

Photographic Copies of
Written Messages
from
The Spirit World

More than one hundred written communications
from those who dwell in spirit life, including messages
from

HENRY WARD BEECHER	JAMES BRECK PERKINS
ROBERT G. INGERSOLL	JAMES A. GARFIELD
SUSAN B. ANTHONY	ELBERT HUBBARD
GEORGE RAINES	ABRAHAM LINCOLN
FRANKLIN BURR	ERNEST W. HUFFCUT

and many others

With commentaries concerning conditions which
obtain in spirit life based upon facts gathered from
these messages and from many other sources.

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BY

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Foreword

For many years I was an agnostic. As such I did not deny nor yet believe in a future life. The evidences commonly accepted were not satisfactory to me. I wandered through paths of unrest, earnestly desiring to know the truth. Years of investigation have changed my opinions. I am no longer an agnostic. Nothing could now change my definite and certain belief in the immortality of the soul of man and the belief that spirits can and do communicate with the living. These proofs have come from many sources and are of many kinds. In this book I offer some of these evidences for the benefit of others. I address myself only to those who are earnestly searching for truth, whose minds are ready to receive it.

The following lines of Bulwer Lytton's, written nearly one hundred years ago, will convey my belief today:

There is no death; the stars go down
To rise upon some fairer shore;
And bright in Heaven's jeweled crown,
They shine forever more.

There is no death; the dust we tread
Shall change beneath the summer showers,
To golden grain or mellow fruit
Or rainbow-tinted flowers.

There is no death; the leaves may fall
And flowers may fade and pass away.
They only wait through wintry hours,
The coming of the May.

There is no death; an angel form
Walks o'er the earth with silent tread;
He tears our best loved things away
And we then call them dead.

Born unto that undying life,
They leave us, but to come again;
With joy we welcome them the same,
 Except their sin and pain.

And ever near us, though unseen,
The dear immortal spirits tread,
For all the boundless universe
 Is Life.—There are no dead.

Today on the battlefields of Europe, millions upon millions of my fellow-men are fighting, bleeding, suffering, and dying. Death stares them in the face on every hand, and the uncertainty of eternity stretches out before them like a great unknown and unexplored country to which all have gone or must go, a country lying just beyond the dark shadows of despair. In millions upon millions of homes all over this heart-sick world of ours, anxious hearts are beating, anxious ears are listening, and anxious eyes are watching for some message from loved ones who have crossed the river. Not only for those who seek messages from the spirits of their loved ones who dwell in spirit life, but for those who may desire knowledge of conditions which await them when they must cross the great divide, has this book been written.

It is of great importance that all should understand the conditions which await them in spirit life. With knowledge of the Universal laws of spiritual growth and with obedience thereto, he who enters the door into new and changed conditions is better prepared to start along the unerring road of eternal progress. He who enters in ignorance, vice and depravity has remorse, repentance and regeneration before him.

It is of infinite importance to mankind that he have knowledge of his relation to the infinite universe which surrounds him. Far too long have we looked to theology for the source of all authentic knowledge concerning our spiritual welfare. Far too long have we remained ignorant of the laws of real spiritual growth

and development. We have searched through the unknown fields of mystery for facts of nature that are all around us. We have repeated prayers and followed rituals until their spiritual meaning has become lost in mystery.

The contents of this volume will be of interest to some. Others will through incredulous doubting fail to grasp the great lesson which the facts contained are intended to convey. No one can expect to understand all of the mysteries of the unseen world about us. No one can tell the source of life, its beginning, nor its end. No one can tell the source of the force of gravity, the cause of the electric current, the revolution of the planets in their course, the coming and going of the seasons, why one rose is red, another pink, or another white. These mysteries lie hidden in the vast realm of the unseen world all around us. We have eyes, but we see not, and ears but we hear not, for our physical bodies and the things of the spirit belong to a different manifestation of nature.

Proceed then to a consideration of the facts stated herein with at least a slight comprehension of the inherent limitations which obscure from your understanding the laws of spirit manifestations.

That there is a world of spirit all around us in which immortal beings dwell, no one of ordinary intelligence will today deny. Science has proved it, the Bible affirms it, and countless evidence and experiences in the lives of millions have proved it. I shall not then spend any time in a compilation of scientific data to prove that which should be known to all.

I shall call your special attention to one phase of the many manifestations from those who come back to us, from our friends who have crossed the river before us, who still remember events and loves of earth life. I desire to offer this for consideration, because I believe it to be of a most satisfactory and convincing nature. It is convincing because the messages are characteristic of those who wrote them. It

is satisfactory because from the character of messages which come to us, we learn that it is not distance but conditions which make these manifestations difficult, that there is no hell, that all is peace and happiness in the life of spirit for those who have lived a life in harmony with spiritual growth and development. It is proof because we are convinced that these communications could not be produced in any other way. They are at the same time proof of immortality and of spirit return.

With these preliminary remarks, I shall proceed to discuss that particular phase of spirit manifestation and communication known as slate writing.

This phenomenon I regard as most convincing because it is all produced under circumstances and conditions which preclude the possibility of any fraud or deception, or the intervention of any human agency.

By examination of the pictures hereinafter set forth, you will see 39 different exhibits, designated as Plates. You will find more than one hundred messages. Some of these writings were obtained at Washington, D. C., some at Buffalo, N. Y., some at Rochester, N. Y., and some at Lilydale, N. Y. The first were obtained November, 1908, and the last obtained October, 1917.

This phenomenon is produced in the presence of the medium, and in the bright sunlight, the brighter the better. The process is this. The slates are thoroughly washed and dried. A very small piece of pencil is placed between two slates, a string is tied around them, and they are laid on the table in full view in the brightest light obtainable. Sometimes it requires a few minutes to obtain results, sometimes an hour or more. While the writing is being produced, the medium requests the observer to hold the slates in his hands, while he himself holds the other side; the sound of the writing is clearly audible and the vibration of the slates can be felt. Thus you sit and witness, in the bright sunlight, this marvelous manifestation of

nature. You hear the spirit hands writing with incredible rapidity; you open the slates and there you find written in their own handwriting, characteristic messages from those whom you had long since believed dead.

Just a word about what is meant by the word "medium" may be useful to those who do not know. It is a well established theory that ours is a vibratory universe; that every living thing takes its place according to the plane of vibration to which by nature's laws it belongs. Wireless telegraphy demonstrated this principle of nature, while the vibrating strings of the violin and the piano bring to us audible proof that every sound of harmony or inharmony proceeds from natural laws of vibration. If you place your ear against the telephone wire without an instrument capable of receiving and converting to audible sounds the conditions and vibrations which pass along the wire, you will hear nothing of a conversation which may be taking place and which is being transmitted at that very instant. If you place to your ear, an instrument so attuned and adjusted as to gather audible vibrations you may hear and know the voice of a friend from New York to San Francisco. What the receiver of the telephone or of the wireless telegraph instrument is to the vibrations which they are capable of receiving, so is the medium, who is capable of transmitting, from the realm of spirit to the realm of the physical, forces and vibrations that which we in the physical body can understand through our physical senses.

The question is often asked, why is it necessary to be in the presence of a medium to obtain these results. Why cannot these results be obtained in the presence of one as well as another? This question is often asked by those who have never given the matter serious thought.

The answer is obvious. If you desire to hear the enchanting strains of Mozart's music, you would not enter the presence of a plumber and request him to

pound a tin pan. If you wish expert and special instruction concerning any question, you seek the advice of those whose mind or body is trained or qualified to render it. For the same reason you cannot obtain harmony and music from any haphazard collection of boards, strings, keys, etc., simply because you call it a piano or a violin. For the same reason you cannot receive a telephone communication through any hollow stick, simply because it resembles a telephone receiver.

Musicians, artists, poets, mediums and all others with special qualifications are born with latent mental, physical or spiritual powers. A law of nature places us all within a certain sphere thereof and upon a certain plane. The medium is one who by nature's law is capable of hearing, through special gifts, sound vibrations not audible to the physical ear, and of seeing through spiritual gift, things not seen by the physical eye. Mediums are the transmitters between the physical and the spirit world. They are endowed with natural gifts not possessed by most. Under Plate 14 hereinafter shown, this question is more fully discussed.

With these preliminary remarks proceed to a consideration of the evidences hereinafter offered for your consideration.

This you must do with a mind free from prejudice, with a mind open to impartially consider and weigh facts presented.

So necessary it is for all to eradicate prejudice from the mind before considering these questions that I advise all who find their mind clouded by this unfortunate malady to lay aside any consideration of this question until they have outgrown this mental and spiritual short-coming.

Permit me to add that all slates and documents, plates of which are hereinafter shown, are carefully preserved and in my possession.

Rochester, N. Y.

April, 1918

PLATE 1

The message contained in Plate 1 bears the signature of my only brother, Dr. Franklin Burr, who was born in Lindley, N. Y., January 5, 1864, graduated from the Buffalo Medical College in 1890, and practiced medicine at Corning, N. Y., until failing health compelled him to go to Colorado, where he died at Greeley, August 28, 1898. His picture, with signature written in 1892, is shown on the following page.

This is the first manifestation of the phenomenon which I had ever witnessed. It was obtained by me at Rochester, N. Y., November, 1908, in the following manner: The sun was shining through the window under which I sat at one side of the table about four feet square. The slates, upon which this and other messages were received, were purchased at a bookstore by me, carefully examined, washed and marked by me. When I entered the presence of the medium, I was instructed to take a seat at the opposite side of the table described. He asked whether I had brought slates. Upon being informed that I had, he handed me an infinitesimal piece of slate pencil, told me to put this between the slates, tie a string around them and lay them upon the table. This I did. We then sat conversing, perhaps thirty minutes. In the meantime I kept close watch of every move, for I heard from the so-called investigators all about how these things were done, and I wanted to be certain that no trickery was practiced upon me. To my astonishment within a few minutes, without an instant's notice, the medium told me to take up one pair of slates then lying on the table; this I did. While I held them in my own hands, upon the slates which I had purchased, washed, examined, prepared and marked, I felt the vibration, heard the lightning rapidity of writing, the crossing of t's, dotting of i's and the punctuation. This same

Alle
O an here,
O die god die
O m Oer m m die
Frank / Buren



Your friend,
April 10/42
Franklin A. Linn

PLATE 1-A

process was gone through until the whole six plates, three pair, were written in full. Sixteen communications in all were written upon them. Upon these I found the message signed in the handwriting of those who had many years before passed into eternity. All other slate communications were received under substantially the same conditions as above described.

Plates 1, 2, 3, 4, 5 are grouped so that the signatures of Frank Burr may be easily compared. I have no later signature of his than that easily shown in Plate 1a, but I know it as well as I know my own. Comparison of the first five exhibits with signatures shown, proves beyond a question of doubt that all are the same. His signature on his autograph photo shown speaks its own message.

Plate 1 was obtained in 1908, Plate 2 in 1909, Plate 3 in 1911, Plate 4 in 1913, Plate 5 in 1916. Every one bears the mute, yet undeniable proof of genuineness and individuality.

PLATE 2

This exhibit was obtained by me at Washington, D. C., in February, 1909. At that time I was on my way to Fort Monroe via Richmond, Va., to witness the return of the American Fleet from its trip around the world. At the end of this message, you will find these words. "I am going on with you." And in another message from Aunt Ella Chase in Exhibit 18, you will find these words: "I am often anxious to take a trip, and so I think I will go with you this time."

This exhibit is especially interesting because of the information it contains:

"Will, do not say a word! Don't tell people I was here. They will regard you as crazy. The human mind must be developed by degrees to a realization and comprehension of this stupendous revelation. I am not dead and never was. The physical body is not essential to the life of a spirit, and I know this. I am going on with you.—Brother Frank Burr."

Do you don't say a word! Don't tell people I
was here. They will regard you as crazy.
The human mind and consciousness must be
developed by degrees. It's a realization and
comprehension of the stupendous revelation.
I am not dead. I am never dead, the physical
body is only essential to the life of the spirit.
And I know it, I am going on with you,
Portrait of Frank Penn.

Will they a Comprehension, Experience - Beyond
The Me, They see here, Just Manifested,
Comprehension to Emma.

No truer statement of fact could have been made. Even the angels of heaven know of the almost impenetrable ignorance and prejudice which retard the progress of knowledge concerning these wonderful truths of nature. All religions of the world have taught them; scientists have demonstrated them, and events and experiences in the lives of millions have borne evidence of them. And yet, the finger of ridicule, the only weapon of prejudice and ignorance, is frequently pointed at these marvelous demonstrations in which the world should be vitally interested. The real truth is found in these words: "The human mind must be developed by degrees to a realization and comprehension of these stupendous revelations."

It is a scientific fact that all intellectual progress is "by degrees." No mind can accept a fact of this nature until it is developed and ready. In behalf of truth and for the benefit of the scientific world, and for the enlightenment of mankind, I am willing to disregard this warning: "They will regard you as crazy."

I would rather be a beggar at the feet of truth and knowledge, than a king on the throne of ignorance and prejudice. Only cowards and hypocrites sell their souls for financial gain, social position or the approval of men. If my fellow man may stand by my grave and say of me, that I fearlessly spoke of the truth as I understood it, I shall feel that I have not lived in vain. Columbus was ridiculed, Fulton and his steamboat on the Hudson River were jeered, while Copernicus paid the penalty with his life for declaring the now accepted theory that the sun is the center of the solar system. Ignorance and prejudice always have been and always will be the millstones around the neck of progress. I defy it, and the opinions of all who are under its unholy dominion.

