine. But one event is sure and certain, that is: all must accept it, sooner or later; and, moreover, those who will not accept and endeavor to understand, while on earth, will surely have to finish their work over here; and, if they will not accept such solid facts as these, it is absolutely useless to try to teach them.

(a) Many poor souls there are, however, who would be glad to see and know these things, but they are prevented from learning them by the doings of the church. They would gladly know but cannot.

445. You know we have said much of charity. We say now that charity is necessary where it belongs; but it does not belong to some people. How could you have charity for the fellow who would and did, wantonly, knock you down? I want you to learn here that you must assert your rights. You are mortals, but should not be helpless as a babe. Maintain your rights, but the moment you find you are wrong, confess the wrong and reform.

446. [Later on during the seance, this spirit, responding in conversation with the circle on Christian Science, said:] When Christian Scientists understand what Spiritualism is, and what it proposes to do, they will know Spiritualism to be well founded and see wherein they are short. They are already learning of their lamentable failures. We admit the mind to be a great force. We admit much can be done by mental force, but we know there are many conditions where mental force is powerless to restore. All the mental force in your world combined cannot restore that gentleman's arm—cannot reduce his physical organism to its symmetrical, normal condition. [Here the spirit referred to a gentleman in the circle who has an empty coat-sleeve.]

447. [One, having the appearance of a lady, stood to view of the circle and said:] "Some time, some place, when and where we shall have conditions suitable, we will bring to your world, in presence of this medium, a wonderful revelation," [and the spirit returned into the cabinet.]

ELECTRIC AND MAGNETIC FORCES.

A spoken discourse.

448. [Then there came out a form, having the appearance of a man, and talked with some difficulty at first, but more fluently as he proceeded, speaking substantially as follows, to wit:]

All that exists in positive condition is matter. Intelligent force permeates all material things, and is manifest in motion. Motion is moving matter. Matter in a very high state of vibratory action may be, and frequently is, classed as immaterial; but, in the absolute, there is no immaterial thing: an absolutely immaterial thing would be absolutely no thing, nothing—so-called immaterial things are conditions of matter in a very great degree of sublimation.

449. Electricity and magnetism are highly sublimated conditions of matter; and, perhaps, one step farther finds us in the realm of spirit, which is a still greater degree of material sublimation, but the electro-magnetic may be so nearly related to the condition of spiritual sublimation as to be the connecting link between mind, or spirit, and matter; but scientists are not, as yet, able to grasp the condition of magnetic, electric, and spiritual vibration; but investigation causes growth, step by step, until, by and by, they will know of the force of electro-magnetism to such extent as to utilize these forces for the benefit of man. In fact, these forces are already being so utilized, but not yet to the full limit. If you could trace back several thousands of years, you would find that man was acquainted with these forces, and, to some extent, utilized them. In this age it is being shown that your great catastrophes are due to electro-magnetic disturbances, thus showing the tremendous force with which the invisible electric and magnetic elements move, when out of harmony, in order to re-establish equilibrium. But, in the spirit world, we have not these overwhelming calamities, because the laws governing are better understood by the inhabitants, and these subtle elements are kept more in harmonious equilibrium.

450. If the human mind would take more cognizance of these forces, and learn of their laws and proper bounds, they might so utilize them as to avoid very many of earth's great physical calamities.

[This short oration was followed by a written production extending along the same lines as the foregoing in consideration of

ELECTRIC AND MAGNETIC FORCES.

451. The spirit who did this writing was not known to the circle, nor was any name given, but the writing is, evidently, a dictation of the Star Circle of Spirits that have charge of this work, here, and is as follows, to wit :] In dealing with the nature of man, as a spiritual being, we are forced to go into the realm that brings us within the spheres of the electric and magnetic relations of the elements, but on a somewhat different plane than that of the conditions that pertain to physical results upon your surface. We have to observe, here, the more subtle processes of the elements; and, to some extent, proceed to explore a new and unknown realm, but we have the advantage, in this work, of a valuable ally in the knowledge of electrical and magnetic laws that are cognizant to the physical senses. In order, therefore, to obtain a correct idea of the effect of spiritual life upon the life of mortals, we must revert to the laws of electrical and magnetic change, as these are the great agents in molding all forms and grades of life.

452. You have seen that the spirit is an evolution of the material man, or animal, and cannot be destroyed; you also see how natural its mental attachments are to the spiritual, and should bring it in contact with mental development. The spirit has the power of thought and consecutive reasoning as much after its transition from mortal life as before; but it lacks the power of expression through ordinary channels.

453. To-day the most brilliant minds are, to a great extent, forced to let their illuminating power shine in the private circle rather than upon the public rostrum. The brain-structure, upon which depends the expression of mental and spiritual powers, can absorb all the vitality the system can generate, if the individual will only turn his attention to the cultivation of the mental powers, instead of dwelling upon the delights of physical sensations. Our great work, at present, is the perfection of the human race upon the plane of a more exalted grade of mental and spiritual development.

THE SPIRIT WORLD A LEGITIMATE FIELD OF INQUIRY.

454. [An anonymous manuscript continuing the foregoing into the realm of spirit, as follows:] The nature of the electric and magnetic forces has always been a puzzle to the student of science. All that physical science is able to discern is its relations in the lower conditions of matter. The spirit world, as well as the physical, is a field of legitimate inquiry, and the barriers that craft and superstition have erected to guide it, we swept away; and the consideration of the outcome of physical life opens a wide field of conjectural speculation, but there need be little controversy about the subject, as the laws which govern the processes of death are as well defined as the laws that govern the processes of life—it is purely chemical and equally absolute and irrevocable. To the masses spirit life is a mystery and death a hopeless problem, while the world of the invisible is a realm never to be explored by mortal mind. We have no sympathy with the ignorance which would refuse to look beyond the earthly existence; nor have we any tolerance for the craft that would make an industry of its relations, or prevent the rational consideration of it from any motive whatever.

455. It is a startling hypothesis, that the worlds innumerable in space are but the handiwork of minds immortal in potency of being; but, it is not more so than the overwhelming evidence that, the universal consciousness of being which pertains to the reflection of the universal mind power by which worlds pursue an endless cycle of transformation.

456. So palpable is the consciousness of the Infinite Intelligences in this age of the world, that no attempt is made to impose upon the world the crude speculation which was the condition of the world when opening a paragraph of traditional theories was penned, purporting to be by some ancient writers for the benefit of the ignorant devotees of a fabricated religious creed.

457. These revelations have the distinction of belonging to the department of natural laws and relations, and there is no limitation to the scope of action. It pertains to all departments of being, and leads the intellect into the realm of the spiritual cosmos, and through the fields that belong to the purely visible relations. In fact, these revelations in the invisible are as interesting as in the visible; and, when pursued with laudable motives, are productive of a degree of

satisfaction that will repay the labor or trouble one may have in the research.

458. However, the interest of scientific revelation for the present age must center about the physical realm, as the mortal mind of earth cannot yet get above the evidence that pertains to the physical senses. What you perceive by them is real, and what is beyond your cognizance is doubtful, or too obscure to be regarded with much credence. The revelations of science can hardly be said to be more than fairly begun, yet their effect upon the mortal mind of the race is marvelous. Friends, the only limit to these powers seems to be in the incapacity of the brain to perceive, except according to its development, but the limits are being steadily extended from generation to generation and age to age. However, the intelligence of the race has always been proportional to the evolution of brain powers. It has been tintured with the idea that physical senses had stamped upon the consciousness, so that there has been much confusion of thought upon all subjects that could not be measured by the standard of the physical senses.

459. This may be said to be unscientific by the less informed, but the highest should avail itself of all the knowledge that others have acquired, and then upon that basis launch out into the undiscovered and unknown realms upon a voyage of transcendent importance to the welfare of the human race. The laws governing the world of spirit are so much more lenient, as well as powerful, than those governing the material realms, that however low in the scale the life of individuals may have been upon your planet, its transfer to a better environment enables it to proceed upon its way with no worse conditions to encounter, and the chances infinitely in its favor for a better evolution than it ever could obtain on your planet.

DRAPER.

460. [A typewritten message produced at the rate of one hundred and fifty words per minute, consisting of the following words, to wit:]

(a) "The amiable delusion of all intellectual leaders is that, to them has been intrusted the saying of the final and clinching word. But they lose sight of the great principle of action and reaction by which man's efforts are directed.

461. The course of human thought runs in cycles. The age of great things done carelessly is followed by the age of small things done carefully, and vice versa. One generation considers the matter, the other the manner; one the value of the thing itself, the other the elegance of the setting. An age of earnest and serious purpose is preceded, as well as followed, by an age of mockery or frivolity, an age of poetry by one of prose.

(a) There are signs in the air that a new reaction will soon set in, in regard to Spiritualism. The final outcome of the struggle is a question not to be lightly answered. Those who came to scoff will remain to praise.

(b) Evolution means progress, and where the vulgar eye sees only in the recurrence of similar phenomena the return of the wheels of being to the old groove, a deeper philosophical insight recognizes an infinitesimal gain at each new revolution. No great movement has been unmixed good. Every reaction frees the human mind from a small portion of the error that accompanied the original movement; while the error, in the reaction, calls in turn for elimination by a similar process.

462. Every thinking man, at the outset of his career, at least, is conscious of a spiritual and material body. But whichever body external forces may elect that he develop, will be developed at the expense of the other. Only by concentrating his energies within the mental and moral limitations of either one or the other can he hope to do efficient work. Most men purchase symmetry at the expense of strength, or strength at the expense of symmetry. For the intellectual leader, strength is the prime requisite; he must sacrifice symmetry; he must be content to be a half man. The measure of your hatred is the measure of your love. For the sake of the intense love which enables a great man to do his work, you must pardon that hatred for all objects external to his range of vision by which he walls in his love and keeps it strong and deep. The fruits of love endure, they are brought forth in light and knowledge; the fruits of hatred perish, they are produced in darkness and ignorance.

(a) It is noble to soar to heights unattainable by the multitude; and it is noble, also, to descend, that you may meet and interpret to the thousands upon the plain that which was given to the few upon the mount.

(b) Messages from higher spheres must be interpreted, otherwise they are of no practical worth. Doubtless they will be shorn of some part of their glory at each successive transmission, but, if only a single ray reaches the multitude, they are to that extent bettered. To that extent the medium has not lived and suffered in vain.

(c) All religion, philosophy, art, heroism, is the attempt of the individual to make intelligible to some other soul—in concrete moral, in uttered word, in carven stone, in acted deed—that vision of the perfect which suffuses his being. If he considered the masses and strove to reach them, the magnitude of his task would overwhelm him, his tongue would cleave to his mouth, his hand would lose its cunning. But he scorns the masses as Philistines—children of darkness, and his very scorn nerves him to fashion his revelation in some form that will appeal to the chosen few—the few he deems it his mission to save. He does not know that these few in the course of the seasons will enlighten the many.

(d) The great thinker scales the mountain side, and delves deep into its caverns for the ore of truth. What cares he that the unthinking multitude are surging and wrangling at its base? What cares he though he have only strength to bear his precious burden to the surface? There, at the surface, it will be seen and recognized at its value by one or two strenuous spirits who have followed in his traces. That thought heartens him to his task. But his followers have also their appointed task. Theirs is to bear the nugget down into the market place, where it shall eventually be cleaned of all dross, be rent into fragments and pass into the common currency.

463. This, then, is the history of all intellectual progress. The man who lives on the higher plane of his own being, who with mighty efforts has surmounted commonplaces, traditions, and conventions (surmounted, not skirted their base), and who has strength enough to carry his intelligence a furlong farther into chaos, to snatch from the formless and the void the thought that shall revolutionize society in the coming generations, rarely has strength enough also to mold it into logical and verbal perfection which will appeal to all educated and thinking men.

464. But other men, struggling toward the same goal, who have had their steps directed and their pathway smoothed

by the original explorer, can use their untaxed energies in giving form and symmetry to the new truth. These men may even have more strength and use it more tellingly than the men who live on what you have called the higher plane.

(b) The discoverer of the felicitous word is as original as the discoverer of the new idea, and may be the greater man of the two.

465. Nature, indeed, refuses to be classified; she laughs at scientific precision. You cannot draw lines through the rainbow, and say here yellow begins and green ends. The same difficulty attends any effort to distinguish sharply the spirit world from the material. Hitherto we have been endeavoring, in a broad and general way, to indicate the progress of the spiritual development of man.

466. The thousands upon the earth plane must be reached; the truths of spirit communion must become a part of the heritage of man. The truths that great souls have labored to present to you must be breathed chiefly in the common air, or their labors have been in vain. We have labored long to bring to you these nuggets of truth, and now you must convert them into a form most needed by those upon earth. We know that they will be sneered at by the cynic; discussed angrily and doubtfully at first, but later with wiser apprehension, by the orthodox, until at last their benign influence will permeate everywhere.

(Signed) "Draper."

[And now comes Lilly, and concludes the experience of Rosebud as follows, to wit: (see ante, close of 442).]

467. As I was telling about our visit to the church and searching for effects in spirit life, my charge became convinced that the people of the so-called churches in your country are laboring under a delusion from which they are not freed for some time after entering spirit life, and she ministered unto such for a time until they could see the way, and she, in trying to reach the church people of earth, found a little child which she could approach and converse with, and she told the little child she was an angel—a spirit from on high, and told the child she would be her guide, and she asked the little child if she believed in God, and the child said she did; that her parents had taught her all about God,

and the spirit told the child that its parents were much mistaken in many things, and how she had been schooled in spirit life, and never met God, nor been taught, as true, any of the common dogmas of the church people, and none of these who go to spirit life either in youth or age ever find those teachings of the church on earth to be true when they reach the spirit side.

468. And the little child in her purity and sweet innocence told its parents how it had met an angel that said it was a spirit and had always gone to school in the spirit world, and those who went to school there were always happy and had such nice schools and homes, and when they got larger they had other teachers—and how all in heaven, as our preacher calls it, are always happy and always helping one another, but they don't call it heaven, they call it the spirit world. This pretty girl that met me said she never saw any God nor any Saviour, but just the good messengers, and they meet little children and all people when they die, and take them away to beautiful homes where all our good folks have gone. And this innocent child's parents began to scold and tell their little one it had met the evil one; but the child said: "No, no, it was a beautiful girl, and she told me there is no evil one, only some bad people on earth." And these pious parents quarreled with that pure child, and accused it of telling stories; and, at last, they unmercifully punished their little child for not having more sense than to be led away by the devil in disguise. Such a cruel religion you have on earth!

469. And my ward met another child of the church schools on earth, and that child could see the beautiful Rosebud with her shining countenance, and Rosebud talked to this child as she had talked to the other one of the beautiful homes and schools in the spirit world and the good messengers, and of how these messengers take charge and care of new-born spirits and help them out of earthly errors, and that no God nor personal Saviour other than these messengers would ever be found among the dwellers of the spirit world; and this child, likewise as the other, informed its parents of all that it had seen and heard of the messenger, Rosebud. And its parents in good Christian rage and fiery anger terribly beat and punished that child for listening to a good kind angel talk about the false teachings of the church concerning God and conditions beyond the tomb! And even angels wept at

the cruelty of the religious hearts of the pious parents of that sweet child!

470. And we turned away to wild heathen peoples, and found no such hard-hearted parents in the whole pagan world as to punish a child for listening to the voice of such an innocent spirit as my dear Rosebud, and persisting in obedience to the voice of the beautiful angel. And I hope you have no such parents, with hearts so callous, among your neighbors here. Good night.

Seance No. 28.

October 2, 1902.

471. [Present as visitors, Mrs. W. J. Phifer, of California, Missouri, and Edward Butler, of Memphis, Mo. After the regular opening exercises and medium seated in cabinet,—the weather being somewhat inclement and indications for storming,—Dr. Reed said:]

(a) The weather is very unfavorable for us this evening, and we may not be able to give you a great deal at this time, but will do the best we can.

472. Accordingly a manuscript was made in continuation of "Electric and Magnetic Forces," which is appended to the article on that subject commenced at last seance.] (451-459.)

WANEGO.

473. [A picture of some ancient personage, whose name, Sam informs us, was Wanego, and no further information was given us save that he was a Bishop, but the spirits seem desirous to have the picture inserted.]

FRANCES.

An exhortation to courage.

474. [A typewriting, signed "Frances," was made in the usual way and in the following words:] For ages the grim specters, Public Opinion and Prejudice, have blocked the pathway to all things progressive. Those who feel that they have acquired sufficient courage to help their neighbors to live a better life no sooner come in contact with these mon-



Fig 15.
WANEGO.
Plat. 473.

sters than their courage oozes out, and they turn and flee. Every year precious lives are lost for fear of "What they will say."

475. Some people are constantly asking, "Why don't our spirit friends help us more in our daily lives?" Our mission is to awaken ambition in your own souls so you will reach out for yourselves, gathering strength at each effort as the little child gathers strength through the repeated use of its muscles. Your lives, whether good or bad, are an example for some one. You will always be in sorrow and trouble if you do not value, correctly, the rights of others. If your neighbor is trying to reach a higher life by or through any channel, speak encouraging, cheering words; don't sneer at him because he does not see fit to travel the same road that you have so clearly marked out for yourself. The chief requisite is for him to become better morally and spiritually. Accept good wherever you find it; the sunshine is just as warm and as well stored with health when it shines in the humblest hut, as when it shines in the rich man's palace. Nature has not one, but many, ways to accomplish the end desired. Don't depreciate the efforts of others: all cannot work in the same way.

476. And, to have a harmonious whole, you must all strive to bring forth all that is truest and best in yourselves and neighbors. At an age when railways are traversing every continent, and ships of steel are rushing over the oceans at railway speed, and telegraph and telephone wires are stretched from village to city, the people of earth should grow closer to each other,—they should feel a community of interests. Earth is a beautiful and joyous place, pulsating with music that you, in your endless rush for wealth, have no time to hear. Nature provides a bountiful supply for all; and, in cases of failures of crops in certain sections of the country, there need be no famine of any kind, if you would only realize that it is your duty to provide for each other. Realize that, no matter what the color or condition is, you are children of one parent, and should give a brotherly support to those in need. Don't say you are not responsible for the sufferings of others—you may feel that they brought the conditions they suffer so much from upon themselves; and, while this may be true in some cases, the need of the hour is, that you rescue them from their immediate danger, and try and eliminate the cause afterward. Friends, these are a few of

the many useful lessons I have learned in this glorious spirit land.

477. Upon earth I was rich and arrogant ; but, when I came, unwilling, to dwell in the spirit land, I found that the boasted power of riches was a fallacy—money is without power. I did not learn these lessons in a day or week, but through years of suffering.

478. What would I have not given if I had only used the riches I so foolishly hoarded up, to relieve suffering of all kinds ! I stood alone ! not friendless, but my friends were unable to help me. In fact, I was too proud to receive help from others ; and thus I worked alone, seeing, almost daily, people whom I might have helped to have been better men and women. They had foolishly followed my example for no other reason than that they thought me rich and powerful. Spirits I would have passed by unnoticed upon the public highway, I found had happier homes than I.

I trust that all who have riches may be brought to the realization of the responsibilities that riches bring to them.

(Signed) "Frances."

Seance No. 29.

October 5, 1902.

479. [Present as visitors, Mrs. J. S. Dixon, of Marshalltown, Iowa, and Edward Butler, of Memphis, Missouri. After the opening exercises, the spirit Denton stood forth in condition of visibility and set out the law of HYPNOTISM in the following spoken words :]

480. Friends, since I was here before I have had a great experience. I have met many in different conditions. Persons are leaving the earthly life all the time ; and, in every conceivable degree of unfoldment, they reach this side. Some come weeping, some reach the spirit world shouting—others are mad. As they are with you on earth, so, also, they are when they reach us here. As long as people live on earth, in the earthly body, and pass out to this side, these things—these conditions—will be, as essential concomitants of evolution. And from these varied conditions we are enabled to learn many valuable lessons concerning the laws of being ; among which are laws of magnetic, electric and electro-magnetic conditions, and their influences upon the



Fig 16.
CLARIMON.
Par. 481 1/2.

human organism both on earth and in the spirit world. And we find that some persons are found to be magnetic, some electric, some electro-magnetic. These conditions are found in every conceivable degree of admixture, and rendering each subject subservient or domineering accordingly. Therefore, some persons are said to be warm-hearted, attractive, sympathizing, swaying the multitudes. Others seem cold, distant, repulsive. And you wonder why some have more influence than others? The principal reason is found in the difference of individuals, in their magnetic and electric relations. And when I have said this I have explained the law of

HYPNOTISM.

THOMAS PAINE.

481. [When Denton had gone away, Thomas Paine came forth shouting, in a loud voice :] Can you expose a truth?

[This remark was, doubtless, in response to a conversation among the circle, before the seance, concerning the efforts of some in the neighborhood to hire some one to make an expose of our medium. Then this spirit came again in the full garb of the colonial days, including knee-buckles, and exclaimed :] "*The world is my country. To do good is my religion !*" Friends, it is with pleasure that I am here at this time, and able in this way to speak a word to you ; and I hope that what I say now, though but a word, may be read and heard and remembered ; and what I would shout aloud is, that *your world is full of suffering, and some are even crying for bread*—and some are rushing on for wealth—for the mighty dollar, and they rush madly on till the "*grim monster strikes*," and all surrender to his demands. Then some look up from groveling earth—some see beautiful visions in passing on, and some, from these visions, are called back ; but, at last, all must go—the high, the low, the rich, the poor, *all have to go at last !* Good night.

CLARIMON. Fig. 16.

482. [This picture was made in colors by the spirit artist in his usual way and in his quick time, occupying no more time than to have made it in plain crayon.

483. During the making of the picture the artist was talking all the while with the circle, to the subject of the picture, and soliloquizing.] "Say, shall I put ee star ee on ee?" Circle—"Surely." "All ee lite ee." Then reached the picture toward one of the circle to pass round for inspection—"No, wait ee, fix ee more; there, take ee. No, wait ee, fix ee more." And so on to five or six efforts—just like an artist, every time he looks sees some little imperfection. Then the picture was passed all around the circle for inspection. We may be excused for repeating here that the picture was a bust near life size. The reader can see that either this record is false, or the picture must have been made under conditions precluding any fraud whatever.]

484. [Then a lady form, wearing the emblem of the order of "Brave Heart," stood to view, in shining garments, diamond bedecked waist girdle, saying:] "We are trying to educate as far and fast as we can," [and vanished. And another, much taller, took the former's place, stood a moment, and vanished; and one came forth from cabinet, braiding her hair, and the question was asked whether the spirits could give to Mr. Butler the name of the lady of whom the picture was made for Mr. Butler during the seances for "Beyond the Vail," and Bessie was going to try to give it, but Red Feather said he would get it and give it to the circle, and then suddenly, there came from the cabinet a lady in very elegant and graceful form and attire, and some one of the circle asked: Is this the lady? to which the spirit bowed assent, pointed toward Mr. Butler, and said, my name is Beatrice—raised her hands, bowed, and returned into the cabinet, and a gentleman came forth, began talking, and saying:]

485. Gentlemen and ladies: I was a great drinker on earth, but I reformed because I had to, and I had to because I was where I could no longer get the liquor. If I could only make some people understand my history they might be much benefited thereby. But, then, what is experience to me is no experience to you. It seems impossible for one to experience for another. Each must experience for himself. But of course persons may have similar experiences. But there is a long train of consequences to the whiskey and morphine habits. There are self-murder, homicide, but, worst of all, transmitted appetites.

486. The poor soul whose appetite is born in him has no

road of escape from the terrible tempter. You should have great sympathy for the poor fellow with an inherited abnormal appetite. Had I the ability I would like to portray to the people the far-reaching influences of these habits. I wish now that I could speak to a thousand as to you. I would like to tell people and have them understand of the influence from this side bearing down upon the poor victims of perverted natures, and for the sake of the little ones growing up all over your world. Then there are different appetites and different reasons for the habits. The inherited appetites take to the habits because they like the taste and crave to satiate the taste; with such the road of reform is very difficult to travel. Some do not like the taste but the effect,—such can reform, can abstain at will, but are generally borne down by their convivial associates until they fall under the influences of those passed on, and reflecting back their conditions. If all could know and attract those of pure habits, then they could be able to join our band of brave hearts on arrival here. [At conclusion of Anonymous,

487. Red Feather dipped in, taking the position that any one can reform that wants to. That there is no use having too much sentiment about it, but just reform, that is all there is to be done—just quit and sober up.

(a) Red Feather, through his medium, Mrs. Aber, engages the attention of the circle away from being too much concentrated on the doings of the manifesting forms, and keeping up a lively mirthful social sympathy all round the circle—thus taking the place of our Sam in producing "Rending the Vail," and of Daniel O'Brien in "Beyond the Vail."]

488. [Frederick, the artist, dictates to the typewriter the following message, to wit:] I was, and am yet, an artist, and I wish to say to you, my friends, that I have found as many beautiful scenes to paint upon earth as I have found in the spirit world. It is not the real beauty of the scene or the subject, but the emotions it awakens in the soul of the artist, that enable him to place upon canvas a picture that will appeal to others. He cannot hope, at all times, to awake the same emotions in others; indeed, he is more than fortunate if they can catch the faintest glimpse of his feelings. Beautiful mountain scenes that have exalted the soul of the painter, made him feel the wonderful power of creation, have often called forth no greater response than, "that looks like

a good place to prospect in." A picture of an old man and woman who began life in the early freshness of a dewy morn, and who have traveled life's weary road until the setting of the sun, and have seated themselves on a rock as moss-grown as they with the burden of its years, is looked at and said to be "real life like, see how tired the poor old codgers look." But we do not despair; we know somewhere a kindred soul will look with joy upon their care-worn faces, awakening the ambition within him to live a useful life, that, when the sun of his life shall set, he may gaze upon it with some of the peace that has crept into their fast dimming eyes.

489. Many beautiful spots about my spirit home have lured me to put them upon canvas, but the scenes of earth appeal to me the most. It is my desire to be able to so inspire an artist upon the earth plane that he can produce pictures of things which now seem commonplace to you; but which, under the magic of his touch, will be a sermon in themselves.

490. Would that I could depict upon an earth canvas the dark depths of the collieries where men are risking their lives for a few cents with which to force from their doors the gaunt figures of *Famine* and *Cold*! To them, death should no longer wear a black shroud, but should be clad in all the purity of an angel's dress; and, with a kiss as soft as their babes' kiss their tired eyes shut in sweet slumber.

491. Another picture, to hang on the walls of wealth, is the pallid faces of little children, with a background of factories, faces grown old and full of the grimness of winter long before the spring of life kissed into being the first sweet flowers. Let this picture tell, better than any stale volume of statistics, with what a price the rich fabrics around them were purchased. Yet, even if I had the power to paint upon the skies of earth the scenes I so long to paint, some enterprising cloud "trust" would forever blot them out.

492. Humanity is weak, and how weak none but those who have labored as I have among them can know. People in large cities have many things that those in country places do not enjoy, but how many, do you think, enjoy the beautiful buildings and parks? It is human nature to sigh for the unattainable, and if it were not for this, they would not be striving to better their conditions.

493. Those who live close to nature, who know her paths

and by-paths, and to whom she whispers of many things, may lack the polish that book learning brings to one, but they do not lack the culture of spirit that raises them above crude conditions of earth. All who live close to the heart of nature may not be able to interpret her many messages, but these people are better, far, than if they lived in the busy marts of the commercial world. They are saved from many sins and sorrows. I do not agree with one of old, that "ignorance is vice"; for I know only too well that, each year, there are countless numbers who commit acts that they know to be wrong; and I also know that there are many others who would do similar things if placed in the same environments.

494. It is the common things of life which require your careful attention. It is with feelings of the most profound sorrow that I look upon the conditions on earth. I can see where, in many places, the surging masses are like a tinder box, waiting for the spark that will fire them to terrible deeds. Can we withhold the hand that will strike the flint of human sufferings until it will give forth the looked-for spark? is the question that agitates my soul to-night. There are many different grades of spirits who are working among humanity; some have not progressed far enough to have any desire for good; others toil without ceasing, to bring joy to those in distress. The world is advancing in many ways; but the hands of the oppressors are growing heavier, day by day; until it seems as if the very heart's blood will be crushed out of thousands, before the eyes of monopolies will raise their gaze from the fast growing hoards of wealth to tortured humanity. Unless the people of earth awake, speedily, to the piteous cries of struggling humanity, precious blood will be shed that will take centuries to remove the stains. Each one must raise a voice in protest. Let no man sit idle while the needs of the hour are so great. A word spoken at the right moment may be the awakening touch your neighbor has been waiting for. Go forth, not to seek whom ye may devour, but whom ye may help to save. Paint a word picture that will cause all who read to gaze unflinchingly upon a condition that must be remedied without delay. Yes, heaven is nearer than you think; and so is perdition, or a condition more like it than anything else I know of.

495. I write these things because I so long to see many

wrongs righted. I have worked for many years, and I trust my labors may bear abundant fruits. If I have succeeded in making one feel the needs of suffering humanity, I shall feel that I have not labored in vain. May the white dove of peace hover so near the earth plane that you may be able to find shelter beneath her wings, is the wish of your artist friend:

(Signed) "Frederick."

496. [The last page of the above typewriting contains 237 words, and was written in one minute by the spirit typewriter. If the reader can realize that 120 words on the best machine is the maximum speed of operating a typewriter by mortals, he will be able to realize what a wonderful test it would be to witness one purporting to be a spirit actually doubling the speed of the fastest typewriting of mortals. Oh! delusion, you say; but who are the witnesses here? This record shows that this phenomenon was witnessed by persons of widely separated homes: at one seance, a party from Los Angeles, Cal., two from Albuquerque, N. M., one from Nebraska, one from I. T., one from K. C., Mo., and six of Spring Hill, Kansas; at the next seance, five or six persons from other places, in different states; and so on, until certainly vouched for by the most diversified and competent ability to testify to any fact, or set of facts, necessary to a proper finding in any case before a court of earthly jurisprudence.]

Seance No. 30.

October 9, 1902.

497. [Visitors present, Mrs. W. A. Miller, of Springdale, Ark.; Mrs. J. L. Dixon, of Marshalltown, Iowa; Mr. W. J. Phiffer, of Cal., Missouri; Mr. and Mrs. Henry Graff, of Wyomere, Neb.

After the preliminary exercises, the spirit Prof. Denton stood to view of the circle in materialized form and said: Friends and strangers, we are glad you are here this evening, and we would be glad to have these visitors remain longer with us to help us in our undertaking, but since it seems your duty to return to your homes, we part with you, thanking you for your visit with us, for your kindly regard toward us, and the benefit you have been to us while here; and

we hope to have you call again, and, in the meantime, may peace be with you.

498. Now, friends, is there anything you would have me discuss this evening? [No one seeming to have a subject ready, the spirit continued:] We have requested, several times, that the circle discuss scientific themes, prior to opening seance; but it seems, so far, you have failed to comply; and, again, we ask you to do so to put us in touch with such thought. And let me say just a word of warning to you now.

499. In looking over the countries of your world, it appears to me that your country, at least, is in a very bad condition, and I am fearful that precious blood will be shed before things are righted. We, on our side, are doing all within our power to avert what now looks a terrible fratricidal war; and should it come, as now seems probable, it will be your duty to go out bravely to the rescue of humanity. There will be no middle ground—no place of retreat. That terrible conflict would be father against son, son against father, brother against brother, neighbor against neighbor. We hope that our intervention may prevent the occurrence of such a deplorable condition, but we fear we cannot.

500. [On this occasion, for the benefit of the visitors, some of the strongest possible tests were given of the fact of materialization, aside from vocalization and spirit writing, to realize which, the reader should constantly bear in mind that our seance room is on the second floor of the house, and directly over the reception room. Remember, too, that the visitors have the privilege of the whole house and all the entire premises, all day long, and all the time; that the house is isolated from all other buildings, the nearest building being about one hundred feet distant; that there is no white clothing worn by the medium, nor any white cloth or clothing in or about the cabinet. That many of the visitors come to these seances from their homes hundreds of miles away at an individual expense of from twenty dollars to one hundred dollars and more, and they remain here from three or four days for some and up to thirty days for others. And then, again, some of these visitors are lawyers of ability, practising at the π in different states; others are physicians, regular graduates of various schools of medicine; others, again, are school teachers, but no "Zaccheus" comes here, because he cannot get into the seance room without some critic's eye

exposing him. Remember, too, that trap-doors through the floor, opening into the sitting room, could not possibly be without instant detection by the ever-inquiring eyes of the visitors here; and this prepares us to introduce some of the phenomena of this seance, the most striking of which was that, the personality claiming, and whom the circle recognize to be, the spirit Thomas Paine, stood forth, before the circle, in condition of visibility, being clothed upon in the appearance of the costumes of fashion for men during the colonial and revolutionary days of early American history, knee buckles, full ruffled white shirt front, stood a moment, then began dematerializing at the feet, the body sinking down as the dematerialization went on, giving the spirit the appearance of passing down through the floor to just above the knees; then the body fell over flat on the floor and vanished out of sight, then rose up from the floor, looking as though coming through the floor to his full height, 5 feet 10 inches, then descended again as though passing down through the floor to the chin, and the head vanished, and almost instantly there stood in the parting of the cabinet curtains the appearance of a lady dressed in white garments, having bright jeweled head-dress and diamond-bedecked girdle about the waist, stood a moment, advanced out into the room two or three steps, and backed into the cabinet behind the cabinet curtains; and another lady form, also in white, but wearing a large bright jewel, in crescent shape, upon her forehead, and said:] "I belong to a band of Indian spirits now in higher spheres, and our band is called the band of the crescent. We rarely visit the earth, and our calling is to receive those prepared to enter with us and teach them of conditions, and give to them such knowledge as we see that they are in need of." [And this form faded away, and still another differently dressed, but in white, spread her skirts out to the extent her arms would reach, and vanished: and, finally, a lady form so attired as the others came out in front of the cabinet, and slowly descended as though passing down through the floor until the head passed seemingly down out of sight of the circle, to the utter astonishment of those visitors who had never before witnessed this manner of dematerialization. Dr. Arlotto. Then one having the appearance of a man said:]

501. How do you do, friends? When you learn to live right you will not be sick. You have a great deal to learn

yet about how to live. Although there has been great improvement in eating, along some lines, it would seem that, in general, the reverse is the real fact. See people gormandizing till they get the gout! Filling up with drink, with indigestible stuff of all kinds; crowding and overworking their stomachs at all times. They load them down with almost everything that comes in the way. Of course, they break down and wind up with "Appendicitis," that requires a surgical operation, and the surgeon gets your money and the undertaker gets your body. Why did not people have Appendicitis when you and I were children? Because there was no such disease *then*; and some of it, now, is something else for want of name, and the doctor has converted Gastritis, Peritonitis, and, it would seem, nearly all the itises into an awful fatal maladicitis, and named it all Appendicitis; and what the awful name don't kill, the knife does, or the patient is lucky.

502. But animals don't have Appendicitis, because they have more sense than to eat what will inflame the stomach, unless man gives them some sugar-coated poison. Animals have more sense, are more intelligent than you give them credit for, and if you would pattern more after animals, in eating, you would not have such enormous "Appendicitis" doctor bills to pay. Mortals should eat better—should eat little or no meat. I find that people who eat no meat are long lived. There are people living on high altitudes, eating very little meat, who live long. Eat right, and you will live longer and suffer less.

[And Bessie announced the name of this spirit to be:]
"ARLOTTO, who was a writer."

503. [And one appeared at the writing desk, took a tablet and wrote one page, took it over to the secretary, and asked him whether or not he could read it, and the secretary answering in the affirmative, the spirit said all right, left the writing with the secretary, took the tablet from the secretary, went back to the desk and began writing; but Dr. Reed told him to take his stand out on the floor between the circle and the cabinet so the circle could see, clearly, the whole process of the writing; and, thus stationed, the spirit wrote and delivered to the secretary nine more pages, and the secretary handed them to Mrs. Miller, who held them to close of seance; but the spirit wrote two more pages and handed the tablet to Mr. Graff, and had Mr. Graff tear those

two leaves from the tablet and hand the tablet back to the spirit, and Mr. Graff held the two leaves of writing to close of seance ; and the writing held by Mr. Graff was found to be a continuation of the writing held by Mrs. Miller, and all this passing of the tablet to the secretary and Mr. Graff revealed to the secretary and circle that after the secretary tore from tablet the one leaf of writing there was then no writing in the tablet, and that the tablet handed to Mr. Graff was the same tablet from which all the sheets had been torn, and the rate of the writing was only about two hundred words per minute, and the following are the words of the writing, to wit :]

504. Friends, not one part of nature alone, but all her productions and varieties, become the object of speculative man's inquiry ; he takes different views of nature from the inattentive spectator ; and scarcely an appearance, however common it may be, but affords matter for his contemplation. He inquires how and why are things as they are, because nature's law has the controlling interest in all things that pertain to life. These have been the inquiries that have employed many of the philosophers of the past and present ages.

505. Too much speculation is certainly wrong ; but there is a defect of an opposite nature that does much more prejudice, namely, that of silencing all inquiry, by alleging the benefits you received from a thing instead of investigating the cause of its production.

506. If you were to inquire how a volcano or earthquake came to be formed, such a reasoner, enumerating its benefits, answers : Because God knew it would be useful. Such writers, and there are many such, add very little to the advancement of knowledge. In fact, those men who want to, combat every appearance and every irregularity in nature into your service, and expatiate and combat that very morality which they would seem to desire to promote.

507. While there are some philosophers who see nothing but beauty, symmetry and order ; there are others who look upon the gloomy side of nature, enlarge on its defects, and seem to consider the earth on which they live as one seeming extensive delusion.

508. When the soul is at rest, all the features of the visage seem settled in a state of profound tranquillity. Their union and their harmony seem to mark the sweet serenity

of the mind, and give a true information of what passes within. But when the soul is excited, the human visage becomes a living picture.

509. It is particularly in the eyes that the passions are painted; and in which you may most readily discover their beginning. The eye belongs to the soul more than any other organ; it participates (in) all of its emotions; as well of the most soft and tender, as of the most tumultuous and forceful. It not only receives but transmits them by sympathy; the observing eye of one catches the secret fire from another and the person thus often becomes immoral. Persons who are short-sighted labor under a particular disadvantage in this respect. They are, in a manner, entirely cut off from the language of the eyes; and this gives an air of stupidity to the face which often produces very unfavorable prepossessions. However intelligent you find such persons to be, you can scarcely be brought back from your prejudice, and often continue in the first erroneous opinion. In this manner you are too much inclined to judge of men and women by their physiognomy. Perhaps, at first, caught up your judgments prematurely, they mechanically influence you all your lives. This extends to the very color or cut of people's clothes. You should, for this reason, be careful, even in such trifling particulars, since they go to make up a part of the total judgment which those you converse with may form to your advantage.

510. Painters, whose study leads them to contemplation of external forms, are much more adequate judges of these than any naturalist can be; no one passion is regularly expressed on different countenances in the same manner. Grief often sits upon the face like joy, and pride assumes the air of passion. It would be vain, therefore, to express their general effect, since they are often as various as the countenances they sit upon; and here lies all the skill of the physiognomist. In being able to distinguish what part of the face is marked by nature, and what by the mind; what part has been originally formed, and what is made by habit; constitutes the science upon which the ancients so much valued themselves, which we, at present, so little regard.

511. Some, however, of the most acute men among you have paid great attention to this art; and, by long practise, they have been able to give some character of

every person whose face they examined. However, most of these observations which tend to a discovery of the mind by the face are merely capricious: nature has kindly hid your hearts from each other, to keep you in good humor with your fellow creatures.

512. Another point of view which men have, is to increase the size of their figure; and to take up more room in the world than nature seems to have allotted them. They desire to swell out their clothes by stiffness of art, and raise their heels, while they add to the largeness of their heads.

513. Take men altogether, there are many more deformed and plain, than beautiful and shapely. The former, as being the most numerous, give law to fashion, and thus laws are generally such as are made in their own favor.

514. The women begin to color their cheeks with red when the natural roses are faded. In all parts of the world, this custom prevails more or less, and powdering and frizzing the hair, though not as general, seems to have arisen from a similar control. The women upon your earth are the greatest slaves; sensible of their weakness, and unable to resist, they are obliged to suffer the hardships which are naturally inflicted by such as have been taught that nothing but corporeal force ought to give pre-eminence. Such is the case in your civilization of to-day. It is not, therefore, till after some degree of refinement, that women are treated with lenity; and not till the highest degree of politeness, that they are permitted to share in all the privileges of men. Therefore, women must unite their forces and thus obtain that superiority over the mind which they are unable to extort by their strength.

(a) Nature has brought man into life with a greater variety of wants and infirmities than the rest of her creatures, unarmed in the midst of enemies.

515. Death is the certain goal to which all are hastening. However, nature approaches to this period by slow and imperceptible degrees. Your life is consumed day after day; and some one of your faculties, or vital principles, is every hour dying before the rest. So death is only the last shade in the picture; and man suffers a greater change in going from youth to old age than from old age into the grave. Why should you fear death, if your lives have been such as not to make spirit life dreadful? Why should you

fear that moment which is prepared by a thousand other moments of the same kind? Death is as calmly endured as the disorder that brings it on. Nature, for the happiness of man, has rendered his sentiment stronger than his reason. His interest is so great, that he only attends to his own representation. The judgment of others is to him considered as a hasty conclusion. Death, therefore, is not that terrible thing you suppose it to be. It is a spectre which frights you at a distance, but which disappears when you come to approach it more closely. Your ideas of its terrors are conceived in prejudice, and dressed up by fancy. You regard it not only as the greatest misfortune, but as an evil accompanied with the most excruciating tortures. You have even increased your apprehensions, by reasoning on the extent of your sufferings. "It must be dreadful," say some, since it is sufficient to separate the soul from the body. It must be long, since your sufferings are proportioned to succession of your ideas; and these being painful, must succeed each other with extreme rapidity. In this manner has false philosophy labored to augment the miseries of your nature, and to aggravate that period which nature has kindly covered with insensibility.

(Signed) "*Arlotto*."

Seance No. 31.

October 12, 1902.

516. [No stranger present, but Mrs. Miller and Mrs. Dixon, as visitors, still remain. The regular order of business being completed, the seance opened by presenting one lady form at southeast corner of cabinet and one gentleman form at the same time, in the parting of the curtains in center of cabinet front.

517. Then Prof. Denton stood, in materialized form, to view of the circle, and greeted the circle in these spoken words, to wit:] Friends, are you all well? There are many upon your earth who do not appreciate the beauties and beautiful conditions of your world. They do not drink in the grandeur of the forests and extended plains. Some think of their great troubles about this matter and that matter. With them, all is trouble; they think that they are in such terrible condition—a very unfortunate one; they do not know that but for trials and tribulations all would be an

unbearable monotony, and nothing would call out your energies that produce your soul growth. Your troubles are necessary to your preparation for enjoyment of the lovely scenes about you; they are not detrimental, but prepare you to look upon and enjoy nature's beauties. Then look forward to the life of the little one—see its lights and shades—all have their trials. We realize that there is no person but what has and has had trials; otherwise you would have nothing to fight for. Your trials may leave you over here, nevertheless we have our trials; but they are not like yours. I encounter those from earth who have brought trials with them. I hope that earth people will so develop as not to have so many trials as we have seen of some who came here. [The circle had been discussing the God idea before seance, and now comes Thomas Paine speaking in his very eloquent manner, saying:]

518. Please tell me what God is? God is nature. You, as mortals, are gods—as much as any mentioned in the Bible. We are not infallible. We are subject to earth influences that pertain to those coming here from the earth side, with their crude conditions. If all would undertake to develop the highest and best conditions for human life your strikes would cease by and by, and strife be reduced to a minimum. Over here we are not gods—that is, we are not infallible. Whatever we know we have learned, and from what we have learned we are able to foresee much that comes to pass. You should remember that, as long as you live and develop, you will have reverses. From these reverses we learn to foretell many coming events, though our predictions are based upon conditions as we see them, but when the conditions change we miss our calculations.

519. [The anonymous writing of last seance was continued and completed at this seance and signed:] Arlotto. (504.)

ARABELLA.

ANTE-NATAL ENVIRONMENTS.

OBJECT OF DECORATION OF COSTUME IN SPIRIT MATERIALIZATION.

520. [Several lady forms, each attired in white garments, though of different patterns, styles, and adornments, ap-



Fig. 17.
ARABELLA.
Par. 519½.

peared, one at a time, but in uncommon brilliancy, and thus spoke the last of the array :]

ARABELLA :]

521. Friends of earth : I am glad of this opportunity to convey words of love and friendship from those of my condition to whomsoever of your earth may be willing to give an attentive ear ; and we hope many, ere long, will see this work to be true, and realize this truth for which all other truths exist, and know it so, while they yet live upon earth, and embrace it to their living delight : for, it being eternal truth, sooner or later all must embrace it ; and, then, in their retrospections, deplore that they had not earlier learned concerning it.

522. We hope to so modify the processes of unfoldment that conditions of your world of human gestation will bring forth into the morning of individual life more spirituality and less tendency to what you may call criminality, so that, at least the children, when sent out here, may reach us without so much blemish. But we are able to look upon the child as purely innocent because it is unconscious of the blemishes, and they are not of its own voluntary choosing. It is true that even the babe does more thinking than people are aware of, yet its thinking has shape given according to natural environments produced by the conditions of its gestation, over which the will of the child could have no control. If the parentage of your world could ever be learned, and practised accordingly, of the inevitable consequences of the conditions environing gestation, then the time might speedily follow when nation or people might not lift up sword against nation or people, and when they should learn war no more—but how long ? Oh, how long ! Oh, if we could induce people to think ; if we could make people know of these things, these laws, unfolding people out of given conditions, it would be to us an equivalent labor value of many hundreds of years of your time.

523. I have been several hundred years in spirit life ; and most of those years, as fast as I would myself learn, I have endeavored to teach to others the way of that which I had learned, and from the many myriads of men, women and children who have followed me to the spirit world I have learned much of the need of an understanding among people

of earth, concerning the proper primitive conditions that should be accorded to the unfoldment of the individual personality.

524. Some one may wish to know if I spoke this language when upon earth in the physical form, and I answer, not at all; but, in order that I might use the opportunities of this dispensation in disseminating some light from higher realms as a guiding light to those of your language following after, I have been at the pains to learn your language. Your means of communicating thought are so very inferior to ours that there is no comparison I could make that would convey to you an idea of the real contrast; yet, to reach you, we must employ methods by which you can discern some of our thought; and the great gulf between the best earthly conditions of human existence and the conditions of life, even in the spheres to which I have attained, is so vast that denizens of earth cannot possibly comprehend our status except to a very limited degree, even if so situated that their own eyes could behold it. Neither can you of earth comprehend how crude are the most advanced of earth to denizens of the higher spheres.

525. In apparel, we have no jewels nor particular raiment in mark of distinction, but our soul attainments do sparkle forth in brilliant coruscations our everlasting harmonies; but we present emblematical jewelry and decorated raiment to you as a very limited expression of soul scintillations at our homes in the spirit world. [And this beautiful, glorious, all-radiant celestial messenger vanished from our sight.

526. [And the artist came forth, and in his usual manner made a picture of this heavenly messenger. Picture, No. 17.] 519†.

528. Evolution.

[In conversation, before going into seance room, some of the members of the circle used the word evolution as it is generally understood to signify, when Dr. Schellhous intimated that he was never satisfied with that word as generally used. He said that he could not see how there could be evolution without there first being involution, and suggested that, to his mind, the word development or unfoldment would be better. Some other person could not see how development or unfoldment could occur unless there be some innate thing to develop or unfold, therefore these

words would be as objectionable on the same ground ; and this led up to some discussion of form building and form modification, and the sequel shows that some of the spirit band took cognizance of the discussion ; and during the seance an essay was dictated by some of this intellectual band to our spirit amanuensis, Wesley Aber, in which the word evolution is used, but in verbal explanation the spirit said:] "We are somewhat like the Doctor, but know of no better term to use at present." [And the following is the writing:]

529. For the benefit of disputants of either class, we observe that atoms, in their ability to change from one form to another, always follow the law of definite proportions, and in obedience to the law are amenable to the will of intelligent manipulation ; but, outside of the operation of this law, they are incapable of being controlled by any known mentality in existence. This would place them beyond the category of mind power ; and, to some extent, superior to it in their nature, for the mentality of the wisest of earth is deficient in ability to create new laws, although it can avail itself of the primitive forces to construct forms in almost numberless variety. Can it, therefore, be inferred that the nature of atom is capable of comprehension by the human intellect, and is there in any expression of its powers a clew to lead you to an intelligible explanation of its nature ?

530. We would say that the atom centers in itself the properties of all forms and conditions of existence. It is the central point from which all creative energy proceeds, and it is the basis of all power that manifests form or force. It is indestructible in its nature or properties, and it holds in itself the key to unlock the portals of eternal existence, for it is eternal by nature. (R. V. 1240-1243.)

(a) It goes and comes by definite and fixed laws, and all the forms into which it enters are held in existence, as forms, by the inherent energy of the atoms composing them. The atom, alone, has the claim to eternal duration of forms, for it alone has the power to enter and dominate all other forms. It exercises its power without any master except force, and to force alone is it amenable. Whether force precedes it or is contemporaneous with it may not be certainly asserted by the knowledge of man ; but, probably, force which impels the atom upon its course with unerring precision may precede it in the province of creative evolution.

531. Beyond the atom is an intelligence that has imbued it with these properties and powers, and is so much beyond the province of human mentality as to be outside the range of definite thought; and it remains for human ignorance to be silent in its presence. The world is a resultant of this intelligent creative power, and it becomes amenable to analysis, and comprehensible by intelligences of evolutionary types, for it only needs increase of the mentality to raise the intellectual powers of man above the plane of directed forces, and in that progressive revolution of intellect whereby the human race has already attained supremacy over the mechanical forces.

532. Man feebly exhibits the image of wisdom, and boastingly asserts his intellectual superiority over the rest of visible creation, but he is ever subject to the power vested in the atom, and only as he reflects the activity of the elements in his own structure, is he able to rise to an intellectual status whereby he can comprehend the more simple manifestations of constructive energy.

533. The world does not reflect blind force alone in its own evolutionary development; but it has a continual reproduction of its previous conditions. It also has an additional development of powers that reflect more and more positively the intelligence that belongs to a higher order than physical life, which serves to lift humanity to a higher plane, and place them upon a more lofty platform of intellectual observation and development, for therein is coming before you evidences of the power of the invisible world to the nature of force and matter in its relations to both spheres of being.

534. It is for this reason that you are obliged to take into serious consideration the existence of invisible intelligences that understand how to manipulate the forces that pertain to evolution of the world of spirit. That they exist, certain phenomena have absolutely demonstrated beyond the power of question. And that the higher intelligences understand how to effect these forces in form, is neither absurd nor chimerical. It is the degree of intelligence that limits your power to manipulate the elements that come within a certain sphere of your physical conditions.

535. Your power may be slow or rapid, according to the degree of power you can develop in the physical life, but the great forces are ever at your disposal, and you can go for-

ward upon the plane of earthly or spiritual life regardless of the powers of craft or the opposition of ignorance.

536. As you ascend into the scale of conscious intelligence the universe opens your mental vision, and gives you the basis of a scientific conception of the powers that underlie the physical universe. When you consider this law of nature in all that pertains to the visible and invisible form, you can see how rational the probability that the great law of life has its existence again in the vast realm from which they once came through the long periods—as we count time—of evolution.

[Continued at paragraph 543:]

Seance No. 32.

October 19, 1902.

