





**Cornell University Library**

**Ithaca, New York**

---

FROM THE  
**BENNO LOEWY LIBRARY**

COLLECTED BY  
**BENNO LOEWY**  
1854-1919

BEQUEATHED TO CORNELL UNIVERSITY

---



Cornell University  
Library

The original of this book is in  
the Cornell University Library.

There are no known copyright restrictions in  
the United States on the use of the text.

<http://www.archive.org/details/cu31924031429735>







# SPIRITUAL COMMUNICATIONS.

PRESENTING A REVELATION OF THE

## FUTURE LIFE,

AND ILLUSTRATING AND CONFIRMING THE FUNDAMENTAL DOCTRINES OF THE

## CHRISTIAN FAITH.

EDITED BY

HENRY KIDDLE, A. M.

"Let no one take offense at the opening of this mystery, as though it brought anything new into religion ; for it has nothing new in it ; it alters no point of Gospel doctrine, but only sets each article of the old Christian faith upon its true ground."



NEW YORK :  
THE AUTHORS' PUBLISHING COMPANY.  
1879.

---

Entered, according to Act of Congress, in the year 1879, by

*HENRY KIDDLE,*

In the office of the Librarian of Congress, at Washington, D. C.

---



TO

MY BELOVED DAUGHTER,

GIFTED BY HEAVEN TO BRING TO THE LOST OF EARTH

A MESSAGE OF HOPE BEYOND THE TOMB,

AND TO UNVEIL TO THE EYES OF FAITH

THOSE MANSIONS OF BLISS WHICH HAVE BEEN PREPARED FOR ALL

WHO PERFECTLY LOVE AND TRULY SERVE

THEIR HEAVENLY FATHER,

THIS VOLUME IS AFFECTIONATELY DEDICATED.

“ If some would represent such a view as dangerous, I reply that my only question is, ‘ Is it true ? ’ It is falsehood which is always dangerous ; but truth never. It is not for us to construct after our own fashion the unseen world. *You* think that men will not love God without the terror of an endless hell ? So thought not David. He said : ‘ There is mercy with Thee : *therefore* shalt Thou be feared.’ And in any case it is useless to dogmatize about things which God has not revealed. ‘ Things are as they are, and will be as they will be ; ’ and for us to misrepresent them by the fallibility of human system, or at the bidding of human expedience, is a blasphemy against truth and against God. What *is* dangerous is to drive some into indignant atheism, and to entangle others with an evil superstition, and to crush others under a deep despair, by representing Him whose name is Love as a remorseless Avenger, instead of as a Father, who is gracious and merciful, slow to anger and of great kindness, neither keepeth He His anger forever. Evil souls and foolish souls can make any doctrine dangerous. St. Peter tells us that they wrested the writings of St. Paul, as they did also the other Scriptures, to their own destruction ; would you, therefore, have had the Scriptures unwritten ? or ought St. Paul never to have taken up his pen ? Some of the Fathers, I am afraid, held what I believe to be the truth on this matter,—just as hundreds of our ablest clergy do,—but feared to preach it ; but the best and greatest of the Fathers did preach it, and many saints at whose feet I gladly sit have preached it in this age. And, if we see a truth, are we to be ‘ liars for God ’ by suppressing it, because those think it dangerous who believe in no more potent motive for virtue and the love of God than a ghastly terror ? Are we to go before the very God of truth with a lie in our right hands ? ”—*Canon Farrar*.

## P R E F A C E .

---

THIS book contains the record of one of the most extraordinary experiences ever vouchsafed to man. Marvelous as it will appear, the whole has been the work of about nine months, during which time the editor has been placed in direct communication with so large a number of spirit intelligences—with so wide a range of gradation—that he can present this record, of which he is only the humble editor, with great confidence as a Revelation of the future destiny of mankind, of transcendent importance to them, both here and hereafter. Certainly, no book was ever published with a more sincere love of Truth, a more earnest desire to benefit mankind, or a firmer conviction of the obligation imposed upon the editor by Divine Providence, than this one.