The name, Jacob Mumbach, Plate 2, is apparently that of the father of a young lady who had for years been employed as a stenographer in my office. He

died in 1887. The reference, "remember me to Emma," I assume refers to her: that is her name. I never saw or knew Jacob Mumbach.

PLATE 3

I refer to this message, signed Frank Burr. This was obtained at Buffalo, in 1911. There is nothing especially noteworthy, except that it is absolutely characteristic. "Hello Will. How in thunder did you know I would drop in on you here?" That expression is characteristic. The signature is like that obtained four years before, and the one, three or four years after.

The message signed "V. R. Hilton," was from my grandfather—my mother's father. I never saw him. He died in 1864 at Corning, N. Y. His message may be found on other plates. I do not know to what he refers, when he says: "I shall not be among the missing when your friends form a division in any hour of your need." I assume it to be a general assurance of his interest in me. The wording is so clear that no translation is necessary.

The message signed "Ida Carey," I believe is from my sister, who passed to spirit life in 1888. Note the exquisitely formed outlines of the forget-me-not. The message reads as follows:

"I send you a loving greeting, and you must always tell Winnie that I came on this occasion and spoke of her. I am getting on beautifully. Ida Carey." Winnie is the childhood name of an acquaintance, whose correct name is Winifred.

The third message signed "George Raines" is of great importance personally, because it is an absolutely clear answer to the following question, asked by me. *Question:* "Have you any message for your brother Thomas?" *Answer:* "Please tell Thomas to interest himself in so vital a truth as this."

Dear William, It is an offer that I get an
 opportunity, or at least not offer that I can make to
 make a party of opportunities appears to expect a party
 to be up from the superior position. I am assuming, that
 I am glad to able that you, too, are. I should not
 be allowing the minimum, for the your friends from a
 divine in any form of your hand.

Yours truly,
 W. R. Miller

Well Will, Now in hands did you know I could do
 in on you here? I supposed for thought I trust that in the
 of the highway only between Rochester and the Arsenal Road,
 Frank Burr.



I have told this was a...

PLATE 3

George Raines, for many years the leading lawyer in Western New York, an ex-district attorney of Monroe County, and an ex-state senator, died in Rochester, N. Y., November 25, 1908. I was associated with him in business, and know his signature. The above is genuine. "Thomas," his brother, still lives at Rochester, was at one time treasurer of the State of New York, and has for many years been a prominent lawyer and a respected citizen. Another brother was the late Senator John Raines, author of the famous Raines laws of New York State.

PLATE 4

This plate was obtained in 1913. Lilydale, where this communication was received, is located in a beautiful forest. The reference in the message from my brother Frank, "I observe that you have taken to the woods at last," I assume refers to the location in which I was at the time the message was obtained. The signature, "Brother Frank Burr," speaks its own message.

The message signed "Aunt Elizabeth Chase," is especially interesting. This message reads as follows:

"I don't know just how I got up here in the woods, but I suppose it is all right to be here. You are not forgotten by me, and although I am not of very much help to you, I feel now that a little letter will be an encouragement to you in your examination of a subject so vital that it should interest all humanity. I will be with you at future times.—Aunt Elizabeth Chase."

All evidence indicates that the spirit world is ever anxious that those who are left behind should know that they still live.

The third message contains this: "I suppose you see me at all times.—Iola Carey." In a communication received from my sister Ida, the day following she

Dear Mother I don't know just how I got up here, in the woods,
but I suppose it's all right to be here. I'm not so good at
my, and although I cannot be of any great help to you,
I'm sure that a little help will be an encouragement to you in
your communication of the matter as noted that it should interest all
them unity. I wish to visit you in future time
about 1870, I think I shall.

Dear Mother I believe that you have taken
the road at last. There is one thing I would like
to see that you have in transportation changes to 700.
So you will call on me at my place in May be
Boston Frank Jones

Were you expecting me? Perhaps I am always expected, I'm not
to wonder the unexpected that happens. I suppose you are here at times.
I hope to have you all over here some time.
John C. May

wrote: "The one who wrote for me yesterday, signed my name 'Iola.'"

This is interesting. It will be noticed that the writing in the message signed "Iola" is not the same writing as that found on Plates 3, 5, 15. This is further evidence that spirit helpers sometimes write for others in spirit life much as in mortal life. This question is discussed elsewhere in this book.

It is certain that spirits can see and hear those in whose presence they may be, much as we can in the body. But the heavenly vision is not as by physical eyes.

Note the further words of Ida Carey, "I hope to have you all over here some time." A written message from my father once said: "Don't wish me back." Spirits do not regard physical death as affliction. I have never heard of any who desires to return to the cares and troubles of the flesh.

There are those who, because of the love of those left behind, or because of duty left undone or some work unfinished, regret their transition.

The flesh is responsible for nearly all of our vices, for all our toil and labor, the most of our suffering and for those things which retard our progress toward the eternal destiny of the soul. Thus may we understand how it is that, when the physical eyes grow dim and the physical senses ebb and pass away, the spirit is quickened as the morning of a new light breaks in upon the weary pain-racked spirit and it finds rest and peace.

I do not mean to be understood as expressing the opinion that all find rest and peace. My information is that the drunkard, the licentious, the cruel, the miserly oppressors of fellow men, the offenders against the laws of justice, humanity and love, each from the place in which they find themselves at the gateway of eternity, must suffer or find peace according to their just deserts.

My thoughts lead me to pity the condition of a soul like the late Emperor Franz Joseph of Austria, whose spirit today looks back upon the suffering world, and knows that he, with a few others, has unjustly brought upon this world all the loss of life and labor, all the tears of widows and orphans, all of the incalculable pain and anguish which enshrouds this war-stricken world today.

His pomp and power are gone. He is no longer the ruler of anything. Athwart his pathway upward, pain unutterable pain, remorse unutterable remorse, are his to endure. He has sown to the flesh, and must "reap corruption" until regeneration brings unto him spiritual rest and peace, in the distant years of eternity.

PLATE 5

This is an interesting plate. It was written in three colors, viz.: slate pencil, dark green and light yellow. It was received October, 1916.

It is the last of five plates shown which verify the signature of my brother Frank Burr. The message is as follows:

"Did you know that I was here one day this week? It shall be three times and out.—Frank Burr."

This I think refers to the fact that I had called for an interview with the medium the day before. So many were waiting for him that I left to return later.

The next message is from my sister Ida.

"Willie, it did us an awfully lot of good to see sister here one day. I want every one on earth to know of this life.—Ida Carey."

This message refers to the fact that my sister still living had written communications from my sister Ida the day previous to the one written to me. The word "awfully" is not a family word. "Willie" is the pet boyhood name by which my sister always addressed me.

Written in a dark green color is a message from a friend, the late Dr. Chas. E. Boult, of Honeoye Falls, N. Y., who passed into spirit life in 1913. He was at one time the principal of the school I attended. He was a personal friend for many years. I knew him well. The message reads:

“I am here.—Chas. E. Boult.”

I consider this an excellent specimen of his handwriting.

Just above is another communication from an uncle who was a physician in Massachusetts and died in 1911. He says: “Just a line to tell you, I am within the land of living.—Uncle Henry Adams.”

At the extreme top, and bottom side up will be found a message written in light yellow color signed, Elbert Hubbard. This communication says:

“I am not a—(cannot read). I directed you by a divine law.—Elbert Hubbard.”

Then next a message from an old school-mate and friend, who at the time of his death in 1908, was city chamberlain of the city of Corning, N. Y.

“Dear William: If you would develop or invent the lens that Dr. Franklin is anxious for some mortal to do, it would enable mortals to see the spirit leaving the body at decease. I wish this might be for the benefit of doubting Thomases. You might be the one to unfold this valuable lens. It means fame and fortune of course to the one who succeeds in bringing it out. I am glad to be here now.—Truly, Wm. C. Riffle.”

The handwritings of which I have other specimens were written both in life and after death. I consider certain characteristics of this writing as almost conclusive proof of the identity of my school-mate and friend whose name is signed.

In this communication signed Wm. C. Riffle, it should be noticed that he mentions the development or invention of a lens that would enable mortals to see the spirit leaving the mortal body.

Mr. Brewster - My young friend, You are
not so young as you seem. I have known you
my teaching of uncertainty, and he says
in his mind, I think you.

Mr. Brewster - I have known you
my teaching of uncertainty, and he says
in his mind, I think you.

I do not know what day must about you
thing, but I think you are the
the man who is in the relation of life.

The man who is in the relation of life.

Mr. Brewster
F

I am informed that scientists have for some time been experimenting and trying to accomplish this end. It is certain that the camera will photograph objects and conditions not visible to the mortal eye. Scientists have already made it possible for any observer to see by means of a camera with special color screens the "health aura" of the human body, known to science as the "Etheric Double," and have succeeded in photographing obscurely, spirit forms. One step farther and the photography of the astral body will be an assured fact. Spirit photography seems to have been accomplished, but as yet the problem mentioned in this communication is apparently unsolved.

PLATE 6

This slate was obtained November, 1908. In some respects it is most remarkable. Its messages are written in five different colors, viz.: red, purple, green, lead pencil and slate pencil. In the center of this slate will be found a remarkable bit of information: "We get our colors from that jar back on the table.—Chas. Bissell."

Upon examination, I found that upon the table referred to, there stood an old fashioned globe in which was a dish containing wax fruits—purple grapes, red cheeked apples and green leaves. It is a demonstrated fact that spirit chemists collect and utilize colors obtained from sources and by methods unknown to man-made chemical laboratories.

This plate contains the names of V. R. Hilton before mentioned.

Charles Bissell, a personal friend, who died in 1907 at Rochester, N. Y., and who was a prominent attorney, for many years counsel for the street railway company, city of Rochester.

William Burr, my father, who died in 1882 at Lindley, N. Y.

Michael Mumbach, whose message was written in green, and is not visible in this exhibit. He died in 1893.

Charles Simonds, whom I knew well, and who died in 1908 at Rochester, N. Y. This message is written in purple, and says: "There is no hell. I have looked this universe over and find no such place.— Charles Simonds."

Then there comes a characteristic message bearing every possible evidence of being that of the late Robert G. Ingersoll. *Question*: "How can I convince your wife that you still live." *Answer*: "Mr. Burr, my young friend. You could not convince Mrs. Ingersoll of my life because my teachings of uncertainty are too closely intrenched in her mind. I thank you. — Truly, R. G. Ingersoll."

In connection with this signature of R. G. Ingersoll especial attention is called to the signature and character of the communications in Plates 6, 7, 8, 9 and 10.

PLATE 7

This plate is especially interesting. On the two following pages will be found a photographic copy of the questions addressed to Geo. Raines, E. W. Huffcut, Susan B. Anthony, and Robert G. Ingersoll.

These questions were written in the Metropolitan Hotel, at Washington, about two hours before my interview with Mr. Keeler, the medium through whom these communications were received.

The questions were carefully folded and placed in my pocket. The creases made in the paper by the foldings are shown on these plates.

No human eye ever saw these questions until I was in the State of Virginia, hours after these messages were written. The medium never saw them.

Dear Burser: See Thomas Bu
I found a pair in this of the
A. N. Burser

George Haines
I like the simple style of
your paper and the
arrangement of the
columns. I like the
arrangement of the
columns.

Amos B. Park

Kindly in power.

The message signed R. G. Ingersoll, is written in a light green color across other messages. The outlines are visible by a careful examination. The original is in my possession, and by me regarded as a priceless treasure.

I call attention to the remarkably accurate answers to the questions asked.

The answer of Geo. Raines is: "Dear Burr: Tell Thomas he should examine this thing."

Ernest H. Huffcut: "Yes, emphatically yes, a knowledge of all things is best for people who would advance."

Susan B. Anthony: "Knowledge is power."

Robert G. Ingersoll: "Yes, inform Mrs. Ingersoll, for later I will talk to you here Thursday night."

Plates 6, 7, 8, 9 and 10 are grouped to afford easy comparison of the signature of R. G. Ingersoll.

Plate 6 was received in 1908, 7 in 1909; 8 in 1911; 9 in 1913; 10 in 1917. Following plate 10 will be found a photographic copy of Col. Ingersoll's signature. The closest scrutiny of the signatures and the messages is earnestly requested.

I doubt if anywhere can be found more convincing evidence of the survival of life beyond the grave, than can be found especially in exhibit 7, when considered with the thirty-four others reproduced in this book.

PLATE 8

The following communication shown on this plate was received by me in 1912. It is of special interest because the subject matter is characteristic. By it we are impressed by the unmistakable evidence that Col. Ingersoll's great devotion and love for his wife and children, of which he so often spoke, still animates his life. No poet has ever immortalized, no artist has ever portrayed, no prophet has ever uttered such words

Washington, D.C. 190.

Dear W. Russell
Do you believe that
knowledge of spirit return
is just for all,?

To Robert S. Ingersoll
New York City
I shall disclose to you
your former
communication to me

To Sao, Raines -
Rocheester N.Y.

Have you any message?
for your brother Thomas?

To Susan B. Anthony
Do you think knowledg
of spirit's return good
for all?

Dear Mr. Friend: I am gratified
I am sure you may give to the
I have not known the truth as I should
know it in my mind. I have
been spiritual and material, and together
the best. I found life, art, and
for by it I know I have again sleep to my
brush the eyes I love to see the world.
Respectfully,
A. H. H. H. H. H.

