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THE

# NEWEST BIBLE

DEMONSTRATED BY NATURE  
EDITED BY C. RICHARD KNAPP



Seventy-four Page Book, Illustrated with Seven Pictures

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C. RICHARD KNAPP

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BENJAMIN FRANKLIN

NATURE'S NOBLEMAN---PRINCE OF COMMON SENSE

FROM PHOTO OF ORIGINAL MEDALLION

BY NINI, FRANCE, 1777

1989



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## I.

### CIRCLE OF ETERNITY.

IN THE BEGINNING.

In the beginning! There never was the beginning, there never will be the ending. The universe always existed, and activities are ceaseless. Laws of Nature operate inexorably without prejudice or favor. The beginning is unthinkable. What was God doing before the beginning? And if there were a beginning, it could not have been the beginning, because there must have been a before,—to begin! And then, where was matter stored for the beginning? If it were packed away somewhere,—kept ready for the start,—then that was not the beginning, because matter had existed before! And as for God creating matter out of nothing! That is impossible, even for God to perform miracles outside of natural law he has established. And something was never created out of nothing. And if there were that nothing, out of which matter was created, then it was not a creation, only a transmutation from one thing or form to another, and this is what has ever been in opera-

tion—the remoulding and distilling of matter from one form or condition to another, thru all the ages of eternity.

Logically then, we must recognize that God ever existed. That matter is coexistent with God. That God operates by law in and thru matter, in an eternal evolution.

“All are but parts of one stupendous whole,  
Whose body Nature is, and God the Soul.”

#### ETERNAL.

Matter is eternal and indestructable varying only in form and combinations. Spirit is eternal and indestructable. And every human spirit is immortal. This immortality is the birthright of all—the fruition of mortality—the heritage of the Soul—the sequence of evolution—and the legitimate refining of progress. When the body dies, the spirit is born into spirit life by and under the laws of Nature and is immortal. No church or religion has the power, either to damn or save a single soul. God has already arranged the process with Nature, acting with automatic precision and inflexible justice.

#### JUDGMENT DAY.

Each mortal is their own immortal saviour, by unselfish work and unfoldment. Each day is a judgment day; for the conscience, as God's presence, acts in the soul of man daily, hourly, momentarily judging his life. If he is morally deaf and err, and hear not God's voice speaking in his own conscience, then the judgments of Divine jus-

tice accumulate in his soul, and when he awakens—to listening,—which is inevitable, some time, be it a year or a hundred years; and reads his records on the tablets of his own soul, and God's rulings on each, and finds that each must be obeyed, it were better to have daily performed duty obligations. Each Soul deals with God personally both here and hereafter. Internally thru conscience. Externally thru nature. Each mortal and immortal spirit must pay their own obligations personally. The fabled vicarious atonement has no standing and no effect in the future life. It is visionary stock, sold for gold, by earthly brokers, in heaven's dream. Pay honor's debts, every day, to your fellows, thereby avoiding the necessity of hunting up your moral creditors, and squaring accounts, over there.

No one sails into heaven because they are on the ship of religion,—for life immortal is assured—but to be happy over there, one must be good, kind, industrious and progressive as here.

There is no condition in the universe outside of the providence of Nature and common sense.

#### DREAM OF FAITH.

It is so natural, so easy, so reasonable and so true,—this progressive immortality. It is logical, beautiful, real and plain, and as simple as an opening flower exhaling its essential perfume in the sun-bathed air. The most divine blessing of man on earth is the knowledge of the immortality of the soul,—to be conscious of a future existence,—

to realize that this life is only the beginning of a great hereafter,—to feel with that certainty of perfect confidence, that the great future is brighter and more certain than the present,—to think that the nearer we approach earthly death, the nearer we approach emancipation and liberty. The bonds of matter are broken,—the chains of ignorance cast aside,—the door of eternal progress opened. To think an eternal thankfulness to God that we are conscious that we live, and bless Nature that we know of soul immortality. This sacred truth inspires the human heart with the confiding peace and security, of being rocked in the cradle of loving mother Nature, protected by a just and noble Father, God. Consciousness of immortality is a mountain summit view of the land of our future pilgrimage.

#### DREAM OF FAITH.

O' mortals! do not waste your precious time, faith and emotions on any false doctrines and unsane dogmas, taught as religion, by ignorants and hypocrites posing as God's messengers.

Faith is the psychological soporific, used by priests of all creeds, to lull to sleep, the reason of man. Faith is the plaything of children, and the stock in trade of the credal hierarchy. Faith is made the cardinal item of salvation, and on it is erected the stupendous structures of deception, that hold as vassals, the minds of millions. Faith is no substitute or proxy for reason,—truth, facts,

or knowledge. Faith is an imitation a deception; false and untimable.

Faith pretends that which is not, and charges dollars for it. Faith imagines without evidence, and would not be accepted as testimony in a police court, to say nothing of the tribunal of the Most High God. Therefore abandon faith—the false prophet—and seek facts, knowledge and truth, subject to operative reason. Theology has been the curse of the ages. It is humanity the world requires. Theology is the tyranny of fiction. Humanity is the goodness to your fellows.

#### LIBERTY AND LIGHT.

Truth always carries with it an internal intrinsic reality of fact recognized by truthful minds, which no art of deception can imitate.

Now open the portals of your own soul,—free and fearless—to the four winds of heaven, and the glorious shining brilliancy of spiritual life and light, that ever surrounds and bathes your mortal form, thru which, and by which, real disembodied human spirits, of real human people, return with love, knowledge and reason, to uplift and illuminate your soul, and clear your vision of the within, the above, the beyond and the future.

## II.

## STARS OF REVELATION.

## MORAL ANCHOR.

Dr. P. B. Randolph, Seer, writes: "The creed I believe in and which is essentially that of the highest circle in the world above us, is the same as that announced in the thirteenth century by the Abbe Porteus of Xeres in Spain. It has scarcely been equalled, never surpassed by the loftiest philosophers of earth or Aidenn. This creed I here transcribe and commend to all mankind as the most perfect yet evolved from the human intellect and when it shall be that of all mankind we may look for the speedy advent of the good time coming.

"I believe in God the universal law, the all prevading spirit, omnipotent, omnipresent, immutable, infinite and eternal; ruling the processes of all existing things with wisdom, regularity, harmony and perfection, and causing all these things to exert themselves for good.

"I believe there is no evil in the world, save that arising from obstructions to the processes of nature and that upon these obstructions a penalty is imposed; but that the processes possessing within themselves a corrective power, the evil is corrected, and the result is good.

"I believe it is our duty to do all the good we can, and avoid evil by conforming to the regularities and harmonies of our nature; and this not for the hope of reward or fear of punishment but in

deep love and reverence of the Supreme Ruler of all existing things. This matchless creed it seems to me embraces the whole duty of man."

#### NATURE'S COMMANDMENTS.

Henry C. Wright, says: "Man's natural demands are God's only commands. This is a great and comprehensive proposition; and in one sentence answers all questions respecting arbitrary documentary revelations given to one or more chosen ones to be communicated by them to the rest of mankind. The laws or commands of God given to thee or to me are made known to us in the demands of our nature. To know these demands are all we need to know, healthfully to supply them is all we need to do, in order to become all that we are designed to be and all that we are capable of being. He who most perfectly understands the demands of his nature, body and soul, most perfectly understands the will of God; He who most perfectly supplies these demands, most perfectly obeys God."

#### HERESY.

The altruism of modern humanity, has advanced the golden rule, unto the diamond rule, "Do everything for others."

Render unto the body the things that belong to the body, and render unto the spirit the things that belong to the spirit.

Religion is a progressive science, as man's soul unfolds to keener consciousness, he constantly recognizes broader moral truths, incorporating

them into his activities, and eliminating those he has outgrown.

Religion should be a list of good things for a good person to do, dictated by conscience and reason, in normal running order. It should possess initiative, and operate on the spot, any day or any night, among any peoples, in any land, in any house or any desert, God's house is the universe, any place is holy, and every human being is sacred. A hovel that houses some obscure human being, is as sacred an edifice, as the most gorgeous temple, cathedral or church on earth. It is the human presence that sanctifies matter.

I hear some one say "h-e-r-e-s-y!" This is not heresy, unless a statement of fact in nature is heresy. The ecclesiastical brigands of the accepted, are the real moral heretics. They tell false stories of God and Nature. They sell soft seats in the kingdom of heaven; where they hold no title to the land. They dispense fables of the country they have never seen, retarding progress, in the name of salvation.

Operating as religious trusts, they elaborate schemes, promulgated with pyrotechnic and theatrical display, for the enslavement of souls here and hereafter. This is the real heresy from the moral precepts and kindly life, of the Good Man of ancient Palestine they profess to emulate.

The highest and ultimate appeal for the recognition of truth and duty in this or any other world, is to individual conscience and reason.

## SPIRIT TEACHINGS.

The Archangel Imperator, by his amanuensis Spirit Rector, gives thru the mediumship of William Stainton Moses, the following:

“Religion, the spirit of healthful life, has two aspects—the one pointing to God, the other to man.

What says the spirit-creed of God. God as we know Him in the operation of His laws is perfect, pure, loving and holy, incapable of cruelty tyranny, and other such human vices, viewing error with sorrow as knowing that sin contains its own sting, but eager to alleviate the smart by any means consistent with the immutable moral laws to which all alike are subject. God the center of light and love! God operating in strict accordance with those laws which are a necessity of orderly existence! God the grand object of our adoration, never of our dread. We know of Him as ye cannot know, as you cannot even picture in imagination; yet none has seen Him. We wait for higher knowledge. You must wait too.

The theology of the spirit is simple and confined to knowledge. Eternal justice is the correlative of eternal love.

We come to man to demonstrate that he is immortal, by virtue of the possession of that soul which is a spark struck off from Deity itself.

We preach the religion of work, of prayer, of adoration. We tell you of your duty to God, to your brother and to yourself—soul and body alike.

We deal with practical life, and our creed may be briefly written.

THE SPIRIT-CREED.

Honor and love your Father, God. } Duty to  
(Worship) } God

Help your brother onward in the path } Duty to  
of progress. (Brotherly love) } Neighbor

Tend and guard your own body. }  
(Bodily culture) }

Cultivate every means of extending }  
knowledge. (Mental progress) }

Seek for further views of progressive }  
truth. (Spiritual growth) }

Do ever the right and good in accord- } Duty to  
ance with your knowledge. } Self  
(Integrity)

Cultivate communion with the spirit- }  
land by prayer and frequent inter- }  
course. (Spiritual nurture) }

Ah! you little know what power you neglect when you omit to foster, by perpetual prayer, communion with the spirits, holy, pure and good, who are ever ready to stand by and assist you. Praise which attunes the soul to God, and prayer which moves the spirit agencies—these are engines ever ready to man's service.

