

**SPIRITALIS**  
OR  
**SPIRITS INTERVIEWED**

•  
"What! shall a breath topple down all our dear religions?"  
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• BY  
**J. B. NEWBROUGH**  
•

NEW YORK

1874

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**NORTH SALT LAKE, UTAH**

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# SPIRITALIS

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## PREFACE.

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The doctrine, my countrymen! That is it, give us the doctrine first. Every fool can argue for or against it. What we want to know is, what is the good of it? What is it all about?

Has not Huxley said of Spiritualism and its manifestations, that, "Supposing the phenomena to be genuine, they do not interest me? If any body would endow me with the faculty of listening to the chatter of old women and curates at the nearest cathedral town, I should decline the privilege, having better things to do. And if the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category."

And do not our friends say, "Well, if Spiritualism is true, what of it?" Now, I do not argue for or against this matter. "My mind is not made up for that." I have only investigated it for seventeen years. It is true I have seen hundreds of mediums, and had perhaps a thousand communications, and I have had the slate-writing and the pencil-writing on paper, both independent of fraud or personal contact. I have also seen the so-called materializations, and I have witnessed the healing of the sick by the laying on of hands, and I have heard the uneducated speak intelligently in languages unknown to themselves. Still, "I haven't made up my mind" that these things are done by the spirits of persons who once lived in this world. In the materialization, I have seen what looked like living, bona fide human beings, both at Moravia and at Eddy's. They came without fraud. "That much I'll stick to as long as I live." They went away like the light of a candle when it is extinguished, and there was no more of them after the s'eances than is to be seen of the comet this day. But still my mind is not made up that these things are explained by spiritism.

I have talked with these real, solid phantoms (at the S'eances), and recorded the conversations on a great many of the occasions. That is what this pamphlet is made out of. Seventeen years ago, I got part of this from some invisible being (it seemed like a being) that kept floating above the head of the medium, and spoke audibly through a trumpet. It was not ventriloquism nor fraud. It was a voice not like any thing of earth. But the subject was unfinished. For fourteen years, I obtained nothing more on the same subject; and then I did. This was written by some unaccountable means, on the under side of a slate while it lay on the top of a table in broad daylight, and we looking at the slate, hearing the writing being done. This, too, was unfinished and disconnected. Now, three years later, and in the presence of other mediums, the subject was resumed, and is apparently finished so as to go with the other two lots. The last I had viva voce from one of the so-called spirits. He stood face to face with me, in a public assembly, and had all the general appearance of a gentleman. About twenty other people were present and witnessed it, and from the fact that they all wanted "to put in a little talk" once and awhile, I have no doubt whatever about the genuineness of the phantom or of the voice being from the same source. I know it was not a fraud, and I had the means of knowing. But, if you

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will understand me, I will say there are two conclusions which have been arrived at in regard to this so-called spiritism, by those who have seen and ascertained beyond a doubt that the phenomena do occur. One conclusion is, that they are caused by the spirits of persons who once lived on earth as we not live. These believers seldom try first to prove that there is such a thing as a spirit. They assume, first, there is such a thing in man, and that it survives the death of the body, and then they quote the phenomena in order to prove their assumption. The other conclusion is, that though the phenomena do occur, they are but the result of a living magnetism or electricity belonging to the living body of the medium. These assume, therefore, first, that there is such a magnetic power in mediums, and they then try to prove their assumption by quoting the phenomena.

I do not affiliate, in this pamphlet, with either of these, but only "show up" the doctrine taught by these apparently intelligent occurrences. In this pamphlet, the questions are mine; the answers are from the so-called spirits. It is, in fact, a general summing up of the spiritual doctrine that has been brought about by my own investigations. Therefore, it is no expression of any other spirit doctrine. For be it understood, by those unacquainted with the subject, all the so-called spirits have a right to return to earth and preach whatever they please. And spirits do differ so much! But are they really spirits, or are they a principle belonging to certain persons called mediums? No matter; let those prove it who can; we want the doctrine.

\* \* \* \* \*

Students of OAHSPE will note that spirits answering questions use the term "God" as meaning the Supreme Being.

OAHSPE, makes a distinction between "God" and JEHOVIH. God is the Chief Executive of the Earth and its heavens. JEHOVIH is the All-Person, the Architect of the Universe, - The Creator.

## SPIRITALIS.

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Can we reflect and acquire new ideas while our physical bodies remain motionless?

You can. Thought and reflection are the exercise of spiritual bodies. They may be either separate or in connection with the physical organization. The nervous system is the machine on which the spirit works to govern and control the whole body.

What are spiritual bodies?

They are a subtle, ethereal substance, somewhat resembling electricity and magnetism, but having the capacity of individuality.

Whence their origin?

Originally from God, the source of life and thought. But they are also generated into new individualities by the union of physical bodies, male and female.

How are these new individual spirits germinated?

Such is a law of God, that the seed of physical bodies coming together, under certain conditions, causes a new life to spring into being. You have seen that an acid and alkaline solution put together in one vessel causes a violent exercise and neutralization of the two chemicals. This is decomposition, or death. The opposite of this, or life, is the germination of spirit in the union of the sexes. In the egg, these two properties may remain dormant for a considerable period of time, but by the application of heat they change into a quickened spirit with a new physical body. The body is borrowed from other substances, but the spirit is a new individuality. In many mammals, the germination of spirit is direct, and begins with the beginning of the physical body.

Where is the abode of spirits?

Any place. They inhabit gross matter at first; but they also float in the air, and even into the highest ethereal space.

Are spirits perfect when first germinated?

They are not. Nothing is perfect save God, who is the centre and circumference of all things. Spirits grow with the gross bodies where they are germinated; but afterward, when the gross material loses its powers of absorption, which is physical death, the spirit leaves it.

Is it then perfect?

No, but if it has profited in knowledge and purity, it will have some strength to ascend into a larger and more exalted field of action.

How is it possible for a spiritual body to exist after the destruction of the material or gross body where it germinated, and out of which it had its origin?

Even as the friction of two bodies will produce electricity, or as magnetism can be impregnated with steel without the destruction of the original body, so is the spirit produced. The spirit has not its origin at the expense of the physical body, but is the result of the union of principles. Life and death are opposites. An acid and alkali will combine to die; but the seed of living bodies combines to live. A combination of dead substances produces death: a combination from the living produces life. The nearer perfect the physical bodies are, so much greater is the strength of the spiritual body produced. Nevertheless, the spirit once germinated has an independent existence, and is nurtured on the electrical or spirit principle in nature, even as the physical body is nurtured on earthly bodies. Therefore the destruction of the physical body does not destroy the spirit.

Does the spirit require spiritual food, even as the gross body requires gross food?

It does. While the spirit inhabits the gross body, it can absorb from the same food that which it requires; but when it has left the body, it absorbs spiritual food from other things. By spiritual food, it must not be understood that which dies, but that which lives. Not that the spirit is a cannibal, and feeds on other spirits, for that would be death, and contrary to its capacity, but it absorbs from elementary substances that which is electrical or living principle, which is its sustenance. The physical body can live only on the bodies of things dead, but which once did live, and hence it too must die. But the spiritual body derives its sustenance from the opposite of these things, and so becomes life eternal.

What proof have we that there is a spiritual or electrical body within us?

Life, thought, and locomotion. That which is dead moves not, nor has it any self-controlling power.

That is proof of some quickening principle within us; but how shall we know that it is a veritable body?

Not a pin's point can penetrate your flesh without the spirit's knowledge thereof. Hence the spirit extends to every part of the physical body and has its form and configuration. When the pin's point has given you pain, which is the interruption of your electrical or spiritual action in the physical body, your whole consciousness is aroused; but when your spiritual or electrical power has ceased, which is physical death, no consciousness exists in the body. Also, amongst you there are some who have lost an arm or a leg, and are yet conscious of the spiritual presence of the member lost. It matters not, so it be understood by you what the spirit is, whether you do interpret it to your own liking to be a veritable body or a veritable principle.

Have all living bodies a spirit?

They have. The spirit is life; its extent and capacity are no secret to whoever may choose to learn of God's works. The ant that builds a house in the sands of the desert is a child of God. But human beings possess a wide range of thought and reflection; they have dominion over all other living being on earth. In this, we caution you that you arrogate to yourselves no vainglory, but rather seek to know the glory and wisdom of Him who fashioned the whole world, that you may ever bear in mind the very humble position you are in. For until you have passed through many births and many deaths, you can not fathom the grandeur and perfection of the universe.

What, shall the spirit die also?

In language familiar to those in the flesh, yes; but, speaking from the ethereal throne, no; the spirit never dies. And yet in the spirit world, there are countless millions endeavoring to comprehend the life that is to come after, even as you now seek to penetrate beyond the burial of your mortal bodies.

#### OF THE SPIRIT WHILE IN THE BODY.

Has the spirit any capacity, while it inhabits the gross body, to do or act beyond it?

In some organizations it has. It can impart its own knowledge to another of like capacity at considerable distances.

By what means?

It is itself an electrical substance, harmonious with inanimate electricity, the elements of which extend through all atmospheres. Where one spirit is en rapport with another, a current of thought passes from one person to another.\*

The most sensitive organ, however, for receiving or dispersing spiritual electricity is the eye. One who is asleep can be awakened by another gazing on the eyelids. Such is normal spirit force. But there is an abnormal spirit capacity in which the person can permit the spirit to extend out of and beyond the gross body, to see and to know things at a distance. This is called clairvoyance.

\* When I was a young lad, going home from a singing-school one night, I fell from a high bridge, and was knocked senseless. At that moment, or thereabout, my mother, resident two and a half miles distant, heard me say, "Mother, my head hurts so!" So rigidly did she guard against the name of superstition, that she concealed this fact for several years. I have heard of many such instances, but this is the only one I can verify myself, save such as will be hereafter related under another head.



How can the spirit travel out of the gross body, and the body not die?