537. [Prior to opening seance the circle engaged in discussing the question of thought transference, some contending that there is no such thing as thought transference; that what is so called is thought impression, imprinting, or thought image. Some were of opinion that thoughts being things, as the spirits have often told us, the image of the thought is imprinted on the "psychic ether" or spiritual sensorium, in the same manner as images of external objects are pictured on the retina; and thus, the spirit, by regular intermediates, recognizes the image. It was conceded that similarity of thought of one person is often recognized by some other one at a distance; and it seemed the prevailing idea that this is accomplished by means of a third person, this third person being a spirit messenger, who, observing the image of thought in the psychic ether of the first person is enabled to travel and come into the realm of the psychic ether of the second person, and make the thought image of No. 1 in the psychic ether of No. 2, as set out in R. V. and B. V. But yet, some were not able to understand how thoughts are things, and then as soon as the regular order of business was completed,]

The spirit Prof. Denton said:]

538. I hope you have your dispute settled. It seems that we cannot say anything but it will raise a question. [And Denton yielded the floor to Wesley, who said:]

539. Friends, thoughts are things. If not things they are nothings, which is tantamount to saying that thought does

not exist. If you make a draft of a house, your draft is an image of the thought, house, which was in your mind before you made the draft; then the house constructor builds a house in the shape of the thought that was in your mind before you made the draft. You see a certain vessel which is used for holding water, and you name the vessel bucket. The image of that bucket is on your mind, and when you *hear* the word bucket your mind recognizes the vessel you named, or that some one told you about having the name bucket. You use the word bucket in hearing of a thousand people who have seen or known of the same bucket, and every person of that thousand will perceive in his mind the exact image of that bucket. The word bucket is not in the image of the bucket, but when spoken refers the mind of the hearer who has seen the bucket to the image of the bucket as it is indelibly printed on or in his psychic ether. Drafts are things—images are things,—emblems of other things. From these drafts, images, and emblems of things the mind constructs the particular thing in psychic ether, and this psychic house, bucket or other thing is the thought, and outwrought in *material* form is the shape and counterpart of the spiritual thought, and vice versa.

540. Herein, then, I hope you will be able to see that thoughts are things, and that what is called "thought transference" is not such at all, but is the construction of an image of the thought of it upon or in the cognizable psychic ether of B, from which B's mind constructs in his own mind a thought similar to the thought of A.

541. When you wish to convey a message, the image of the message on your mind or psychic ether is seen by a spirit messenger, and by that messenger pictured on the psychic ether or mind of the recipient; so "thought transference" is simply the bearing of an image of the thought of one person, by a spirit, and reproducing that image on the mind or psychic ether of the recipient.

542. Do you know what a wonderful condition would be required for a thought to leave one person and start out on a journey alone and go direct to another person 1000 miles distant, and be caught by that other person? If thoughts traveled around loose in the air that way, how would a criminal reach his victim? All would know each other's thoughts and there would be:

[Red Feather interpolated the words:]

"A hot time in the old town to-night."

[And immediately Wesley took his position as amanuensis to receive a dictation on "EVOLUTION," continued from close of paragraph 536, as follows, to wit :]

EVOLUTION.

543. It is a pity that the superstitions of this age should defy the wisdom of such writers and account their knowledge divine in its source, but as ignorance of original truth sits enthroned in our colleges of learning and childish speculation, as of Divine authority, it is not to be considered strange that the wiser observation and deduction of the ancient astronomers should be held by them as sacred oracles, so incompetent are your modern wiseacres to provide reliable oracles of their own. In proof of this, they point to certain ancient writings as reliable prophecies of the certainty of the truth of their theories. It is, indeed, a pity that the prophecies should be unfulfilled if they are the oracles of the Supreme Ruler of the universe.

544. There are some daring flights of fancy that the astronomical chemist may safely indulge in, when he brings the universe to be weighed in the scales of his laboratory and the secrets of life to the crucible of his exact analysis. His vision there is not bounded by the merely technical results; for, in death and sublimation of compounds, he discovers the key to unlock the problems of infinity itself, and finds that death—destruction of form—is only a step in the process of life, and the development of more perfect form; and, through that principle, he perceives that matter is as infinite in its properties of form, as force is indestructible in its nature; and, upon this, he proceeds to explore the realms of eternal existence. He can trace its origin to the realm of eternal principles acting through definite and absolute law.

545. The earth has been too long gestating and being fitted for life, to be sent into oblivion by a whirlwind of fire, or drowned out of existence by a deluge of water. Either of these conditions might put an end to life, it is true, but their effect would be local rather than general. There is only one way possible in which life could become extinct,—that would be by raising the elements in it to the gaseous state, which might release the atoms in the compound from their present relations; but that process will be ages in progress

ere the earth would be annihilated. It is more likely of the secondaries, and they, in turn, will pass from its environment with little immediate effect upon its destiny. Yet there will be some influence upon its ultimate extinction, for they must take some of the force locked in the embraces of the visible universe when they depart to the invisible, and thus the time may come when the extraction of the latent powers of your planet, by the process of the life and death of its inhabitants, will leave it so enfeebled that it will no longer produce life or sustenance to support life as it does now. The same laws prevail upon the lower plane that do upon the higher.

546. We have often heard the question asked as to who made God? The assertion was made by scriptural teachers that "God made the world;" but that question has never been satisfactorily answered. It has been asserted that "God made himself," a startling proposition to the unsophisticated mind, but one that contained within itself the germ of a mighty truth, for in the universal consciousness of Being there is no recognition of any external force that is creative in itself, but that all force in the organism, by which form and life are manifested, exists in the inherent energy of the elements composing (it); and that, herein, at last the form makes itself.

547. Spiritual science is abundantly able to determine the truth or falsity of the revelation business, and to reveal the truth to the world as fast as it is discovered, and you may confidently expect that there will be no revelations in this or future ages of the world that do not belong to this science. (See 1-59 and 1142-1191.)

A TYPE-WRITING.

[This is signed Wilson, and we presume it to be E. V. WILSON. We have our typewriting machine repaired a little, and new ribbon in, so that the operator can make two hundred to two hundred and fifty words per minute. The following are the words of this writing, to wit:]

548. You ask: "Why is it that a great many of the medium's guides take a delight in the beautiful things of earth?" There are two reasons for this, as far as I have investigated. One is, that some of the spirits have not yet

learned the beauties of the spirit spheres, and to them the things of earth are not only beautiful but contain many lessons. Another is, that spirits who are perfectly familiar with the spirit spheres are pleased to see the progress of those upon earth whom they are so much interested in. You are surrounded daily by spirits who gain a clearer insight into life by the observations they are thus able to make. It is essential that all spirits should acquire as much knowledge as possible, not because it is considered a power, for knowledge is not power any more than electricity is force. It is the application of knowledge that gives it power. If we are to lead others, we must, first, be led ourselves.

549. I will relate a little story that will illustrate just what I am trying to make you comprehend: Many years ago there passed to spirit life, from a rude mountain hut, a woman, unlettered, but with an abundance of "common sense" that took the place of learning. She had never journeyed beyond the confines of her mountain neighborhood, and when she awoke in the spirit world, she could not believe that it was a counterpart of the world in which she had dwelt so long upon earth. The mountains she had lived among were full of untold beauty. The mountain spring held no poetical fancies for her; it did not whisper to her of the many things it hoped to see on its journey to the river; it was to her a nice place to cool her milk and slake her thirst. The tall pines and firs whispered not of health and strength, but were regarded as so much available firewood to warm the cabin on bleak winter days. The distant horizon did not speak to her of many mysteries that lay out in the world, but appealed to her as so many miles of weary travel. She was not a bad woman, but faithfully performed every duty that came to her, yet she would often wonder if she would be shut out from the joys of heaven. She could not imagine how the golden streets of heaven would look, as paved streets were unknown to her. A natural world was so far beyond any conception she had ever had of heaven that she would not believe that she was in the spiritual world.

550. What did we do with such a spirit? We took her to visit many places upon earth; and, after awhile, we discovered some one she had known upon earth who lived in a comfortable city home and she could not talk to "Jimmy."

She soon understood that the heaven she had prayed so earnestly for was not very different from many earth homes. She enjoyed the many strange things she saw about her friend's home, and soon learned to be an efficient worker in the spirit spheres. She has learned to conduct other spirits about on the earth plane, showing and explaining things to them. There is more to learn in the every-day life on earth than man will be able to grasp in the few years allotted to him. Don't sigh for the spirit world, but enjoy every passing minute the beauties of your world, and help others to enjoy its beauties also.

(Signed) "Wilson."

THE JUSTICE SEEKERS.

[A typewriting dictated by Dr. Reed, to wit:]

551. The "Justice Seekers" are a band of spirits who have existed for ages in the spirit world. There is not a court-room or legislative hall in all your broad land that has not been visited by these wearers of well-balanced scales. If they have only partially succeeded in their work for humanity, it is not because they have neglected, in any way, their numerous duties, but because they have so many undeveloped souls to deal with, both in and out of material bodies. You, I am sure, would not look for much spirituality in the ordinary politician, and yet these spirits do not grow discouraged in their work. They are anxious to do away with legal murder (hanging). They see how savage man's nature is when he would hang a fellow creature—commit a wrong, trying to right wrong! How absurd it is when you give the matter careful study. A poor cringing wretch, who has allowed his depraved desires to overcome him, waiting for other men, perhaps no better at heart than himself, to say when the thread of his life shall be broken. Men who, in their ignorance, daring to deprive another of something they can, under no circumstances, replace—the breath of life.

552. Perhaps his poor old mother sits there in trembling, waiting for the judge to pronounce the words that will deprive her child of his earthly life. No doubt she has loved him the most, because he has needed her love the most; just as the tree that is weak needs the tender care of the gardener.

She thinks of him as a sweet innocent child: for what mother grows to think deep in her heart of her children otherwise than as a little child who needs her guidance? How eagerly she watches the face of the judge, trying to read the verdict before the jury returns.

553. Friends, we beseech you not to be guilty of sentencing a man to death; try and formulate some plan by which he can realize the position he holds to society at large, or, if he does not realize the enormity of his crime, no real good can be accomplished; for he, and not you, is the one to be reached. He must drink to the dregs the bitter cup of Remorse, before he can understand the sorrow he has brought to others.

554. We are pleased with the many steps forward those upon earth have taken in the last quarter of a century. We are glad to see so many reforms in prison work, but we desire to see the laws of the country so altered that all may receive justice as far as it is possible for one to give justice to another.

(Signed) "Dr. Reed."

[Then there came a lady form which said:] My name is
ARABELLA (521).

555. I am she whose picture was given you the other evening, and who gave you the whispered message.

[Then a man having a long white robe about him was announced by the controls as being a Greek. Another of similar appearance and attire gave his name as Demosthenes, and spake in a very impressive, euphonistic voice, rather broken at first, but shortly in good clear English utterance, saying:]

556. We turn to the earth condition to prove to humanity, as far as they can receive it, that we continue to be personalities as when on earth. I would say to you, however, that there is treachery all around you—but I will throw protection all about you. And I would say again, that you should cherish this immortal fact of life beyond the grave to which you consign the body, and the great fact, too, that the man does not enter a "bourne whence," as so many people of your world mournfully say, "no traveler returns," but as having entered a bourne of greater activity, with power of return when duty calls. But I am not bound

to earth, can tarry but a moment, I must go now; but remember us in hailing distance, able and willing to throw protection all around you.

Seance No. 33.

October 19, 1902.

557. [Just before time for opening exercises, Dr. Schellhous submitted five different problems in conduct of persons, one towards another: On account of "*Any injury done to another*, how is the injurer punished in the following cases:

"If intentional, and the other knows from whence it comes?

"If unintentional, and the other knows from whence it comes?

"If unintentional, and the other does not know from whence it comes?

"If one is not conscious of injuring another, and the other approves of the cause, but does not realize it as the cause?

"And the locality of those in lower spheres."

These problems were thoroughly discussed by the circle before opening the preliminaries; in fact, however, this feature of discussing various problems of ethics and spiritualism and science by the circle has become part of the opening exercises. This is followed by reading the secretary's report of previous seance, comments, consideration and passing thereon, then retiring to seance room, seating circle, medium entranced in cabinet, music-box in charge of Mrs. Aber, put to going and kept wound by her. The spirit Red Feather generally entrances Mrs. Aber, and keeps almost a constant amusing conversation about what is transpiring in the seance room, and the passing of the spirits upon the secretary's report concludes the opening exercises, and the regular program of the spirits for the evening begins and ensues to its finish. On this occasion the program was as follows, beginning with a typewritten message dictated by the spirit Dr. Reed, in the following words, to wit:]

558. "Is it right for us to forgive those who injure us?" is an oft-repeated question. I will give you a few of the impressions I have gained in spirit life upon this question, and leave you to answer the question for yourselves.

(a) If you cherish feelings of revenge against others you

do yourself an injustice : for thoughts of revenge leave their imprint upon soul and body alike. You may say that this statement is absurd, because you have not reached that degree of unfoldment that enables you to read the lines that emotions of all kinds leave upon the countenance of every one. Repeated thoughts of revenge will make such a deep impression upon the sensitive gray matter of the brain that it will take years to eradicate them from the mind, even after the change of death has passed. We know that thoughts of other days often return unbidden ; and, in that case, do not dwell upon them—banish the unpleasant ones as rapidly as possible. The half-forgotten strains of music, or the scent of a flower, will often cause old scenes to reappear. The human mind is a most wonderful thing, and I know of nothing that has such a power to blight it as thoughts of revenge.

(b) When you are angry, a change occurs in the nervous centers and is communicated to all parts of the body. You are never so out of harmony with the universe as when you are angry. If you would only be calm enough to reason, you would readily perceive that anger does more harm to yourself than to any one else.

559. The man who murders another has taken the earth life from his victim, and by so doing has placed himself in darkened conditions where he must suffer for years. People who make others unhappy are never happy themselves ; you may think they are happy, but deep within their souls they are suffering hour after hour. A spirit who had committed a heinous crime that cost him his life, told me that he had invented a mode of punishment that put a burning hell to rout ; and I, of course, inquired what his plan was ; and it was simply this, to have a life-sized picture of the murderer's victim placed upon every wall in his cell. He thought that these pictured faces would prove to be worse than any hell to the poor wretch. He, himself, was haunted for years by the face of his victim, not painted upon canvas, but so imprinted upon the sensorium that he could not escape from it. A man or woman need not commit a crime for it to leave its imprint upon mind and body. In fact, one who kills another in a fit of passion, without any fore-thought, will not bear as much imprint as a person who constantly premeditates murder but does not actually commit it.

560. I trust you may so develop that when any one injures you you will not even dream of revenge. Unwelcome visitors

soon grow tired of intruding; and so it is with unwelcome thoughts. Banish all thoughts of revenge. It is a two-edged sword that had better be relegated to the garret as an out-of-date article that has no place in the progressive world.

561. If given time, matters will adjust themselves. The pendulum swings just as far in one direction as in the other. Have a little patience and don't waste both vital and spiritual forces battling against the inevitable. I do not mean by this for you to put yourself in the way of every passing storm, to be tossed back and forth. If the storm comes your way, bend and let it pass over you, and don't try, with your puny strength, to beat back the storms of life. If your path lies in the track of many storms, take that as an omen that your spirit needs the necessary discipline that comes with them; and, with a light heart, journey on, until sky and river seem to meet.

562. And when the ferryman death heeds the warning call, and makes ready to ferry you across the river, you will see the golden sunlight as it shines upon his snow-white locks and lightens his face with a smile, and the dark waters will appear clear and deep, and soft breezes will gently fan your brow and sing to you of the joys that await you upon the farther shore.

563. If you choose to look upon the dark side, when you reach the river of death, it will be storm tossed. The waves will lash in fury against the shore, and the ferryman will appear as a grinning skeleton, wrapped in all the black trappings of death, and the winds will moan sad songs of the many sorrows that await you upon the other side.

564. It is sweet to forgive; and, if you truly forgive, you will never think of it as a wrong, but as an experience that it is well you have had in order that you may feel for others. Your forgiving a wrong does not lessen, in any degree, the punishment the wrong-doer will receive, but it does remove from you a heavy load.

(Signed) "Dr. Reed."

[Prof. Denton, in his happiest mood, spoke to us substantially as follows to wit:]

565. We have often said that it is better for people, while on earth, to become as familiar as possible with this great

philosophy and make it practical, to better fit them for a higher plane. They need to especially develop their spirituality, which is accomplished by doing good among the people along the line of the Golden Rule. I see so much misdirected life on earth, and so much misery there, and continually coming to spirit life, that I am led to make inquiry into conditions so resulting; and I see some places where people are in hell, not in the bowels of the earth, but on the earth plane, and these arrive here still in torment, still in hell; but they develop, step by step, to their plane, and the band of spirits that are around them, and working for them, are so delighted at their reform! And what you call education is not necessarily spiritual. Those low in their conditions—not places, but conditions—are elevated by following teachings of those from higher spheres or of more advanced spirits; but, if you do not choose to heed our advice, we have done our duty toward you, so far as we are able, and the consequences be with you and upon your own heads.

566. But people of earth, at best, have their likes and dislikes until they reach the higher spheres. In passing through the conditions of the lower spheres, the earth conditions and effects thereof are eliminated; but, by living as near to a spiritual life as possible during the earthly pilgrimage, one may reach our side of life much prepared to affiliate with spirits who are sufficiently advanced out of earthly conditions to realize the brotherhood of man, and this ought to be a great comfort indeed. When the old tenement is being laid away, one who did well can say to that old body, "You served me well and long, henceforth I have no need of you; you and I have separate duties; you go on assisting other tenements; good-by forever, and I must be going the road of my high calling;" and, as this one turns to the voices of his guiding messengers, how glad this fortunate one must be in realizing a recognition of a faithful earthly journey, henceforth to mount with the happy guiding messengers as on eagles' wings. Oh, the sweet voices of those messengers!

567. But, friends, if you could see the misguided ones struggling up; if you could for one moment realize the long dark night so many of the lowly ones have to pass through, what a lesson it would be to you! Not because you are a church member, or whatever or what not, or even a spiritualist—no difference about that, there is just one essential,

that is, that you must be spiritual, as we have ever told you. And, again, let me tell you, that, when you cross to this side, I hope you will have so lived and conducted your earth lives, that I will be glad to meet you here and pass you on to higher, grander, more glorious conditions.

568. [We might call the attention of the reader to the fact that the foregoing writing and speaking were in line with the discussion of the circle as mentioned at beginning of this report. Thus showing that pre-arrangement by mortals, of the matter given, is not to be considered as probable; and this feature so often occurs, as the reader may have noted, that it must shake up any prearrangement theory that the reader may have entertained, especially when taken in connection with other features of the proceedings.]

569. [For the benefit of some visitors who were about to leave for their distant homes, the seance, at this point, was turned into a seance of illuminated form display, and that to a degree of success we seldom have had surpassed. But every manner, every style of form, every size and every kind of costume, have been so frequently described heretofore, that it would seem superfluous to write a description here. In fact, no pen, pencil, cold type, or lithograph, can at all portray the glory of these illuminated form displays to one who never witnessed them, or similar phenomena.]

570. [For instance, there came forth from the cabinet a form having the appearance of a man of powerful build, tremendous muscular development, apparently of the weight of about two hundred and twenty-five pounds, of the height of very nearly or quite six feet, clothed in close-fitting men's attire, all of white cloth, without coat or vest, with a waist belt and fringed hip girdle, as sometimes acrobats, prize fighters, and, as we read, the fashionable Roman gladiator wore in the arena, and as some actors upon the stage are clad.]

571. [Then, again, we might try to portray the appearance of a lady spirit that came from the cabinet as a pongee weaver, but that is as well depicted in *Beyond the Veil* as we are able, or if we should try to describe the terpsichorean spirit, clad in the gaudy attire required upon a fashion stage, or ballroom, bedecked with glittering jewels, we would fail to portray the reality as presented this evening.]

572. A materialization said that, within the next twenty years, the church will greatly surrender to spiritualism.

573. Thomas Paine in very eloquent manner said, in substance:]

I am glad to be present here this evening, but it seems for me appointed to say to you that, in looking at your country, we find it in very bad condition to-day. The people do not see the danger, but the time comes when you take your guns and face your enemies. However, it is grand to know of the grand phenomena that we are able to produce through our grand little medium in there. If you would only give us conditions you would soon see something we can do beyond what you have ever seen, and we may find some who may be able to furnish conditions, and if we should succeed in getting the elements together, and un-mixed, we may give greater things.

Seance No. 34.

October 23, 1902.

574. [Visitors—Mrs. Lamb, Mrs. Miller, Mrs. Dixon and Wm. Speer. After opening exercises, Denton stood out before the circle, in the condition of visibility, and said:] I am indeed glad so many are here this evening. We complain, but it is from the physical side, although we have our difficulties, not exactly in the same way, but requiring much effort to overcome; and if you could see our difficulties, and the necessary efforts on our part to surmount them, you could better appreciate our efforts. You think you have difficulties, but you have only to realize ours to become cognizant of the fact that in our sphere we have greater. We have opposition to meet and overcome, which is very trying to some spirits; while I do not care, some spirits do care. Some people ask why certain ones don't come? Why, it is that way on your side; some things do not occur there in regular order as they should, as you expect them to be. Why is this? Simply because it was not that way. It was not to be that way. It was to be just the way it was.

(a) Many spirits there are who do not desire to engage in this work of permanently establishing an open door between the physical and spiritual conditions, just as there are many people on earth who do not so desire. While we who have undertaken this work have done much, how very much more could have been done had there been more

favorable co-operation ; but in this, as in other cases, what occurs is until the next thing occurs, then *that* is. And each occurrence may modify the unobstructed effects of some, or many, prior occurrences, so things are as they are because they are this way.

HUMAN INTEREST.

[A typewriting dictated by one claiming the name of

INVER :]

575. Friends, there are various kinds of interests in the world, but human interest is the only enduring interest. No doubt the interest upon a mortgage may assume alarming proportions, but you know that it will end at the grave, but human interest goes beyond the grave, and embraces all that is joyous and all that is sad in the lives of others.

576. I am sure no one who has not had the experience can know how much it means to a boy who has left his home and gone forth to do battle in the business world, to know that, not only his relatives, but his friends in his home town, are taking an interest in his welfare ; and he should be doubly thankful if he has the assurance that his friends, who have crossed the great divide, are also interested. How many men or women thus equipped, do you think, would go down in the maelstroms of vice in the crowded cities ? If happiness is contagious, as some claim, why is not sorrow also ? There may be great truth in the sorrows of others casting their shadows over you. I am positive that the good wishes of friends are far more out-reaching than many will be able to realize while they are still upon earth. And I am equally certain that troubles and heartaches are often experienced by others, and, as a general thing, they do not realize where the feeling of sadness, that seems to bow them down, comes from.

577. Very few are philosophical enough to reason that something for their advancement, financially, physically or spiritually, lies beyond their sorrows. So we see that sorrows are really golden and purify the souls of the people of earth, better fitting them for more spiritual lives upon

earth and in the spirit spheres: for the lights and shadows of earth life are all that make it bearable. Those who have experienced some great sorrow are better fitted to enjoy great happiness.

578. How sad it is to see a mother grieving for a son who has passed out of the earth life into an unknown country,—her grief is pitiful to behold, and your heart goes out to her in her sorrow. But far more pitiful than this if the daughter has passed from her tender watchful care and is treading the path that leads to lower conditions, morally and spiritually. In this hour of deepest trouble does your sympathy go out to her as it should? I am afraid it does not. How much better, even if the mother knows naught of the other world, it would be to place the body of her darling in the bosom of mother earth: she would at least feel that her child was beyond the trials of earth.

579. It was the human interest that he felt for others that made Jesus search the highways and byways for those in need of help.

(a) If you only feel an interest in yourself you become selfish, and one who is selfish can never advance spiritually. You could not, if you would, bear the burdens of others, neither would it be just for you to do so; but you can, if you will, smooth the path they must tread, and, by helpful sympathy, lighten the road.

580. Man cannot live without companionship, for any length of time, and retain his reason. You are dependent upon each other, no matter how often you may declare that you can live alone. If you isolate men—deprive them of letters, printed matter of all kinds and the companionship of men and animals, how long do you think they would retain their reason; and what benefit to them from any standpoint do you think it would be? Your progress in life must be shared by others, and your downfalls similarly shared.

581. I have tried, in a very lame way, to show you that all must work together for real advancement. I was left an orphan in a small country place; and, like many others, I drifted to the city, and the usual struggles of an unskilled workman. No tender missives came to cheer me in my toil; and, after first one disappointment and another, I grew hard-hearted and tried to live for self alone. I was more than fortunate, as you would say, and as I thought then, in accumulating wealth, but I did not find the joy I had looked

for in enjoying myself alone. I grew to envy the poorest laborer in my employ, in the happiness of his home life.

582. The earth life was the only life I cared to know anything about; and when I found out how poor I was in the spirit world, I did not lose much time, I assure you, in making friends. I had felt the need of true friends in my earth life, but I could not trust those that might have been my friends for fear they were only attracted by my wealth; but in the spirit world I was without wealth, and I began to make lasting friends.

583. My early struggles in spirit life are like the struggles of many others who have neglected their duty upon earth; but, at last, I have risen to a higher sphere, and have come to-night to try to impress you with the value of interest in the lives of others. "Help ye one another" is the motto I would give unto you, and in the exercise of this motto you will find real enduring happiness. Contrast your sorrows with the greater sorrows of others and see how small they will seem. Let the spirit of helpfulness find an abiding place in your home, and the spirit of sorrow will lose its power.

(Signed) "Inver."

584. [Lest some one should say that these writings are prepared beforehand and juggled on to the circle, the reader is hereby informed that these writings are frequently taken by the visitors from the spirit writer, retained by the visitor to close of seance, and read aloud to the circle as a closing exercise.]

GRANDMOTHER (DIXON) MARGARET JACK CUNNINGHAM.

Picture 18.

585. [Mrs. Dixon, of Marshalltown, Iowa, having been visiting the seances several weeks, and having frequently expressed her deep-felt appreciation of the work of this spirit band, and especially of this spirit artist, she being herself an artist, on this evening, as she is about to depart for her home, the artist came forth; and, in his own unique manner, made the original, of which this is a copy, and to her great delight she recognizes the picture of her grandmother. Then



Fig 18.
GRANDMOTHER DIXON MARGARET JACK CUNNINGHAM.
Per. 5⁹1¹.

followed six excellent materializations—lady forms, one was an ancient, and one we recognize as Wesley, who made a little talk, saying:]

586. I am glad to be present this evening. I see you are all on the journey; and, in a few short years, some of you will be here.

Mrs. House: Yes, months.

Spirit: No, my good lady, we are holding you for work a little longer. It is true you are getting old, and, when age comes on, vital forces become weakened, so that it is more difficult for us to assist, but we try, with some degree of success, to prevent sickness, decay and death; but, at last, a point is reached where we cannot help. So, when you reach here you will not be old, if you have done your full duty on earth; but it will make us all sad to see those who do wrong reach this side in darkness.

587. It is not easy to impress those who close their ears, but we try to give them something, and when we find them in trouble we try to give them comfort, and when they utterly refuse our aid and repel us we withdraw, and they must take the consequences. But, my friends, pride and superstition have prevented them from opening up unto us an opportunity to assist them, and therefore their spirituality is not awakened until they find themselves hurled against the rock of despair.

588. You children of earth need not be ignorant. The light is shining in every hamlet in the land. The voices are calling all to come out of the darkness, and their pleadings are within hearing of every child of earth. The glories of the eternal world stand personified in the path of every one who is traveling down to the tomb. But if their Jesus and their God Himself would stand before them, and by the fabled voice of their Gabriel should shout aloud to them: "Behold your Saviour and your God," they would not believe unless there be a mine of gold in it. So we have to stand aside with bowed heads and let their sordid souls go by, while we stand hidden behind a veil of pitying charity.

589. I can remain no longer now. May you live your closing days in peace on earth, and awaken mid sweet anthems and the bright glories of your awaiting welcoming friends in the great spirit world. Good night. [And this spirit, who has grown up almost to the eloquence of Paine, faded away into invisibility.]

Seance No. 35.

October 26, 1902.

590. [The permanent circle now consists of Dr. Schellhaus, Mrs. Lamb, C. V. N. House, Mrs. B. House, Mrs. Cook, Miss May Cook, Joseph Simpson, and Charles Reeder—Mrs. Miller as visitor yet remains.]

591. [The question for discussion by the circle was, as to whether judicial punishment of a criminal is right or wrong? And the consensus of opinion of the circle was that such method of dealing with criminals is not correct; and the reader will observe that some of the spirits discussed the question to some extent.

[In opening the seance Dr. Reed stated that they intend, when conditions will permit, to give some rare phenomena, but was not certain whether that would be reached in the present series of seances.

[Then Denton stepped out of cabinet and said:]

592. Friends, your discussion was somewhat interesting, but I was sorry you failed to reach a conclusion. As to the medium's question: "Which is the better of the two books, R. V. or the present work so far?" I would say that we have aimed to give such matter as would teach people how to live on earth for their best physical and spiritual needs, and we conclude nothing would be better than plain facts, and we have endeavored to give such facts of experiences as would meet all conditions; some for those in higher intellectuality, and some for those of lower intellectuality; some for those of higher spirituality and some for those of lower spirituality; and, we think, we have done the proper thing all through. It would be needless for us to undertake to have spirits from higher spheres approach you and tell you of earth about their homes and conditions and work in the higher spheres, for none of earth could comprehend it, any more than your a-b-c-pupil can comprehend higher mathematics. So we have given each of the books for its appropriate place and purpose, but perhaps the latter work is more comprehensible to the common mind.

CAUSE AND MANAGEMENT OF CRIMINALS.

593. [Wesley, speaking of this subject, said:]

I am exceedingly glad to meet you this evening. Whenever people understand whom they are putting in office they

will choose such as will be better fitted to minister to the wants and actual needs of the people, and then conditions of the people will begin to be modified more along proper lines. With rare exceptions you place in office, both legislative and judicial, as well as executive, persons who are not philanthropists, who are on the plane of force, brute force, on the plane of selfishness—such are the men that make your laws and those who execute them. Every one of your penal officials placed in exactly the same conditions of the criminal at the time of his crime would do just exactly as the criminal did, so your penal codes and administration thereof are along the lines of revenge, of hatred, of malice, and necessarily not only do not reform the criminal, but make more criminals. Reverse all this—have your penal statutes made and executed by men who are noble, philanthropic and of great benevolence, and reforms would soon ensue, reducing crime to a minimum, instead of, as now, almost, or quite to its maximum. Place a man, who is in low conditions, in bright conditions, you gradually call out his better nature; and, finally, you have him a better man.

594. Look at this case. Let a young man who has had and used the opportunity of good conditions, and is, therefore, a noble young man. Let such a young man be thrown on his own resources. He starts out—he is honest; but, battling with the rude elements of the world, he soon finds himself a slave—treated as a slave—some other person or persons get the benefit of his labor, he gets but a small pittance of the actual value of his labor. He soon sees that his whole life labor must be principally appropriated to somebody else without an equivalent to him. In short he finds himself a slave, but sees the fruits of his labor on all sides of him belonging to somebody else. He is slowly changed and hardened in his moral concepts and becomes a criminal. Under the present regime, he becomes, continually, more and more a hardened sinner. But, place in office men who will not use force, who will modify laws to be in harmony with the law of unfoldment and reform, and many thousands will be saved to a life of usefulness and happiness. Friends, it is hard to change environments, and when adverse conditions, under environments, are born with the person, these conditions cannot be easily overcome, and antenatal environments should more engage the attention of people of

earth, and the judiciary of your world should know more about them ; and, until such is the case, one who is the slave of adverse environments will simply have to take his medicine, and that may by and by work out some needed reforms.

THE MARRIAGE RELATION IN SPIRIT LIFE.

595. [Wesley, immediately at close of his speech, made a manuscript in the words following, to wit :]

Forgetting that the majority of the affections of earth life are only transitory ; and, in many instances, only appreciated as so much praise one from the other, people ask if the companions of their earth lives will be their companions in the spirit world ? If a man and woman have that true affection for each other that goes beyond fading physical beauty and embraces the beauty of the soul, they will not only dwell in harmony upon the earth plane, but in the spirit spheres as well. It is harmony of soul, as well as harmony of purpose, that draws spirits together in the spirit world.

596. This harmony of soul exists between members of the same sex. And if a man and woman who are congenial to each other desire to work together, or with a band of spirits, they do so without a thought of the difference of sex. In fact the *distinction of sex belongs entirely to the earth plane and the lower spheres, and has no place in the higher spheres.* Contrary to the established belief, the positive and negative forces are about equally distributed between the sexes, and therefore an equilibrium can easily be established.

597. Upon the earth plane you often see instances where one truly loves another, but is not loved in return ; when these people enter spirit life, they will soon understand the reason for this, and WILL SEEK COMPANIONS WHO ARE IN HARMONY WITH THEMSELVES, WHETHER MALE OR FEMALE.

598. And again, there are instances where a harmonious couple have been parted by death ; and if the one who has passed on to higher spheres first so desires it, they can establish a home in the spirit world where both may spend a part of their time going to their various duties, in the same manner as many set forth from an earth home, of a morning, and go to their different places of employment, returning with the evening shadows. However, the light does not fade in the spirit world, but they are irresistibly drawn together

by that feeling of oneness that is one of Nature's sweetest gifts to man.

599. The depraved desires of the human race must not be misconstrued for the pure refined love we have spoken of, as it bears about the same resemblance to it as the body of flesh does to the spirit. You, no doubt, have observed instances where parents and children and friends are truly devoted to each other, remaining so through the trials of earth life. They have that oneness of spirit that will draw them together in the spirit world.

600. "Charity covereth a multitude of sins," and Love, likewise, sees no blemishes. This is the spark of God within each soul that has by careful nurture reached a point above the desires of the flesh. Death releases the spirit from its burdensome clay, and, if it has received the proper education while it was thus encumbered, it will ascend to higher spheres; if not, it will tarry around the earth plane perhaps for years.

601. Now is the all-important time to live right. Don't look away in the distance and cheat yourself with some glittering mirage, but use every minute of passing time preparing yourself to enjoy the blessings of the future. So many put off a good act until some future day, forgetting that the earlier it is set out upon its journey the sooner it will return. Your kind words and helpful ways are needed so much upon the earth plane that I trust you will not withhold them.

602. How pleasant it will be for you to look back upon the good actions of your earth life, that make a silver track behind you, much as the wake a ship leaves behind upon a moonlit night, each wave dancing and scintillating in the silver beams. I have often thought that the only discord in Nature was made by man. And the only reason for this is selfishness—the bane of humanity: for, it is the basis of all things evil. If love instead of selfishness ruled the land, there would be no homeless, hungry earth wanderers.

603. Nature has been more than free in her gifts; yet a few have clutched that which was intended for all. My friends, don't place a dollar so close to your eyes that it will shut off all view of the other life. Use money for the good of humanity, and realize that within itself there is no value. Its value lies in the happiness it will bring to yourself and others.

(Signed) "Wesley."

604. [Wesley's writing was followed by the spirit E. V. WILSON, who took a double slate that Mr. House had some time previously left in the seance room to await the convenience of some spirit friend to place a message thereon, and this spirit, standing to view of the circle, holding slate in left hand and resting folded on the spirit's left arm, the spirit moved right hand over top side of upper slate, the slates being folded together, and when his message was finished the spirit handed the slates to Mr. House, and the message was found to be written wholly on the inner surfaces of the double slates, and to be as follows, to wit:]

605. Spiritualists are charged with having no "Word of God," no "Divine Revelations;" but they have a revelation of the "Divine Mind," which is in every way above and superior to anything that a finite mind could suggest or conceive. The universe, the creation, which was created and warmed into life by an intelligence of all worlds and all systems, is, to the spiritualist, the real and infallible expression of the infinite mind, and from every rugged mountain top, from the bosom of the great deep, from the tiny leaf of the fragrant wild flower, from the wings of the storm, from the silence of the forest and from the great deep-hearted humanity there gleams, in dazzling splendor, that which flows continually to light man on his way onward and upward.

(Signed) "*E. V. Wilson.*"

606. [Several brilliant forms came forth, one after another, among which was one representing a Roman gladiator, attired in tights of almost dazzlingly white material. After exhibiting the great prominence of his muscular system, this representative of a man of powerful physical build, this spirit advanced to a very prominent appearance between the circle and cabinet door and there dematerialized, beginning at the feet, which gave to the form the appearance of passing down through the floor into the reception room below, and the spirit thus resumed the condition of invisibility to mortal sight.]

CAROLINE.

607. [A spirit form, having the appearance of a lady, very richly adorned in white garments, bedecked with glittering jewels, after some effort to do so, finally began talking, in

good strong whisper, to be understood by those of the circle of good hearing, at least enough was heard by the circle to corroborate the secretary's report concerning what the spirit did say, to wit :]

608. I am known by my co-workers as Caroline. It is part of the business of my associates to discuss methods of reform, and we have ample opportunity of experimenting, and thus to determine the most efficacious course of procedure, for there are many, so many cases in the physical life that should be reformed on earth, if possible; and, if not there, then there are the slowly rolling ages of eternity on the spirit side in which the work must be done; and, of course, the sooner the better. But some cases baffle us for a long time. So many do not desire to develop. They imagine that to remain in vice is only pleasurable experience to them. They see pleasure in no other way, and they presume there is no other way of pleasure. We have several cases just now. We have to surround them with the most harmonious conditions possible all the time, and did we not realize that we have duration to infinitude for our work, we should, sometimes, despair of success. One of our cases we have had in charge for seventy-five years of your time and he is just beginning to learn. He seemed all the while to enjoy his low estate; he did not, in fact, even suspect there was any other enjoyment possible. But since he sees conditions of a better life, he is gaining very rapidly; and the good traits that were dormant all these years are being brought out, and he begins to feel himself as being "born again," and now he will rapidly climb the mountains and bound away toward the real glories of an unfolding life in the spirit world. But some are vastly more stubborn; still, we work faithfully on, knowing that eternity is ours in which, at some period, all our well-begun works must be accomplished.

609. Treat a savage animal kindly, and persistently so, for a long time, and the animal gradually grows to be good; but, on the other hand, treat a kind animal viciously, and it soon becomes vicious. In very rare cases do you find force efficacious in taming the wild animal, or modifying the disposition of a domestic animal toward more civility. So with people on earth and in the spirit world. Hence we have organizations for the work of determining the best methods of favorably modifying low and dark conditions of

earth and spirit life. In your world you have courts, asylums, dungeons and penal institutions, but, when the people of earth will have learned the true laws of harmonious unfoldment, your courts, asylums and penal institutions will be abolished, though the whole will depend upon an entire change in the fundamental ground work or basis of society in all advanced nations. But, one thing you should know and remember: you must be good in order to reach the higher spheres. You may be able to fool your neighbors and companions, but you cannot fool your own internal consciousness.

CATO.

610. [A form covered with a white robe spake with commanding voice, beginning in foreign tongue, announcing, occasionally, a Latin word, gradually getting to English, speaking the words as though some one were speaking the words and he repeating, and he said:]

I AM CATO.

611. When I approach your world of conditions, I feel them so strongly that I must express them, and so I feel and see that your world is full of grief. It was thought that during my time, there was a great criminal epoch, and much of life was a hard struggle; but not to be compared to what I now realize on earth. We have been so repelled by darkness, ignorance and superstition that, for the most part, we have been powerless to modify them for man's higher unfoldment.

612. And now so many doubt our existence that it is hard for us to approach and work in the earth conditions; and, in the higher realms, we have such real pleasure that we little desire to recall the old earth trials; but, for the good of your world, we sometimes do. You are all going—journeying this way. I hope many of you will meet me over here. I may come again. Adieu.

JOHN B. GOUGH.

613. [King friends, good evening. I am Gough—John B. Gough. The cause of temperance is not as far advanced as

it should be. There is, it seems to me, too much disposition to undertake to regulate along the lines of force; and, as I see human nature, that is not the best way to develop moral conduct. I so understood while on earth; hence, my work was not in that way. Kindness, not force, is the true policy. You make a mistake when you endeavor to scare people, by painting to them some angry God, with his servant, the devil, executing vengeance by fire. An angry God, "executing his fierce wrath" by his chief executive, in eternal fire, the people know nothing about, and it doesn't scare them any more; but they are beginning to suspect something about us, and as they find our existence a fact, they will find a restraining influence to immorality.

614. As I was in the lecture field I had an experience that may illustrate many an one. I have met that poor soul over here. Early in life on earth, the ways of the world led him on, in that direction, until he became a drunkard. I would plead with him to forsake the bowl, but society carried him right on, it seemed, irresistibly on, until he was fast in the arms of the great monster, and the monster laughed at an angry God, and his great devil, eternally burning this poor soul. I told him he was dying—dying inch by inch, and plead with him to turn away! He said: "I have no friends. I have no place to go. All have deserted me. I will drink, forget my sorrows and be no more." I said to him: "You are a man, turn and be a man—a friend to yourself." But he preferred what to him was oblivion—eternally no more to be!

615. Had I known what you know here, I might have saved that unfortunate one, but he soon crossed over. And then I crossed; and, soon after, he met me and said to me, that: "If I had taken your advice I might be living yet." I said to him: "You are better off as it is; your will power was gone; your appetite was so strong!" All on earth would not reform his appetite. He could not will away the vile tempter. But many can will the monster down—I guess I have said enough. None of you do drink. Spiritualists do not or should not drink, and, at least, not many of them do drink and I am glad of it, and when the world learns the lessons you are learning, drunkenness, debauchery, crime, sorrow and sighing will begin to flee away.

Seance No. 36.

October 30, 1902.

616. [Mrs. Miller's last sitting with this circle for the present.

On reading the minutes of previous meeting Red Feather said that the E. V. Wilson slate writing was not correctly reported. He said that the writing was placed on the inner surfaces of the slates while the slates were closed. Mr. House's version was that the spirit opened the slates to view of the circle, cleaned the slates off, wrote on the slates, as secretary reports, and handed slates, while still open, to himself. But as most of the circle saw it, after satisfying the circle that the slates were clean, the spirit closed the slates and wrote while the slates were closed, then opened the slates and handed them to Mr. House. After each had stated the matter, Mr. House then saw that he was mistaken on that point. He, as well as all the others of the circle, remembered that Red Feather said: "The spirit is writing right down through the slate;" but after the spirit had cleaned the slates, he took position between Mr. House, who was on the north side of the room, and the secretary, who was at southeast corner of room, the spirit facing Mr. House, so that the secretary could not see the slates at the moment of the writing, only that they were supported on the spirit's left arm.]

617. [During the conversation Mr. House had suggested that he would be glad to hear an explanation as to how the writings are done and pictures drawn on the inner sides of double slates while the slates are closed together.

(a) And Reed answering, said:] There are several ways by which spirits are able to accomplish this. In this case, the spirit was able to pass force through the slates so that his force under the will of the spirit vibrated through the slates in unison with the spirit's hand moving outside the slates, and thus the writing placed on the inside of the slates by materialized finger tips at end of projected force. (R. V. 840-843.)

618. [The spirit Denton came forth saying:]

Mr. Secretary: It seems the circle did not approve the minutes.

House: No, but there was no objection.

Denton: Well, we on our side entirely approve the minutes. We desire to have the circle review until they are correct, and then have the minutes show they were approved.

We desire to make this book a clincher. The more matter authenticated we get before the world, the harder the nut will be to crack.

619. When I look at your people and see so many dissatisfied with their lot in life, and resorting to deathly drugs and other means to end their days on earth, how I shudder at their ignorance of the effects upon themselves of such a course! Many people suppose these self-murderers are insane, but most of them are not insane. They are driven to such rash deeds by circumstances, such as persecution, ostracism, misfortune, being forsaken by friends—so many people do not understand the poor souls. As the world learns more of the causes leading up to suicide, then there will be much less suicide in the land.

620. The positive condition of people in high places is a fruitful cause of much oppression. But let children be taught these things concerning causes of what is deemed insanity and this would have a civilizing tendency. The conduct of many in high places should be modified, and more attention of people to these things would soon diminish suicides, crime and so-called insanity.

INIGO.

On Missionaries.

621. When missionaries are mentioned, as a usual thing, you draw a mental picture of a lanky lean man or woman, in threadbare garments, with the Christian's Bible clasped to the bosom, and with a countenance so stern that one would never dream of its seriousness being broken by as frivolous a thing as a smile.

622. We are going to tell you of missionaries to-night that bear no resemblance to the above description: missionaries from the higher spheres in the spirit world—men and women who have passed through varied experiences upon earth and in the spirit spheres, and who have chosen to become teachers, not of the gospel of Christ or Mohammed, but of life eternal.

623. It is their mission to seek spirits in the lower spiritual spheres and teach them to so develop themselves, spiritually, that the conditions around them will not be such that shut out all light. They, the missionaries, tell them the history

of their own lives in the spirit world; and, in this way, try to give them a practical demonstration of the things they wish to teach them.

624. All are not ready to learn the lessons, for many, so soon as they find that their progression depends upon their own exertions, will not even listen to what these kindly souls have to tell them. So many would like to be in better surroundings, but they seem to have no desire to better their conditions if it requires any work or sacrifice upon their part. They wrap themselves in their cloak of selfishness as they did upon earth; and just so long as they do this, they must suffer alone: for selfishness raises a barrier in the spirit world against all efforts of help. A man who murders another may do so in a fit of passion and still be a kindly man at heart; therefore, when he reaches the spirit world, he will not only accept aid but will seek for it; but one who is selfish will never seek aid, if at the slightest expense to himself.

625. Neither the world in which you live nor the spirit world is a one man concern. As the missionaries of earth are supposed to seek the spots that are unlighted by Christianity, so the missionaries here seek to find those in spiritual darkness.

626. There are many so-called heathen races who are far ahead of the Christian people, morally and spiritually. Can you find a man or woman in your neighborhood who will follow, minutely, the teachings of Christ? He brought a message of peace and good-will to all. Do you think it is Christlike to live as many are living upon earth to-day?

627. Seek for and accept the good in everything; and, at all times, endeavor to place yourself in your friend's place before you come to a decision; and, before you pass judgment upon others, learn to know that you are far from perfect yourself; and that what seems wrong to you because some one else is guilty of it may appeal to you in a different way. If you would become participants, be missionaries—carry the light into darkened places. By this we mean for you to so cultivate the spiritual part of you that you will be a shining example to all. Let the light of your soul light the way for spiritual development to others. You cannot expect others to benefit by your teachings unless you live a life in harmony with these same teachings.

(Signed) "Inigo."

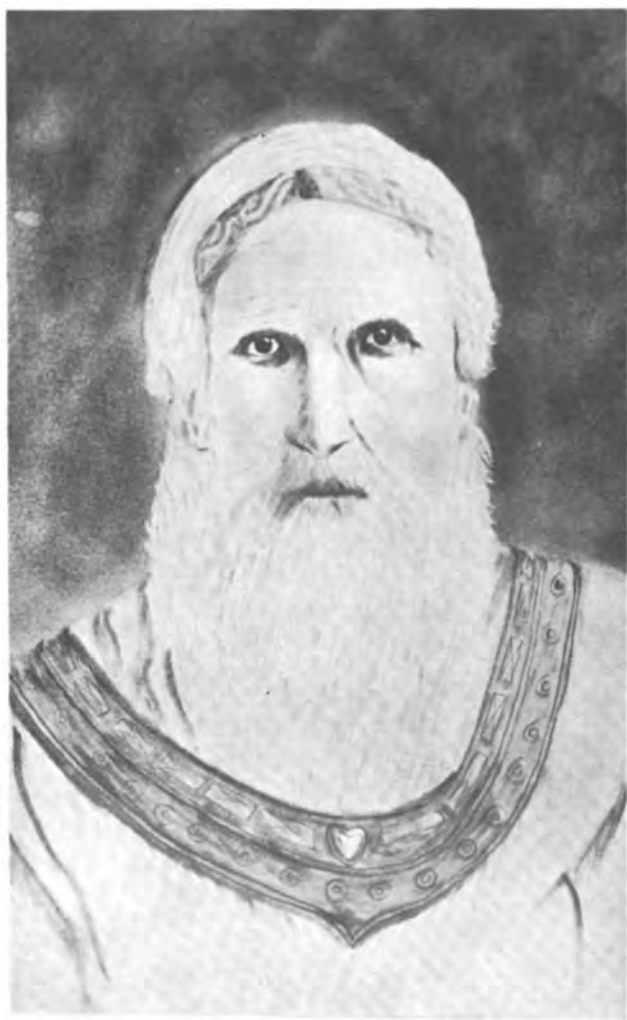


Fig. 19.
CARNARO.
Par. 627½.

CORNARO.

A TYPICAL INITIAL EXPERIENCE IN SPIRIT LIFE.

628. Friends, I well remember that joyful, anxious moment when I first became acquainted with my own existence in the spirit world. I was quite ignorant of what I was, or from whence I came. I opened my eyes: what an addition to my surprise!—the light of day, the verdure of the earth, the crystal of the waters—all employed me at once, and animated and filled me with inexpressible delight. I at first imagined that all these objects were within me, and made a part of myself. Impressed with this idea, I turned my eyes to the sun: its splendor dazzled and overpowered me. I shut my eyes once more; and, to my great concern, I supposed that, during this short interval of darkness, I was again returning to nothing. Afflicted, seized with astonishment, I pondered a moment on this great change, when I heard a variety of unexpected voices. I heard the whistling of the wind, and the melody of the groves formed a concert, the soft cadence of which sunk upon my soul. I listened for some time and was persuaded that all this was within me. Quite occupied with this new kind of existence I had already forgotten the light which was my first inlet into a new life: when I once more opened my eyes, and found myself again in possession of my former happiness. The gratification of the two senses at once was a pleasure too great for utterance. I turned my eyes upon a thousand various objects: I soon found that I could lose them and restore them at will, and amused myself more at leisure with a repetition of this new-made power. I now began to gaze without emotion, and to harken with tranquillity, when a light breeze, the freshness of which charmed me, wafted its perfumes to my sense of smelling, and gave me such satisfaction as even increased my love.

629. Agitated, aroused by the various pressure of my new existence, I instantly arose and perceived myself moved along, as if by some unknown and secret power. I had scarcely proceeded forward, when the novelty of my situation once more rendered me unmovable. My surprise returned; I supposed that every object around me had been in motion; I lifted my hand to my head; I touched my forehead; I felt my whole frame. All of this was distinct

and perfect, and so superior to the sensations I had yet experienced that I employed myself for some time in repeating its enjoyments.

630. Upon casting my eyes upon my body and surveying my own form, I thought it greater than all the objects that surrounded me. I gazed upon my person with pleasure. I thought, however, that my sight gave me uncertain information, and resolved to depend upon my feelings for redress. This precaution was of the utmost service. I happened to strike lightly against something, and this renewed my surprise. I laid my hand upon this strange body; it seemed replete with new wonders, for it did not return me sensation for sensation, as my former feelings had done. I perceived that there was something external, and which did not make a part of my own existence. I now resolved to touch whatever I saw, and vainly attempted to touch the sun; and I stretched forth my arm, and felt only yielding air at every effort.

631. I fell from one surprise into another, for every object appeared equally near me; and it was not until after an infinity of trials that I found some objects farther removed than the rest.

632. I sat down beneath a tree; the most beautiful fruits hung upon it within my reach. I stretched forth my hand, and they instantly separated from the branch. I was proud of being able to grasp a substance; I held them up, and their weight appeared to me like an animated power that endeavored to draw them to the earth. I found a pleasure in conquering this resistance. I held them near my eye; I considered their form and beauty; their fragrance still more allured me to bring them nearer. I brought them to my lips, and drank in their odors; the perfume invited my sense of tasting and I soon tried a new sense—how exquisite! I had tasted only of pleasure; but now it was luxury.

633. The power of tasting gave me the idea of possession. Flattered with this new sensation, I continued its exercise till an agreeable languor came stealing upon my mind; I felt all my limbs become heavy, and all my desires suspended. My sensations were no longer vivid and distinct, but seemed to lose every object, and presented only feeble images, confusedly marked. At that instant I sunk upon the flowery bank, and another condition seized me. All now seemed once more lost to me. It was then, as if I was returning to

my former nothing. How long this condition continued, I cannot tell, as I yet had no perception of time.