Melvin

Dear Mr. Friend: I am sure you may give to the
I have not known the truth as I should
know it in my mind. I have
been spiritual and material, and together
the best. I found life, art, and
for by it I know I have again sleep to my
brush the eyes I love to see the world.
Respectfully,
A. H. H. H. H.

Charles Powell

of peace and beauty concerning the love of man for wife, and parent for child as this great man. His foundations rest upon the eternal truths of nature. His understanding enabled him to associate the harmony of perfect confidence and love with the fragrance of flowers and the song of birds, and thus express his thoughts as no other living man has done.

“Dear Sir and Friend:

“I am grateful for any graciousness you may show Mrs. Ingersoll. I want her to know the truth as I desired to know it in my mortal days. I wandered between Spiritualism and Materialism and hoped for the best. I found life continuous and I rejoice. For by it, I know that I should again clasp to my breast the ones I love best in all the world.—Respectfully, R. G. Ingersoll.”

The other communication shown on this plate is from my friend Charles Bissell before mentioned.

“William:

“I always feel like saluting you with a dozen guns. One who has taken such a courageous stand for truth in their life as you have, merits our recognition.—Charles Bissell.”

PLATE 9.

This plate was obtained in August, 1912. Upon this occasion the following question was asked:

“Will you give to me, for Mrs. Ingersoll, some fact known only to her and you by which she may know that you still live?”

To this question, the remarkable answer came as follows:

“Dear Sir and Friend, report my visits to my wife. I entertained privately the opinion during my earth life, most strange to many, I presume, that a certain deception, harmless in its result was justifiable. For instance, the subject of immortality of the soul, and

When Air is found. Repeat my ends - In my hope,
 I understand possibly the origin, during my last visit, was
 strange to them. I presume not a certain degree, however
 in its result, from quartzite, for instance. The subject of
 the mineralogy of the bed, the beds of modern formation
 possibly I shall be happy to have had a copy of
 it, for my own use, if you have it. In fact the subject of
 writing them has, I suppose, & determine. My description of
 it, may be the term, committed in the supposed result of
 the subject, I understand. Mr. Ingham then will say
 what is the nature of the mineral, as it is. In fact, the
 case of some things; but I shall be able to do
 it.

I am present again. What should I do for you? Mr. Reed,
 R. H. Ingham.

PLATE 9
 30

the truths of modern spiritualism. Privately I held the hope of their truth, in fact, the line separating them was difficult to determine. My deception, if it may so be termed, was committed in the unspoken realm of thought I entertained. Mrs. Ingersoll knew well my mental attitude while the world did not. I refer to this as a subtle evidence to her that I am writing. I am of course living, were it not, I could not write this.—R. G. Ingersoll.”

It is doubtful if more satisfying or more convincing answers could have been received under any circumstances. The answers given in these communications when considered in connection with Col. Ingersoll’s writings and utterances disprove the assertion of his critics that he denied the existence of future life. The following is quoted to show that the statements which I have made are fully justified by Col. Ingersoll’s own words:

**Oration Delivered by Col. Ingersoll at the Funeral
of His Brother, in Washington,
June 3, 1879.**

“My Friends: I am going to do that which the dead oft promised he would do for me.

“The loved and loving brother, husband, father, friend died where manhood’s morning almost touches noon, and while the shadows still were falling toward the west. He had not passed on life’s highway the stone that marks the highest point, but, being weary for a moment, he lay down by the wayside, and using his burden for a pillow, fell into that dreamless sleep that kisses down his eyelids still. While yet in love with life and raptured with the world, he passed to silence and pathetic dust.

“Yet, after all, it may be best, just in the happiest, sunniest hour of all the voyage, while eager winds are kissing every sail to dash against the unseen rock, and

in an instant hear the billows roar above a sunken ship. For, whether in mid-sea or 'mong the breakers of the farther shore, a wreck at last must mark the end of each and all. And every life, no matter if its every hour is rich with love and every moment jeweled with a joy, will, at its close, become a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death.

“This brave and tender man in every storm of life was oak and rock, but in the sunshine he was vine and flower. He was the friend of all heroic souls. He climbed the heights and left all superstitions far below, while on his forehead fell the golden dawning of the grander day.

“He loved the beautiful, and was with color, form, and music touched to tears. He sided with the weak, and with a willing hand gave alms; with loyal heart and with purest hands, he faithfully discharged all public trusts.

“He was a worshipper of liberty, a friend of the oppressed. A thousand times I have heard him quote these words: ‘For justice all place a temple, and all seasons, summer.’ He believed that happiness was the only good, reason the only torch, justice the only worship, humanity the only religion and love the only priest. He added to the sum of human joy; and were every one to whom he did some loving service to bring a blossom to his grave, he would sleep tonight beneath a wilderness of flowers.

“Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death, hope sees a star, and listening love can hear the rustle of a wing.

“He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with

his latest breath, 'I am better now.' Let us believe, in spite of doubts and dogmas, and tears and fears, that these dear words are true of all the countless dead.

“And now to you who have been chosen, from among the many men he loved, to do the last sad office for the dead, we give his sacred dust. Speech cannot contain our love. There was, there is, no greater, stronger, manlier man.”

Copied from “Masterpieces of Eloquence.”

Again he said concerning Spirituality:

“The spiritual man lives to his ideal. He endeavors to make others happy. He does not despise the passions that have filled the world with art and glory. He loves his wife and children, home and fireside. He cultivates the amenities and refinements of life. He is the friend and champion of the oppressed. His sympathies are with the poor and suffering. He attacks what he believes to be wrong, though defended by many, and he is willing to stand for right against the world. He enjoys the beautiful. In the presence of the highest creations of art, his eyes are suffused with tears. When he listens to great melodies, the divine harmonies, he feels the sorrows and the raptures of death and love. He is intensely human. He carries in his heart the burdens of the world. He searches for deeper meanings. He appreciates the harmonies of conduct, the melody of a perfect life.”

PLATE 10

This plate was obtained at Rochester, in October, 1917. It came at the same time with that of Lincoln (Plate 33), Hayes (Plate 32), Hubbard (Plate 11), Moore (Plate 22), and Beecher (Plate 30.)

No question was asked, and the name of Ingersoll was not mentioned nor written by me prior to this communication. This reads as follows:



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1890

R. G. Ingersoll

“No creed has all of truth, and hence all of any truth is not in any creed. I find that spiritualism is a natural thing, and truth is of nature. I am working my way upward. That is the direction we are all moving to.—R. G. Ingersoll.”

I am especially pleased to be able to present to the world such evidences as these, especially with reference to Col. Ingersoll. For many years I have considered him one of the greatest of public benefactors. I quote the following, which will afford an insight into the innermost life and thought of this great man, whose name and fame will grow brighter for generations yet unborn.

“When I became convinced that the Universe is natural, for the first time I was free. There were no prohibited places in all the realms of thought—no air, no space where fancy could not spread her painted wings—no chains for my limbs—no lashes for my back—no fires for my flesh—no master’s frown or threat—no following another’s steps—no need to bow, or cringe, or crawl, or utter lying words. I was free. I stood erect and fearlessly, joyously, faced all worlds.

“And then my heart was filled with gratitude, with thankfulness, and went out in love to all the heroes and thinkers who gave their lives for the liberty of hand and brain—for the freedom of labor and thought—to those who fell on the fierce fields of war, to those who died in dungeons bound with chains—to those who proudly mounted scaffold’s stairs—to those whose bones were crushed, whose flesh was scarred and torn—to those by fire consumed—to all the wise, the good, the brave of every land, whose thoughts and deeds have given freedom to the sons of men. And then I vowed to grasp the torch that they had held, and hold it high, that light might conquer darkness still.

“Let us be true to ourselves—true to the facts we know, and let us, above all things, preserve the veracity of our souls.

“If there be gods, we cannot help them, but we can assist our fellow-men. We cannot love the inconceivable, but we can love wife, and child, and friend.

“We can be as honest as we are ignorant. If we are, when asked what is beyond the horizon of the known, we must say that we do not know. We can tell the truth, and we can enjoy the blessed freedom that the brave have won. We can destroy the monsters of superstition, the hissing snakes of ignorance and fear. We can drive from our minds the frightful things that tear and wound with beak and fang. We can civilize our fellow-men. We can fill our lives with generous deeds, with loving words, with art and song, and all the ecstasies of love. We can flood our years with sunshine—with the divine climate of kindness, and we can drain to the last drop the golden cup of joy.”—(From “Why I Am an Agnostic.”)

PLATE 11

It may be truthfully said, Elbert Hubbard was one of the most unique characters of this generation. He was the founder and moving spirit of Roy Croft Shop at East Aurora, New York; the author of many books.

Perhaps his most noted article was entitled “The Message to Garcia.” This is said to have had a circulation of nearly twenty million. He was one of the notables aboard the Lusitania which was torpedoed by a German submarine off the coast of Ireland in May, 1915. He went down with the ship and his body was never recovered.

The communication shown on Plate 6 was written to me in October, 1916; one on Plate 11 was written in 1917. No human hand was within at least five feet from the slate when this message of 1917 was written.

The signature on Plate 6 differs slightly from the one on 11. The writing on Plate 6 is known to the

Mr Brown,
I have the belief in an
infernal hell because I do
not believe any man is so
bad enough to merit eternal
punishment. If I can see this,
God must be able to.

Edw. Hubbard

experts as 45° letters, that on 11 as 70° letters. The same characteristics are true in both except as to the formation of the angle. This illustrates yet another fact. A handwriting expert has this to say:

“However elusive the sum and substance of the qualities that make up our individuality, it is possible by intuitive perception, or by a process of logical deduction, to determine the elements that constitute the personality in various ways.”

Teachers have recognized the fact that the variations of form, size, style, and movement, developed after a year's graduation from the copy book, are due to temperamental qualities and the nature of the environment.

Similar temperaments find a similar expression affected by the age, moods and circumstances of the writer, as recognized by some banks who require the signatures of depositors at various intervals for comparisons.

When we consider how sensitive and dependent upon environment, manifestations of this nature must be, fairness and justice dictate liberality of judgment. The wonder is that any manifestation is possible, under any condition whatsoever.

PLATE 12

These communications were received in November, 1908. It was the first that I had ever received from Chas. Bissell, who has written to me on several occasions since then. “If I ever had a conscious life, I have it now. This is my first at this. I shall learn better how to write and so help you.—Chas. Bissell.”

The second communication was apparently from my father. “My dear son: I rejoice to see you here, I don't want you to feel that I am lost to you or gone into the grave. I still have much that I want to say,

much that I am not able to write. The discussion as to E. M. will be productive of much good, I feel sure. I am father, Wm. Burr.”

This and many other communications, indicate that those who dwell in spirit life are anxious that their friends in earth life may know that they still survive. This, I suppose, is for the reason that the uncertainty of the future to most has been such, that all are anxious to send back the message that they have survived the ordeal of physical death.

Plates 12, 13, 14, 15 and 16, are grouped so that the signature of William Burr, my father, may be easily compared. The first of these was received in 1908, the last in 1917.

PLATE 13

Upon this slate will be found nine messages, and three colors; the names are as follows:

1. William Burr, my father.
2. Charles Simonds, a friend.
3. V. R. Hilton, my grandfather.
4. William Reed, a friend of the family.
5. Charles Bissell, a friend.
6. Wayne Wescott, an employee and friend.
7. Michael Mumbach, a grandfather of a friend.
8. Arthur W. Moore, a Masonic brother, and personal friend.
9. James Breck Perkins, of Rochester, who at the time of his death in Washington, in 1910, was Congressman from the 37th Congressional District.

Of this group, Arthur W. Moore believed in spirit return. His message was, “I find it all real.” He was an artist of great talent, a writer of force and clearness.

Wayne Wescott used to tell me about seeing his boyhood sweetheart walking by his side on the street,

Proof a (ple any) fact of your. Facts are worth
nothing for photos, and the whole game is a little
thing in the world, when we get a chance. I am glad
indeed, that you are aware of my life. John
William Brown.

To William I have a bunch of subcutaneous bones lying
in the bottom of a hole in the ground, is about as long
as my hand, I don't think it. Don't do it. Charles S. Sinden.
~~They will not~~
~~be any more of the same kind as the bones from~~
~~them. I don't know more of the same kind.~~

W. J. Sinden,
C. S. Sinden

Stay on deck from 1.00 to 2.00

W. J. Sinden
C. S. Sinden

and hearing and seeing friends who had long since passed away. He was a remarkable psychic, although he knew nothing about the scientific truths concerning his powers.

Three of these persons I have never known nor seen, but all are connected with my family; or other conditions connected with them are such that I have satisfactory reasons for believing these communications genuine.

PLATE 14

This communication was received in 1908. The signature should be compared with that on Plates 12, 13, 15 and 16.

“For My Dear Son: It is a gratification to me to meet you in this way and I trust that ere long you will be able, by self development, to communicate direct with us. That would be a real satisfaction to both you and me. It is not that I am far away. It is conditions not distance that make it difficult at times for us to manifest to you. I am often with you at the home but there is no way to let you know that I am there. If there be anything I can do to help you in any way call me. I can come and in a subtle way help you I feel sure.—Your father, Wm. Burr.”

The noteworthy part of this communication is this: “It is not that I am far away. It is conditions not distance that make it difficult at times for us to manifest to you. I am often in the home, when there is no way to let you know that I am there.”

It is a well established fact that our own spirit friends are oftentimes with us in the home, and wherever we may go. But we cannot see them, because they are spirit, and mortal eyes cannot discern spiritual beings. Again it is said that “conditions, not distance, make it difficult to manifest.” This is a natural law, easy to understand.