The editor, therefore, asks that, before the book is condemned, it be patiently and candidly read ; for all must admit that, if it is what in the title it claims to be, it deserves an attention as serious as has ever been given to any published writings. The materials have been supplied not only unexpectedly, but in a manner which most persons will regard as marvelous in the highest degree. Most of them were given in the presence of the editor,—very many, at his request. The most valuable are the result of a development—in the first place, of the powers of the intermediary, and in the second place, in the views and intentions of the editor. All connected with the matter have been led along, step by step, to the accomplishment of a work which seems to have been planned by the spiritual intelligences for a beneficent purpose, to be carried into effect through these earthly instruments. Certainly, when the first communications were written, the editor had no idea of preparing a book on this subject ; and when this was proposed in the messages themselves, he shrank from it, as not having the means or the capability of doing it ; and it was not until four months after the first suggestion was made that the book was commenced. Even then the plan was only in part developed ; for the most important of the materials have been furnished since the preparation of the book was begun.

The editor, like the medium, has been to some extent, a passive instrument in this matter. Not that he has yielded blindly to any suggestions emanating from the spirits through the medium ; for to do this would have been superstitious and dangerous in the highest degree. There is a mightier spirit than

any of these communicants ; and to Him the editor and his co-workers have earnestly appealed for guidance and illumination, in the exercise of their own judgment and conscience,—never to be superseded.

Not a single communication has been inserted which was not written through the mediumship of the editor's daughter or son. Most of them were written in his presence ; and he, therefore, *knows* they are not the offspring of imposture or delusion. *They come from the "world of spirits."* This is solemnly attested as a fact, undeniable and irrefutable. If any one, *after reading them*, can believe that they are given to deceive, his mind must be far, far astray in the "pilgrim's progress from this world to that which is to come."

It is true, many other books—some of them of the deepest interest to mankind—have been published presenting various phases of this great subject ; but the time is now ripe for the higher aspects of spirit intercourse to be exhibited ; and hence this book has been dictated. Twenty-three years ago it was predicted : "Spiritualism will make a new edition of the great volume of Christianity, with additional notes and explanations that shall make the soul's immortality a tangible reality, and will unfold anew the teachings of Jesus, to those who seek for it in true Godliness, in the spirit of truth, and in purity of heart."

This prediction is, in part at least, realized by the publication of this volume.

In obtaining the messages, much aid has been given by Mr. Louis F. Weismann, whose constancy, spiritual insight, deep devotion to the cause, and unwavering faith in the genuineness, spiritual origin, and beneficent purpose of the messages, have been most important factors in the work accomplished.

The editor may, by the publication of this book, forfeit the good opinion of some of those whose esteem he has hitherto possessed and prized. He may, by some, be charged with folly in entering upon a path as yet generally shunned by the respectable or fashionable, and thus imperiling his earthly interests. He is not moved by these considerations, feeling confident that "Truth is mighty, and will prevail" ; and that the unpopular doctrine of to-day is often hailed with plaudits on the morrow.

As for those who believe in the truth of spirit communion, and fear to avow their belief, he hopes this publication may inspire them with more intellectual and moral courage, commending to their consideration, but with no assumption on his part of the gift implied, the words of Michelet :—

"Tous pensent, personne n'ose dire. Pourquoi ? Le courage manque donc ? Oui ; mais pourquoi manque-t-il ? Parceque la verité trouvée n'est pas assez nette encore ; il faut qu'elle brille en sa lumière pour qu'on se dévone pour elle. Elle éclate lumineuse, dans un génie, et elle le rend héroïque, elle l'embrasse de dévouement d'amour et de sacrifice. Elle le place sur son cœur, et va à travers les lions."

# CONTENTS.

	PAGE.
INTRODUCTORY.....	9-23
I.	
A NARRATIVE OF FACTS.....	23-36
II.	
NARRATIVE OF FACTS CONTINUED, WITH VARIOUS SPECIMENS OF SPIRIT COMMUNICATIONS.	
Sarah R. ; M. K. ; Milly McN. ; Judge Edmonds ; William Belden, Jr. ; William Belden, Sr. ; John Hecker ; S. W. Seton ; James Kelly ; J. W. Gerard	36-50
III.	
COMMUNICATIONS FROM VARIOUS SPIRITS.	
William Belden ; Judge Edmonds (several commu- nications) ; Sarah R. ; Mary K. ; Charles W. ; James W. Farr ; James W. Booth ; Eli French....	50-63
IV.	
COMMUNICATIONS FROM THE ILLUSTRIOUS OF EARTH.	
William Shakespeare (several communications) ; Lord Bacon ; William of Orange ; George Wash- ington ; Christopher Columbus ; Mozart ; Abraham Lincoln ; Judge Edmonds ; Queen Elizabeth ; Sir Isaac Newton ; Lafayette ; Lord Byron ; Shelly ; Wm. Cullen Bryant ; Felicia Hemans ; Benjamin Franklin ; Joseph Lancaster ; William Penn ; Napoleon Bonaparte ; Aaron Burr ; Alexander Hamilton ; Washington Irving ; Prince Albert....	64-113
V.	
SPIRITS OF THE LOWER SPHERES.	
A Repentant Spirit ; A Spirit in Trouble ; A Con- trite Spirit,—H. J. Raymond (several communi- cations) ; A Prodigal Son,—C. W. (several communi- cations) ; Unprogressed Spirits ; Repentant Spirits of Various Grades ; The Dark World, described by Judge Edmonds ; by Edgar A. Poe (two communi- cations) ; The Seeress of Prevorst ; Miscellaneous Communications from Converted Spirits—A Happy Spirit ; E. B. ; H. C. Watson ; Suffering Spirits,— James Fisk, Jr. ; Coroner S. ; Wm. M. Tweed....	114-179