634. My next awaking appeared like a second birth; and I then perceived that I had ceased for a time to exist. This produced a new sensation, and from this interruption in life I began to conclude that I was formed to exist forever. New ideas now began to arise; new passions, as yet unperceived, with fears and pleasures, all took possession of my mind, and prompted my curiosity: love served to complete that happiness which was begun in the individual; and every sense was gratified in all its varieties.

(Signed) "Cornaro."

635. [The two foregoing writings were produced by the typewriter in the short space of ten minutes, including stops to take out sheets of writing and placing blank sheets in. The spirit using the machine had to stop occasionally to receive the dictation. The sheets of paper contained three hundred words to the full page; there are 1525 words of the whole writing, so that the writing, counting the whole time required, including stops, was produced at the rate of something more than 150 words per minute, and one of the full sheets of 300 words was produced in 80 seconds, making the rate of 225 words per minute. The machine is a second-hand No. 2 Remington Typewriter, and we are told that an expert operator of a typewriter is not expected to exceed 90 words per minute on this kind of machine, and that on the best and latest machines no more than 120 words can be produced per minute by any person while in the physical. The spelling was nearly perfect, and punctuation was made by the spirit typewriting operator, just as the reader finds it in the foregoing essays of INIGO and CORNARO, with but few exceptions, and the spacing of the words was all correct, except in five instances. And, finally, the reader is hereby informed that the typewriting operator was in sight of the circle all the time and much of the time he was talking with the dictator, who was in sight of the circle much of the time while the typewriting was being done.]

CORNARO. Picture No. 19.

(6274)

636. [Then the artist came forth in the arena, took a blank sheet of sketch paper, exhibited the same, circle pronounced

it clean ; then the artist made a crayon portrait of an old gentleman, who claimed to belong to higher spheres, and the picture so emblems.]

Seance No. 37.

November 2, 1902.

637. [Minutes of previous meeting read and approved.

Before going into seance room the circle considered the question as to what is the compensation of the persons passing into spirit life while an infant? On opening seance the spirit,

638. Professor Denton, said :] It seems there are some questions that the human mind is not able to understand while in the earth life. The compensation of the person passing into spirit life in early childhood is that they escaped the trials, tribulations, lights and sorrows, darkness and tribulations of the earth life, and are educated away from the contaminations of earth in a home of pure environments, and fitted, without delay, for the conditions of higher spheres; and, at once, prepared for the enjoyments found in the society of the higher and purer spheres, and only need a knowledge of the earth life to enable them to perceive the contrast by which they realize their conditions of ineffable delight. But all of this is so thoroughly set out in the two former books, "Rending the Vail" and "Beyond the Vail," that it is needless to discuss it further here.

DESTINY.

639. The question of destiny, too, is thoroughly discussed and rationally set at rest in those books. Why, if you could control your own destiny, I suppose very few of you would ever die, would ever leave the earth plane. You would stay right there in perpetual youthful bloom. But, you surely see that destiny is controlled by inexorable, immutable law, which you cannot change, and however you may think you can change the law, the fact remains that you do not change it in the least; neither is there any way for you to get around and escape the law. Why, it is said that one of your great men was shot, and in spite of medical aid, and the prayers of your whole praying world, your great McKinley died, and it is said that another man, wounded in the same

way, recovered. Such is destiny,—beyond the control of man.

[When Denton had gone away, the spirit Dr. Reed came forth to second Denton's remarks by saying :]

640. Mr. Secretary, when this book is published, you should have it set in very large type, so that people whose eyesight is not good, or is failing, can see the print. It seems that "Rending the Vail" is in print that is too fine.

641. [This remark of the spirit Dr. Reed was provoked by the fact that, many times, persons who claim to have carefully read "Rending the Vail," ask questions that would seem, at least, to be thoroughly settled in that book.]

LADY GENEVA.

(647.)

642. [The artist made a portrait in oil colors, life size, on canvas 22 by 27 inches, a half-tone copy of which is inserted at (par. 647). The original being made in the following manner:

For a long time the spirits have urged that, if we would furnish the proper material, they would give us portrait work in oil colors; and, finally, we secured colors and brushes and two canvases, ready stretched for work; each on a frame of above size, and placed all in seance room, in arena, and on arena table, and after Denton had spoken and gone, and Reed had made his suggestion, some spirit came out of the cabinet having in his hands one of the two large canvassed stretches, and presented to the inspection of each of the circle, some of the circle taking hold of the canvas and making close inspection, and each declared the canvas had no sign of any picture on it. The spirit who exhibited the canvas, took it back to arena, and the artist came forth into arena and began work on the canvas; and, as he did so, Denton came out at opposite corner of cabinet and began to talk, and the artist rejoined that Denton was out of order, that he, the artist, was entitled to the time on the picture. Denton insisted on his right to the floor; the artist strongly resisted, claiming it as his right, and if he didn't "make picture now, he no makee picture at allee;" and they went into the cabinet and talked the matter over and Denton yielded, and the artist came right out, as though in great glee, and worked at the canvas a moment, then said; "excuse me a minute. I go for more strengthee

into the cabinet." And he came again and worked lively a few moments, then back into cabinet for "more strength" and relaid his form, in this way, four or five times; and, in less than ten minutes from start to finish, the artist handed the finished picture to the circle. Oh, no! there was no confederate, no juggling a previously painted picture on the circle. There never were but the two canvas frames, of that size, in the seance room; and one of them was blank after the seance, and was there and blank the next day.]

Seance No. 38.

November 6, 1902.

643. [We had but little report to make at this time because the forces were utilized in the production of the oil painting at the previous seance. Dr. Reed opened the seance by a little talk descriptive of some of the methods of communication in spirit life and necessity for medium to have a permanent home, saying:]

Friends, I wish to inform you that we have wires (magnetic) laid from point to point and all connected to a central station, and from this point to the central station we have those wires connecting us thereto, making this, for this work, a central station. After a system is once established and then the wires broken, it is somewhat difficult to establish another central station; hence the necessity of the medium having a permanent home; and this is one reason why we urge that such home be prepared for our medium.

644. [During the waiting hour the circle again discussed the question as to what extent a person may control his own destiny, and how much one is responsible for his own conduct or course in life, some holding to the idea of free will, others contending that destiny is immutably fixed. On this point Denton again addressed a few words, thus:]

645. Well, friends, I suppose that I must once more speak of that proposition. I am sorry your minds are not settled on this question. We have tried to explain the whole matter so, as it seems to us, people ought to understand it, and I do not know how to make the matter plainer. But after you would sojourn in spirit life, endeavoring to understand, possibly you would see these things.

646. But some *spirits* do not agree with me. Some are



Fig. 20.
LADY GENEVA.
Par. 647.

even opposed to seances. Some do not believe that it is possible for any spirit to return and commune with friends on earth. Why is this? Just because all such spirits refuse to investigate. They do not care for anything along scientific lines—it is so much easier to say, “well, I just don't believe it,” than it is to be at pains to find out. On the other hand, I come to my conclusions after using every available method to find out the truth of the matter. That is the reason these spirits differ from my opinions and knowledge. It is over here just as with you; some on earth, and in spirit life as well, would not give a nickel or spend an effort to know anything. But what we have given you is what we have learned after as efficient research as possible for us to make.

646½. [And then Thomas Paine stood forth, saying:]

Friends, use your reason. We blame no one. We censure no one. All we ask is that you investigate and find the facts, and when thus you have learned the truth, proclaim it,—tell it to the people, especially to such as will listen. The only way you can be satisfied is to make your own investigations as to facts, until the force of the facts breaks the truth upon your own inner consciousness.

LADY GENEVA.

647. *No politics in her sphere. Politics of earth, to-day, only a cesspool. One object of this spiritual dispensation is to modify political conditions.*

[There came a form having appearance of a lady dressed in white, and having a girdle about the waist and sparkling gems disseminated over the garments, and especially in the waist band or girdle, and this spirit said:]

I am known as LADY GENEVA. On coming into your conditions I find your country all agitated about politics—a seemingly great political commotion. And very many of your people are, all their time, absorbed in politics, and these commotions reach many spirits who are lingering in earth conditions.

648. But, in our sphere, we have no politics. While many people of your world, and especially of your country, suppose politics to be the great solemn desideratum for contemplation of mortal man, we regard it as mere child's play—yea, hardly so much as that. We see nothing but hobby—

nothing but something for excitement. People should turn attention to other things and let the cesspool of politics and political excitement all alone. People should avoid the politics of your earth to-day as a black-winged monster boding evil to the people, but they are not capable now of seeing and realizing the wonderful monstrosity. They are not capable of seeing or suspecting anything but necessity for politics. People should turn attention to other things, but they are not capable now. Some time they may be able to see the truth of what I am telling you. There are so many on our side, also, who have not yet learned that the politics of earth may in reality be but political cesspools, but, my good friends, we are making converts every day, and notwithstanding the stubborn disposition of some, after a while they begin to think; and, little by little, they make headway, and, at last, they see the light! Then they wish to return to earth, and tell the people there about the better way. But I am losing strength—[and the spirit returned into cabinet a few moments and came again, saying:] And when their eyes are opened they find themselves happily disappointed, and one of these is now one of our number.

649. You may think it strange, but it is true, that very many ladies are hard to approach because they have such great reverence for what father and mother said. When we tell them what we have learned, it is apt to be different from their childhood teachings around the family altar, and they bid us begone with our idle tales: "Father never told me that, mother never taught that; my good old father and mother never would have told me wrong;" but by and by these, too, are led to see the true light. Characteristics of persons in earth life and spirit life differ but little, but when in the higher spheres the work of conversion is finished and all are as one great common harmonious family; and we return to lower spheres, and the earth, to lead the needy ones on to higher and higher planes until they become one with us.

650. Do not suppose we are separated by space or distance—we are separated only by different conditions; but one was taught of heaven, another of heaven, but very different the one from the other; and the old idea of a local, material heaven is hard to eradicate from some spirits. By and by they learn that heaven is a condition that each at last works

out for him or her self. I do not desire to leave the impression that we arrive at a finality, by any means; on the contrary, there is no finality, but we do arrive at a point where we can travel on in mutual assistance, as one great universal brotherhood, ascending in relative conditions, higher and higher as infinitude of epochs shall be rolling, rolling, rolling away—and, we thank you, sir.

THEOS.

WHY NO MORE REPORT OF HIGHER SPHERES?

A typewriting dictated.

651. How often we hear mortals ask, why don't the spirits tell us more about the higher spheres, describe the beautiful homes they talk so much about? What is the use of pictures to a person who cannot see, or of descriptions to those who cannot understand? No spirit can reveal anything to those who have not the spiritual power to at least apprehend, and in a measure to comprehend a dwelling-place of unselfish love. The description of the higher spiritual spheres, though it were given by one of the highest spirits, would be unintelligible to the carnal mind.

652. The things we can tell you are these: Whatever of the spirit spheres you are prepared for when you leave the earth plane, that spiritual sphere you shall have. Your homes will be such as you have made yourself. If your highest joy is counting hoards of money or bedecking yourself with precious jewels, none but yourself can make you more spiritual. You shall each find yourself in your own home, stamped with your own individuality and living your own life. Kindred souls mingle together here as they did upon earth, sympathizing with and enjoying the society of others. The homes here are as varied as upon earth, but each one is his or her own architect.

653. There are many spheres of duty, and all fulfil their duty as they see it. To some the highest spiritual life is full of activity. No such heaven will appeal to the tired earth soul. He will long for some friendly haven of rest, and he shall find it. To those in bondage, heaven is freedom. To the sick, it is health. To the cripple, it is strength

and unlimited space in which to wander. To the tired laborer, it is eternity ;—a place without time, where bells do not ring, or whistles blow, and where there is no late, no early—no thought or care of time. He will find that there is no more wear and tear or fatigue for him. No matter how many journeys he may make, he will not feel tired and worn as upon earth.

654. Duties there must be where more than one are gathered together, but they will be such duties that it will be your greatest happiness to perform.

655. The more noble the soul the more encumbered it is with the earthly body ; it is an uneven partnership—that of an immortal spirit and an earthly body. How often the willing spirit is unable to keep the tired body at its many tasks, and what a release when dissolution takes place and the spirit is able to ascend higher.

656. What you have gained and need will be yours in the spirit spheres. There is the closest love and quickest sympathy between the earth plane and the spirit world, but we cannot make you understand what our lives really are, unless you should be exact counterparts of each other, which is not the case. You will each find a different home, suited to you and your work. Your work now lies upon the earth plane, and it is for you to perform the duties allotted to you. You may not be able to give the ignorant, learning, or the hungry, food, but you can inspire their spirits to nobler, better deeds, while some one else, who is able, provides food and learning. Let them feel that they have your love and sympathy, and let them see that, even if the clouds of adversity hang low over your head, that your soul is able to ascend to higher, better spheres. It is sweet to know that you do not travel the stony path of life alone ; to feel that, no matter how rough or dark the way may grow, you can, if you will, stretch forth your hand and feel an answering clasp—a clasp that makes your heart grow braver. The Creator seems so far away to most that, unless they can have the love and help of each other, they feel deserted. It will ever be impossible for the finite to grasp the infinite. There are thousands who walk secure in the consciousness of "leaning on the strong arm of the Lord," when, in reality, they are cheered and guided by some unseen friend. It is this spirit that gives to them the feeling of sympathy and strength that so ably assists them through life.

657. The inhabitants of the spirit world are not bound by dogmas or creeds;—that is, those who have been here long enough to get rid of their earth ideas; and they go forth to do good wherever they may find an opportunity, whether it be in the name of Christ or humanity. The main thing is to do good to yourself and others. Your ideas of good to-day may not be the same to-morrow. Therefore, do not attempt to lay down a rule for your friends to follow. Let each be a law unto himself: for each must suffer for his own actions and not for the actions of others.

(Signed) "Theos."

658. [A materialization stood before the circle having the appearance of a woman dressed in white, girdled by waist band, fastened in front by some metallic plate substance figured as an emblem of a star, and the five points set in silvery sparkling jewels, and a head-dress having in front a burnished copper-colored plate cut in shape of a heart. (Spirits call it Topaz.) Indicating the spirit to be a member of an order of the Star Circle called the "Brave Heart Band." This spirit said:] I am one of the "Brave Heart Band" of the Star Circle. Our home in the spirit world is grand and glorious. You should prepare yourselves while on earth to pass as near to our home as possible when you leave the mortal form.

659. [Then came out a materialization very tall, or at least six feet tall, moved about in the room for a little time, then dematerialized downwardly until entirely out of sight; and in a moment, at another point in the room, on the carpet, a form commenced and gradually arose and unfolded to the form of a tall man, and was recognized by the circle to be the same personality that had a moment before gone down.]

(a) [Then one claiming to be Musselman]

660. [William Speer being in the circle, his son Charles, a resident in spirit life, came out in very brilliant make up, addressing Mr. Speer, said:] "Good evening, father,—do you see me, father?" ["Oh! yes, Charles, I see you very plainly and fully recognize you." And this spirit Charles Speer began dematerializing at the feet, the body following down, until the whole form was invisible, and had every appearance of having gone down through the floor; and, in a moment, this same spirit gradually arose from the carpet—that is,

made up its form on the carpet, gradually arising to full size, giving appearance of coming up through the floor, and then immediately descended, bidding his father goodby as he went down; and, in a moment, was out of our sight, and Wesley and Sam closed the seance, Wesley taking a glass of water to the medium.]

Seance No. 39.

November 9, 1902.

661. [Present as the circle, Mrs. J. B. Lamb, Mrs. Maggie Newinan, Mrs. B. House, Mr. C. V. N. House, Joseph Simpson, Dr. Schellhous, Charles Reeder and Lawrence Reeder.]

[After the opening exercises were concluded, a spirit came from the cabinet, giving his name as Thomas, and spoke substantially as follows:]

662. This is very wonderful—wonderful indeed, that we are here, and more wonderful still, that it is possible for us to communicate with mortals after we do return. I heard of it and thought if this be possible for others it must be so for me, and here I am; and it is glorious that I can stand here and talk to you. Had you told me of this before I came to spirit life, I would have laughed at you. What a wonderful comfort it would be to people if they would know of this greatest of all truths before they pass to this side. So many come to this side suddenly—one moment in the mortal body and the next moment crushed out of it to awaken in a new world! To these and such as they, it could be of inestimable worth to know of these things before coming here; and, in many cases, such knowledge might be the means of preventing the casualty, or of prolonging the stay in the mortal, and of assisting to light in the spirit spheres. So many theories, false all the way through, that cannot compete with the facts they meet face to face over here. Friends, it affords me pleasure and joy unspeakable to know that I am an eternal fact—and can disclose in my weak way to some of earth, the great fact that life continues and that mere theories cannot stand out successfully against eternal fact. I was ignorant and weak when I came into this unknown country, and was not prepared to advance, until I had learned here, what I should have known before I came; but, at last, I overcame, and am happy in trying to lead people to the truth,—the light.

663. [Here the guides inform us that the portrait in oil colors is a picture of Lady Geneva.]

664. [During the waiting hour an article in the *Kansas City Star* giving account of the asphyxiation of a minister and young lady at Omaha, Neb., attracted attention of some one of the circle and the article was read in hearing of the several who had arrived for the seance—and this article opened up a general conversation upon the scandal of Free Love brought upon Spiritualism by the Woodhull movement, and now comes

665. Prof. Denton with his say upon the subject, as follows, to-wit:]

That lady, Mrs. Woodhull, did the cause of Spiritualism some harm, no doubt. We, as spirits, do not teach free love as that lady advocated and as the enemies of Spiritualism charge, but we do teach people to love one another, regardless of sex relations, in the spirit of philanthropy, not in the spirit of lust. We teach that there is but one true affinity for each soul, but there is a pure philanthropic love that goes out for all people of whatever color, race, nationality or sex—and it is in this sense we say to all: "love ye one another."

666. As I have not the opportunity of remaining or occupying much in your sphere, I am not familiar with all that goes on therein. I am more engaged elsewhere than in the earth sphere; but, during the past week I had an opportunity of looking over your country a little, and I find that there is much discussion going on amongst the people concerning Spiritualism. People of science are turning their attention to it to solve for them the problem of another life and seriously discussing whether, after all, spirit communion may not be a fact; and, on the whole, the cause of Spiritualism is making progress throughout your land. What we tell you is what we know—is what we have, by diligent research, found to be fact—why not accept what we tell you of our country and its conditions and inhabitants? Or do you suppose that what some people say, who were never here or who never heard from any inhabitant of the spirit world, is more likely true than what we, who *are* here, tell you? If you desire to know something about the conditions existing in some mine that is far underground, would you go to a person who was never in the mine and who never saw or heard speak any one who ever was in the mine, in preference

to one who is in the mine every day as a daily toiler therein, to learn the truth about that mine? Would you believe the man who knows or the man who has only opinion?

667. Just so with us and concerning the spirit life. What we are trying to give you is what we know—what we find out by investigation, as to modes of travel, subsistence, learning and all things pertaining to life in the spirit world. We pursue our investigations here same as on earth, we do not stop in spirit life; and when you get here you can go on with favorite pursuits—you can hold your circles and learn from spirits higher than you, if you should so desire, when you shall have reached this land of infinite opportunities.

JOHN C. CALHOUN

668. [Next engaged the attention of the circle in a few well spoken remarks as follows, to-wit:]

You are doing a grand good work here, a work that your world is much in need of. Much better than political wrangling. You should let politics alone. The more you dabble in politics the worse you are off. Your country was in much better condition fifty years ago than it is to-day. I want to tell the people to get out of politics and stay out. First politics is a Democrat, then your politics get corrupt and you change the name and call politics Republican, and now you are getting tired of that name for it, and next thing we shall hear you have named it Socialist—but it is the same politics all the time. Changing the name does no good. It takes bread out of the children's mouths by whatever name—go on and make your *people* better and you will have better politics, and that is the only way; therefore, keep away from politics. Politics makes lying, cheating, stealing, robbing, plunder, murder, war, respectable; and makes the people bow to them all. Oh, friends of earth! if you could see as I do, your politics would soon cease; and, instead of feeding your lives and labor and the things of your country, and your world itself, to politics, you would soon begin to return all these things to man, and to the children of men. Why, it makes me sad to approach your world and see so much crime, misery and debauchery. I wish that I had power to divert the mind of man for one little moment away from politics—to get the world to see how much of its energies are wasted on account of politics.

669. It is sad to think—to know—that so many thousands of little ones of the children of earth do need bread—do need the things of earth that Nature provided for them, but are turned away from them by the selfish greed of politics—and the little ones need bread, and the old ones need bread, and the unfortunate ones need bread, and the laborer that makes the bread needs bread, and Mother Nature has provided an abundance for all but man; politics provides a way of justifiable robbery, and compels the starving, needy ones to assist politics in its awful red-handed spoliation or unequal and unjust distribution of the bounties of Nature.

THE COMPENSATION.

A HANDWRITING BY TYNER.

670. [After Calhoun had gone away, there came to view, at the writing-desk, a spirit who took up a tablet and wrote, and handed to the secretary, an essay in these words, to-wit:]

The misery, the pain, the wickedness of the world you would fain leave out. You do not realize that, if you had never suffered, you could not enjoy happiness. If you had not tasted bitterness, you could not appreciate sweetness. If you knew only one color you would know no color. In a happy world there must be sorrow and pain. Evil is indispensable to a moral world. Very few, however, seem to notice these simple facts. They rejoice in their happiness or bemoan their sorrow; forgetting that their happiness is a result of their sorrow.

(a) You have so many things in your daily life to be thankful for!

(b) Man is naturally a social animal; he cannot live, successfully, without society of his kind.

671. It is this natural feeling that has built up such strong fraternal organizations upon earth; and it is this that has been the means of perfecting the mighty organizations in the spirit world.

(a.) Spirits who have suffered greatly while upon earth or in the spirit world, are always found to be ready, willing workers. Their troubles have purified them and placed them in a position where they are able to feel for others.

(b) The laws of the universe are wise and helpful as long as you keep in harmony with them.

(c) The struggles of life are full of deep ethical purposes; and, in the ages to come, you will see the results—humanity purified.

(d) If each one would make himself responsible not only for himself but others!—How many large firms and corporations are paying men beggarly wages to handle large sums of money?—They are simply provoking crime for paltry gain, and should be punished instead of the embezzlers.

672. You have no just right to tempt a man beyond endurance. Think of how many sad cases where a father is working, and working hard, to give his children the necessities of life and is handling, every day, large sums of money. We think that it speaks well for the morals of men that more are not embezzlers. Long and bitter are the struggles many have, before they appropriate money that does not belong to them. If they only knew that some near and dear one stood by their side and witnessed their weakness, we know they would do differently. When men understand these things they will not wantonly tempt each other.

(Signed). "Tyner."

673. [Then there appeared before the circle, the spirits: Margaret Dayton, Mr. Stoddard, Lady Madeline, who says she is to pose for her picture at next seance. Then some oriental, wearing a turban, picks up the trumpet, but speaks only a few unintelligible words; and one Josiah, through the trumpet, very loudly:] Have you anything to say to me this evening—Tell the whole world—I guess I shall have to get more strength. [Then Talleyrand, Mozart, the poet Holmes, and Peter Cooper.]

Seance No. 40.

Nov. 13, 1902.

674. [Present as the regular circle, C. V. N. House and his wife B. House, Dr. Schellhaus, Miss May Cook, Mrs. J. B. Lamb, Charles Reeder and Lawrence Reeder; and, as visitors, Mr. Claude Whiteside and his wife, and Mrs. Ella of Chattanooga, Tenn.]

Minutes of previous meeting read and approved ; and when the members were seated in seance room "Behold there appeared unto them two men which were" the spirits Dr. Reed and Prof. Wm. Denton, talking unto them about what they might expect at this seance, and when these two men had gone away there came forth the spirit operator of the typewriter, who received a dictation from one calling himself

EMRICK, THE SAILOR.

675. And, as the dictation and writing thereof proceeded, the circle could, and did hear the dictating spirit continuously talking to the operator ; and, occasionally, the operator would stop the machine and ask the dictator to restate something and, then saying "All right, sir," would start the machine off at a very rapid rate—and the whole time of the writing, including stops, for dictator to repeat, and for exchange of writing sheets, was ten minutes. Not quite half of the time was used at writing. There were seventy lines of the writing and twelve words to the line, making one hundred and seventy-five words per minute at the actual writing ; and, except the heading the following is a true copy of the writing, to-wit :]

Experience of a sailor who went down with his ship during a storm at sea.

676. My friends, I have been in the spirit world for many years, and the few thoughts I am able to give you to-night, I sincerely hope may serve to give you an insight into the spiritual condition of one who passed out as I did. It is unfair to judge a man by what he has accomplished. The judgment, to be fair, should consider the environments and the capacity of the individual ; and, above all, should consider what he has strived after.

(a) I was the captain of a sailing vessel ; and, when far out at sea, I was accustomed to think deeply of the problems of life.

677. I was not a Christian ; the whole doctrine seemed incongruous to me. To think of damning a man for profanity, when a stronger, truer heart, never beat under oil-skin ; and save some landlubber who had put in at every

port of sin, and who had repented before the final voyage, was not the justice I expected from the Creator of all things.

(a) Meeting with many races of people caused me to draw sharp contrasts, and often they were to the discredit of civilized countries.

(b) I was no better than many other seafaring men, though the question of another life may have been of more importance to me, than to many of my companions. How many upon earth, try in vain to catch a glimpse of some friendly sail that may right them in their course, only to be disappointed by a gray sky and dark waters.

678. Much has been said of the majesty of a storm at sea, yet, I am inclined to think, there are few, if any, who could see any majesty in a storm, if they were out in it. I went down at sea, as many have before and since; and, in that dark night of storm and deadly peril, I do not think that any of my shipmates appreciated, and I am sure that I did not appreciate the majesty of the storm.

679. With all of her canvas closely reefed, the ship seemed like a living thing, battling for life. Lurching, groaning, rising to meet the wind as it bore her down. A phosphorescent glow, lighting the rigging in places, gave us no hope, but served to make the faces of the men more ghastly. At last the cry of, "the ship is sinking," began to pass from mouth to mouth. With all of our small boats destroyed we had little hopes of rescue. Some tried to save themselves by clinging to the wreckage, but it was a hopeless struggle and the ship's crew went down with the vessel they had loved so well.

680. My first thought, upon returning to consciousness, was of the beauty of "Davy Jones's Locker." I had been in strange lands often before, but I had never been in one as beautiful as the spirit world. I began to make search for the others, but many I did not find, until long afterward.

681. The people of earth owe a debt of gratitude to men who are brave enough to take long sea voyages and bring to them the luxuries and beauties of many lands. The improvements in means of travel have been as great upon the sea as upon the land. A seaman's life makes him feel how small a part he is of creation. And this feeling, if directed in the right channel, will make him a noble man. I am interested in the sailor and would be pleased to see more

homes upon land for him. Places where he can feel at home and out of reach of the grog-shop. Men whose wealth has been the result of interest in foreign countries, should endow homes for sailors, places of rest and recreation for sailors on shore-leave; and, in this way, show their gratitude to a class of men who have been great factors in their wealth.

682. There are bad men among seafaring men, the same as in every walk of life, and these men will get just what they have striven for, when they reach this side. Progress is a development, and is far reaching in results and will reach the sailor as well as the minister.

683. I am still unable to decide which is the nobler calling—to endeavor to pilot souls or rescue men so that they may in time, pilot their own souls; one is a mistaken calling, no matter how sincerely it is entered into, the other is full of pleasure for others.

684. In this world each must depend upon his own resources and look to no one but himself to better his condition. He may keep out on the high seas, but sooner or later he will seek a harbor. In eternity there is no need of haste, charters do not run out; and, if a man desires to be in a dark condition, he has no one to consult but himself.

685. My friends, you will find it is much easier to get your correct bearings in earth life, than to wait until you reach the spirit world. Enjoy yourselves; but, if you do so at the expense of others, you will find that, the enjoyment will not be lasting.

(Signed) "Emrick."

Denton said:]

686. Some are endowed by Nature with certain faculties in predominance; others, with certain other faculties predominating; and their habits and dispositions are directed according to these endowments. So, we find some in low conditions, of choice. Place such in higher conditions and they are not content there, and will not stay, but go back to the plane of low conditions.

687. The way to lead on a reform to higher conditions on earth is, to make different children; and, to make children different make conditions that will make future children better. Place around children, and prospective children, good conditions and make such conditions permanent and the children

will gradually grow to better men and women. Let childhood have good conditions in which to be born into your world and they will have good conditions in which to be born into the spirit world.

688. [Then Thomas Paine stood forth, but was unable to vocalize, and Wesley spake in the cabinet as Paine dictated to him in continuation of the theme Denton had under consideration as follows, to-wit:]

When the world develops to a higher plane and utilizes its energies for the development of man, and not for money, then they will bring forth generations of children, women and men, who will dwell on earth unselfishly and in peace and the children of earth will reach the spirit world prepared to enjoy its magnificence, but mortal man is material; and, while dwelling in that condition, must be subject to the vicissitudes of that life, but these vicissitudes may be greatly modified, compared to the present, in the direction of a more glorious unfoldment.

689. Friends, there is one God—the God of Nature; or, rather, the God Nature. This God permeates everything, even the grass. (R. V. 2489.) This is the God that has absolute dominion over all that exists. You are all children of this one God under whose dominion you are here; and, you are here, because you could not help yourselves. You had no say as to that part of your destiny; and, you will leave the earth life, under the same dominion—Nature, and you cannot change the destiny Nature has marked out for you. Nature's mode of reform, is development.

690. You, of this country, are proud of your morals—as I have said before, go with me to India and learn a lesson of what you consider morals. Go with me to India, take your money—your valuables along with you, but keep your eye on them as you pass through your own and other moral nations, till you reach pagan India, then, you can leave your money—your valuables to themselves wherever you please, and go on your journey; and, whenever you wish to return, do so; and, safely, in the place where you left your valuables there will you find them. You cannot do that, in any part of your boasted moral country.

691. How shall you produce, in your country, an equivalent of the morals of India? Bring around your people conditions that will produce better men and better women; then, the better the men and women, the better the children;

and vice versa. But, as has been said, your present conditions send people to the spirit world who are in such low conditions they prefer to remain there—they do not care for higher conditions; and, so stubborn are they, that it is useless for us to spend our energies in endeavor to reform them.

692. [And Denton again comes forth, saying:] Yes, we conclude to leave them alone in their darkness, knowing that, after awhile, some latent energy will wake up arousing them to a sense of their low conditions, when they will gladly welcome assistance to awake; and then they may advance. On your earth some remain long before they show any willingness to advance, but that depends much on the nature of the person. Take one whose nature is to be good, place that one in bad conditions and he will go down, but such can be reformed, more or less easily.

693. But if you had no criminals what would become of your lawyers?—I suppose they think they are needed to protect criminals in their meanness, at least that seems to be much of their business and if you see crime increasing in your land you can trace some of the increase to practices of criminal lawyers.

[And with some tests given by the guides to Mr. and Mrs. Whitesides, and a fierce blast through the trumpet by Daniel O'Brien, the seance concluded.]

Seance No. 41.

November 16, 1902.

694. [Present, as the circle, C. V. N. House and wife, Dr. Schellhaus, Joseph Simpson, Charles Reeder, Lawrence Reeder, Maggie Newman, Mr. Claude Whitesides and wife, of Chattanooga, Tenn., and Mrs. M. I. Dye, of Chicago, sojourning for the time being near Paola, Kansas.

(a) Minutes of previous seance read and approved, and Reed and Denton, respectively, greeted the circle with congratulations concerning the fact of doing this work here under adverse conditions, and at last, in spite of all, about to succeed. Then came to visibility of the circle the spirit

695. DR. J. B. LAMB, saying that he would endeavor to act as amanuensis in relating the experience of another; and, choosing a tablet therefor, took his position between the

circle and cabinet, but facing the circle, and so holding the tablet open in his left hand, that the circle could all see the paper upon which the writing was being done, to be clear of writing ahead of the pencil, and dimly discern the lines of writing left behind the pencil as the right hand of the spirit moved across the paper. This spirit wrote two pages, tore the two leaves from the tablet, handed them to the secretary and returned to his position before the circle, wrote upon seven leaves more of the tablet, but did not, as the other spirits have generally done, tear the writing from the tablet; but, when done, handed the tablet to the secretary, saying to him: "Please tear that writing from the tablet and return the tablet to me." Which the secretary did, as the circle witnessed, and the spirit took the tablet, placed it in the writing-desk and vanished.

696. And the writing sets out the experience of SONT0, THE SEA PIRATE; as follows, to wit:]

We meet many strange and interesting spirits in our daily work, and when we meet one who claims more than a passing interest we endeavor to get the history of his work for our book. One spirit related to us the following experience:

697. "I journeyed to the spirit land about two hundred years ago. I made the journey, not willingly, but by force,—I was killed by a comrade. I had killed many myself; and, in some ways, it seemed retribution that I should be killed. I did not realize it then, but I know now that I was a very bad man, yet I was once an innocent child. I used to lie hours watching the ships; and, in my fancy, I would call them water birds, and would eagerly watch them, as, with outstretched wings (sails), they swam so swiftly and straight! I would draw pictures in my mind of the strange, beautiful lands they visited; of the treasures they must be loaded with, returning like good loyal subjects with treasures for their ruler. My dreams were always of foreign lands. When the skies at evening were lit with the gorgeous lights of sunset, I saw not the clouds; but in their places were vessels withdrawing from a sea battle.

698. By and by the ships seemed to beckon me to go with them to distant lands. Long they beckoned; and, at last, I followed. Year after year they led me; and, at last, I awoke to find that the boy, who might have been an artist or poet, was a man and a successful sea pirate.

699. Crime is not committed simply to commit crime, but

for something beyond the crime. The goal is looked at so steadily that the road traveled is not noticed. Ends, noble in themselves, are lost in the unworthiness of their attainment. I had desired riches for those I loved, that they might be removed from toil; and, in striving to reach this end, I overlooked the means. We would lie in wait for the huge Spanish galleon (a large ship, with three or four decks, formerly used by the Spaniards to transport to Spain, the gold and silver bullion from the mines of Mexico and Peru), and board and rob her of the wealth she was carrying home so jubilantly.

700. I was killed by a comrade, over a division of spoils; and, when I next awoke, I thought I was shut in the hold of a ship. I thought it might be the one we had just looted. I could feel the rushing and the lap, lap, of the waves against her sides. I expected a summons to death, not knowing that I was already dead, but none came. Surely they will bring me water and food, were my next thoughts, as the hours passed on. I could not tell day from night—all seemed dark and dismal to me. How long I was in this condition I cannot tell. I thought of my past life, and at last my thoughts wandered back to my happy peaceful youth.

701. But, not until I had begun to regret the course I had taken because it was wrong, and not because I regretted failing in my undertaking, did a ray of light enter my dark prison. This tiny ray seemed to beckon me as the ships did in my youth; but, though I searched with a brave and longing heart, it was years before I discovered its source. That tiny light has led me on, and has encouraged me to do all I could to right the many wrongs I was guilty of. I have not found the peace of mind that I enjoyed as a child; but, in useful, conscientious work for others, I am beginning to lose the horrors of my first awakening to the realization of the wrongs I was guilty of.

702. I am glad to see that so many are beginning to learn that their friends, who have passed over before them, are, often, very near them, encouraging them to do what is right. I think as the people of the world develop their spirituality, the world will lose much of its misery. There are many things I did upon earth that will always linger in my memory; and will, no doubt, be the means of causing me to help poor, misguided men, as I once was, to live better lives.

703. If you live right, the day of death will be a great day; for, it will be a day of liberty; but, if you do not live right, the day of death shall find you in bondage—bound by fetters of your own making. The manacles of earth are not near as binding as these will be. If you see the light of spiritual guidance, follow where it beckons, and do the things you find to do, upon the way. Many tasks will be disagreeable and not to your liking, but they will be the very tasks you will need to perform.

[With these final words Sonto left us and we began to moralize over what he had told us. We will not burden you with our deductions, but will leave you to think of his life story.] (Signed) "J. B. Lamb."

704. [The spirit Prof. Denton stood forth again, asking for a subject to which he might speak and Dr. Schellhaus responded with:

"What is man's place in Nature?"

And Denton asked him: "Doctor, do you know?"

Schellhaus: "Highest in intellect."

Spirit: "Highest place in intellect and spirituality; but, for beauty, he is not, by any means. So man is not the whole of Nature, but part of Nature; and, as he leads in spirituality, his place in the higher life is the highest ultimate of Nature, of this, however, we have told you heretofore."

705. [A spirit, Josiah Collins, gave his name; and, speaking in fairly good oral tones, said:]

It is grand that we can come from the spirit world to your world and show you that we are yet alive. Some of you people will soon be ready to come to this side: For the old must soon change or exchange worlds, and the young people will soon get to be old.

706. I met one poor fellow not long here. I was watching him. He seemed entirely lost—alone, wandering in darkness! I asked: "Are you hunting for a Methodist or some religionist?" He said: "I am hunting for an honest man." I said: "Well, sir, you have struck one right now, and I can tell you some things, but you had better learn them yourself, and fill yourself up with facts. Work for facts, and you will find that, it is honest facts you need, more than you need to find an honest man outside of yourself. When selfishness predominates, darkness prevails, and you have light as your selfishness is cleared away.

(a) Man is part of Nature, and Nature was exceedingly wise when she established the continuity of life ; and, quite wise, when she set up the proclamation thereof, in this way. You can write me down as Josiah Collins. Good-night.

Seance 42.

November 17, 1902.

7064. [This was a special seance and for the benefit of Mr. and Mrs. Whitesides, but the spirits desired that the principal phenomena be taken note of for the book ; therefore, we attempt a description of some of the occurrences, as follows: [First. There were placed in the cabinet, on a box that served for a table, two small hand-bells, tambourine, and some other small articles. [2d. The medium was seated in the parting of the curtains, with his face toward the center of the circle ; a bit of tape was placed around each arm of the medium, at the wrist, and tied and sewed closely around the wrists, the ends of the tape, some four inches in length, sewed fast to medium's pants at the knees, and then the cabinet curtains pinned together, closely, under the chin of the medium, and pinned together at several points between chin and feet, leaving face and head of medium in full view of the circle, and a common coach candle burning on the table of the secretary, but slightly shaded from medium's face, though leaving the medium's face in full and clear view of the circle during the entire seance ; but, inside the cabinet all is dark except what little light would get into the cabinet at the small parting of the curtains immediately over the medium's head.

[3d. All being in readiness and no one, in the physical, inside the cabinet—immediately, there is violent ringing of the two small bells and one of the bells thrown through the opening over medium's head, and onto the carpet, between the circle and the medium ; then the other bell, in like manner ; and, the bells, by Mrs. Aber, held near to medium's head, and a hand reached out, over medium's head, took hold of the bells, and immediately took them into the cabinet, and the bells again thrown out, onto carpet, as before. And this process with the bells, was often repeated ; and, the tambourine was so treated, much in the same way as the bells, and bells and tambourine, all in violent motion, making great com-

motion and noise inside the cabinet ; in the meanwhile, the medium is not detected in moving in any way and, certain it is that, he could not have moved about either of his hands without instant detection by the circle.

[4th. *The great handkerchief test*, to-wit: The members of the circle, each called on, to hand his or her handkerchief to Mrs. Aber, who dampened each one with water, handed back to each his or her handkerchief, thus dampened ; then Mrs. Aber, beginning at right of circle, took the dampened handkerchief of the person at the right extreme of the circle, placed the said handkerchief upon medium's head ; instantly a hand was seen to take the handkerchief from medium's head into cabinet ; and, in about one minute thereafter, the handkerchief would be thrust out, through curtain parting, over medium's head and onto the carpet, near to feet of circle, and owner of the kerchief, at right of circle, would take the handkerchief, thus thrown upon the floor, identify the same as his own, and the one that was dampened as aforesaid, and find a writing thereon—made with indelible pencil during the time said kerchief was in the cabinet. Then the kerchief of the person next to one at the right of circle was taken and treated in like manner as the first was, and when returned, a like writing found to have been placed upon the kerchief, while the same was inside cabinet ; and so on, one by one, each person's handkerchief was, in like manner, taken into and thrust out of cabinet and each one identified his or her own handkerchief, and each found that there had been made, upon his or her own handkerchief, when the same was in the cabinet, either a handwriting or picture. Example: Upon the handkerchief of Mrs. Whitesides, was a profile, which she and her husband instantly recognized as a perfect picture of the face and head of their little daughter, late deceased. And, on comparing the picture on the kerchief with a photo of said child which Mr. Whitesides had concealed on the inside of his watch-case, the whole circle at once recognized the complete resemblance of the two pictures, to each other, so as to be thoroughly satisfied that the two pictures must be of the same person. And Mrs. Lamb and Mrs. Dye had pictures on their handkerchiefs.

707. 5th. The medium was examined and found to be sewed as at first, and in such manner as it would have been impossible for him to have used his hands to produce the said phenomena, and leave the sewing intact.]



Fig. 21.
CAROLINE.
Par. 707^{1/2}.

Seance No. 43.

Nov. 20, 1902.

[Present, as visitors, Mr. A. T. Hinshaw, of Albo, Cass Co., Nebraska, Mr. John Samms, of Emporia, Kansas, Judge W. I. Smith, of Sparta, Tenn., and Mrs. M. I. Dye, making seventeen persons altogether in the circle. And the seance room being small and the three new elements, and especially Friend Smith being entirely new, the greater portion of the efforts of the band, at this time, seemed to be to try to give some phenomena that might tend to give to him some confidence of the possibility of the genuineness of the phenomena here.]

CAROLINE.

Experiences among children prematurely born into spirit life.

708. [However, one lady claiming to be a messenger from higher spiritual conditions, came forth, arrayed in the brilliantly white attire of such spirits, and gave a message in whisper, saying:]

I am known as Caroline.

I am a messenger, belonging, however, to what you, perhaps, would consider, higher spheres. And I am here, bringing a message descriptive of our work, for the purpose of enabling you to comprehend and appreciate the pure, beautiful, innocent and happy conditions of our glorious realms.

709. The department in which I am now engaged is in that realm where is the spirit home of the many myriads of little children, prematurely taken out of the earth life and transferred to the motherly guardianship of pure messengers, as gentle and innocent as themselves; and, in my especial division, are many, many hundreds of these blessed little innocents; and, it is my delightful and happy privilege, to aid in educating them and in supplying them with the experiences of earth life, of which they were deprived by early transition and which are necessary, in order to a full rounded out spirituality.

(a). These little children are as diversified here, as on earth, in their ability to advance. Indeed, some are very hard to learn, as you would say, and require a wonderful

amount of guardian patience and watchfulness to unfold into a personal realization of all that the exalted beauties of their innocent realms may signify. But, oh ! what joy unutterable, after long and patient waiting and watching, to see one of these young immortals, gradually unfolded to a realization of its exalted privileges as it beholds ineffable delights perpetually to open upon its inner, conscious, spirit vision.

(*b*), And, as these innocents come up to us out of the earth life, we have many touching scenes presented us. As an instance: One came to me many years ago, as you would reckon duration. She was a beautiful child-spirit. She remembered how sick she had been—how she had suddenly been relieved of all pain, and she had witnessed the beautiful floral tokens, by hands of loved ones of earth, placed upon her little coffin, and her guides had taken the spirit of those flowers and woven and given to her a spiritual wreath in counterpart of the one on her coffin and thus enticed her away ; and, she came to me, as though in delight to her own mother, with that beautiful spirit wreath. What joy to me, and the many hundreds of my school, to welcome that sweet innocence forever free from the contaminating corruptions of an earth life into one of eternal glory ! And, now, though long since grown, she finds her joy still lingering here, and yet retains the beautiful wreath in our school. I can hold this frail form no longer—must go now—Good-night.

MUTUAL INTERESTS OF LABOR AND CAPITAL.

710. [Wesley contributes a short manuscript in the following words:]

As education that is real education, not the mere ability to read and write, broadens the views and develops the intelligence of men, it will be rightly seen that the interests of labor and capital are identical. Any cause which affects the prosperity of the man who has money to buy labor, affects him who has labor to sell. What benefits one benefits the other also. When the manufacturer is busy his employees share in his prosperity ; and if, for any reason, he is forced to close his doors, his employees must share the adversity. One cannot be injuriously affected without the other suffering with him. But, it seems almost impossible to make the world see that the man who works and the man who pays for the work have anything in common. For ages this has been explained

fully. Some are prepared to accept this truth, theoretically, but their admissions do not go far enough to take practical form.

(a) The trouble lies in the fact, that the application of the theory to every life is rendered well-nigh impossible by self-interest. The interest of the employer comes in contact with the self-interest of the employee, which lies in a different direction. The attempts of conflicting interests to receive the desired objects, very frequently culminate in a resort to compulsion by one side or the other; and the outcome is determined by circumstances and conditions prevailing at the time; and over which the parties to the dispute, sometimes, have no control.

(b) An indication of what is to come may be seen in the fact that, there are labor organizations composed of men of intelligence who manage to settle, amicably, all differences with their employers, without recourse to the strike. This argues well for the future; and, we hope, the time will come when the laborer and capitalist shall understand each other well enough to cease ruinous efforts at mutual injury.

(c) Ages were required to develop men so they could discuss, rather than fight, over matters concerning which they differ, and adjust them in the forum instead of on the battlefield.

(a) Evolution is forward, not backward; and the time will come, in the history of men, when all will be as brothers.

(e) As long as there are capitalists and laborers, so long will there be arguments and differences: For each will seek to overvalue his own and underestimate his neighbor's possession, yet there need be no trouble over these differences of opinion.

(f) Force will not settle any questions of moral or social importance—such questions are not permanently settled until right has prevailed.

(g) A man who is developed spiritually will no more wrong his neighbor than he would himself.

(Signed) "Wesley."

Seance No. 44.

November 23, 1902.

711. [Present as visitors, Judge W. T. Smith, of Sparta, Tenn., Hon. R. T. Van Horn, of Kansas City, Mo., Mrs. M. I. Dye, of Chicago, and eleven of the regular circle.

[After the regular opening exercises, a spirit stepped out of the cabinet, being very well made up in form, but was not recognized. After standing a moment in front of the cabinet this gentleman presented the wonderful phenomenon of beginning to dematerialize at the feet, the body sinking down toward the floor as the dematerialization proceeded, until all of the form had dissolved away except leaving the upper part of the head appearing like unto a large terrapin resting on the carpet, and that instantly vanished—and the entire personage had resumed the conditions of invisibility. This mode of dematerialization, gives the spirit form the appearance of passing down through the floor on an elevator platform, into the room below; but, it is positively known to every person in the circle that, the floor of the seance room and the ceiling of the room below have no opening whatever, or any kind of trap-door arrangement, by which it would be possible for a human being in a physical body to pass through the floor into the room below at the points where this form of dematerialization occurs. And the reader should bear in mind that, this mode of dematerializing the form of a spirit is just what is meant, all through the records of these seances, by the phrase that, the form, or the spirit, dematerialized downwardly; or that, the form or the spirit went down. And this phenomenon was repeated as many as five times this evening, not at the same point on the carpet, but, at different points about, over the carpet of the floor of the seance room.

(a) But the reader may say, this is all recorded in "Rending the Vail," why trouble the reader of this book with such record? But readers are not all alike, "some have to be shown" and told repeatedly. It requires a vast amount of cumulative evidence to satisfy some minds; and, of this fact, the spirits doing this work are aware, and therefore they change this seance into a form test seance; in part, perhaps, for benefit of Judge Smith as well, and request that the record set out in detail a description of the most prominent phenomena occurring.]

712. [Immediately after the phenomenon described in paragraph 711, there came to the condition of visibility a spirit who stood a moment immediately in front of the parting of the cabinet curtains, and vanished.

713. [Then a form, as of a man, appeared, saying:] I am glad to see you this evening. I have not so much to say

this time as on former occasions ; this much, however, I do say, you have a glorious work here. (And the form returned into the cabinet and immediately *two spirit ladies appeared at the same moment*, one at door of cabinet and the other at southeast corner of cabinet ; these stood a moment and retired behind the cabinet curtains.]

PREPARING FOR ADA.

(715)

714. [Then the voice of Sam is heard from within the cabinet, by the circle, saying to Dr. Reed :] " Vell, Doctor, if you dink to dry dot before de forces get veak, yoost go ahead, I help vot I can." Then, presently, Sam says : " Vell, lady, vy dondt ye go on out? nodings hurt mit you, go right on out. I help you." At this point a spirit man appeared at the writing-desk in arena, and took a tablet from the desk, placed it on the desk, retired, and in a few moments a lady appeared in the arena at the writing-desk, took up the tablet, looked it over and asked for a pencil, and Denton came to the writing-desk and found one for the lady. She then began writing at a slow rate, perhaps not to exceed one hundred words a minute, and when two sheets were written she tore them from the tablet and gave to Red Feather's medium and she passed the papers to Judge Smith, while the lady writer went into the cabinet, a moment, to renew the failing form, or as we say, generally, to renew or get strength. Then came again and wrote two pages more and sent to Judge Smith, and she returned into the cabinet to get strength and appeared a third time, seeming to be particular, and Sam, in the cabinet, crying out to her : " Don't take so much pains. Hurry up—don't do it all, let the secretary correct it." And so on. Most of the time of the writing of the last four pages, a man's voice, and German at that, loud and strong, inside the cabinet, and a lady spirit outside the cabinet at the same time, writing, at the writing-desk. Let the reader ponder over the conclusive test this must have been to the eye and ear witnesses. But, finally, the lady got her writing finished and all delivered to the Judge for him to retain the possession to close of seance, and she retired into the cabinet ; and, at the close of the seance, the writing was found to consist of seven pages and two lines, of well executed manuscript, of the following words, after the title :]

THE SECRET OF LIFE.

A handwriting by the spirit

ADA.

715. (a) "If I only knew the secret of life," is the inner heart cry of hundreds.

(b) As man looks about him and sees all the beauty he is surrounded with, a voice seems to whisper to him that earth would be a heaven if he could, somewhere in its summer sheen or autumn shadows, discover the secret of his being, he would have the magic key to all desire. The spirit of vanishing days seems warning him that the fragrant flower of life blooms once in creation's garden.

(c) If he could interpret the message of Nature he would know that the death he sees daily, is only a change, and would look upon the close of his life with the same feeling of trust that a tired child feels when it sinks into sweet slumber in its mother's arms.

(d) Man is so intent upon drinking to the dregs the cup of his earth life that he does not raise his eyes to view the beautiful scenes before him.

716. Man must do something to qualify himself for the life that is his after he leaves the earth plane; and, he will find that, it is the path of right striving and doing, that will lead him to eternal joy. Purity, love and harmony, all point to the gateway of eternal life. That the changes of nature mean something more to man than he has ever got out of them, is the inevitable conclusion of the thinking mind. They speak to him in no uncertain tones of a fuller, happier life.

717. The dread of death is not only the inheritance of man; but, to him, of all living things, it should be an assurance that Nature is not a party to it. The broad fellowship of out-door life should prove to all who are interested in a future life (and who is not?), that the change from earth to spirit life is only a slight one; and, if he only understood the "secret of life," it would come to man as to the trees and flowers.

718. How often we see poor, tired men, looking with long-eyes toward the shores of eternity! They should not



Fig. 22.
ADA.
Par. 713½.

grow tired of their earth sojourn ; and, neither would they, if they had spent their lives as Nature intended they should—in peaceful, happy surroundings.

719. The fact of continued progress is everywhere apparent—it is continued evolution more than the result of mere intellectual development. He who does the things he should do, is great. Make for nobler life ; pitch the music of the coming years in sweeter tones. It is of high importance to find the things to do and leave all else, however attractive it may be, undone. It is of supreme consequence to every man to discover his mission in the world and seek to fill his niche and to remain there content.

720. The first thing is to make resolute search within your heart and make the great discovery of the aim and usefulness of your individual life. He who succeeds in this discovery, and holds firmly to it all his earth life, has made a success, whether he wears purple and fine linen, or homespun.