—IMPERATOR.”

## III.

## A TRINITY.

## NATURE AND MAN.

Man is an epitome of the universe. The correspondence is:

God of Nature—Soul of Man.

Spirit of Nature—Spirit of Man.

Matter of Nature—Body of Man.

This is the trinity in Nature and the trinity in man.

God, I cannot define; I do not know of God except thru Nature, reason and conscience. I may aspire for his blessing and may receive thru his angels my needs. God's perfection is above my understanding.

The spirit of nature, is the spirit world, and the spirit of man is his spirit body.

This we can comprehend, because we have a definite knowledge of them.

Conscience is the wireless station in man's soul, receiving personal commands from the Supreme.

The Soul possesses a spirit body thru which it operates by means of the brain.

The spirit body is clothed in the physical body, which it operates by means of its magnetic aura which is the transmitting essence and connecting link between spirit and matter.

The spirit body is the real body,—the real person—whether mortal or spirit.

Every human being on earth is a spirit now—

a real live spirit—encased, enveloped, housed, confined within the physical body.

We are all now spirits, masquerading on earth, in bodies of matter, which our vital forces have accumulated or built up around our spirit bodies. While reciprocally our spirit bodies have been evolved from etherialized matter. Yet nourished, vitalized and sustained by power, energy and life from God, thru the spirit world.

By this means as individual conscious beings are we enabled to come in close touch with earth life and study crude matter at near range.

What a privilege this is for the Soul while mortal, to live a few years on this outermost, and undermost circle of creation—like an excursion to the depths or bottom of the sea of life in a diver's suit!

#### THE DUAL ORGANISM.

William Stainton Moses says,

“The spirit body is the real individual, and tho for a time it is clothed with fluctuating atoms, its identity is absolutely the same, when those atoms are dispensed with, it is preserved after the death of the earthly body, in precisely similar sort as it exists now veiled in grosser matter.”

Lavater says,

“The soul on leaving its earthly frame, is immediately clothed in a spiritual frame, withdrawn from the material. The soul itself during its earth life, perfects the faculties of the spiritual body, by

means of which it will apprehend, feel and act in its new existence."

#### SPIRIT OF MAN.

The spirit body of mortals can be seen by clairvoyants, while in the physical body, and has been times unnumbered.

The human view of spirit is clairvoyance, but the material vision does not see spirit. It is the soul vision that sees spirit, thru matter. The energy or means is vital magnetism, derived from mortal or immortal, which spiritually illuminates the brain of a sensitive, rendering the front central forehead transparent to spirit vision, sunlight or darkness, makes no difference in viewing spirit.

I have seen clairvoyanthy, the spirit of persons while mortal. Bodily distance does not appear to make any difference. Some who were thousands of miles distant were seen by me as plainly as those one mile distant. The spirit face of a good mortal is self luminous and reflects with charming clearness the emotions of the soul. The likeness is the same as the physical face, but more refined, one sees the color of the eyes and hair, the complexion, the glow on the cheeks, and the minutest lines of the face, but the imperfections of the physical are not there. While beauty of construction and symmetry of outlines of face and form gives the promise and evidence of the immortal spirit as it will step out of the physical body (at death) into the land of progress and unfoldment.

## BENJAMIN FRANKLIN KNOWS.

Following is Dr. Franklin's letter on the death of his brother, John Franklin:

Philadelphia, Feb. 23, 1756.

"To Miss E. Hubbard,

I condole with you. We have lost a most dear and valuable relation. But it is the will of God and Nature that these mortal bodies be laid aside when the Soul is to enter into real life. This is rather an embryo state—a preparation for living. A man is not completely born until he be dead. Why then, should we grieve, that a new child is born among immortals—a new member added to their happy society.

We are spirits. That bodies should be lent us while they can afford us pleasure—assist us in acquiring knowledge or in doing good to our fellow creatures—is a kind and benovolent act of God. When they become unfit for these purposes and afford us pain instead of pleasure—instead of an aid become an incumberance and answer none of the intentions for which they were given—it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way.—We ourselves in some cases prudently choose a partial death. A mangled, painful limb, which cannot be restored, we willingly cut off. He who plucks out a tooth parts with it freely, since the pain goes with it; and he who quits the whole body, parts at once with all pains and diseases which it is liable to, or capable of making him suf-

ier. Our friend and we were invited abroad on a party of pleasure, which is to last forever. His chais was ready first, and he is gone before us. We could not all conveniently start together; and why should you and I be grieved at this, since we are soon to follow and know where to find him.

Adieu,

B. Franklin."

#### IV.

#### GOING OVER.

##### THE LIFE OF DEATH.

When mortals have finished their earth life the spirit takes its flight. The superb beauty of life here, consists in the glorious privilege to die! This happy physiological process called death is the acma of joy to the Soul. The average physical body weighs from 100 to 150 pounds. The average weight of a free spirit body is from two to three ounces. Hence when mortal becomes immortal, they are some eight hundred times lighter in weight! This appears the climax of freedom. The spontaneous bouyancy of sensation. He who said "man takes nothing with him at death," simply did not know. When the Soul departs this life it takes everything of value with it. It takes individuality, personality and consciousness, all the knowledge and culture it has acquired. It takes memory and all the essential human attributes it possessed upon earth in the mortal. It takes its

spirit body, a refined and ethereal duplicate of the physical body it left, and steps out of the bondage of matter free and eligible to happiness and progress in the real life of justice and liberty.

Dr. S. B. Brittan says,

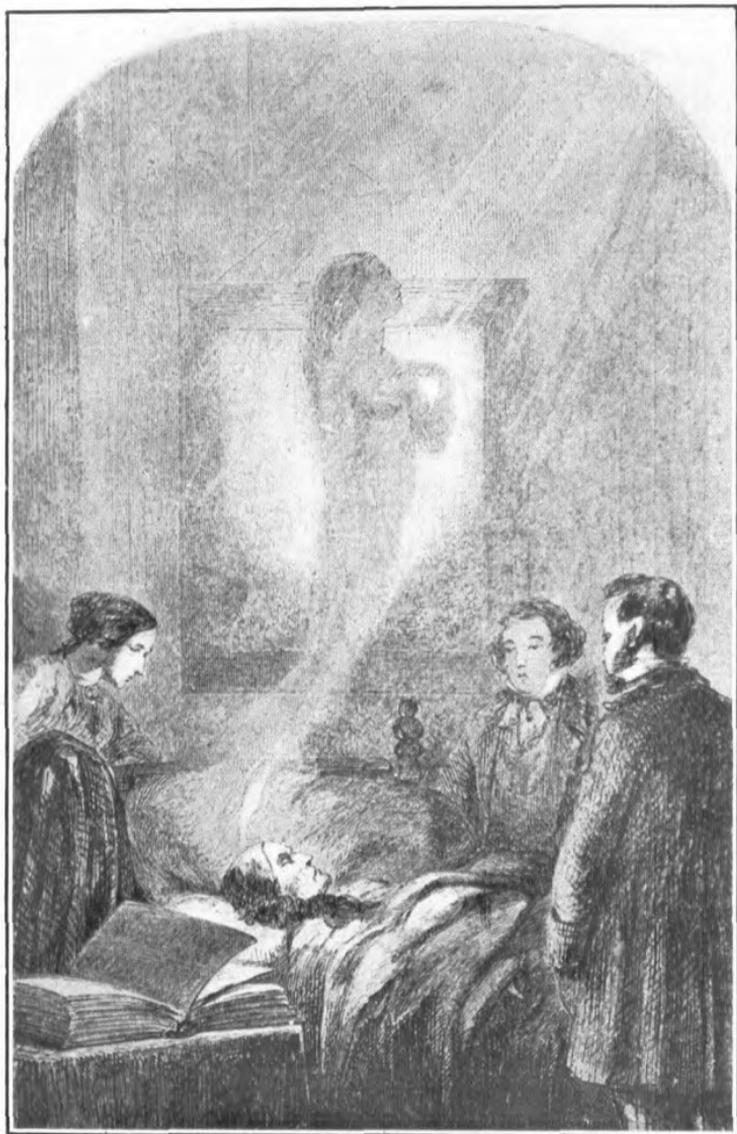
“Thus we all enter on the career of our endless existence and progress, from its obscure beginning on earth the great spiral of ascending life opens up to man thru all the intermediate stages of corporal and spiritual growth into the celestial degree of his nature and the highest heaven of the immortal life and world.

#### THE GLORY OF IT.

Spirit Epes Sargent thru mediumship of Mrs. Cora L. V. Richmond, states his experience of death.

“There is no pain in dying. It is as the ebbing of a tide; as the flowing away of a stream; as the passing out of daylight into twilight; as the coming on of autumn sunsets, wherein the whole of the western sky is flooded with a glow of light; and yet it is a wonderful surprise even to one who is accustomed to think of a future state while on earth; to one whose mind has been carefully trained in all the schools of thought concerning immortality; to one whose religion and intellectual conviction both hinge with absolute certainty on the spiritual state.

To find oneself floating out from the fastnesses of time into the immeasurable space of eternity, is such a matchless experience that only those who



PHYSICAL DEATH AND SPIRIT BIRTH AS CLAIRVOYANTLY DESCRIBED BY  
ANDREW JACKSON DAVIS,--FROM HIS PICTURE

pass thru the portal of death can understand. The greatest surprise of all you feel the gliding away of human things without a pang or regret, or grief or pain. You feel that pain itself is departed, and that a pure ineffable flood is coming to you just across the harbor's bow.

The loosening of the human affections, the pang that comes to the heart, when you hear the sob of loved ones close beside you, and cannot reply, is overbalanced by the thrill that accompanies this loosening of the mortal tie, and you feel glad of death, even when it is upon you.

One cannot understand unless one has passed to mountain heights and seen the glory of the sun rise far out upon the sea; seen it suddenly come up, tipping, for the moment the waves with crimson and gold, and then rise in full glory, as the never night had been there."

## V.

### SPIRIT BIRTH.

The following vivid description of death (life), is from the pen of Andrew Jackson Davis, a man whose clear perceptions and intuitions have raised him to the front rank as a seer, philosopher and profound thinker:

"When the hour of her death arrived, I was fortunately in a proper state of mind and body to induce the superior condition; but previous to throwing my spirit into that condition, I sought the

most convenient and favorable position, that I might be allowed to make the observations entirely unnoticed and undisturbed. Thus situated and conditioned, I proceeded to observe and investigate the mysterious processes of dying, and to learn what it is for an individual human spirit to undergo the changes consequent upon physical or external dissolution. They were these:

I saw that the physical organization could no longer subserve the diversified purposes or requirements of the spiritual principle. But the various internal organs of the body appeared to resist the withdrawal of the animating soul. The body and the soul, like two friends, strongly resisted the various circumstances which rendered their eternal separation imperative and absolute. These internal conflicts gave rise to manifestations of what seemed to be, to the material senses, the most thrilling and painful sensations; but I was unspeakably thankful and delighted when I perceived and realized the fact that those physical manifestations were indications, not of pain or unhappiness, but simply that the spirit was eternally dissolving its copartnership with the material organism.