VI.	
THE SHORT-LIVED ON EARTH.	PAGE.
<i>Communications from those who died in infancy or childhood.....</i>	176-204
VII.	
VARIOUS COMMUNICATIONS.	
<i>Presenting numerous illustrations of the Nature of the Future Life, and its relations to the Life on earth.</i>	
William Belden Sr. (several communications); James Kelly; A. J. May; John Hecker (several communications); William Belden, Jr. (several communications); Robert Watts, M. D.; James W. Gerard (several communications); E. A.; Richard Vallant; Mrs. M.; A Jewess; A. T. Stewart; F. W. Hunt, M. D.; James Cushing; Richard Warren; Rebecca W.; Judge Edmonds (several communications); James K——s; John H. A.; Elizabeth Lindon; William L. Stone; James N. McElligott; Joseph McKeen; Caroline H—e; Leonard H—e; Milly McN.; G. K.; R. Heller; Chas. A. Weismann—to the Seventh Regiment; Mrs. Edmonds.....	204-258
VIII.	
COMMUNICATIONS CLERICAL, SACRED, AND BIBLICAL.	
Rev. Dr. Muhlenberg; Prof. Richard Smythe, D.D.; Rev. S. D. Ferguson; Rev. J. W. Cummings, D.D.; Archbishop Hughes; Rev. John Dowling, D.D.; Bishop Janes; Martin Luther; John Calvin; Rev. Wm. E. Channing, D.D.; Swedenborg; Rev. Theodore Parker; Bishop Ives; Pio Nono; St. Augustine; Moses; Pontius Pilate; St. Peter; St. John; John the Baptist; St. Paul..	259-304
IX.	
IMPORTANCE OF THE SPIRIT WRITINGS.....	305-322
APPENDIX.....	323
INDEX.....	345

# SPIRITUAL COMMUNICATIONS.

---

## INTRODUCTORY.

“There is no death ! What seems so is transition ;  
This life of mortal breath  
Is but the suburb of the life elysian,  
Whose portal we call Death.”

OF the thousands who have read this verse of one of the most *spiritual* of living poets, how few there are who seem to realize fully the fact which it so beautifully expresses ! To some it is sweet only as a poetical sentiment ; but to others it is precious as an expression of their fondest religious hopes. Although the fact of the existence of the human soul, or spirit, and its destined immortality lies at the foundation of all religious faith, yet it would appear, from an observation of the lives of men—even some of those who are held in the highest esteem for their piety and virtue—that this great truth finds but little practical acceptance. Few, probably, would indeed be willing to assent to the sad conclusion of the French infidel philosophers, “Death is an eternal sleep,” but yet how many really live as if, practically at least, that were their belief ! They seem to be wholly absorbed in the affairs of this world. Greedy of gain, eager to enjoy all the pleasures of this life, worldly in all their hopes and aspirations, they seem to be exclusively intent upon laying up for themselves “treasures upon earth,” wholly thoughtless as to what

their condition is to be when all material things shall have vanished from their sight, and entirely unconcerned as to how they may best prepare for that immortal existence that stretches out interminably beyond the grave.

It is true, doubtless, that tens of thousands of believing Christians have a perfectly strong faith in the future world and its retributions; but is it not equally true that most Christians, of all denominations, often experience a sad weakening of that faith, or, at best, find it so vague and unsubstantial that their minds can scarcely grasp it at all; while their souls, even during the most precious moments of spiritual exaltation, realize it very imperfectly?