The spiritual body can unite with inanimate electricity and travel thereon, somewhat as your physical body travels on the earth. But while it is yet gone temporarily from the physical body, it keeps up a connection therewith, and generally returns to it before death ensues, but not always.\*

Then there are cases in which the physical body is asleep, during which the spirit has power to see and know things intelligible. You have those amongst you who have slept soundly even while they toiled on,\*\* which should be evidence to you that there is a spiritual body within you, capable of manifesting intelligence while the gross matter is unconscious.

Furthermore, you all do know that you dream while you are physically asleep. You have therefore within you that which can think even while your bodies lie dormant and helpless.

\* Judge Edmonds, by having a circle at Boston and another in New York sit at the same hour, demonstrated the fact that mental questions and answers could be carried on successfully at that great distance by the force above referred to. It will be seen, however, that this is not strong testimony of a life beyond the grave, since it appears to have been accomplished wholly by that which belongs to living physical bodies.

\*\* In crossing the plains in 1849, I often saw the over-exhausted teamsters driving over difficult and dangerous roads while sound asleep. On coming to a hill, they would put on the brakes and lock the wagon exactly as if awake, and then unlock it again at the bottom of the hill. On being aroused, the poor fellows would become frightened in recollecting the dangerous places they had passed in safety.

What distinction is there between the mere action of the brain and nervous system and that of the spirit?

Even as the battery is the place where inanimate electricity is generated, so is the physical body the abode of the spirit for the time being. The brain and nervous system alone have no inherent power save by the spirit, which has power even to destroy the whole body.

You have also those amongst you whose spirit can go out of the body and read sealed papers; and yet others who can acquire a knowledge of things, though all their external senses be blindfolded.

The action of the brain and nervous system is contained within the gross body, nor can inert matter, as a sealed letter, act upon them.

How are thoughts read by the spirit?

The spirit extends in its normal condition to the surface of the body,

and when one of the parties is positive and the other passive, the circuit is established so that the spirit or thought predominant becomes as one.\*

\* I have been recently experimenting on this subject with a young man by the name of Brown, at my own house. Any one of us might hide a knife or other article, and he could, even though blindfolded, by holding such person's hand a moment, become so magnetized, he would walk straight off to the place it was concealed. Also, we might place our mind on any particular friend's name, and he would spell it out correctly. But if we had ourselves forgotten the word, or the place the article was hidden, then the young man would fail. Mr. C. Foster's clairvoyance is of a different character. We could hand him any number of written names, folded so he could not see them, and yet his answers always proved to be responsive to each and every name. If, for example, I asked on the slip of paper, "Is the spirit of my cousin, Hattie Jones, present?" he would answer for my cousin, Hattie Jones, even though I had forgotten what was on the paper, and perhaps even though there never was any such a cousin. This rather goes to prove that he has a faculty or power to go outside of himself to learn what is written in the sealed paper, but that the answer comes from his own intelligence.

Can not magnetism extend beyond a given body, and produce motion in another?

It can; but the capacity to acquire or impart knowledge is more than dead magnetism. The thunder can cleave the mighty oak, but it does not receive or impart intelligence. Such magnetism or electricity is a power that springs from inanimate bodies, and it grows not. But the power that springs from the living body is spirit, and it can receive and impart knowledge.

OF THE SPIRIT AFTER IT HAS LEFT THE PHYSICAL BODY.

How can it be proven that the spirit lives after the death of the physical body?

Rather, how will you receive proof: For, except you have a spirit to receive proof from the spirit of others, you can not be convinced. A feather can not go against the wind; neither can the spirit out of the body come unto him who will not receive it. There are many amongst you who do, daily, receive knowledge from spirits out of the body, and yet arrogate to themselves all the credit. Others are so skeptical and so spitefully opposed to spirit power, that they are deserted by even their own spirit friends. For such as these, we say to you, there is no proof of a spiritual body after death.

If faith necessary, in the first place?

Faith is not necessary. Even as the child must go to school to learn, so shall you come unto us; and as the child that will not go to school learns not, so will you, except you seek spirit knowledge, remain in darkness. And yet it is for these that we labor most; and more do we rejoice in the enlightenment of one such than in many who have faith. There are some who, having buried the physical body of their friend, buried from their own memory also the spirit. When this spirit returns to them in their dreams and seeks remembrance, it has no welcome. On the following morn, this infidel to spirit power seeks an explanation by referring to his stomach. This is the predominance of the gross body over spirit, and so murderous is its effect on his own living spirit, that, when he goes out of the body, his spirit lies dormant nigh unto death. Such an infidel spirit can not return to any of you and give you proof of anything. And really amongst us in the spirit world, there are more of these than the sands of the sea. We need to teach them also, for they are constantly pleading for light and assistance. Let us put this question to you: How can a man who speaks only English believe that two Latin scholars can understand each other? Verily, by becoming a Latin scholar himself, or by resting on the faith of their assurance. So is it with you in regard to the spirit. If you can rest on the faith of others, it is the spirit of truth within you that enables you to do so; but if you ignore the voice of others, then must you seek to understand the spirit by means of your own knowledge. To those who have faith, we would say, plead fondly for the spirits of those you love to come unto you, and they will come. Such persons have the proof within their own hearts. Though to those who believe nothing, but anchor all they receive on knowledge alone, we have tried many ways to make them understand. In cases of murder or other sudden death, where the phosphorus and the inanimate magnetism went down with the body, we have induced the spirit to return to the place, and take upon himself the elements necessary for your mortal vision to behold him; but you believed not in the spirit, but rather in the phosphorus and magnetism. We have given you signs and wonders for ages and ages, but you have ever ignored us. We have moved ponderable substances before your vision; we have pounded on walls, and caused huge tables to tip answers to your endless questions; and, after exhausting ourselves, we have flitted silently amongst you, and heard you ignore us or call us the devil. You have denied that we manifested intelligence, but when we played on musical instruments, you told us we were merely will-power. We have written thousands of messages to you, and we are laughed at for our silly productions. If we bring a philosopher to your circles, you ask him such foolish questions as, "How many chickens has our speckled hen?" "Is it right for me to feed the old blind horse on bran or meal?" "Tell me whether I trimmed my toenails last Sunday morning?"

Really, must we say to you, you are so grossly wrapped up in earthly ideas, that it is almost impossible for spirit power to manifest the things most needed. Query: When your friend visits a far-off country, and writes to you, shall he not describe the things where he is? So also he who sees colors may attempt to teach the blind what color means, but the blind understands him not. We come from the spirit world, and we are filled with

joy to communicate the beauties of our homes to you, but alas! you understand us not. We talk of a spirit body which you can not see; we describe a world that you can not comprehend. Query: For a symbol, color says to the blind man, "See, I am yellow, purple, blue, golden, and scarlet." But the blind man says, "What proof can you offer?" Such is spirit pleading unto you, but until your eyes are opened, you can not understand.

Can not you clothe yourselves with the emanations of earthly bodies, and so prove your spirit existence?

This we often do; but yet you see not the spirit, but rather that which conceals the spirit. Though in this have we also been ignored; for amongst you are some who assert that the willpower (whatever that is) causes these figures to appear and go through all the motions of living physical human bodies.

But have you not in other materializations held conversation with the audience? \*

We have often done so, and do so now daily, in this and many different countries. But such is the degradation and fraud amongst men and women, that they can not trust one another, nor do they acknowledge the evidence of their own senses. Neither will they trust to ropes, cords, or wires, nor any safeguard they themselves can invent.

\*This was a direct conversation with one of the so-called spirits, materialized.

Can you not so envelop a person's hands that fire will not burn him?

This too have we done, and do so even yet most frequently, but the infidel believes not, though he himself do see it.

Whom do you mean by the term infidel?

All persons who are not true to the spirit that is within them, and such as deny our presence amongst men.

What! church-members too?

They too are infidels.

To refer back, have you not carried actual living human beings in the air?

Very frequently, and for great distances; but the feat has been pronounced a mere phantom or a fraud amongst men.

Have you not given messages from the dead?

We have; but the infidel said it was magnetism that did it.

Have you not caused persons comparatively illiterate to speak in unknown tongues, even as recorded in the Bible?

We have; and we have caused persons to speak in many different languages, which were wholly unknown to themselves;\* but for these achievements, the persons influenced have been supposed to be possessed by the devil.

\*Judge Edmonds's daughter has been caused to speak seven different languages wholly unknown to her. There are many other persons, perhaps a thousand, who have been influenced in the same way.

Can you cause a pencil to write without any person touching it?

Save the spirit, yes. We have caused a luminous hand to appear, not attached to any apparent physical thing, to raise a pencil from the table, and write distinctly on a piece of paper, and also on slates; but our reward has been, to be denounced as merely some kind of magnetism. †

† Professor Crookes, Robert Dale Owen, and many other intelligent and honorable gentlemen, have witnessed these things frequently. Also, there are upward of ten thousand people in New York alone (not known to scientists) who have witnessed the writing, coming as stated above, without any trick whatever.

If you are veritable beings, can you not appear before the camera, and be photographed?

We have done that also. It was one of our greatest rejoicings in the spirit world when we discovered this, for we could scarcely imagine how our fellow-creatures who were yet in the flesh could find a flaw in our reality any longer. But our first medium was persecuted for being a devil and a fraud. This made us wary; but after his liberation, we began on a more scientific basis. Now, we are rewarded by scientists saying, the force of the will-power of some person present causes the emanations of the body to take a human shape, and that there is no spirit about it.

Can you not devise some manifestation beyond what human beings in the flesh can accomplish?

We have carried flowers and plants into a room when it was all shut up, doors and windows. We have threaded a chair back on a person's arm even while his hands were joined to another; we have put a solid iron ring over a person's head or hand, the ring being considerably smaller than the head or hand that passed through it. But the infidel, discomfited on scientific grounds, always falls back on the devil, as a good hidden cause.