721. You scan the heavens with telescopes, but far wiser is the man who becomes the astronomer of his own soul.

(a) You make analysis of the soil of the field, but more difficult, more desirable it is to make analysis of the soil of your own heart, and find what flowers may grow there best, and what noxious weeds must be guarded against.

722. It is not what a man does that makes him great, but what he is. Action is merely thought dressed in visible garb. Being must ever precede doing.

(a) Below the surface which the world sees, are springs which feed the life. To keep these springs fresh and sweet, is the best object of endeavor.

(b) Study yourself carefully ; and, also study the seeming simple things of Nature, and you will learn that, *the secret of life is eternal progress* ; and that, the earth life, which is of the utmost importance, is only the primary grade of life.

(c) Learn your first lessons well, that you may have a solid basis for your future unfoldment.

(d) Learn these things, and you will not be ready at the great banquet table of life to turn down an empty glass.

723. Immortality is the first promise that man is conscious of ; but, as he acquires that which he considers worldly knowledge, he tries to rid himself of this promise ; and, at the same time he tries to hold it tighter. It stays

with him; and, no matter how often he may deny the fact, his every-day life keeps before him the claims of Immortality. The fields, the fireside, the love and companionship of his fellow beings all suggest Immortality. The very thought that death ends all, causes him to shudder. Life would, indeed, be a hollow mockery if the earth life, with its joys and sorrows, its lights and shadows, were the end. Every heart throb is a protest to such thoughts. Nature not only promises you eternal life, but fulfils that promise, else we would not be here to-night encouraging you to better efforts.

(Signed.) "Ada."

724. [When this celestial messenger had finished her writing and was returning into the cabinet, Red Feather said to her: "Please, lady, will you come round in front, so that all the circle may see you plainly?" The spirit, however, kept right on into the cabinet, from arena. But, a moment later, she came out of the cabinet, at the center, attired in exceedingly brilliant costume.

725. Then Thomas Paine in his ordinarily splendid make-up, clad in the style of American colonial days, emerged from the cabinet at the southeast corner and walked out to near the center of the room, an admirable specimen of physical manhood, but spake not a word, and slowly backed into the cabinet at S. E. corner, and instantly came out at central parting of the curtains, carefully stepped about, in front of the cabinet, but with sealed lips, although the whole circle were begging him to speak, yet his tongue was silent—and his whole demeanor indicated that he realized that the inexpressibly deep significance of the occasion required that people of earth and men spirits of the upper deep should keep silent in presence of women messengers as they undertake to reveal to children of earth the "Great secret of life."

726. And, following Paine, Mrs. Levy came out of the cabinet, clad in robes of simple pattern but of very brilliant, even shining white, so illuminating, indeed, above the light of the room as to shine on the secretary's clothing and note paper as she passed him by to reach her old friend Van Horn, who was in the circle, and she standing at the feet of this one, reaching toward him, and at times entirely touching

him. Though this glorified one said but little, yet, her pantomiming could be readily interpreted to signify: "My dear friend: your sands of life are nearly run their last round! you have many well meant trials of earth laid away as treasures for you on the spirit side of life. Soon your work, so faithfully done on earth, will close, and for your coming, your friends in spirit are preparing a banquet that shall be in compensation for your disappointments while on earth. Be of good cheer, resting assured of a triumphant transition to your glorious spirit home.

727. Then the spirit Denton stood forth in his usual person and the circle expected that he would give a sample of his vocalization and urged that he speak and that he insist that Paine also speak, if but a few words, but Denton answered:] "We step aside and give this evening to the ladies and cannot trespass upon their time," [and the spirit stepped back into the cabinet.

728. Then a spirit came forth, rushing right up near to Friend Van Horn, who recognizing the spirit as his son Robert, said, "Why, Bob, how are you? and, after some exchange of familiar pleasantries and recollections between the two, the spirit gave the wonderful test of dematerializing downwardly, as before described.]

729. [One spirit stepped out of the cabinet who seemed an entire stranger to spirit return; and, at this time, made his first experience. Looking all about the room he said:] "Where am I at? What is this? what are all these things about here?" [and, being answered by the circle, he seemed satisfied, and went away into the cabinet.

730. [Judge W. T. Smith, of Sparta, Tenn., having heard of the psychic phenomena occurring at this little village of Spring Hill, Kansas, and being desirous to know for himself whether, after all, future life in conscious entity and spirit return are demonstrable realities, as claimed in "Rending the Vail," and as averred by some of his intimate friends who had been, and seen, and been shown, resolved that if such things be so, he would know of the matter for himself, whether it is eternal truth or a huge delusion; therefore, at his earliest convenience he went in search of this insignificant Nazareth, requiring the long journey of near a thousand miles, and at last, on November 20th, 1902, arrived at the little "Mecca," but seeing no excited multitudes and hearing no loud "Te Deums," he wondered whether to hunt for the borning of

this great truth in a palace or manger—upon inquiry was directed to the "little cottage on the hill by the great gas well." "By the great gas well! aha! sold again! Neither fact, delusion, nor collusion, but simply gas." "Well," continuing the soliloquy, "I am here and shall make the most of it. If they put up the faces of any of my dead friends they will do so without any revelation from me." And thus the three-quarter mile from railroad station to medium's home was soliloquized away, and the cottage door opened, and the judge found himself comfortably situated in the small home of the medium and his wife; everything about, having the appearance of an humble cottage home of just common white people. And here the judge makes his home with perfect freedom to the whole premises in and about the house, the seance room, paraphernalia of the seance, and every thing connected or pertaining thereto, the same as he would have had at his own home. And now comes the seance hour—members of the circle begin to come, and others from a distance, as himself; and, as the judge is introduced, he detects no fumes of sulphur, nor horns, nor cloven hoofs, nor sable garments, nor any dark-visaged monster, nor even rattling of chains in the cabinet, but all much as a social gathering of plebeians about his own home. And the half hour discussion of various topics by the circle, and the reading and passing upon the secretary's record of occurrences of previous seance and retiring into seance room and seating of circle, and lowering of lights down to a twilight shade with medium in cabinet, no white clothing upon the medium and no white garments or white articles of cloth in the cabinet, but first form to appear is Dr. Reed, having white shirt bosom; then, others in quick succession—even ladies entirely dressed in white garments; forty or fifty forms appear, among them some that the judge recognizes, others for him whom he does not recognize, but enough occurred to satisfy the judge's analytical mind that there are more things in heaven and earth than are dreamed of by the common dreamer—and he continues with the seances to Sunday and Tuesday evenings following, and relates his principal experiences of the three seances in the third person as follows, to-wit:]

731. [There appeared, just in front of the cabinet, a beautiful form of a little boy, apparently five or six years of age, and addressing Judge Smith, said, in clear, distinct and

audible voice: "Good evening, Uncle Billy." To which the judge replied: "How do you do, my little boy? And the judge recognized the form as that of the child of his brother, whose little boy passed out five or six years ago. The judge asked, "Who is this? to which the little fellow, in a sweet voice, replied—"Ucal." The judge asked: "What must I tell your papa?" He replied, "Tell him you saw me. I am mighty glad to see you." And the little form vanished. This was so realistic to the judge that he could not refrain from shedding tears.

732. A peculiar coincident, the judge says, is that, when this child passed out, his father and mother were hovering over the child; anxious to know whether the child was conscious or not; and, in a weak voice the child spelled his name: U-C-A-L—and soon passed out. As the judge was there and obtained these particulars soon after the transition and supposed that sweet voice to be silenced for this world if not forever; and now, six years after that innocent tongue was "silent in the tomb," to be confronted with the presence of that child from beyond the grave, in his resurrection garments, and again pronouncing his own name and uttering the salutation: "Good evening, Uncle Billy," would surely soften the heart of him who had brains enough to think and consider.

733. Then appeared a form which the judge recognized as that of his uncle, Dr. H. P. Smith, of White County, a physician of some note in that community, and this form said to the judge: "This is your Uncle Henry."

734. Then a form which the judge did not recognize. This was a large form, with long, black, heavy beard. He attempted to give his name, which the judge and others understood to be Southard. The judge remembering no person of that name made the appearance unsatisfactory, but the apparition gave his long whiskers several strokes, apparently trying hard to be recognized but without success at this time.

735. [At the next seance, however, the same form appeared in better make-up, and then the judge recognized the form as that of a prominent lawyer of his town who was killed some years ago. The form gave his name as Swofford, and Smith says that, in a low tone, the form gave his initials as T. J. R. He also showed Smith the wound in his side from which he died. Smith was the second man to him

after he was shot. The judge said to him, "Are you hurt much?" and he said, "My dear friend, I am killed," and showed to the judge the fatal wound—and the judge administered to the dying man; and, in compensation for the kindness and friendship toward him, the spirit is demonstrating to Smith the fact of life beyond the grave. And the judge says that he can now appreciate the experience of "doubting Thomas." (John 20: 24-28.)

736. Judge Smith says that, at each of the three seances, Nov. 20, 23, and 25 respectively, a lady, beautifully robed in white, tried hard to be recognized by him and once tried to give her name, but could not do so, apparently very much to her discomfiture. But, on Tuesday evening, she was the first form to appear to him, and asked him, "Billy, do you know me?" The judge replied, "Yes," and asked for her name, which she gave as "Jane," and said, "God bless you, Billy," and vanished.

737. This form the judge recognized as "Jane Boyd," a lady whom his father had raised from the age of about twelve years. The form turned the front and side of her face two or three times to the judge to give him an opportunity to scrutinize, and exhibited signs of emotions of delight at being so recognized.

738. And when the lady had gone away, the form of an old man appeared, which to Judge Smith was so realistic that he addressed it as Grandfather, and the form said: "How do you do, William?" and instantly dematerialized downwardly, at the judge's left side. The words and intonations, the judge says, were those of his grandfather. In life, he always called his grandson William. The grandfather's name was William Templeton, after whom the judge was named. The grandfather was ninety-six years old at his decease.

739. The judge says that he gave no information to any person in connection with these seances from which the identifying facts of these aforesaid statements of his could possibly have been known before these things were brought out at these seances as afore herein stated.

740. And the judge seems to think that, if these experiences, such as he has had at these seances, will not sufficiently answer the question of Job in the affirmative, there is little use to depend on testimony of any kind whatever to settle any question.]

Seance No. 45.

Nov. 27, 1902.

741. [There were present, as the persons forming the circle on this occasion, C. V. N. House and his wife, Mrs. B. House, Dr. E. J. Schellhaus, Joseph Simpson, Charles Roeder, Mrs. Maggie Newman, Mrs. Mary I. Dye, Miss May Cook, Judge W. I. Smith, G. W. Sprott, of Derby, Iowa, and George Hossfeldt, of Topeka, Kansas.

(a.) [After reading and approving of the secretary's record of seance 44, the circle repaired to the seance room; and, when all were properly seated and medium in the cabinet, and the usual salutations of Dr. Reed were concluded, Prof. Denton stepped out of the cabinet, making his usual verbal greeting to the circle and especially to Judge Smith, as the judge was to leave for his home on the morrow. The spirit said:]

742. I hope our good friend, the judge, will consider that he is well paid for his time and expense of making this visit, in that he has here learned more of the purposes of life, from which he can more fully realize than ever before, that life is worth living; that death does not end all, but that one's life goes on and on and on, to infinity; that each one is guided by the protecting care and presence of some friend, or friends, who have gone on before to spirit life; and that many of such friends wait and watch for the coming after, of those struggling through the earth conditions.

PICTURE OF ADA MADE.

743. [And, as Denton went into the cabinet at S. E. corner, the artist came jabbering from the cabinet at N. W. corner, and into arena, at writing-desk; and, in arena, took a canvas that was already stretched on frame and prepared to receive a painting, and exhibited the same to the circle, and the circle, all round, pronounced the canvas to be clean of any sign of any picture whatever. And the artist began his work, in his usual way, as heretofore described, then sent the tube of paint to Mr. Hossfeldt, to examine how much the artist had exhausted the tube, then sent, in like manner, other tubes to the same party for him to see that no paints were as yet taken therefrom; then the artist worked away, for a little time, at the picture, and had these last mentioned tubes examined, and Mr. Hossfeldt noticed that quite an

amount had been taken therefrom; then the artist had the circle examine his work and see and mark how much was then complete, and the artist took the picture, worked a moment more at it and pronounced it finished, and had it passed round for the circle to examine; and it was found that this was the same picture as before stated, and that the heart-shaped work around the neck, that was just commenced when first examined, is now complete. And, further, this painting came to the circle freshly painted, the whole work being "green," as the painters say; that is, the oils of the painting not a particle dry yet, and it evidently will require several days for the oils and paints to get dry enough to be handled without defacing the picture.

744. Every picture produced at this series of seances has been accompanied by test conditions differing from those of any of the others, but each one was attended by tests at least equivalent in authenticating the work, to those attending the production of this picture. (Set in at 713½.)

The production of the picture seemed to be the most that the spirits had designed for the book at this time. The remainder of the seance was, mostly, for materializations and their recognition; and, for the benefit of Mr. Sprott, who, it seemed, was much pleased over his success in meeting and recognizing his relatives who are on the spirit side.

745. Red Feather gave us to understand that the work here is protected from marauding spirits and from being too much crowded by over anxious spirits by a band of *Indian spirits*, thirty of whom attend each of these seances. Notwithstanding this, sometimes spirits unfavorable to this work project their influence into the way of the right prosecution of the work. The forms appearing were Hannah Stoneman, for Mr. House, one very brilliant in make-up for Mr. Sprott, said her name is Stacia, and was recognized by Mr. Sprott, as his sister.]

E. K. COFFIN,

[A spirit in visible form, said:]

746. How are you this evening? I would suggest that you go right on, attend to your own business, let others do as they may. Just keep right on with your own affairs, never mind what they say, or do; they cannot harm you, if you do not trouble them. We have very difficult work over



Fig. 23.
YOGAN.
Par. 748.

here to make ends meet. You mortals hardly realize what conditions are thrown in our way to block our work. You take a bad man and try to reform him; but, often, he will do worse. There are bad men, however, who will reform if you kindly help them, and thank you for it. But you just wear a great wide ribbon and go right on with your own business and let the rest of the world go on in their own way, if they don't wish to go your way.

[The foregoing remarks were provoked by some of the circle taking up some neighborhood gossip about our work, and worrying themselves about it.]

Seance No. 46.

November 30, 1902.

747. [Regular circle present. No visitors. The greater part of the matter given at last seance, that was intended for the book, was an oil painting, therefore the record of that seance is not voluminous.]

YOGAN.

748. [And now comes the artist and makes a crayon drawing:]

[We know nothing of this personage except that he claimed to be a friend to Dr. Schellhous, but we presume that this picture represents some person who lived on the earth many generations ago and is now one of the spirit guardians of the Doctor. We may not be doing violence to any people's theory should we suppose this to be "the Angel of the Lord that campeth round about" the Doctor, ready to receive "and deliver" him to his own place in the spirit world.] Fig. 23.

CELIA.

A typewriting.

SORROW THE RESULT OF SELFISHNESS.

749. [This experience was dictated to and written by the spirit who generally manipulates the typewriting machine, and in the words following:]

My story is an everyday one, yet I think that it may be of interest to many of its readers.

750. I married early in life; and, as we had little capital, we felt that we must slave to accumulate riches before we took time to enjoy ourselves. We denied ourselves any little outings or visits, even postponed deeds of charity until we should have more wealth. Thus we worked and saved for years, closing our hearts to all cries for help; stilling our conscience with the answer that, when we were able to aid, none should suffer who applied to us for assistance. Postponed happiness is a failure. We cheated ourselves, not only of present happiness, but of the power to enjoy in the future.

751. One year, just as the first days of winter began their cold blasts, a woman—a widow, applied to us for work for herself and fourteen-years-old son; but, as usual, we felt that we were not able to hire help, although we needed it very much. Our bank account was sufficiently large to keep ourselves and several others in comfort the balance of our earth lives; but we had grown so used to saving that it had become a confirmed habit. The poor woman pleaded with us to take them in for the winter—offered to work for their board, but avarice answered, no.

752. We did not see or hear any more of them until one day my husband caught the boy stealing wood,—that is, he was gathering up a few dead limbs. When spoken to he said that, his mother was very sick and that they were without fire. We had him arrested; and, while he was waiting trial, his mother died. Although he was acquitted, on account of youth and the extenuating circumstances, he left the jail, not the frank, openhearted boy who had entered it; but a soured, embittered man.

753. We felt that we had been unjustly dealt with, and thought no more of the boy until I entered spirit life; and, to my surprise, I found that we were, indirectly, the cause of his mother's death and his downfall.

(a) Oh, how sincerely I have regretted my part in this tragedy of two lives! I have learned, when it is too late to be of the best use to me, that, it will not do to put off right doing; but, I hope, my story shall be a lesson to many others.

(b) I tried in vain to influence my poor old husband to put our money to a better use than we had while I was in

the flesh. The habit of waiting to do good had such a fast hold upon him that it was impossible to overcome it.

754. I will try and tell you, now, how I am trying to atone for my past neglect. The boy, I told you of, is an old man now, but I have been near him for many years; and his many crimes, I have felt, were the result of my selfishness in the past. I can see that, if I had extended the helping hand when I should, he would, no doubt, have been a good man to-day.

755. I am often accompanied upon my travels, by a woman who was very poor in earth life; but, who scattered sunshine wherever she went. Her home was a log cabin with a mud floor; but no matter who the traveler was he always received a hearty welcome at her door. Her "treasures were laid up in heaven," while mine were "hoarded upon earth." She can reap the reward of well-doing, while I reap remorse.

(a) I have suffered much, but I am not in the higher spheres: For I feel that duty bids me stay and assist those I should have assisted upon earth, and to try and influence others to be more unselfish than I was.

756. I have come, to-night, to try and impress you that the period of your earth life is so short that it does not pay for you to deny yourself, or others, any happiness. Do not deprive yourself of books and pictures until you have lost all pleasure in them. Enjoy yourself at all times. The world is full of happiness, if you will only look for it, and many who are unhappy will be happy, if you will encourage and assist them to the best of your ability.

(a) I can see, now, that the page of my earth life could have been bright and beautiful, instead of tear-stained and blotted as it is.

(b) How sad it is to see that, in striving for great things you have made the mistake of overlooking the many small things that go to make up the great.

757. I know that the time is not far distant when my self-appointed duties shall end; but, until that time, I shall endeavor to faithfully perform them; and, in their performance, I shall find more happiness than I did upon earth. The mistakes of my earth life will be overcome in time, but not without great cost to myself and others. You can see how much sorrow has been the result of selfishness.

(a) If you could but love your neighbor as yourself you

would not knowingly wrong him; and, let us hope that, at no distant day, you may be able to do this.

758. Read my short story and think of it deeply. Look around you and see how many are doing just as I did upon earth,—putting off visits to their loved ones for lack of time; yet, when the message comes that “mother is dead” how quick they can prepare to go! Why not go while her sweet voice can bid you welcome? You know that life is fleeting and death is certain, so, think the matter over carefully; and, if you feel you can, go to the funerals of your loved ones, go now, and make their hearts glad. Lose no opportunity to do good and bring happiness to others, is the advice of your mistaken friend.

(Signed) “*Celia*.”

759. [The spirit, Professor Denton, makes a strong appeal to have the circle and all who are interested in this work to use every endeavor to get the work to the world. To have the world know of what is being done here. He says: “I appeal to you in the name of justice to let the world know of the things going on here.” This band of spirits have worked faithfully for the benefit of a few men alone, and if a channel be provided by which our work could go to the world we would do more wonderful things than we have yet done.”

(a) And Reed says:] If provisions are not made so they can go on with their intended work they will soon have to disband.

(b) Denton further says:] One upon your side should feel himself happy in knowing and experiencing these things. But so many are not trying to find out—and so many more are not capable of realizing it! They ask so many foolish questions, such as: “Why can’t they come to me and show me?” “If there is anything in it all, they can show *me*, right here, as well as they can show anybody anywhere—” In short, “spirits must come my way or not at all,” say they. Such people have yet to learn that they have no mortgage on the spirit world; that we do not have to come; and, the only reason we do come, at all, is that, we hope somebody will be benefited by our coming. I hope you people here, will find out how hard it is for some to come. It is not hard for me to come, only when somebody spoils

conditions; but only when you reach this side, will you be able to know about these things.

Seance No. 47.

Dec. 4, 1902.

760. [Inasmuch as the typewriting given at this seance was timed, the names of all the persons present are given: C. V. N. House, Mrs. B. House, Mrs. L. Cook, Miss Ida May Cook, Joseph Simpson, Mrs. Maggie Newman, Mrs. Mary Irene Dye, Dr. E. J. Schellhous and Mr. Walter Savage, and, as a matter of course, the secretary and Mrs. Aber are always present at these seances.

(a) [During the social, Mrs. Dye desired to know whether spirits have any means of ascertaining the exact chronological date of the period of time when any given animal or thing represented by its geologic fossil, existed.

(b) [This question was asked for the reason that, Prof. Denton, while in the earth life, in his geologic psychometry often said that, it seemed impossible for the best of psychics to fix the dates of such periods with any degree of reliable certainty. They could read the geologic period but not the chronologic.

This question brought out quite an animated conversation upon the subject of psychometry.

[Then, on repairing to the seance room, after the opening exercises there, by the spirits, Reed and Denton, the

761. Operator of the typewriter appeared in the arena at the typewriting machine, took a blank sheet of paper, placed it in the machine, and proceeded to write very rapidly, requesting the secretary to time the writing, which the secretary did by watch, finding the first and second pages to have been written in 110 seconds each, the third in 105 seconds, and the fourth page to have been written in 45 seconds. On each of the first three pages were found, at close of seance, 276 words, and on the 4th and last page were 216 words aggregating 1044 words and 70 punctuation marks, all written in 370 seconds, averaging, including allowance for punctuating, three words per second and 180 per minute. But the last page was written in 45 seconds, has 216 words and 12 punctuation and other necessary marks, making the astounding equivalent of 300 words written upon a common second-hand Remington typewriting machine, by spirit form, while

the spirit form is visible to ten persons, who were sitters at this seance, and the machine and paper also visible and the consequent noise such rate of writing would make was heard distinctly—and the circle talking to each other about the wonderful affair, and the spirit operator urging the dictator to speak to him more rapidly; and, twice, the machine was out of order during the writing, but the operator at once repaired it and wrote ahead—

[The dictating spirit represents that she is Mrs. Aber's father's mother, Elizabeth Whiting, who has been in spirit life nearly 56 years and dictates as follows, to-wit:]

762. My work lies among the little ones of the spirit world, and I have been requested by the guides here to describe one of the homes for children. I do not expect to give you a minute description as I shall be limited for want of comparisons, but I trust, however, that you may get a fair idea of what one of these homes is like, from the meager description I shall be able to give.

763. Rose Home stands upon a high hill that overlooks miles of fertile plains. The hill has terraced beds of roses and other flowers from the foot to the summit. These beds are intersected at different points, by beautiful white walks; and, here and there, among the flowers, are fountains,—not because the flowers need water; but, more on account of the soothing effect the sound of falling water has upon the spirit. These fountains are very decorative. One that stands near the entrance attracted my notice, the first visit I made to Rose Home. It is seemingly a magnificent white lily, but on closer inspection you discover that each tiny pistil is sending forth a fine spray that falls among its green leaves with a sweet musical sound that is very pleasing to the ear.

764. The buildings of Rose Home are all circular, as many others are, in the spirit world. It would appear to you more like a vast framework set with immense panes of glass, than anything else, as it is composed of transparent material. Large corrugated columns of pink and yellow topaz seem to support the high vaulted roof.

765. The children at this home never know what it means to be sent supperless to bed, though they are children who have dwelt upon the earth plane, and many experienced this more than once in their old homes. They are all dressed alike, in beautiful robes of a pink hue that harmonizes with

1890

1890

1890



Fig 24.
CRYSTAL.
Par. 765 $\frac{1}{2}$.

the vibrations they are living in at the present. Many of the pleasures so dear to their innocent hearts while upon earth are still enjoyed by them.

CRYSTAL'S LAWN PARTY. Fig. 24.

766. For instance: A party of little ones were taking tea on the lawn, at my last visit. Their table was a large lily leaf; and the center-piece, a big water-lily. Daisies served as plates and tall white lilies as drinking mugs. What a happy time they were having! Upon my near approach, they sprang up and ran to greet me. "How are you, Snow Ball?" (my spirit name) they cried.

MOONBEAM'S BAND.

767. After talking to them awhile, I passed into the building; and, after greeting all who came near me, I passed on to a group that I take especial interest in and found that they were engaged in making beautiful floral emblems for a sick child upon earth, who is clairvoyant. I asked them how they expected to be able to show her the result of their labors, and several exclaimed at once: "Why, Snow-Ball, don't you know?" And after I explained that my work had been all in the spirit spheres since I left the earth plane; they offered to take me with them upon their errand of mercy. I wanted to start at once, but they said: "No,—we must wait for Moonbeam." I wanted to know why? and they suggested that I "wait and see;" and this is what I saw in a very short space of time.

768. A lovely Indian girl, perhaps sixteen years of age, whose dress was covered with dazzling points of light, came into our presence and was warmly greeted by our group. The little Indian princess asked me, if I was accustomed to visit the earth plane, often; and, when I replied: "Only once in a while, and then only for a visit to my loved ones," she began weaving a fine, filmy veil, with which she enveloped my form. And, after doing the same for the children, all clasped hands and started upon our journey; and, in less time than it takes to tell you of, we were in a home of earth.

769. I soon found that Moonbeam was a very wise spirit indeed. By the manipulation of the forces in the atmos-

phere and the magnetism of the people in the home, she not only made the flowers visible to the sick child, but the happy little donors were also made visible. How my heart ached for the poor little sufferer as she held out her arms and pleaded with us to take her with us! She said: "Dear little angels, mamma thinks I tell stories when I tell her about you, won't you please take me back to heaven with you?" Moonbeam then made passes over her and she sank into a peaceful slumber,—“the first she had had in days,” I heard a member of the household say, as she tiptoed in to see how the little patient was. Moonbeam says this child is destined to make a wonderful psychic, and that it is the especial delight of the little one to have the “angels” bring her flowers.

770. We journeyed with light hearts back to beautiful Rose Home and found our friends engaged in making happiness for themselves and others. I find that our children are strongly attached to the advanced Indian spirits. These spirits have a natural love for children; and, through their clear understanding of many of the psychic forces, they are enabled to bring happiness not only to the little ones in the spirit world, but to the little ones of earth as well. The keynote of all true happiness is found in making others happy. Try to make the day brighter for some one else, and you will find that it is brighter for you.

771. The Wise Intelligence that rules all things has provided for all the wants of man; but man, in his greed, has decreed that the distribution of good things shall not be equal. With all of the means at his hands to build homes, there need be no little ones homeless upon the earth plane any more than in the spirit world. The people of earth need homes for the children and free hospitals for the sick more than they need anything else.

Moonbeam says she will tell you, at some future time, of some of the experiences she has had in her visits to earth. I am Mrs. Aber's grandmother.

(Signed) “*Elizabeth Whiting.*”

772. [The spirit Prof. Denton next came from the cabinet, stood near to the secretary, and there standing spoke in his strong, eloquent, forcible, and pointed manner, beginning with psychometry where the circle had left it; his speech being substantially, in the following words:]

Psychometry is a settled fact, and has been for ages. But in psychometrizing geologic fossil remains and any geologic specimen of the geologic periods, I have never attained to a knowledge of any means of determining the chronological age of the period in which the psychometrized specimen existed in life or when it first became a fossil, or how long chronological time it has existed in the fossiliferous condition. The best that I have as yet known, is to fix the geologic periods in geological terms. I never heard that any spirit has mastered a method of converting geologic periods to chronological dates, and measures. There may be spirits who could do so, but the spirit world is a practical world, and I have never learned of any good, whatever, it would be to any inhabitants of the spirit world to be able to estimate geologic events in chronologic order and style. Psychometry may be of some little benefit to mortals but none to spirits; but, psychometry needs assistance of spirits, to be of any marked degree of success, and spirits who might be competent to give such assistance, do not see sufficient compensatory results to use their own energies or to encourage mortals to use theirs to any great extent, in the field of psychometry. And, I think, if you examine, you will not find so much psychometry now as there was a few years ago; and, I think, it will gradually be reduced to a minimum, simply because spirits see more efficacious phenomena, than formerly, to teach to mortals the needed lessons of future life; our work is now along different lines. We desire to work for general benefit, and to use methods in reaching mortals through more independent channels. When I can do no better, I try to teach what I have learned through some other brain than my own, but I greatly prefer to have an independent organism such as I am using now. In this way, when conditions are good, I can very nearly express my thoughts, my ideas, uncolored, to you mortals; but, where I have to use the brain of another, as in mental phenomena, my expressions reach you second-handed. In this latter case, it must necessarily be that, the intended expression is much more colored from admixture of the latent impressions existing in the brain used.

773. It is so much easier to express thought through a materialized form of my own, as I am doing now, than through some other brain. Would you not think so? Here we give you positive knowledge concerning the things of

both worlds. Why, friends, you are ignorant as babes in the light of nature as to creation and the Creator, which is Nature. *Do you not see, all around you, every hour, Nature creating herself, out of herself?* Why go to the trouble of conjuring up some mythical being to do just what you see Nature doing all the time, and from age to age.

774. No one can understand the responsibility of the Star Circle of spirits who have undertaken to let your world know of the eternal truth which they have learned during all the ages they have inhabited the spirit world.

775. While we are trying to give to your world some ideas concerning the purposes of life, and to blaze the way, so that the traveler need not be in a lost condition on leaving the mortal side, there are so many of earth's people who care not to know of the morrow until the last dark night of their wilful ignorance is closing in around them to pass them on to the other side of life, groping their way in a country whose geography they had neglected to listen to, until too late! too late!

776. They had depended on having their inner eyes opened by the priest as they would be crossing the cold stream, and awaken in a blaze of light and glory—but they find this country not as the Christian had told them on earth; and, instead of being launched into the light of eternal day, by the last prayers of the priesthood, they find themselves in a country of darkness, wherein they must grope their way out of darkness, into light, by taking lessons of Nature as their Great God Saviour. We can do them no good now; we pity them, however, as we can almost feel the gloom through which they must pass in atonement for their neglected opportunities of the earth plane.

777. [Red Feather told the circle in a very amusing, sarcastic manner about the great war in heaven, among all the angels; the angels being divided half and half, into two opposing armies; one, headed by a great boss angel, known as the devil; and the other army, led by Jesus Christ, as John Milton would have it; but, while Milton is in serious matter of fact mood, and has the two armies drawn up in line of deadly combat on the plains of heaven, and Satan's army was putting to rout Michael, Christ's Lieutenant, Jesus Christ rolled him up a huge ball of lightning and hurled at Satan's head, striking him squarely in the forehead, which sent Satan on retreat for new territory, and he gathered

up the fragments of his army and sailed away for the earth to make his future home there; arriving just as Eve had been finished. And Satan made a compact with her, by which he owned the earth in fee simple, and still owns it, collecting tithes of all the people of earth, except the rich and the priesthood, to whom he remits the taxes because they are the chief officers of his kingdom and run the machine wholly in the interest of his satanic majesty.

778. But Red Feather treats the whole matter as a huge joke played on the people as a solemn reality in order to hypnotize dollars out of the pockets of the poor and into the pockets of the rich, and their lieutenants, the priesthood—and so, Red Feather is continually making amusing suggestions to the delight and merriment of the circle.]

ERASTUS COFFIN,

779. [as the circle recognize to be the name of this spirit, came out of the cabinet as Denton returned into the cabinet and took his stand as Denton had, near to the secretary, and seemed to be much amused at what Red Feather had said about the angels getting into a fight, and said :]

Well, friends, I saw great numbers coming down hill going to meeting to get saved and. I was just thinking that, if we only had a little real fire to shake 'em over, it might set them to thinking a little bit. Well, we are trying to shake them up, but they have been allowing some other fellow to do all their thinking for them so many years, that they really think it would send their little souls to some great pool of burning sulphur if they should happen to suspect for one moment that it were possible for any spots to be underneath the divine robes of their preacher. They regard their preacher as a Divine oracle, a perfect "Medium," whose voice, in the pulpit, is the voice of the Lord God Almighty speaking through the heavenly lips of the preacher. They don't know that they are the hypnotized "lambs made dumb before the shearer." They don't know that the serpent-tongued minister is more intent on appropriating the fleece, than he is on saving the soul. Why, Jabez, don't you know that the rich contributor can do no harm—can do no immoral act deserving attention of the church while the poor widow with her mite is passed by unnoticed? Although, in reality "she gave more than they all." Say,

Jabez, it makes me laugh, to go to church now, and witness the great farce continually being played there. If they only knew how they are throwing their lives away, stuffing their souls full of antiquated myths, instead of living waters, they would soon be calling on the rocks and mountains to hide them away from their own wasted lives. While I can have pity for the ignorant laymen, I must laugh at the condition of the preacher who lives on the fat of the land, fares sumptuously every day, and is prominently seated at the head of the table on all festive occasions. Oh, I can laugh at him, when I see him groping around alone, over here, and in midnight darkness stumbling over the errors of his earth life. Yes, Jabez, I can laugh at him. I had much to learn when I got here and nobody felt sorry for me; and, now, it's come my time to laugh. Say, Jabez, do you know these very pious preachers swear? They do, sometimes swear like troopers. They say, "God Almighty will condemn you poor souls to hell, unless you at once fall in with the overtures of mercy. God Almighty it is that is speaking to you now!" and some poor souls don't know but the preacher speaks the truth! Say, Jabez, I used to swear and be just that way myself and the worst of it is, I got it all from the Bible—but I am bravely over it all now. I am so glad of it, that I cannot help laughing. After all, death, to the person living on earth, is a serious matter. Death is an event that must come, sooner or later, to every person. Death is something that cannot be avoided—but when you weep you weep alone, and when you laugh the laughing world laughs with you. When death does come, when his icy fingers begin to cut your heart strings, then you are ready to abandon, for one moment, your idols of earth, and ask for information as to what lies beyond—and you call the priest or preacher, who knows no more of that than you do, and he tells you to "trust in Jesus and he will carry you through." The priest always tells you to trust in Jesus; and, whatever else you do, or do not, you are safe. And, now, you come to the brink of the grave, so ignorant of all that lies beyond, that, you launch away into absolute darkness, there to remain until your spirit vision grows so that you can discern spiritual things. Better wake up your spirit nature while on earth: For, oh! dear friends, the dying hour is too late, too late! Remember what I tell you now: *Your Saviour is within you, and not outside—The*

heavenly kingdom into which you wish to enter is within you, and you ought to clean up that kingdom before you go hence. Good-night,

Seance No. 48.

December 7, 1902.

780. [No visitors at this seance. Minutes read and approved by the circle. Then at opening of seance, Dr. Reed said: "The minutes are approved by the spirits, Mr. Secretary," and Denton, following, said:]

(a) Mr. Secretary, your report of last seance is heartily approved by us as being completely and correctly taken and amplified according to our desire.

(b) I am glad to meet this circle this evening. The work you are doing may be trouble to you, but it will be a great help to mortals, especially to the little ones, on both sides of life.

781. [And now comes the artist, takes a stretch of canvas, exhibits the same to the circle, and all pronounce the canvas to be clean, then the artist places the canvas upon the writing-desk and gets the paints. Speaks to his subject as "Nicee little girlee," gives directions about posing, tells her to "holdee uppee chinee, turnee a little more around, comee outee little plainer," etc., and, finally, "Oh! it comee once nicee, there, Red Feather show the circle." And the circle see the picture not quite complete. Artist takes canvas back and finishes picture, passes to circle and the circle see that it is the same one passed a moment before, that was unfinished, and all pronounced this a magnificent effort, and the spirits pronounced it to be a picture of Crystal, of Rose Home, of which we had an account, in typewriting.

782. Then there came a child form to the trumpet and tiptoed to get high enough, and whispered in the trumpet: "I am Crystal." Then backed into the cabinet.]

DENTON.

783. "I am delighted with what the artist has done. To my view, he has given you a masterpiece of work. We gave him all the force and thus made better conditions."

(a) I am so accustomed to it that I can come when the conditions are very bad; but it requires more from Reed and others.

(b) Some people are so constituted that they cannot change at once, but we have patience, unless they are too dogmatical or egotistical. This may seem strange to you but we are people; and, when in the earth's atmosphere, we feel the repelling influence of extreme selfishness.

(c) We do come, however, to give you matter for publication, and Dr. Reed is, in fact, president of this work.

Seance No. 49.

December 11, 1902.

784. [Visitors present: R. T. Van Horn. Kansas City, Mo., Alonzo Thompson, of Fullerton, Nebraska, Henry Graff, Weymore, Nebraska, A. T. Hinshaw, Albo, Nebraska, and Mrs. Wm. Humphrey, Kansas City, Mo.]

(a) The circle had one problem, not heretofore discussed, presented by Mr. Thompson, as to homeopathic doses of remedial agents of great potency, seeming to be more efficacious than large doses of the same medicines in less concentrated form, but aggregating an equivalent potency.

(b) When the seance began, first Reed, and then Denton, congratulated the visitors and invited them to call again at an early date.

785. Then came forth the type machine operator; and, in his usual way, executed a writing of one thousand and nineteen words, besides sixty punctuation marks equal to twelve words.

(a) The actual time, by watch, of the execution of this writing was five minutes and forty seconds. One page of 300 words was written in 80 seconds, including 15 punctuation marks, or the rate of 225 words to the minute.

The spirit giving the message was not able to dictate as rapidly as the operator could write it, and both Sam in the cabinet and the operator outside were continually urging the dictating spirit to hurry up. The whole circle could see the operator of the machine, they could hear the machine, hear the operator and Sam urging the dictator to hurry up, hear the bell ring that marks the end of a line of writing; and some of the circle counted the bell ringings, and sliding back of the rack, for each line, and thus knew how many lines were written to each page, all could see the spirit take the paper from the machine and take and place the next blank

sheet in the machine—it requiring four sheets of paper to contain the writing, it being double spaced—the circle could see the paper being placed in the machine, to be blank paper; and, when taken out, to have lines resembling lines of writing, and when done, the writing is handed to Alonzo Thompson, whose first visit this is, to these seances, and all the circle see the writing handed to said Thompson, who retained the writing in his hands to close of seance. Then Mr. Thompson read the said typewriting to the circle and found it signed: “James Charles.” Who is James Charles? Thompson scratched his hypnotically deluded head a moment and exclaimed: “Charles, Charles! Why, bless my life, my mother’s name was Charles, and his uncle’s name was James Madison Charles—namesake of James Madison.” The circle all examined the writing and pronounced it to be as well and neatly executed as the best typewritten copy intended for the printer. Mr. Thompson himself having served as Auditor of the State of Missouri for four years, and as member of the legislature of said State, for two terms, and has been in real estate business very extensively in Nebraska for several years past, is certainly competent to judge; and the Honorable R. T. Van Horn, who founded the “Kansas City Journal” and for some thirty-five years was its chief editor, and served four sessions in U. S. Congress, is surely competent to judge in this matter. Now, it surely would seem that, the person who would undertake to explain away this case on any kind of delusion, or imagination, must be as ignorant of the laws of human existence and mental action as any oyster is of the construction and operation of a monster battleship. And now the reader is introduced to an exact copy of the afore-mentioned typewriting in the words immediately following:]

786. There are so many people just sitting around, waiting for some chance to do something grand and noble! Their cry is that, they “don’t know just what to do.” Why, my friends, there are any number of opportunities open to you, each day, if you would only open your eyes and try to see them.

(a) The full beauty of a life of service is not appreciated until the spirit world is reached, and then the reward is astonishing.

(b) The little deeds done without a thought or desire for reward are the ones that bring the largest interest.

787. Around you, each day, are tired, worn-out men and women; do them some little act of kindness, mend a rent in a garment, bind up a bruised hand, sew on a few buttons, anything that will lighten the labor of your fellow-man and give him to learn that, it is good to be living.

788. How sad it is, to see young people grow tired of life and resort to suicide in an endeavor to escape from disappointments; when, if they were encouraged, and, in their turn, tried to encourage some one else, what a great amount of suffering would be avoided!

789. I am glad to see that man is beginning to care for the dumb brutes more tenderly,—but, how often do they pass by a poor, starving street child to save an alley cat! They should both be cared for; and could be, if man would let his mind run in more than one direction.

790. How many daughters are sighing to be journalists or business women while their poor mother is stewing herself over a hot stove, and their tired father sewing on his own buttons and wearing undergarments full of holes because their mother is too busy to find time to mend them? And, Beatrice is an up-to-date girl, and has no taste for home tasks. Poor, deluded mortals! Sighing for something to do while the world is overburdened with many things that need to be done.

791. I have found that man's happiness lies within himself, if he only has time or the inclination to find it. The modern sports and pastimes are all right in their place; but, I think, there are many Freddie's who could do better service at home, sawing wood than playing golf; and, I am sure, the exercise would be as beneficial.

792. I lived in an old-fashioned time, when father and mother were king and queen of the household and dearly beloved by their subjects. I have worked almost entirely upon the earth plane since my transition, and therefore I am familiar with the conditions of earth, and I find that the simple things of life are slipping from the majority of mortals faster than they think. There are few, too few homes where all of the family are gathered together at eventide. You have gained much, commercially, but you are fast losing your hold upon one of the fundamental principles of good government, namely: a well-governed home. The people of one hundred years ago lacked many of the advantages that are open to all to-day, but one thing they did not lack, and that is, a

community of interests—they felt a keen enjoyment in the success of a neighborhood. The principle of "every one for himself and the devil for the hindmost one," may be the right thing now, but it will not take long for him to get the foremost one in a society of that kind.

793. So many people will not allow themselves to think of a future life! They fear, if they stop to find an answer to Job's question, they will not be progressive. They fear that they will not march in the vanguard of that vast army of educated fools, who have outlived the superstitions of their fathers. If they fail in any undertaking they say: "Oh! well, that was my fate," or "destiny did thus and so;" but, if they succeed they strut around like a turkey-cock and say: "See what I did." They are losing that oneness with God (Nature) that is one of the best blessings man has had allotted to him. They may scoff, and sneer, and hoot, and howl, and it will not disturb the fact that man is immortal. But, their hideous noise is keeping others, who are anxious to know what the morrow will bring forth, from hearing the sweet music of the spheres, that is falling like a blessing and is bringing peace and hope to those whose eyes have grown dim with watching.

794. There are many things around you, each day that are filled with more of mystery, than is life after death. For example: Does any man know what guides the birds and wild fowls, so unerringly in their flight at this season of the year? Is it instinct alone that guides them over thousands of miles of plains and mountains, past attractive fields and lakes that seem to promise them all they shall ask for in the way of food and shelter? When you can answer this, perhaps the fact that those who have gone before you, can come, and see, and talk, and walk with you as of old, will not seem so absurd.

795. Before you destroy the trusting faith of your neighbor, in a future life, be sure you have something better to offer him. Never try to extinguish the spark of hope; but, better far, (to) feed the flame. Spiritualism, pure and simple, without the fopperies of reincarnation and theosophy, is broad enough for all who seek to know of a future life. Listen to the tiny raps about your homes and endeavor to establish a code by which your unseen friends can communicate with you; and, above all, do not forget the little things you will find to do, each day, and there will be no more

sighing, "I don't know just what to do." For, you will find so many things to do, that you will not have time to sigh.

(Signed) "*James Charles.*"

ZEPHYR. Fig. 25.

796. [Comes the spirit Wesley and takes a stretcher of canvas 14x17 inches, exhibits the same to the circle, all of whom pronounce [the canvas entirely clear of any painting, returns the canvas to the writing-desk and straightway the artist comes out to the desk, takes up the stretcher of canvas and raises it up so that the circle could all see, and the circle again pronounce the canvas clear, and the artist begins work in his usual way, working over the canvas near one minute, has the canvas passed for the circle to examine and they see a picture partly complete; and canvas is passed back to the artist, he spends more time at work over the canvas and, in about half a minute, pronounces picture finished and passes the same over to the circle, who see the picture is now finished and that it is the same picture that was partly finished a moment ago—and the whole time occupied by the artist in making this picture was one minute and a half—and the guides tell us that the spirit name of the little girl whose picture it is, is Zephyr.]

797. [Thomas Paine, for the benefit of the visitors who desired to hear his voice made a short address in the words following, to-wit:]

Friends, a religion that cannot demonstrate its claims is of no value whatever. But we bring to you proof palpable that man continues to exist in conscious being after death. It is glorious to know that when you lay aside the mortal body, you, yourself, have escaped from that body, and you are marching on, and on, in an imperishable body—a body that, with yourself, shall leap the boundaries of the dreary tomb and live on, and on, during the ages of ages, in a fair and beautiful clime of a glorious country, wherein is no night, save the darkened conditions of your own spiritual sight. Then, my friends, place yourselves in such conditions as that, and when you shall quit the tenement of clay, your inner eyes will be already opened to the glories of the im-



Fig. 25.
ZEPHYR.
Par. 79 $\frac{5}{8}$.

mortal condition, as your unfoldment shall carry you on and on and on into ever-opening new glories as your eternal inheritance.

CERILLA OR CYRILDA.

798. [One most gloriously white-robed lady spirit standing in front of the trumpet, said:]

On our side of life, in upper spheres, we are as one great family. We regard and respect each other as beloved brothers and sisters, and none can come and abide with us who has not left all selfishness and been trained to regard and feel that all people, everywhere, are brothers and sisters equally, every one with every other one, entitled to share in the abundant bounties of the great banqueting, everywhere outspread, on tables of our gracious mother Nature. And I am come to try to say to your world, that mortals should at least try to consider each other as brother and sister and prove to your own inner self that you do so consider the members of the human race, by helping each other—you should learn to know that, when you leave the mortal conditions and cross to this side, you will find every act of your earth life recorded in your own book of life and the dropping off of the mortal body serves to make that book legible to you, so that there, in letters of living light, you will be confronted with every selfish act you ever did. You will have credit for every act of goodness, but cannot get away from the gaze of every act of selfish treatment of your fellow-being. For all things connected with your own life-line are recorded and as "graven with an iron pen and lead in the rock forever." Dear friends, remember that, nothing, whatever, of your whole mortal career will escape you when you reach this side. Then, O mortals, listen to these words, as uttered to you now, to be the pleading voice of myriads of your friends in the higher spirit life, asking you to so live on earth that your career there may be a benefit to you when you reach the spirit world. My name is Cerilla.

799. [Several ancients appeared, one at a time, of various nationalities, among them Cicero, who delivered quite an oration, evidently in Latin, but none of the circle were sufficiently acquainted with that language to interpret; but "Red Feather" said that a spirit told him that the oration was to the effect that the people of earth are all absorbed in the

things of earth; that, instead of looking aloft toward spiritual light, their whole intent is fixed on the earth, earthy.

800. But this spirit is able to vocalize with wonderful and powerful expression in volume, intonation, modulation and euphony of voice, accompanied by elegant and significant gesticulation.

801. As to the homeopathic practice of small doses of medicine having great potency according to volume, Sam answered that the efficacy is not the medicine but the spirit influence accompanying the medicine.

This subject is thoroughly discussed in "Rending the Vail," pages 326-330.]

Seance No. 50.

December 14, 1902.

802. [Henry Graff present as a visitor. After the usual preliminary exercises and Dr. Reed's salutation, the spirit, Prof. Denton, made some remarks and suggestions introductory, in part, as follows.]

803. I am much pleased to meet those of you who are able to be present at this hour—and would have been pleased had weather and health permitted the other faithful ones to be present. The unfavorable weather and break in the circle much interferes with conditions, but, friends, we shall do the best we can. I hope our friends, to be our friends, and we would ask them to permit us to be their friends. I hope our friend, Mr. Graff, will remain with us as long as he possibly can. [And Denton gave way to the spirit,

804. Wesley Aber, who stood forth in magnificent make up, in an eloquent, earnest manner, but little, if any, inferior to Thomas Paine's best efforts, made a strong plea for mortals to provide the physical means for the establishment of a magazine for the dissemination of spiritual literature among the people, the spirits giving the principal matter for such magazine, in the same manner that they gave matter for "Rending the Vail" and "Beyond the Vail," as well as for the book now in progress, saying, substantially as follows:]

805. Friends, we have given you plans for conditions that would enable us to do a far greater work than we have heretofore done. If you will carry out those plans on your side, fixing for us a permanent station on the physical side, you

will have given to you such phenomena as will greatly surpass any, as yet, ever given to your world. We must have a station, we have things to give that the world must know to the end that, whereas, they now see through a glass darkly, the smoke of the glass may be cleared away and the light of the eternal world shine brightly through.

806. When you reach this side you will surely find ample reward for all efforts and every sacrifice you may make to open up a way by which the mists of ignorance obscuring mortal vision may be cleared away—but some people are ready to give everything to know the truth, and so soon as they find it, they have learned enough—not another penny to spread the light—they have seen enough for themselves, and care not for more, and act as though they had discovered some way by which they can slip their earthly treasures into the spirit world, at the last call, and they must go on saving and making to the last minute so as to have great quantities to take with them. Well, friends, this money-making and money-getting, will not always last, nor can they smuggle one penny of their hoarded wealth into the spiritual kingdom. They must leave it all, and only as they shall have used it for the benefit of needy mortals will they have any credit therefor, in their book of life, and one way to lay up treasure in heaven is to so use the earthly treasure as to assist in enlightening your world concerning heavenly things; and, who can better tell of heavenly things, than the heavenly inhabitants, if permitted to do so.

807. [When Wesley had gone away, immediately there stood another in the place where Wesley had been standing and gave his name as Jackson, and said:]

Well, that fellow hit the matter pretty hard. He went right down to the bottom of some things. He's a peach, that spirit is. Well, now, friends, I am really glad to be here, myself; and, I am glad, too, that you are here. I wish I could talk like that fellow that was just here; I would try and tell you something, but I suppose I shall not be able to say a great deal.

808. When I was on earth, I doubted; but, when I got to the spirit world I had only to look around and know. My great-great-grandmother was a spiritualist, but "I was not going into the hobgoblin business with her;" and, just about my first lesson, over here, was to find out that ignorance excuses no one. The little child, ignorant that fire will burn,

sticks its little hand into the pretty fire, and no difference how pitifully the little fellow may cry and how much its dear mamma may plead its ignorance, the cruel law goes right on hurting the child. Some people, like myself, had refused the foolish light while on earth. When invited to learn the truth—"No, thank you, one world at a time. I think if I get through this world it will be in plenty time to look after what is to follow—I have something to do beside looking after shadows. They can't send a fellow to hell for what he does not know." We all soon found out that our ignorance was itself the hell; and, especially, wilful ignorance. And we were not a great while looking around for light with a repenting earnestness; and, soon, the shadows began to flee away. I met grandfather and he helped me along and I gladly accepted his proffered help. But some get so set in their stubborn ways of rejecting the truth while on earth that they remain, many years, in the spirit world, wandering around in pitiful darkness, hunting for the myths and shadows that awed their souls while on earth. Many of them hunt around many years but fail to find any God, such as they had expected; and, it goes very tough with them to find that their earthly conversion was of no avail and that they have to be converted all over again. I was not much of a preacher on earth but I am making many converts over here. I did not think I could handle this business successfully, but I find I am getting on nicely, though I guess I had better go before I spoil something. Good-night.

DOOMLON.

809. [And next comes the artist and makes an oil portrait in colors, with the usual brevity, and test features, and the guides inform the circle that the picture is of a Brahmin, Doomlon, and is made the frontispiece; and, therefore, Figure No. 1.

- (a) Then a spirit who gave her name as Lady Alline.
- (b) And a guide of Mr. Graff gives the name, Laola.
- (c) And one of Mr. House's guides gives the name Veauf.]

Seance No. 51.

December 18, 1902.

810. [At this seance was Marian Purcell, of Payette, Idaho, as visitor.