Now the head of the body became suddenly enveloped in a fine, soft, mellow, luminous atmosphere; and, as instantly, I saw the cerebrum and the cerebellum expand their most interior portions; I saw them discontinue their appropriate galvanic functions; and then I saw that they be-

came highly charged with the vital electricity and vital magnetism which permeate subordinate systems and structures. That is to say, the brain, as a whole, suddenly declared itself to be tenfold more positive, over the lesser proportions of the body, than it ever was during the period of health. This phenomenon invariably precedes physical dissolution.

Now the process of dying, or the spirits' departure from the body, was fully commenced. The brain began to attract the elements of electricity, of magnetism, of motion, of life, and of sensation, into the various and numerous departments. The head became intensely brilliant; and I particularly remarked that just in the same proportion as the extremities of the organism grew dark and cold, the brain appeared light and glowing.

Now I saw in the mellow, spiritual atmosphere which emanated from and encircled her head, the indistinct outlines of the formation of another head. This new head unfolded more and more distinctly and so indescribably compact and intensely brilliant did it become, that I could neither see thru it, nor gaze upon it as steadily as I desired, while this spiritual head was being eliminated and organized from out of, and above the material head, I saw that the surrounding aroamal atmosphere which had emanated from the material head was in great commotion; but as the new head became more distinct and perfect, this brilliant atmosphere gradually disappeared. This

taught me that those aroal elements, which were, in the beginning of the metamorphosis, attracted from the system into the brain, and thence eliminated in the form of an atmosphere, were indissolubly united in accordance with the divine principle of affinity in the universe, which pervades and destinatees every particle of matter, and developed the spiritual head which I beheld.

In the identical manner in which the spiritual head was eliminated and unchangeably organized, I saw, unfolding in their natural progressive order, the harmonious development of the neck, the shoulders, the breast and the entire spiritual organization. It appeared from this, even to an unequivocal demonstration, that the innumerable particles of what might be termed unparticled matter which constitutes the man's spiriual principle, are constitutionally endowed with certain elective affinities, analogous to an immortal, friendship. The innate tendencies which the elements and essences of her soul manifested by uniting and organizing themselves, were the efficient and imminent causes which unfolded and perfected her spiritual organization. The defects and deformities of her physical body were, in the spiritual body which I saw thus developed, almost completely removed.

The spirit arose at right angles over the head or brain of the deserted body. As soon as the spirit, whose departing hour I thus watched, was wholly disengaged from the tenacious physical body I directed my attention to the movements

and emotions of the former, and I saw her begin to breathe the most interior or spiritual portions of the surrounding terrestrial atmosphere. And now I saw that she was in possession of exterior and physical proportions, which were identical, in every possible particular—improved and beautified—with those proportions which characterized her earthly organization. That is to say, she possessed a heart, a stomach, a liver, lungs, etc., just as her natural body did previous to its death. This is a wonderful and consoling truth! I saw her continue to conform and accustom herself to the new elements and elevating sensations which belong to the inner-life, and was careful to remark her philosophical tranquility throughout the entire process. The period required to accomplish the entire change which I saw was not far from two hours and a half; but this furnishes no rule as to the time required for every spirit to elevate and reorganize itself above the head of the outer form. Without changing my position or spiritual perceptions I continued to observe the movements of her new-born spirit. As soon as she became accustomed to the new elements which surrounded her, she descended from her elevated position, which was immediately over the body, by an effort of the will-power, and directly passed out of the door of the bedroom in which she had lain, in the material form prostrated with disease for several weeks. I saw her pass thru the adjoining room, out of the door, and step from the house into the

atmosphere! I was overwhelmed with delight and astonished, when, for the first time, I realized the universal truth that the spiritual organization can tread the atmosphere, which, while in the coarser earthly form we breath—so much more refined is man's spiritual constitution. She walked in the atmosphere as easily, and in the same manner, as we tread the earth and ascend an eminence. Immediately upon her emerging from the house she was joined by two friendly spirits from the spiritual country, and after tenderly recognizing and communing with each other, the three, in the most graceful manner, began ascending obliquely thru the ethereal envelope of our globe. They walked so naturally and fraternally together that I could scarcely realize the fact they trod the air—they seemed to be walking on the side of a glorious but familiar mountain. I continued to gaze upon them until the distance shut them from my view, whereupon I returned to my external and ordinary condition."

## VI.

### ALONE WITH NATURE.

Hudson Tuttle, clairvoyant and medium, gives following communication from a spirit, detailing his transition from material to spiritual life, who "in ecstatic manner speaks of the change:"

"As I write this I cannot but exclaim how wise in wisdom, how benovelent in benovelence, how

lovely in loveliness, how incomprehensible in incomprehensibility, the great whole is fashioned! I dwell in a boundless ocean in which suns and worlds are continents and islands. My death was the same as will cause many to leave their rudimental homes; they become so far developed that the rudimental form will not serve the spirit. The cerebrum and cerebellum will not retain the spirit after it has attained a certain degree of refinement, and as mind advances towards the perfection of the sphere in which it is retained, it bursts thru the conditions of that sphere and ascends to a higher. My mind had reached such a condition. I desired a higher state, and my desire was gratified.

The night was beautiful—too enchanting for one to depart from earth. The fair orbed moon threw a halo of light on the night side of earth. The entire scene would have chained one whose faith in the reality of the future state was less strong. I longed to bid adieu to the scenes of earth.

Closing with the day the affairs of the sphere, I retired to rest. The deep study of that day had so expanded my mind, that my brain would contain the spirit no longer. Every little heart or center, instead of throwing its vitalizing fluid to the distant parts of my body, drew it into itself. It seemed as tho my brain would burst; yet the sensation was not painful. I knew that I was dying. I was deeply impressed with the fact, yet

rejoiced that I soon would leave this world for a higher sphere; not leave earth forever, but no longer mingle in its jostling throng. I was certain of a hereafter, and rejoiced in its approach. The scattered light reflected thru the medium of clairvoyance had so informed me that I feared death no longer.

I felt my spirit arise from my form, issuing from my head, until only a slight line connected me with earth. After perhaps an hour, this divided; then I was free. My home was no longer on earth, but in the spirit-sphere. But how can I describe the sensations produced by nature on spiritual vision? I can only compare them to those of the blind man when suddenly his eyes are opened, and the glorious beams of the sun burst on his senses, so intense were my impressions.

I thank fortune that left me alone to die. No weeping friends at my bedside to call me back and tie me to earth. The sacred silence was unbroken, and I was free to obey my impulses.

By death I have realized the truth of a future state, before faintly foreshadowed. My present occupation and enjoyment is visiting the various worlds of space, and investigating the laws by which they are governed. While on earth I greatly desired to travel; I now can gratify myself, and not only visit earth, but also all the innumerable worlds which are concealed in the depths of space."

## VII.

## EARTH'S INVISIBLE COLONY.

We all have neighbors we seldom see, some we never see, but they are here just the same. Many are earth-bound spirits who reside on the surface of this world. Some are here from preference, some from necessity.

One bright clear morning while walking in the mountains of California, I seated myself on a rock, and surveyed the scene with pleasure. All was serene and nature smiled. The second growth of the pine tree forest shot their straight arrow-tops toward the zenith, their roots grasping the earth the argonauts had raked for gold.

Presently I observed the mouth of a deserted mine tunnel, near by, and my thoughts reverted to the work of man.

Then before me in the air of the bright sunlight, some three or four feet distant, I clairvoyantly saw the head and face of a spirit man, with dischiveled hair and heavy beard, his scowling and aggressive visage conveyed the fact that he resented my presence in the vicinity of a prospect or a gold mine which likely had been his on earth and over which he kept watch since a spirit. This was evidently an earth-bound spirit whose material interests still bound his soul to earth and the gold it contained.

Personally we ever deal with nature and nature's laws, here and hereafter—always. No angry god condemns us to hell hereafter, nor a

forgiving saviour commands us to heaven. We go where we belong, where the stamp of our qualities or attributes gravitate us. There is no forgiveness of sin! If we transgress the laws of Nature, we must personally pay the penalty, then we are entitled to advance and enjoy. If our Soul is selfish, carnal and pinched, and we hug earth dirt to our hearts, holding on to crude matter and vice, then when death comes our Soul drags over the divide the weight of spirit degredation and bodily dross which chains us to the planets surface, until time and work purifies to a floating bouyancy.

Hudson Tuttle says,

“On earth, you have a world, an invisible world of spirits, constantly around you. You see them not; you neither hear nor feel them; yet are they with you, dwelling by your side. Such spirits are chained to earth by attraction, and cannot rise into the first sphere until they have cast off the taint of earth. These are the spirits who, in their communications, tell you that animals exist in the spirit world. To them they really do. Spirits cannot discern physical matter, more than man with natural vision can see spiritual matter. When they look at an animal, they cannot see its gross form; they can only see its spirit; they cannot see the external plant; they see the internal plant; it is not the external, but the internal, world which meets their perceptions. Earth being their sphere, they consider the spirit world as not only inhabited by spirits of man, but of beasts also; and they also

say truly that the latter are necessary for their existence; for when the animal's spirit dissolves at the death of their physical bodies, they eagerly absorb the dissipating vapor. We say that such spirits are chained to earth by attraction. They are denser than the ether of space, and hence cannot rise to the first sphere more than man with his gross body. The surface of the earth is their home. The Indian spirit builds his wigwam on the high bluff overlooking some beautiful streamlet or lake. Each finds employment. Each is happy in proportion to capacity, but o' it is a miserable state."

#### ANIMAL FORM DOES NOT SURVIVE.

Hudson Tuttle continues—"I was spiritually transported to the side of a dying animal. The blood had already stopped circulating in its veins; all the vital functions were still. The process already described as occurring at the death of man I saw taking place; but when the vapory cloud arose above the body, and the connecting cord was broken, the cloud, instead of reverting to the form of the animal from which it arose,—as I had repeatedly seen it revert to the human form over the corpse of man—evaporated before me, and mingled in the ascending current of heterogeneous spiritual sublimate."

## VIII.

## ULYSSES INVESTIGATES.

Homer, the Greek poet, writing some 2700 years ago, describes in the *Odyssey* his hero Ulysses' visit to "the doleful passage to the infernal sky," and his interview with ghosts of the departed Greeks. I quote a few lines, especially descriptive of the constitution, qualities and individualization—as viewed by this noble ancient—of the spirit of man and woman resident on earth after leaving the body.