Nov. 23, 1918

For My dear Son: It is a gratification to
meet you in this way, and I trust that we may
soon have the same by self-development. It
communicable divine mind is. This would be
a real satisfaction to both you and me. It
is not that I am for any. It is God's
and distance that makes it difficult at times
for us to understand you. I am open
to you at home when there is on any to
let you know I am there. If there be anything
I can do to help you in any way, call me.
I can come to a suitable way about you
I feel sure. Father, William Barr,

This communication, with many others, indicates certain facts which are little understood. It points the way to a field of knowledge which is almost unknown and unexplored at the present time.

The universe embraces all things therein contained, movable and immovable, visible and invisible, tangible and intangible.

The present day unit of chemical composition is the atom; hitherto this has been considered the smallest conceivable body of matter. Recent scientific investigation has disclosed a yet smaller unit known as the electron.

The chemical unit, however, belongs to the realm of physical conditions and senses. It does not partake of spiritual or ethereal conditions. Let us for a moment select a beautiful forest tree, consume it by a fire, and resolve it into its primary elements. Within sixty minutes it may be transformed from a stately monarch of the forest to invisible gases, and become resolved into the primary conditions from whence it came.

To the physical eye seven primary colors of the spectrum are visible. To the physical ear some sound vibrations are audible. To the deaf ear no sound vibrations are audible. Thus we see that both physical seeing and physical hearing depend upon physical conditions.

Science has disclosed a realm in which colors of infinitely finer character than those visible to the physical eye exist. It has been discovered that there is an extended realm of sound vibration which the normal physical ear cannot hear, a realm beyond the borderland of the physical. Here the spirit world begins.

To bridge the chasm between these two natural conditions, normal and abnormal, is the problem of scientific and physical investigation of today. Thus the conclusion is forced upon us that a truth of nature is found in this statement—"It is conditions, not

house, my son, I am very glad to see here
and greet you. You may see by my presence that
time and space are place enough for my little in these
influences over our common world you, I understand
the little of this subject is now always on court, I have
addressed here, but sometimes I think if I had your
little more consideration to this life other than is the
that I may be from experience an easier and more
enjoyed yourself when I reached here. I am pleased
to see the growing in detail a subject. A knowledge
that the line between the physical plane will be of help
to you. I can give at least some further
William Brewster.

distance, which make it difficult” for the mortal eye to see and the mortal ear to hear those things, and to realize those conditions which lie beyond the physical realm, and within the realm of the life of the spirit.

PLATE 15

This communication was received in Washington, D. C., in 1909.

“Will, my son, I am very glad to come here and greet you. You may see by my presence that time, space and place count for very little in their influence over our communications with you. I understood very little of this subject in my days on earth. I have advanced here, but sometimes I think if I had given a little more consideration to this life when I was in the mortal that I might have experienced an easier and more rapid progress when I reached here. I am pleased to see you examining so vital a subject—a knowledge that we live beyond the physical plane will be of help to you. I am quite at ease now.—Father, Wm. Burr.”

The other communication on this plate is apparently from my sister and reads as follows:

“Will, did you expect to hear from me down here in this strange place? I shall try to manifest wherever you may sit. I think I can come at most any time. Did you ever see me in those times I came to you? I am as satisfied as can be here. Tell Winifred I came.— Lovingly, Ida Carey.”

Both of these communications are characteristic. The statement by my father that if he had given more consideration to the future life while in his mortal days, it would have been of assistance to him, is significant. There seems to be much other evidence of this fact from those who dwell in the spirit world. Knowledge of these conditions is probably the foundation of the teachings of all religions.

De Tom Burn: You are our brother and are
 not disregarded by me. I am grateful for all
 kindnesses & all interest in Emma. I will be a
 chosen-bearer before when you cross the great divide,
 Jacob Mumbach.

De Sir: In your efforts in the generalization of world
 health, I am sure that your industry and a finer one
 are that which the world is waiting for. I am
 sure to be with you.

I know I am not expected, but I stand for you
 as well as for my.

Dear Sir William: It seems to be in at night
 that generally I must keep company along in
 the same line of things and in the same
 line.



PLATE 16

PLATE 16

Attention is called to this plate for comparison of the signatures of Wm. Burr with others of his as shown in Plates 6, 12, 13, 14, 15 and 16.

The message signed "Jacob Mumbach" is apparently from the father of a stenographer in my employ, as before mentioned. Plates 2, 10. "I am grateful for all kindness to and interest in Emma. I will be a crown bearer to you when you cross the great divide." It is certain that angel friends meet and greet loved ones when they cross the "great divide." Beautiful death scenes are recorded in which evidences of pain and grief are replaced by smiles and inexpressible joy. Certain it is that many, especially the aged, live at times in both worlds, and when the end comes, it is but the fulfillment of nature's plan, and obedience to the laws of nature that the ripened grain should fall before the reapers, and the spirit pass on into other conditions.

When at last the astral cord is severed, and the spirit takes its final leave of its own visible flesh, never to return, then it is that it awakens to know heavenly conditions if the earthly life has been pure and spiritual. Heaven's doors are open, and heaven's joys are before it.

George Mumbach I have never known, but I am informed that he was a brother of Jacob.

The message from Susan B. Anthony is remarkable. She is, as most people know, the historic figure of the pioneer days of the woman's suffrage movement. Until the day of her transition, she labored unceasingly for the right of women to vote. She was a woman of national reputation. The amendment to the Federal Constitution which she drew conferring the right of suffrage upon woman, is now pending in Congress. She was born in North Adams, Mass., 1826, and died in Rochester, N. Y., in 1906. Her message is:

“Dear Sir: In your efforts in the promulgation of vital truths learned, could not you incidentally cast a flower now and then athwart the thorny path of Woman’s Suffrage?—Susan B. Anthony.”

This is another evidence of the interest of souls who have passed into the spirit life in the things of earth life, and shows that this interest does not cease at death, but continues.

The signature of Charles A. Young is entirely characteristic. The letter G is of peculiar construction. I have an exact reproduction of the letter G found in an endorsement of a check which I at one time gave him. At the time of his death, he was a prominent attorney at Rochester, and Chief Forester of the Order of Foresters of the State of New York. He passed to spirit life in Rochester in 1908.

PLATE 17

This plate was received in 1911 (cf. Plate 7). It is especially interesting for two reasons, namely, as a communication from Ernest W. Huffcutt, and as an exact answer to the question asked him which was as follows: “Can you convince me that you still live?”

This question was written in my office, carefully folded, and no human eye ever saw it until after this message has been written.

He was a graduate of Cornell University, for several years a professor of law, later Dean of the Law College of Cornell. At the time of his death, he was legal adviser to Gov. Hughes, then governor of the State of New York. He died in 1909.

He was a man of remarkable personality, and precision of thought, as his answers will indicate. He was one of my professors at Cornell University for three years. I know his signature well; I consider these plates an excellent and satisfying specimen of his handwriting. Other signatures will be found on Plates 7, 19 and 24.

In the message of Jacob Mumbach another reference is again made to his daughter Emma, alluded to in their notes on Plate 2.

PLATE 18

This plate was obtained in Washington, 1909. Attention is called to the forget-me-nots. These delicate reminders are frequently found on written communications of this sort. The name Mary Reed Chapman, I do not know. It is a well known fact, that the spirit world is teeming with countless hosts of those who from spirit life are anxious to send back to earth some message of love to those left behind. Hence this and other communications of like nature.

In the communication signed "Aunt Ella Chase" will be found this: "Your journey away and back home looks to me like a safe one. I see no danger before you. I am often anxious to take a trip, so I guess I will go with you this time." By reference to Plate 2, you will find a similar reference to this trip by my Brother Franklin Burr. The trip is there described, and both of these communications were received at the same time and place, while I was staying in Washington, en route from Rochester to Richmond, Virginia.

By reference to other messages by Ella Chase and Elizabeth Chase, a remarkable similarity of writing upon each occasion will be observed. I have never seen either of them. Nor have I seen their mortal handwriting. I am unable to conclude more than that upon slates it is always the same, and that each belong to different types of handwriting.

PLATE 19

Plate 19 is a very interesting one. The persons and names thereon are as follows:

Mr. P. I am further in the
to be the one from the
and the one from the
of the one from the

Not dangerous in the
and not dangerous in the
of the one from the

19-1-18
J. P. S.

1. J. B. Perkins (James Breck), who died at Washington, D. C., while a Congressman from the 37th Congressional District of New York in 1910. He was author of a "History of France," a lawyer of high repute, and an honored citizen of Rochester.

2. E. W. Huffcutt (cf. Plates 7, 17), described under Plate 17.

3. Franklin Burr, described under Plate 1.

4. George Raines (communication written in red) described under Plate 3.

5. Winifred Huggins, an intimate friend of our family, who passed to spirit life at Lindley, New York, in 1910.

6. "Irene," whose signature I well know, was for many years a personal friend and school-mate. She passed to spirit life in 1900.

The Huffcutt message is especially noteworthy. The question was asked by writing upon a small piece of paper as follows: "Who wrote 'Nathan Hale,' and 'The Blue and the Gray?'" The late Judge Francis M. Finch, an ex-judge of the court of Appeals, who at the time of my attendance at Cornell, was Dean of the Law College, wrote both "Nathan Hale" and "The Blue and the Gray." Prof. Huffcutt was at that time one of the professors, and of course, knew Judge Finch, and all about "Nathan Hale" and "The Blue and the Gray." I asked this question for the purpose of testing and proving the identity of Prof. Huffcutt. Upon slates written in the blue black color, I found these answers: "You know as much about 'The Blue and the Gray' as I do.—E. W. Huffcutt."

This answer is entirely true. I did know all about "The Blue and the Gray." This answer bears great weight. Note how the writing on this plate plainly shows. It is written in blue black. No such color was placed between the slates. Nothing was placed between the slates except an infinitesimal piece of slate pencil.

The communication from J. B. Perkins states, "Mr. Burr, I am booked for the sessions of a higher congress than that at Washington. I could fully enjoy this 'other world,' if I had my friends and family here. —Truly, J. B. Perkins."

PLATE 20

This plate is interesting for the reason that I have never known any of the persons who appear upon this slate. It came with twelve other messages upon other slates.

1. Jacob Mumbach, described under Plate 2.

Note this information: "There are wide fields here which will take ages of existence for us to explore." He states further that he is glad that I do not forget "the ascended ones." My information upon this subject indicates that great good comes to those in spirit life, especially to those who are still bound by the fetters of the flesh, by communication with and assistance from those who still dwell in the body. The prayers and kindly thoughts for those who dwell in spirit life are of great assistance to them. Our tears and sorrows are theirs, they depress and burden them. Hence the mourning days and the lamentations of well-meaning people are days of suffering for the so-called dead.

The Catholic idea of Purgatory, I believe to be based upon knowledge of these conditions. Hence the prayers for the dead. This is probably of great assistance in the days of suffering and adjustment which follow the transition of undeveloped spirits into new and unknown conditions beyond the grave. Prayers and kindly thoughts sent out by us can be a power to help those in need who are beyond the reach of any other kind of mortal assistance."

2. Susan B. Anthony, described under Plate 16.

"You have a large and special field of work before you which will lead to your preferment and fame." I

It seems however that there are more
people here than will require any
assistance you are to afford. I am
glad you do not doubt your ability in such
cases. I am quite well,
I am
Yours
J. D. Adams

You have a large number of
of your things for me to
to your preference in
I am
Yours
J. D. Adams

J. D. Adams
Yours
J. D. Adams

find upon inquiry that the word "preferment" was one of her pet words. We all have them. This was an unusual word. We would consider it an old-fashioned word. It furnishes an excellent means of identification.

3. Amy Post, of whom I had never heard or known until after her name came to me. After this message was received, I found that she was a mother of four sons, all of whom were residents of Rochester, N. Y., and that her family were the founders of the Post Drug Company of Rochester, many years ago. One of her sons examined this slate, and pronounced the signature genuine, and her message characteristic.

PLATE 21

Three noteworthy facts are stated in the message on this plate. Elizabeth Chase says (cf. Plate 18) "'Jesus, Lover of my soul, let me to Thy bosom fly.' How often did we not sing that good old hymn with courage in our mortal days. But when I got here, I found that we have to save ourselves if we are going to be saved at all. I am in the bright light now." This statement speaks the truth as I view the idea of "salvation." Long and meaningless prayers and "sound religious doctrines" are but the religious trappings of those who have not yet come to know that life is eternal and progressive, that knowledge is power, and that obedience to the harmonial laws of love and spiritual growth alone can save man from himself. Man has nothing to fear but himself, for he holds his own "salvation" in his own hands.

"I am in the bright light now." This is instructive. The darkness of this spirit world is the condition which surrounds the spiritually ignorant and undeveloped soul which passes into spirit life in that condition. Spheres of advancement are before us; everyone proceeds toward salvation only as he advances along the harmonial lines of nature and spiritual

growth. It would be unnatural, and therefore impossible, for a man, or a woman, depraved, licentious, or addicted to any vice, immediately at death to be translated to the "bright light" mentioned in this message. All life, in or out of the body, is progressive. Only by natural evolution can it proceed from darkness into light on its progress toward the infinite.

The message from Jacob Mumbach is instructive, when he says, "I could not die if I wanted to."

David Ogden says: "There is no real separation by decease. We live on all the time." From the other side of the grave countless evidences come that life is continuous and progressive.