After the opening exercises and salutations of Reed and Denton, Dr. Reed took a tablet and stood in front of cabinet door and wrote very rapidly, the circle being able to see the movements of the hand of the spirit as he wrote; and the spirit, while writing, was talking to various members of the circle; and, as each page was written, the spirit tore the leaf so written upon from the tablet, handed it to the secretary, and so to twelve leaves; and the writing was found to be in the following words:]

811. Other spirits have, more than once, inquired why I did not visit the workshops of the sculptors in the spirit world, and give you a report of the work they are doing; therefore, I have made it my duty to call upon one of these workers. He is a tall, well proportioned man, and is known to other spirits as "Strength"—this is his spirit name, and he earned it through his marvelous work. You would never dream that the place which looks so much like a conservatory weighted down with its many blossoms was a workshop, but such it is.

812. I found Strength at work upon the figure of a lovely child, and after I had explained my errand he laid aside his tools and said: "Now, then, sir, I am ready to assist all I can. I am not delicate about talking upon the subject of my past; and, perhaps, that is what has won for me the name of "Strength." Many, after viewing my work, have said: "Now I feel that I shall have more strength to perform the tasks that are before me. The spirits are brought to this place by other spirits who have known me for many years. Perhaps it is best that I tell you something of my earth life, before I take you through yonder room which I call the book of my life to the present time. I am a modeler in clay and a sculptor; but, upon the earth plane, I did not have the means to pursue the work Nature has designed me for. I used to wonder, but I do so no longer, why it was that I was born into a family who were without any artistic taste.

813. "When a small child, I would take clay and mold it into the shapes of animals and the heads of my companions. I was not only discouraged in this work, but the results of my work were always destroyed wherever found.

814. "We lived in a mountainous country and my father was a great hunter. I was taught to follow his calling, and I am sorry to say he often led me into bad company. At last,

I became a brigand, and my mother was as eager to hide the goods I stole as I was for the money they brought. Years passed on, filled with debauchery and wickedness, until I was an old man, and leader of the band. At last there came a night of terror, when we were surrounded and I was killed.

815. "When I awoke it was very dark. I called aloud—I cursed and swore; but, my companions did not come to me. My voice came back to me in echoes many times, and I began to think I was imprisoned in a cave. I arose and groped about in the darkness. I tried to find the walls that I was so sure were sending back the echoes; and, although I walked for hours, the walls were not reached. I began to wonder why I did not feel thirst or hunger, "surely this cannot last much longer," I thought, and, for days—yes, years, I groped around in the darkness, always reaching for the walls that shut me in.

816. "At last, I saw a wee light that glimmered, as if it were carried by one who was moving rapidly. I cried aloud and the light advanced toward me. As it came nearer, I saw that it shone from the form of an old man, and I was seized with a terrible fear. I could not speak a word, fear paralyzed my tongue. "My son," the old man said, "thou art in spiritual darkness; how can I aid thee?" "Poor old maniac!" I thought, "if I could only get out of here. I would not care for the darkness of night," but I stood dumb. He came close to me and put forth his hands to touch me, but I fled from him; and, for a long time after that, whenever I would see one of those small lights I kept very still for fear he might visit me again. At last, my dread of the solitude overcame my fear of the man, and I called for him; but, instead of the old man I expected to see, as the light came nearer, it was a little girl. "What do you want, you poor old man?" she asked. I threatened her with everything I could think of, if she did not let me out of my prison. She told me that I was not in prison, but that I was dead. "Dead!" replied I, "Me dead? No, not dead!" I tried to catch her; and, she was gone!

817. "After a long time, she returned with a man. This man talked with me and convinced me that I was dead. He took me to my old home, for one thing. Then he tried to find out if I was not sorry for the pain and misery I had caused upon earth. I was hard and unrelenting; but he was kind and patient, and, in some way, he ascertained my

love for modeling; and one day he brought another spirit with him.

818. "This spirit greeted me; but said little else but he began to mold the likeness of the companion of my boyhood days. He made mother's, father's, and others' faces as perfect as I had known them in life; and, just as I was getting interested, he left suddenly, without a word, and I was in the dark once more. He paid me several visits, before I asked to be allowed to work with the clay.

819. "Little by little my spirituality began to grow, and I began to repent of my many sins. At first, I could not work unless some other spirit was present, and I was in darkness when alone; but as I developed spiritually the light began to shine from my body. I will not burden you with a recital of the many things I was compelled to do before I reached this place.

820. "At first, I worked as my instructor did among spirits in the darkest conditions. Then I conceived the plan of this workshop. It is very different from what it was, at first. When I first took up my abode here everything was crude. Not a flower was in sight; but, as my work began to uplift others, gratefully my friends brought me many flowers and my home grew to be as you now see it.

821. "I shall now show you the book of my life, and you can tell your friends about it if you feel disposed to do so." I followed him into what, apparently, was another room; but, before I was through, I felt as if I had taken a long journey. The statues in Strength's book of life are as perfect and life-like as the group in the seance room to-night. It told the whole story, beginning with the little child, playing about the picturesque mountain home of southern Europe. His boyhood, his manhood, and his old age. I saw scenes that made me shiver. He has not let an ugly deed escape him. After passing by the history of his earth life, we came to him bound by spiritual darkness. They were all there. The statue of the good old man; the beautiful child and her companion, and the one who benefited him most, the sculptor. Strength told me that the statue he was at work upon, in the other room, was intended for the home of a spirit who is just beginning to see the light. He and others furnish the likenesses of their deliverers to many. I mean by this the figures of spirits who were the first to bring another spirit to the consciousness of their low conditions.

Many good and kind spirits have not the time to stay with a soul through the various stages of their development, and these statues keep before their owners the lessons the spirits taught, who came to them, when they were in such sore need. I talked with other spirits who are sculptors and they are anxious to see beautiful statuary adorn the public places and the homes of earth. One cannot help being benefited by a visit to Strength's workshop. He does not call it a studio—for one feels that if he (Strength) has been able to outgrow the crimes of his earth life, that no one need grow discouraged; but with a brave heart push on until they, too, shall be surrounded with flowers and light.

Friends, do you think that you have courage or strength enough to have your life placed before the world as Strength has placed his for the benefit of others?

LILATH.

822. [A woman materialization stood between the circle and cabinet door, and engaged herself at talking in good clear whisper, so that all of the circle who were not more or less deaf, could and did distinctly hear what the spirit had to say, which was in these words:]

My friends, I am standing before you to-night, in evidence of spirit return, and to call your attention to the great significance of the privilege you mortals enjoy here, and to ask you to deeply ponder in your minds, what a seance room means, what it is for, and to what purpose you ought to consecrate it and yourselves, and to try to realize your relation to the seance room and to those whom you expect from the other side of life. Here your demeanor should be as though you expected to meet your friends, your relatives—perhaps a father, a mother, you are going to see. You should remember, too, that there are those on a lower plane than yourselves who are to be pitied. Many there are who are in dark conditions and you reciprocate our coming when you heartily join with us in sympathy for those people. You should duly consider the environments of those below you. You may think they can and ought to develop purity and nobleness of character and conduct, but environments you know not of are in their way. You are not perfect yourself, perhaps you are far from it, and to lift the shadows from your soul, your soul should go out in sympathy,

instead of condemnation, toward unfortunate ones, until your inner being could exclaim, in true sympathy of spirit, "Forgive them, Father; they know not what they say or do." My name is Lilath.

823. [Mr. Purcell, who has taken the trouble to travel fifteen hundred miles on purpose to witness the phenomena here, was very much blessed in full recognition of several of his friends who appeared to him from the other side of life. Especially did his deceased wife Emeline and sister Sarah make known their identity to him. At request of his spirit wife he remains over for Sunday seance.

824. And one, very richly dressed, having clothing sparkling with points of light, especially was the waistband so decorated, gave her name as Charity, of the band of Brave Hearts.

825. Then a Spanish lady spirit exchanged a few words in Spanish with Dr. Schellhous, who learned something of that tongue when he resided in Mexico and became a teacher of that language there.]

Seance No. 52.

December 21, 1902.

826. [Regular circle present. Mr. Purcell remained at request of guides, and Dr. P. J. Elsworth, of Oskaloosa, Iowa, new element, except that he had attended a few seances with this medium elsewhere, is admitted as a visitor.

(a). In consequence of some disturbances, and the presence of the new element, it seemed that the band were not able, or thought best not to carry this seance as an intellectual one, except to a limited extent—and that more for the benefit of the new element, than for the book; however, there were many excellent phenomenal occurrences, of several of which we take note.

827. After all preliminaries were concluded, there came forth a woman spirit quite gaudily dressed in white garments; and, after standing a moment, dematerialized downwardly, and forthwith there stood on the carpet at the point where the first woman form had dematerialized, another woman form, clothed in white, and so much taller than the medium that the whole circle conversed of the fact; and, after walking about on the carpet, and courtesying to the circle all around, instantly vanished out of sight of the cir-

cle; and, suddenly, a third lady emerged from southeast corner of cabinet and walked out near to Mr. Purcell, perhaps his mother, but not being clearly recognized this spirit stepped backwardly into the cabinet; and, as she did so, Thomas Paine came out of the cabinet at southeast corner, passing the lady at the curtains—Paine is five and a half inches taller than the medium. When the secretary stands by the spirit, Thomas Paine, the secretary and Paine are seen to be the same height. When the medium stands by the secretary, the secretary is seen to be a whole head taller than the medium; but, after standing a moment Paine pronounced the word "Friends" so loudly as to startle most of the circle, so that some of them screamed, and the spirit returned into cabinet and in a moment came out again, advanced far out into the room, that those who had not before seen him could behold his colonial costume and commanding form, then taking his stand near to the secretary began speaking, saying in loud musical oral tones:]

827½. Friends, I cannot see how people can doubt their own existence. Yet, there are people in your world who would claim to be scientific that do pretend to doubt that they have existence at all, in reality. This shows how densely ignorant it is possible for some people to be. Such people could not be expected to believe in spirit life. No amount of evidence could be produced that would penetrate such low mentality.

828. But to a person whose mentality is sufficiently unfolded to succinctly consider the relative value of phenomena all about him, this phase of phenomena, that you are having here, demonstrates beyond peradventure that man is spirit with an unending identity. Here, your inner sight is opened, to discern spiritual things—by the combined evidence of sight, touch and hearing. Friends, do you believe you are persons in circle here to-night? Aye, you know it. We would not insult *you* with such silly questions as this. We simply say you know of the existence of your being, and here we can as consistently ask you to know that your identical conscious being survives the dissolution of your physical organism.

829. Friends, pardon me, but I should like to ask some of those wise people if they can tell how life is established in embryo? And just how the embryo is formed and what forms it? You may find some one who thinks he knows all

about it, but you will find such are harder to penetrate with the truth of the matter than one who knows nothing about it. The ignorant and bigot you need not tarry with, but to the ignorant one who knows his ignorance you can offer proof that his mind can assimilate, but each of such minds must require different proof accordingly as his mind is prepared to receive—[After Paine's wonderful voice had ceased its reverberations, one announced his name as Mozart, the great musician.

830. [Then a woman spirit stood at southeast corner of the cabinet, directed her attention toward the friend Elsworth, saying:] "My son, how does thee do?" [and instantly the woman form had gone away there stood in the place where the woman had been, a man of short stature, not more than five feet tall, seemingly, who directed his gestures toward the new visitor, began talking in very indistinct utterance so that the secretary could catch but small part of what the spirit did say, but it was evidently the speech and mannerisms of some one of a society of Friends or Quakers. As the spirit proceeded, however, his speech improved, so that enough was understood to gather the general trend of the speaking; somewhat thus:]

831. I am not used to this manner of speech. I wish to say to you that, some of these days, you will join us on this side of life; that this great change, that people of earth look upon as one to be deplored as a great calamity—as one of sorrow and gloom, you will realize, when you get here, to consider as one of great rejoicing and gladness. While in the earth condition you may often feel disposed to pray for protection, to some ideal personage, yet, if you would garner the light around about you, you would quickly discern that Nature everywhere is a bountiful storehouse for supplying the every need of your being, and is the one available source from which your actual needs may be supplied; therefore, it would seem superfluous to direct your petitions elsewhere, consequently you should pray to Nature. Take the keys Nature offers you, unlock and help yourselves to her bountiful storehouse. And when thou gettest here thou wilt be welcome to partake of the good things with which her broad tables are ever laden.

832. [At the Tuesday evening seance this spirit by his peculiar laugh disclosed his identity to friend Elsworth as one Conitius Bowerman, who was a Quaker minister.

833. Prof. Denton in his ordinarily good strong vocalizing powers spoke as follows:]

Friends, those who try to hurt Spiritualism don't hurt us in the least, they may damage you mortals; they may temporarily retard the cause among the people. The time has come when spiritualists should organize, take hold of the work in earnest and spread the light. We propose to defend our medium through the magazine, and you should try to interest all you meet who would likely become interested. You can disseminate purity and goodness among the people, if you will, and to those who will accept, you can talk, you can reason; but as to those who will not accept you, from such you can walk away.

Were we to undertake these phenomena in presence of those unable to comprehend we would fail.

834. [Then a form stepped out of the cabinet at the center, and, standing just outside the curtains he dematerialized downwardly, and instantly rose up, then stepped to near middle of the room, dematerialized downwardly, seeming to pass through the floor into the room below.

(a). Then Wesley Aber appeared at center of the room and dematerialized down till the head vanished at the floor.

(b). And yet another came out of cabinet to a point some two and one half feet from cabinet door toward feet of circle, and began going down, saying as he went: "Good-night, good-night, good-night," till the head reached the carpet, then as the mouth reached the carpet, said aloud, "Good-night," and the top of head vanished.]

Seance No. 53.

December 25, 1902.

835. [In addition to the regular circle, Dr. P. J. Elsworth, of Oskaloosa, Iowa, Mr. Fisher, and Mr. F. G. Winkler, both the latter from Buffalo, N. Y., were admitted as visitors.

At opening of seance, Dr. Reed and Prof. Denton saluted the circle and bade the visitors a hearty welcome.

As usual, when new elements are admitted, a great part of the forces are utilized in form presentation for benefit of the visitors and their spirit friends; though, on this occasion, we had an excellent typewritten dictation from the spirit.]

MOONBEAM :]

836. My name is Moonbeam. I promised to give you a few of the experiences I have had among the children upon the earth plane, and I am here to-night to fulfil that promise. I still retain the form of a young girl, although I have been in the spirit land for many years. I was very fond of children upon earth and when I found that I would be permitted to dwell among them in the spirit land, I was very happy indeed. Like my namesakes, I make the greater portion of my visits at night. I like to come in the twilight hours, when much of the care and bustle of the earth life is over.

837. I have a little earth friend who is a factory hand. The dear little thing works all day filling small muslin bags with vile smelling tobacco. She is not physically able to stand the strain of such constant work, but unfeeling parents and employers keep her busy at a task that is robbing her of her earth life. She firmly believes that I am a fairy because I can come to her through closed doors and because my dress is all covered with sparkling lights. I talk to her and try to keep her spirit pure so that, when she crosses to the spirit land, she can be taken to one of the beautiful homes for children. She thinks that I am talking of fairyland when I try to describe the beautiful homes where the little children dwell in the spirit land. How her tired eyes brighten when I tell her that she shall soon go where there are gardens full of flowers and birds, and where she can play just as much as she pleases.

838. As this is Christmas night I think I shall tell you of a sad experience I had on last Christmas night. I had a dear little friend that I had been watching over, for sometime, who crossed to the spirit-land that night. He was a poor little street waif, no better than many other waifs, but how dearly I loved him. I found him through another spirit, about four years prior to his passing out. This spirit saw that the child would make a fine psychic, if he was properly handled; and, knowing the ability that I possess in making myself visible to others still in the mortal form, she took me to this child. I endeavored to impress people who were interested in occult things to take the child in, but I was not successful in my endeavors. You, no doubt, would have called him a very bad child. He used tobacco and

could swear and drink with the worst of his class, and many times I have caught him stealing.

839. You may wonder why he was so dear to me, since I have told you of his evil traits. Therefore, I shall try to explain. I knew that this fine little sensitive was not his own master. I have seen dozens of un-developed spirits, both men and women, about the child, fighting for a chance to come through his organism to gratify their depraved desires; and I have assisted the child in every way I could. He knew me and always called me "The swell fairy," whenever he would talk to others of what he saw. His companions called him "Batty," and would sneer at him and ask why they never got their "lamps" on me. I kept up the uneven warfare with these spirits for years, but without assistance from any one upon the earth plane. I was unable to rescue him. The child tried to help me, but all of his environments were against him; and, while under the influence of drink, he was run down by a loaded truck and injured, so that he died in a short time. I was with him that night, for I had resolved to save him if I could in any way; but, the conditions were against me, and I was powerless. Kind hands picked up the little bruised body and carried it into a saloon on the corner. They laid him upon a table and there, among that indifferent crowd, he passed to this side. Why do not the artists of earth paint just such pictures as this, that the people may learn that, there is more need of missionaries at home, than abroad? I stood by him, one dirty little hand clasped tightly in my own, he looked at me and smiled and tried to speak, but the earthly body was too weak. In one of his pockets was found a little doll, evidently intended for some little girl. This little token told the story of his kind and unselfish heart, better, perhaps, than anything else could have told it.

840. When it was ascertained from other newsboys, that he had no home; but, like many others, slept in empty boxes, a collection was taken up to defray the funeral expenses. Men who had passed him by many times without a smile or a kind word, gave generously that the useless bit of clay might find a resting-place, other than the potter's field. Oh! if they had only assisted me to have kept him upon the earth plane, in the years to come he would have been able to have given them that which money cannot buy—the proof of life eternal.

841. I took the little spirit with me to a home that wise spirits have prepared for such spirits. He is delighted with his new home and cannot be convinced that he will not awake and find himself in the miserable conditions of earth life.

842. I must tell you of another charge I have—a little boy, also, who came to the spirit land in a different manner. He had a beautiful home upon earth; but, unfortunately for him, he was the child of very religious parents who deemed it their duty to punish him severely for telling them that he saw and talked with angels.

843. I am not able to be present with each of my little friends all the time, but must divide my time. So, one day, while I was away from this little friend, his mother shut him in a dark closet; and, before the message for me to come, reached me, he was so frightened that he died in convulsions late the same day. My work has been among children in both the earth and the spirit land, and I have always tried to impress their parents and guardians to allow them to grow spiritually.

844. You may ask why it is that we come to children when we know that they will be punished for it? My friends, if the good spirits did not come to children who are natural sensitives, the undeveloped ones could and would injure them, spiritually, while the only injury they can receive from our visits, is the punishment they receive from those in the body.

845. How I should like to impress upon all the world that, nine-tenths of all the children are, more or less, in touch with the spirit land. As they grow older and become absorbed in earthly matters, they gradually get out of rapport with spirits. But, if they could realize how important it is to keep in touch with good and wise spirits, they would develop, instead of trying to overcome their mediumship.

846. The spirit life is the real and everlasting life; and, any sacrifice you may make to keep yourself pure, is sure to be amply rewarded in the spirit land.

847. Take care of the little ones, that they may grow in spirituality; and the sins of earth will grow less, year by year.

848. [During the hour for social discussion Brother Winkler said that he had been studying the law of vibration for some time, and afterward reduced his theme to the following interrogative statement: "What is already known to mor-

tals: sound vibrates from 16,000 to 40,000, and light representing all the different colors of the spectrum and all variations between them: about 485 billion for red, the longest, and about 751 billion, for violet, highest.

[On this basis Mr. W. asked these questions:]

"1st: Are animals living with senses developed to perceive vibrations between the highest sound (40,000) and the lowest light vibration (485 billion)?"

"2d: Do the vibrations of clairvoyance, dematerialization and materialization belong to the vibrations below or above the light (spectrum) vibrations?"

"3d: Is the character of the vibration (considering each vibration move by itself) of clairvoyance, dematerialization and materialization different from the character of sound and light?"

849. [And to this subject, Prof. Denton responded very briefly:] We have not reached to conclusion concerning vibrations on this side. But, the highest law of vibrations that may be reached while in the physical is that found in clairvoyance and materialization; and, as to any higher vibrations, you may be able to know more fully when you reach this side.

850. [The spirit seemed unable to hold longer and returned into the cabinet,—not reappearing it may be presumed that, he considered the subject as sufficiently treated in "Rending the Vail." (See "Law of Vision," 2242-2246, 2029-2035 R. V.) See also R. V. 2012-2015.) See also "What is Light?" (R. V. 2069-2069 d.)

Seance No. 54.

December 28, 1902.

851. [Inasmuch as this was a test seance for the benefit of the four visitors who were present the reader will please excuse cumbering of the record with the names and addresses of all the persons remaining in their physical forms who were present as eye and ear witnesses to the phenomena of this seance, to wit:

C. V. N. House and his wife B. House, Joseph Simpson, Mrs. L. C. Cooke, Miss May Cooke, J. H. Nixon, and Mrs. Aber, all of Spring Hill, Kansas; Dr. E. J. Schellhaus of Kansas City, Mo., T. B. Martin, of Joplin, Mo., Dr. P. J.

Elsworth of Oscaloosa, Iowa and Mr. F. G. Winkler and Mr. Leander Fisher, both of Buffalo, N. Y., and Mrs. Mary Irene Dye, of Chicago, Ill.

852. After the circle were all seated and the medium in the cabinet, the spirit, Dr. Reed, came to the condition of visibility, standing in the parting of the cabinet curtains at the center, and in his usual affable manner saluted the circle with an expression that he was glad to have the visitors with us and that honest investigators are always welcome. That they, the guides here, do not particularly stand aside for the spirit friends of visitors, but do their work in their own way; and, if not so rapidly as the circle might sometimes desire, still they get their work done, and that one especial benefit of these visitors is, that by them the truth will more generally reach out among the people.

853. The spirit Prof. Denton then came from the cabinet at southeast corner, and, standing near to the secretary, spake in his old-time oratorical manner, saying:]

Friends, I hope you will make yourselves as harmonious as possible during the sitting this evening. For, thereby, you produce the most favorable conditions and reap the benefit of the best results. Sometimes, we have worked under conditions which, could you have seen them, you would have wondered how it was possible for us to work at all. But when we have work planned out to do, we find a way, sooner or later, by which to accomplish it. As we get toward the close of our third book we have planned to give matter for a magazine. We see the need of such a work, as an advertising medium; and especially do we design, if we can get sufficient help from the mortal side, to produce far more wonderful and startling phenomena than any we have yet given. And we earnestly invite assistance, and hope that spiritualists will do all they can to spread the truth.

854. Your world needs reform in many ways. It needs to be educated out of the slough of ignorance, selfishness and debauchery. We must enlighten the people, so that they will live better lives and treat each other, at least, with such respect as to regard all people to be of one family and work for one another and not continually follow the practice of the strong against the weak. When you find unfortunate ones weighed down under an already unbearable load, don't kick them on down farther, but try to help them. Say to

them : My brother, my sister, come with me and I will try to help you. Talk to them kindly. Let them feel that you speak from the bottom of your heart, and gladness will once more brighten up their downcast eyes. When your world shall learn the one all important lesson—that all are brothers, that the world exists for all, and not alone for titled nabobs, then it will begin to grow in goodness and spirituality ; and peace, instead of war, shall reign.

855. [The spirit, Wesley Aber, came to the condition of visibility standing between the cabinet and the circle, with writing-tablet open in his left hand, and remarked : " Now, Mr. Secretary, call attention." At this moment the spirit began writing with common lead-pencil held in his right hand. Secretary asked Mr. Winkler to set his time,—a stop watch,—which Mr. Winkler did, and was ready to mark time at beginning of second page, and when first page was written and handed to Mr. Fisher for him to retain to close of seance, the spirit, with pencil at top of the second page, said " ready," his hand began moving and Mr. Winkler's watch started at same moment ; and stopped at the same moment that the spirit finished the page and jerked the leaf of writing from the tablet. The spirit passed the same to Mr. Fisher, and the spirit kept right on writing, page after page, and delivering to Mr. Fisher, to the number of eight pages, which Mr. Fisher retained to close of seance. This being a dictation, the spirit dictating could not speak as rapidly as the amanuensis could write. The spirit Wesley kept saying to the dictating spirit " give it to me faster please, faster, faster, hurry up, I'm waiting," and kindred remarks, all the time of the writing, and the dictating spirit, though inside the cabinet, was distinctly heard by those of the circle whose hearing was not defective, to be speaking in whisper and some of the words were heard and when the last page was written Wesley asked the dictating spirit : " What is your name ? " and the whispered answer was : " *Kale*," and most of the circle heard the answer distinctly, which Wesley subscribed to manuscript, laid the tablet on the desk and vanished. And when the seance closed, it was found that Mr. Winkler's watch showed the time of the writing of the second page to have been thirty-one seconds, and count of the words showed there to be one hundred and forty-two words or two hundred and eighty words to the minute. The whole writing was at near the same rate. While this seems

slow writing as compared to some we have had, yet, it seems, the dictating spirit was unable to whisper more rapidly, and the writing proved to be the experience of the spirit,

KALE :]

856. Friends, I persuaded a spirit, whom I know to be an earnest worker among the lowly ones of the earth plane, to tell me a small part of his experience for the benefit of our readers, and this is his story, or as much of it as he saw fit to acquaint me with.

857. I began life in the business world with plenty of capital, therefore, everything looked bright and prosperous for me. I had friends without number; but, when I had become poor, through unlucky speculations, my friends disappeared as rapidly as a snowball in a furnace; and after struggling in vain to climb again the ladder of fortune in my home city, I drifted westward, but found the struggle much harder for me there, as I had contracted the drink habit and would often find forgetfulness in a prolonged spree, until I had sunk so low in the social scale, that I found myself on a poor farm; and, it was from that institution that I entered the spirit world. My last days were full of misery. I had dissipated until I was without physical strength; and, surrounded with paralytic patients, epileptics, imbeciles and persons with many other afflictions, I was forced to pass my last days. There were beauties all around me, the beauties of nature, but the great grief in my heart blinded my eyes to any beauty. I dwelt only in the past and how sincere and heartfelt my grief was over my mistakes, no one but myself will ever know.

858. I found, after I reached the spirit world, that this constant introspection had been of great benefit to me.

(a) While the wind howled around the building and rattled doors and windows in its strong grasp, I passed from the forced charity of a cold world into a world of supreme beauty. I had to outgrow many mistakes, but I had the assistance of many loving friends and the task was full of pleasure.

859. When I grew strong enough to travel about in the spirit world with the aid of my friends, I rejoiced in its many beauties. The parks in the spirit world defy description; ornamental trees and shrubs are everywhere, and emerald

grass forms soft carpets for weary feet. Magnificent palms and evergreens add dignity to the place, and form retreats, for myriads of song-birds. These parks are rich in the great permeating joy of life that trembles in every leaf and flower, transmitting the influence of its buoyancy into hearts grown weary, dispirited and restless.

860. The best man who has ever lived, finds himself confronted by the glimpses of his innocent boyhood, and finds it hard to identify himself with the youth who saw heaven in the rose-flush of every morning. And the most advanced spirit looks back upon his past life with feelings of gladness, and he finds it hard to realize that, he, too, has passed through many of the struggles that are rending the hearts of so many of the people upon the earth plane to-day. There are many spirits in the higher spheres whose earth lives were full of bad deeds but, by constant work for years—yes, for hundreds of years, in some cases, they have been able to overbalance their dishonorable acts. But, like severe wounds, misdeeds always leave their scars.

861. There is no way, notwithstanding the cant of priests, to squeeze a frightened penitent into heaven at the last gasp. The gates of eternal happiness do not swing open at the touch of *any* sinner, however penitent he may be, until he has in a measure overcome the evils of an ill-spent life.

I laid up my treasures in worldly goods and the greed of others wrested them from me. If I could have known just what I do to-night, how much sorrow I might have saved myself and others!

862. Very little permanent influence can be traced to those who give advice without truths that can be demonstrated; therefore, it rejoices me to know that, you have succeeded in placing before the skeptical world the indisputable proofs that you have.

863. How I long to see better conditions for those who have made an honorable struggle for means enough to supply them with comfort through their earth life and have failed. How nice it would be if arrangements could be made by which such people could draw upon their government for the necessities of life and progression! They would not do this, from choice or voluntarily, but do it because it was compulsory. No one can wrest the results of well-doing from you. They will endure, if employed, and are worth all that can be made of them.

864. There is not a more exalted station than that of furnishing the means of subsistence and advancement. I hope the time is near at hand when the poor-farms of earth will be very different from what they are at the present time. Let the inmates feel that there is much more to strive for than riches. The treasures of earth are as dross compared with the treasures of the soul. I find, in my travels, that the ones who are really rich and great are those who have striven, above everything else, to develop their spirituality. I know, only too well, how difficult it is to so develop! And, I also know that, the clergy have retarded the soul growth of many by saying that, "Though your sins be as scarlet they can be made white as snow," and that, not through any efforts of your own, but through the unselfish generosity of one good man.

865. Friends, teach your children that they, alone, are the arbitrators of their own destinies; and that heaven is all around them and that, "the pure in heart" are the ones who find and enjoy eternal happiness.

(Signed) "Kale."

866. [Then there came to view of the circle a personage striving to talk, but with little success for some time. At length, however, he was able to utter words with a good degree of distinctness and asked questions and carried on dialogue with the circle somewhat thus:]

Spirit: What are you doing here?

Circle: We are waiting to receive what spirits may be pleased to give unto us.

S.: What kind of place is this?

C.: This is where people, who once lived on earth and have left their earth bodies, may return to people who yet live on earth.

S.: "Who are you?"

C.: People who are still living on earth.

S.: Well, who am I?

C.: You are a spirit, you have passed from your old body.

S.: Ain't I here same as you are?

C.: You are here, but you are not in your old earth body. You have a temporary body.

S.: How did I get in here?

C. : Some of those people in that place behind you helped you to get in.

S. : What is that mountain? I can't get up that mountain.

C. : That is a mountain of darkness, and you are let in here to let light shine on that mountain so you can see how to get over the mountain.

S. : I just come down a mountain to get in here.

C. : Who are you? Where were you on earth? Where were you before you came down the mountain?

S. : Don't you know? I was lost. I just came down the mountain and here I am—just here, trying to get over a mountain—don't you see that mountain? There is a light. What is that light up there. Where is my party? Why am I here?

C. : You are a spirit out of your old body and you are here to learn about that. Those people back of you (in the cabinet) will help you—show you more light, conduct you over the mountain. That red light you see, is for our convenience.

S. : I guess I better go back if I can get out of here.

Bessie : That fellow started out with a band of explorers, got lost and froze to death.

867. [Then about a dozen forms, some in splendid physique, both men and women, ancient and modern, in quick succession, and many of them in brilliant attire, did appear—some in white, some in mixed colors several of them gave their names—among the number R. G. Ingersoll was recognized, spoke a few words and vanished. This spirit in reply to some remarks of the circle said,] "No, I was not an avowed spiritualist—but I gave many lessons which were beneficial, and much that I said had a great influence upon the minds and toward shaping thoughts of the people into a better channel." [And Bessie closed the seance with that little song "Come, sister, come," and all felt that it was good to have attended the seance.]

Seance No. 55.

January 1, 1903.

868. [Present, the regular circle and as visitors, Mrs. Dye, Mr. Fisher, Mr. Winkler, Mr. Guss Graff, and Mr. J. A. Wood, of Kansas City, Mo.

[The regular opening exercises being concluded the spirit Prof. Denton came to the condition of visibility and spoke as follows, to-wit:]

868½. In regard to the question of vibration, spoken of the other evening, I will say that, from our experience, vibration is not in motion right or left, curvilinear or diagonal, but straight out, in direct straight lines. (See the three laws of motion, R. V. 2639, a, b, c.)

(a) Friends, your world is indeed, very beautiful to some, while to others, it is bad, dark, dismal. To those whose inner life reflects not the beautiful all is dark as the things of earth that reflect no light are black,—are dark.

869. When I was on earth I enjoyed all beautiful things, the morning sunrise, the songs of beautiful birds, the towering mountain, the wide extended plain; winter had its beauties; the glowing sunset—the twinkling stars of evening, lightnings playing upon the bosom of the dark cloud—all nature everywhere was beautiful to me, but beautiful as all things were to me in that world my soul stood still in adoration of the supreme beauty of the spirit world, when I came to this side of life. I thought if people of earth could only see and realize the grandeur of the spirit world they would not wish to remain longer in the physical life. Friends, after all there is only a thin veil between us, and could you see as we do your world would go rejoicing as their friends pass to the beautiful side.

870. [The spirit, Michael Faraday, appeared in the arena, announcing his name, took a blank tablet, stepped out of arena to a point between the circle and cabinet door, so held the tablet in his left hand as that the circle could recognize the clean white paper, ahead of the writing, as the spirit proceeded to write; and, when he began writing, a visitor adjusted his stop watch to note the time and the spirit wrote on to five pages, and when the writing was complete, the spirit tore the writing from the tablet, gave the same to Mr. Winkler, and vanished—and it was found that the time of the writing was one minute and sixteen seconds and the number of words written three hundred and seventy-five, being the rate of nearly three hundred words per minute—and this writing was done with a common lead pencil:] [*Note: This writing should have been placed at conclusion of paragraph 1154, which see.*]

870½. Here you have Nature all around asserting herself

—opening a positive plane of results, and utterly refusing to attempt the construction of new forms without conformity to all the essential conditions. It is only when the embryotic organs are perfected that she introduces the new form to the influences of light and allows them to stimulate the organism to a more active exhibition of living power. In this she follows in regular order the primitive processes of organic formation in the early ages, wherein form was first developed in darkness ere the coming of light to perfect its powers; but Nature has never tried to evade the processes already established.

871. Perhaps we might allude here, to the analogy that can be seen in the increase of mental vigor in the higher grades of spiritual life, by the stimulus of light, as good evidence of the increase of power in the primitive types that first came under its influence. When organic life is first introduced from its embryotic state, there is but little that shows any higher mental power than that of the primitive type of organisms, as first observed.

872. But the influence of light upon the organism soon rouses the latent energy, and it is not long ere the brain-cells respond to a line of power that soon raises it above the primitive grade. Herein you have condensation of force as it applies to things; but, the organism itself is passing through to all the essential phases of growth that the ancestral line has traveled. Life, herein, is so subtle and intricate in its observations that the ordinary senses are scarcely able to perceive anything until after the result is accomplished.

873. There is no question that the intellect is not able to discern the relations of cause and result in many of these problems that come before it, for solution, but there lingers around the subject of life action of the elements, a sentiment that they are beyond the scope of intelligent explanation as the results are themselves so much beyond the unorganized forms of the same elements, but this idea of the inability of the mind to grapple with the subject ought not to weigh heavily with the student of evolutionary growth.

(Signed) "*Faraday.*"

THE SPIRIT JENNIE WOOD.

874. [Then there came into the arena at the typewriting machine a lady spirit, who, after making some examination of

the machine, took up a tablet from the writing-desk, tore a leaf from the tablet and placed the leaf in proper position in the typewriter and proceeded to write with the machine, seven hundred words, at the rate of near 150 words per minute, as follows:]

875. It is almost impossible to understand why more people do not accept the proofs of spirit return. Many excuse themselves by saying that it is so new and strange that they feel reluctant to investigate. These people forget that there are just as many new and strange things upon the earth plane. In the cold twilight of the Arctic circle there are people whose pursuits are strange and impossible to your timid fancy. These people are enjoying their life while rugged health and vigor abound. The North lies among the unknown, and the glamour of the polar sea has been the "will-of-the-wisp" that has lured brave men of every generation. The spirit world is much nearer, because you are surrounded by it, and the method of communication is more direct.

876. Nature does her work silently, and easily blots out the traces left by poor, vain man. Then, why will man, in his egotism, try to delude himself into thinking that he is greater than Nature? It seems so natural to me, now, that those who have stepped behind the curtain, should return, to bring the blessed assurance that life is continuous, that it is hard to understand why those who are so dearly beloved upon earth cannot or will not investigate the indisputable proofs of spirit return.

877. People who do not say that it is impossible to telegraph without wires, under the proper conditions, and who do not sit down in their homes and say, "If Marconi can telegraph without wires, we can do the same; but, like sensible people, go to a Marconi station, where the proper instruments are to be found, and send their messages, should not hesitate to go to a "spiritual station" to receive messages from those who have passed to the spirit life. If they would visit spiritual stations with the feeling of confidence that they visit stations that have been established for communicating with their friends who are still in the body, they would receive proofs that no thinking person could discard.

878. There are aching hearts on both sides of the river of death, longing to send a word of love. Oh! why will

they allow the prejudice of an ignorant world to delay these messages? If the people of earth would investigate the proofs of Immortality of the soul, as impartially as they investigate the ordinary affairs of life, they would be so much happier; and, when a dear one should be forced to make the journey to the spirit world, they would have the positive knowledge that all would be well with the dear one, and the return visits would be acknowledged and appreciated as they should be.

879. You, no doubt, think that you have often made a great effort to meet us, but you cannot know what a great effort we make to meet you; and only with a small degree of success. The crowd of anxious spirits waiting around the cabinet always remind me of the surging crowd about the doors of an insolvent bank, with the exception that their anxiety is not for material wealth, but for a fuller understanding of the forces that have greater power to promote the happiness of the human family.

880. There is not one upon the earth plane, or in the spirit world, who can estimate true love in dollars and cents. All the gold in the world cannot heal a broken heart. We are trying very hard to bring knowledge to the world that money cannot purchase. I know what it is to knock and not be admitted; and I also know the joy of a fond welcome; therefore, I am able to fully sympathize with the vast number of spirits who are vainly trying to reach their earth friends.

881. I feel that I owe a debt of gratitude to those who have assisted me to give you these few words, that I shall try to repay in the future by aiding those who are anxious to send a few words to their loved ones. I trust that those who are present to-night will always keep the gateway of communication open between the two worlds.

(Signed) "Jennie."

Seance No. 56.

January 4, 1903.

882. [Circle present, and Mr. Winkler remains as visitor.

The spirit Dr. Reed especially addressed Mrs. House, saying to her:] "My dear lady, you begin to feel that life is burdensome, and wonder why you should be permitted to linger longer. You have a little more to do on earth, yet,

and you should faithfully bear your life burdens until all is done, and thus be prepared to cross to our side in peace."

[Then the spirit Prof. Denton spake on various topics that had been discussed by the circle about the house at various times among which was this one by F. G. Winkler, to Prof. Denton :

Please answer the following question :

(a). As to size and character and strength of animal life on the planets Mercury, Mars, and Venus on account of their being smaller than the earth, and Jupiter on account of its being much larger than the earth?

(b). Is the centripetal force, of the planet Jupiter, sufficiently counteracted by the centrifugal force to permit animal life like that on the earth?

And the spirit spake thus:]

883. Friends, I come to meet you all again, that you and the world may get a word from our side of life concerning some things of which you would be pleased to learn.

884. I have been looking up your earth plane conditions again and I find them to have no improvement. Indeed, they seem to me to be bad; and especially so in your own country. And, unless some change comes which we are unable to see, there will be much bloodshed beginning in the near future, with destruction of life and property to such an extent as to surprise the world.

885. There will be revelations in Spiritualism surpassing anything yet given. We have our plans laid; and, if we meet with reverses occasionally we persist in our work, trying to deliver such knowledge to mortals as will improve their conditions, until at last we succeed, and all of our labor is to the one end: That people may live better lives on earth; so that, when they reach this side of life, they may not have the burdens of darkness to overcome, but be already prepared to enter into, and enjoy the delights of this glorious country.

886. It has been discussed about the elements, also, as to how many and what are they? And, I answer, as we have heretofore clearly shown, that there are two elements in the universe. This must be so, the positive and negative elements, male and female, else how could you have the harmony of the universe, and the tendency to final equilibrium of in-harmonious conditions and things. All other supposable elements are not elements, but compounds, and your reason

must tell you that this must be so, to produce results you see all around you. (See R. V. 2667, 1967-1977.)

887. As to whether or not centripetal force of the planet Jupiter is so much greater than that of earth as to render that planet, Jupiter, uninhabitable by man and such other animals as exist upon the earth, I would say that, I have visited the planet Jupiter; and found, as a fact, that men and animals similar to those of earth do exist there. Some people and some animals hardly allied to any existing on your earth, at this time; but, when you consider all the factors counteracting the centripetal force you will find the relative equilibrium of the forces at the surface of Jupiter necessary to sustain animal life to be much nearer those of your earth than at first might seem probable, such as density and centrifugal force. And, again, if there be inequilibrium in the general conditions, Nature has a law of growth to the development of adaptability. You could not, at once, be assimilated to the conditions about the north pole, but you can develop up to such conditions.

888. Some people of Jupiter are of low stature, others taller. Some are very inferior in intellect, others more highly developed. Some animals there, would hardly be considered as being allied to any on your earth. But the people and animals there, are developed according to the conditions obtaining on that planet. Altogether, conditions for animal life on the planet Jupiter, are comparatively the same as they are on your earth for man and animals, but animals and people of the two planets may widely differ.

889. Yes, they are able to utilize to quite a degree, the electrical elements of that planet, and the same elements of your earth will yet be much more utilized. (R. V. 1036.) (See, also, R. V. 2183.)

890. [There came from the cabinet at south-east corner, and stood near to the secretary, a tall woman spirit; and addressed the secretary in whisper, and much of what the spirit said was understood by various persons of the circle, and substantially as follows:]

"My name is Marie (Mary). I have not been a citizen of this country a great while; but, in my short stay here, I have met much that was of great interest to me, and also much that attracted my sympathy, and I have tried to do all the good possible for me to do. I am glad my brother, there, is getting interested in this work, and I would be very glad if I could

approach him as I can you. I would have much to say to him; but this I cannot do now. I cannot assimilate my own magnetism with his, therefore I must be content and even glad that it is possible for me to speak a word to him through your magnetic aura. We desire that he should know about this great eternal truth. We want him to be able to realize that we are, often, near to him; that we are helping him to have for himself a beautiful home, when he gets to this side of life; that, while on the earth stage, he should play well his part to the benefit of the people there, to the end that, when he shall have closed out his earth career, all will be well with him, and we can gladly assist him across the dark waters; and, as he shall approach near to this beautiful clime, I shall be able to bear him company into the sweet presence of her whom he loves so well; and here she comes, now, to let him know that she is patiently waiting, watching, and preparing for that joyful meeting; but tell him to tarry until his whole work on earth shall have been accomplished, and 'Well done, brother and loved one,' may we sing to him."

891. [And, as this celestial faded away to invisibility, another lady form, some five feet eight inches tall, stood at the secretary's desk, gathered up some flowers, and took the arm of Red Feather's medium and walked over to Mr. Winkler, handed the flowers to him; then moved back to a point between secretary's desk and cabinet door, and there, gradually, dematerialized downwardly, the broad folds of the shining white skirt, the waistband sparkling with points of light, like sparkles of diamonds; the waist, the arms, shoulders, chin, mouth, eyes, forehead, small coronal, as though embellished with glittering golden gems; all gradually went down, one after another, to the floor, until that tall, beautifully robed form had all been, apparently, absorbed by the carpet into invisibility; and Mrs. Aber stood alone.]

MATERIALIZATION, VIBRATION AND ETHERIUM.

[*A Typewriting dictated by J. W. DRAPER, as follows:*]

892. Over and over the question has been asked: "Why is it that materializations do not take place in a bright light, except upon rare occasions?"

When we seek to understand why this is, the best answer

we are able to obtain from those who have made many experiments is, that the light of the gas jet, as soon as it is turned on, produces a marked and material change, not only in the eyes of the sitters, but in the essential conditions of everything in the room on which the light falls.

893. In the first place, it rapidly quickens the vibrations of all the visible and invisible particles of which the atmosphere of the room is composed, making the rate of vibration far more intense than when the room was in total or even partial darkness. It has similar effect upon the particles of every object in the room, no matter how solid such objects appear to the material eye.

894. The nearest anything approaches to being solid to us is one that has its minute particles closest together and moving with the slowest motion.

895. Thus, if we desire to pass a flower through a piece of wood, we must quicken the vibrations in the wood atoms to correspond with the rate of vibrations in the flower; and then we can easily pass the flower through what appears to you to be a solid object.

896. There is a substance which penetrates between all particles of matter, whether fine or gross; and this substance is able to penetrate all objects in the room, without having its own vibrations interrupted by their seeming solidity. It carries its vibrations through and through the sitters' bodies, and through and through the materialized bodies of the spirits.

897. When the sitters understand that this vibration goes on, whether it is light or dark, though the rate of vibration is different, they can understand that there must be something in them that is material which is affected by light, so that they may receive the color vibrations or sensations.

898. The quality of these vibrations is much affected by the harmony in the circle. Thus, when a spirit form stands before you, its size and shape, and, of course, color, are communicated to the eyes of the sitters by a change of vibrations in the atmosphere between their eyes and the spirit form. Thus, the sensations produced are as much a part of the spirit form as the spirit itself, but is perceived by the sitters only, as it affects and is affected by the rays of light; that is, only as harmony is established between the vibrations of the materialized substance, the light vibrations and the vibrations of the sitters' eyes.

899. If a spirit form should touch any of the sitters, and the

touch is cold, it shows that the particles in that form are vibrating much more slowly than the particles of the body of the person touched.

900. If, on the other hand, as is often the case, that the touch of the spirit form is uncomfortably warm, it shows that the particles in the spirit form are vibrating at an exceedingly high rate.

901. The motion is invisible to the person touched, but it is not imperceptible; for the person can feel it, if not directly, at least he can ascertain the fact by comparison. At the point of contact, the particles of the person's flesh show, at once, a tendency to establish a harmony, or to strike an average of vibration with the spirit form.

902. If the spirit form has the slowest possible vibration, the nearest to what is commonly known as the actual zero, the beginning of the process, in striking an average of vibrations with the person touched, would mean the loss of all sensible motion in the part touched. It would become, at once, colder and harder than ice.

903. The music in the room produces a certain vibration in the atmosphere of the room, which, in its turn, produces a related vibration in the bodies of the sitters, and is made sensible to them by the ear. These vibrations affect each other as they harmonize. These effects are material in existence, but the laws of the varied vibrations are more thoroughly understood by spirits than by mortals.

904. But what the sitters usually forget in thinking of substances of all kinds is, that qualities are results of the forces which control them. Under the effects of this relation the objects in the room are as much a part of the sitters, and especially of the medium, as the flesh of their hands, in the same sense as the sitters are affected physically by the motion set up in their brains by the beating of their hearts. Thus, the world the sitters move in is, really, a part of themselves; and, when they feel attached very closely to things animate and inanimate (earth terms), it is for the simple reason that the vibrations correspond.

905. The spirit chemist must establish such a correct average between the materialized spirit and the body of the medium, that the materialized spirit becomes a part of the medium for the time being; and these vibrations cannot be changed, suddenly, without a process almost equal, in its disagreeable effects upon the medium, as making him over again. Thus it will be

readily perceived from the foregoing explanations that if, suddenly, the light in the room should be made stronger, the vibrations in the materialized form would change so rapidly that it would be impossible for the particles composing the materialized form to vibrate in harmony with the particles in the medium's body, and in most cases the results would be very disastrous.

906. The principle of materialization is simple. It is only the method of applying it that is difficult. We do not say that it is impossible to produce materialization in a white light, as we have experienced it, but it is best that all understand its great difficulty.

907. We feel that it will not be amiss for us to say that the chemist of this band is, without doubt, one of the most expert of spirit chemists. In fact, he is the best we have had the pleasure of meeting. He, almost instantly, thoroughly understands the average rate of vibration of any spirit or mortal that he is brought in contact with. It is through this wonderful gift that he has been able to accomplish the marvelous results he has accomplished in putting before the world matter direct from spirit hands.

(Signed) "Draper."

[On materialization see "Beyond the Vail," 709-709c, 790-790c. See index of "Rending the Vail," and trace materialization through that book.]

Seance No. 57.

January 8, 1903.

908. [Friend House and wife absent on account of her sickness, and F. G. Winkler, Mr. Wm. Wood, Mr. J. A. Wood and Mrs. J. A. Wood, the last three above named of Kansas City, Mr. Stees of Glenwood Springs, Col., present as visitors. After the regular preliminary exercises were concluded;

909. PROF. FARADAY came to the condition of visibility, and, with blank tablet in left hand, took his position standing between the circle and cabinet door, in full view of all the circle, and proceeded to write his criticism of the theory that "*Life originates in the cell.*"

910. But this was followed by several essays at future seances in continuation, and all are compiled together, and the

reader will find them placed as the conclusion of this volume. (See paragraphs 1142-1189 inclusive.)

911. After Faraday had gone away, the spirit, Jennie Wood, whose parents were in the circle, and who is to go with this spirit band as one of the typewriters, appeared in marvelously well made-up appearance of form, adorned in wondrously beautiful attire, and greatly delighted her father and mother by her appearance and conversation with them.]

ANONYMOUS SPEAKS.

912. Your friends in the spirit world endeavor to reach their friends on earth to assure them of continued life, and to show to them that their friends who have passed to the beyond are living and have a kindly regard for those left on the mortal side, and are therefore eager to make themselves known, but their earth friends doubt their identity, show every kind of repulsiveness toward them, and oh, friends, you do not realize how badly it makes spirits feel to be repulsed and driven away by those who are mourning for them.

913. But, as for me, it is different. I have learned that I must do my work as best I can notwithstanding the obstacles in the way. I come to impart knowledge that will do good; that will tend to make better the conditions of earth for the benefit of man, and I am always glad to aid, in any way open for me, to enlighten the people. While there are many not able to take my place, I am not able to take their place. When all around us is harmony, all is lovely and easy sailing; but when doubts and distrusts seize upon the mind, then all is dark and dismal and we allow despair to seize upon us, and we seem ourselves to be plunged into an inextricable wilderness.

914. [And now comes a form that at once had the appearance of a commanding presence, and so soon as the noble form was thoroughly adjusted to the reflection and radiation of light, half a dozen persons of the circle exclaimed at once: "McKinley, President McKinley!" Some had known him personally, some recognized from his portrait, and some had formerly seen him in materialized form. And Mr. Winkler saw him at Buffalo, and was near by him when he came from emergency hospital. The circle urged the spirit to try to talk, and, perhaps, over-anxiety of the circle prevented him from being able to vocalize, but the spirit did succeed in making a short talk in good distinct whisper, saying:]

915. I am William McKinley, and am glad to be recognized by you. I have been here often, and I hope to give a message sometime soon. I was not a spiritualist but I knew something about it. Yes, I know now, and have to be a spiritualist over here. There are some things in your government that need to be modified, I had my plans, and, had I lived and been able to carry them out, it might have been of some benefit.

Seance No. 58.

January 11, 1903.

916. [Last seance, for the present, with Mr. Winkler and Mr. Stees—no other visitors present.

In opening the seance, Dr. Reed expressed thankfulness to the retiring visitors for their kindness shown toward the work here and toward the medium; and then Prof. Denton stood to view and right heartily extended to the visitors feeling of deep friendship, and especially to Mr. Winkler for his substantial kindness and congenial presence, remarking that: "on earth, the best of friends must part; but not so on the spirit side." And continuing said:]

917. In my last few days I have been dwelling on your planet, looking over the conditions there, investigating for matter, in order to get something to give for your world to think about. And, during my travels, I found a little child crying for bread. And, oh, it was such a sweet little one! And the dear child was sick of hunger, was alone in the world and crying for food! And how I did wish that I could help her, but I could find no conditions by which I could reach the suffering, starving, agonizing child! The cruel, heartless world—hard-hearted parents—oh! friends, why should such things be in a country where prosperity abounds? In your cold, cruel, heartless world, little is known, or thought, or cared, about the awful amount of suffering of the dear little children, and I did the only thing left for me to do in this case: I stayed with the starving little one till she crossed to this side of life, where all is love and kindest care for such little ones, and many an one comes here out of the heartless earth life, and we, of the spirit world receive them into open arms, and pillow them to rest upon love-heaving bosoms, and at last, so gladly and sweetly, their dear little eyes and ears open to the beautiful, glorious, enchanting harmonies of our delightful country! And, as they grow, we educate them, we lead them along continually into

ever-increasing beauties and new fields of delight; and we lead them on, and on, and on; and while this little one that I tell you about is with us here to-night, yet, when they reach out into upper spirit life, with their longing eyes ever meet glad eyes, and encouraging words, and warm hearts, they do not care to come back to your cold, cold world!