We have held a flower in full bloom before an audience, and caused it to melt down into a small crystal, and then again to come out into full bloom while the eyes of the multitude were upon it, and the achievement was merely

complimented as a clever trick, and inexplicable. We have manufactured that which had the firmness and texture of earthly things, such as the physical body and the clothes to hide its nakedness, when you yourselves did behold that we produced them in a cabinet which contained nothing. Even more, we have, thus materialized, come into your circles, talked with you, danced with and rejoiced with you. We have thus sat down amongst you, and with your own scissors, cut pieces out of our dresses and left them with you, and you found the fabric not unlike any other. And while we thus sat with our dress cut full of holes, we have taken it at your request and made it whole, even by the shake of our hand."\*

Of all the things we have devised for convincing our fellow-creatures in the flesh that the spirit can and does return, there is not one but the infidel can find a way to disbelieve. The people's hearts are steeped in false religions; their desires are wholly of the earth; they are even infidels to themselves and to their own pretensions. Many of them affect to believe in a God, and that they have a soul that lives after the death of the body; and in their stiff-necked infidelity their hearts are so hardened, that when the very evidence of their own pretensions is placed before them, they deny it. How can we prove ourselves to such as these? And further than this, when such people are born into the spirit world, they are premature births, and know not themselves who they are.\*\* But amongst you there are many who receive the spirit, and to those we are too apt to bestow our love and benefits. Let us bear in mind, that when a man has two sons, one who is wayward, wicked, and deserts his father, and the other remains with him and takes pleasure in his counsel, the father seeks to do the latter all the good he can. It is so of the spirit: to those who love us, we are a comfort and a guide. To these we can prove ourselves at all times and places, and by such simple devices as may occur in the daily walks of life. When these persons are born into the spirit world, they are in the light, and can behold the course that leads on toward the throne of God. \*\*\*

\* Mr. Crookes, F.R.S., and many members of the circle, all attest to this, and further state that the light within the room was such that they could not be mistaken. I have myself witnessed the making of material shawls by the so-called spirit merely passing one hand over a vase of flowers; but the light was too dim to be attested to by me. It looked so very like the tricks of the prestidigitateurs, that I could not believe even what I saw. The being or spirit, if it was one, was itself equally astounding, for it came and also disappeared I knew not whither, though I went and examined the place.

\*\* That which we denominate death is called here the birth into the spirit world.

\*\*\* I have been very frequently amused at the extreme shallowness of spirit testimony which was taken in all confidence by many believers. I have even wished that I had the capacity to believe these things on such easy terms. I have so

far passed through all the degrees of skepticism which have been set forth above. Not knowing but my skepticism might be wrong, owing to my much research, I have taken children to witness spirit phenomena, in order that I might have the benefit of their unbiased judgment. But strange to say, all of these immediately became spiritualists in fact, and then I ignored their judgments, because they were children, and too easily convinced. In this respect, I have often pondered on a remark said to have been made by Jesus in reference to little children. He had most likely made the discovery, too, that their unbiased minds and confiding hearts made them the best recipients of spirit power.

#### OF THE MATERIAL AND SPIRIT WORLD

What distinction can you draw between the spirit world and the material world?

For convenience of expression, solids which have the capacity of gravitation you may call material bodies, and also for convenience of expression, you may call spirit all such rarefied material as has no gravitation such as you understand.

Then the spirit is also a material body?

It is well that you so call it. Many years ago, the scientist taught that there were but five primitive elements; now they are subdivided into many. The materialist teaches that there is but one body in man, but we have shown you that there is also a spirit body which separates out of the gross material. But when you ask us, "Is the spirit body also a material body?" we answer in the affirmative. Even as you have magnetism in iron, so is the spirit in man. And even as the spirit of man is in him and can go out of him, so are the elements out of which that spirit was made in the spirit world. The material body is made out of the gross matter of earth; the spirit has its originating source in the spirit world, but it is quickened into an individuality in gross matter. The spirit world is the elementary condition of simples out of which the spirit springs into being, and the home to which it returns after it has established its individuality in an earthly form. Somewhat as gas may be extracted from wood, when it will float off to a kindred refinement, so does the spirit, on its liberation from the gross body, float into the spirit world. Yet this comparison is defective from our standpoint in the spirit world, for spirit is not like a gas, but a quickening element. Nor can we teach you what spirit really is, nor of the spirit world, for you have not that perception within you while in the flesh which will enable you to understand. As we stated before, you can not teach a blind man to understand colors, though you may teach him elementary principles by comparison to the things he can feel; even so do we labor to a disadvantage in trying to teach you of the nature and capacity of the spirit world. When you speak of the intellectual world, you allude to the

wisdom of man; but when we speak of the intellectual world, we allude to that above you, from which you draw your intelligence. When you speak of carbon, you allude to coal or the diamond; but when we speak of carbon, we allude to that element beyond your research, and out of which your gross material is made. Your wisdom partakes of a knowledge of the things earthly, but ours deals with the elements from which earthly things are made. Our field of research is more extensive, for we must acquire a knowledge of earthly things before we can proceed far with the elements in the spirit world. And yet beyond us there is a still higher sublimated existence beyond our present capacity to comprehend. This much we are made to understand, and we impart it to you also - that is, the more knowledge you acquire on earth pertaining to God's laws, the easier will be your progress in the spirit world.

#### ON THE CONDITION OF SPIRITS IN THE SPIRIT WORLD.

What is the general condition and occupation of spirits in the spirit world?

In condition, the spirits are somewhat similar to what they were on earth: some are poor and wretched; others happy and prosperous. The poor are the blind ones, and the wretched ones are those who lived in sin and iniquity on earth. The good and intelligent spirits are prosperous and happy. The occupation here is, broadly, as it was on earth- namely, struggling to better their condition.

What! can spirits be blind?

Even so. Some of them are blind by disease, but many of them extinguished their own sight. But lest you do not understand, we caution you that you weigh this matter from a spiritual standpoint. You who can not see and feel the influence of spirit power are weak or diseased in spiritual sight. But those who could see and feel our presence, but would not, do bring blindness on themselves. The birth of such spirits into the spirit world gives us great labor and sorrow. With them, we find it necessary to begin with the simplest forces, and to gradually increase their lessons till they begin to have a spiritual vision. In this, we find that the spiritual knowledge they might have gained on earth in a lifetime requires here hundreds of years, reckoning our time by yours.

What of the wretched ones who sinned all their lives on earth?

Of these, we address you with fear and trembling; for the things which you call sin are not all sin, and the things which you call righteousness are often sin and wickedness. Therefore, when we say that all men, women, and children must answer for the deeds done in the body, be not hasty to conclude the meaning of that which we wish you to know. Know then there are men who are plated-ware, and some who are genuine metal. The outside life and character of men are all that you of earth can see and understand; but each and every one of you has an inside life and character known to yourself and to the spirits around you. When you leave your earthly bodies, your gilded or earthly character is stripped off, and we all behold you and know just what you are, for



your inside life is your real spirit. On this spirit are stamped all the good and evil deeds ever done in the body, and the name of this print is called conscience. While on earth, the wicked man can divert and hold his conscience in abeyance by seeking amusement or recreation, but when he is born into spirit life his victims are a stain on his garment that he can not hide even from his own vision.

Can you give an illustration?

Suppose a lawyer defrauds a widow and brings misery and wretchedness on her and her children: when he is born into spirit life, his first acquaintance is the suffering face of the widow and children. Not that they are there in propria personae, but the imprint of their griefs. For a long while, he will endeavor to fight off the vision and to dissuade himself from his suffering, but he can do nothing, study nothing, nor enjoy any spirit society save such other miserable fellows as himself. In due time, he takes to prayer; he asks God to remove the haunting vision, and to give him peace and companions. His calls will bring to him other spirits, who, seeing his sin and distress, engage to help him onward and upward. They will say to him, "By wronging the widow and children, your spirit has become bound in servitude to them and theirs. Go now and do service unto them and to those that love them, until you have recompensed for the sin committed. So much shall your service be to those you have injured that you can say to them, 'Tell me, in God's name, what more I can do that I may win your love and be cherished as your brother?'" Then shall the widow and the children say, "We are more than paid: come into our house, and be as one of us." Such shall be the end of his punishment, and the purity of his spirit shall be beholden by those above him, and he shall be welcomed amongst them. But if he committed other crimes against other persons, then shall he so pay unto each and all of them accordingly before he shall have peace. Now, even as it is thus told to you of one man, so is it of all men. The thief and the murderer must also work out their own salvation in like manner. But there are other sins which we would call to your mind. First, the mother who has destroyed her offspring before it was born. In her sin, she said to herself, "I will not have the cares of motherhood, for I will enjoy the pleasures of affluence and fashion." Now, to her we would have you say, that when she is born into spirit life, her first acquaintances will be her own murdered offspring. The motherhood she did avoid on earth must now begin; and even as much as she robbed them of their material growth, so now shall she impart to them from her own spirit. Her sin, in destroying the physical body, shall cause her to labor perhaps a hundred years in order to pacify her burdened spirit. So also shall it be with those who are accomplices with her in the same sin. But all such sins as these can be recompensed and pardoned in due time. Though the sin against the Holy Ghost can not be forgiven; for it is the sin against one's own spirit, and one can not forgive himself. This is the sin of imparting with one's own spirit by physical gratification, which tends to destruction. We would give you this illustration: A boy climbed to the top of a high monument, carrying with him a basket of eggs. When on the top, he would, for the pleasure of seeing an egg burst, let one egg drop over the banisters. In a little while, he would let drop another egg, and then another, and so on till his eggs were nearly all gone. Then he beheld, alas! that no amount of prayer or forgiveness could ever restore the loss. Thus

it is of those who sin against their own spirit by doing that which detracts from its very self. When such persons are born into spirit life, they bear with them the weakness of their indulgence. All eyes in the spirit world are upon them.

Can you convey to our minds what length of time is required in spirit life to pay off or balance the sins done in the material body?