The message by Winifred Huggins, described under Plate 19, sheds light on yet another fact. It is apparent that for some reason, spirits sometimes write for others. The message from Winifred Huggins, in Plate 19, I consider entirely correct and written by her own hand. I had known her for many years, and consider that communication entirely characteristic. The message in Plate 21, I do not. Under Plate 17 the statement of E. W. Huffcutt mentions this fact. It is again mentioned by Ida Carey at Plate 4. Much other information of which I have knowledge indicates this truth.

PLATE 22

This message was received by me at Rochester, October, 1917. While the thoughts expressed in the message are characteristic, and some parts of the signature and writing appear to be genuine, I have no positive means of identification. If from my personal friend, he was Robert Moore, of Rochester, N. Y.

"You are doing wonderful work in giving so much of your time, strength, and devotion to the great cause." From this, and every source of information obtainable, evidence forces the conclusion that the spirit world is anxious that those who still survive,

21
This is the most strange thing I
have ever done. I ought to say that you
are regarded here as dead. I don't
see fully alive and conscious; I often
dream you do in sometimes perceive my presence?
You are doing a wonderful work
in giving of your time, strength and
labour to the great cause, &
will help us to succeed.

Robert Moore

should know of their life and of conditions which obtain beyond the veil. A casual reading will make it clear that almost everyone whose messages are recorded mentions this fact.

Many times the question is asked, "Why don't spirits tell us this or that?" Again, some will say that spirits should know and be able to answer any question. A moment's reflection will reveal that such opinions are ridiculous and ill-advised. If a ship-wrecked sailor, saved from death, is stranded on a distant island in a foreign sea, he is anxious that his loved ones at home may know that he still lives. If anyone were to offer him the use of the telephone for two or three minutes, with which to speak a few words with his loved ones on the distant shore, what would naturally be his first message? What would be yours? It would relate to his welfare, and to yours. It would be some message that appeals to the heart rather than to the head. It would not be a scientific discussion concerning any question. Spirits do just what you and I will do, when we, too, become spirit. Those who dwell in spirit life are not possessed of all knowledge in that life, any more than they were here. Spirit identity cannot be concealed, whether a man be good or bad. All life is continuous and progressive. There can be no other law of development.

It was just eight months before this message from Robert Moore was written to me, that through my advice, he himself obtained communications from his deceased father, mother and sisters.

PLATE 23

1. The message in Plate 23, signed Wm. Reed, states: "I have not yet ascended to the fourth sphere." This, with many other evidences, indicates that life in spirit is progressive from sphere to sphere. These spheres exist only in spirit conditions; each

spirit can pass from lower to higher only through spiritual development. Hence it is proven that this communication is introduced to convey information concerning this spirit evolution which lies in the path of one and all.

2. The communication signed "Aunt Ella Chase," states: "I pray for the blessing of heaven to fall upon you. I know you deserve the best there is in heaven or on the earth." The character of this communication from the spirit world shows that the same kind thoughts are with her in spirit that characterized her life while in the body. It will be noted that each message signed either "Aunt Ella Chase," or "Aunt Elizabeth Chase," is of this character.

3. Charles Simonds described under Plate 6 says: "I am not accustomed to the working of this room." By this, I suppose he means to say that the vibratory and magnetic conditions of the room are not such as would enable him to utilize them for definite results. It is certain that spirits cannot write until they have acquainted themselves with the law by which that phenomenon is produced.

Manifestations are sometimes in some degree influenced by the powers and forces through which they have to express action and thought.

4. V. R. Hilton writes: "You can get this writing by yourself." I know nothing about this. Pierre Keeler, the greatest of the slate-writing mediums, says that he knows nothing about how or why slate-writings are produced. He states further that it requires six years of one hour period of silence and negative conditions each day for the development of any form of manifestation of this character through him. The wisest souls in the spirit life know but little about the many laws they utilize to produce results. Probably this is no more strange than that science has never discovered what electricity is, nor the source of the force of gravity, nor the cohesive nor adhesive

qualities of substance. In fact, this is true of nearly all the great forces of nature.

PLATE 24

Plates 24, 25, 26 and 27 are grouped together to demonstrate the wonderful mechanical skill possessed by those in spirit life. Plates 24 and 25 are outlines of faces. I do not know whose likeness is supposed to be represented. All were made at the same time under the same conditions as hereinbefore described. Plate 24 was received at Buffalo, in 1912. Especial attention is called to the communication signed "Aunt Elizabeth Chase," which reads as follows:

"Time and place make very little difference with me in my coming. I do not go to a place by travelling, as I did on earth. It is mere thought that places me where I want to be. Just as soon as I received the wishes to be here, I thought myself present and here I was."

This is very instructive as regards the way by which spirits go from place to place by the power of thought. All information indicates that spirit transcends and surpasses all matter as we understand the term; that it can pass from place to place and through all substance with lightning rapidity exactly as above indicated. The physical body is no part of thought. It is only a combination of bones, flesh, muscles, and nerves through which the spirit functions, and by which and through which it transmits from the spiritual realms of spiritual vibration to this material realm of heavier vibration, that which we call thought.

Thoughts are potent forces, either constructive or destructive, and greatly influence the body. Demonstrate for yourself the truth this way. If you have a thought of pain created by an unnatural physical condition, forget it by thinking about something else, something pleasant. As long as you concentrate and

I am, of course, glad
 to hear of your
 recovery from
 the illness which
 you have been
 suffering from
 for some time
 past. I hope
 you will be
 able to return
 to your usual
 avocations soon.
 I have not
 time to write
 you more
 fully at present.
 I am, dear
 Ella, ever
 your affectionate
 father.



I hope you will like to come
 here a week or two. We are
 enjoying the spring season, and
 the general feeling is the other
 way round. I hope
 the other way for you.
 dear Ella, please.

SLATINGTON
 GERM
 PROOF
 PENNA-U.S.A.
 SLATE CO.

hold your mind fixed upon something else, you will not think of your pain, you will not have any. For pain is a disordered condition of the mind and nerves, sometimes produced by the disordered condition of the body and sometimes created by imagination. One cannot think of two things at the same time. Herein lies the real essence of all forms of healing through the mind, chief of which is Christian Science, Mental Science, New Thought and others. Herein lies the secret of the nearly of all forms of mental and spiritual growth. Drive out ignorance with knowledge, evil with good, inharmonious thoughts with thoughts of peace, beauty and harmony, and thus open the door for spiritual growth and peace. Thus may heaven begin on earth, by creating less unhappiness for ourselves and for others, and by pointing and leading the way toward heaven.

I cannot pass this point under discussion without momentarily digressing from the main question to pay a tribute to the splendid and wholesome influence of mental remedies for human ailments, chief of which is Christian Science,

The fundamental truth of Christian Science teaching is nothing but old wine in new bottles. The potency of mind is ancient religious and ethical thought. In the New Testament, it is most prominent if the records concerning Jesus are correct. The writings of P. P. Quimby were enlarged upon, and they constitute the foundation of certain alleged principles denominated Christian Science, the most notable exponent of which is Mary Baker Eddy. I refer to this partially because she attributed to spirit voices and influence her first call to her life work. This will be shown by the following quotation, page 8, "Retrospection and Introspection" (1891):

Voices Not Our Own

"Many peculiar circumstances and events connected with my childhood throught the chambers of

memory. For some twelve months when I was about eight years old, I repeatedly heard a voice, calling me distinctly by name, three times in an ascending scale. I thought this was my mother's voice, and sometimes went to her, beseeching her to tell me what she wanted. Her answer was always, 'Nothing, child; what do you mean?' Then I would say, 'Mother, who did call me? I heard somebody call Mary three times;' this continued until I grew discouraged, and my mother perplexed and anxious.

"One day, when my cousin, Mehitable Huntoon, was visiting us, and I sat in a little chair by her side, in the same room with grandmother—the call again came, so loud that Mehitable heard it, though I had ceased to find it. Greatly surprised, my cousin turned to me and said, 'Your mother is calling you;' but I answered not, till again the same call was thrice repeated. Mehitable then said sharply, 'Why don't you go? Your mother is calling you.' I then left the room, went to my mother, and once more asked her if she had summoned me? She answered as always before. Then I earnestly declared my cousin had heard the voice, and said that mother wanted me. Accordingly, she returned with me to grandmother's room and led my cousin into an adjoining apartment. The door was ajar and I listened with bated breath. Mother told Mehitable all about this mysterious voice, and asked if she really did hear Mary's name pronounced in audible tones. My cousin answered quickly and emphasized her affirmation.

"That night before going to rest, my mother read to me the Scriptural narrative of little Samuel, and bade me, when the voice called again, to reply as he did, 'Speak Lord; for thy servant heareth.' The voice came, but I was afraid, and did not answer. Afterward I wept, and prayed that God would forgive me, resolving to do next time, as my mother had bidden me. When the call came again, I did answer in the words of

Samuel, but never again to the material senses was that mysterious call repeated.”

At page 306, “Miscellaneous Writings,” in 1897, she wrote: “When the angels visit us we do not hear the rustle of their wings nor feel the feathery touch of the breast of a dove, but we know their presence by the love they create in our hearts.”

For many years Mary B. Eddy was a clairvoyant. Several persons now living and known to me have witnessed manifestations of her psychic powers. It is reasonable to assume that much of her unusual insight into the relations between the physical and spiritual part of humanity and of the power of mind over matter came from the “tribunal of the unseen.”

It is to be hoped that her followers may not fall into the error of deifying the person, thereby looking to the wrong source for knowledge concerning the principles which she taught. Some have denied that Mary Baker Eddy acknowledged spirit guidance, but they who know the truth and still deny, perforce fall with their load.

Van Renssalaer Hilton is the V. R. Hilton hereinbefore mentioned. I never knew until this communication was received by me that his name was Van Renssalaer. I found this to be true. This communication was an answer to a question.

Attention is called to the communication signed Aunt Ella Chase.

“Lizzie and I like to come here and write to you. We are inseparable in this spirit realm and one of us always reports to the other when anything important occurs. I hope we may write to you more.”

Aunt Elizabeth Chase and Aunt Ella Chase were sisters who lived and died in close relationship. I have never seen either of them. They were related to me by marriage. Compare signatures in Plates 18, 21, and 24.

The short message at the top of this plate is most remarkable. It is not a spirit writing, but was written by a medium under the following conditions: I had asked the question of Prof. E. W. Huffcutt, "Are spirits glad to communicate with mortals." No answer to this question appeared upon the slates when I first saw them, but after the communication had ended and I was about to leave the room, the medium's hand began to move, and he said to me. "Here is another one for whom you have sent. He wants to write." At this he took in his hand a pencil and wrote the communication shown. "I am of course glad.—Prof. E. H. Huffcutt." I sat in silence and watched every movement. Without word from me, the medium said. "He says that middle initial is wrong. That it should be W instead of H." Thereupon he made the marks shown in this exhibit in an effort to change H. to W. By an examination, you will see the exact circular lines drawn by the medium in his effort to correct the mistake to which reference is made. Then he said. "He says he is not professor now and wants that erased." At this he drew two lines shown in the exhibit through the word professor. Both of these lines shown in the plate. Reference is made to this remarkable occurrence as evidence of a branch of spirit manifestations entirely different from what is known as slate writing. I refer to that branch known as clair-audience namely, the hearing of spirit voices. This one instance indicates the accuracy of this form of communication. It could not be done through thought transference because three distinct thoughts were represented here which I did not have in mind. As above stated, this entire transaction took place without a word or suggestion from me.

PLATE 25

This plate is interesting to illustrate a truth by which in all probability the human face of some friend is sought to be reproduced.

This is an extremely interesting visit
to see you. I wish I did as often as I
was in the culture of mortal life that I
pass our so long. I wish I could
back here. I wish I could
see you about as I did on earth. Now
I wish that we should meet here with respect.

I wish I could see you about as I did on earth. Now
I wish that we should meet here with respect.



W. B. E. B.

Glad you don't forget to, glad it is not
for mistake of our of sight, our of mind, I
I can keep you in the morning, America
I wish I could see you about as I did on earth. Now
I wish that we should meet here with respect.

Further attention is called to the communication signed "Uncle Henry Adams." "How queer that we should meet here in the Capitol." This communication was received at Washington, D. C., in 1909. I assume that this refers to the national capital.

Again he says: "I feel just about as I did on earth." This is a very interesting and instructive bit of information. The real facts concerning conditions of life beyond the grave have been so beclouded by theological doctrines and theories, "the sleep of the dead," "the resurrection morning," "the judgment day," and other theories of like import, that it is difficult for this day and generation to comprehend that death is as natural as birth; that man, immediately after his transition, is about the same as he was before, that life is continuous and progressive. One moment's reflection will convince us that man is a part of nature like the birds of the air, the flowers of the field. He lives and moves and has his being according to nature's laws. If this conception of life be accepted, it is then easy for us to understand that depraved and earth-bound individuals cannot by death be transformed into saints, nor the ignorant be made wise. It is then easy for us to see that spiritual growth and development is a matter of spiritual vibration and that before a soul can change its condition, it must first change itself by the natural laws of cause and effect. Nature knows no other law. No man knows any law which transcends the laws of nature, the cosmic force by which we live and move and have our being.