"Now to the shores we bend a mournful train  
Climb the tall bark, and launch into the main:  
At once the mast we rear, at once unbind  
The spacious sheet, and stretch it to the wind:  
Then pale and pensive stand, with cares oppress'd,  
And solemn horror saddens every breast.  
A freshening breeze the magic power supplied,  
While the wing'd vessel flew along the tide;  
Our oars we shipped; all day the swelling sails  
Full from the guiding pilot catch'd the gales.

Now sunk the sun from his aerial height,  
When lo! we reached old Ocean's utmost bounds,  
Where rocks control his waves with ever-during  
mounds.

There in a lonely land, and gloomy cells,  
The dusky nation of Cimmeria dwells:  
The sun ne'er views the uncomfortable seats  
When radiant he advances, or retreats:  
Unhappy race! whom endless night invades,

Clouds the dull air, and wraps them round in shades.

The ship we moor, on these obscure abodes;  
 Disbark the sheep, and offering to the gods;  
 And hellward bending, o'er the beach descry  
 The doleful passage to the infernal sky.

Here open'd hell, and hell I here implored.  
 And from the scabbard drew the shining sword;  
 And trenching the black earth on every side,  
 A cavern formed, a cubit long and wide.  
 New wine, with honey—temper'd milk, we bring.  
 Then living waters from the crystal spring.  
 O'er these we strew'd the consecrated flour,  
 And on the surface shone the holy store.

Now the wan shades we hail, the infernal gods,  
 To speed our course, and waft us o'er the floods.

Thus solemn rites and holy vows we paid  
 To all the phantum—nations of the dead;  
 Then died the sheep; a purple torrent flowed,  
 And all the caverns smoked with streaming blood.  
 When lo! appear'd along the dusky coasts,  
 Thin, airy shoals of visionary ghosts:  
 Fair, pensive youths, and soft enamour'd maids;  
 And withered elders, pale and wrinkled shades;  
 Gastly with wounds the forms of warriors slain  
 Stalked with majestic port, a martial train:  
 These and a thousand more swarm'd o'er the  
 ground,  
 And all the dire assembly shriek'd around.  
 Astonished at the sight, aghast I stood,  
 And a cold fear ran shivering thru my blood:  
 Straight I command the sacrifice to haste.

Straight the flay'd victims to the flames are cast  
And mutter'd vows, and mystic song applied  
To grizzly Pluto, and his gloomy bride.

Now swift I waved my falchion o'er the blood:  
Back started the pale throngs, and trembling stood,  
Round the black trench the gore untasted flows.  
Till awful from the shades Tiresias rose.

There wandering thru the gloom I first survey,  
New to the realms of death, Elpenor's shade:  
His cold remains all naked to the sky  
On distant shores unwept, unburied lie.  
Sad at the sight I stand, deep fixed in woe,  
And ere I spoke the tears began to flow.

O' say what angry power Elpenor led  
To glide in shades, and wander with the dead?  
How could thy soul, by realms and seas disjoined,  
Outfly the nimble sail and leave the lagging wind?

The ghost replied: To hell my doom I owe,  
Demons accused, dire ministers of woe!  
My feet, thru wine unfaithful to their weight  
Betray'd me, tumbling from a towery height:

There as the wondrous visions I survey'd,  
All pale ascends my royal mother's shade;  
A queen, to Troy she saw our legions pass;  
Now a thin form is all Anticlea was!  
Struck at the sight I melt with filial woe,  
And down my cheeks the pious sorrows flow.  
Yet as I shook my falchion o'er the blood,  
Regardless of her son the parent stood.

When lo! the mighty Theban I beheld;  
To guide his steps he bore a staff of gold;

Awful he trod! majestic was his look!

And from his holy lips these accents broke:

“Why, mortal, wanderists thou from cheerful  
day,

To tread the downward, melancholy way?

What angry gods to these dark regions led

Thee, yet alive, companion of the dead?

But sheath thy poniard, while my tongue relates,  
Heaven's steadfast purpose, and thy future fates.”

While yet he spoke, the prophet I obey'd,  
And in the scabbard plunged the glittering blade:  
Eager he quaffed the gore, and then expressed  
Dark things to come, the councils of his breast.

“Unerring truth, O man my lips relate;  
This is thy life to come, and this is fate.”

To whom unmoved: If this the gods prepare,  
What Heaven ordains the wise with courage bear.

But say, why yonder on the lonely strands,  
Unmindful of her son, Anliclea stands?

Why to the ground she bends her downcast eye?

Why is she silent, while her son is nigh?

The latent cause, O sacred seer reveal!

Nor this (replies the seer) will I conceal.  
Know, to the spectres that thy beverage taste,

The scenes of life recur, and actions past:

They, seal'd with truth, return the sure reply.

The rest, repelled, a train oblivious fly.

The phantom-prophet ceased, and sunk from  
sight

To the black palace of eternal night.

Still in the dark abodes of death I stood

When near Anticlea moved, and drank the blood.  
 Straight all the mother in her soul awakes,  
 And owning her Ulysses, thus she speaks:  
 Comest thou my son, alive, to realms beneath,  
 The doleful realms of darkness and of death?  
 Comest thou alive from pure, ethereal day?  
 Dire is the region, dismal is the way!

Source of my life, I cried, from earth I fly  
 To seek Tiresias in the nether sky,  
 To learn my doom; for tossed from woe to woe,  
 In every land Ulysses finds a foe;  
 Nor have these eyes beheld my native shores,  
 Since in the dust proud Troy submits her towers.

But when thy soul from her sweet mansion  
 fled,  
 Say, what distemper gave thee to the dead?  
 Has life's fair lamp declined by slow decays,  
 Or swift expired in a sudden blaze?

Thus I, and thus the parent—shade returns:  
 Thee, ever thee, thy faithful consort mourns.

For thee, my son, I wept my life away;  
 For thee, thru hell's eternal dungeons stray:  
 Nor came my fate by lingering pains and slow,  
 Nor bent the silver-shafted queen her bow;  
 No dire disease bereaved me of my breath;  
 Thou, thou, my son, wert my disease and death;  
 Unkindly with my love my son conspired,  
 For thee I lived, for absent thee expired.

Thrice in my arms I strove her shade to bind,  
 Thrice thru my arms she slippel like empty wind,  
 Or dreams, the vain illusions of the mind.

Wild with despair, I shed a copious tide  
 Of flowing tears, and thus with sighs replied:  
 Fleest thou, loved shade, while I thus fondly  
 mourn?

Turn to my arms, to my embraces turn!  
 Is it, ye powers that smile at human harms!  
 Too great a bliss to weep within her arms?  
 Or has hell's queen an empty image sent,  
 That wretched I might e'en my joys lament?

O son of woe, the pensive shade rejoin'd;  
 O most inured to grief of all mankind!  
 'Tis not the queen of hell who thee deceives;  
 All, all are such, when life the body leaves;  
 No more the substance of the man remains,  
 Nor bounds the blood along the purple veins.  
 These the funeral flames in atoms bear,  
 To wander with the wind in empty air;  
 While the impassive soul reluctant flies,  
 Like a vain dream, to these infernal skies.  
 But from the dark dominions speed thy way,  
 And climb the steep ascent to upper day.  
 To thy chaste bride the wondrous story tell,  
 The woes, the horrors, and the laws of hell."

## IX.

### SUBLIMATED MATTER.

On the hills overlooking the Golden Gate, I  
 have clairvoyantly seen the spirit of the earth  
 arising from the ground in a waving sheet of vapor,  
 like a flame of light, covering the surface and ex-

tending some two feet above, then as it diffused, disappearing from my sight in tongues of luminous motion.

The spirit guides of Hudson Tuttle, thru his mediumship state—"Nature without a beginning must have passed thru an infinite number of changes of which the present order is but a single and incomplete coil. The object of the mutations of the organic world is the individualization of spirit in man; so the ultimatum of inorganic mutations is the refining of spiritualized matter for the support of that spirit when identified.

In the individualized spirit the atoms which compose its organism are elaborated by and derived from the physical body. So are the spiritualized atoms, which ascend from animated nature elaborated.

To the perception of the spirit, or of the clairvoyant, these ascending atoms are as plainly perceptible as is the ascent of vapor from water. It exhales from all substances as mist rises from a sheet of water.

The mineral mass, by the processes at work among its atoms, and the disintegrating chemical action of electricity and magnetism, throws out ethereal particles into the great ocean of unindividualized spirit. The plant taking up crude mineral atoms subjects them to the refining process in its interior cells, and eliminates the finer particles.

The animal feeds on the vegetable and subjects it to a refining process, ultimating a propor-

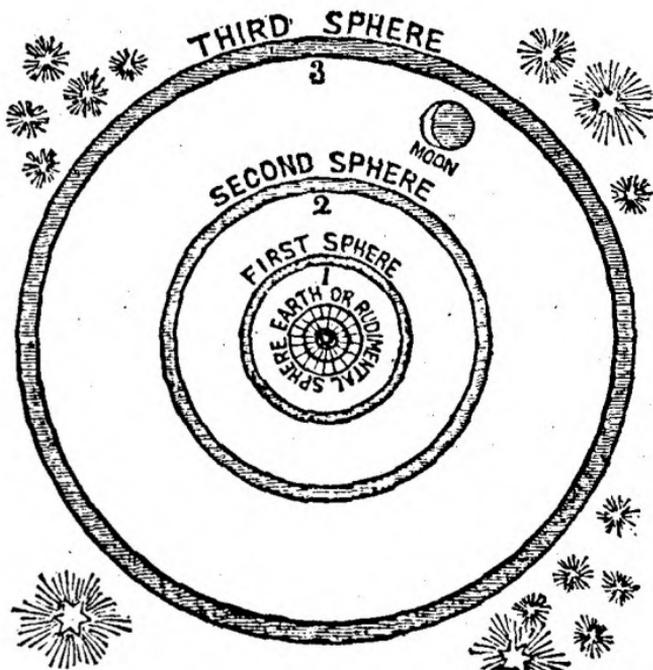
tion of its atoms and exhaling them into the atmosphere. When the animal dies, the spiritual element, which retains not its identity after the dissolution of the body, escapes, as a drop of water evaporates, and mingles with the great ethereal ocean."

The spiritual elements, such as the earth emanates, which go to form the spiritual spheres and enter into the organization of spirits are realities. They possess all the properties of earthly matter, with new ones which they acquire by their refinement. Carbon is represented by a spiritual carbon, oxygen by a spiritual oxygen, etc., thru the long catalog. Hence we can be organic beings as much as while on earth, and our organs can perform their functions, and be supported by elements appropriate to those functions.