He who repents and seeks forgiveness from his victims with all his heart and strength, may do it in a few years, or a few centuries at most; but he who is perverse, and will not acknowledge the wisdom and glory of God by obeying these laws, shall remain in torment perhaps a million of years. Yet we would have you ever bear in mind that our time is not as your time, though we show you the principle by which obedience to God's laws must be given.

Amongst the different religions we have on earth, there are some that teach us to call on the name of certain personages claiming to be prophets or christs, and ask forgiveness for our sins, and it shall be done: now, what shall we believe?

Doctrines are taught by our own fallible children. You yourselves may teach some doctrine, but will it carry the evidence of truth and justice in it? Now, would we ask you, who should restore to the widow and children an equivalent for the things of which she has been wronged? Shall the thief escape by asking the prophet or the Christ to excuse him, and no reimbursement come to the widow and children? To all such as have the spirit of truth and justice within themselves, they can perceive that which to believe; but you shall use arguments to those who do not understand, that they be not led astray with false doctrines.

Of the blindness of which you said spirits suffered in the spirit world, can you give us a comparative illustration of what we should understand?

Spirit blindness may be likened to a drunken man, who sees, but can not go, but the spirit is quickened, so it can go, but it sees not. It is a nightmare to the understanding. Have you not the insane amongst you who believe that they see hideous creatures in the air? who are delirious with their own imaginings? So, not so is it with the blind in spirit life. They believe the things they do see are a delusion; they believe they themselves are a delusion; they believe not that they are out of their earth bodies; and they are ever pleading to their fellow-spirits to help them remove these delusions so they can live as before, believing they are still on earth, but haunted by the things they see.

What is the cause of this blindness?

Mainly stubbornness and false religions in the earth-life. Instead of becoming in spirit like little children while they were on earth, they set up stubborn doctrines, making a god and a heaven to suit their own various conceptions. Their vanity and belief became a part of their spirit, and when they came into the spirit world, they found not that which they had

imagined, and so do believe they are only in a diseased condition still in the body. There are many of these who were upright people on earth and fierce advocates of their own religion.

How can people know what is the true religion in order to avoid this blindness?

All people have the spirit within them which, if not wrongly taught, can lead the way to light and knowledge. We have a short catechism that we value highly in the spirit world, and we will give it you: How shall we instruct our children in the true religion? The answer is: Teach them charity and justice to one another, and to rest in confidence on Him who created the universe.

You have said the occupations of the spirits are similar to what we have on earth: how can that be?

Similar, but spiritual. Every one works for himself. On earth, you seek for earthly treasures; in the spirit world, we seek for spiritual treasures. On earth, you seek your desires, even at the expense of your brethren, and you take fraudulently from one another. In the spirit world, we do not this, for we take only from original elements, and make the things we require. To do this, our knowledge must be cultivated; and therefore the more knowledge we obtained on earth in reference to the laws of solids and compounds, of which we were once a part, the easier can we proceed in this life.

Can you give an idea of the experience of a truly good man on entering the spirit world?

Even as a child is born on earth, with friends around it to rejoice at its coming, so do kind and loving spirit friends welcome into the spirit world a truly good man's spirit. The incorruptible leaves the corruptible in the twinkling of an eye; but before his spirit has thus departed, and while the dissolution is about to take place, the spirit friends enter into communion with him, and magnetize the body, which gives him liberty to go out. As soon as he has departed, his friends also withdraw from the body, and bear him hence. For a long while, it is like a pleasant dream, and he begins to reflect within himself as to the cause of his not waking up. He looks around him now, and beholds many of his friends whom he remembers to have been long since dead. As fast as he remembers them, they come to him and greet him kindly, lovingly. Then come his loving wife and daughter; then perhaps a little son that he once almost idolized. Next come his aged father and mother. The latter, being near akin and more in his confidence than any other, converses with him awhile, as if she would not too suddenly apprise him of his birth. At last, she assures him how she has longed for him to come home to heaven; how she has watched and prayed for many long years to have her children once more near her. Then she asks him if he can collect his thoughts now so as to realize that he is really in heaven. At first, he may doubt, but she tells him to look about him, and see that he has indeed left his friends and the earth behind. A great sorrow begins to cloud his vision, for he remembers the loved ones still behind; but his mother bids him to remember God's laws, and to conform his desires therewith.

His heart is almost bursting with love, for he has loved ones in both the worlds. His friends perceive that his emotion is too great, and with a kind salutation, he is magnetized into another sweet slumber until he gains more strength. By and by, he awakes again, and so again do the spirit friends attend him and teach him to realize his new birth. But when the trials are too severe, he is again put into a sweet slumber for awhile, and then again awakes for more enlightenment. But, like a child of earth, he soon desires to run alone. But he can not. His instructors bring forth music, by which he concentrates thought, and now he discovers how to move from place to place. Like a youth of earth, his first desire is to travel. He would see all the spirit world at once. But even as a youth of earth will soon find impenetrable forests, so will he find impenetrable space too rarefied for his procedure. As a youth of earth discovers that he needs a compass to find the way, and axes to hew out a path, so does our spirit friend need science and various electric forces to enable him to enter into the worlds peopled by spirits millions and millions of years ago. Then does he really, for the first time in his life, begin to adore the glory and wisdom of God. He is almost overcome with emotion. He would fly back to earth, and tell his loved ones of the glories he has seen. He does so; he comes to them in the night-time; he watches them in their sleep when the gross body interferes not, and then he tells his story. He smiles on them, and they rejoice with him; and when they awake, they thank God for the sweetness of their dreams, for they realize that a loved one did visit them, and that the spirit lives after the body is dead. But this spirit knows no rest, for he would carry the joys unto all people. He would whisper the love of God into all ears. So he looks about, and, lo and behold! he ventures into an audience amongst you earthly investigators of spirits; and the first question you ask him is some such silly question as the price of salt pork in South-America! He is shocked. His concentration of thought is broken, and he vanishes back to his spirit home. Here he contemplates on the real work before him, endeavoring to devise a method to convert the whole world to spirit truths. He thinks it is easy. Again he visits you in strange circles; but is again and again shocked and rebuffed by your infidelity to spirit law. He finds that his labors are too much for him, and that he must look to his own enlightenment in order to keep pace with his spirit companions. Then he quits the earth perhaps for ever, or perhaps returning only to those who are dear and sweet to him. And when they too join him in spirit life, he looks scarcely ever more to earth, but looks onward, upward to the changes that lie before him.

#### OF WORSHIP IN DIFFERENT FORMS.

What is the true mode of worship?

To ever call on God, and to deal with justice and charity to all his living creatures.

Is it a sin to worship the sun?

That harms no man, but it is a great folly. There are many who worship the sun, believing it is God. These do worship truly the Spirit, though in ignorance of what spirit it, choose that which seems to them the most powerful. This is no sin, but folly.

Is it a sin to worship Jesus and the prophets?

To those who believe these are God, no; and yet their worship is also a great folly. The spirits endeavor to enlighten all men so as to make them honest and charitable to one another. This we have found, many men have a symbol to remind them of God. Some use the sun as a symbol; some have an animal, as a white bull; some have legendary tales and history, and yet others have their prophet or their Christ. Now, do we say to you, that inasmuch as any of these awakens in man the knowledge of spirit power and an inclination to charity and justice, so far are they holy and above sin. Yet in any of these religions where it is taught that man can do any wickedness while in the body, and repent and call on the name of these idols the hour before he leaves the body, that he will that day be received in paradise, is a heinous sin against the laws of God.

Some people say they have felt the spirit and power of Jesus-how is that?

We once knew a man on earth who called all his servants Mary. He treated them with great deference, and they rendered to him good service. One day, his neighbor said to him, "Sir why do you call that woman Mary; that is not her real name?" And he replied, "I know that her name is Mary, for she came when I called, and she has given me great comfort." Even so do many people call God by the name of Jesus; and when spirits come and comfort them and bless them, they verily believe in their blindness that the man Jesus was with them. This is no sin, but blindness.

#### OF THE GROWTH OF THE SPIRIT.

By what process does the spirit grow?

Similar to the growth of the gross body. While the body grows by the absorption of gross materials, the spirit extracts from the same materials the elements that increase the spiritual body.

How then of children that die in infancy?

They grow also, but more rarefied, for their sustenance comes from a spiritual source. They have nurses and guardians.

Have we not all guardian spirits around us?

No. Originally, yes. Those amongst you who have become base or stiff-necked are deserted by all spirits save evil ones.

What are evil spirits?

Perverse creatures who led evil lives on earth, and who being born into the spirit world found no friends. They can not rise out of their own degradation, nor do they know who they are. They grope about on earth, seeking fellows like themselves, and they lead men and women into crime. Some of these spirits were murderers on earth, and you hung them, and thought you got rid of them by sending them to us. This was a crime in you, for these hangings are visited back upon your society.\*

\*In looking over the so-called civilized portions of the globe, one can not but believe that our laws for capital punishment are based on a false religion. If there ever is a mockery in the face of God, it is in ourselves and our priests kneeling on one side of a man, while the hangman on the other is preparing to send his soul into eternity. We are virtually saying, "Here, God, come and take him. He is not good enough for us." But in reference to spirits influencing people to criminal acts, how can we prove that it is not so? The little girl recently arrested here for trying to burn up babies, said something in her made her do it. So did the Boston boy, arrested for mutilating other little boys.

You spoke of music in the spirit world: what can we understand of that?

We have music, instrumental and vocal. We have produced them wholly within ourselves at some of your circles.\*

\*This is attested to by several circles in this country and in England. For my own part, I have never heard it.

#### OF IDENTITY.

Can you explain why it is that the spirits can so seldom identify themselves to us, in their otherwise lengthy communications?

Many of the spirits are entirely different from what you would suppose. As stated before, you on earth behold the silver-plating only; we see the raw material after the plating is stripped off. Do you understand us?

We should like a further illustration.