PLATE 26

This slate was produced in a public audience at Rochester, N. Y., at which nearly 500 persons were present and witnessed all occurrences connected with it. The slates were brought by different persons who desired to bring them. A committee of three persons were called from the audience to examine, wash, place

slate pencil between the slates, and then securely tie slates together. After this had been done by the committee they were placed on the platform before the audience. Volunteers were then called from the audience, about thirty or forty in number. They then stood in a circle, a pair of the slates prepared as above described were handed to those who had come from the audience, and a circle was formed by joining hands with the slates as a connecting link, thus forming an endless chain in which some thirty or forty persons with the slates held between them were joined in a circle. The medium was P. L. Keeler, of Washington, D. C. Within five minutes after the circle was formed, writing was heard and the vibration of slates in different parts of the circle was visible. Within ten minutes the whole proceeding was completed. Thirty-three communications were found on the slates to persons in the audience. The slate shown in Plate 26 was one of them. It is shown as an illustration of mechanical skill. Enos Wood I do not know. Roxie Joslyn I did know. She was a client of mine. I made her last will and testament a few days before she died, in March, 1916. It is certain that no mechanical device was or could be used in the construction of this geometrically perfect figure. Every line is straight and every angle is perfect. The writing in the center is appropriate to the occasion and the signature is as perfect as anything can be. As to how it is that these wonderful mechanical feats are performed I have received no explanation. This and the slate following will show beyond question of doubt that some power of intelligence greater than that possessed by human hands produced these results.

PLATE 27

This plate was produced at the same time and place, and under the same conditions as those described in Plate 26. It is shown here to further illustrate the marvellous powers which operate in unseen realms.

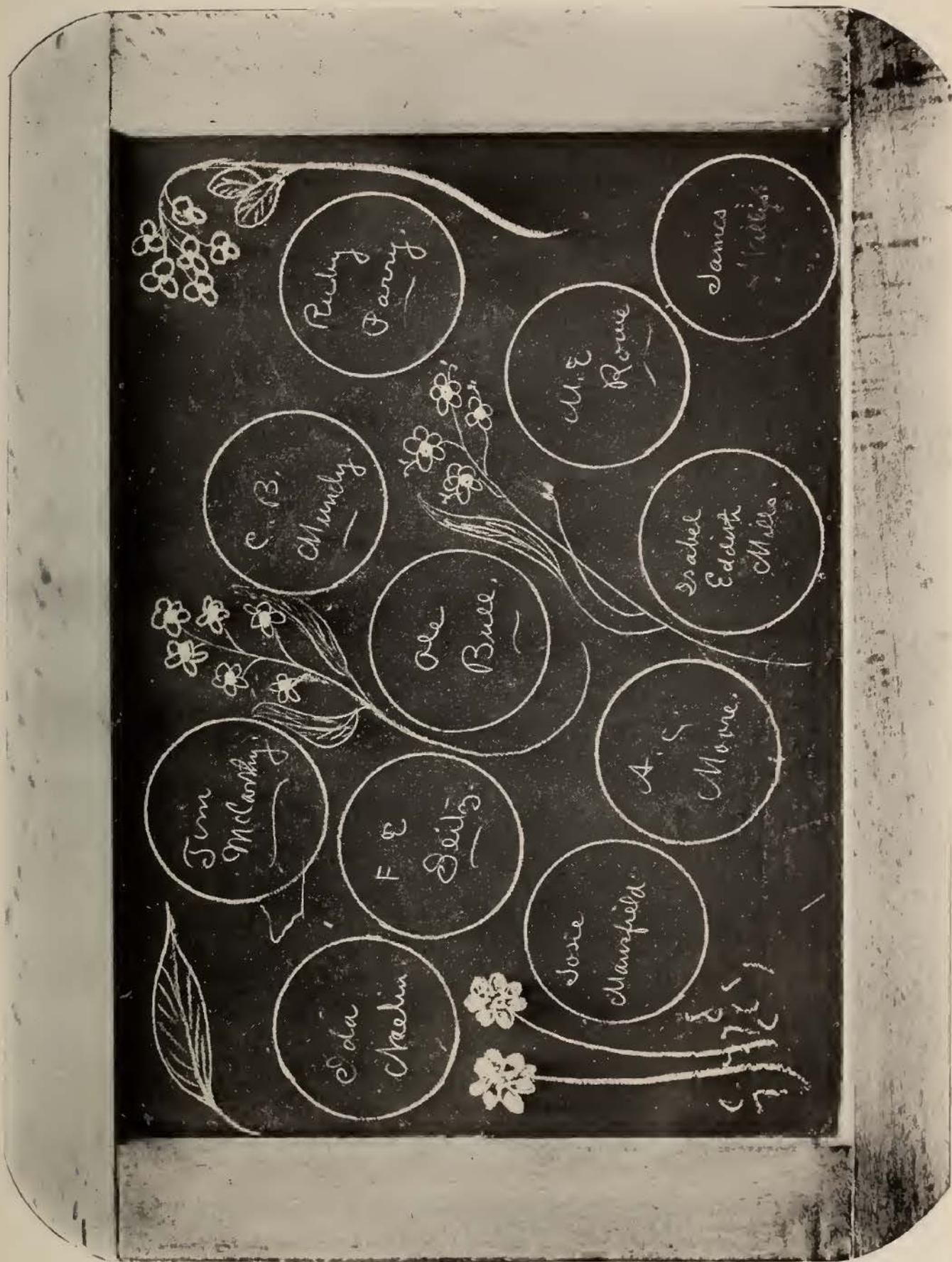


PLATE 27

It is evident that one hand did all of this, for the handwriting in all of the eleven circles is the same. Note the mechanical accuracy of every circle, the beauty of the flowers; four different flowers and three differently formed leaves are seen.

The name Ruby Parry and A. C. Moore are known to me. Other names were recognized by persons in the audience.

I knew Ruby Parry well. She had a little daughter who passed to spirit life about five years since. Her husband had married again. He was in the audience. The little daughter who had passed to spirit life wrote on one of the slates—"My papa has got a new mamma. I am glad of it."

This plate I consider a remarkable specimen of its kind. It is the fourth and last shown to illustrate one phase of the mechanical powers of the world about us.

PLATE 28

This plate is shown to illustrate another fact. It quite frequently occurs that no message can be obtained for certain reasons unknown. The medium on the day in question in 1908, was preparing to leave the city, but consented to remain for a time to accommodate me. After waiting for a time, there came on the slate this communication, shown in Plate 28, which reads as follows: "Will not be able to get any one to write under hurried or flurried conditions. Defer writing until a more favorable time.—G. C." "G. C." is the spirit guide of the medium through whom this was written.

By holding this plate before a glass it can be readily deciphered. As to why or how this communication was written in this way, I have no information. It is one of the mysteries of the unseen world. This further illustrates the fact that positive and negative conditions must exist whenever these manifestations

are produced. Positive, combative, and antagonistic mental conditions are unsatisfactory for the best results. This fact leads us to yet another fact of nature. It seems that in all manifestations of nature, there is the positive and negative, the male and the female. The polarity of the earth indicates the negative and the positive. Of all living creatures there is the positive, the male, and the negative, the female. So with many known plants and flowers, and so with day, the positive, and night, the negative. All life begins in negative conditions. In the darkness, as it were, spirit manifestations are more readily produced, under negative conditions: therefore as above stated, positive or antagonistic conditions are less favorable than negative conditions for spirit manifestations.

PLATE 29

This plate is shown to illustrate another truth concerning this particular kind of manifestation. The day when this plate was produced, was a dark, dismal and rainy November afternoon.

Note that of the five different handwritings, five different communications, and five different names, four mentioned bad weather conditions. No other communications were received upon this occasion. This sort of manifestation is most satisfactory in a bright light, under clear skies, and with passive conditions of both mind and body. It is certain that those in spirit life, when entering the heavier vibrations of our earth plane for the purpose of communicating, are influenced by much the same conditions as those in the body. It is impossible to obtain certain kinds of manifestations during electrical storms, others in dark and cloudy weather; some are produced in darkness, and yet others in light. As one star differs from another, so each manifestation of divine law controls these communications from the spirit world. Each

N. H. B. Bad weather
 Command One is doing the
 want & some of them.
 Ethan, Fin and
 Am here
 M. M.
 My dear
 To the
 Yours
 Frank

differs according to the law of chemical combinations. Each is subject to the unerring cosmic laws of the universe.

PLATE 30

This plate was received by me, October 6, 1917. It was one of the six mentioned in Plate 6. It reads:

“Dear President of Plymouth Church. I too presided in a Plymouth Church. Long ago I learned this, that when a man or woman gets too full of church religion, there is not any room left in him for common sense.—Henry Ward Beecher.”

It is needless to say that Henry Ward Beecher was for many years the recognized leader among the New York clergy, perhaps one of the most famous that has ever lived in the United States. Many years before his death in 1897, he was pastor of Plymouth Church in Brooklyn, N. Y. I was president of the board of trustees of Plymouth Church at Rochester, N. Y. This communication came as a great surprise. I had never known Henry Ward Beecher.

Along with this came one from Elbert Hubbard (Plate 11), from Robert G. Ingersoll (Plate 10), from R. B. Hayes (Plate 32), and from Robert Moore (Plate 16), Henry Ward Beecher (Plate 30), and A. Lincoln (Plate 33).

In 1880 the Rev. Mr. Beecher was interviewed concerning his opinion of Col. Ingersoll, and Col. Ingersoll was interviewed concerning Mr. Beecher at the same time, neither one knowing of the interview concerning the other.

Col. Ingersoll's opinion of Mr. Beecher is as follows:

Question: “What is your opinion of Mr. Beecher?”

Answer: “I regard him as the greatest man in any pulpit of the world. He treated me with a generosity that nothing can exceed. He rose grandly above the prejudices supposed to belong to his class, and acted as only a man could act without a chain upon his brain and only kindness in his heart.

"I told him that night that I congratulated the world that it had a minister with an intellectual horizon broad enough, and a mental sky studded with stars of genius enough, to hold all creeds in scorn that shocked the heart of man. I think that Mr. Beecher has liberalized the English-speaking people of the world.

"I do not think he agrees with me. He holds to many things that I most passionately deny. But in common, we believe in the liberty of thought.

"My principal objections to orthodox religion are two—slavery here and hell hereafter. I do not believe that Mr. Beecher on these points can disagree with me. The real difference between us is, he says God, I say Nature. The real agreement between us is—we both say—Liberty."

Question: "What is his forte?"

Answer: "He is of a wonderful poetic temperament. In pursuing any course of thought his mind is like a stream flowing through the scenery of fairyland. The stream murmurs and laughs while the banks grow green and the vines blossom.

"His brain is controlled by his heart. He thinks in pictures. With him logic means mental melody. The discordant is the absurd.

"For years he has endeavored to hide the dungeon of orthodoxy with the ivy of imagination. Now and then he puts for a moment the leafy curtain aside, and is horrified to see the lizards, snakes, basilisks and abnormal monsters of the orthodox age, and then he utters a great cry, the protest of a loving, throbbing heart.

"He is a great thinker, a marvelous orator, and, in my judgment, greater and grander than any creed of any church.

"Besides all this, he treated me like a king. Manhood is his forte, and I expect to live and die his friend."

The following is Mr. Beecher's opinion of Mr. Ingersoll:

Question: "What is your opinion of Colonel Ingersoll?"

Answer: "I do not think there should be any misconception as to my motive for indorsing Mr. Ingersoll. I never saw him before that night, when I clasped his hand in the presence of an assemblage of citizens. Yet I regard him as one of the greatest men of this age."

Question: "Is his influence upon the world good or otherwise?"

Answer: "I am an ordained clergyman and believe in revealed religion. I am, therefore, bound to regard all persons who do not believe in revealed religions as in error. But on the broad platform of human liberty and progress I was bound to give him

the right hand of fellowship. I would do it a thousand times over. I do not know Colonel Ingersoll's religious views precisely, but I have a general knowledge of them. He has the same right to free thought and free speech that I have. I am not that kind of a coward who has to kick a man before he shakes hands with him. If I did so I would have to kick the Methodists, Roman Catholics, and all other creeds. I will not pitch into any man's religion as an excuse for giving my hand. I admire Ingersoll because he honestly thinks, and I am sorry that he does not think as I do. I never heard so much brilliancy and pith put into a two hours' speech as I did on that night. I wish my whole congregation had been there to hear it. I regret that there are not more men like Ingersoll interested in the affairs of the nation. I do not wish to be understood as indorsing skepticism in any form."