Another explanation concerning the unindividualized beings whose spiritual essence ascends into the vast ether, and gravitates like an evaporating cloud to its appropriate position, is here afforded. True they are not individualized; they do not retain their identity; but they again enter into somewhat similar forms. If of sufficient refinement, the atoms pass at once to the spirit sphere; if not, they reunite with gross matter, and enter again the cycle of living beings, to be again and again eliminated, perhaps to travel up to the human form divine, and becoming embodied, stand forth as eternal as the everlasting planets—nay

more, when these shall fade, rise above the wreck of worlds, rejoicing in increasing wisdom.

Hudson Tuttle says, "While in a state of clairvoyance, I beheld this process in a most beautiful manner. I was seated on the brink of a limestone cliff skirting the shore of Kelley's Island. The waves of Lake Erie dashed gently at my feet. I had been writing by impression on this subject, and the influence which impressed me I supposed had withdrawn, when suddenly I became clairvoyant. The waves became iridescent with the blended hues of a myriad rainbows; but this soon vanished, and then I saw what Reichenbach would call the odyle of the waves ascending and enveloping me. But I have another name and explanation for it. I saw that it was a spiritual emanation, and originated from the agitation of the water and decomposition of dissolved organic and inorganic matter. I could feel the presence of this emanation to a considerable distance from the shore, especially when the wind blew over the water, even in my normal state, but could see it only clairvoyantly. It then appeared as a delicately-tinted ultra marine, greatly rarefied, gas. When it arose and flowed over the edge of the cliff, like a beautiful cascade, directly upon me, it produced the most delightful sensations I ever experienced."



EQUATORIAL OUTLINES OF A POLAR PROJECTION, ILLUSTRATING DESCRIPTIVE EXPOSITION, DELINEATING THE THREE SPIRITUAL ZONES OF SUBLIMATED MATTER FORMING HOLLOW SPHERES, OPEN AT THE POLES, SUCCESSIVELY SURROUNDING THE EARTH, INDICATING THE SPIRIT WORLDS OR HEAVENS BELONGING TO THIS PLANET.--BY HUDSON TUTTLE.

## X.

## CELESTIAL ASTRONOMY.

Hudson Tuttle writes, dictated by his spirit Guides, as follows:—"Here we present the great proposition—one which will awake the world from its lethargy, \*If there is a heaven—a home for the spirit—it must be originated and sustained by natural laws.\*

We have shown how laws and principles support the physical world. We have proved that they regulate the world of mind. We have proved that miracles, the suspension or overruling of a law of nature are impossible—these laws forming a part, being an integral portion, of matter itself; also that spirit is matter, and governed by law. If so, then, how avoid the conclusion that the spirit spheres are ruled by law?

Such are the arguments we present to the reflecting mind to corroborate what we shall hereafter communicate. What we have seen we know, and the evidence of our senses, whether received by man or not, is as positive evidence as anything that can be educed.

Matter is subject to eternal progress, from the granite rock which juts to the sky in the craggy mountain peaks to the atoms of blood coursing thru the veins of man. Matter arises from the crude angular to the refined spherical. Still further is this process carried in spirit, which is sublimated matter. From all worlds the latter ascends as it is freed by the processes of life. We can see

it escaping from the rock within which chemical forces are at work; from the growing or decaying plant, set free by light; and from the dying animal like a vapor.

The spirit-world is derived from these atoms, hence it is born from this earth as the spirit is born from the body. It depends on the earth for its existence, and is formed thru its refining instrumentality. Without the earth there could not have been corresponding spirit-spheres, and there would not have been a necessity for them; so that the existence of the spirit sphere presupposes the existence of a central world.

Attenuated as they are, these atoms gravitate, or they are impelled by attractions and repulsions. They are not attracted to earth more than the inflated balloon; and like it they arise from the earth's surface until they reach a point where their gravity and repulsion are in equilibrium, then they rest. But atoms will partake of different degrees of refinement, and the most refined will not rest where the grosser find an equilibrium. Hence more than one zone will be formed.

The spiritual substance is an advanced stage of development of gross matter, and is attained by the principles of progress inherent in the ultimate molecules of which matter is composed.

Thus derived we have but to follow its course to know what becomes of it, and what offices it fulfills. If we do so we shall be carried in a

slightly spiral line thru the polar opening, and find ourselves in the first sphere, then we shall see these currents dispersed. They go there to build the first sphere—the home of spirits. Earth not only gives existence to identified spirits, but also to non-identified, which build the homes of the former.

The first sphere surrounds the earth like a very broad belt, extending sixty degrees each side of the equator. Hence space is left unoccupied at each pole, which explains the term polar opening.

The first sphere is about sixty miles distant from the earth's surface, and nearly thirty miles in thickness. It is a solid belt or zone. We say solid, for it is so to us, or holds the same relations to us as solid bodies do to man. It is constantly increasing by additions of new material brought from the earth by ascending currents. Substance, or spiritual matter, arises to the level where its repulsive and attractive tendencies are equal, which is the position of the first sphere, then its ascent is arrested, and it enters at once into its formation. Still subject to planetary laws, it rotates, and hence its plane of rotation must coincide with that of the earth. Only its surface is inhabited by spirits.

In the first sphere the same refining process goes on as in the rudimental or earth sphere. Matter, even there, is far from its ultimate. Three spheres extend in a similar manner around the earth, the most external lying beyond the moon,

that luminary revolving between the second and third spheres. The thickness of the spheres varies. The first is nearly thirty, while the second is twenty, and the third but two miles in thickness. The first is the oldest by immeasurable time, as it was the first to begin to form; and until it supported organizations, it could exhale but a small amount of refined matter, to the second, and of course the process was delayed still longer in the creation of the third.

The surface of the spheres is solid earth, in which trees and flowers take root, and the waters of the ocean surge perpetually on the shore. An ethereal sky arches overhead, and the stars shine with increased refulgence. The spirits breathe its spiritual atmosphere; they drink its crystal waters; they partake of its luscious fruits; they bedeck themselves with its gorgeous flowers. It is not a world of chance or miracle; but a real world—in fact more real than is earth, as it is its perfection. The spirit walks on its surface, it sails on the lakes and oceans; in short, follows whatever pursuit or pastime it pleases, and the elements there hold the same relations to it, that the elements of earth hold to it while in the physical form. If we desire instruments, machines, dwellings, the unassisted desire never can obtain them. There is wood in the forests, metal in the mountains. We have the means to incarnate our desires. Such is the spirit world. It is a world. It is a matter-of-fact world, more real than earth.

It is no vale of shadows, but the ultimate essence of reality.

Altho atoms may be sufficiently refined when they are first ultimated from earth to pass by the first zone and enter the second zone, yet the second zone is, speaking in a general sense, the offspring of the first, as the first is the offspring of the earth; and from the second the third is elaborated by a similar process to that by which the earth exhales spiritualized matter. From the third sphere rise the most sublimated exhalations, which mingle with the emanations of the other planets, and form a vast zone around the entire solar system. And carrying the analogy farther, this entire world-continent or what is usually called the universe, throws around itself, by emanation from all its component solar and stellar systems, a series of ascending zones. These zones unite and blend the universe into one whole, permeable throughout its whole extent for refined spiritual beings. Such is the home of pure and noble spirits.

If the spheres spread out above us, why do we not see them? Why do we not see spirits with the normal vision? It is from the relation which they bear to light. Air, like almost all other gases, is invisible. No one ever saw atmospheric air, yet no one doubts its existence. It transmits light without intercepting the rays, and hence is invisible; for we cannot see anything unless it reflects light by which we can see it. If so material a

substance as air is unseen, tho it surges above our heads in a great ocean forty-five miles deep, how can we expect to see the refined substance of which the zones are formed?

What is the relation of light to the spheres? The sun's light as is known to the chemist is composed of an indefinite number of rays mingled together. He divides them with his prism. We find that light, as it is emanated from the sun, is composed of different kinds of rays, each adapted to peculiar purposes.

Each of the spheres retains the rays useful to it, and transmits the more gross rays which are adapted to earthly conditions. The spiritual portion of light is retained as it passes from the sun to earth, while the coarser portion is transmitted. Hence the sun and stars as certainly appear from the surface of the zones as they appear from the earth, and the superior do not intercept the view from the lower spheres, because they are much more refined than the latter, and these are more ethereal than earth. The rays of light designed for the first sphere pass thru the higher without interruption, for they retain only their own element.

The light of the heavenly bodies is much greater when seen from the spheres, than when observed from earth. The splendor of the stars is greatly increased, and the radiance of the sun fills the atmosphere with a flood of silver, gilding the scenery with an ethereal, indescribable light.



HUDSON TUTTLE

CELESTIAL SEER, CLAIRVOYANT AND MEDIUM

## HOW SPIRITS TRAVEL FROM EARTH TO THE SPHERES.

Philosophers teach us that an ether pervades all space, and is the medium for transmission of the influence of the imponderable agents. The spiritual ether also pervades all space. It is a much more refined and active agent and is a peculiar emanation from all globes. Ultimated as it is, the organization of the spirit is still more refined, and hence floats as a cork immersed in water, in the atmosphere. The ultimated particles from the earth rise and rush out of the vast openings at the poles in a spiral direction produced by the rotation of the earth. Then they diffuse themselves thru the atmosphere of the first zone, each following its own peculiar attractions. On these rivers the spirit is wafted from the sublunary scene, and is ushered, in a moment into the spirit world. By an effort of the will a spirit can become positive to the place where it desires to go. Then there arises an immediate attraction to that place, and it flies thru the thin ether."

## XI.

## THE ROUND TRIP.

Hudson Tuttle writes,

"How can I describe the sensations I experienced when I first sank into the superior clairvoyant state? I was communing on a deep topic with my spirit friends, thru my impressibility, and writing the words as fast as they were given me,

when I perceived that the sweet sensation, which fell like a gauzy veil over my nervous system, was slowly deepening. Before I was aware, earth objects were excluded from my senses. I saw not, heard not, felt not, and my tongue refused to speak. It was like dying. The blood seemed to flow in from the extremities, and concentrate in the heart and brain, and the former organ soon partook of the paralysis, beating slower and slower, until its pulsations were imperceptible.

My mind grew active. It threw off the restraint of the body; a thousand rainbows came and went in rapid change of intermingling halves, with all the beauty, diversity, and rapidity of the kaleidoscope. I felt myself arising from my body—felt that I was free; at least felt not the weight of its physical fetters. Then my mind was quickened. Thoughts grand and inexpressible came like pulsating waves from every side and it seemed that I was enrapport with the combined intelligence of the angel sphere. Not till then was I aware that by losing my physical senses, I had acquired spiritual perceptions infinitely more acute. The scene which before spread around me dull and monotonous brightened with spiritual radiance. The colors more vivid and gorgeous, and an ethereality involved all in a dreamy maze.