918. [Comes now Prof. Faraday and continues his manuscript began at last seance, which is part of concluding article. (See paragraphs 1148-1157.)]

919. The spirit Dr. Reed, following the spirit Faraday, came to the condition of visibility, and made a handwriting in the following words:]

(a) Friends, to-night I shall relate something to you that I feel will be of deep interest to you, as it has been of much interest to me.

920. About a month ago there came to these seances a very dignified Chinaman. As he was accompanied by Ada, who is already known to the circle, and wore the insignia of the "Brave Hearts," I gave him a cordial welcome, but was too much occupied at that time with my various duties to enter into conversation with him. I noticed, however, that he was very punctual and evinced a great interest in the chemical part of the work; and this attracted my attention.

921. And last evening, at the close of the seance, I asked him to remain and give me the pleasure of a long talk with him. We sat down in the seance room, and talked for a long time. I learned from his conversation that he is an exceptionally fine chemist. His name is Chan Wo, and he has been in the spirit world many years. He says that the Chinese are all spiritualists, and that it would be a very easy matter to make spiritualists of them. He told me many interesting things; among them, he told me of the

"SIN-FAN TI," OR SWEEPING OF THE TOMBS.

922. This ceremony of Chinese corresponds with the memorial day of Americans. There is a deeper significance in the efforts made by the Chinese in their observance of the day: The desire that the spirits of the departed shall share in the material things of life; and, for this reason, the graves of the departed are spread with a feast, such as only Chinese cooks can prepare; and, often, the spirits have feasted from the

essence. The food is gathered up and distributed among those still in the mortal body. This ceremony, no doubt, is the source of much merriment to Christian people, but there is far more truth in it than appears on the surface.

(a) There are earth-bound spirits who suffer the pangs of hunger; and, no doubt, may have an opportunity to appease that hunger at this ceremony.

923. There are people who believe so firmly in the resurrection of the body that they often stay around their graves for months, refusing all offers of aid; discarding all words of advice, they remain, awaiting the resurrection of their dead bodies.

924. The belief that clothing is required by the spirits of the departed is another interesting idea connected with this ceremony. For this purpose, pieces of paper designed to represent cloth are burned at the graves, the idea of the destruction by fire signifying that the paper will, later on, take such form as the spirit body may desire. My Chinese friend says that many of his people have this idea so firmly implanted that many spirits must be clothed at that time, by wiser spirits, before they can be persuaded to leave the cemeteries. All else that the physical body may have enjoyed is made an object of solicitude.

925. To the Chinaman, a burial far from home and kindred is one of the dark prospects of the future life. Thus, special attention is paid to those who do not have any near kindred or friends. Such are the harmless forms of respect for the dead.

926. This worship could not, in any way, be called idolatrous: for the feast, or sacrifice, is made to invisible spirits, and not to anything in the shape of idols. When a Chinaman pays his respects to his ancestors he knows that, in the time to come, when he shall cast aside his mortal garb, he will not be forgotten and his grave not neglected. They have perfect trust in the spirits of their departed loved ones. Therefore, the step would not be too great from their present religion to Spiritualism. I have found a great deal to admire in the Chinese spirits I have met. I find them to be sincere workers and searchers for the truth.

927. This spirit is very anxious for some one who understands the spiritual laws to develop the mediumship of, say, half a dozen Chinamen, and send them to China to promulgate this wonderful truth. He assures me that all that is needed

in his country is to make a start, and spiritualism will be the universal religion of China.

928. I have worked so long in the interest of spiritualism that it makes my heart glad to meet a man like Chan Wo. I found he has learned many wonderful facts, that are new to me, in chemistry: as, for instance, he can materialize so perfectly the different designs in cloth, I have requested him to come before you in his native costume, the first time an opportunity offers; and I feel sure that you will agree with me that his powers are marvelous.

(Signed) "Dr. Reed."

E. K. COFFIN.

929. [This spirit came to the condition of visibility appearing to be in mirthful mood, and did not proceed far in his conversation with the circle until he was thoroughly recognized by all. Besides other things, he said:] Well, friends, I see the devil has not got you yet. I meet many spirits over here who seem to be afraid of something; and, the other day, one fellow asked me about the devil, and if he was likely to meet and see the old rascal; and I told him that, as long as he did not face a looking-glass, he would be saved the horror of meeting the devil face to face.

930. Say, Jabez, how was that?

Secretary: "Well, Erastus, I guess you have that down as fine as you can get it."

Spirit: Say, friends, I met a good sanctimonious brother, who had been wandering round in search for some time, and I said to him: Brother John, haven't you found God yet? And he said: "Not yet, Brother Coffin, and I begin to suspect that God is quite scarce." And I asked him, how about Christians? And he said, "It seems to me now that Christians are about as scarce as God is."

931. Spirit: Now let me say to you mortals that I am heartily glad to be here and to see you people who are doing your little mite toward reforming the religious notions of the people, for your world is full of ignorance and superstition, fostered by the great army of priests and preachers. I was a preacher, but I began to find out about these things. I once knew a woman who tried to be good and to do good. But this good woman met up with a time of misfortune, and the world turned its back, and I advised the poor woman to pray to God for help

and food; but she had prayed, and the more she prayed the more the wolf howled about the door. The one to whom she prayed had nothing with which to answer prayer—the prayer was all right, but directed to the wrong God. In that direction there is nothing in prayer; but there is a God that is omniscient, omnipotent and omnipresent, whose granaries are always full to overflowing, and who has ever an abundant supply for all her children—that God is universal Nature. Pray, but pray to Nature; pray to be good and to do good, and Nature will respond; and remember, that a personal being cannot be omniscient, omnipresent and omnipotent.

932. [Among the several ancients that appeared were three for Mr. Winkler: one claiming to be an Egyptian inventive genius by the name of Cavat, and one Marcus Aurelius Antoninus and one Epicurus.

(a) Friend Stees, of the circle, remarked that his principal purpose in making the long journey from his home to this place was to see the phenomena, not for himself, but so that he could go back home and assure his friends of the fact of the phenomena, for he would be able to say to them: "I know these things are true, for I have seen them with my own eyes."

933. This gave to Denton an opportunity to come forth again and say:]

Friends, you cannot investigate for another—make your own investigations and for yourselves. Let others seek as you do, for themselves. Let them look out for themselves. When you went to school, it was not to learn for another, but for yourselves—you cannot learn for another. And we might add, one can no more learn for another than he can eat for another.

Seance No. 59.

January 13, 1903.

933½. [This seance was on Tuesday evening, but no visitor being present the guides announced that this would be utilized as an intellectual seance; and, accordingly, one after another, five lady spirits were sent out before the circle in visible form, and each gave a spoken message, as follows:]

SOPHIA.

934. I have not been in the spirit world as long a time as some who come to you; but the guides, here, decided that some part

of my experience might be of benefit to some people of your world, and I gladly try, in this way, to say something concerning such of my experience as may be profitable. I am now in a very happy condition, for, as soon as I came here, I tried to learn all possible for me to learn concerning the spirit world; and, thus, my development proceeded very favorably; and, recently, I have been very much aided by this band. I have attended several of your seances here, and must say that I have intensely enjoyed these meetings. And all those spirits participating in this work seemed so exceedingly happy that it buoyed me up, and I grew stronger at once.

935. When on earth, I lived in a country where my home was an earthly paradise, but it would not retain the members of my family long to enjoy it. One by one they left that home and crossed to this side! I wondered why God was so cruel in taking them away from such a home and loved ones—leaving that paradise as a dark wilderness, and lonely hearts to beat there! I sought consolation in trying to be a Christian; but the more I tried, the darker and deeper my grief and sorrow. No word of comforting knowledge—all was without assurance, and doubts came strong and thick and fast. At last I doubted God, and then became a materialist. I thought I had seen more sorrow in my beautiful home than poorest peasants had ever known; and, after I became a fatalist, I gave up all hope, and, at the age of twenty-seven, I crossed to this side of life; and, to my utter surprise, I awoke in the blessed reunion with all my loved ones gone before; and now I am happy in this delightful work of helping to reveal to mortals the glories that await them on this glorious side of the once mystical river. Good-night.

[When this enchanting spirit had gone away a child-like form appeared, talking as a little child would, saying :]
My name is

ROSA LEE.

936. The doctor in there told me to come and talk to you and tell you some words if I can. I have been here a long time. I belong to the "Brave Hearts." I am a messenger spirit. I got my little speech, 'cause I was little when I came out of my little body, and it is easier to make me up that way. I knew nothing of anything on earth, 'cause I came so young. I am away high among those pure innocents. They took me there in their arms. Mamma knows where I am, and she tries to get

up high where I am, but she cannot. They told me I had work to do all the time. I see so many children, poor little children, on the earth! I try to reach many of these children, to try to help them. They do not see me, except some do. Some see me, and they are glad, and I help them and meet them when they come here. One sweet little girl will soon come from her little squalid room—so cold; she sees me and asks me to help her, and I will take her when she comes. Oh, she is such a sweet little girl! and soon the little sufferer will be out of pain and sweetly at rest in my pretty home among a whole world of happy, childlike spirits. Good-night.

THANKFUL CLARK BANTIE, (946)
called
THANKIE.

937. [A sister to Mrs. Dye, that Mrs. Dye has often met face to face in these seances, and now comes this spirit, and in this way endeavors to convey to Mrs. Dye a few words of comfort, saying:]

I have been here some time, and am glad that sister remains and comes often to these seances. They are doing her good—she feels closer to the spirit side, the longer she stays. I hope she will continue to get light, for this truth makes her feel glad, and to realize more and more that we, who have gone before, are not dead, but alive as ever and can manifest the same. And, too, sister is getting quite susceptible to us, and the more she comes to us the more she knows us. Since coming here, I find many ignorant spirits. I have become a teacher among them, and some lessons require them to visit earth, and I try to get some of them to these seances—and many repel the idea. They ignore all of this spirit return; and some of them say that they had rather risk their chances of finding God, for whom they have already long been searching, than to come to one of these seances.

AUGUSTA.

938. [One attired in very gorgeous but purely white raiment, glittering with points of light, said in English:]

I AM AUGUSTA.

I have been here, in the spirit world, many hundred years. I was a Roman citizen, and was buried in the ruins of the city

of Rome ; and many more than I were buried in the same ruins, and others of them will report to you. The kind friends who have charge of this work, on the spirit side, invite us here ; and, by their aid, we are able to stand again to mortal sight, upon the earth that nourished us into personal being.

HERMIA.

939. [When the Lady Augusta had faded away, another lady came to visibility and said:]

My name is Hermia. I was buried in the volcanic debris of Pompeii. My whole family was lost there. We heard the awful rumblings of the enraged mountain and tried to flee, but darkness was upon us, even at mid-day—no light, save the lurid glare of the angry mountain. Hot embers shut us in—inch by inch they buried us ; all attempt at flight was vain, and we were sealed in by a river of lava ; but, after all these many hundreds of years, you chosen ones, behold us, our souls again standing upon earth, having escaped the seal of the great fiery mountain. In the form of mortality we could not flee away ; but, in the spirit condition, all the fiery elements of the universe could not blockade the highway of our flight from the buried city to a city whose streets cannot be darkened, for : “ There is no night there.”

[And when this glorious convoy of celestial ladies had spoken and gone back to their invisible condition, Prof. William Denton.

940. Stood again in our midst, and, in his happiest and most eloquent manner, said:]

Friends, we have yet considerable to do, and I must say that I think this entertainment exceedingly interesting, and it surely must be surprising to you. It is grand to behold people who have been in spirit life for hundreds of years, and hear them discourse of their wonderful experiences. I suppose, however, that you see but little change in them as compared with people of your earth to-day. But you must remember that when they return to you, they must be so as to be recognized by you as people of the human race. If they would appear, speaking their own earth language, you would know nothing about it. You would not be able to understand a word they might utter. Hence, we must have them prepared to address you in your own tongue. Therefore, such of them as we may think of benefit, as missionaries, among English-speaking people, we

have to acquire a knowledge of your language, so that, when they have a thought for you, they can express that thought in symbols which you already understand. But, it may be questioned by some who these are. But how, or why, should we present them otherwise? We hope—we trust our readers may learn this fact, to wit: that our missionaries are trained in efficient schools for the specific work the wisdom of the higher spheres may design for them, according to their natural capability.

(a) Then there are so many of earth that are crude in almost every way, and so gross in their nature and mental conception, that it is hard—almost impossible—for spirits to approach them in any way whatever.

941. There is another subject I shall endeavor to discuss at this time: People of your earth attend too much to Christianity. Almost everybody must exhibit more or less deference to Christianity or making personal war upon it. Why should each one object to every other's style of religion? Many of your speakers attack them and their Bible, and even sneer at and decry them, and go so far as to scandalize the religious devotee and to call names. All this does no good, but harm, rather.

942. You cannot win the friendship of a person by making war upon him and his religion. You cannot get a person to examine your theory, or fact, by antagonizing him. I have said that many of them are hypocrites, and spoken harshly of the results of their religious teachings; but, let what I say go into book form and it is not received as a personal attack. The spiritual rostrum must reverse their manner of dealing with the opponents to Spiritualism. And many on the rostrum as bitterly attack phenomenal Spiritualism as they do the believer in any system of Christianity; and when they decry the phenomena, they may as well pronounce the whole physical universe a sham: for the physical universe is one infinitude of materialization. We propose to try to change the sentiment of the spiritual rostrum.

Seance No. 60.

January 15, 1903.

943. [No visitors present. Mrs. Dye present for the last seance for a time. Minutes of the last two seances read and entirely approved by circle and spirits. Dr. Reed announces change of time to 8 o'clock p. m. for seances to begin, and four

seances per week: Sunday, Tuesday, Wednesday and Thursday evenings.

Spirit Prof. Denton, in his happiest mood, made a running discourse touching the scope and general design of the work the spirits have done and are doing here, substantially as follows:]

944. We hope to give, and to have given, to you matter suitable to reach all classes of minds. If we would give common matter altogether, some would think we know but little; on the other hand, if we should give altogether scientific matter, the mind not trained along scientific lines would not understand it. But there are persons who are not and who will not be satisfied with anything. It is so dry that everything will burn up and starvation remains for the whole world; or, is so wet the whole affair will be drowned. And such continually grumble at conditions. If it is fair to-day—"Yes, but it will spoil it all with rain, hail, snow, cyclone, or an earthquake to-morrow." Never satisfied with conditions—always trying to cross before getting to the river or bridge. But, friends, all conditions are necessary to meet all conditions; and the more you have, the more you want. So we are giving matter to as nearly satisfy all conditions of mentality as possible, and remain on the plane of truth. And we do hope that what we give will be given to the world. We know that these works, all of them, will be sharply criticized; and we want to keep ourselves in position to answer back with demonstrable facts. Still, we know there are people who will not believe though they witness the demonstration. Such we care not to deal with—but some will not accept a plain fact laid right down before their own eyes, but will accept what the preacher says, no difference what.

(a) But we want to drive away ignorance and superstition, and teach the people that none but themselves can wash away their sins, and if there be those who cannot see or accept our truth, we feel that, surely, it will do some good equivalent to our efforts to place it before the world.

DISTRIBUTION OF FLOWERS.

945. [One of the most enjoyable entertainments of these seances is distribution of flowers, by the spirits, to their various friends in the circle; and on this occasion, Mr. Winkler having kindly remembered the circle with an elegant assortment of cut flowers, which were placed upon secretary's desk in cups of

water, the spirits made a magnificent display of delivering them. All of the spirit ladies being clothed upon with garments so white as to be almost dazzling, and of various patterns, and different head-dress, and their forms of different sizes and heights, as they would have shown in their physical bodies while living on earth, to such degree as that each one was recognized as soon as coming to the condition of visibility.

946. The first to come forth from the cabinet to the secretary's table, take a choice flower and walk over to her sister, Mrs. Dye, was the spirit Thankie—a spirit who had left the mortal body years ago—now back to earth, majestically walking across the room and delivering a beautiful memorial carnation pink into the hands of her sister yet living the earth life. Reader, "Behold an emblem" of Immortality. "Contemplate the scene!" While this glorified immortelle returns to her natural condition of invisibility.

947. In like manner as did the first, the spirit Margaret Dayton took a flower to Mr. House to deliver to his wife, this spirit's sister, who is absent on account of ill health, and

948. Frankie Schellhous delivers to her father, Dr. Schellhous, a flower in token of the filial and paternal affection of the daughter standing on the resurrection side of life, and the father waiting patiently to go hence.

949. And now comes Mr. Joseph Simpson's mother from the morning land, and delivers into the hand of her son a sweet floral token of enduring maternal love, with a "God bless you, my dear son."

950. And little Nellie comes chattering out, takes a flower and gives to Red Feather to deliver to "Untle House to tate to Auntie House."

951. Sister Ann, in behalf of all the secretary's relatives and friends in spirit life, takes and puts into secretary's hands the whitest geranium of them all, and John Simpson bows to his father, and thus closes this glorious entertainment.]

Seance No. 61.

January 18, 1903.

953. [One visitor, Mrs. Humphrey, of Kansas City, present. The spirit Prof. Denton declared the minutes of the previous meeting to be approved by the band, and asked whether or not the circle also approved them, and was heartily answered by the circle in the affirmative.

954. Doubtless for some good and sufficient reason, the work proceeded slowly, and not a great deal of matter given as compared with results of some other seances. And, here, the reader might be informed about the intensity of the light in the room, and as to the fact that, although the light is produced uniformly by one lighted large size coach candle, shaded by a single thickness of red tissue paper, nevertheless the light of the room very much varies in intensity, and the materializations still more vary in distinctness. Experience has taught us that, when conditions are good, and the circle in harmonious mood, the light in the room is 50 per cent. to 100 per cent. more intense than when conditions are not good. We have also learned that forms are more or less self-luminous, according to conditions, and that the dress of the lady forms is at times dazzlingly self-luminous, so as to very greatly increase the intensity of the light in the room. And all this luminous variation depends upon conditions sometimes on the mortal side, sometimes on the spirit side, and sometimes on both. And favorable conditions are such as permit the free liberation and flow from the circle, as a whole, of the animal and spiritual magnetisms of the different members of the circle. And perhaps, for our benefit, some of the learned spirits will be pleased to enlarge upon this variation in luminosity.]

LADY NOVELESS.

955. [A lady form, dressed as the lady forms usually are, appeared to the circle, and, in the usual manner of the ladies' speech, said:]

I am NOVELESS. I have been requested to tell you of some of my experiences. I have been in the spirit world between two hundred and three hundred years. Some may suppose a spirit ought to be able to fix time periods more definitely; but, when we reach this side we are no longer subject to arbitrary divisions of duration, at least not as the people of earth count time. Our light is not your light, except when a spirit comes into the aura of some mortal for some temporary purpose; we take no cognizance of your divisions of time; and thus time periods are obliterated from our memories, or nearly so.

956. I have been engaged, to a great extent, in missionary work among spirits, and have met many different classes; and I find that opinions differ here the same as on earth. And the conditions in which they move are as widely different here as

on earth. Some are very progressive; others, exactly the reverse. Some mount upwardly as on wings of eagles, with only slight assistance; others grovel in ignorance, darkness and their old earth superstitions, from short durations to periods of many hundreds of years in extreme cases; nevertheless, redemption through natural processes is reached at last. I try to enlighten the dark, lowly and needy ones. Some cases I have to lead back to their old earth conditions to find for them a beginning point; and it is very difficult, sometimes, to have one see that he or she is in spirit life and may return to view the old earth home, but intelligent, patient persistence succeeds at last. So I have helped many thousands, and it always does me as much or more good than it does the one rescued.

957. There are many, many more to save that are in spirit life than there are on earth, but we have better means of missionary service, and far more efficacious, than you have on earth. We gain their confidence and lead them along, showing them fact after fact all the way. Not so with your earthly missionaries. They have but little else than mere theory upon which to feed the souls of inquiring persons, and such dry husks starve the soul and dwindle it away into darker conditions, and many of these earth missionary-fed souls reach us in such dark, starved conditions as to require many years of your time for us to have the soul rounded out into the full enjoyment of a well developed child of Nature. Some of the many whom I have been instrumental in leading out of darkness into light eternal may manifest here. In fact, we lead hosts of wandering ones here; and, by help of your benevolent band, they get their start toward a happier condition in the life immortal. Good-night.

Seance No. 62.

January 21, 1903.

958. [There were four visitors present: G. W. Crawford, William B. Smith, Mr. Shields and Miss Humphrey. After the regular opening exercises, Prof. Denton addressed the visitors, saying:]

This may seem strange to the strangers here, this evening, to see a spirit form and hear it speak, as I do now; and, while these friends are new elements to us, I am glad that they are interested in our work here. This may make a change in their whole life, all the better for their having been with us;

and it may help them to help some poor souls, who are needy and hungering for a morsel of the bread of life—and I hope these friends may receive all the information possible, and so wisely use such knowledge as to make their earth journey smooth because of making of them better men and better women: for life on earth and in the spirit world is what you make it, and when you reach the spirit world your life record, like an unrolling panorama, will be open, not only to yourselves, but to all of the spirit world who choose to read it; therefore, I hope that the results of this little interview with us will make these good friends better able to enjoy spirit life.

CLARIMON.

959. [Comes a lady spirit, saying:

My name is Clarimon. I come to you having a few words to say, as Lady Noveless promised you the other evening. (955-957.) I have been here several times, and am a very much interested spectator of this wonderful work, although invisible to you, and I must say to you that I am very happy in coming here, and here I meet so many working their way out of darkness, and I hope to be able, at some future time, to give you a more extended account of my experience. I can only tarry to say to you now that, had I known of this great truth, I might have been saved what, to you, would be many, very many years of darkness and bitter anguish. I was of a very stubborn nature. I came to spirit life with that theological Jesus engrafted on my very soul; but I knew nothing of the real man Jesus, nor of the simple, gentle teachings of his. So, in the spirit world, I tried to find that mythical "Jesus Christ," of whom only I had ever been taught on earth. I was so stubbornly set in my way that, had I met the lowly man of Nazareth, I would have bade him begone; and when pitying ministers would try to arrest my vain search and place my course toward the light, I scorned their advice as though they were veritable demons.

960. But, at last, after years of weary wandering, my hope of finding Jesus began to wane; and, as I wondered if I could find the way back to earth, behold! a gentle voice said: "Follow me, thou lone one, and thou shalt visit earth again." And now, all contrite, I followed Noveless and learned the way back; and soon my spirit vision opened and the glory of happy

people inspired me to seek of them knowledge; and, now, I am happy in trying to lead others out of the thick gloom such as, once, I wandered through.

961. [And Michael Faraday continued his manuscript. (Compiled in at 1158-1166.)

Seance No. 63.

January 22, 1903.

962. [Friend House and wife absent on account of her sickness.

Visitors—G. W. Crawford, William B. Smith, Miss Humphrey and Mrs. McAfee.

Considering the broken conditions of the circle, this was quite a successful seance.

After the regular opening exercises Denton continued his remarks for the benefit of visitors, saying:]

963. Friends, there are many things to learn about this wonderful philosophy and science of Spiritualism. So many, indeed, that it would require a long lifetime to acquire more than a rudimental knowledge concerning it. There are people who, if confronted by the presence of their own God, would mock him; yea, they would even doubt, and do doubt, their own existence. We pay no attention to people of such dense ignorance, and you can do no better than to leave them alone; for by and by they will know, and begin to awake; then they will find a convenient season to call on you to light them on their way.

964. [Michael Faraday stood before the circle and gave quite an interesting talk, directed to one of the visitors concerning her mediumship, and as to how much part he would take in acting as one of her guides or controls, saying:]

I have been with you, at times, during the past several years. Should I, in any way, serve as your control, it would only be for scientific purposes, and after your mediumship should be developed up to a basis which I could utilize in that way. I am on the scientific plane, and have no time to waste.

I have looked over your case, however, and find elements in your constitution that, with proper management, might be brought out to do good for yourself and others, and that could be utilized even along scientific lines.

[At this seance the gentleman spirit who manipulates the typewriting machine came forth into the arena and first wrote

a few lines introductory, and then proceeded to take the dictation of the spirit lady now called

PERSEVERANCE.

965. Introduction:]

A spirit came to our seance the other night, robed in pure white, and carried a water-lily that gave forth a soft, mellow light. As I had so often seen spirits with the water-lily lights before, and knew them to be members of the "Purity Band," I asked this spirit to tell me of her work. She replied that one of our band had requested that one of the "Purity Band" come to the seances here and tell of the work that band is doing, and that she had been sent as a delegate to do so. So I shall let PERSEVERANCE tell you her story:

966. "Friends, the pain caused by my recital to-night is similar to the agony of seeing again, after many years, the burial of one who has been the dearest on earth to you. To-night I must resurrect my earth-life that you and I may review it together, and it costs me much pain; but my torn, bleeding heart will be fully repaid if this recital shall be the means of making others stop and consider well before taking any step that may affect their future happiness.

967. I cannot tell whether I was depraved from childhood or not, but I can scarcely remember when I was not depraved in many ways. I would do anything to secure a new gown. Dress was my god—honor, love and friends were all sacrificed upon the altar of this ever-clamoring deity. There is only one thing I can look forward to without feelings of revulsion; and that is, among my other vices, I did not count drink. I did not drink from selfish motives. I always feared that, if I became addicted to drink, I would be at the mercy of others. I felt that I needed all the strength available in my fight for a luxurious living. I was the plaything of rich and titled men, but I did not feel the least particle of affection for any of my associates. I not only sinned myself, but taught others to sin by the example I placed before them. I was always discontented; there was always something just beyond my reach that kept me ever trying to grasp it.

968. In earth life I gave all for wearing apparel; and, when I reached the spirit world, I did not have rags enough to cover me and the beauty of my form had vanished. I was misshapen and distorted. At first I could not understand that it was my

spiritual body that was so deformed, for I had not given the spiritual part of me a thought while upon earth. In fact, the earth was all in all to me, and I did not trouble myself to think of another life, deeming the time better spent in enjoying the things that I knew I possessed.

969. A spirit came to me and offered to clothe me, but no sooner did the garments touch than they were discolored. My progress was very slow, but, after many years of suffering and faithful work, I became a member of the "Purity Band."

970. I will make an attempt to tell you of the first visit I made to the earth after joining this band; as this visit made a lasting impression on me, an account of it may prove of interest to you: It was midnight before I succeeded in finding an individual whose aura would furnish me the means for both sight and hearing. This person was old, and the sorrows of many winters had bowed his back. His brow was calm; and it seemed that his own sorrows lessened as he viewed the sorrows of others. The spirit that was with him told me that in middle life his only daughter stepped aside from virtue's path; and that, night after night, her father stood on this corner where so many passed by to their ruin, speaking words of warning that few would heed. As I stood within his aura I could read many of his heart's secrets, and how I pitied him! If my father had been as he was I would have been very different.

971. The first persons to pass, after I began to see well, were two boys; they were humming a catchy air, and, as they drew near, my old friend accosted them. One seemed inclined to stop and listen, but the other pulled him along, saying: "If you stop and listen to such old croakers you will never know what a good time is."

972. The next was a woman, or rather what remained of a woman. She was intoxicated, but stopped to say a few words to my old friend. "Say, old man," she said, "don't trouble yourself to tell me that the devil has me, for I already know that he has, and often, these nights, through the bitter cold, I feel the hot breath of hell."

973. Three men came up just then and jeered at her and said: "Yes, old gal, hell ain't far from you now." The old man turned and said: "You are making just such specimens of womanhood by your actions to-night—do go home and begin over again."

974. The sight of this poor soul is a more effective sermon than I can preach. She could not lead any one in her foot-

steps—it is the influence of those who still retain their beauty and grace that is leading so many to ruin.

975. I noticed a lovely spirit woman by the side of one of these men. She seemed to be pleading with him. He stood silent for a few moments, then turned and walked rapidly down the street. His companions called to him, but he walked on, seemingly deaf to their cries. One of the men remarked that "the old man ought to be locked up," and the other replied that "if he could keep people from going to the devil by talking to them, he could not see whose business it was to interfere." I looked at the speaker, and saw one of our band; he (the spirit) was passing his hand slowly over the man's head, and this man turned and followed the first man; the third man passed on up the street to the haunts of sin, although two spirits, one a member of the "Purity Band," did all they could to get him to return.

976. My old friend then walked up the street and I followed. We stood in front of a well-lighted house for some time, but no one passed. A vehicle came driving up the street and stopped in front of the house, and a man and a young girl alighted. My old friend stepped to the girl's side and said: "Don't go in there, my child, for that house is one of the gateways to hell." The girl turned and saw him and cried, "Grandfather!" Her escort shook her and said: "Come, don't be a fool, you know that is not your grandfather." The girl looked dazed, and said: "I think the wine must have gone to my head." And in spite of the remonstrances of my old friend and several other spirits, the two passed on into the house. I began to wonder why some of the people my friend accosted did not strike him, and I learned that he was protected by many spirits, and that he was, also, well known to many of the people he remonstrated with. I saw many things that night that made me regret the life I had lived upon earth. Young boys and girls sinking lower and lower into the sea of depravity, causing not only their earth friends much sorrow, but causing untold sorrow to their spirit friends, and placing themselves in conditions that will take many years of hard labor in the spirit world to overcome.

977. If the women who sell their honor are necessary for the protection of other women, as is often claimed by earth writers, why is it that they are social outcasts? Why do not the people who advocate that the lives they are living are necessary for the protection of their wives, mothers and

daughters, take these women into their homes and treat them as the saviours of other people should be treated? My friends, if the world would abhor a man, as it abhors a woman, who has stepped aside, you would soon have a different world. In a few generations you would have a spiritual, instead of an animal world of people. Man boasts that he is superior to the brute kingdom, and he is in many things, but I do not think the brutes are far behind him in morality. The earth life is so short that it does not pay to live a life of depravity.

978. It would be much better for man to live in direst poverty than to live a life of luxury, and be in environments that will cause him to degrade his spiritual nature to such an extent that, when he passes to the spirit world, it will take him many years to outgrow the mistakes of his earth life.

Seance No. 64.

January 25, 1903.

979. [Visitors present, G. W. Crawford and William B. Smith.

Dr. Reed, in his opening remarks, addressed himself especially to Mr. Crawford, congratulating him for his advance in spiritual knowledge, and advised him to see that his children should have some knowledge of this truth.

Then Denton came to his station before the circle and said:]

980. Good evening, friends. We are here assembled to impart to you knowledge that we have received from spheres beyond us, as well as such as we have obtained from our experience here. Many there are, on our side, who do not realize the great responsibility of indebtedness they owe to others, and especially to the little ones. Neither can mortals realize what great pains Mother Nature has taken in placing them upon the earth. How can you repay Nature for all her tender care in bringing you from early childhood safely along the deviating pathway of life to manhood and womanhood? Did you ever stop to think for one moment, and consider with what care Nature has brought you here? Not God, but NATURE. NATURE is all wise. She makes no mistakes. You may think that what you do for your fellow man is worthy of all honor, but what is all that you ever did for your fellows compared with what Nature has done for you? You can only compensate Nature for all her care toward you by lending her

a helping hand in caring for her children, and especially for the little ones; and you can be of no greater assistance to them than in imparting to them knowledge concerning what Nature is doing and stands ready to do for them.

981. Teach the little ones that good spirits are ever near them, watching over their daily walks: for, if they can be brought to realize that some watchful eye is ever beholding their daily walks, they will not be so apt to go astray as they otherwise might be; and I hope a way may be prepared whereby the little ones can visit us as you do here. In this way they would have an understanding better, perhaps, than in any other, and surely they could have no greater restraining influence from wrong doing than to know their spirit friends do exist, and some of them always guarding.

982. When the children are older they forget parents and earthly guardians, but are not so likely to entirely forget that they are subject to guardian care of the spirit world should they. in youth, thoroughly learn the fact. If they know not of these things till death stares them in the face, then they ask if life continues. But it may be too late, too late! And all ignorant they are launched into the spirit world, there to learn what should have been known on earth; and on account of earth mistakes that knowledge would have avoided, they may wander for weary periods in dark conditions.

983. And now, dear friends, my simple advice to you is that you treat all you meet with kindness and benevolent assistance, where needed; and you thus prepare yourselves in the best possible way to triumphantly meet the hour of earthly dissolution.

E. K. COFFIN.

984. [And now comes Erastus, in laughing mood, saying as he laughs:]

Well, I see the devil hasn't got you yet? Say, Jabez, don't you fear his satanic majesty may light down on you sometime?

[Oh! no, Erastus, not so long as you are in hailing distance.]

Say, Jabez, do you know that the devil is a disease?

[Well, yes, and some people have it very badly.]

Say, do you know where that disease is generally located?

[I am not sure that I do.]

Well, let me tell you: It is a bump, more or less large, situated on one's mentality. A kind of mental excrescence, and the fellow that has it pretty badly sees all kinds of mon-

strosities on and about all things and persons that he meets, that don't just suit his notions; and behold, it is "the beam in his own eye!"

985. Say, we have some of those people over here. I met one lately. He was absolutely mean. Several of us went over to see him. We tried to tell him something, and he would have none of it. He showed fight, and we got into a mix right there, but we did not let him get away with "one-third of the stars of heaven" that time; but some of those fellows are real mean, though it seems to be their nature, after all; and sometimes one has to look twice before he is sure that "Nature makes no mistakes." Some of those fellows look to me like mistakes, and if Nature didn't make them I don't know who did.

986. But, they say, "Nature consists of two elements—the male and female," and of these she builds all things and don't complete them the first day either, but in some cases requires many ages. So I guess those mean fellows are just specimens of some of Nature's unfinished work—they are undeveloped human germs. Say, I am in deep water now; how shall I get back to shore?

Circle: Can't you swim out?

Spirit: No, I can't swim.

Circle: Float out, then.

Spirit: The ebbing waters might drift me farther out to sea. Hold on a moment. [Goes into cabinet, returning in an instant, and exclaims:]

987. The grandest thing in the universe is the rose, the beautiful, variegated rose, and it has the two elements—but, better still, the strawberry—say, Jabez, how is that for two elements?

[Ans.: Now you have it, Erastus.]

Spirit: Tell me how the smart man of your world is going to find the two elements of the beautiful rose and delicious strawberry with all his wonderful microscopes? I guess he can't do it; but over here we can find those elements without your scientific germ hunter, the microscope, that never yet found the germ of the beautiful butterfly in the loathsome caterpillar. There, now, ain't I back on dry land? Good night.

988. [Here Prof. Faraday continued his manuscript essay on life and evolution of form manifestations of life. (See 1167-1174.)]

GUY C. SMITH.

989. [After Prof. Faraday had written and gone away, there came from the cabinet at the parting of the curtains in the center of cabinet front the form of a gentleman appearing to be about five feet eight or nine inches tall, and directed his attention toward Wm. B. Smith, who sat near the center of the circle, and this spirit was very soon recognized by Mr. Smith as a brother, who had passed out of the earth life several years before. As soon as the spirit was recognized by Mr. Smith, the spirit began talking in very good conversational, oral speech, saying:]

990. This is a glorious truth, my brother, and I am glad you are here and able to see for yourself with your own eyes that this is I, myself. I was brought here on purpose to try to reach you and have you learn more about the future life and the conditions of the two worlds. Some people are so repulsive that we cannot reach them. Their natures will not blend with our conditions and we are driven back.

991. Some people wonder why we don't come to them, but we can do nothing outside of conditions, any more than you of earth can. You cannot see, or hear, or utter speech, outside of conditions. You cannot approach each other, and meet with mutual recognition, except by certain conditions fixed by immutable law—so, when we come to you, we must take on conditions, much as if in the earth life; and we come to you in this way, reaching and taking on again requisite earth conditions, and this must be done, also, under immutable law. And so sensitive are the necessary conditions under the law that your own will power, natural physical condition, or abrupt actions, may easily intervene and intercept the action of the law, to the utter impossibility of recognizable spirit return to you of earth. But, I hope, dear brother, that you will stay with, and learn of, this ever living truth, until your own soul shall be fully rounded out and rightly prepared to launch away into spirit life, so as to accord to you the welcome plaudit, well done, faithful one, henceforth to enjoy the glories of this goodly land.

EDMONDS, JUDGE J. W.

992. [A personage came to the condition of visibility before the circle, saying:]

I am that one known to the history of Spiritualism as Judge J. W. EDMONDS.

Circle: Well, Judge, we are glad to have you appear to us, here. You did a great work, while in the mortal, for Spiritualism.

993. Spirit: A much grander work is being done here. I have joined this band and I am glad to be able to assist the work this band is doing, not all for mortals, but more for spirits who need educational assistance in learning the open road between the two worlds.

994. I made careful search for the truth of this matter while I was yet in the earth life, for which my old friends looked upon my mentality as on the wane, and the more I made search for truth the more my mental condition was criticised; and, at last, the people thought I was entirely off. As I meet those old friends, one by one, upon this side of life, they say to me: "Judge, if I had known of this great truth, while on earth, how much better it would have been for me! I could have avoided many of the mistakes of earth and been better prepared for this side of life." And I say to them: Never mind now. You cannot get ahead by looking backwardly—face the front, look ahead—by and by your mistakes will be outgrown and you will be able to rejoice that life, with its eternal unfoldment, shall outgrow and rise above the rudimental, and, somewhere, place all upon the plane of a rounded out humanity.

THEODORE PARKER.

995. [Theodore Parker announced his name and said:] I have come to let you know that I am still on the right road.

996. [And a stranger spirit announced the name "SIR ALFORD" and the seance closed.]

Seance No. 65.

January 28, 1903.

997. [Present, C. V. N. House, Dr. Schellhaus and Joseph Simpson. Notwithstanding the light circle and Mrs. Aber, the only lady present, there were five lady spirit forms appeared with the usual brilliancy, and one giving the name "Madame Meihle," spoke on domestic relations as follows, to-wit:]

998. Could mortals appreciate their returning spirit friends

with the same affection, the same fondness, as before they passed to spirit life, it would be a source of much added pleasure to us, but most mortals regard that, when the body dies, all affection dies with it, and when spirits do return to their friends left on earth, they are scarcely ever welcomed back with the old time reciprocal heartfelt affection,—the love of other years does seem to be dead on the mortal's side of life, and the spirit perceiving this cold hearted reception is repelled with a feeling of sadness and sorrow. For the spirit, on the other hand, has been quickened in all the powers of genuine love, not some of the evanescent loves of earth, but love, genuine and abiding, glowing even more fervently as we pass on to the higher spheres. We may say that, such love is as enduring as the spirit and ever glowing more intensely all beyond the comprehension of mortals.

999. Many in the marriage relation raise up families in which there is not the love that should be; often, only, because the wife did not understand the husband, or the husband did not understand the wife, or neither understood the other. Often in such case, the husband, for instance, seeks another; when, in fact, his wife on earth is his true affinity, but he does not know it, until later, because he did not understand her while on earth.

1000. How many, many, thousands of homes and earth lives are made miserable because of marital mistakes and ignorance of each other's nature! And the sad effects of such mistakes reach out in all directions on the mortal side and even cross to the spirit side with their uncongenial and darkening influences, and many thousands of children are thus reared up in inharmonious surroundings; when, in fact, every child born into your world is entitled to the environments of harmonious home conditions.

1001. How much your world has yet to learn before it can rear a generation of children to an harmonious manhood and womanhood to people earth and the spirit world, with happy inhabitants.

WHEREVER THERE IS LIFE THERE MUST BE THINKING.

1002. [The spirit, Prof. Wm. Denton, said:] There is a query in science as to whether every living thing is capable of thinking, and I am free to say that, in my judgment, wherever there is life there must be thinking; and I care not

whether science will accept it or not, there is the power of intelligent action embodied in every seed that has a living germ. The acorn has sense enough to send its rootlets into the earth and its trunk and foliage branches up into the air and to choose for food for the roots and branches, just such elements as will make the oak tree, and reject such as would be proper only for the beech tree. And the grass has the same kind of intelligence in choosing proper food for itself; and, *the power of choice must involve the power of thought*. Science is on the material and rudimental plane yet, and has much to ascertain.

1003. [In Faraday's writings there were elliptical words between his writings done at seances No. 62 and 64, required to properly connect the writings. The first of the two writings ended with the words: "to which all—" (creation tends) and the second writing began with the words: "It is a pillar with marvelous carvings, growing richer and finer toward the top,— (but without a capital) a pyramid, the vast base buried in the organic, towering higher and higher.

1004. The elliptical words were: (creation tends) and (but without a capital;) as shown in the vinculi; and the secretary placed on the writing-desk a paper with these words:

1005. The missing point in evolution, the climax to which all—() It is a pillar with marvelous carvings growing richer and finer toward the top—() professor to fill in the omitted words—and he did so as shown in the vinculi above]—(see the completed writing at paragraph 1170.)

Seance No. 66.

January 29, 1903.

1006. [Dr. Reed announces that, on February 15th next, the spirits will close their part in the book now in progress—but, he also announces that, if anything occur to prevent or delay them in giving what they intended they may not reach a conclusion of the work so early.

1007. He also says that they have made appeals to the people to provide a way for them to prepare matter for a magazine, but the appeals, so far, have not been heeded; and that, unless there be some definite arrangement made, in that regard, by the time this present work shall close, they will abandon the magazine project, for the present, and try to make arrangement to give the matter in book form, that they have been intending

for the magazine; and, still more, this band of spirits have been of opinion that, such matter could best be given not far away from this place, but if all these things fail, then, it may be, this band of spirits will disorganize and seek some other way to do their work, although they are capable of exercising much patience in waiting for, and bringing about, necessary conditions for such work as they seek to do.]

1008. [The spirit, Prof. Wm. Denton, then spoke a few words among other things saying:] There are many people on your earth, who fail to see anything beautiful. With them there is nothing right. Everything is out of tune. Everybody is mean, ugly, even wicked—none good, none beautiful; the wind is mean, it blows up rain, the rain is mean, it spoils the roads and rots the grain. The birds are mean, they take the grain and fruit; "Man is prone to evil as the sparks to fly upwardly."

1009. But, we are different. We can see differently. With us, there is beauty in everything—the beautiful flowers, the far-away hills, the majestic mountains, the leaping, dancing, rejoicing cascade; the blooming orchards, the musical birds; the wild billows of the disturbed ocean; the storm, the lightnings gamboling on the bosom of the dark cloud; the clearing away of the storm clouds, and bursting out of the setting sun, answered by the many colored "bow of promise in the East"—Oh, how beautiful all is to the spirits who dwell in the light; and, crowning the whole pyramid of Nature's beautiful handiwork, there is MAN—embodying all the beauty, all the grandeur, all the glory of all of Nature's widely extended and beautiful domain. The great human family! What could be grander, more noble and beautiful than the human mind at work under guidance and assistance from the realm of spirit? But it requires a beautiful soul to reciprocate the beautiful universe.

CAROLINE LOOMIS.

1010. [There came from the cabinet a form of the appearance of a woman being clothed upon with white apparel and in the style and manner of ladies' clothing for summer outing, and approached near to Friend House, who sat at extreme right of the circle, and identified herself to him as being his cousin when on earth. And Friend House and she seemed greatly to enjoy the meeting in exchange of congratulations that it is possible and a fact that, the living and so-called dead

can and do meet each other again, face to face, as of old, when both were on the mortal side. And Friend House asked this spirit if she could not give "a message for our book," and the spirit immediately went over to near the secretary and said to him:]

1011. My good friend: My name is CAROLINE. I was just over there, talking to my cousin, Cornelius; and I suppose that I was attracted here from the fact that he is engaged in trying to help this glorious work along, and I am so happy in meeting my cousin here, that I feel almost as if returned to the beautiful days and scenes of my girlhood. I have been a sufficiently long time in the spirit world to be already somewhat advanced in mission work for higher spheres, and have seen enough of the conditions of earth, where there is so much wickedness; but, it became my duty to try to help the earthly conditions, and those in the lower spheres; and for this work, I had to prepare myself, and my work is now in lower spheres. My desires, my aspirations, are for higher spheres, even the sphere of perfection, which I may not reach, certainly not, for a long time; but, whether I shall ever attain to the sphere of perfection or not, my aim and efforts are to the end that, I may reach as nearly there as possible, and at the earliest moment. How be it, the sphere of perfection is a long way from the first transition state of the purest of those of earth on entering spirit life; and, the sphere of perfection is only reached by working in and through all spheres subordinate thereto. I am glad Cornelius is already doing mission work to his credit; and, I would thank you to tell him that, his loved ones here, as well those whom he has not met since their transition, are all joyous and happy; and that, when he, too, shall have crossed to this side, he will receive a glorious welcome and happy greeting by those who had crossed before.

1012. [There then appeared a lady spirit form, on the carpet, between the cabinet and circle, and being very tall for a woman, the secretary also stood up on the carpet, near to the spirit form; and the spirit drew near to the secretary, so that, the whole circle could see, and all declared that the spirit is just the height of secretary, which would be five feet ten inches, or five and one-half inches taller than medium:]

PAUL:

Buried alive, when only in a trance.

1013. [There came to visibility in the arena, at the typewriting machine, the man spirit that usually does the typewriting, and presently entered into conversation with parties in the cabinet, as to whether the lady could take and write the dictation; and soon it was concluded to allow the lady to make the trial and the man spirit, going into the cabinet, met the lady spirit coming out of the cabinet, and the lady, standing at the typewriter, proceeded to write the dictation at about the rate of 150 words per minute, once in a while asking the dictator, in the cabinet, to utter faster, or repeat, as the case might be; and, when done, the said writing was found to be as follows:]

1014. I have a strange story to relate and I do not expect that it will be believed by all of its readers; nevertheless it is true, in even the minutest detail. Back of the every-day occurrences of earth life are forces whose power and depth cannot be gauged by mortals.

1015. My spirit name is PAUL, and it must answer for my earth name to-night. I was a minister of the orthodox church, upon earth; and although I asserted the fact of man's Immortality, I had nothing to prove my assertions, except traditions of the past, of the hearsay of others. Therefore, I deemed it my duty to search for any clue which could give me the assurance that the doctrines I taught were true and transmute my "faith to knowledge."

1016. Students of mesmerism were just beginning their experiments; and, after reading carefully all reports that came to my notice, I decided to try a few experiments myself, hoping to find proofs of Immortality. After a number of trials, I found that I could mesmerize myself. Knowing that my family would be prejudiced against anything of this kind, I practiced in secret; and while in an entranced condition I was discovered by a servant; and, after a physician had pronounced me dead, I was buried. Oh, the agony I passed through when my spirit returned to my body! It is beyond description.

1017. My first feelings were of oppression. I found that I was in very close quarters. At first, I did not realize where I was. Then the horrible realization that I had been buried alive, completely overcame me, and I lost consciousness. If I had only remained in that state, my sufferings would have been of short duration; but, consciousness returned and I fought for my life as long as my strength lasted. At last I stood alone, on a high cliff that overhung a stormy sea. Icy

winds seemed to pierce me through and through. This, I thought, "is the result of God's anger for daring to attempt to solve the mystery of Immortality."

1018. Then a voice, sweet and calm, replied: "Not so;—this is the result of breaking the magnetic cord that bound thy spirit to thy earthly body." I looked for the speaker, but no one was in the range of my vision. Then I cried: "Lo, I am in hell!" I thought of heaven and all that might have been mine, had I not disobeyed my master. Thought, in the spirit world, is the same as speech in the material world. The unseen one answered: "Thou art not in hell. Thou art in that strange condition that follows being buried alive, or murdered. Thou wilt feel oppressed as if by a heavy fog for some time, but thou wilt soon be in brighter conditions." Thus I entered into life in the spirit-world.

1019. I had sought for Immortality, and had found it, but in a different manner from what I expected,—as my purpose was to learn the secret of Immortality that I might impart it to others. That thought was uppermost in my mind when I left the body; therefore, my spirit hovered very near the earth plane, for a long time. But at last I was released, and now I am striving to do all I can to bring the knowledge,—the pursuit of which ended my earthly life, to others.

1020. When modern Spiritualism was able to prove its claims to all who would give it an impartial hearing, I thought all the ministers had found just what they had been striving to find; but, imagine my surprise when I heard them denouncing it as the work of Satan. Teachers of Immortality denouncing the proofs of their own assertions!

1021. I wish to instil into the hearts of all church-goers that heaven and hell are only states, or conditions;—and no man can show you the way, your own feet must tread the road, and the lights that shall guide you to the realms of heavenly bliss are truth and purity of heart. "Seek, and ye shall find; knock, and the door shall be opened unto you," was not spoken of material things, but of things spiritual.

1022. It is only natural that I should protest against the hasty interment of those who are apparently dead. I, who suffered all the agonies of the tortured damned, while enclosed in the narrow confines of the coffin, say: Be sure,—doubly sure that the spirit has left the body, before consigning it to the grave. The horrors of being buried alive are indescribable. The weight of thousands of tons, seems to be pressing out

your life; and your frantic struggles for life avail you nothing.

1023. The only proof that can be relied upon, at all times, is decomposition. Have the people of earth such small time to spare that they cannot wait a sufficient length of time to see whether life is extinct or not? Simple as the process seems, because of daily familiarity, the physiology of sleep is a mystery that scientists have not been able to penetrate. Then why should any physician presume to say that he can determine death? The custom of burying the bodies of your loved ones so soon after death should be abolished. The dead body cannot harm the living; and, if life still remains, there may be an opportunity to resuscitate the supposed corpse.

Seance No. 67.

February 3, 1903.

SAPPHIRE.

(*See picture at 1107.*)

1024. [The spirit artist that made this picture, in oil, in near ten minutes of time, under the usual test conditions: doing the work while standing in sight of the circle; and, while doing the work, talking to the circle. The spirit uses no brush, but seems to blow against the paint tubes on to the canvas. In this instance, when all was done, except the background, the spirit had "Red Feather" pass the painting to each of the circle to observe, closely, that all is done except the background. Then the unfinished painting was handed back to the spirit, who took it, blew about over the canvas for a little time, and handed the picture back to the circle, with the background filled in, and all complete, and the picture was then placed upright, on a vacant chair in the circle; and in a moment, a spirit form emerged from the cabinet, at the parting of the curtains in the center of the cabinet front, having on just such head-dress and clothing and general appearance as shown in the picture, and, pointing toward the picture, said:] "That is my picture," [stood a moment, as if to admire the picture, and returned into the cabinet. (*Speaks at 1107.*)

1025. And the spirit, Frankie Schellhouse, immediately appeared, standing on the carpet, in front of the picture, admiring and talking of its beautiful design and expression, and its

wonderful manner of production, and as a specimen of artistic skill as well, and walked over to the secretary, and told him to carefully note this case, as showing what a wonder this spirit artist is, in his line.]

1026. GENETTE BERRY, medium's sister, said:] I am Genette, medium's sister. As you have learned, our mother lately crossed to this side. She was all ready to make the change, except that she had much suffering to endure. I was with her, and so were the others who have passed out. We did all we could to allay the pain and make the transition as comfortable as possible for her; especially father, brother and I remained on watch with mother,—and all were there to welcome her over. She had told us about this great fact, but we did not all believe her. I, especially, thought mother to be mistaken. I thought surely the church could not be wrong. Strange it may seem to you, but while I did not believe mother's teaching, yet, it did me much good when I came to look about in the spirit world: for, I soon found I had been greatly mistaken, and then I remembered what mother had told me, and I at once began to search for light in the direction she had advised me; and I soon found that her advice, in the main, was correct.