Immortality is indeed found in the Holy Scriptures\*—more especially in the New Testament. Christ's divine words, and those of His apostles, emphatically conveyed to the minds of men the knowledge of a life beyond this mortal scene. But how greatly have these blessed words been misunderstood or perverted! Isolated passages torn from the context, have been so combined and so interpreted as to give rise to the most inconsistent notions—such, for example, as that the immortal life of the soul is only intended for a certain class of persons, those who die in their sins being annihilated;†

---

\* Christ said to the Jews, "Ye search the Scriptures, because ye think that in them ye have eternal life."—John v. 39.

† "The advocates of Conditional Immortality or Annihilation maintain, from the letter of Scripture, destruction and not endless suffering to be the destiny of the lost. They take advantage of the doubt existing as to St. Paul's doctrine of the termination of the world in unity—whether by unbelievers' being completely annihilated, or by their being all finally converted. The view that immortality is not inherent in fallen human nature, but is the gift of God in Christ, has had many supporters; and in this part of their systems, the advocates of annihilation justly claim the authority of many great names. But the details of their eschatology are somewhat confused and conflicting"—*Encyclopædia Britannica*, art. *Eschatology*.



or the still more absurd doctrine of the resurrection of the mortal, material body—after the slumbering of the spirit in the grave for unknown ages, till the sounding of the “last trump.”\* Such a literal interpretation of a highly figurative passage from the “Apostle of the Gentiles” can only spring from the most inconceivable spiritual blindness. (*Theologica parabolica non est demonstrativa.*) In regard to the Old Testament, the words of Dr. Smith (*Dictionary of the Bible*) are significant: “The rewards and punishments of the Mosaic law were temporal; and it was only gradually and slowly that God revealed to His chosen people a knowledge of future rewards and punishments.”†

Indeed, the Sadducees denied the existence of the spirit world.‡ Again, Dr. Smith, in regard to the entire Scriptures, says: “Respecting the condition of the dead, whether before or after the resurrection, we know very little indeed; nor shall we know anything certain until the awful curtains of mortality are drawn aside. Dogmatism on this topic appears to be peculiarly misplaced.” (See *Dictionary of the Bible*, art. *Hell*.) The ultimate fate of the lost has created, says Sir J. Stephen, “a whirlpool of interminable controversy, roaring in endless circles over a dark and bottomless abyss.” In contrast with this, I use the grand words of a Spiritual-

\* “The doctrine of an intermediate state produced an Arabian heresy, combated by Origen, that both soul and body fell into a death sleep, from which they will not awake till the last day. Revived at a later time, under the name of *Psychopannychy*, it was made the subject of a treatise by Calvin. But the existence of an intermediate state remains a dogma of the Eastern Church to this day. To the Western, the doctrine of Purgatory gradually absorbed it.”—REV. A. S. AGLEN, in *Encyclopædia Britannica*.

† “The first clear note of immortality in Hebrew literature is struck in the ‘Book of Wisdom,’ the work of an Alexandrian Jew.”—*Ibid*.

‡ Acts xxiii. 8.

ist of great experience: "It is ours then to know that the soul exists beyond the tomb; it is ours to render gratitude and thanksgiving to God; to pray to angels and ministering spirits, to pray for the dead,\* and to do the work of evangelists, making the whole earth one grand cathedral, overarching it with spiritual ideals, transfiguring its roughest, darkest features, that it may bloom into a garden of transcendent beauty and glory."†

It can scarcely be denied that, however widely the *theoretical belief* or *dogma* of a future life of rewards and punishments—of supreme happiness or endless misery—pervades the minds of men, in this age of the world, as a practical or operative element in human society, it has but little potency. The social relations of mankind seem to be scarcely effected by this belief; and the political system—as a system—as well as those who administer it, manifestly pays no regard to it; everything proceeding pretty much as if this life were all that man can aspire to; and when he "surrenders up his individual being," he indeed goes "to mix forever with the elements"—only that and "nothing more!"