While transported with exulting rapture at the beauty of the change, I became conscious that a person was by my side. I turned to look at him, and recognized a guardian spirit. With a be-

neficent smile he took my hand, saying, "Son, I am thankful for this opportunity to show you the reality of our existence."

I could not answer, but he read my grateful thoughts. For a long time I could not take my eyes away. His lofty brow was shaded by snowy locks of glossy hair, and his white beard waved on his bosom. His keen blue eyes spoke of long centuries of deep investigation into the mysterious labyrinths of nature, yet overflowed with ineffable kindness. His robe was silver white, and fell around him in delicate drapery. Tall, noble, and spiritual, he stood before me, with his great heart speaking of universal love and benevolence.

"Observe this small cord of spiritual matter, which passes from your head to your physical brain," said he.

I looked, and saw what I had before failed to notice—a small silvery line of particles flowing to and fro.

"That," continued he, "is all that connects you with earth. If it became broken, death would immediately ensue. You have suffered all the pangs of death; you have taken the successive steps; and sever this, and you would take the last."

"But," asked I, "is not death more painful?"

"No," he answered; "death is never painful. The disorganization which produces it may be severe; but when death begins its work, the organization is lulled to rest with an opiate overpowering disease itself. The contortions of the muscles.

which frequently attend it, are the result of the disturbed electrical conditions caused by the withdrawal of the spirit and are not attended with pain. You have suffered all that is ever suffered in dying. The rupturing of this thread would not be painful, and then your body would moulder back to earth, and your spirit remain in this sphere forever."

"Why is it not broken? Why is not the process carried farther, until death terminates the clairvoyant process?"

"Because there is harmony between your spirit and body. They are adapted for each other, and between them exist the strongest attractions. True, your spirit has left your body, but it has not withdrawn the vital magnetism necessary to keep the physical mechanism in motion, and preserve it unimpaired against your return. A close sympathy is preserved by this cord, and nothing but a disaster occurring to your body can break it."

"What a beautiful work!" I exclaimed.

"Let us go," said he, taking my hand.

We arose from the floor of the room, thru the ceiling and roof, and soon were far above the earth. I thus became aware that physical matter offers no resistance to the passage of spirit organisms. They can pass thru the walls of a house, thru a solid rock, or into the earth, as easily as thru the atmosphere. They are borne up and supported on all sides by a spiritual ether, which pervades all space, and all bodies, and wherever that enters they can go. Their organisms being lighter

than this ether, their gravity is annulled, and they fly in any direction by the force of their wills rendering them positive to their destination.

As we rapidly passed to the north, I felt a strong impulse bearing me onward.

"What does this mean?" I inquired.

"It is the flow of a vast river of magnetism, which passes from earth to the spirit sphere," he replied. "It passes, you see, parallel with the earth's surface, until it reaches the polar opening, when it arises and becomes diffused in the spiritual atmosphere."

Above us spread the spirit sphere plainly discernible, as a broad belt extending each side of the equator, sixty degrees, and hence covering the whole southern heavens.

"Why does not this thick belt conceal the sun and stars and thus manifest its presence?"

Because it is composed of spiritual matter, which holds a different relation to light than that held by physical atoms. Light is composed of numberless elements, and while this zone intercepts the spiritual portion, which lights its surface, it freely transmits that portion which is light to earth. Our spiritual eyes are so organized that the earth light is darkness to them, for they can see only by the aid of the spiritual element; and were it not for the portion of the latter transmitted thru the polar opening, earth to spirits would be involved in perpetual gloom.

We had now passed as far north as Labrador,

and beneath us spread the snow-fields, the frozen ocean, and the monarch icebergs; and the terrible Odin drove across the frigid waste in biting gusts, lighting the dancing flames of the northern watch-fire. We arose a distance of about sixty miles, and allowing ourselves to be borne gently onward by the flow of the tidal current, alighted on the surface of the spirit sphere.

O, what magnificence of scenery—what splendor of coloring! Words are insipid and meaningless, and the pencil would fall from the hand of the disheartened artist. In front of us was a gentle elevation, beyond which spread the waters of a blue and boundless ocean, ruffled by the slightest breath. The sky was a liquid cerulean, in which floated great island masses of clouds like folds of silver, bordered with purple and gold. The sun was declining in the west, drawing around him, his crimson cloud mantle, and blushing the landscape with his golden hue. On earth, winter had not left his stronghold, and a few daring spring flowers by the side of the snowbank alone harbingered the coming spring. Here perpetual spring breathed mild fragrance on the ambrosial air, and nurtured the flowers in beauty. The zephyrs came in invigorating breaths, scarcely stirring the delicate foliage of the palm, laden with the odors of a thousand flowers, and bearing the songs of sweet-throated warblers, chanting in irrepressible joy in every tree.

On the eminence stood a mansion, combining

the elegance and delicacy of the Oriental with the solidity, grandeur and effect of the Grecian style. Its base was a truncated pyramid of steps, on which arose elegant carved columns, entirely surrounding the building, and supporting a crystal dome. It was a vast structure, and was discernable from a great distance. As we approached it, I observed that it stood on the shore of an arm of the sea, and commanded a prospect unrivalled in grandeur and beauty. It was surrounded with lofty trees, some, loaded with blossoms, others with ripened fruit; and gorgeous flowers diffused the sweetest perfume. The leaves of an iris, by the foot of the steps, appeared to be cut from emerald, while its flowers seemed carved from cerulean. A rose, by its side, appeared to be formed of exquisitely cut rubies.

"This is my home," said my spirit guide; "here with others who are congenial in tastes and desires, I pass my time in study, in writing, or conversation."

"There are few persons here at present," I observed.

They are away; some on missions of benevolence to lower circles, endeavoring to reform the erring and elevate the depressed; others traveling across the vast oceans of space to other worlds, observing the various manifestations of nature; while others, still, are visiting other societies."

We entered the halls of the temple—passed the massive carved portal, and thru long corridors

hung with exquisite paintings of landscape. Scenes in the spirit land, on other globes, on earth—all the interesting localities were represented; and interspersed with them were portraits of great men, among which was a delineation of Christ, said to have been made five hundred years ago. Other halls had shelves piled with specimens from all the kingdoms of Nature, where the student might retire, and by comparing her endless diversity of forms, seek to develop the great laws of creation. It was the home of a great family, who, with pure and trusting hearts, dwelt in harmony, possessing it in common, and devoting it to a common use.

As we entered one of these halls, the mate of my guide arose and embraced him. She was listening to the narrative of a noted traveler, who had just returned from a long voyage of discovery to a remote star-cluster. After they had exchanged a few remarks, the guide turned to me, and inquired—

“Are you not fatigued?”

“Yes,” I replied; “I have felt a sensation of weariness for a considerable time.”

“Then you must not remain in this state a moment longer. Retrace this line of spiritual matter, which you observe, has remained unbroken.”

It was with deepest reluctance that I left him on the brow of the spirit zone, but fate, stern and inexorable compelled me to do so, and the next moment I was again clothed in my mantle of flesh,



BOUQUET OF SPIRIT FLOWERS, FRUITS AND LEAVES, GROWN IN THE SPIRIT WORLD. FROM PHOTO OF  
DRAWING BY SPIRIT ARTIST THRU MEDIUM IN NEW YORK DATED 1855

awaking, . . . . . of the scenes of the two preceding hours. The gloom of twilight mantled the external world, strangely contrasting with the ethereality of the region I had left."

## XII.

### FOUND HIS HEAVEN.

Communication by Spirit Bishop Otey, former Episcopal Bishop of Tennessee, to Rev. Samuel Watson thru a medium.

"My friend, once more I stand in your midst—once more lift my voice that it may be heard by the people.

I come not as an angel of light clothed in bright raiment, but as a brother man, desiring to teach you what I have learned since I left your land. I have no text, I know no sect, nor conform to any creed; I come not to preach a sermon, but to speak to you in a natural way, and teach you of the glory of the spirit plane, of the grand visions of Deity, and the progress of the soul from earth to Paradise. In dream-like slumber my spirit was borne far above rainbow lights, thru silver shades and rosy clouds.

From the dream I awoke amid the sound of song that came from a hundred voices; anthem after anthem swelled upon the breeze, and the chorus burst forth from hundreds more in one

joyous "God unveils the hidden world; Soul thy journey now pursue!"

I moved onward at times with great rapidity, then again I would find myself moving slowly, and seemed to be detained by the influence of a power beyond my own, which drew me backward. I have since learned this was the grief of my friends upon the earth. My angel guide filled my heart with a feeling of veneration which lifted me up and bid my spirit seek higher for its home.

As we moved onward I caught a glimpse of jeweled skies, a splendor of sunbeams, which filled my being with enraptured life; fragrance filled the air and melody sounded everywhere. A sense of perfect rest filled my spirit, and my heart was full of love.

My spirit shook its raiment from its earthly shell, and its brain quickened with the sense of new worlds afar from gross material atoms. I felt the influence of the divine or better part of myself. I knew that my spirit as a crystal globe, reflected the Maker's hand. I felt a life all new, and from that life I drew a power which gave me strength and crowned me with a majesty which led me from the dusty form which I had worn for years, and my soul, as the temple of my spirit, glowed with the electric touch of its new life.

God's love encompassed me, and more and more His image shone, as saints and seraphim around me gathered.

Here was a blending and unfolding of glories

all new to me, but the light and splendor that draped their lives and filled their souls with love revealed to me the reflex of a more divine and perfect light—a light from the Eternal and infinite. His spirit shone thru all.

The spirit can not soar to where, all radiant, showers this light, until it seeks within the inner wall, where lies buried the light that comes from God.

I was aroused from my meditations by my guardian angel, and onward I felt myself urged, and with rapid speed I was propelled past green fields and perfect flowers.

I queried, "Am I passing thru another sphere down to earth?" But no this cannot be; for the same beautiful, intoxicating light lives here.

It is in the flowers and over the hill-tops, and fills all nature with a halo unknown to earth.

I am but in another sphere, more real than earth, more perfect, pure, and good; all seems touched with the rays of the setting sun, and everything is bathed in a calm of divine content.

Perfect love flows as sweet music over all. This is the plane of "golden life;" all drink from Celestial Fount of God. It is one of the bright rounds of the ladder of the universe, and the golden threads of time know no end. Waves upon waves of music unceasingly roll, and God's great spirit centers all, while radiating circles around the Center increase the Infinite in the finite form. What a grand space of beauty lay before me! So

perfect was the universe of spheres! My Soul was touched when I saw how harmonious worked the divine laws. The weaker I saw were here by the stronger sustained, and all by the one great power held up.