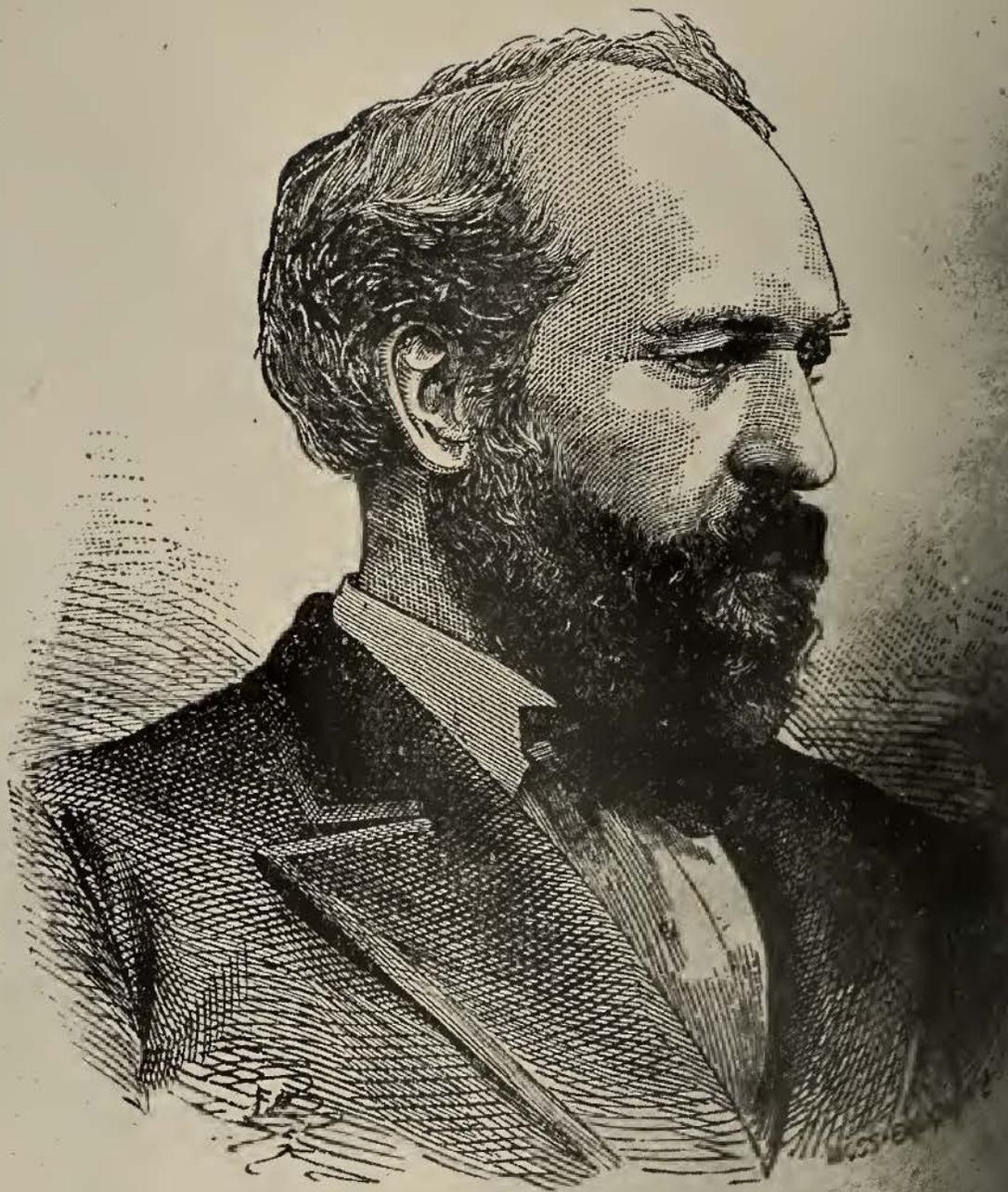
PLATE 31

This plate was obtained in my presence and in the presence of about five hundred spectators at a public slate-writing exhibition held at Plymouth Church in Rochester, N. Y.

Slates were examined by a committee more fully described under Plate 26. As is there stated, strangers were called from the audience to hold this and many other slates while the writing was produced, while the slates were many feet distant from the medium and in the hands of those who knew nothing about this phenomenon. It is impossible, of course, to verify the signature of Jeanne d'Arc. Her message is in French, and says (translated):

"Yours, sincere and faithful, Joan of Arc."

It is an historical fact that a French maiden of this name in 1411 became a great military leader, and that under her leadership, French armies were victorious; that as a result of her efforts, King Charles 7th of France, was crowned at Rheims. It is certain that she was thereafter captured by the English and burned at a stake in 1420. It is claimed that she was inspired and under the control of some great military genius by whom she was guided and directed. Of this fact there

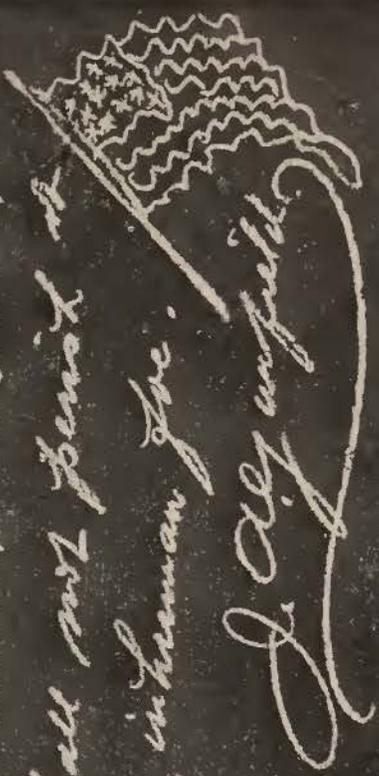


James A. Garfield

GEN. JAMES A. GARFIELD.

Notre Seigneur et p^{re}lat.
James D. Arc.

God is with us and our people
and their government and their
institutions shall not perish at
the hands any inhuman foe.



J. D. Arc.

is of course, no proof. It is certain, however, that through this peculiar phase of spirit manifestation those who have never played a piano, or sung at all, play the most difficult music, and sing classical selections, in a language which they have never spoken. It is certain that under certain conditions, persons speak in languages different from their native tongues, and of which they have no previous knowledge. It is certain that many of the greatest writers and poets have written immortal productions while under the spell of inspiration. It is certain that some public speakers deliver most wonderful public addresses without any preparation, and without any knowledge of what they are to say or of what they have said. In fact, some speakers claim that they are not conscious of what they are saying during the entire address. These truths are mentioned in the Bible. They are facts of history, and further evidences of their reality are abundant. What then, is inspiration, if not an influence which functions in the spirit world, and manifests through the physical body?

The communication signed "J. A. Garfield," speaks for itself. If written by ex-president James A. Garfield, it is characteristic, and such as would be expected from him. At the time this was written, we were just entering the great European War, and the importance of this terrible conflict was just breaking upon the American people. The message, the flag, the signature, each bear a silent evidence that ex-president James A. Garfield wrote that message to the soul of earth.

PLATE 32

This plate was received together with Plates 10, 11, 31, 32 and 33, and under the same conditions described under Plate 16.

If this is the signature of ex-president Rutherford B. Hayes, this message is likewise characteristic. He

was goveror of Ohio from 1868 to 1876, and President of the United States from 1877 to 1881. He died in 1893, and his body lies buried at Freemont, Ohio. His statement is this:

“The conflict rages wildly. All must strike together.”

This evidently relates to the European War. If so, in this, the three ex-presidents of the United States, Garfield, Hayes and Lincoln, all view with alarm this terrible war now covering Europe with blood.

PLATE 33

This plate was received by me October, 1917. It was written while lying on a table in the bright sunlight and while no human hand was within five feet from it. It bears mute and unmistakable evidence that it is a message from and in the handwriting of Abraham Lincoln. It reads as follows:

“Dear Sir: The deadly foe is on our own shores as well as abroad. This country in its drastic action will have to strike the enemy with a double-edged sword, for the common foe is here as well as abroad. The struggle looks like an extended one as to time, but victory comes at the price of vigilance. We can win.—Truly, A. Lincoln.”

This communication evidently refers to the European war. It was written while our armies were mobilizing for the conflict and just as the terrible war cloud was overshadowing all American life.

It is predicted by those in the spirit world that forces are now at work, here in America and Canada, which will result in an extended conflict, and cause much blood to be shed after the European war is ended. Whether it is the war between labor and capital or a continuation of the struggle which has shown itself, I am not informed. It is quite likely that “deadly foe” referred to the enemies of our government.

See corner South
6. 10th. The amphit
The amphit
P. B. H. H. H.

from the, the double face in our
own shows as well as above. The country
is its dramatic with our hand to strike
the evening with a double-edge sword.
for the common face is here as well as
abroad. The thing it looks like in water
are in the terms, but history comes in
the front of judgment. The can word.

July 18th 1892

I offer in evidence nothing further concerning this communication. The peculiar handwriting and the subject speak their own message. I have since examined a large number of Lincoln's writings and consider this a perfect specimen. Any who have sufficient interest in the subject should examine and compare for themselves.

PLATE 34.

This plate is shown to illustrate yet another phase of the same manifestation of spirit power. It was written by a materialized hand in my presence, and delivered to me as a message for me. Perhaps it is. I do not know. I have never found anyone who could even guess what language is used, what is written or who wrote it. An examination will disclose that it is written with remarkable precision. I have received other communications written in the same language, with the same characters. This however, is the best specimen I have. I have seen messages signed "Dion, 354 B. C." Among the greatest teachers in spirit life are ancient and learned spirits who have been in spirit life many hundred years. I have had given to me secret masonic signs and symbols, and information known only to well informed members of the ancient craft, by materialized masonic brethren.

However difficult it may be for minds to accept these facts, science has established the facts of materialization. I have seen it many times. Scientifically it cannot be denied.

A Communication Written to Me, not by Mortal Hands

"My Dear Soul on Earth: I am so pleased to find a way of communion to the mortals of earth that my soul seems to sway in joy. How can God, so termed, be reconciled to man? When man is as eager to study the spiritual powers and forces of the universe as he is to

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study the material; when he seeks to more fully understand these as he does in material ways, that such knowledge is for his or her benefit, development and enlightenment, he and they will not blind their spiritual vision. They then will not close the avenues of spiritual light, but knowing, they will naturally say, I am more and more reconciled to the ever-prevailing manifestations in works and the divine will of God. Thus the more you understand your own spirit, and this great and vast universal open message between these two seeming worlds, this power of knowing that beyond death there is the purest love, the greatest kindness, charity to fill the cup to overflowing, when you have realized these conditions, then you will have found the gateway open through which the unseen souls may be given strength to meet you face to face. And thus you will become reconciled to all prevailing conditions of this seeming lifeless yet ever restless principles under which you are guided from day to day even though you know it not. Now and here, you seek the manifestation of this divine personality of God's children who dwell in the realms of space. If so, we pray with you to God that He may send your soul's desire which is filled with the rulings of his kingdoms of the Universal. Here you are in the presence of the God principles through which can come the dear souls from on high. Make the way clear between you and that principle termed God. Open the Godward windows of your souls and make the pathway between you and your dear ones luminous with the knowledge of this presence and its divine influences. Success then becomes your victory for all time. Your spiritual director from the great tribunal of unseen. You have my personal prayers and benediction.—Rev. W. Spencer.”

The thoughts contained in the foregoing document show to us, from the “Tribunal of the Unseen,” confirmation of the facts known to all thoughtful persons today. The sordid scramble for dollars has closed the “Godward Windows” of the soul of most men and

opened the flood gates of selfishness and avarice. Go where you will, except among those who have made special study of occult subjects, and you find most persons not only ignorant, but indifferent concerning this vital subject. To show them evidences of spirit life or return, is to be ridiculed by ignorance and disappointed by their indifference. The poorest of the poor in God's Kingdom will some day be some of those richest of the rich in this world. Their wealth and its power will be gone, and they, dwarfed in spirit, will be poor and helpless.

“Godliness with contentment is a great gain: for we brought nothing into the world, neither can we carry anything out; but having food and covering, we shall be therewith content. But they that desire to be rich, fall into a temptation and a snare, and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith and have pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness.”

Where are the Godly men? Only on the mountain crests of spiritual thought with faces turned heavenward, with mind and soul radiating sympathy, love, and aspiration toward the source and soul of life.

In the valley below, we hear the denominational quibbling between the Big-Endians who are certain that all eggs must be broken at the large end as a saving grace, while the Small-Endians are equally certain that all eggs must be broken at the small end. The Tweedle-dees and Tweedle-dums, heretics and skeptics are names born of theological trappings of men. Some day the misguided souls will know that their time, energy and substance have been spent for ends which have nothing to do with the eternal harmony of the spheres toward which we all must move. All

men are our brothers. One law is for all. In the melting pot of eternity will men stand face to face with themselves, and be known as they are known.

The War—Its Primary Causes

A terrible war overshadows the world today. This war is upon us because combinations of men are and have been seeking to gain special privileges for themselves—privileges which they are not willing that others should enjoy.

In spite of all our boasted Christian civilization, the law of the jungle prevails in our commercial life, and these frightful wars are but a continuation of the brutal claim that might makes right, otherwise termed the law of the survival of the fittest. In truth it is the law of the jungle.

As a people, we profess to be a Christian nation. All must admit that some of the nations involved in this terrible slaughter have been praying to God in the name of Christ on Sunday, and planning destruction of their fellow-men the other six days in the week. I think my words worthy of belief, when I say that if real Christianity had been the real religion of all nations, no war would have happened. But real sympathy and real charity for our fellow-man because he is our fellow-man, is a rare virtue, rather than a universal conception of our fraternal and religious duty to our brother-man.

And then the orthodox Christian moral and religious credit department is not one which makes for satisfactory results. I am persuaded that any religious system which teaches that mankind may sin on credit, and then file a petition in bankruptcy, and be "washed whiter than snow" a few minutes before transition, is not one calculated to impress thoughtful men as worthy of respect.

Until the "Godward Windows" of the souls of men are opened, and the glorious sunlight of truth and of knowledge is allowed to come in, wars will become more terrible, men will become more dwarfed, selfish and cruel.

Only to the great spirit of light, truth, justice and sympathy for our fellow-men, can suffering humanity turn for help and consolation. Only as we have a regeneration of the soul, can we hope for peace in soul and body, peace among nations, industrial peace, commercial peace, and lasting peace which will afford men the greatest opportunity to enjoy this life and to prepare themselves for the next.

Suicide and Drunkenness

A drunken father of seven small children, a husband of a weak and poverty-stricken wife, has just committed suicide by drinking carbolic acid. What is his condition in spirit life today?