We thought so. Well, amongst you are many persons who may be called intelligent by you, who have only borrowed stuff. When they come to the spirit world, and are obliged to manufacture ideas of their own, and when they are no longer mere quoters of other men's ideas, they are real dummies. On earth, they could please you amazingly by quoting Milton or Dante, but here they find everything so different that nothing which they were acquainted with applies to the case. They make a mess of every thing they touch. If you will remember, in the early discoveries of gold in California, you had many men at home who were free to tell you of an easy method to dig all you wanted. They could devise steam

plows and sifters that would render it mere child's play to be a gold-miner. Their ideas were quoted in the newspapers as wonderfully intelligent. Well, by and by, they went there, and when they were confronted by the rocks and rushing rivers they were dumfounded. The intelligence they thought they had was mere nonsense; so when they wrote home, they contented themselves by merely relating what the hard-fisted miners told them. When the spirit comes into the spirit world, he finds that, in order to send a message back to his friends on earth, through some medium, he is headed off on all sides by rocks and rivers that he knew not of. So, he is often obliged to content himself by conveying his intelligence viva voce through perhaps a hundred different spirits before the message reached you. And, in the next place, he learns that what seemed like good sense on earth is mere nonsense when viewed from the spirit world. And yet there is another difficulty from your side of the question; that is, when your millionaire comes amongst us, and finds that, although on earth he was of such great magnitude, here his spirit is a poor, sickly nobody, which was robbed of its legitimate growth by too much devotion to earthly matters. He is ashamed to tell you who he is, even if he could. This man lived two lives. You saw the outside one, and thought he was great; but his real spirit you saw not. That part which you saw is really and virtually dead. The connecting link between his earthly thoughts and his thoughts of spirit life was too weak to stand the strain. He is for a long time in spirit life occupying a back seat, and with as little noise as possible. Let us give you an illustration: You have amongst you a millionaire, who visits France and loses all his money. Now, he moves into a back-street, and keeps quiet lest his friends find him, and shame him. So is it with many who are haughty and proud on earth: their cloak is stripped off in the spirit world; their poverty in truth and love is lamentable, and they are written all over with crimes done in the body. None of these classes will identify themselves to you. They do not wish to attract attention on our side either, or to call our attention to the fact that they carried false colors before you.

They can constitute but a small part of community?

That is true; but your acknowledged prominent men are mostly under this head. The poor mechanic or laborer whose identity was only known to a few of his neighbors, for he carried his soul open to view, and his heart was pure as snow, he can come back and identify himself to his own dear ones. One reason why he can come is because he knows that he will be received by warm, loving hearts. Their attraction helps to draw him back; their love meets him half way. But in the other cases, no love goes forth to meet them on the road. On this point, let us charge you to lay it tenderly to your most sacred thoughts: love attracts and hate repels spirits. We do know a spirit here who would like to communicate with his friends in New York, and they were persons who loved him. But while he was in earth-life, he cheated several parties out of their fortunes--in fact, ruined them. Their curse is upon him. Now, because of their curse, he can not approach your great city; for as soon as he comes near the place, his great crimes swallow up his whole concentration of thought and he is helpless. Therefore, we charge you, live with no man's curse upon you, for if it be grounded in justice, your torment will be terrible indeed. To those you have wronged, seek at once to make amends; for while you are in the flesh, you have tools

to work with, and may repair the damage quickly, which if left till you enter spirit-life may require a thousand years to accomplish it. You who were devoted in love to those gone before can have their spirits return to you almost whenever you wish, provided you conform to the now known laws of spirit communion, and especially if you are all pure and good.

Why do spirit-circles require to be held in the dark?

We have nearly overcome that, and in a few generations hope to do so entirely. In the early sitting of a circle, it should be dark, because darkness interrupts your positive concentration of thought, and because it promotes the same concentration of thought in the spirit. But when you yourselves have advanced in spirit intercourse so that you can render your thoughts passive in daylight, then the spirits will have power to convey intelligence to you without darkness.

You have spoken of spirits coming back to us when we are alone, and especially when asleep: how is that?

Provided your system is in a perfectly quiet state, and your thoughts peaceful, we can come and enter into conversation with you. We can often thus talk directly with you, and you do answer us. We can show you pictures and convey various illustrations to your own spirit. Of course when you wake up, you see us not, and so you call it a dream. But this we assure you, there is no such thing as thinking the talk of two or more characters within one's self but by other spirits.

Do we not often hold conversation within our own selves when we are walking alone?

One side of it is yours; the other side is generally carried on by means of your spirit companions who are consulting or contending with you, and they do use your organs and make you seem to talk both sides.

How did Shakespeare write different characters?

He was attended by a vast multitude of spirits, and they virtually and really played and spoke their parts, entering within his own spirit. And in this way also are there many amongst you who do have spirits enter into their own organism, and help them to speak and write, and yet such persons, not knowing the laws of spirit power, do arrogate to themselves all they accomplish. In this way, as we told you before, you have many literary men amongst you, who, on entering the spirit world, are seemingly vastly inferior to what they were on earth.

What is a trance?

Even as just stated, and nothing more; save that your own identity is then mastered, and the spirits alone speak through you.



What is insanity?

It is twofold. In a diseased physical body the spirit is unable to wield the person. In the other case, spirits do often take possession of the person. In some instances, many spirits do struggle in and get possession of the person. Such are evil spirits, as before spoken of. These can be driven away (or cast out) by any good person calling upon his own attendant spirits to drive hence the evil spirits of the afflicted one. In some cases of insanity, there are both a diseased organism and evil spirits.

What, then, of our asylums?

Insane asylums, like prisons, are favorable resorts for evil spirits, for in a multitude of spirits there is strength.

Why do evil spirits come back to haunt the living?

Why do your own thieves steal from you who are good? So is it with them. Evil spirits are grasping for spirit food and strength. They are vampires that love to draw sustenance from the fount where your own spirit feeds. Many of you denying the laws of spirits and thus receiving not your own spirit friends to shield you, become the prey of evil spirits. This doctrine we urge upon you to teach to all the world, that they who know these things may be saved the torments of the damned. For inasmuch as you pray for good and pure spirits to come unto you, so shall you drive hence those which are evil. We see amongst you many people who, in their vainglory in the old and perverted doctrines, do say that even if the new revelations from the spirit world were true, yet they would deny them. This is painful to us, for as the words go out of their mouths, so do evil spirits enter into them, leading them on to destruction. We beseech you, therefore, that you caution such people not to be too indiscreet against the laws of God, but seeking rather that they may learn the truth beforehand.

In speaking of communications being given to us while we dream, how is it that we are afflicted with evil dreams when we have been abusing our digestive organs?

The activity of your nervous system is likened unto a fire in a great city, where, in the distress, all the riff-raffs congregate to steal and plunder.

What! do wee too, then, have evil spirits around us?

Even so; and it behooves you, therefore, to obey the laws of health, both in eating and drinking. Though be not hasty in attributing all your horrid dreams to evil spirits, for much of it is a derangement of your nervous system.

How can it be reconciled to our understanding of justice, when we see a man amongst us who, by fraud and rascality, or even by close financial transactions, has amassed a great fortune and enjoys all the luxuries of earth, while another who is strictly honest and good lives in poverty, even though he struggles hard all the days of his life?

As it has been told you, the one is laying up treasures in heaven, and the other treasures on earth. Such a poor man as you mention shall have his paradise in the spirit world, for his spirit is receiving the knowledge, power, and love that endure to all eternity. On the other hand, he that is evil, be he ever so rich on earth, is only postponing his labors. Take, therefore, this comfort to the poor, who are honest and charitable to one another, and say to them the first shall be last, and the last shall be first, and they can understand.

Then shall the rich give away their riches?

That would be folly, for the poor would waste it. You should preach these truths unto all men, and let the rich choose for themselves what they will.

What need is there of preaching?

This is the third revelation. First, of God; second, of life beyond the grave; third, the nature of the spirit world, that all men may embrace that which has been prepared for them.

What have you to say of our churches- we mean Christian churches generally?

We would that they were places of comfort to the poor and sorrowing. We would that they were places where the rich came once a week to visit the poor, the sick, and lame, and blind, bringing of their ample stores some substantial comfort that might be remembered when they have passed away. We would that your preachers were blind to the written laws of their church, and would come forth toward Almighty God in confidence, preaching from the great works surpassing all counterfeit. For what man is there amongst you that can not write a book and laws, and say, "Come, behold! this is from God"? But who shall make a world and laws to govern it? And yet so far as your churches promote charity, love, and justice, they are good.

Who shall stand higher in the spirit world: he that does good all his life but prays not, or he that depends on prayer for his own salvation?

We would put this question to you, that were you sick or in need of food, which of these would you prefer?

What is the value of prayer?

It is a sin to pray to God for that which, if given you, would injure others. It is a folly to pray to God to remove malaria from your city when it should be done by draining. It is not a sin to pray God to give you strength of spirit, and to send his good angels to assist you, for

this may be answered and harm no man.

How shall a man pray?

GOD AND ANGELS HELP ME! GIVE ME LIGHT AND KNOWLEDGE, PURITY AND JUSTICE OF SPIRIT; TEACH ME CHARITY, BENEVOLENCE, AND LOVE TOWARD EVERY THING THAT LIVES.

Let this prayer be for ever within your hearts, and let it be continually in your minds when you are alone, but whisper it when you are conversing with God.

What can you say for the heathen?

Have we not been advising you? For we would ask, whom do you judge yourselves to be?

Are there not those who have not had the gospel among them?

Whose gospel? for there are many. In the spirit world, our gospel is good works, and no other. We know of no race of men but have had this.

What calling in earth-life shall bestow on man the highest spirit advancement?