Within a perfect solar light an interior ray dwells, more perfect than the light reflects, and all seem fed from this one great central sun.

I found myself moving onward, the air fragrant, delightfully so, flowers glowing with their diamond centers.

Two loved ones joined me, and journeyed by my side. My heart throbbed with joy, and my frame was quivering with ecstatic bliss. I saw before me a line drawn which looked like the margin of the sea when gilded by the rays of the setting sun.

A calm holy light sprang up, and all life seemed to bow in solemn grandeur.

I saw I was entering another circle. I moved thru a curtain of fleecy whiteness into greater glories than ever my mind had conceived; and I turned to speak to my companion; for until that moment I found I could not give utterance to my thoughts.

How glad the sound which with joy, burst from my daughters' lips, "Father we are entering our home!"

My soul leaped with joy to once more hear the dear voices of my beloved daughters, their souls responded to mine, and from their spirits

there came a strong love-light which lifted my spirit high upon the golden waves of beauty. The air around me was like shimmering waves, flashing and then softening like Eden's twilight, tranquilizing into a serene and holy calm which lulled me into slumber. How long I slept I know not. I awoke to find myself in a softly-lighted grotto, shaded by palm trees and twining vines with scarlet berries and fragrant flowers. A sense of loneliness came upon me which the beauty of the place could not dispel.

I arose and walked out of the grotto to meet my daughters with my father and my mother.

Who can tell the joy of that meeting? My father stood before me in the prime of manhood—my mother a beautiful matured woman of twenty. I gazed in wonder; old age had left them, and into the new life they had sprung regenerated.

I wondered if I too had found the change, and from my soul they caught the thought, and my mother led me into a temple where clear crystal formed the walls, and there I saw myself in early manhood's grace, while all around me floated the deeds of my life, in countless numbers strangely mixed, in some brightly light, others clouded and crossed with deep lines.

Clearly came to me the truth, "There is no death!" My mother said, "My son it is memory you see. It will be ever with you, as eternal as your inner soul. Time with its progressive line will increase the brighter lights until the dark and

strangely crossed will fade, but the reflective powers of your being will never cease to be." God in His love shone over all, and I lifted my voice as one among the many present, in praise for His untold mercies, and I thanked Him for the strength which had led me to labor faithfully, and use well the talent He had given unto me.

A great light came as my soul communed and my faculties all ablaze with light, found in all God's works a wisdom mighty, grand, and great. The winds caught the joy of my soul, and all the world about me seemed moved with ecstatic bliss, and from out of the palm grove we went into a luminous city, whose bright streets shone like bars of gold, and buildings of jasper rose high above us, forming avenues of light beyond human conception or spirit power to delineate thru mortal form. Around the city rivers like molten silver ran, and fair ships and gay boats moved upon the face of the stream, reflecting in perfect outline the white sails and bright colored bows; soft melodies sounded upon the air, from birds which dipped their gay plumage in its waters. Tall trees alive with bright-blooming flowers grew along its banks, and the voices of happy children made perfect the scene. As I stood with my mother beneath the archway of a snowy temple of crystal spar, my daughters again approached me; and it was my eldest, my beautiful child with her face all lighted up with holy love, bade me enter the mansion prepared for me in heaven.

And now my dear friends of earth, I must leave you; for my power is not yet sufficient to give to you even a shadow of the beauties of that home. The flowers of God bloom eternal, and the trees of life are perpetual. Communing angels from higher spheres visit where I dwell, and as their feet press the bloom-covered grass a newborn gladness fills our city; sweet happiness holds all in a sacred union of spiritual glories. God be with you all."

### XIII.

#### FOUND HIS HELL.

Emanuel Swedenborg writes,

"The heavens are in the higher parts of the spiritual world, the world of spirits in the lower parts, and under both are the hells. The hells are everywhere, both under the mountains, hills, and rocks, and under the plain and valleys. The openings or gates to the hells that are under the mountains, hills, and rocks, appear to the sight like holes and clefts in the rocks, some extended and wide, and some straightened and narrow and many of them rugged. They all when looked into, appear dark and dusky; but the infernal spirits that are in them are in such a luminosity as arises from burning coals."

WILLIAM STANTON MOSES describes his own spirit's trip of research in the spirit world.

"The scenes of the world of spirit, and the

surroundings of the spirit in any sphere of its existence, are just as real as are the scenes and surroundings of your earth life.”—SPIRIT RECTOR.

“I got my crystal and using it in the way I had been directed, I soon seemed to be free to move as I was impressed. I found myself in spirit with the Angel and a number of other spirits, with whom I was conducted, as it seemed, far away into space. I was told that the company was for protection, or for the furnishing magnetic support to me as I was going into the “Sphere of Desolation”—“the land of darkness.” We passed rapidly over a tract of country not unlike the iron district only more lonely and bare. The soil seemed barren and was covered over with refuse, just as those places near an iron furnace are heaped with slag and rubbish. From it arose a noisome stench. I could detect no sign of life, nor could I fancy anything living there. Our path took us further and further away from life, until we came to a place where I could hear a distinct rumbling as of the ocean, and I saw an entrance to a sort of cavern, round which more rubbish was piled. We descended into this aperture, which was choked with filth, and from out of which mephistic vapor ascended. After going thru many tortuous passages, we came to a vaulted cave in which glowed a fire, and from which issued sulphurous smoke. There was a forge in it, and the floor was piled with half-formed engines of destruction. I could hardly breathe, and was refreshed by some passes made

over my head by one of the attendant spirits.

I then saw X. Y. Z. spirit, (was young man of great ability I had known, but of unbridled temper, he lived in chronic disagreement with his family and finally took to furious drinking, and killed himself thereby at an early age.) grimy and filthy, naked to the waist, round which a few rags were gathered. His hair was matted with dirt, his face and body begrimed, and streaked here and there with blood and perspiration. He was savagely welding some material that did not look like metal on his anvil, and was cursing with much vehemence. He was not at once aware of our presence, and when he was he saluted the Angel with a volley of execrations. He did not see me until we were about to leave, and he then grinned savagely and said, "Ah! . . . . you, you know now where that fire came from that burned you." (At one of the seances I had described him as sitting near me, and had put out my hand in his direction. He had suddenly touched me, and the result was a blister on my hand.) We turned to leave, and his mocking laugh rang in our ears as we went. Emerging again into the air above ground, we passed rapidly away."

## XIV.

## SPONTANEOUS RESURRECTION.

This account was given by a spirit gentleman, a former graduate of Yale, to his brother, thru a medium.—By courtesy of J. R. Francis.

“When I awoke in spirit-life, and perceived I had hands and feet, and all that belongs to the human body, I cannot express to you in form of words the feelings which at that moment seemed to take possession of my soul. I realized that I had a body—a spiritual body—and with what beautiful and glorious effulgence of light did I remember what Paul stated in his epistle: “It is sown a natural body; it is raised a spiritual body.” I realized at that moment, as I had never done before, the glorious truth of my own unfoldings. I had expected to sleep a long sleep of death, and awake at last, at the general resurrection, to receive commendation or condemnation, according to the deeds done in the body.

Imagine then, if you can, what the surprise of a spirit must be to find, that after the struggle of death, that he is a new-born spirit from the decaying tabernacle of flesh that he leaves behind him. I gazed on weeping friends with a saddened heart, mingled with joy, knowing as I did, that I could be with them, and behold them daily, tho unseen and unknown; and as I gazed upon the lifeless tenement of clay, and could behold the beauty of its mechanism, and could perceive the beautiful adaptedness of all its parts to the use of

the spirit that once inhabited it. I felt impelled to seek the author of so much beauty and use, and prostrate myself in adoration at His feet; and while contemplating the beauties of God's works, and lifting my soul from earth and earthly things, I felt a light touch upon my shoulder, and joy unspeakable! I beheld the loved ones of earth, some of whom had long since departed from the earth-plane, saying unto me, "Leave these sad and weeping groups of mourning friends, and go with us, and behold your future home—your place appointed unto you—and be introduced by us into the society of congenial spirits, who have long known you while sojourning on the earth-plane, but of whose presence you were ignorant." And I felt myself ascending, or rather floating, onward and upward thru the regions of space; and I beheld worlds inhabited with people like unto those who dwell upon the earth; and ascending from each of these beautiful orbs were freed spirits, and their guides, bearing me company thru the bright realms of immensity.

For a time I floated on without any fatigue, but ere long I began to feel weary, and the bright band of spirit-friends who came to welcome me bore me in their arms, and I felt myself growing unconscious of surrounding scenes. I seemed to swoon away; and when I again came to a knowledge of my condition and position, I found myself by the side of a beautiful flowing stream. I was all alone. I fancied I had a dream; that this

was not all reality, but the fantasies of a sickened brain; and I arose to my feet, and the velvety turf at my feet seemed to vibrate with undulations of music along advancing footsteps; the air seemed redolent with sweet sounds, and ethereal voices saluted my ear with the most enchanting melodies. I shouted, "Glory to God! This is Heaven!" It surpassed the highest flight of my fruitful imagination, and my happy soul rejoiced in the sweet assurance of unending bliss in this world of beatitudes!

Tho to all appearances alone, I felt I could not be alone, when surrounded by such sweet and soul-cheering harmonies. I fell upon my knees. I bowed my face to the earth, feeling my unworthiness of this glorious realization. But again I felt this slight touch, and the silvery notes of a human voice vibrated in my ear, saying, "Arise! Arise! for you are a child of God, blessed with a glorious and immortal inheritance, and your Father desires you should stand up in the dignity of a child of His love, and commands you in the spirit of that love, not to worship him, as an object slave, but to give Him the joyous tribute of a grateful heart." And this bright spirit also informed me that I must contribute to the general wealth of knowledge; that there were those beneath my standing and attainments that required elevating, and I must stretch forth the helping hand to some striving struggling brother, and thus be preparing myself for a higher and more glorious unfolding, for in-



### SPIRIT KATIE KING

CLOTHED IN HER TEMPORARY OR MATERIALIZED BODY AND GARMENTS, FROM A PHOTO TAKEN MAY 7, 1873, IN LONDON, BY W. H. HARRISON, AT SEANCE BY VIRTUE OF MISS COOK'S MEDIUMSHIP.---COURTESY OF EPES SARGENT. SPIRIT KATIE KING STATED SHE LIVED IN ENGLAND DURING CROMWELL'S TIME---220 YEARS PREVIOUS.

asmuch as I gave to others, I would be the recipient of higher and purer gifts, imparted from the bright and more progressed minds, who were nearer to the Father's heart in their approximation of perfection—not nearer to His love, but more unfolded in beauty, and in elevated truths; the fragrance of which reached far over the broad expanse of God's universe, reaching to the heart of humanity, and inciting them to deeds of virtue and love."