1027. And here is a lesson that all would do well to heed: that when you have a truth and know it, and though despised at the time for uttering it, nevertheless those who thus despise you may, at some time, feel its truth, and may, also, raise up children who shall call you blessed; that words of truth, spoken to listless ears, may find a lodgment there, and at least take root and grow. Some of our family, beside the medium still dwell upon the earth plane, and not all of them know as much of this truth as they should.

1028. [The Aber Family: Edward, Daniel, George, Sarah and William W., living; and Lorenzo, the father, Wesley, Walter, Genette, and the mother, have crossed to the other side.]

Seance No. 68.

February 4, 1903.

1029. [Because of inclement weather the circle were not all present.

The spirit Prof. Denton continued his opening remarks into quite an eloquent speech, saying, in his eloquent style:]

I am pleased to meet those who are present this evening,

because of the much pleasure it is to me to be afforded an opportunity to give to the world something for the benefit of humanity; and I long for the time when, I can thus stand before a large audience and address them, as I do you. I have several times expressed my desire in this regard and have waited with patience for the proper conditions; but it seems that people cannot think it possible for spirit forms to stand before them and, in oral speech, give forth their thoughts in this way. However discouragingly it may seem to be, I shall not give up yet, for we are not so easily discouraged as sometimes people are on your side. Perhaps mortals, under less difficulties than we have had to contend with ever since we began this work, would not have accomplished it, and we could not have succeeded without your assistance, and for the aid you have given us we must remember you in thankfulness.

1030. But this work that we are now drawing to a close, is not our last effort to give knowledge to the people of your world. We expect to reach greater results than we have yet attained. We may be delayed a little in our plans, but we confidently expect to do, yet, greater work, and fully expect some of you, who have worked faithfully on with us, to still farther assist our work along; and, while this medium lives in active mediumship, I shall at last hope to see my ambition to talk direct to the people realized.

1031. Many people in your world are almost ready to cross to this side, and some are crossing now, and as they reach us we meet them, gladly extend a welcome and helping hand, and especially thank them for all the aid and comfort they have given to the spirit world in trying to teach mortals such things as they should know: for, to us, it is lamentable how little is realized by those of your world, who are journeying toward this side, concerning another life; and, when they get here, how they will find the great disadvantage, to them, of failing to have learned what they might have ascertained while in the mortal! We hope that, those coming here will meet their friends who have come on before and are prepared to help newly born spirits on the road of redeeming knowledge.

1032. So long as you have so many narrow minded people in your country, it will not improve, but, more likely, go down into worse conditions. Therefore, it is meet for all who can do so, to help to disseminate knowledge among the people, to the end that they may broaden their minds and increase in wisdom.

1033. [The spirit, Wesley Aber, brother to the medium, whose vocalization is little, if any, less voluminous and oratorical than that of the spirit Thomas Paine, spoke a few words concerning the transition of Mrs. Aber, his mother, saying:]

1034. Friends, I am pleased to meet you again. I suppose you are all aware that, lately, our beloved mother has crossed to this side of life. So, one by one, our family crosses; and, not far hence, at most, and we all shall be together in the great spirit world. And by and by all that are now living on mortal side will have crossed over,—all must reach this side—For this is an event certain to occur.

1035. Every one born into your world must be born into the spirit life; it is an event that cannot be avoided. "Ye must be born again." [See St. John, 3:7.]

1036. But, thanks to this side of life, a way is prepared to meet all conditions, so that at last all will be well with each weary earth traveler; and our dear mother is not in pain any more, but in the soothing care of loving friends—and she is so happy with all of us, on this side! [And our Sam has a word in regard to medium's mother, saying:]

1037. The medium owes his whole mediumship to his mother. Had it not been for her interference in my behalf I would have been driven away. Others tried to keep me away—were much determined to do so; but medium's mother plead for my retention, and that is how I am here now. Not many would have been as reconciled as my medium at the passing away of so good a mother.

VOLTAIRE.

1038. [And now comes a spirit whom Red Feather discerns and announces to be Voltaire, and this spirit, in good oral tones and emphatic English speech, said:]

Friends, you have been told that, at some time, you would be informed as to what electricity is. Can any man tell what "ether" is? Could your world know what "ether" is, it would be a boon to science that would upset many of its calculations. ELECTRICITY, HOWEVER, IS COMPRESSED ETHER,—that substance which permeates all other substances.

GALILEO.

1039. [As Voltaire went into the cabinet, he met one coming out, whom the circle at once recognized as Galileo, from the

picture given of him in "Beyond the Vail," at paragraph 312, page 133, and from the description on page 128, B. V. This spirit, standing near to the secretary, in very emphatic speech, made more emphatic at times, by the spirit raising the trumpet upon which he rested his right hand and bringing the trumpet down upon the floor with more or less force as emphasis of his words seemed to require, saying:] Good-evening, friends.

1040. You have now found what your whole scientific world has failed to ascertain: that "*Electricity is condensed Ether.*" The scientific world may not believe this, but I care not for that. Upon many important scientific problems they are as ignorant as the religious world. When they try to tell of life, they are lost, and when they try to find out what your world is for, they fail. Science and religion are equally ignorant in this regard.

1041. And they have got to seek in a realm, they as yet know not of, to solve or find solution to the problems of what life is, and what the universe is for. Let a Michael Faraday draw the veil aside and tell them "what it is all for," and they will have a solution worth entertaining. They have not yet solved the question of *force*. Where, on mortal side, will you discover force equal to a human being; and when will they learn what force is and what for the human being? When they learn enough to inquire of the, to them, unknown realm of spirit.

1042. But, they declare, there is no GHOST—*while confessing that man is an unsolved problem—an unascertained quantity*. How do they know but that, when they declare there is no ghost, they equivalently declare there is no man? Friends, their argument won't hold water, much less the finer elements, if we reckon water an element. They accept absurdities, the very grossest; and yet, they do not know that all that science ever knows, it gets from this side of life, as they will find out when they get through with Prof. Faraday. (1142-1191.) [Some one of the circle quoted: "Be not forgetful to entertain strangers," and the spirit exclaimed:]

1043. Yes, but how many of them would take that advice if they thought, for one moment, they would be in danger of entertaining angels? Instead of entertaining angels, they would rob angels—they have become so addicted to robbery that they rob themselves. Their sordid gold and desire for their neighbors' property rob them of entertaining angels, and of early becoming angels in the society of loving friends beyond the tomb.

1044. They call us devils. They say we are demons. Well, if we are devils, who are their Gods? Their Gods were all made of such as we, and shall a stream rise above its fountain? There never has been anything given for the benefit of man that did not come to man from our side, and yet they think they have given it—even the ministers, after denouncing the good things as of the devil, on finding out their mistake, turn right around and say: "Behold the great things we did!" But they would denounce me to-day for talking to you, just as they did for telling the people that the world moves; and, by and by, they will want to pass laws to *compel* people to attend church *for spirit communion*. They try to run things to-day just as they did when they condemned me to the stake.

(a) (Circle: Why did you recant?)

Spirit: After due consideration, I concluded that I would rather be a live coward than a dead hero, and I knew that the world would move on just as well should I live, as it would if I should die. I knew that my recanting would not stop it any more than their burning or incarcerating me, would stop it. I was not like Bruno, he would not recant, and they sent him to spirit life, from whence he could do greater havoc to the church than he could have done had they allowed him to live; and, I find that, from the realm of spirit, I have been able to do more for man than had I remained on earth until this day.

1045. [A manuscript dictation, taken by Dr. Reed:]

As the circle seemed to be so much interested in the recital of the minister who was buried alive, I thought they would, no doubt, be interested in suspended animation, or the art of holding the breath; therefore, I sent one of our messengers for a spirit who could give me his individual experience along this line. They brought to me a tall, majestic spirit clad in white, with a white turban on his head. He informed me that, with certain sects in Hindu, suspended animation is considered a part of their religious ritual, and is practiced by many. It is not a difficult art to acquire, so he tells me, but one of the chief requirements is to live without food as near as possible; and, for that reason, I do not believe that it will become very popular with many on earth. I asked him what sensations he experienced while in the condition of apparent death, and the following is as near what he told me, as I can collect at the present time.

1046. "After my tongue closed the opening in my throat and all other openings in my body being closed by wax, I felt

that I was floating, not free, but as if I were encased in a large tube. Some one continually held me in the back, and when I wished to float too rapidly this one restrained me. I have not the slightest idea of the length of time that this condition lasted, but it seemed to me to be a very long time. Then we came to a valley; the ground was not covered with green grass, but with a soft gray moss, and here and there among the moss were tiny flowers of delicate hues. I remember that all of these flowers were in the form of fine pointed stars. We passed from this valley over high mountains. These mountains were not rugged, but my body grew heavier and heavier as we neared the summit, until it was well-nigh impossible for me to proceed. Then, as we began our descent on the other side of the mountain, the nearer we were to the base, the less cumbersome my body. We always met a great many people upon these trips, and they were people I had never seen upon earth, and of different nationalities. The spirit who walked behind me I did not see until I came to the spirit land to dwell. Then I learned that he was my guardian spirit, and that he protected me. He kept me from breaking the connection between my spirit and my body. I learned to know many of the spirits I met upon these journeys, and they often cautioned me not to make my visits too often. I was fascinated with the beauty of the world I visited while life was temporarily suspended in my body, and no doubt I did make my visits too frequently."

1047. (One spirit has since told me that, he practiced suspended animation so successfully that he could remain out of his body for months at a time; but, at last, he remained away a longer time than usual, and when he returned he found that his body had been devoured by white ants.)

1048. (Another spirit said that his body was rudely handled by persons who did not believe in suspended animation, and that when the connecting link was broken he was shot forward as if by a tremendous force, and seemed to be falling for hours and hours; but at last he reached what was seemingly an island in the sea. There the waves thundered against the rocks and all was inharmonious. After many struggles he returned to the earth plane, but was unable to tell others of his sufferings.)

1049. [The spirit Reed returns to the experience of the "Tall majestic" one:] "I had no unpleasant sensations, barring the ones mentioned. I think this was because I always returned when my guardian wished me to. I would tell of my experiences when I returned to earth, and my friends and

myself thought that I had visited the other world, which was the fact. But, no matter how long I remained away from my body, I could not penetrate the spirit world any farther than the opposite side of the mountain that I saw upon my first visit. (1046.) "I wandered at will in the space allotted to me, and formed many valuable friendships. I have known many members of our order who had been denied the right to worship with us, on account of some act of disobedience, to wander among the worldly; and, to escape punishment, they would feign death. At times they were successfully resuscitated, but, oftener, they lost their lives."

Seance No. 69.

February 5, 1903.

1050. [Present, besides the regular attendants, Mrs. Sally Lane, of Kansas City, Mo.

The record of previous seance was read and approved by the circle; and, when the seance began, the spirit, Dr. Reed, as president of this band of spirits, said:] Mr. Secretary, the minutes of last seance, as read, are approved by us, and I see no reason why they are not sufficiently full.

[As usual, when there is a new element in the circle, the seance was made to largely consist of form presentations, for the double purpose of producing some striking test and that the visitor may have the pleasure of undoubted recognition of some friends, and, in such manner as to strengthen the authenticity of the phenomena described by the record.]

A PONGEE WEAVER. AMETHYST.

1051. [There came from the cabinet, through the parting of the curtains at center of cabinet front, a very tall woman form, clothed upon in garments exceedingly white, and stepped toward the center of the circle to a point near three feet from the cabinet, extending her arms straight out right and left from the shoulders, then, looking upwardly at the ceiling, gradually raised the hands to almost touch the ceiling—making motions with the hands as though gathering something from the ceiling; and presently there began to appear in the spirits' hands up near the ceiling a bundle of substance, white, gauzy, appearing much like a spider web, but as the hands moved about over the ceiling the bunch of gauze rapidly increased in



Fig. 26.
CHARITY.
Par. 1051½.

size; and, presently, the spirit let her hands down from near the ceiling overhead, and unwound the bunch of gauze and spread it out to the length of some four or five yards and some four feet wide; holding the gauze so spread out, in her hands, in front of herself, she looked as though standing behind a spread out lace curtain, and the circle remarked: "And only a thin Veil between." Then the spirit began gathering up the spread of gauze into a bunch and raised the bunch to the ceiling, and the gauze began to appear to be being absorbed into the ceiling of the room, and in a little while the gauze was all gone from the spirit's hands and she showed her empty hands to the circle as she disappeared through the parting of the cabinet curtains, into the cabinet and behind the cabinet curtains.]

CHARITY.

(Picture made, 305.)

1052. [A member of the band of spirits designated by the spirits as "The Brave Heart Band," next came to the condition of visibility, before the circle, having the "*Brave Heart Emblem*" upon the forehead and girdled by a waistband filled with points of light; the general raiment of the spirit being of what appeared to be pure white cloth, made of this form a very imposing spectacle.]

1053. And this led the way for the appearance of the friends of our visitor, Mrs. Lane, and Brave Heart being gone away, there came forth another lady spirit form, rather tall, and clad in pure white, wearing an abundance of long auburn hair, and directed her attention to the visitor, Mrs. Lane, who at once recognized this spirit as her sister Mary. Then the spirit went out near the secretary and said:]

1054. My name is Mary. The lady that sits over there, to whom I was just now trying to say a few words, is my sister. I have been patiently waiting for this opportunity when again I could speak with her face to face, and at last we have succeeded in having her come here by impressing her mind with a desire to come, and I am so glad that we do meet this evening! And I would thank you to tell her that we, on this side, realize that her "evening shades" begin to lengthen, and that at no distant day we shall be reunited as inhabitants of the spirit world. More of us are here, and our dear mother is here, too, and more of the old family relicts will be permitted to appear this even-

ing, perhaps. Please to ask my sister if she remembers Clara. [The sister replies:] "Yes, certainly, I remember Clara. She was a colored servant in our family in the days of slavery. Clara was black, and another servant girl, Ellen, was copper-colored."

Spirit: Well, they are here, and, it may be, can be permitted to show themselves to my sister this evening; and still others may be permitted an interview, and I shall go now and tell them to come. Good-night.

[And the spirit Mary went into the cabinet, and in a moment a spirit clad in white, but having black face and hands, came to visibility before the circle and gave the name Clara, and was recognized by Mrs. Lane as the servant girl of long ago, and as she was going away a very tall lady form came forth and gave the name Ellen, and spoke a few words, as did Clara, and both betrayed the speech of the African servant, and Mrs. Lane fully recognized this latter spirit as the old family servant known as Ellen.

1055. And when Ellen had gone, there stood a man form at S. E. corner of cabinet, trying to talk, but failed for the instant—went back into the cabinet and appeared at center curtain parting, trying to talk, but failed again and withdrew, and tried to speak inside the cabinet—and some of the circle asked the spirit if he passed out by accident on railroad, and he answered clearly: "Yes," and immediately came out of cabinet and directed himself to Mrs. Lane and showed her his head with his hand so drawn over it as to indicate the fatal wound, and she exclaimed: "That is brother Johnny! He was killed on the railroad and his head split open just as he shows me now." There can be no mistake about this case as being an indisputable test, and the spirit dematerialized downwardly and thus passed to condition of invisibility, and his sister was completely satisfied of her invulnerable tests of spirit identity.]

DENTON.

1056. I want it understood that, while books have been produced through other phases, this is the only instance through this phase of mediumship.

1057. [John Pierpoint, said:] When your friends reach this side of life there are so many poor spirits among them that it furnishes employment for all philanthropic souls so that none need be idle. And oh, friends, if I had known more of

this glorious philosophy, I should have been able to pass on more rapidly. But, after all, each one must work his own way. The most that can be done for one is to be informed and shown that there is a way, but each must travel that way for himself. It would be hard for another to give me knowledge. Each must search out knowledge for himself. You may be told of knowledge, but until you find it yourself it is not your knowledge, nor is it knowledge at all to you until you seek and search it out for yourself.

1058. Why, friends, you may think there is no other life, and will know no better until you seek to know for yourself, and continue seeking until you find, and when you shall have found, do not think you will go straight on to highest condition: for you will find your pathway very serpentine, rugged, and even mountainous. I am not speaking alone to you faithful friends here, but, through you, to and for the people of your whole world, that, whosoever will hear, may hear: for, our utterances here are that, through you, the world may learn of them, and thereby, become more scientific,—more philosophical in their search for knowledge, truth and wisdom, that all may be more mutually developed; so that wrangling and petty jealousies may decrease, and this seed, now being sown, shall bring forth, finally, a bountiful harvest of good things for all who shall reach forth and gather and fill their garner. Then there shall be more joy, and sorrow and sighing shall flee away.

JUDGE J. M. EDMUNDS.

A Typewriting which proved to have been dictated by the spirit.

1059. [Recently, a spirit lady, whom the circle recognize as a daughter of friend J. A. Wood and wife, and who gives her name as "JENNIE," became a member of this band, in the capacity of typewriting dictations, but as yet is not so able to handle the machine as the gentleman spirit who has been doing most of the typewriting at this series of seances. So, when the time came for writing, at this seance, the spirit, Dr. Reed, and two or three others, were heard, by the circle, to be talking about whether or not Jennie would be able to take and write the dictation the guides had concluded to have given at this time; and, finally, Dr. Reed concluded to permit Jennie to try the dictation, and she immediately appeared at the typewriter, in the arena, and wrote on quite successfully up to the begin-

ning of the last 150 words, when she retired and the writing was finished by the man spirit who has been doing this work, mostly, for us, and the whole writing is as follows:]

1060. The world at large, takes no note of the wonderful spiritual forces that underlie all things that are now common to mankind. And yet, without the recognition of these forces, there is no such thing as a harmonious existence for you, either personally or aggregated in the organization of government. Science alone can never encompass it, for it knows nothing of the spiritual laws that determine man's place in the universe, just as the complex laws of nature fix the orbits of the planets in the material realm. The words of many scientists on the future of mankind are reassuring and cheering; but, unfortunately, they are the words of scientists who see, in the pursuit of their chosen vocation, the disappearance of all obstacles and the arrival of perfection. The objection to this is that, it deals with only a part of a great subject, and anything only partial in treatment is necessarily imperfect. The way for people to reach a sublime eminence is not through science, but through a spiritualized government, whose main object shall be the spiritualization and unfoldment of its people. We realize that it is a difficult matter to approach spiritual perfection in the midst of worldly activities.

1061. And yet, completeness of workmanship is constantly before your eyes. Every breath and tint of Nature is perfect. True, Nature's perfections are attributable to her laws, and her laws to an infinite conception. The power exhibited by Nature, as elsewhere, is not in the manifestation, but in the source and regulation of it.

1062. In solving the problems of life and civilization, men look to their governments and their laws for them. And, to these, science is subject, just as nature, with which science deals, is subject to the laws that control it. If you are in search of the greatest good for mankind, you will find it in the spiritual, and not in the scientific realms. The people who have the best government are those whose government secures to them the greatest freedom in thought and action. But, heretofore, altogether wrong notions have been prevalent concerning this matter. The purity of government depends upon the purity and spirituality of its members, and will only reach the highest perfection when the love for right shall predominate over the love for gain. This is, of course, a wonderful distinction, at this age of the world, but we cannot specify any

other means by which the ideal government can be attained. Every age has its idealism, but they have been rather shadowy and indefinite. Men should look things squarely in the face, and endeavor to realize that spirituality is the only salvation. It is useless to fix the time of the millennium and to designate science as chief of the forces in operation to introduce it: for, as far as you can learn from history and observation, it is not within the province of science to do this. All men must have some basis of belief; for, there is no knowledge without sight and experience. You will never reach equality in government, or as individuals, unless tending that way, and you are certainly not. The ambition of all governments is to be the ideal one to be looked up to; this may not be the ideal scientific government, but science must give way or submit. And when the people of earth realize that spirituality is, by odds, the most potent factor in civilization and good government because it is a controlling force, they will then arrive at a point where but one road leads to the desired goal. And nowhere, except in government, can you fix the spirituality of a people. It is not its religion, its literature, its arts, or its scientific achievements, but in the regulation of all its members and avocations as related to one another. Of course, science is a great and invaluable contributor; but it is only a contributor, and, in the nature of things, never can reach the eminence of embodying the highest spiritual ideals.

1063. The office of science is to discover and produce, as all geniuses in that department admit, but its discovery and production are stimulated or repressed by industrial legislation. The whole people of a country comes within the range of the latter's influence, and the entire commercial world is affected by it. It is here, then, that you must look for spirituality in the popular and universal sense, and in the true sense. This is not mere assertion; facts in proof of it are abundant.

1064. Much has been said in late years, about the rapid strides that science has made; but let it not be forgotten that these onward and upward strides are due, quite as much to the form and potency of the government under which they are made, as to the men that make them. Galileo was a wise man, but the government under which he lived did not permit him to give to the world the results of his experiments and discoveries; and so it was with hundreds, in the ages past; they were hampered by undeveloped governments.

1065. The paramount problem of the age, with all ambitious

nations, is to produce a sufficiency for themselves, and make others dependent on them, by the provision of a surplus. Science has no power to change this condition. It exists because people of different races are antagonistic and competitive.

1066. The spiritual unfoldment of the people, can alone, satisfactorily, settle this question. It is incumbent upon you, as a sensible people, to accord the subject of a spiritual unfoldment an impartial hearing.

1067. We have endeavored to point out to you that the panacea for all the woes of the people, can be found in the proper government, and not in science or any other phase of accomplishment that is, in any degree, subject to the ruling powers of politics. We have opened up a boundless field for all who care to put our suggestions into practice, and prove by experiment their worth or worthiness. We appeal alike to the man of books and the man of handicraft. All are alike in this, that each is anxious to have his ideas and efforts appreciated.

1068. We do not mean that you shall be governed and controlled by spirits in the higher conditions;—on the contrary, we mean for each one to unfold his spiritual nature, that he may be able to discern for himself the right course to pursue. Do not expect to revolutionize conditions in the twinkling of an eye. The world is too busy to appreciate the genius of those who live to-day. The glamour of bygone ages attracts the world to geniuses of the past, and leaves them no time to become familiar with the geniuses of their own time. This has ever been true of men of all ages.

(Signed) "Edmunds."

Seance No. 70.

February 8, 1903.

1069. [Mrs. Dye, Mr. Winkler and Mrs. McAfee again present.

[This seance was, to a large degree, utilized as a form seance, and some very excellent and brilliant forms were presented.

[After Reed and Denton had opened the seance in due form on the spirit side, there came to visibility a rather portly form, which was quickly recognized as

1070. [DR. BOWKER, late deceased, of Kansas City, Mo., and spoke a few words, saying:]

This is a grand opportunity; that I can talk back to your world after having left the old tenement. Well, friends, I have had my experience in the earth life, and in passing out of that into the conditions of this side, and you must each do likewise; and I may say that it will not be a great while until all of you will have experienced the transition, and become inhabitants of this side with the great majority, and you can ask your spirit friends to help you to cross with the least possible annoyance to you. You will please excuse me for not recognizing all of you, whom I had known on earth, and accept a general recognition now. Sometimes we miss our friends, and in our overjoyfulness we are carried past them for the moment as the controlling conditions carry us on when we have not the slightest idea of passing by, unrecognized, our friends. [Several other remarks this spirit made, to various persons of the circle, of a personal nature, revealing his identity to those who had formerly known him; and, it may be remarked, his vocal organs seemed to be so well reinstated that his voice was almost identical with his conversational speech while in earth life, and he also talked with energy and animation.]

1071. [A lady spirit form appeared, and was so realistic as to be completely recognized by one of the visitors, but the striking feature of this case was, that this spirit dematerialized downwardly. And no pen picture can fully portray the grandeur and significance of such a scene, nor can it be realized by any one not an eye-witness. To see a form, having all the appearance of a lady gorgeously clothed upon with garments white and glistening, bordered and trimmed with white lace, all in the richest modern style of ladies' dress; to hear that form distinctly utter words in plain whisper; to see the form move about over the carpet; to know that form to have all the personal marks of identity, so as to be easily recognized as one known to have lived on earth, and to know that such personality long since passed through the ordeal of death; to know the floor of the room to be solid, and the carpet also solid; and, knowing that there can be no confederate in the room: then, under all these conditions, to eye-witness this ideal lady slowly descend as going down through the floor on an elevator platform disappearing:—now the waistband down to carpet, then on down to the chin, mouth, nose, eyes, forehead; and then, all

gone but upper portion of the head, and last of all, the top of the head to vanish, is, indeed, a wonderful phenomenon, and as this case terminates, Little Nelly standing in parting of the curtains, then swinging clear, holding curtains with the hands, swings out some two feet, jabbering to all round the circle, and then goes down, saying "dood by, dood by," all the way down, till mouth reaches the floor level, then another good by as the whole head vanishes, is simply marvelous to behold!]

1072. [Judge J. M. Edmunds comes to visibility, and, in good oral speech, speaks substantially as follows:]

Friends, will they ever know? Will your world ever know that there is life,—individualized, conscious continuance of life in another and higher condition than that of earth? Can they much longer deny demonstrated facts? So many, in their ignorance, ought to be pitied! Never mind, however. They all must know of the beautiful hereafter. If not before, when their earthly course is run, many of them then will know. But strange so many are not inclined to want to know anything, even of your world, much less of any condition beyond that. Of course, it follows that there are many in the spirit world not further advanced than some people on earth, yet many are seeking for better conditions, and it affords me great pleasure to be here and in an attitude to help those needy ones that are seeking for more light.

LIFE, TO ALL THINGS INNATE.

1073. Denton asks: Did any of you ever think about the probability that life is inherent. That it is innate to all things, and always so existed?

[Circle: "Yes; some of us at least, have had that query under advisement, and perhaps some of us have reached an affirmative conclusion."

Another of the circle: "What is meant by inherent?"

Another explains: "The phrase 'inherent life' means that, life exists in all things everywhere, organic and inorganic as well."]

1074. Denton: Yes, Mr. Faraday has just scanned that field, showing that fact as a logical sequence; and, in the next twenty years, science will have learned that fact. They have not learned it yet. They think they have but they have not—only through the denizens of the spirit world will they learn it. Life, we have said, always existed (R. V. 1710), is in every-

thing. We are here to tell you, but it will be demonstrated in natural developments.

Circle: "Is ether substance?"

1075. Spirit: Without substance what have you? We have said there would be a time when death would be arrested and life returned by electro-magnetism, and already you have it. Those people who live nearest to nature will best be able to have benefits of the process.

Circle: "Is it possible to so live that we need not die?"

Spirit: The only way to live on is to be born again. As an individual goes on he loses electro-magnetism, which weakens and weakens; and finally the body must dissolve away.

1076. [Beatrice, the guide of one of the visitors, appeared in exceedingly brilliant form, and vanished.]

Seance No. 71.

February 11, 1903.

1077. [Visitors present, Annie R. Rasbach, Parsons, Kansas, Mrs. McAfee, Kansas City, Mo., and Mr. Winkler, Buffalo, N. Y.]

The regular opening exercises being concluded, there came a form from the cabinet, at the S. E. corner; and, after standing a moment, began talking, but in very indistinct utterance, and somewhat stammering—but as the circle talked with him, his speech improved rapidly, and the conversation ran somewhat thus:]

1078. Circle: Who are you?

Spirit: I don't know.

Circle: What is your name?

Spirit: I don't know.

Circle: How did you get in here?

Spirit: I don't know.

Circle: Isn't your name Coffin?

Spirit: No. I am just out of the coffin. No coffin about me. Say, isn't it dark here? What makes it so dark? They told me if I would come in here I would find light. How is it so dark?

Circle: Where did you come from?

Spirit: I don't know. They had me in a house.

Circle: How did you come by your death?

Spirit: Death? I am not dead. A'n't I here, same as you?

Circle: No, not same as we. We are not dead, but you are out of your body.

Spirit: "A'n't I got a body same as you? Oh, look at my clothes. They are all ragged and torn and dirty. I can see better. How is this? I had dark hair and whiskers; now I am all gray. Looks like they had me shut up in a dungeon. Last I remember I had better and cleaner clothes and dark hair and whiskers. I must have been asleep in a dungeon, and when I awoke I am here—old and dirty and ragged and gray. This is strange! Let me see if I can find out my name. [Goes into cabinet a moment and returns, saying:] They tell me my name was Harlem. I begin to see better.

Circle: Yes, you will soon see clearly. Those people in the cabinet, Dr. Reed and others, will help you along, and, after a while, have you in nice, comfortable position, so that, you will be yourself again, and be well and with your friends, whom you have not seen for so long a time; and your memory will return, and all again be well with you; and so, always remain. Have confidence in those good people in there. They are spirits, and so are you a spirit now; they will carry you through.

Spirit: Well, it seems I am being favored at last; but I must go back, they say, for a little time, and they will show me more. I hate to leave such good people as you, but I must go. Good-by.

[And, as the spirit retired, the spirit Prof. Denton came out of the cabinet, saying:]

1079. We permitted that fellow to come that you might witness one just awakening out of dark conditions. We persuaded the poor soul to come here for his own good, and then helped him to appear to you, so that you could see him and help us to get him started out of darkness, by your sympathy.

1080. This poor soul became insane at the age of forty-five years. Before this, he was bright and intellectual, as you can discern from his talk. He was a ruler at one time, and somehow lost his mind. As he awakes, and memory returns, he is not satisfied.

1081. Before he became insane he lost his child; and as his mind began to fail, she came to him and tried to aid him, but could not get him to realize her presence. And now, as consciousness returns, he remembers this dear daughter, and he is hunting for her. She cannot reach him yet, nor can he find her. We tell him that she is safe, in a nice condition, and cannot reach him now; that when he becomes better acquainted with his new conditions, and able to go, we will take him to

her, and let him look upon his dear daughter again; and, at this, it is joyful to see his hope reviving, and paternal love rekindle, and the wan countenance begin to sparkle, as though youth were returning. We are thus assisting him in spirit. But it is much easier for us to render assistance on this side, than for us to reach the needy ones on your side. We reach you through more difficult channels; but here, we meet them direct, and receive them, and encourage them; and, finally, have them rejoicing in a beautiful condition, and at last unspeakably happy. And our reward is in their rejoicing and gratitude, and our consciousness of having done our duty to their delight. And so you receive a rich reward according to all your efforts to benefit the needy.

1082. [The visitor, Mrs. Annie R. Rasbach, of Parsons, Kansas, whose husband recently crossed to spirit life, had the pleasure of meeting him again, face to face, and of fully recognizing him, and after having fully established his identity to her, he walked across to the secretary and seized hold of the large end of the trumpet and held it firmly in his hands with small end of trumpet next to secretary's left ear, but he held the trumpet a distance away from the ear, and thus the spirit uttered words near to large end of trumpet, and the secretary pulling at the trumpet to get it nearer the ear, and the spirit firmly holding it away, caused the secretary to be out of reach of his note paper, at times, so that his notes were not full, although the spirit did speak sufficiently full-voiced to be heard without use of trumpet; but the following are such of the words as the secretary did note, to-wit:]

I was invited to come over here and talk to you. My name is Rasbach. In my crossing to this side I experienced no unpleasant sensations. I met many of my old friends and acquaintances and found a beautiful home. Our homes are made or patterned from our ideals. I am so happy to meet my wife here, and hope to be able to have prepared for her a beautiful home in perfect accord with her ideal of a home; and, when she comes, I will meet her and assist her out of earth life, and it shall not be hard for her to cross. She shall pass easily to this side, and need to have no dread of death.

BEATRICE.

1083. I am Beatrice. I have long been an inhabitant of the spirit world and have passed on to the work of higher spheres.

I have been invited, and am glad to give a message touching my work now. I have charge of a band of spirits who are at work for the benefit of certain peculiar abnormal conditions, which by their natural adaptability they are able to greatly modify to the benefit of those in such conditions. I hope to join in this great work for the benefit of many on both sides of life, in a great work they are about to undertake—I try to give light to my band. We send out messengers to different spheres and whenever and wherever we find any trying to climb and in need of assistance, we try to help them. You only have to come on to a higher plane in order to reach perfect freedom. We have no binding government. We come and go at will. We are a law unto ourselves, and each one enjoys this freedom.

1084. But in lower spheres there is government or rather restraining conditions or bounds to our sphere of action. While all of those in higher realms are always on duty; yet, they are free to visit in the direction of their aspirations. Those in lower conditions, whose home is there, cannot reach us—they are on probation and cannot ascend to us while in the probationary environment; but, by and by, they pass, or are taken out of different conditions, ascending from each to the next higher, successively, until a sufficiently high condition is reached for them to enjoy, relatively, perfect freedom.

Seance No. 72.

February 12, 1903.

1085. [After the preliminary exercises were all concluded, there came to visibility of the circle a spirit form and introduced himself to the circle with abrupt profanity; and being somewhat criticised by some of the circle the spirit answered:]

No one, not even the minister, but what, deep down in his soul, is guilty of profanity. Idle words, idle thoughts, though unexpressed, just as much tarnish the soul, as though uttered.

[When this profane one had gone away, Prof. Denton stood to view of the circle and said:]

1086. Our object, in introducing these undeveloped ones, is to show how completely the characteristic of the individual in the earth life follows to the spirit side. This one used such language when in the physical. We do not consider

swearing as evil, but a bad habit. A person may be very profane and yet a kind-hearted, benevolent person. We associate with all classes, here, to become acquainted with all conditions by experience; and to try to aid those in unfortunate environments. When such spirits come to you, they are, generally, in need of help; therefore, receive them kindly.

1087. That poor soul who was here the other evening, has been in spirit life for very many of your years. His one thought, all those years, has been of that dear daughter that he lost just before his mentality failed; and, he has been a wanderer, in search of his idolized one, ever since he passed to spirit life.

1088. Of course, as a ruler, he did some things that would be regretful, but this eagerness for his daughter, has been such that he could not advance. We have tried for three years to have him come here, but all in vain, until now; and this visit has started him on his journey that will ultimately lead him to light and the long lamented daughter. (See Paragraph, 1079)

1089. [Some of the circle desired to know how this spirit having been in spirit life in a lost condition for so long a time could so well speak the English language? And Denton replied:] Do not think, for one moment, friends, because spirits have been in spirit life for many, many years that, therefore, they cannot speak English.

1090. [A spirit lady sings, orally, through the trumpet.

1091. Another spirit lady sits upon a chair and sings orally, with the circle.

1092. [The chair already being placed just in front of the cabinet door Bessie asked Mrs. McAfee to be seated in the chair, having the back to the cabinet; and, Mrs. McAfee being thus seated upon the chair, a spirit stepped out of the cabinet, seized hold of the chair back uprights, and raised the chair, with the lady, clear of the floor several inches, and let the chair down, and returned into the cabinet.]

1093. The last three mentioned feats have not been performed, before, during this series of seances.

1094. [A gentleman from a distance having sent a letter to Dr. Schellhaus asking how it is that spirits are able to see,—and criticising the idea that spirits see by coming into the aura of certain ones in the physical; and this letter being placed upon the writing-desk, in the arena, the spirit

Denton appeared in the arena, at the writing-desk, picked up the letter, examined it and said :]

1095. So many people pose as scientists but when we come to sum it all up there is no science about it. Indeed, some alleged scientific notions are absurd, preposterous, and will not survive a moment of criticism. These questions, this gentleman asks, have been answered, heretofore, in "Rending the Vail;" if the gentleman had read closely he would have observed. Later on, however, I may say something more in regard to the questions in this letter.

1096. [Denton showing Electricity to be compressed ether:]

Take water, confine it in some very strong apparatus appropriate to the experiment; apply heat, so as to convert the water into steam, and then continue application of heat and, as a last result, you have that steam converted into electricity, and how? The ether that permeates the steam is compressed by the intense pressure of the superheated steam and the result is electricity; thus, the ether compressed, is electricity. (1039, 1040.)

1097. [Isaac Conner, in very soft, magnetic, oral tones, said:]

Ladies, gentlemen, and friends: I am glad to meet such an intelligent audience and talk to you concerning the life beyond the tomb, of which you can know but little, except you be informed by some person or persons dwelling in the spirit realms. And, for this reason, Spiritualism is grand and glorious, revealing to mortals a world of indescribable grandeur, as the eternal abode of all, after passing the ordeal of death; and, it makes the soul glad to learn of its future dwelling condition, through this glorious mode of revelation; without which, not one on the mortal side can ever know until awakened beyond death. This great truth ought to awaken the whole world to a realizing sense of the destiny and worth of individual humanity, and ought to make the people of your world seek to become prepared to meet the conditions of higher realms, by placing around themselves elevating spiritual conditions, and learn that, when people place around themselves earthly conditions they make, for themselves, homes in dark conditions.

RANDALL.

1098. [This spirit when in the physical body, in a fit of jealousy, murdered one of his best friends, and now comes

from spirit life to this circle and reports his experience, and the spirit Wesley, standing before the circles in materialized condition, fully visible, took the dictation down in manuscript, writing at the rate of 552 words per minute, timed by stop watch, and those of the circle nearest to the amanuensis could clearly see the words of writing come upon the paper, as the spirit moved his right hand over the paper, the spirit holding the tablet open in his left hand, and the dictation is as follows, to-wit :]

1099. It is with considerable difficulty that I remember the original era of my being ; and all the events of my period appear confused and indistinct. A strange multiplicity of sensations seized me, and I saw, felt, heard and smelt at the same time ; and, it was, indeed, a long time before I learned to distinguish between the operations of my various senses. By degrees, I remember, a strong light pressed upon my nerves, so that I was obliged to shut my eyes. Darkness then overcame me and troubled me ; but, hardly had I felt this, when, by opening my eyes, as I now suppose, the light poured in upon me again. I walked, and, I believe, descended ; but presently found a great attraction in my sensations. Before, dark and opaque bodies had surrounded me, impervious to my touch or sight ; but, I now found that I would wander out at liberty, with no obstacles which I could not either surmount or avoid.

1100. The light became more and more oppressive to me ; and the heat wearying me as I walked, I sought a place where I could receive shade. This was a forest, with beautiful trees, and flowers of beautiful fragrance. As I turned my head to drink in the beautiful fragrance of the flowers, I saw a brook ; and here I lay by the side of it, resting from my fatigue, until I felt tormented by hunger and thirst. This roused me from my nearly dormant state, and I ate some berries which I found hanging on the trees or lying on the ground. I slaked my thirst at the brook, and then, lying down, was overcome by sleep.

1101. It was dark when I awoke ; I felt cold, also, and half frightened, as it were instinctively. Finding myself so desolate, I remembered that my clothes were insufficient to protect me from the cold and night dews. I was a poor, miserable, helpless wretch ! I could not distinguish anything around me, but feelings of pain invaded me on all sides. I sat down and wept.

1102. Soon, a gentle light appeared floating before me. Oh! what a relief—what a sensation of pleasure that light gave me! It moved slowly, but it enlightened my surroundings until I was able to see the radiant form the light came from. "Why do you weep, my friend?" The radiant one questioned. "Because I am so miserable," I replied. Then he talked to me of my past life and explained to me that my condition was the result of my past life. If I had not deprived one of my fellow-beings of his earth life my sufferings would not be as they were. "Arise, and follow me and I will show you wherein you have so grievously sinned," said the radiant one. We journeyed on and on until a familiar scene greeted my eye; then, horror of horrors! All the terrible past was again clear. Tears of bitter remorse streamed from my eyes! Gradually my feelings became calmer, if it may be called calmness, when the violence of grief sinks into despair.

1103. I must pause here, for it requires all my fortitude to recall the memory of the frightful events which I am about to relate in proper details to my recollection: The whole series of my life appeared to me again, but you are only interested in the particular part of my life that placed me in the peculiar position I was in. Through jealousy, I murdered my dearest friend. How can I describe my sensations upon beholding again, the scene of my dreadful crime? I cannot reflect upon that terrible time without shuddering and agony. Death takes away so many who were, one day, in the bloom of health, and the next day the prey of worms. "Of what material was I made," I questioned, "that I could thus, resist so many shocks which, like the turning of the wheel, continually renewed the torture."

1104. The radiant one reviewed my past life with me and showed me that it was only just that I should suffer, as I had caused suffering to others; and, sorrowfully, I returned to the place where I had been so desolate. "Don't leave me alone, oh, radiant one!" I cried; and he replied: "I only go to bring others to you that you may be guided in the future to a happier place." Long, weary years elapsed before I was able again to experience joy. If I had listened to the voice of conscience I would not have experienced the stings of remorse. Think not, you who deprive another of mortal life, but you shall enter heaven. The road hither is long and dark to all who take that which they cannot give.



Fig. 27.

SAPPHIRE.

A lady of ancient Greece, a spirit of the higher spheres. Par. 1107.



St. CATHERINE.

— Christ. — Christ of the higher spheres. Par. 1197

1105. Atonement is not made in a day—no, nor often in centuries. All the minutest details of the past, present themselves to your vision so often that you feel that, any torture would be preferable to a view of the past; but, go where you will, your crime will relentlessly follow you until you have purified your soul. Suffer any kind of injustice before you deprive another of life, for the earth life is only a day compared with eternity; and, no matter how long the day, the twilight shadows will gather you in at its close and in sweet rest you will forget the unkind things of the day, and when the morning dawns you will arise with a glad heart to enjoy the many beauties before you.

(Signed) "Randall."

Seance No. 73.

February 18, 1903.

1106. [In consequence of severe cold and inclement weather, only four of the circle, and no visitors, present, but a good quantity of matter was obtained for the book, notwithstanding. And, first there came to visibility the form of a spirit lady, being rather tall and large, and gorgeously attired in garments exceedingly white, whose spirit name we learned from Red Feather is.]

SAPPHIRE.

[*who spake as follows:*]

1107. Your world is getting to be more civilized than it was two hundred years ago. Down to that time, none in all the dominion of Christianity dared to question the Divinity of Christ or the Christian Bible; but, once in a while, a brave, bold soul took his life in his hand and did dare to think, and then to express his conclusions arrived at from his thinking; and many a brave one was exiled from his body and your world, into the spirit world, for his "heresy." But notwithstanding that the Bible is rapidly losing its *infallibility*, yet it shows that all along the ages of the accumulation of the Bible there were spirit phenomena and mediums therefor, the same as now, and that, frequently, persecution even more bitter than now, raged against the mediums; and the succeeding ages held the former persecuted ones to be either God himself or of the

prophets of God. And the mediums, then, had many of the same phases as now—especially the automatic, clairvoyant and clairaudient phases, as well as healing gifts, and all were persecuted; but enlightenment and civilization, step by step, under the brave independence of minds such as Paine and others, until now, the once much persecuted Paine is beginning to be considered nearly right and what was once thought to be his heresy is now being considered as philanthropy, and that he was trying to make people better—and in consequence the world is becoming more and more progressive, and in the next twenty-five or thirty years the people will hardly believe the Bible to be the word of God at all. People begin to look over the history of the Christian people and they do not see the change there ought to be under a just and righteous system, and they begin to demand a change such as will be more likely to bring about a condition that will make the people and the world better—which must be something beside God and a word of God to condemn people to the death, the rack, thumbscrew and dungeon, and cast them into fire and eternal burnings for mere honest opinion's sake.

1108. And oh! Friends, the many people who have tried to advance ideas to make better theology, and consequently better systems of religion and government, that have been burned at the stake, presents a mental picture that almost congeals the blood, causing it to stand still in its course. Such awful conditions on earth drew down the sympathy of higher spheres in an effort to enlighten the people of earth by changing the religious condition thereof. And I am made a messenger of the higher realms to assist in favorably modifying the religions and superstitions of earth.

1109. I have been in spirit life about six hundred years and have been educated in spirit life for this work. I am, by nationality, a Greek, and was versed in the literature of Greece. But wise ones found that nature had endowed me with an adaptability for this general work, especially among Christian nations, and had me schooled for that purpose, especially in the languages of such nations, and this accounts for myself, although a Greek, being able to use the English language.

1110. And let me pause here to remark to the critical

reader, hereof, that he must concede, after first conceding immortality of the personal conscious entity of man, that after death the ability to learn, must be as extensive as before death, and that, therefore, the ability to learn the languages of different nationalities accompanies the spirit into the immortal condition. Therefore, that it is possible for me to have learned the English language to use in communion with the different nationalities of people using the English language.

1111. The work assigned to me was, largely, with Americans, both in the physical and spiritual conditions; and I have labored in various ways, for many years, among mortals of America, and have been instrumental, though unseen and unknown to the person benefited, in assisting persons of mediumistic tendencies in their various inventive talents, and thus have given much of benefit to your portion of the civilized world; but I have not been here before at these seances.

1112. Our ideal is to do that which will make people better; and to that end, our purpose is to *establish a stupendous co-operative organization reaching from earth conditions far out into the spirit world*; and, already, our work is being utilized among all civilized nations *looking toward one stupendous unity of all nations, each for the benefit of all and all for the benefit of each*; that, ultimately, "*nation may not lift up sword against nation nor learn war any more,*" so that some time in the evening ages, the denizens of higher spheres may gladly shout of "*peace on earth,*" every one gladly calling on some one above. Nations and individuals thus, from higher wisdom, continually learning how to go on bettering their conditions; and *to know that Glad Immortality is Eternal Truth*. Remember, dear friends, that Truth is Truth, just as much if all your world doubt it, as though your whole people believed it.

1113. Electricity existed just as certainly fifty thousand or a hundred thousand years ago as it has since the days of Dr. Franklin, and was, all the ages before Dr. Franklin, known to the inhabitants of the spirit world; and the civilizing tendencies of its practical utility among men may go on and on, from telegraphy to wireless telegraphy, from transportation of people from town to town, nation to nation; connecting all nations into one people, using one universal language; and,

then, too, transport communications from the immortal realms to denizens of earth and vice versa, till all shall know of this open highway between the two worlds from the least to the greatest. Good night.

ANONYMOUS LADY.

1114. [Then another lady spirit stood in the parting of the curtains and talked at some length, but only a portion of what this spirit said was understood. We did not get any name. She spoke of the government of the spirit world as being one of perfect freedom, and said that:] If your government on earth could pattern after that of the spirit world, then, indeed, would your country have a government grand and glorious.

1115. We are trying to build a great work for the benefit of your world; but so many are constantly trying to tear down our work, that, sometimes, it is difficult for us to proceed. Still, in a general way, their very opposition helps the work to grow; and, though temporarily retarded, yet, at last, we overcome all obstacles and our work grows on to completion. In many instances we need the help of mortals to give us strength to carry on our work; but, when we are denied such help, we resort to other resources that insure our final success in the work we have to do.

A GREAT LIGHT, AND WHAT IS LIFE?

1116. [And when the brilliant one had gone away, there came forth a man form, speaking as though almost overcome by the intensity of his theme, saying:] As I came down the pathway I beheld a shining light, and that light shines away out yonder, and is a wonderful light, making bright the dark places along the pathway. And some one asks: "What is life?" and that is a hard question to answer, because it is hard to know what life is; but my answer is, that life is eternal, everlasting, always was, always is, always will be—is the sum and substance of all things and all being.

(Anonymous)

1117. [WM. McKINLEY comes out of the cabinet at parting

of the curtains in the center of the cabinet front and begins talking for a moment, then goes over to south side of the room, and there, facing the center of the circle at north-east corner of the room, continued talking—saying altogether:]

1118. I hope that I may have the opportunity before a great while to give to you what I have learned here. As you know, I was taken away suddenly and another called to take my place. I had plans which, could I have been spared to carry out, might have been the means of placing your country in some better condition, though I am not certain. It may be best as it is. At any rate it seems to me now, that man has very little to do with controlling his own being, and I have already concluded that, whereas I was in your world and not of any volition or say so, of my own—and I was asked no questions about when or how I should get out of your world. Destiny? yes, friends, it seems to me, now, more like destiny than free will. And another thing I wish to say to you at this time, and that is, that I am not as high as I would like to be. And, again, I was not as much versed in this philosophy, it seems to me now, as I might have been, yet I see no way by which my actions and life, in this regard, might have been different. I had a great many friends who seemed desirous for me to learn something more of it than I had dared to try to find out; but, on earth, I refused to learn; and, over here, I am compelled to know and work my way—for I have not sufficient "coin of the realm to pay my way." I hope, here, I may be able to give you more when conditions permit. I thank you for this little privilege, and, at least, shall try to aid you in your work and on your way.

1119. [The spirit Prof. William Denton next appeared in condition of visibility upon our spiritual rostrum, and said:]

I am much pleased to meet you again, and I wish you to remember that, this is not our last work. We expect to do much greater things yet than we have heretofore done, and in a way that will more quickly get to the world, and we expect some of you faithful ones to assist us; and if you should cross to this side before we get our work done, you can join our band over here, and work right along with us, for there is ever plenty of work to do for all who are willing to work. But I say unto you, there are too many moral cowards

—too many persons afraid or ashamed to tell what they know—to let their light be seen of men lest the ignorant should mock them; but these shall have their reward. The world is growing in manhood, and childish cowards shall grow to stand up like men and women, and this cause is growing, it is springing up all over your world, and when light shines on one poor ignorant soul it soon dies; that is, the ignorance dies when the light is permitted to shine. Spiritualism shines in science brighter and brighter, and it is getting into the religious world, and *the road is from religion to Atheism and then back to Spiritualism*; and when they get to Spiritualism they are stuck, and the further they go the more they know and the deeper they are stuck: for Spiritualism is no place for ignorance.

And now, friends, we hope to accomplish much for the world yet with this instrument, and when we get done our work with him, or when conditions get so that we can no longer use him for our work, we shall take our everlasting flight to higher realms, for our work will be done in the earth conditions and in the lower spheres, and others will take our place, having other instruments; and they, too, will, when their work is done below, go to their own reward, in higher realms. Dear friends, good night.

Seance No. 74.

February 19, 1903.

JERRY FLYNN.

1120. [This character presents a peculiar experience. Coming to view at the south-east corner of the cabinet he began mumbling words quite indistinctly at first, but like all of the new experiences gradually improved in speech until he could vocalize very distinctly; and, in reply to various questions and remarks of the circle, the spirit said:]

I don't know where I came from.

I don't know who I am.

I am in a devil of a fix.

I don't know that I have a name.

I a'n't dead—I have been asleep and just waked up. I

don't know how long I slept. I just now waked up, right here, and have on the same old clothes I had when I went to sleep. It's getting lighter. I begin to recollect—something hit me on the head and I find myself right here. I thought I was asleep. I know I am not dead. Is there any one in there? (the cabinet). Can they tell me where I am and how I went to sleep? No, I did not see anybody in there, (the cabinet) I have not been in there. I say I waked up right here with my old clothes on. I see better. Say, Mr. (to secretary) what are you doing there? What do you write on? Not on paper? With pencil? Why they can't write after they are dead, nor have paper nor pencils? Oh!—You a'n't dead? You must be, if I am. You say I am dead and you are here and here am I. So, if *I* am dead, *you* must be dead. If you are taking notes of what people say for other people to read, for God's sake don't take down what I say. But, if I am dead, how can I read it? That little fellow in there? Is there some one in there? Hold on! Let me go in there and see if he can show a fellow how to read. [Spirit goes into cabinet, shakes medium, calls to him, makes much noise in cabinet as he tries to wake the medium, saying:] Hello, Mr., wake up, wake up, wake up, I say. Are you dead, too? The folks out there can talk, and they say we are where the dead are. They say I am dead and I woke up; so, you better wake up before it gets too late. Wake up and show me how to read. WAKE UP, I say, WAKE UP. (Spirit comes out saying:] That little fellow in there is so sound asleep I can't wake him up. I guess he is past waking. No, I saw no other man in there. Is there? And can he tell me all about myself? Is that so? And you say his name is Reed, and that he, and others in there, can tell me how I went to sleep, and how long ago it was, and all about it? Is that so? Well, just hold on and let me go in there again and see what I can find out. [Goes into cabinet and enters into conversation with spirits in there so that the circle heard the conversation and part of what was said; and, after a few minutes, spirit returns to sight of circle, saying:] Well, this is so strange to me! They say they are all dead in there but that little man in the chair, and that *you* are alive and I am dead. And they showed me that I am dead, and have been

dead for more than fifty years! And they brought my name back to me, and showed me it was Jerry Flynn. I begin to see better all about me. I begin to remember how it was. I was out on the Atlantic Ocean, on board a great boat, or ship. There were a great many people aboard that boat. The sea was running high. The last thing I remember was the cry of fire, fire, and a rushing to and fro of the people, and something struck me on the head and I knew no more till I met you people here. I don't remember the name of the boat. No, I saw no lifeboats, but just as I was hit on the head the boat was on fire and sinking.