That by which he can render the greatest good to the greatest number of God's creatures, especially to his fellows. The direct producers from the earth or elementary sources stand foremost amongst men. You have amongst you a large community of non-producers who contribute no good to any living thing-men who live on the sustenance of others, without giving any equivalent: your rich man, that lives alone, transacting no business; your barterer, that lives by shaving his fellows in every transaction; your lawyer, that lives by setting man against man; your judge, that takes a bribe; your congressman, that cheats his country; your trader in poisonous liquors. These are all vampires amongst you, and when they enter the spirit world, they are little better than spiritual vampires, many of them remaining in torment for thousands of years. Their souls are so barren of all that is Godlike, that it is almost impossible for them to be quickened into that purity and love which look upward. For let it be borne in mind, that not only all the deeds done in the body shall be answered for, and all the debts and misdemeanors paid for, but good works must also be done unto others before the spirit can arise.

Are we to understand that guardian spirits are always with us?

Spirits are always with you, and if you are good and pure, they are your companions. If you are given to lust, then do good spirits desert you, and you are set upon by evil spirits, who feast upon your substance. So is it with those who steal or rob or cheat or speak falsely against

their fellow-men; the spirits that are to be their society come unto them and follow them continually, even after they have entered the spirit world.

## OF MARRIAGE.

What have you to say of marriage?

All your marriages are first designed and under control of your spirit friends. They endeavor to bring together those who are best adapted to live together- not only on earth, but in the spirit world also. We are now speaking of all men and women who are reasonably good and pure.

What! have we no choice?

Yes; but the spirits prepare the way beforehand. Where persons have strong passions, they sometimes become the victims of mischievous spirits. The spirits would seldom or never lead persons to an unhappy marriage, provided the parties choosing companions would heed their most loving impressions. Unfortunately, many of you ignore the spirits' choice, and rest instead on some mercenary basis. When a marriage is made between you, we have a spiritual feast in honor of the event. New spirit friends are then introduced to you.

What shall be done with unhappy marriages?

One law we have found that is good, that all such should separate if they so choose; but neither should marry again while the other lives on earth.

Why not marry again?

As many be seen amongst you, whoever has put away his wife to marry another, or whoever has put away or fled from her husband to marry another, is without the guidance of pure spirits, but becomes the prey of those who feast upon the issue of lust.

Suppose, at the time of marriage, that both parties were apparently pure and good, but shortly after the husband becomes a drunkard, and beats his wife as if she were a dog?

She should have the privilege of leaving him, and their effects should be divided justly. This is written upon their own spirits. Nor can they travel never so far, but other spirits can read it in them. They now owe a debt to the spirit world which must be canceled in the spirit world by the death and forgiveness of one of them.

How is it with those who have more than one wife or one husband?

Good spirits stay not with these. Have you not eyes that you can see about you?

Which is the most sacred - the birth, the marriage, or the death of a man?

They are the same. The spirits always attend you on all these occasions, and rejoice with you or mourn with you, as the case may be; for the law of marriage, we would charge you, that you teach all men and women, that when they become married, they shall lock up their marital love from all the world beside themselves. Nor shall they hear, nor see, nor even think of marital love with any other person, neither in this nor the spirit world.

Is it not taught by many spirits, that when husband and wife can not longer live together, they should not only separate, but marry again to other companions?

It may be so taught.

Then whom shall we obey?

Remember this- the facts! Remember the facts! Who can you mention that, having thus separated, and then married again, but misery has come upon one or both? And who do you suppose is to pay for this? But why shall you obey either? Have you no judgment of your own? We told you that we found this law was good, and we assume only to be human as you are.

Is not marriage merely an arrangement between two parties?

That is not all, and herein do many err. The marriage relation belongs not only to the husband and wife, but to their heirs and the community; and to the spirit world also. The law, therefore, that governs marriage should not be for the good and pure only, but to protect the weak against those who are sinfully inclined.

#### OF THE GOVERNMENT OF CHILDREN

What can you suggest?

The things we have taught you for yourselves, teach you also to your children.

Why are some children in a family inclined to evil, while others in the same family are good?

The parents transgressed some law during the incipient life. The evil that was in them is thus visited on their children, and this may continue to one or more generations.

Shall children be whipped?

That is a question for yourselves to answer.

## OF THE GOVERNMENT OF PRISONS.

Shall malicious and dangerous prisoners be flogged for disobedience?

This is for yourselves to answer. We would say to you, do the best you can for them.

## OF THE GOVERNMENT OF A NATION.

What can you suggest on national government?

Government should advance with the people. In early days, kings, emperors, and potentates were necessary. With the spread of intelligence amongst the masses, they became dissatisfied, desiring a voice in the general government themselves. Then came liberal monarchies. But in due time, even these were unsatisfactory, and then came republics. These changes are inevitable to all people under the sun.

Ours is a republic; wherein can it be improved, or is it really the highest form of earthly government?

The highest! O vain, vain man! When will you learn that there is no perfection on this side of eternity? Many, many changes shall follow your republic; many governments arise and go out of memory before the highest shall be reached. Even now, do your wise men all feel that your government is far behind the requirements of the people. Even now are curses rising up amidst you against the tyranny and corruption of your government. But woe unto you, who, seeing this, exclaim, What! shall we go back to monarchy! Oh! of what little heed and perception is man! Verily do we say to you, you shall not go backward. You should straighten it up a little here and there, and in due time you shall lose sight of your present republic.

We admit our defections; can you suggest a remedy?

Your greatest defect is fraud in office. That is the first to which you should apply the axe. Your impeachment laws should be abolished, and your investigating committees disbanded.

Who, then, should try officers for their malfeasance?

Their masters, the people. At stated times, the people should elect from their most intelligent and responsible citizens, a large body of triers, whose only duty it should be to try and to punish official pilferers. The triers should be selected from the producing part of your community, and they should try all such cases within themselves in their own way, for they should stand above the written laws, except in their relation to the people; their office need interfere but little with their daily avocations.\*

Your laws for the collection of debts should be abolished, and only a written contract made binding.

\* In further explanation, this spirit (so-called) said that the triers should be composed of more than half the freeholders or other responsible persons, and that their own delegates should constitute the court.

Do spirits trouble themselves much about our national affairs?

The same as it is with you; some do, some do not. Men who left the earth with some unfinished affair on their minds, often come back and try to work it out. Men who lived good and pure lives, and settled up all their affairs satisfactorily before they left the earth, seldom return. Persons who live to a ripe old age become almost weaned away from earth before their departure.

What can we understand by spheres as the term is used by spirits?

A life. Your earth-life is one sphere. Our spirit-life is the second sphere. When we spirits pass on (or die, as you call it), we enter the ethereal sphere, which is the third sphere.

How many spheres are there?

Many of you on earth say there is but one; many in the spirit world say there are but two, and there is the end. But we have amongst us manifestations from those who have gone into the ethereal sphere, and these again assure us that there is still another life beyond that. But when we, who are speaking to you, venture our opinion, we would say, there are many lives and many deaths; each succeeding one becoming more sublimated and Godlike. As your clairvoyants can see into the spirit world, so ours can see into the ethereal world, and these again into the next, and so on, ad infinitum.

Is it possible for those who have gone into the third sphere to return to earth and manifest themselves?

We think not.

Is it possible for persons who have been dead a thousand years to return to earth?

Only by representation or proxy in other spirits.

We have a friend who says he gets communications from Jesus and Mary, and Bartholomew: how is that?

He is a victim in whom some frolicking, mischievous spirits are having sport.

We know a lady who gives poems from Burns, who has been dead a hundred years: how is that?

It may be him or his proxy.

How shall we know when a spirit is really the person he represents himself?

It is not necessary, generally. If it is, he will make his identity unmistakable to you--that is, provided you do not absorb his forces, and then think it is the echo of your own mind. Many spirits, however, in the spirit world do not know they can return to you. When we, who are talking to you, tell them so, they call us humbugs, the same as you call your mediums.

Do the spirits realize that it is expensive for us to investigate spiritism?

It should cost you nothing. We charge you nothing. And if you will form circles of ten or fifteen persons amongst yourselves, and meet regularly once a week in our name and the name of God, we will be with you. This you should do as long as you live, and you will be happy. You should cultivate singing, sweet and gentle, such as you would sing to your friends who have gone to the grave.

You have now given us quite a history of the spirit and its powers and of its places of abode; this, we presume, has caused you a great deal of exertion, and we return you our sincere thanks. But before you go, will you not please give us some definite answer in regard to who you are?

(No answer.)

Has this matter been gone over with me before by the same spirit?

It was commenced seventeen years ago.

Is it from the spirit of some person I ever knew on earth?

(No answer.)

There are several reasons why I should be curious just now: you spoke of California--well, I have been there; you spoke of triers being elected by the people, in order to correct the great frauds done by our officials throughout the country--well, above a year ago, I advocated in my paper nearly the same thing. Therefore, the question forces itself on me, as to whether you be not really an echo from myself and the audience assembled, having the vital forces of the medium for your enunciating principle? I see that the medium is unconscious; is it not reasonable for me to infer, that what intelligence he had (which is gone out of him) is here acting upon emanations from our bodies?

In reference to triers, which you published as you refer to, the ideas came from us at the time you wrote the article. But instead of getting our illustration complete at that time, you got only a part, and then you proposed constitutional jurors.\* We had no control over you, but merely passed what we would designate an intellectual light before you. It is



most probably you thought to yourself, that a new thought struck you, which is a common illustration given by reflecting people to the new ideas which they receive from spirits. The idea of electing triers, we have endeavored to instill into the minds of many of the most profound thinkers of this country. In reference to the intelligence of the medium going out of him and being here to manifest itself, it would prove a spiritual body capable of acting independent of the physical body in so far as it has control here and not in the medium. But we often come when the medium is not entranced. How is that?

\* It is true I used the term constitutional jurors in the article referred to.

Can not there be a principle of double within those media?

(No answer.)

When a person is stunned by a violent blow; or when under the influence of chloroform; or under the influence of opium--when, in fact, the intellectual portion of man is apparently gone, have we not prima-facie evidence that when the physical body is dead, the whole principle is dead also?