## XV.

### MATERIALIZATION.

Epes Sargent writes,

"In all ages of the world and among all nations, it has been claimed that there have been men and women with certain supersensual faculties; faculties exceptionally developed, and by the exercise of which they have become clairvoyant, clairaudient, and able to receive impressions not known to the generality of mankind. All times and all tribes have had their prophets, seers, sensitives, psychics or mediums.

The inference is that these same powers are possessed in different degrees by all human beings, but that it is only under certain conditions of organization, temperament, or influence, that they are developed, as we find them to be in particular instances.

The extraordinary manifestations thru Miss F.

E. Cook of London as proved by Sir William Crookes, F. R. S., Dr. J. M. Gulley, Mr. C. F. Varley, Mr. B. Coleman, and many others, a spirit form, Katie King, temporarily materialized and undistinguishable from a human being in the flesh, has come forth in the light, conversed and submitted to the most convincing tests, and then disappeared, leaving no visible trace."

"In a letter dated May, 1872, Miss F. E. Cook writes: "I am sixteen years of age. From childhood I could see spirits and hear voices, and was addicted to sitting by myself talking to what I declared to be living people. The presiding spirit of my circles is Katie King."

#### PHOTOGRAPHING SPIRIT KATIE KING.

In the spring of 1873 a series of sittings was held for the purpose of getting a photographic likeness of Katie King. The photographing was done by Mr. Harrison, whose close and intelligent study of this remarkable case of materialization, seems to have aided largely in the right development of Miss Cook's extraordinary powers. On the 7th of May, 1873, a successful sitting was had, and no less than four photographs were taken. It is from one of the best of these that this engraving was copied.

In the following statement signed by Amelia Corner, Caroline Corner, J. C. Luxmore, G. R. Tapp, and W. H. Harrison, we have a clear and interesting account of the process of getting the photographs of Katie King by magnesium light.

'The cabinet doors were placed open, and shawls hung across. The seance commenced at 6 p. m. and lasted about two hours, with an interval of half an hour. Miss Cook, the medium, was placed in the cabinet, and in a few minutes Katie King stepped out into the room. Katie King was dressed in pure white, except that her robe was cut low, with short sleeves, allowing her beautiful neck and arms to be seen. Her head dress was occasionally pushed back so as to allow her hair, which was brown, to be visible. Her eyes were large and bright, of a dark blue or gray color. Her countenance was animated and lifelike, her cheeks and lips ruddy and clear.

Our expressions of pleasure at seeing her thus before us seemed to encourage her to redouble her efforts to give a good seance. By the light of a candle and a small lamp, during the intervals of photography, she stood or moved about, and chatted to us all, keeping up a lively conversation, in which she criticised the sitters, and the literary photographer and his arrangements very freely. By degrees she walked away from the cabinet and came boldly out into the room. She stood up to be focussed several times, on one occasion holding the lamp to illuminate her face. As one of the plates was taken out of the room for development, she ran a few feet after Mr. Harrison, saying she wished to see it; and on his return, it was shown to her, he standing close to her and touching her at the time. While he was absent she walked up

to the camera and inspected that 'queer machine' as she called it. Later Katie King shook hands with Mr. Luxmore, went inside her cabinet, and rapped for us to take the medium out. She had vanished.' "

SPIRIT KATIE KING BEFORE SIR WILLIAM CROOKES, F.  
R. S., AND OTHERS.

The following is Mr. W. H. Harrison's account of the farewell seance, May 21st, 1874, in London, at which Katie King appeared. There were present Sir William Crookes, Mrs. Corner, Mrs. Ross-Church, Mr. W. H. Harrison, Mr. G. R. Tapp, Mr. and Mrs. Cook and family and the servant Mary. Mr. Crookes, 7:25 p. m., conducted Miss F. E. Cook, the medium, into the dark room used as a cabinet, where she laid herself down upon the floor, with her head resting on a pillow; at 7:28 Katie King first spoke, and at 7:30 came outside the curtain in full form. She was dressed in pure white, with low neck and short sleeves. She had long hair, of a light auburn or golden color, which hung in ringlets down her back, and each side of her head, reaching nearly to her waist. She wore a long white veil, but this was only drawn over her face once or twice during the seance.

The medium, Miss Cook, was dressed in a high gown of light blue merino. During nearly the whole of the seance, while Katie King was before us, the curtain was drawn back and all could clearly see the sleeping medium. There was a good light during the entire seance.

Katie King talked about her approaching departure and accepted a bouquet Mr. Tapp brought her, also some bunches of lilies from Mr. Crookes. All the sitters in the circle clustered closely round her. She sat down eastern fashion, and asked all to draw around her, which was done, most of those present sitting on the floor at her feet. She then divided the flowers into bunches for each, tying them with blue ribbon. Katie King then took a pair of scissors and cut off a quantity of her hair, giving everybody present a portion. She then took the arm of Mr. Crookes and walked all around the room shaking hands with each. She again sat down and cut off and presented several pieces of her robe and veil.

Katie King said she could not speak or show her face to them again; that she had had a weary and sad three years' life 'working off her sins' in producing these physical manifestations, and that she was about to rise higher in spirit life. At long intervals she might be able to communicate with her medium by writing, but at any time her medium might be enabled to see her clairvoyantly."

Sir William Crookes writes,

"Having taken a very prominent part of late at Miss Cook's seances, and having been very successful in taking numerous photographs of Katie King by aid of the electric light, photography is as inadequate to depict the perfect beauty of Katie King's face, as words are powerless to describe her charms of manner. Photography may indeed, give

a map of her countenance; but how can it reproduce the brilliant purity of her complexion, or the evervarying expression of her most noble features, now overshadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood, when she had collected my children around her, and was amusing them by recounting anecdotes of her adventures in India." (Seance May 21, 1874)

"When the time came for Katie King to take her farewell, I asked that she would let me see the last of her. Accordingly, when she had called each of the company up to her, and had spoken a few words in private, she gave some general direction for the future guidance and protection of Miss Cook. Having concluded her directions, Katie invited me into the cabinet with her, and allowed me to remain there to the end. After closing the curtain, she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her, Katie touched her and said: "Wake up, Florie, wake up. I must leave you now.' Miss Cook then awoke, and tearfully entreated Katie to stay a little longer. 'My dear, I can't; my work is done. God bless you,' Katie replied, and continued speaking to Miss Cook. For several minutes the two were conversing with each other until at last Miss Cook's tears prevented her speaking. Following Katie's instructions, I then came forward to support Miss Cook, who was falling onto the floor, sobbing hys-



FROM PHOTO OF CHARLES H. FOSTER, FAMOUS SALEM MEDIUM. WHEN  
PLATE WAS DEVELOPED IT SHOWED ALSO PICTURE OF HIS INVISIBLE  
SPIRIT GUIDE.

terically. I looked around, but the white robed Katie was gone.—William Crookes.”

## XVI.

## SPIRIT RETURN.

## KNOWLEDGE VS. BELIEF.

People say to me, “What is your religion? What is your belief?” I am not labeled like a bottle of medicine, or a package of breakfast food. I do not believe anything! I either know a proposition to be true, or I don’t know. If I know, it is knowledge, and that settles it;—does not require faith or belief. If I don’t know, I simply don’t; and it has no relation to me. I entertain no opinions whatever, as product of such shadows as faith and belief. Imagine, if you can, a sea captain navigating his ship on the high seas by faith, instead of science! I do not steer my bark on the high seas of life and death by faith, but only by the star of knowledge and the soul’s light. I am a student of nature and of life. I am not a fossil or crystallized, nor a psychological manikin of fanatical credulity; but a free man in a free country, with a free soul to seek knowledge and facts from any source where truth and progress leads. I am honest enough to acknowledge there are thousands of things in this world I do not know. At the same time I do not appropriate them to myself, with the diaphanous excuse, and ambiguous presumption of faith and belief; which do not in reality mean any-

thing at all, unless it be Jove's borrowed thunder.

If God or Nature have instructions for me, relative to my conduct or activities,—to be amenable to the law of justice—they must be presented coordinate with the status of my being, and in that form of which I am susceptible; otherwise they are not for me or to me.

I am not amenable to mystery, nor supposed to fathom fables from on high. Neither am I accountable for not understanding commands that are not communicated to be in a clear lucid form, available to my apprehension and adapted to my capacity.

#### VISIONS REAL.

Thousands of human spirits of immortals have returned after death, and shown themselves to clairvoyant mortals. Recorded all thru the ages, dating back to earliest history, both so-called sacred and profane of all nations. It is nothing new. It is as old as the human race.

I have clairvoyantly seen right before my forehead waves upon waves of magnetic aura, in rapid circular motion, like transparent mist of beautiful clear colors—blue, purple, red, yellow, golden—all shading one into the other, in waving spirals, expanding and contracting towards a central focus. Then the motion would subside and a spiritual object or subject would appear illuminated in the central white light. Sometimes a spirit face, either of someone I knew, or possibly of a stranger spirit to me, just like the mortal face only clearer, bright-

er, happier, more ethereal. I have thus often seen extremely delicate and gorgeous patterns of white lace. And once a space two by three feet literally packed with rare and superb crystal gems, of all colors and shades of color, but of transparent clearness, each radiating its self-luminous tinted rays of light and vitality! Many times in daylight I have seen clairvoyantly, spirit faces of those I know, appear in the air two or three feet distant.

One sunny Sunday morning while occupying my usual seat in the Unitarian church of San Francisco I remained with closed eyes during the instrumental overture; presently my forehead became clairvoyantly illuminated, and before me was the blackest of nights, thru which there appeared a round tube of light about two inches in diameter down which I was gazing. It was like looking thru a telescope miles and miles in length,—this is called telescopic vision—the very extremity of the tube of light seemed to pierce or open into space. There, right in the center of the field of vision, gracefully floating in the azure blue of the sky, I saw the spirit form of my mother, clothed in robes of white. Again near St. Helena mountain one bright Christmas morning, I was quietly sitting alone when appeared the life size face of my spirit mother. I saw her clairvoyantly as distinctly and clearly as ever I did while in the material.

These visions are as real, as true as anything I perceive by my material senses. Yet my psychic observations have been exceedingly humble

compared with the grand and exalted perceptions of the highly gifted seers of different ages.

Thankful to God for whatever spiritual blessings are accorded me, with an aspiring and progressive view, as a student of nature, seeking only truth; I find immortal worlds of spirit, awaiting the human soul, and angels of light and glory with open arms and smiling faces to welcome all mortal spirits to the crystal mansions and flower bedecked elysian fields of paradise.