Much has been said against what has been called "Modern Spiritualism;" uniformly, among those not conversant with it, any allusion to the subject being greeted with scoffing and sneers. The basis, however,

---

\* "The liturgies of the Latin church, and of all the Eastern churches, without exception, contain prayers for the repose of departed souls."—*American Cyclopædia*, art. *Purgatory*. See *The Christian Doctrine of Prayer for the Departed*, by the Rev. Frederick George Lee (London, 1872). This work, by a Protestant clergyman (Vicar of All Saints, Lambeth), treats of this subject very thoroughly, and contains specimens of the ancient Christian liturgies, which prove conclusively that it was the practice of the early Christians, like the Jews, to "pray for the dead"—See also *Eternal Hope*, by Frederic W. Farrar, D D., F R.S., Canon of Westminster. (N. Y., 1878.)

† J. M. Peebles.

of this so-called "spiritualism", or *Spiritism*, as the French style it) is a belief in *spirit communion*—in the desire and the ability of the spirits of the departed, under certain conditions, to communicate with the living. It is said that millions of persons have, within the past thirty years, in every part of the civilized world, become convinced of the truth of this doctrine—by experimental or objective evidence. Certainly, the ranks of its believers contain many gifted men in every walk of life, and represent every grade of society, from royalty down to the lowest condition of human life. Its converts have been gathered from every profession and every class of thinkers—scientists, clergymen, physicians, lawyers, artists, poets—men who have attained a high distinction in scientific research, such as Hare and Mapes in this country, and Crooks, Wallace, Goldschmidt, and Zoelner, in Europe. Indeed, it has been claimed, and apparently with truth, that scarcely an individual can be found, who, after a fair investigation of the subject, has not become a convert to its truth.

The literature of this subject—the product as it is, of a little over a quarter of a century—is one of the most wonderful phenomena connected with it.\* The growth of this belief appears to rival in rapidity that of primi-

---

\* In this connection, the editor cites a passage from a very able and exhaustive address delivered several months after this part of the work was written: "Spiritualism is thirty years old; it counts its adherents by millions; its literature is published in nearly a score of languages. It has entered the pulpit, the laboratory, the busy marts of trade—no place is so remote that it does not make a stir in it—and it differs from all other movements that have heretofore left their impress on the race in this, that it is not transplanted, but is spontaneous and self-propagative. It often comes an unbidden and a most unwelcome guest."—*The Rationale of Modern Spiritualism*: An address before the Chicago Philosophical Society, Dec. 14, 1873, by Frederick F. Cook, of the *Chicago Times*.

tive Christianity itself. Its journals are numerous and well sustained; and its converts and followers are, to a considerable extent, composed of men so reputable and trustworthy, that the reality of the *phenomena*, at least, must be admitted, unless we are prepared to place no reliance at all upon human testimony. It is true that many of the phenomena called *spiritual*—such as rapping, table-tipping, the ringing of bells, and other mechanical performances, must appear trivial and undignified, as attributed to the spirits of the dead, toward whom all feel a certain degree of solemnity and reverence. At any rate, this is the first view every one is apt to take of it; for we are prone to judge of all things according to our own pre-conceived notions. But, if we reflect upon the theory [let it be so designated for the present] that the spirits of the departed are the cause of these phenomena, and that perhaps this is “the only way they have to make their presence known to certain persons, we shall see that there is no antecedent improbability in it even as a theory.

Passing by, however, all this (and, indeed, the editor of this work has scarcely had any experience in this direction, nor does he value greatly such phenomena, however real they may be, in comparison with those which it is his object to explain in this work), there is much of quite a different nature, showing an intelligence—of a very pure and exalted character—which cannot be accounted for except in the manner explained by the intelligence itself: namely, that it comes from those who, having finished their earthly career, are enjoying or living a life of immortality beyond the grave, and are anxious to bring the fact of this existence, and their experience therein, to the knowledge of those here below, in order

to benefit them, and to advance the interests of Christ's spiritual kingdom in both worlds.

If such be the case, there can be no question that this *spirit communion* brings, or announces, to mankind a New Dispensation of religious light, coming as it does with the same message as of old: "Repent ye: for the kingdom of heaven is at hand."\*

Is such a dispensation necessary at this time? Who can doubt it, when he looks abroad over the present condition of the so-called Christian nations, and beholds the inefficacy of the present religious systems, in the death or stagnation of their spiritual power, as far as the masses are concerned, to enlighten or control the minds of mankind?† Christianity indeed pours its divine effulgence upon millions of minds, and glorious is the work achieved by every Christian denomination in awakening mankind to a sense of their duties here below, and their glorious destiny hereafter, if they accept it through faith in Christ and his teachings, and in admonishing them likewise of the dreadful consequences of rejecting the holy truths which Christ gave to the

---

\* The Greek word *μετανοεῖτε*, which means more than *repent*, implying an entire change of mind as well as of heart, in the overthrow of existing opinions and creeds, and the bringing in of new doctrines. Such indeed was Christ's mission, as it is described to us in the Gospels.