Under these conditions, the spirit is not able to control the physical body. Spirits can not remain in an atmosphere of chloroform. They retire in a measure from the body, and hence the person is not sensible to pain.

We see the spirits who materialize themselves come with clothes on: how is that?

(No answer.)

I am well pleased with all I have heard from you, but still there is one point on which I am not satisfied, and that is the identity?

We would ask you this: how would you identify the man that built the Erie Railway? Now, we know you would answer that it was built by many; nor is there scarce a rail in all that line that could be pointed out so as to identify the person who laid it. And yet we may give you a better illustration; as this: go ask the postman to identify your friend whose letter he brings, and whom he knows not. But more of this anon.

Since all spirits can come back to the people on earth, and advise and teach us whatsoever doctrine they may choose, will not our standard landmarks of piety and religion be overthrown?

That was what was said of Galileo. The people of his time feared too many philosophies. Now, the people on earth have learned that the more philosophies they have, the better it is for them, for they only

accept a few, and throw the chaff away. Were a philosopher now to teach that the earth is a flat body, what influence would he have? So is it with spirit communications. You have had a few during all ages of the world. Why should you confine yourselves to those few? Were a spirit now to tell you that a horseshoe over the door would keep evil spirits away, you would tell him to go about his business. If a spirit now were to tell you that Quakers should be burned, you would drive him hence. If a spirit were to tell you that a horse-hair tied about a stone and thrown into a well would keep your child from having bronchitis, you would banish him as a foolish spirit. Whoever knew a history that was true? And how shall we ever give to the people of earth a true history of the spirit world? From every grade of life will you get histories of the great hereafter, and every one will speak from his own standpoint. Quack doctors, who have no knowledge of chemistry or botany, will ply you with herbs as worthless as granite or marble, because, forsooth, some spirit told them to. But why will you be cheated? Can not you also get knowledge? And can you not try the spirits that come to you and prove the things they teach. But this we can apprise you, that spirits may teach you of spiritual things. You yourselves should learn earthly things also.

## REMARKS ON THE FOREGOING.

When we view ruined Italy and Spain, and especially the former, where Christianity ruled both temporal and spiritual things for hundreds of years, and observe the almost obliterated sense of justice, benevolence, and decency amongst the generality of the people, we may well pause and ask, whether their religion has such a proper restraining and elevating influence as to deserve our approval.

When we view our own beloved country, where all forms of Christianity have struggled as if in a moral race, and observe that all the affairs of our government are a stupendous aggregate of fraud, and that there is scarce an officer, from a senator to a judge, that can be believed under his solemn oath, we may well pause and ask, whether our religion has such a proper restraining and elevating influence as to deserve our further support. The fears of hell, such as were preached even thirty years ago, are vanished. The intelligence of the people is shocked at the idea of a heaven where people are only to sit bowing and smiling for ever. The foolish advocate of Christianity may say that the fault of the people is in not embracing the religion in its entirety. And that may be true. But what of it? We must take the people as we see them. They are getting worse. Italy and Spain are in fearful degradation. Our own country increases in fraud continually. These are facts. No intelligent person will attempt to deny them. Is there not a prayer within the heart of every noble-minded man that God may send us something to help us in our distress? Do not the more scientific, who have become alienated from Christianity on account of its indefiniteness, desire and stand in need of a positive proof of the end or continuation of man?

It were well once to say that God created the world, and the people were satisfied. But now the people wish to know how he created it. It were well once to say that the spirit of man survived the death of the body, and the people were satisfied. But now the people want to know how it can survive. It were well once to say that the good went to heaven and the bad to hell, and the people were satisfied. But now the people wish to know how he does, and what kind of places those are to which he is going. This inquisitive intelligence in man was given him by God himself. And shall man not improve his talents?

## DOUBTS.

One may well ask, if spirits, as they are called, do survive the death of the body, and can return and so clothe themselves with material substances that they can be identified, why do not such well-known persons as Greeley, Lincoln, or Webster return before a good and intellectual body of scientists, so as to put the matter at rest? We do not doubt Professor Crookes; the doubt is in reference to the thing he saw. Katie King makes herself an anonymous person. She professes to be a spirit. Well, suppose we believe that? That still is no proof that she ever inhabited a body like ourselves.

## CONCLUSIONS.

One conclusion is arrived at by every person who has given this subject a fair investigation: that is, the phenomena are the same as recorded in the Old and New Testament. The mediumistic power is the same thing that in olden times enabled persons to announce themselves as prophets or gods.

## THE EFFECT.

A very little observation will convince a reflecting person of two things: that spiritism, as it is called, takes a higher moral rank than the churches of this period, having a more ennobling influence over its adherents; and that, fastening as it does in literary and scientific minds, it will soon be the religion of the world. It is a liberalization of the moral and reflective faculties from the influence of priestcraft, similar to republicanism over monarchism. They are both the natural and inevitable result of educating the masses to think for themselves.

The wood-cut in this pamphlet, together with the following letter, are copied from "Frank Leslie's" of August 22d, 1874. Coming from an unbeliever in spirits, it is creditable:

"KATIE KING," THE SPIRIT.

## Unexplained Phenomena.

Not being given to the sensational or to the worship of strange gods, we have hitherto avoided making any special allusion in our columns to the



miraculous stories and singular theories that have, of late years, been rife, in this country and in Europe, regarding the alleged daily intercourse between us mortals and the inhabitants of the other world. But, as the subject has recently attracted the attention of noted scientists and men of letters on both sides of the Atlantic, and as some of these gentlemen have made most remarkable disclosures in connection with it, out of deference to their opinions, and in the interest of the public and the press, we have obtained some trustworthy facts in the premises which we lay before the reader, without attempting to advance any theory as to their possible utility or origin.

Although a belief in "Modern Spiritualism," as this "new departure" is termed, has existed among no contemptible number in both hemispheres for now upward of twenty years, and notwithstanding that such able men as the Hon. Robert Dale Owen, the late Judge Edmonds and Professor Hare, etc., had set their seals to it in a manner the most emphatic, within a few months only has it assumed a serious and threatening aspect; inasmuch as it appears to have thrown down the gauntlet to the scientific world, and challenged investigation as to the objective character of its phenomena. The lists were entered in England by Mr. William Crookes, editor of the London Quarterly Journal of Science, a Fellow of the Royal Society, and a chemist of high standing; Mr. C.F. Varley, an able electrician, and an F.R.S. also, and by Mr. Alfred Wallace, who shares with Darwin the honor of promulgating the theory of "Natural Selection." The investigations of these gentlemen were carried on principally at the residence of Mr. Crookes and that of a Mr. and Mrs. Cook, through the mediumship of whose daughter, Miss Florence Cook, the manifestations, as they are termed, took place. Judging from the published statements of Messrs. Crookes and Wallace, as well as from the evidence of Mr. Varley and that of several members of the legal and medical professions, such precautionary measures were adopted and scientific tests applied which precluded the possibility, as alleged, of any thing like misapprehension or fraud. Immediately prior to the opening of the s'eances, the medium was done up with seals and whipcord, like a valuable express package, and placed in a dark closet or cabinet, that bete noir of skeptics. Here, as asserted, she remained in an entranced state to the close of the s'eance, and so connected with conducting wires passing through the cabinet-door from an electric machine that her slightest movement was registered by the instrument.

While in this helpless and unconscious condition, a presumed spirit form, said to be that of one Katie King, who lived about the time of Cromwell, and who revisited this earth, for the first time, a little over three years ago, emerged from the cabinet, and walked and chatted freely, time and again, with the investigators and their friends. She was, of course, clad in the traditional white, flowing robes of the "Summer Land," but, what is still more extraordinary, so material were they, she cut portions from them and presented the pieces to some of her earthly admirers, who submitted them subsequently to experienced London mercers, to be apprized only, and upon the closest examination, that the fabric was totally unknown to the latter. In addition, she permitted photographs to be taken of her, and with the utmost apparent readiness submitted to every test necessary to the identification of her material presence, as well as the establishment of her alleged supernatural character.

The literary and scientific circles of the English metropolis were excited, as may be supposed; but Katie, after a sojourn of three years among our cousins, influenced, doubtless, by the adage, "Familiarity breeds contempt," gave notice that her mission, whatever it may have been, should terminate beneath the red flag of St. George, on the twenty-first day of last May, as, at that date, she was to step into a higher sphere. This allusion to her sudden exaltation is thought by some to have been a stinging bit of sarcasm, as the next place she turned up was in the neighboring city of Philadelphia, in a small three-story brick house, in North Ninth street, where, through the agency of a Mr. and Mrs. Holmes--two very commonplace persons indeed, and of no literary attainments whatever--she has been manifesting herself, until quite recently, in a manner more emphatic and incomprehensible, were such possible, than that which characterized her appearances on the other side of the Atlantic.

Once within hail of her, as it were, we soon found ourselves in the Quaker City, standing, about seven o'clock in the evening, before the house just alluded to; and, determined not to fall, if possible, a victim to collusion, illusion, or delusion, we stepped into a small music-store that occupies nearly the whole of the ground flat, to inspect the ceiling that forms, so to speak, the under part of the floor of the room in the second story, where the s'eances are held. This we found to be one unbroken expanse of white, without even the slightest flaw or trace that might indicate any secret trap-door or mode of communication with the apartment overhead. Besides, we had already ascertained that the proprietors of the store were above suspicion, and persons who could not be induced to lend themselves to any description of fraud.