Say, I felt awfully queer when I woke up in here a while ago—in the dark. Just like a fellow that was buried too soon and just coming to life under the ground. That is the fix I thought I was in. Oh, but that was awful!

[Some people will criticize the presentation, herein, of such matter; but we answer the anticipation by saying that, one special object of this book is to present the reader with as near every phase of experience as possible:]

1121. [And when Jerry had gone away, the circle were deploring that so many people had to quit the tenement of clay by accidents and in many horrible ways; and, in the midst of this expression of sympathy for all such unfortunates, there came to view of the circle a spirit lady, and said:]

Friends, all of these accidents you will find, when you come to consider the whole, to be a necessity; nor is there anything more horrible in death from catastrophe than often occurs from death by disease. Were it not for premature death, as you would say, your world would soon be overpopulated. Premature death is one of Nature's means of preserving an equilibrium. You read of destruction of human life from plagues, wars, pestilence, epidemics, earthquakes, tornadoes and various ways, on land and sea, and by accidents. Yet all these modes of death are necessary. Take the earthquake, a natural phenomenon,—when the earth accumulates, internally, a superabundance of various gases it must burst and thus deliver itself of the over-production and over-accumulation of gases. Just like a man that over-eats and of improper foods;—he feels full, he feels sick, he belches up the noxious gases and failing to get relief in this way, or through

some natural channel, he explodes, perhaps dies of his own physical volcanic action.

1122. In countries where population becomes dense and overcrowded, a plague comes along and relieves the congestion, and death is necessary, and has to be; and in reality is not much more terrible in one way than in another. Because it often comes by wholesale does not make it any worse for the individual, and sooner or later in the province of Nature, and, consequently, of necessity, each one, every one, all must die. These occurrences—all these natural phenomena, earthquakes, volcanoes, tidal waves, and all so-called accidents, are necessary, and when looked upon from the standpoint of wisdom, death, by the wholesale, is no more deplorable than the death of the individual, nor, in general, no more in one way than another.

1123. [Alexander Hamilton casts a hopeful horoscope over the destinies of the people. A typewritten dictation being taken and written by the spirit Jennie Wood, except a small portion at the close, which was done by the regular operator. The writing being done at the rate of about two hundred words per minute, and in the words following:]

1124. Much has been said about the warfare between religion and science. Some have declared that, either science or religion must go to the wall. These wiseacres seem to have lost sight of the fact that there is a religion that is a science as well as a religion; namely, Spiritualism. Science says, "we cannot deal with faith, we must have facts." Spiritualism steps in and says, "we do not wish you to believe, but we offer you the knowledge; we bring to you indisputable facts to prove that, though a man die he lives again." Science says, you can hasten the coming of the day which is to free the race of all imperfections; and, by passing into oblivion yourselves, leave a heritage for posterity.

1125. But all are not willing to accept this opportunity for fruitless sacrifice. They ask: What shall it avail a man if he sow the seed and another shall reap the harvest; or to know that, the "dust unto which he shall return" will bring forth fruits for future generations?

1126. This clash is deplorable, but what is clearly seen by those who have managed to keep their heads above the clouds is that truth cannot be immoral, as is often charged by the

church member. Such minds are capable, also, of seeing that the resistance of the church to the dogmas of science are as justifiable as the resistance of science to the dogmas of the church. Both are arrogant in both assumption and assertion; thus constituting the purest dogma. If science has, already, destroyed the foundation of faith, it has only to delve deeper and find the foundations of knowledge.

1127. A radical change has taken place in the last quarter of a century, and in manifesting itself in the changed moral tendencies of the people. The elimination of Satan from the plan of redemption has not brought about the dire conditions that were predicted and feared by so many. The years which have intervened having demonstrated that faith in the existence of an Infinite Power is increasing and not diminishing; and that faith in a personal devil has diminished so steadily that it is nearing the vanishing point; so that, it is time to inquire as to those elements in human nature and attributes of the human mind, expressed in a system of morals which have survived destruction of the devil, and prevented that interregnum which began to be feared as soon as his existence was seriously questioned. Morals are at a higher level than they were twenty-five years ago. Statistics will be searched in vain for any sign of decline. Many people are no doubt, disappointed in the expectation that, with the devil gone, the interregnum is not at hand. Such persons will ask: "If the devil was not the basis of your morals, what has been?"

1128. So, it is clear that the cure for the evils of a partial civilization is more civilization. It requires time, but time will bring the desired results. The primal man was evolved above the brute only on his mental and not on his moral side. He was incapable of realizing his sins, incapable of feeling or expressing repentance, and incapable of atoning for his crimes. He was without consciousness of moral responsibilities to his fellow creatures; but dimly conscious that he must yield to the greater strength and power of the Creator, as the wild beast yields to the stronger. And in many respects, especially as to his morals, he was still a beast only. Later on, he gave the assurance that he was growing into a higher life. His morals began to change, and he became better and wiser.

1129. When this is perceived, it is easy to apprehend a



Fig. 28.
JUMBO.
Par. 1132

reason for evil in the world. It becomes, then, only a relative term. The suffering brought upon primal man by his disobedience to the laws of Nature, while it may not have affected his own life, affected the lives of those who succeeded him, making them, gradually, more open to the higher influences. Looking back over the winding path the human race has traveled you will find satisfactory evidence, of the steady growth, in both morals and intelligence, that marks the highest type of the race to-day. There can be no sustained evolution without (this) truth. Therefore, evolution in intelligence, only, is not complete.

1130. In the repentance, and humiliation, and their sacrifices, after transgressing the law by a people to whom Satan was unknown, you can see the germ of all morals and all moral growth in the world to-day. Most of the laws given by Moses were already written in the hearts of men long before Moses was born; and were the result of that mercy and love for each other which had grown out of their common afflictions.

1131. You will find that your moral basis is now only partly religious. Some of it is grounded on aspirations after the higher things of life, but the greater part is rooted in enlightened selfishness. Your moral basis is broadening; although the devil has ceased to be the corner stone, the structure is steadily growing stronger. There is, to-day, more evidence of the spirit of justice in the world than ever before, whether you see it in the heroic efforts of a strong government protecting a weaker one, or the helpful spirit exhibited by one individual toward another.

(Signed) "A. Hamilton."

Seance No. 75.

February 22, 1903.

1132. [The only phenomena of importance given at this seance was the picture of Jumbo. This picture was made in the same manner and having the same attendant test conditions, excepting that it was made, from start to finish, in as near to three minutes of time as we were best able to determine from pulse count; and so frequently have we compared this method

with stop watch results, that we conclude the pulse-beat method in this case would be within ten seconds of correct.

The reader may desire to know whether spirit dogs attend these seances, and whether the circle could see them, and whether they have so far evolved in the spirit world as to return to earth and bark and pose for their pictures, and we may answer the anticipation by saying that we do not so understand the matter. But, in this case, some ten years ago this medium had a dog that he very highly prized, which died several years ago, and he has desired the spirits to make for him a picture of that dog, and, at last, the spirits comply with their medium's request in making for him a perfect picture of his almost idolized little dog.] (See figure 28.)

Seance No. 76.

February 25, 1903.

1133. [This seance was largely occupied at having the spirits review the pictures and determine which should go in the book, and how many and which of them should be lithographed, and to ascertain the names of such as are to appear in the book, and the desire of this spirit band concerning the pictures has been carried out as nearly as we have been able so to do.]

(a) Then WESLEY said: We desire, in this way, to express our thanks to our good friend Nadig for his aid to us in this work, and we hope to have his assistance in the further prosecution of our work.

GEORGE GRAFF.

1135. [This spirit, brother to Henry and Guss Graff, who have visited these seances on two or three occasions and still live in the physical, came forth to visibility, and spake substantially as follows:]

Friends, I suppose I am somewhat a stranger to you. I have been asked to say something to you concerning my little experience on this side, but this being my first attempt in this line, I do not suppose I shall be able to say a great deal at this time. I have been here several times and have watched

how they proceed until I can vocalize in this way; and, I have enjoyed myself very much since I have been in spirit life; and, also, in attending your meetings here. And I am glad to know that my brothers take such lively interest in this work. For here, they can learn that death does not "end all," but that the spirit still lives its own self; and here, my brothers can learn of the laws of both spheres; and they, too, can learn of the advantage of living right and of the value of learning this great truth and practicing its precepts while in the physical life. I have not been here very long, but have learned much of the laws of life; and, as I said, am able to enjoy myself very well.

1136. This medium is going to visit my brothers, at their home, and I hope that all may have an enjoyable time; that all who shall visit the meetings there may be satisfied and benefited; and that the medium may feel himself well paid for his visit.

I thank you, friends, for your help to me in assisting my brothers, for, by their presence, I was led into a deeper view of this glorious reality and my dear brothers were greatly benefited. For all of which I shall try to ever gratefully remember you. Good-night.

1137. [The spirit, Mrs. Mary Wellington, Mr. House's sister, whose body was cremated at Boston, Mass., and who gave to us her experience as touching the benefits of cremation—which experience may be found at paragraph 757 of the book entitled "Beyond the Vail" came forth and said a little more on cremation, thus:]

I am Mrs. Wellington, and I want to say to brother Cornelius that, from the beneficial effects of cremation which I have experienced I would advise it to all my friends and relations: One whose body is cremated feels so much freer and buoyant thereafter, and brighter, too, that it is easier to rise above earth conditions than when the body is buried in the ground.

1138. In my missionary work I am able to work for the good of both sides of life and I hope to enjoy any work that may be commenced in this way. I feel, too, that after a little season it may be, of even darker conditions, there will be a change for the better and conditions will obtain whereby much

greater general interest in this philosophy will obtain among the people in your world; and, I am pleased with the awakening interest in your work here, and, I hope too, to see cremation come into more general use. Good-bye.

ANGIE HIBBARD.

1139. [This spirit gives us a short message saying:]

I have been requested by the band to say something here before the work closes. Well, I am glad to say to my cousin over there that I am glad she has been able to be here as she has; that her presence here has aided me much in obtaining knowledge in which I have advanced much, but coming into earth conditions does not advance me in spirituality. But I need the knowledge to increase my intellectuality and I am now in about the third stage, in the spheres, from what I am able, as yet, to understand. I want to say to my cousin that intellectuality is her field, and on earth she can advance in that direction, but in earth conditions it is almost impossible to advance beyond a certain stage in spirituality and her knowledge will be of great advantage to her in advancing in spirituality on this side.

1140. [And some of the circle expressed that they did not understand the lady spirit on this point and the spirit, Denton came to the emergency, saying:] Friends; to be spiritual you should develop mentality on earth, and this prepares you to advance more rapidly in spirituality on this side, and to develop both mentality and spirituality on, and on, and on. But on earth, there are so many thoughts and tendencies and debauching influences arising from undeveloped conditions that you can hardly unfold spirituality there at all—while such conditions do not so much prevent development of intellectuality; and this is what the lady means in her advice to her cousin. If one take a little morphine it affects a little, and a little more it affects a little more, and so on, to absolute stupidity. And so, of lower conditions of earth on your spirituality, until the stupidity prevents advance *intellectually*, and renders advance in *spirituality impossible*, while on earth, confronted by such conditions. But endeavor to develop intellectuality and that holds in check counter influences to spirituality; and, after a

while, at a certain stage, your brain force flashes out and reveals the dawning of the fact of such brain force as that you realize an awakening of heretofore latent energies that henceforth carry you right on in development and unfoldment of these energies. And, here, you realize that, had conditions been given earlier you would have been developing long before. Again, you discern that these latent energies are along one line with one person and along another line with another person; and these different latent energies are subject to awakening to activity by the proper contingent in each case; and in the spirit world, the proper contingent in each case, is more discernible than while in earth life; but, mortals may, sometimes, have the benefit of the proper contingent applied from spirit side to wake the energies to activity, starting out the evolution on its highway toward illimitable possibilities.

1141. IMMORTALITY TRIUMPHING.

OPEN LETTER.

PART II.

Written by the Spirit,

PROF. MICHAEL FARADAY,

as

AMANUENSIS

for

THE STAR CIRCLE BAND OF SPIRITS. (1142-1191).

1142. The theorist that teaches that life originated in the germ, should remember that, a little further analysis shows the germ is a compound form, the same as any one of the stages that life passes through in its pathway to a more perfect expression.

(a) The stickler for the cell as the primitive source of life, should be aware that, the cell is a result of chemical forces that have not yet arrived at the germ stage of life form; and that, every analysis of form you make only throws a little further back into the realm of chemical forces, the true source of life itself.

(b) Evidently it is not in form that the life principle is to be found in its primitive state, and you shall have to look in some other direction for evidence of its true nature.

THE GOD IDEA.

1143. You have seen that, all of the thinkers of the past, to formulate a theory of the source of life, end in abstraction. The logic they use is: "God is the source of life, and God made the world and all in it by fiat, or decree of his own free will. (See 42-43). This is only the confession of ignorance and inability to produce evidence concerning the subject; and we mention this, here, to show how unable the untrained intellect is to discern any relation of force beyond the scope of the physical senses.

1144. To discern the evidence that belongs to the realm of form beyond the physical senses requires a keen mental training, and it is in the mental realm that you shall have to seek it: For, as soon as it comes to the sphere of physical sense, although it appears to be more positive, yet really, it is not so, for physical life and physical senses are lower in the scale of atomic results, and deductions that depend upon them only, are apt to be of inferior value, although not without interest that makes them worthy of consideration.

1145. But, even in their province, they give you much evidence that is positive as far as it goes, and would, if better understood, go far toward clearing up the mystery that surrounds physical form. In all the reproductive functions of life, you find that, the elements cling to their primitive processes, no matter how high the organism may grade in the scale.

1146. There is the principle of cozoic formation in the spermatozoa of the male which is the first evolution of electric life. It is the first chemical combination of elements in the living structure that has the proper temperature and interac-

tion of elements by which the primitive cell was formed. If placed in a corresponding environment, it goes steadily forward through all the previous stages, until it has perfected its form and becomes a miniature reproduction of its parent structure.

1147. In doing this, it thus unconsciously followed the line of forces and chemical elements of the parent organism whereby the organism came into being from its parent, and so on backward for generations and ages; but, in this line, there are some deflections that are quite marked. There is a period when the forming organism is bisexual, or, rather, when it can become either sex, carrying it back to the period when organisms were bisexual; but in order that it should perfect the power of sex to a higher degree or rather, when the inherent powers of the elements were surging into it to raise it to a higher plane.

1148. Sex had to differentiate, and one became the power to preserve the energy, while the other became the environment to perfect the form. In this there was no miracle wrought, for the very fact that some organisms responded more to the waves of electric power in the planet at times than at others, would tend to make them more positive, while others, under less powerful currents, would become receptive to the influence of the stronger organisms and thus sexual functions became distinct in each. Now you have organic life responding to the wave-motion of the elements in the highest grades of atomic and molecular activity; but with the difference of rates, made a basis determining which shall be the positive and negative expression in the form; and, between them, further evolution of form from the elements in this stage of formative action, according to the original principle of obtaining form from chemical balance.

1149. Another strong witness to the birth of organic form under the conditions of planetary darkness, is the necessity that exists, even at this age, for the same condition, in almost all departments of the higher types, of darkness during the formative processes of embryotic life.

(a) Perhaps the best evidence that can be given, is the existence of the mental power that, in the short space of thirty or fifty years, is able, from the germ cell of embryotic life to

expand to the breadth and vigor of gigantic intellectual power that governs the world of material forces with perfect ease, and bids them respond to its wishes, yet, you see this, every day, in the teeming world of inventive and mechanical ingenuity.

1150. Yet, even these exhibits of mental evolution may be said to only reflect upon the mental plane the grand growth of vegetable and animal organisms that once dwelt upon the earth as the best results of the forces in the planet at that stage of planetary development.

1151. We say that the law of evidence in this age of mental growth, is not questionable there, but we know that, in all the previous ages of mental evolution there is no evidence that the present status was ever allowed by the race, although there are still remaining traces of a highly developed civilization in various quarters of the globe.

1152. You can do, in this age, all that has been done in the past, with additional powers of control of natural forces that were unknown in the past; but, this increase of mentality which is so striking an evidence of evolution upon the plane of the mind, is overlooked, almost entirely, by the advocates of special creation, who suppose that, mentality itself, is an evidence of the exercise of special creative power. The truer inference would be to examine if the increase of the mental power of the race is not presumptive, if not conclusive evidence of the transferral of the law of evolutionary growth to the plane of mind; and if, by that method the world could not be read as an open book by the enlightened student of nature's laws. Certain it is that, the more highly the mental insight is developed the less do the evidences of any special creative processes appear to be truthful, or, in any degree, reliable.

1153. *All that they have as a basis, or ever had, is the dictum of a class of thinkers that never had any special qualification as judges of the subject. They wrote as they surmised, and that is all the world has ever had from that source as evidence. They knew little, but claimed much, and the world accepted them on the strength of their claims; but, evidence of the truth of their claims was beyond the province of any one to bestow.*

1154. The forming worlds in space, that, at the present time, belong to the nebulous masses of matter, are certainly

worthy of study and consideration. The principles of chemical balance whereby the elements in space are able to assume form are surely of as much value as the word of a prophet crying in the wilderness of ignorance. (870-873.)

1155. The inherent energy of the elements in mass, is as good a source of vital power, as a Hypothetical Individual that neither can be discussed nor apprehended by any of His so-called exponents.

1156. The evidence the world of thought seeks, must be in accord with the principles that produce the results that are evidence of the existence of the powers, and these principles are, certainly, demonstrated in the province of chemical forces, if nowhere else.

1157. Consequently, it is here, that you are justified in seeking the evidence, rather than elsewhere. To these laws we refer as evidence of the causative power that produces the results in the world of physical forces. (See 412-422.)

1158. To their study you look for the only revelation that is worthy of the name, for a solution of the problems of sentient, as well as invisible beings. In them you expect to find the true source of wonder working power that builds planets from the inchoate elements and peoples them with myriad hosts of life that reflect all degrees of animate and intelligent expression of power. Outside of them you do not expect any explanation of the source of planetary life that will be worthy of acceptance as being in accord with the truth or hardly approximating its real nature. That type of thought has had its time, upon the earth, and has only resulted in producing confusion and darkness to the mental world, thereby retarding the progress of the intellectual development of the race, by persistently refusing to consider the evidence that Nature gives for the enlightenment of all her children.

1159. Now we come to the liberation and reconstruction of the elements into the different types of form;—but, rather, a steady modification of types and evolution of power that marks the status of the world at present. There are those in your world that claim to know how to answer these questions, but their answers differ widely in the principles of causation, and the thinker is forced to regard them as premature in their claims, or, unreliable in their statements. The most that we can

say of them is that, their ability is not equal to their zeal, and they must be passed to one side as incompetent to deal with the question. Another class, who are interested in the subject, do not claim so much; but, really, do give, more light, as they follow more closely upon the pathway of Natural Revelation, than, in the direction of the old theories; but, even they, fall short of forming a full exposition of their convictions: For, they hold a little in reserve that binds them to the self-constituted exponents of Creative Power,

1160. This class are uncertain of the principles, because all along the pathway of evolutionary life, certain way-marks are supposed to be wanting, and so they wait until the missing links are restored, and the claim of external evidence is completed, ere they commit themselves to the complete indorsement of the new theory of life. It is to this class of exponents that the great mass of minds look for their instruction in the lines of new thought, and who really have to be the connecting links in the new evolution of mental power in transition from the old idea. This is the law of evolution in all its bearings upon the problem of human destiny, as well as the solution of the mysteries that belong to the department of planetary forms. It furnishes explanations for all the processes that form requires, and dispenses with the superstitious expositions that imperfect mentality has imposed upon the world as the true explanation of the action of creative intelligence.

1161. There is, indeed, a period in the development of every tissue and every living thing known to you, when there are actually no structural peculiarities whatever—when the whole organism consists of transparent structureless, semi-fluid living Bioplasm. When it would not be possible to distinguish the growing moving matter which was to evolve the oak from that which was the germ of a vertebrate animal. Nor can any difference be discerned between the bioplasm matter of the lowest, simplest epithelial scale of man's organism and that from which the nerve cells of his brain are to be evolved.

(a) Neither by studying bioplasm under the microscope, nor by any kind of physical or chemical investigation known, can you form any notion of the nature of the substance which is to be formed by the bioplasm.

1162. THE CHEMIST WHO OPERATES UPON MATTER IN THIS SUBTLE WAY AND CARRIES OUT THIS LAW, IS LIFE.

1163. Now we are nearing the point where the spiritual analogy appears. It is a very wonderful analogy, so wonderful that we almost hesitate to put it into words. Yet Nature is reverent; and it is her voice to which you listen. There is another kind of life, of which, science, as yet, has taken little cognizance. It obeys the same laws. It builds up an organism into its own form. IT IS THE SPIRITUAL LIFE. When man becomes a *spiritual* being the process is Natural.

1164. Spiritualism is no disheveled mass of aspiration, prayer and faith. There is no more mystery in Spiritualism, as to its processes, than in Biology. There is *much* mystery in Biology. You know all about nothing of life yet, nothing of development. There is the same mystery in the spiritual Life. Has it ever occurred to you that Spiritualism is not only a philosophy, but that it includes a science, pure and simple? To look in this direction for the protoplasm of the spiritual life is consistent with all analogy.

1165. The lowest, or mineral world, mainly supplies the material—and this is true even for insectivorous species—for the vegetable kingdom. The vegetable supplies the material for the animal. Then, in turn, the animal furnishes material for the mental; and, lastly, the mental for the spiritual. Each member of the series is complete only when the steps below it are complete;—the highest demands all. You have discovered that, in the womb, the new creature is to be born, fashioned out of the mental and moral parts, substance, or essence of the natural man. The thing to be insisted upon is that, in the natural man this mental and moral substance, or basis, must be spiritually developed.

1166. When we look at this complex combination which we have predicated as the basis of spiritual life, we do find something which gives it a qualification for being the protoplasm of the spiritual life. The reason at least, not only why this kind of life should be associated with this kind of protoplasm, but why it should never be associated with other kinds which seem to resemble it—why, for instance, the spiritual life should not be engrafted upon the intelligence of a horse or the instinct of an ant.

1167. The animal in all its parts is mobile, sensitive; the highest animal, man, is the most mobile, the most at leisure from routine, the most impressionable, the most open to change.

(a) And, when you reach the mind and soul this mobility is found in its most developed form. Whether you regard its susceptibility to impressions, its lightning-like response, even to influences the most impalpable and subtle, its power of instantaneous adjustment; or, whether you regard the delicacy and variety of its moods, or its vast powers of growth, you are forced to recognize, in this, the most perfect capacity for change. The marvelous plasticity of mind, contains at once, the possibility, and prophecy of its transformation.

(b) The natural man is its basis, the spiritual man is its product; the life itself is something different. This being made evident little remains here to be added.

1168. No man has ever seen life. It cannot be analyzed, or weighed, or traced in its essential nature. You see no life in the first embryo in the oak, in palm, or the bird. In the adult it escapes you. You cannot expect to see it, for you are further removed from the coarser matter moving now among ethereal and spiritual things. It is because it conforms to the law of the analogy that men, not seeing it, have denied its being. Is it hopeless to point out that one of the most recognizable characteristics of life is its unrecognizableness, and that the very token of its spirituality lies in its being beyond the grossness of your eyes? You do not pretend that science can define this life. It has no definition to give—even of your own life, much less of this.—[the spiritual.] According to this doctrine, [of evolution,] life can only come from life.

1169. What does any man consciously do, for instance, in the matter of breathing? What part does he take in circulating the blood, in keeping up the rhythm of the heart? What control has he over growth? What part, voluntarily, does man take in secretion, in digestion, in the reflex actions? In fact, is he not, after all, the veriest automaton,—every organ of his body given him, brain, nerve, thought and sensation, will and conscience,—all provided for him ready made? And yet he turns upon his soul and refuses to recognize that himself! Oh, how preposterous and vain man is! You, who could not make a finger nail of your body,—then you think to fashion the won-

derful, mysterious, subtle soul of yours after the ineffable Image. Could science, in its most brilliant anticipations for the future of its highest organism, ever have foreshadowed a development like this?

1170. Now that this revelation is made, it surely recognizes it as the missing point in Evolution, the climax to which all creation tends. It is a pillar with marvelous carving, growing richer and finer toward the top, but without a capital; a pyramid, the vast base buried in the inorganic, towering higher and higher, life above life, mind above mind; it is perfect in its workmanship, more noble in its symmetry and yet, withal, so much the more mysterious in its aspiration.

1171. The most curious eye, following it upward sees nothing. The cloud has covered it. Just what men wanted to see was hidden. This work of ages, begun by Nature, had no apex. As the veil is lifted by these phenomena, it strikes men dumb with wonder. Spirit life is the only life that ever will be completed. Apart from the spirit, the life of man is a broken pillar, and the race of men an unfinished pyramid. One by one, in sight of us all, all human ideals fall. One by one, before the open grave, all human hopes dissolve.

1172. Is not the botanist astonished when his microscope reveals the architecture of "sprat tissue" in the stem of a plant? or the mineralogist who beholds, for the first time, the chaos of beauty in the sliced specimen of some common stone? So far as beauty goes, the organic world and the inorganic are one. No fundamental distinction in science depends upon beauty. He wants an answer in terms of chemistry: "Are they organic or inorganic?" or in terms of biology: "Are they living or dead?" But when we tell him that the one is living and the other dead, he is in possession of a characteristic and fundamental scientific distinction. From this point of view, however much they may possess in common of material substance and beauty, they are separated from one another by a wide and unbridged gulf.

1173. Thus classification of form structures depends upon the standpoint, and we shall pronounce them like or unlike, related or unrelated, accordingly as we judge them from this point of view. Here, for example, are two characters, pure and elevated, adorned with conspicuous virtues, stirred by lofty

impulses, and commanding a spontaneous admiration from all who look on them. There is a deep distinction between the spiritualist and the not-a-spiritualist as fundamental as that between the organic and the inorganic.

1174. Examples of this are so numerous that if one were to proceed to proof, he would have to cite almost the entire philosophy of the last three hundred years. It may be well to state emphatically, that in proposing a new idea—or rather, reviving the primitive one—in the spiritual sphere, we leave untouched all of supreme value, in its own province, the test of morality. Morality is certainly a test of religion.

1175. The spiritual man is a mere unformed embryo, holden in his earthly chrysalis case, while the natural man has the breeding and evolution of ages represented in his character. What are the possibilities of this spiritual organism? What is yet to emerge from this chrysalis case? The natural character finds its limits within the organic sphere. All life (manifestation) begins at the Amœboid stage. Evolution is from the simple to the complex. A naturalist's only serious difficulty is when he comes to deal with low or embryonic form. At the bottom of animal senses, there are organisms of so doubtful a character that it is equally impossible to distinguish them. We mention this merely to show the difficulty of scientific arrangement, and not for analogy: For, the proper analogy is not between the vegetable and animal forms, whether high or low; but, between the living and the dead.

1176. These forces seem to be the controlling agents of all kinds of form, and you must study them carefully and you will be astonished at the diversity of these powers, as well as the inherent adaptability to bridge the supposed to be impassable chasm that exists between the visible and invisible universe. (529-536, 543-547.)

1177. Even more than this: It is seen that, these are the natural paths whereby matter might be traced along the lines of all its exhibitions, and the scientific world awoke to the fact that, beyond the realm of visible was (is?) the true field of discovery, if the world would ever know the secrets of its own existence: For, it is here that the secrets are veiled from physical sight, and the mental powers are the only means available to push discovery to its ultimate; and nobly has the

world of science advanced to ascertain if the world invisible would yield up its secrets. It found no impassable barrier; and, it also found that, the only obstacle which had ever existed was the ignorance and stupidity of the undeveloped mind whose knowledge was limited by its lack of a more perfect mental evolution.

1178. Beyond the border lines of the visible, lie the boundless realms of the radiant, or, invisible forces; and, it is to our province that we now introduce the reader as the place to seek for reason why planetary forms are essential to the evolution of mentality of a new order. These forces, latent in the elements themselves, must have fields in which they can express themselves upon a perfect equilibrium of different planes.

1179. The atom must move somewhere all the time, and the compounds of the elements must furnish it with a range of different capacities of expression. This enables the physical form to exist as a form or concretion of powers that reflects the action of the atoms in the form upon some of their different planes of expression. Coming into these relations in a form, they naturally correlate with the elements in proximate relations, and a new form ensues; having, in itself, a little different action from the others from which it springs. The planet holds these powers subject to certain modifications of its own inherent energy; and, by the power of magnetic induction, keeps them in form long after they have vanished from the visible realm, but they are not, as you might suppose, dissipated in the universal ether. As sentient forms upon a higher plane, they exist; but, were it not for the influences of the planet, they could not exist as independent entities.

1180. We have stated before that the office of a planet was to produce these entities and without their production the life of a planet is abortive, but from the fact that planets have their evolutionary processes, you need not consider it at all doubtful that, at some period of their existence they have their progeny of the sentient order.

1181. You need not shrink from questioning the wisdom of the sentient hosts, who, through long residence in the realm of radiant forces, must be familiar with the principles by which worlds are constructed and minds evolved through their environment. But, you should remember that, the mental evo-

lution of the race, as yet, is so embryotic that it can hardly rise above the conviction that the planet on which it finds expression is the most important world in existence. Hence, it reasons that its creator must be the creator of all, the whole, and governing mind of all.

1182. Now the mind that governs and creates your planet is the supreme Creator of all the worlds in space, or, otherwise, you certainly know that, the statement that it is so, is pure assumption, and an evidence of the ignorant mental status of the mind that makes or believes it: For the universal cosmos must have an equal importance in the consideration of creative wisdom with any individual planet, and to pronounce judgment in favor of one world to the exclusion of others is premature, to say the least, and worthy only of the mind biased by a defective education or the victim of craft and superstition.

1183. Your planet is only one among many others in the same system. Turning from this to the deductions of scientific study, you enter the realm of the invisible, to explore its mysteries and discover its secrets.

1184. It might be asked whether a complete and consistent theory of Evolution does not really demand such a conception? Why should evolution stop with the organic? It is surely obvious that the complement of Evolution is advolution, and the inquiry: "Whence has all this system of things come?" is, after all, of minor importance compared with the question: Whither does all this tend? Science, as such, may have little to say on such a question. And it is perhaps impossible, with such facilities as you now possess, to imagine Evolution with a future as great as its past.

1185. So stupendous is the development from the atom to the man that no point can be fixed in the future, as distant from what man is now, as he is from the atom. But it has been given to Spiritualism to disclose the lines of a future Evolution. And, if science also professes to offer a future Evolution, not the most sanguine Evolutionist will venture to contrast it, either as regards the dignity of its methods, the magnificence of its aim, or the certainty of its hopes, with the prospects of the spirit realm. That science has a prospect, of some sort, to hold out to man is not denied. But its limits are already marked.

1186. Spiritualism defines the highest conceivable future for

mankind. It satisfies the Law of Immortality. It guarantees the necessary conditions for carrying on the organism successfully from stage to stage. It provides against the tendency to degeneration. And, finally, instead of limiting the yearning hope of final perfection to the organism of a future age—an age so remote the hope for thousands of years must still be hopeless,—instead of inflicting this cruelty on intelligencies mature enough to know perfection and earnest enough to wish it, Spiritualism puts the prize within immediate reach of man.

1187. The attempt to incorporate the spiritual realm in the scheme of Evolution, may be met by what seems at first sight, a fatal objection. So far from the idea of a spiritual realm being in harmony with the doctrine of Evolution, it may be said that, it is violently opposed to it. It announces a new realm, starting off, suddenly, on a different plane, and in violation of the primary principle of development. Instead of carrying the organs of Evolution further on its own lines, Theology, at a given point interposes a sudden and hopeless barrier—the barrier between the natural and the spiritual—and insists that the evolutionary process must begin again at the beginning.

1188. On the surface, the objection seems final, but it is only on the surface. It arises from taking too narrow view of what Evolution is. It takes Evolution of Biology for Evolution as a whole. Evolution begins, let us say, with some primeval nebulous mass in which lay, potentially, all future worlds. Under the evolutionary host, the amorphous cloud broke up, condensed, took definite shape, and in the line of true development assumed a gradually increasing complexity. Finally, there emerged the cooled and finished earth, highly differentiated, so to speak, complete, and fully equipped.

1189. What followed this? Let it be well observed—a catastrophe! Instead of carrying the process further, the Evolution, if this is Evolution, abruptly stops. A sudden and hopeless barrier between the inorganic and the organic interposes and the process has to begin again, at the beginning, with the creation of life. Here, then, is a barrier placed by science at the close of the inorganic, similar to the barrier placed by Theology at the organic. Science has used every effort to abolish this first barrier, but there it still stands, challenging the attention of the modern world, and no consistent theory of Evolution can fail to reckon with it.

1190. Any objection, then, to this catastrophe, introduced by Christianity, between the Natural and Spiritual Realms, applies with equal force against the barrier which Science places between the inorganic and the organic. The presence of life, in either case, is a fact, and a fact of exceptional significance. For now the case stands thus: Evolution, in harmony with its own law: That progress is from the simple to the complex, begins itself to pass towards the complex.

(a) From the earliest dawn of its history, the elements of its being have been in constant strife and turmoil. The inhabitants of its latter ages have transferred the violence of the primitive stages to the plane of mental as well as physical action, and worse bloodshed and agony have been the birthright of its unfortunate children. Its history is not that of a wise effort to populate the eternal realms with a race of intelligent and well developed spirits; but, rather, a breeding ground for the inception of life and the organization of the elements the first relations of sentient form.

1191. This is the law of Evolution in all its bearings upon the problems of human destiny, as well as the solution of mysteries that belong to the development of planetary forms. It furnishes explanations for all the processes that form requires, and dispenses with the superstitious expositions that an imperfect mentality has imposed upon the world as the true explanation of the action of creative Intelligence.

(Signed) "Faraday."

Seance No. 77.

February 26, 1903.

CLOSING SEANCE FOR THE PRESENT BOOK, ENTITLED
"THE GUIDING STAR."

1192. [After a few opening remarks by the spirits, Dr. Reed and Prof. Denton, in which they both expressed themselves in hope that this band may be able to secure conditions whereby they can further prosecute their work, and that at least part of this circle will be permitted to participate in the extension of the work, and, Dr. Reed continued, that, they hoped, at least, to go on with the heretofore talked of magazine. But, should the magazine fail, then they shall attempt another book along the lines of short experiences and complete recognition of all forms reported in the book.

After which the circle and especially Mrs. House were presented with a display of brilliant Materializations.]

1193. Then Dr. Reed wrote the Dedication of this book which is found immediately following the copyright page, and then he wrote the valedictory found at paragraph 1194.

VALEDICTORY.

1194. Friends, we have labored faithfully to bring to you the varied experiences as set forth in this volume; and, we trust, that, these experiences may prove "the Guiding Star" to a higher spiritual condition upon both sides of the Vail. We know that, in a few years, the truths contained in it will become world wide in the scope of their influence. We feel that, we have brought to a successful close, a work that will be a lasting benefit to the whole world. The undertaking has been anything but simple or easy. Without doubt the public will be startled out of its equilibrium by the announcement that, the lessons contained in this volume and the two which preceded it, have come direct from spirit hands. The orthodox training of many of its readers will, no doubt, influence and bias their judgments, but the truths contained in it will find lodgment in many hearts and have a tendency to awaken many to the sense of duty they owe to themselves and others. The scales will drop from their eyes and they will see how selfish they have been to want another, even though he had the power, to suffer for their misdeeds. As you grasp the idea of the character and conditions of life in the spirit world in far clearer colors than has ever been given before, the mystery of the continuity of life becomes a mystery no longer. From feeling at first that, decarnate spirits should be the last of all to write a book, the reader will come to recognize that the work is one of the last that could be given, and has such a good excuse for being that he begins to wonder why the conditions necessary for its production were not furnished the spirit world long before this; that it gives the whole truth cannot be denied by any one who reasons, and cuts a wide swath through the tares of untruth so recklessly sown by persons in the material world, who have gained an insight into the world of spirit. The acceptance of this volume by the public will not depend upon the whims of so-called wise men or the occupants of pulpits, but through the influence of public sentiment expressed in no uncertain

fashion. There is not a man upon the face of the earth, who is endowed with reason, who does not, in his inmost soul, long to know if life is continuous. He longs to know, if, after the honest toil, or the dishonest idleness of an earth life, whether he shall still exist—whether those he has loved and lost shall be reunited with him—whether the ambitions that were stifled for lack of the proper conditions to develop under, will return and push on to a successful issue—and it is to this sincere searcher after truth that we commend the foregoing pages. *“Dr. Reed.”*

1195. AUTHENTICATING DEPOSITION. (426-428).

State of Tennessee, }
Jackson County. } ss:

N. B. Young, of lawful age, being duly sworn, deposes and says, as follows:

That, this affiant, N. B. Young, having heretofore read “Rending the Vail,” and “Beyond the Vail,” and having learned that Spiritual Seances were being held at the residence of W. W. Aber, the medium, at Spring Hill, Kansas, for the production of the third volume of like nature, went as a visitor to witness some of said seances, and to investigate such psychic phenomena as were reported in said books, arriving at said Spring Hill on the 7th day of September, 1896, remaining the best part of three weeks, attending and witnessing quite a number of said seances.

That, on first entering the seance room affiant noticed that the light, which was a soft ruby light, was shaded down to a deep twilight, but sufficiently light for the members of the circle to readily recognize each other and any person in the room.

A small portion of one corner of the room was cut off by dark curtains suspended from the overhead ceiling to the floor, and the curtains parting at the center; and, together with the portions of the south and east walls of the room thus cut off, formed a cabinet occupying some ten square feet of the floor of that corner of the room, and in this cabinet was one chair and nothing else. The medium parted the curtains and entered the cabinet and was seated on said chair, and those gentlemen and ladies composing the circle

were seated in front of the cabinet, against the west and north walls of the room, and the secretary in the northeast corner of the room.

The medium is a man of small stature and dark complexion, and is clean shaven, and a prior and subsequent thorough investigation revealed to affirm that the medium, during the seances, wore not a thread of white in any of his clothing, and was always in a deep unconscious trance during the seance.

That, when all was ready for beginning any seance, there would appear a materialized form much taller than the medium, with long full beard, and clothed in the ordinary style of dress, with white shirt, collar and bosom. This form was announced as Dr. Reed, the chemical control of these seances.

After a greeting and a few words of explanation he would disappear and be immediately followed by a form announced as Prof. William Denton, or Wesley Aber. These spirits would deliver brief orations in a full, clear voice, on some subject intended for the book in progress. Then would appear other materializations, the male forms clothed in the usual garb of male attire, some with dark flowing beards, and others with white beard and hair; some to deliver messages for the book; and some to be recognized by visitors and members of the circle.

That a large proportion of the forms appearing would be materialized forms as of women, usually arrayed in dazzling white, who came to relate their experiences in the spirit world, for the benefit of mortals, or to meet, in happy recognition, their loved ones still in the physical condition. That materialized forms, male and female, clothed as above described, would appear at the writing-desk in which were common blank pencil tablets, of which tablets the form so standing would take one in his hand, write upon one leaf, tear that leaf out, and write upon and tear from the tablet other leaves in full view of all the persons present, and the noise of the writing and tearing would be distinctly heard by all present. And to affirm, the most remarkable feature of this writing was the great rapidity of its execution, sometimes reaching to more than five hundred words in a minute; and that, at times, the writer would talk on one subject, in ordinary style of conversation, while writing on another entirely different one. That, sometimes, forms would appear

in the arena, approach a typewriter, place a piece of paper in the machine, and the male forms would write one hundred and fifty words per minute; sometimes pressing the machine to its utmost vibratory capacity.

Another remarkable feature of these phenomena was the drawing of portraits; some of these were friends and relatives, recognized and highly prized by the recipients; some were of ancient spirits, and others were of the spirit controls and guides of those present. These portraits were life size, and executed with much skill, considering the time of executing them, which was fifty to sixty seconds.

And, affiant further states that, said spirit artist made for him, in his presence, and in the presence of the whole circle, a crayon portrait of his former companion who passed to spirit life some seventeen years ago; that he fully recognizes it as a perfect likeness of her, and that, at their next interview, she asked him how he liked the picture, and if it resembled her? (See Fig. 14 of paragraph four hundred twenty-five and a half.) That, said picture is being recognized by many of her relatives and friends who were perfectly intimate with her during her earth life. He also states that he met and recognized his said wife and numerous other spirit friends at these seances and that his said wife placed in his hands out of hers, a beautiful bouquet of flowers, which he still retains as a sacred memento of this happy occasion.

That these narratives and other messages embrace a great variety of subjects of inestimable value to mortals, connecting their earth life with the life beyond, showing how that life is affected by the earth life. That some of the spirits were witty and created much merriment, while others seemed in a sober and serious mood. That other phenomena, such as graceful pantomime, and the making of pongee, lace, etc., were presented; that, at some seances, there would appear fifteen forms, and at others there would appear sixty distinct materializations; and, sometimes, two forms at the same time would appear. Such were the general features of the phenomena which affiant witnessed, though the phenomena at all times differed much in detail.

Affiant further deposing says, that the practice of fraud in these seances was utterly impossible, without instant detection; that the medium was subjected to such test conditions as would satisfy the most critical investigator, and no one to affiant's knowledge, ever left said seances without

being perfectly satisfied as to the integrity of the phenomena.

Affiant had free access to all parts of the house, and knows it to be a fact that the medium had no companions or confederates, except his wife, the circle and visitors, nor could have had without the knowledge of all concerned.

That the rapidity of the writing, both by hand and type-writing machine, and portrait making, precluded the possibility of fraud or collusion.

That affiant had full, free and ample opportunity to investigate as to the integrity of the whole proceeding, and to become acquainted with the members of the circle, who were all well known as respectable citizens as any in the community in which they live.

That at each seance the report of the preceding one was read and approved by the members of the circle and the spirit band, and all errors corrected when discovered by the spirits or the circle.

The phenomena, in a general sense, as witnessed by affiant were of the same character and nature as those recorded in "Rending the Vail," and "Beyond the Vail."

This Jan. 10, 1903.

N. B. YOUNG.

Gainesboro, Tennessee.

(Seal)

Subscribed and sworn to before me
this January 10, 1903.

(Signed)
(Gainesboro, Tenn.),

JOHN J. GORE,
Notary Public, for
Jackson County, Tennessee.

My commission expires in 1905.

1197. As further authenticating testimony to the truthfulness and integrity of these records, the various postal addresses of the persons who attended these seances and were eye-witnesses of phenomena as of record in this book, here follows :—

Allen, Dr. W. C. (Public seance)

14 E. 11th,
Kansas City, Mo.

Butler, Edward. (seance 27th to 30th)

Memphis, Mo.

Burnham, J. M. (Public seance)

Wymore, Neb.

Baily, J. K. (Public seance)

Ossawatamie, Kansas.

- Baker, Mrs. Ann M. (Public seance) Bonner Springs, Kansas.
 Burgevin, Dr. F. E. (seance 13th to 18th) Spiro, Indian Territory.
 Burgevin, Mrs. F. E. (seance 20th to 24th) Denver, Col.
 Caryh, C. W. (Public seance) Denver, Col.
 Cable, Mr. and Friend. (Public seance) Kansas City, Kan.
 Craig, M. H. (Public seance) Peculiar, Mo.
 Connor, R. L. (26th and 27th) Lebo, Kan.
 Cook, Miss Ida May. (12th to 75th) Spring Hill, Kan.
 Cook, Mrs. Lorena C. (seances 21 to 28 and occasionally) Spring Hill, Kan.
 Debs, Mrs. (Public seance) Kansas City, Mo.
 Dixon, Mrs. John L. (29th to 35th) Marshalltown, Iowa.
 Deits, J. (Public seance) Kansas City, Mo.
 Drone, Mrs. E. A. (Public seance) Bonner Springs, Kan.
 Ellsworth, Dr. P. J. (51st to 53d) Oskaloosa, Iowa.
 Evans, Goldie. (several seances) Spring Hill, Kansas.
 Fisher, Leander. (51st to 54th) Buffalo, N. Y.
 Graff, Henry and (15 to 20, 30 and 48) wife. (seance 30th) Wymore, Nebraska.
 Graff, Gus, and (seance 54th) wife. (seance 54th) Wymore, Nebraska.
 Greenup, J. L. and (12th to 16th) wife. (seance 16th) Hillsdale, Kansas.
 Hossfeldt, George, and (12 to 20 and 45th) wife. (45th) Topeka, Kansas.
 House, C. V. N. (1st to 76th) and wife (1st to nearly all) Spring Hill, Kansas.
 Hinshaw, A. T. (43d and 48th) Alvo, Cass Co., Neb.
 Harn, Mrs. L. (Public seance) Creighton, Mo.
 Humphrey, Mrs. Wm. (48th and 60th) 1106 Euclid Ave., Kansas City, Mo.
 Humphrey, Miss Lolita. (61st and 62d) 1106 Euclid Ave., Kansas City, Mo.
 Hewitt, Edward E. (Public seance) Montgall Ave., Kansas City, Mo.
 Hansen, Andrew. (Public seance) Creighton, Mo.
 Jehu, R. O. (Public seance) Burlington, Mo.
 Keepers, Miss Lillie. (14 to 17)
 " Mrs. Elizabeth. (14 to 17) Albuquerque, New Mexico.

- Lindly, E. P. (Public seance) Nevada City, Mo.
 Lyons, Daniel L. (Public seance) Kansas City, Mo.
 Lamb, Mrs. J. B. (3 to 21 and 34 to 37) Parsons, Kan.
 Lane, Mrs. Sallie. (68th)
 Leavitt, O. C. and wife. (20 to 24th) Warren, Ark.
 McClung, Mrs. Rilla. (1 to 22d) Lone Tree, Mo.
 Moore, George B. (1 to 17) Ft. Scott, Kansas.
 Miller, Mrs. W. A. (30 to 36th) Springdale, Ark.
 Millinix, Mrs. E. E. (Public seance) Burlington, Kansas.
 McMullin, James. (Public seance) Coleman, Mo.
 McAfee, Mrs. Jessie. (62d, 69th and 70th) 514 E. 12th, Kansas City, Mo.
 McKee, J. P. (Public seance) Butler, Mo.
 Martin, T. B. (53d) Joplin, Mo.
 Nelson, C. C. (Public seance) Ft. Scott, Kan.
 Newman, Mrs. Maggie. (38th to 45th) Morton, Minn.
 Odell, N. B. (Public seance) Fullerton, Neb.
 Overitt, Mrs. Jennie. (Public seance) Montgall Ave., Kansas City, Mo.
 Phifer, W. J. (seance 30th) and wife, (seance 28th) California, Mo.
 Purcell, M. (49th to 51st) Missouri Valley, Iowa.
 Price, W. (seance 26th) Excelsior Springs, Mo.
 Rhea, Dr. A. R. (18 to 20) Long Beach, Cal.
 Ruppright, Miss Mary. (13 to 16) Topeka, Kansas.
 Reeder, Charles. (seance 35 to 41st) Kansas City, Mo.
 Reeder, Lawrence. (38 to 45) Spring Hill, Kansas.
 Randolph, J. K. (Public seance) Ft. Scott, Kansas.
 Rasback, Annie R. (70th) Parsons, Kansas.
 Ross, Mrs. Ella. (Public seance) Ellis, Ellis Co., Kansas.
 Schellhaus, Dr. E. J. (1st to 76th) Rosedale, Kansas.
 Schellhaus, C. M. (Public seance)
 " Mrs. C. M. " "
 " Fred. " "
 3125 Bell St., Kansas City, Mo.
 Simpson, Joseph. (1st to 76th) Spring Hill, Kansas.
 Stewart, John. (Public seance)
 and wife and " "
 two daughters. " "
 Creighton, Mo.
 Speer, Wm. (seances 1 to 4 and 34) Princeton, Mo.
 Savage, Walter S. (46th) Harrisonville, Mo.

Savage, O. W. (Public seance)	
" H. J. " "	Coleman, Mo.
Steer, R. (56th & 57th)	Glenwood Springs, Col.
Shiel, A. (63d)	Burlington Junc., Mo.
Smith, Wm B. (61st to 63d)	Larned, Kansas.
Stephens, Mrs. Alto. (Public seance)	Albany, Mo.
Samms, John. (43d)	Emporia, Kansas.
Smith, Judge W. T. (43d to 46th)	Sparta, Tenn.
Sprott, J. W. (seance 45th)	Derby, Lucas Co., Iowa.
Sanborn, Wm. (several seances)	Topeka, Kansas.
Thompson, Alonzo. (48th)	Fullerton, Neb.
Van Horn, R. T. (3, 44, and 48)	Kansas City, Mo.
Wright, Mr., and wife. (Public seance)	Paris, Texas.
Whitesides, Claude, and wife. (40 to 43)	Chattanooga, Tenn.
Wood, J. A. 54th & 56th) and wife. (56th)	Kansas City, Mo.
Winkler, F. G. (51st to 56th and 69th and 70th)	Buffalo, N. Y.
Wood, W. H. (56th)	1028 Morton Ave., Kansas City, Mo.
Wenseluke, Dr. Julius. (Public seance)	Jewel, Kansas.
Young, Judge N. B. (24th to 28th)	Gainesboro, Tenn.
Zach, D. (Public seance)	Kansas City, Mo.

[Phenomena presented at public seances, generally were equivalent to the physical phenomena of the intellectual seances, and the reader will readily understand that all persons attending the intellectual seances attended, also, some of the public seances.]

[And here, the prosecution for the plaintiff in the case of Demonstrable Evolutionary Immortality *vs.* Annihilation, Agnosticism and Theism, rests as to its evidence, and asks these instructions of the Court:

You, of the jury, will carefully consider the law governing in the case at bar which is to be found in "Rending the Vail" at paragraphs 2684 to 2688, inclusive, as given by Chief-Justice Michael Faraday, and in these words:

"Wherever there is a manifestation of human intelligence, there is evidence of a human being;

"If this intelligence comes from an invisible source, a human being must be behind that intelligence;

Therefore, such a being must be dwelling in the invisible realms."

And further reads the law :

" You know, that a human being, to be possessed of knowledge, must first have existed, as a person, in the visible world."

These four paragraphs constitute the whole law by which the jury shall reach their finding in this case. Under this law, the jury will be justifiable in considering the summary of the evidence before them as found on pages 382 and 383, paragraphs 2297 to 2301, inclusive, of " Rending the Vail," as there set out by *Chief-Justice Spirit Prof. Wm Denton* ; and, the jury are instructed to review the summary of the admissions of the various sciences found in the pleadings of the " *Star Circle*" in " *Immortality Triumphant*" as found in " *The Guiding Star*" at paragraphs 1 to 59 and 1142 to 1191 inclusive—and with these instructions the case goes to the world of thinking human beings, with this final word from the court: should any of the jury have in mind that before they pass judgment they must personally witness the facts set up by the witnesses in this case. Let the persons having such opinion ask themselves if in a case of *homicide* involving a judgment of the forfeiture of the *life of the defendant* whether they would be incompetent jurors because they did not witness with their own eyes the killing? Or whether, as jurors in such case, they would not weigh the question of the *life* of the defendant and determine whether defendant should live or die upon what some other persons *say they witnessed*? Why is human testimony competent for your conclusion that your neighbor should forfeit his life? And be incompetent to show that, though by your verdict thereon he should be put to death, yet that he still lives after execution? The jury will now follow their Bailiff ; and, after thoroughly considering all the testimony of record, by the three witnesses: " *RENDING THE VAIL*," " *BEYOND THE VAIL*," AND " *THE GUIDING STAR*," will return their verdict into open Court.]

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