A drunkard in the body, in spirit life is still a drunkard. The unquenchable desire for drink is the result of physical changes which derange and debauch his astral body for it, like a great page upon which the excesses of physical life have burned their cruel scars, still craves that which it cannot obtain and suffers with a thirst that cannot be satisfied. Such spirits seek to gratify these carnal desires in the filth and atmosphere of the saloon, and by obsessing men and women who are subject to their influence. Thus the curse of soul-destroying, drunkard-making materials which men make and sell for worldly gain, is blasting and damning the body and soul of poor weak men and women in this world and the next. The one who tempts and the one who yields must pay the penalty in pain and remorse. This poor suicide must look back upon his suffering wife and helpless children as the pangs of his own conscience comfort him. Let no man think that suicide can relieve him from the troubles which cause

him to shrink from the duties left undone. Suicide makes progress in spirit life more difficult and the sufferings in the mind are increased. No one can defeat the laws of nature, for nature is the changeless ruler of man and his destinies.

Prayer—Its Uses and Abuses

The following communication is an inspired address delivered at a public meeting by a personal friend and acquaintance of many years. The subject of prayer, its uses and abuses, its objects and its ends, has been so much discussed and should be of such vital interest to all that I have submitted the following for the careful consideration of readers.

The subject "Inspiration" is discussed under Plate 31. That spirit bodies take possession of physical bodies and use them through which to speak, write and do other things cannot be denied. Those who have possessed higher spiritual attainments are better prepared to instruct the children of earth. Hence the reason why all are requested to carefully read the following:

The following lecture was delivered by Josephine Brace, Sunday, May 27, 1917.

Prayer

"Once again we have the privilege of meeting you face to face; once again we bring to you our message, just a fragment gathered from the vast universe of truth.

"This question has come upon various occasions to the mind of man in his prayer, what is prayer? Is it necessary for us to pray? Who answers prayer, and how? Perhaps I may be able to help you in this thought; perhaps my little light which I have gathered since leaving the body may be of assistance to you. How few men in the mortal body today realize the

meaning of prayer; how many prayers are sent out merely words, merely sound; sent out into the universe not of the soul, not of the mind, merely the words some other man hath spoken. Man, do you realize that when you attempt to pray it is well to go into the silence and send your spirit out into the universe and reach higher and higher in thought? Man, who knows so little of God, man whose mind cannot conceive of God, attempts to speak to him. Clothed in sin, with all his thoughts about him, material, even in thoughts of jealousy and hate, he will attempt to speak to God, the spirit of perfection, the spirit of all life, all power, your creator. You attempt to live in sin, you attempt to judge your brother man, you attempt to wrong him, and then before you retire, you fall upon your knees and pray. Oh, man, do you realize what it means to do this? Do you know that it is not the spoken prayer that reaches the highest pinnacle of light, but it is the soul prayer, it is the unspoken prayer, going out into the universe right to the great unknown spirit of love, that unknowable something far beyond man's mortal mind, that life of which you are a part, of which you are an expression and which dwells within your souls. And you would attempt to speak, attempt to ask a favor of a pure spirit!

“Let me tell you how to pray. First, go into the silence; fill your consciousness with pure and holy thoughts, not earthly thoughts. Forget sin, forget all that is of mortal man. See in the recesses of your own spirit, find within your souls, God, and speak to Him. Then speak to Him, not with the coarse, spoken words of man, that language cannot speak to God, but the soul can commune with God, the soul can reach the higher realms if you make it pure enough. Speak with your soul to Him who is your Creator, to Him who gives you Life. Speak to Him in silence, in all the glorious spiritual light in which it is possible for you to illuminate your consciousness. And as surely as

that thought is sent out to the highest realms of light, just so surely will your consciousness become illuminated with this higher light. And then the ministering angels, the servants of God, His pure spirits, will minister unto you, will bear to you holy thoughts and holy words which no language can express, for no man hath tongue pure enough to speak it. And your soul will know it, will feel it, will have a realization of His presence. For you are His child. You are temples of the living God; and yet you walk in sin and darkness, expecting to be forgiven, expecting to have all things which you have done that are not of spirit wiped away. How can you feel it? Oh, man, remove the mortal mind for just one minute and think, think of God! Pure spirit. Lay aside all things which come through mortal mind, and think. Use the wondrous power of thought of which I have spoken to you many times. Cleanse your souls with pure thought. These are the things which live; these are the things which move and ascend as they are sent from the mind of man.

“Listen while I tell you something. Man is coming into this wondrous realization, man is awakening from his deep sleep and sees the dawn of a new day, and things which are of spirit, things which are beyond the mortal mind of man, come upon him with so much force that he cannot comprehend it. When we say that it is possible for you to make yourselves perfect man thinks of his mortal body. Why? Because all mind about him is deeply saturated with mortal thought. Privileged are you to know as you stand upon the brink of a new day, as you see the sun rise upon the new day when man shall know himself and serve his brother; when man shall reach out, not to a God upon a throne who would cast him into torment, but to a God of pure spirit, a God of perfection, a God which no man can comprehend with mortal mind.

“God hath no wrath, hath no hate, no revenge.

That is mortal. How can you believe that God thinks the things which are born of mortal mind? Impossible. God is all that is perfect; there is nothing born of mortal man which lives in God. Know this, man will presume to go from his earthly thoughts down upon his knees and ask that he may be given power to rule, that he may be given power to win the victory over his brother. That man may be forgiven, but how can he speak these words? It is impossible for him to commune with God. He must purify himself and make his power of thought so holy that he can send out only pure spiritual thought. This is prayer. And it is answered. And they who bring the message of light to you are His ministering angels, who have walked upon the mortal plane of thought.

“Rise; we can begin to rise now. Why prepare for another world, why prepare to go to heaven? Why, you are just as much a spirit now, just as much an angel now as you will ever be. Are you a dark angel, or are you a bright and glorious spirit, brightening the way of your brother with a kind thought, with one little word? Are you one who goes about so selfishly that you cannot see the need of a kind word, of a helping hand? Think of these things, brothers and sisters, as you stand on the threshold of light, privileged to know that there is a life beyond the grave; to know that they can return and speak to you; that you can feel the touch of those who have lived and who have gone before, and hear the little love words and little love thoughts expressed in your own tongue. The spirit would speak to you through the tongue of man. You are privileged; there are many souls crying out for the proof of this. And I will say to you that much will be expected of you, for great has been your opportunity. Walking by your side daily and hourly are those whom you have loved and who love you still. They never forget, the spirit never forgets love, never forgets anything which is pure and godly and spiritual.

“But man in his resurrection will rise higher and higher, and leave behind those things which are born of mortal mind, things which cannot exist in the light of pure spirit. Living within your consciousness is a spark of His reflection. Have you so darkened it by hate, jealousy and all things born of mortal mind that it can never come forth to show its light?

“Why not begin tonight to purify your soul, to build around you those vibrations which will in time enable you to behold the glorious spirit? How I wish I could present to you so that you could understand it clearly, those things which are of spirit, that of which you are a part. Know that now when all your earth-plane is filled with discord, is filled with murder, there are souls which are leaving the body in darkness, leaving the body when it was not time; souls crying to return to their homes, cast out of the body by man’s hand. Why? Because mortal mind is so well nourished and well fed, because mortal man hath been fed upon sin, because mortal mind is so strong.

“And now, as all things seem so discordant and you are filled with worry, know that it is the dawn of a new light that is upon you, when all men shall realize that they are God’s handiwork. When all men will know that it is not well to feed the mortal mind. It is mortal mind which is rampant upon the earthplane today. Have you been helping these mortal thoughts? They know not what they do; it is the vibrations of mortal mind about your earthplane.

“But the spirit is rising to express the eternal truth. The spirit rises. God’s holy light will illuminate the souls of all men. Today you witness the dawn of His day; when the Christ spirit shall appear to your eyes, when each man and woman shall live a life which speaks of Him.

“And know that you are privileged to be a part of this wondrous plan; you have just a little more than your brother; you have just a little more knowl-

edge. Why keep it to yourself, selfish man? Help to put sunshine in their souls, help to awaken within man the realization of spirit.”

Faith is an Erroneous Foundation for Spiritual Progress

Theologians tell us that we must be saved by faith. What is faith? Faith begins where knowledge ends. Were it otherwise there would be no room, no need for faith. If knowledge about anything is advisable, why not about all things pertaining to spiritual life? If facts are obtainable, why not obtain them? By what right or authority have a few men sought to conceal, lock and bar behind a curtain of myth and mystery those vital truths of nature's spiritual unfoldment by which man is made strong and intelligent and free. To deny man or woman the privilege of knowledge and require of him to substitute faith in its place, does not tend to help him. So far as I am able to understand, faith is but a substitute for knowledge. It is a bridge which attempts to span the chasm of mystery of which one end rests upon a mistaken sense of religious duty, while the other rests upon the uncertain quicksands of the ever changing opinions of men.

Until man's religious opinions are based upon an understanding and recognition of the immutable and changeless laws of nature, and that he is a part of nature and controlled by its laws, he will continue to be the object of fears and emotions. He will neglect to inform and satisfy his own mind. He will continue to rely upon the opinions of others. My hope is that all may understand and believe that knowledge is power, that the lack of it is weakness, that knowledge is the key to peace and spiritual progress.

Comments Concerning Death

From my investigations I am prepared to express the belief that each individual manifests life upon three

planes, viz.: the physical, astral, and spirit planes of existence.

1. The Physical Body, within which the astral and the spirit bodies dwell, proceeds from and returns to the earth and air. At the change which we call death, the astral and spirit body leaves the physical body. The physical body returns to its primary elements, but the astral and spirit body continue to live though invisible to mortal eye.

2. The Astral Body, after the mortal death, continues to manifest, and retain personal identity until it, in its turn ceases. But the spirit continue to live and progress.

3. The Spirit Body, proceeds from the source of all life and action, and functions through individualized intelligence.

The first two bodies are not immortal for they are not of the spirit. But the third is of the spirit—indestructible and immortal.

Thus death of the physical body is but one step in the evolution of man from the lower to the higher expressions of life.

The roses bloom in the springtime, then they fade and fall. The verdant leaves of flower and tree, each in their turn fulfil their mission, and then they, too, must fade and fall to earth. So in the springtime of mortal life, the flowers of hope and animation grow and bloom and the illusions and dreams of every passing hour fill childhood with joy and anticipation. Thus we live and run our race throughout the gauntlet of life from the cradle to the grave. Then there comes a time to one and all, when the shadows lengthen, the footsteps falter, the eyes grow dim, and weight of years weakens the flesh and oppresses the soul. Then at last, in nature's plan, the earth and air again receive that which they have given, and mortal life is ended. The life of the rose is not essential to the life of the bush. The life of the leaf and flower is not essential to the life of the

tree, nor is the life of the body essential to the life of the Spirit which dwells within. So, when the roses fade, and the autumn leaves die and fall, and the mortal body returns to the primary conditions from whence it came, each obeys an immutable law of nature, nothing more and nothing less.

Thus may we mourn the mortal separation from our loved ones when the grave forever conceals them from mortal eyes. Thus may we know that no special dispensation of grief has been visited upon us or upon our loved ones. Thus in the presence of mortal death, when the angels come to welcome them on the other shore, may reason and knowledge sustain us, and make us secure and certain concerning this fateful hour and that which follows.

Why should man bemoan the hour when the spirit shall take its flight?

The sadness of mental separation must bring its pain. But if we can learn to forget ourselves and then to know that mortal death is spiritual gain, and that real life only begins beyond the hour of mortal death; then may we meet the last hour with confidence and courage. Thus when emancipated from ignorance and fear, may we stand serene and fearless in the presence of death.

I quote from a most prophetic and beautiful psalm:

“Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.”

These poetic and beautiful words are eloquent expressions of a spiritual truth. Their significance is worthy of serious thought. “Thy rod and thy staff comfort me.” Of course no one can think that “thy rod and thy staff” refers other than to a spiritual and mental condition. It must refer to the knowledge of spiritual laws, and its power to strengthen and sustain in the hour of death. Thus may I say unto all in the light of the established truths concerning life beyond

the grave, that knowledge obtained through investigation has driven from me all fears of death. And so I may truthfully say, "Though I pass through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff they comfort me."

Conclusion

This volume contains but a small part of the information concerning the subject which I have acquired during my years of investigation. Be that as it may, I think myself justified in concluding that the following propositions have been established by the evidence hereinbefore submitted.

First—That all communications written upon slates, pictures of which are herewith shown, were produced under conditions which preclude the possibility of the intervention of any human agency.

Second—That there are at least eighteen distinct and different types of handwriting shown.

Third—That the writing and the signatures are in the main, genuine, and characteristic of those who wrote them.

Fourth—That the love and the knowledge of this life continue with the life in Spirit.

Fifth—That communication between life in the body and life in the Spirit is proved beyond reasonable doubt.

I have finished my task. It is my hope that in the presence of the grave all may see the star of hope ascendant above the useless and cruel fears which in the past have clothed the grave with anguish and with terror.

It is my hope that the facts which I have presented may lead sorrowing hearts to cease mourning for their dead, and to know that the day is fast approaching when the broken heart ties of the flesh will be reunited in that beautiful home beyond the dark shadows of care and pain.

“So live, that when thy summons comes to join
The innumerable caravan which moves
To that Mysterious Realm, where each shall take
His chamber in the silent halls of death,
Thou go, not like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the draperies of his couch
About him, and lies down to pleasant dreams.”

William N. Burr

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