Having sought and gained admission at the side door, which leads to the apartments occupied by the Holmeses, we paused, by permission, for a short space to examine the narrow hall and stairway; but finding nothing of a suspicious character here, we leisurely ascended the steps before us, and making one "right about face" on the first landing, under the direction of our guide, we speedily found ourselves in the presence of the mediums, and a few persons seated in the mellow, roseate light of a stained-glass lamp that burned on a small table in one corner of a very plainly carpeted and furnished room about eighteen feet square. To this room, as we soon assured ourselves, there is now but one mode of ingress--that by which we entered--which, if we except the chimney and the two windows that looked out on Ninth street, is the only mode of egress also. To the right, as you enter, a partition of plain walnut boards, as seen in our engraving of the apartment, cuts off a small corner of the room diagonally, presenting in appearance the front of a large corner cupboard six feet in width, and reaching from the floor to the ceiling. The walls of this room are made to answer for the sides of this triangular closet, which are respectively two feet two inches and four feet nine inches wide--the lesser width being on the side of the mantelpiece. The door in the centre, as shown in our illustration, is six feet three inches in height by two feet in width, and the pentagonal aperture above it, which is about seven feet from the floor, is ten inches wide by twelve in height. The other small

opening, a little lower down, and on one side, is twelve inches wide by fourteen in height. Before both these pentagonal openings there hangs inside a small curtain of coarse black stuff, a fabric with which the back of the cabinet is covered also. In the larger of the interior sides of this closet there is a door communicating with an adjoining room; but so unmistakably securely in this boarded up, neither entrance nor exit can be effected by it. Across the upper part of the walnut partition, and between the smaller pentagonal aperture and the ceiling, there runs a wide strip of dark stuff similar to that just mentioned, and which has any thing but an artistic effect.

The door of this cabinet, which is always closed at the commencement of a s'eance, and in which condition we found it on entering the room, is fastened on the outside by a brass latch-hook that falls into a brass staple. This hook, which is placed convenient to the lower small opening, can be easily reached from within, so that any one confined in the cabinet can readily put out his or her hand and undo the latch.

The object of our visit being at once surmised by the two mediums, who welcomed us cordially, but who are not shown in our engraving, we were requested to inspect the cabinet and the room before we took our seat among those assembled. This we did with a vengeance, and sat down satisfied that the cabinet was empty, and that there was no mode of entering it or escaping from it save by the door or the pentagonal openings. The light being now lowered a little, but not so as to render surrounding objects invisible in any degree, we were one and all requested to join in singing, for the purpose, it was said, of "harmonizing the influences." Preferring to keep our eye upon the small openings, and the cabinet-door, that, after our inspection, had been closed and latched, we declined to give any specimen of our vocal powers, although those about us began to sing, and most tunefully, some melody that was unknown to us. In the course of a few moments, we thought that we perceived the curtain that hung before the lower pentagonal aperture move; and scarcely had the idea taken possession of us when the white and shapely arm of a woman was thrust through the opening, and the latch that fastened the door lifted, by apparently soft, taper fingers, out of the staple. The arm was now withdrawn, and almost instantly afterward a sweet, young face appeared at the same aperture, with a soft low "good-evening," which we must confess rather astonished us. The salutation being eagerly returned by all present, one of the mediums, neither of whom moved from our side during the s'eance, asked the mysterious visitant whether she thought she should be able to leave the cabinet during the s'eance, when she replies, "I will try." This phase of the phenomena was what we most desired to witness. Nor were we kept long in suspense; for, in a very few minutes, the cabinet-door opened slowly, and out stepped, in full view of us all, and just as she is represented in our illustration, the so-called spirit of the now famous Katie King! Although set down as a denizen of the other world, she seemed to us to be as objective a reality as ever trod this earth! She walked among us, permitted us to touch her hands and her white robe; and spoke to us in good, round modern English, which we considered somewhat

extraordinary, seeing that she lived upward of two hundred years ago, when the quaintness of Spenser overshadowed her native tongue. This and some kindred circumstances, which had previously come to our knowledge, we did not pause to analyze at the moment, for we felt that she was a very mysterious being, at least, and we were engaged in scrutinizing her person with all the coolness and vigor at our command. She was exceedingly handsome, and appeared to us to be about nineteen years of age, and of medium height. She wore a white robe of some singular fabric, and a light drab veil wound gracefully about her head. The folds of her dress concealed her feet, but her arms were bare, and, like her figure, exquisitely moulded. Her complexion was absolutely transparent, and her hair, instead of being dark, as generally represented, was, in our opinion, auburn, with a golden tinge. She wore no ornaments, and after remaining with us for four or five minutes, and making a few very commonplace observations, she re-entered the cabinet without closing the door. Here she stood facing us for a few seconds, when Mrs. Holmes asked her whether she could disappear before the visitors as she had done on previous occasions. To this interrogatory, she made the same reply as she had to the other; and, surprising to relate, gradually faded away into thin air before us, until not a vestige of her was to be seen. Nor was this all, for a few moments subsequently, and outside the cabinet, within three or four feet of us, she began slowly to form again, until she stood before us in all her perfection once more. After this, she bade us a kind "good-night," and, reentering the cabinet, she disappeared before the door was closed; and the s'eance was at an end.

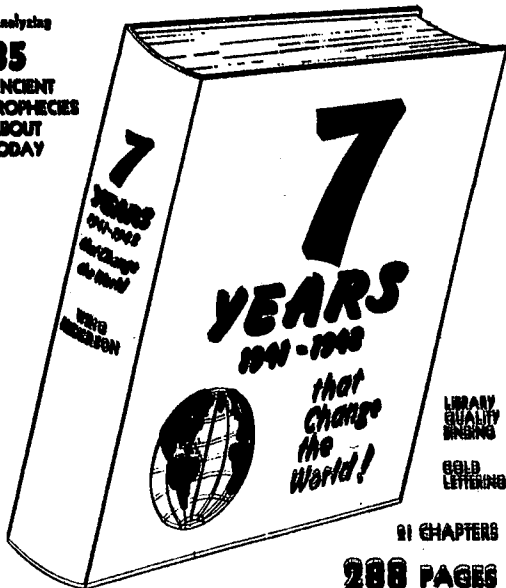
We were in that cabinet without much delay, you may rest assured; but Katie was gone! Not a trace of her was to be found in any direction. During the s'eance, both windows were open, but, as may be seen in our illustration, they are on the wrong side of the room to have afforded her a means of escape. The mediums informed us that her father, who was executed for piracy in the days of Charles II, frequently appeared at the upper aperture, and that occasionally a beautiful little Indian girl varied the phenomena. We saw neither of these latter, however, and it was, perhaps, just as well, Katie having given us quite enough to manage for one night at least; and the more so, as she has permitted herself to be photographed in Philadelphia through nearly all the stages of her materialization--from the veriest shadow to the perfect likeness which we to-day present to our readers, and for the accuracy of which we can vouch fully.



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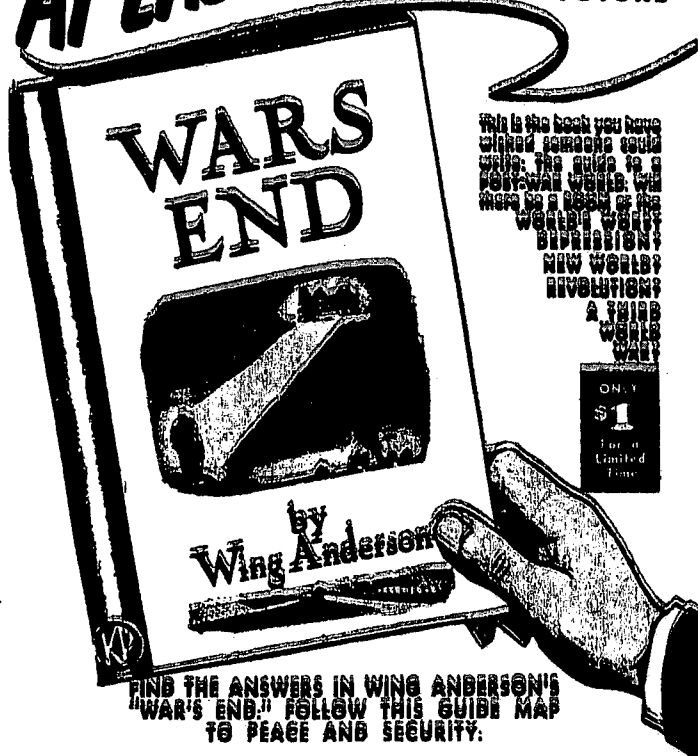
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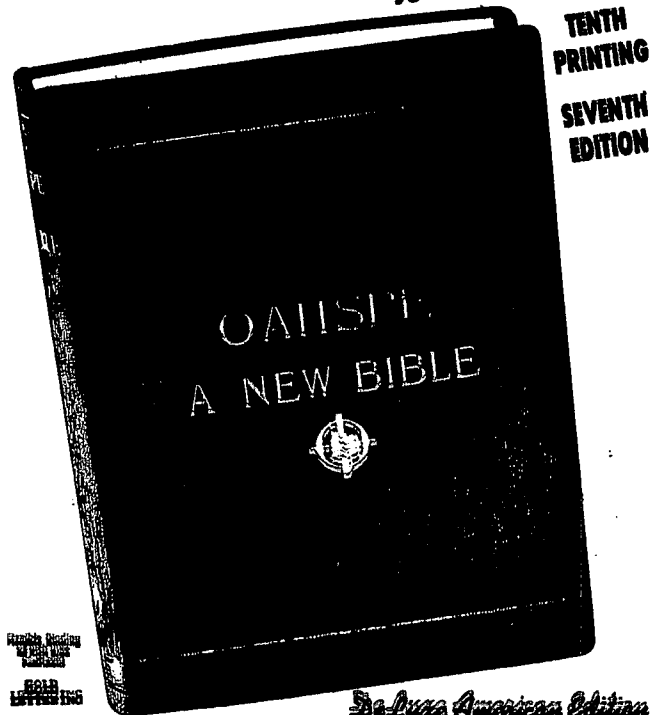
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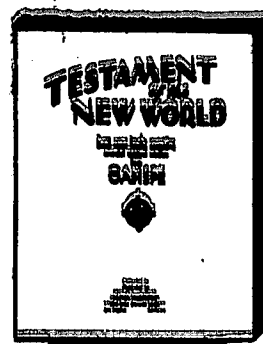
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