† Since writing this, the editor has read an excellent editorial article in *Scribner's Monthly* (Jan., 1879), entitled "*Religion in These Days*," which more strongly expresses the sentiment of the text. The following brief extract is inserted here for the sake of illustration:—

"That the attitude of prominent men of science towards the great questions that relate to God, immortality, the nature of the human soul, and the Christian religion, has sadly shaken the faith of a great multitude, there is no doubt. Society is bone-combed with infidelity. Men stagger in their pulpits, with their burden of difficulties and doubts. The theological seminaries have become shaky places, and faith has taken its flight from an uncounted number of souls, leaving them in a darkness and sadness that no words can describe. All this is true. It is so true that tears may well mingle in one's ink as he writes it."

world, and sealed with his precious martyrdom; but alas! how little is the hold which Christ's divine mission has at present upon the world at large! As far as this world's affairs are concerned, the great majority of mankind—including many professing Christians, and even some so-called Christian ministers—live as if there were no God, no Christ, no heaven, and no hell, all these being the myths of past tradition, and this enlightened age of the world—this “age of reason,” and science, and intellectual freedom, were far above the belief in any such foolish superstitions. When distinguished scientists sneeringly ask, *Who has ever seen the soul* with the very best microscope that can be made? What physiologist *has ever found any human spirit* in his most minute dissections?—when the proud scientist, filled with vain-glory by the discovery of some of the laws of light and heat, or puffed up with vanity because he has caught a vision of something which he daringly calls the “physical basis of life;” and, ready to fall down in adoration before his new-found deity, *Protoplasm*, announces that he finds in matter the “promise and potency of every form of life;” or when he cries Amen! to his brother scientist who has traced, by the law of *evolution* and the “survival of the fittest,” to a common origin himself and all the rest of the animal creation, and glories in his quadrumanous ancestry—when such is the age in which we live, an age characterized by the worst forms of irreligion, is it improbable that the All-Merciful Father should come again to the rescue of his benighted creatures, and for this purpose should in part unveil the glories of the supersensuous world to which all are tending?\*

---

\* Not scientists alone, but numerous others, of all classes and all tempera-

The materialistic scientist of these days seems to have become so much absorbed in the study of the physical laws by which the material universe is governed, that he is not only blind to the need or existence of any moral government of the world, but fails to perceive the Great Legislator and Governor of the Universe altogether. Spirit, the spiritual world, the future life,—all that makes man anything but a groveling worm of the dust—the creature of an hour—is ignored, or often contemptuously denied.

“O star-eyed Science, hast thou wandered there  
To waft us back the message of despair?”

Let the treatment accorded by their fellow scientists to the ingenious and learned Crookes, and the candid and enlightened Wallace, in England, who, by means of patient research and careful experiment, after eliminating from the spiritualistic phenomena every possibility of fraud, illusion, or error, have announced their acceptance of the facts, bear witness to the prejudice and disingenuousness of the scientific men of our time.

The acute and ingenious English philosopher wishes to experiment upon the efficacy of prayer. How, forsooth?

ments, drift into the dark gulf of skepticism or total disbelief. The words of the gifted but misguided Shelly may well portray their sad condition :

“O stream !

Whose source is inaccessiblely profound,  
Whither do thy mysterious waters tend ?  
Thou imagest my life. Thy darksome stillness,  
Thy dazzling waves, thy loud and hollow gulfs,  
Thy searchless fountain and invisible course,  
Have each their type in me. And the wild sky  
And measureless ocean may declare as soon  
What oozy cavern or what wandering cloud  
Contains thy waters, as the universe  
Tell where these living thoughts reside, when stretched  
Upon thy flowers, my bloodless limbs shall waste  
I' the passing wind !”—*Alastor*.

By his own subjective experience? O, no! but by the same method that he would employ in testing a scientific fact or theory.\* Those who have ever truly felt the blessed influence of fervent prayer, must shudder at the thought of such impiety—such an absolute negation of spiritual or religious insight.

These things are referred to in no spirit of unkind criticism or invective, but as indicating the characteristics of the age in which we live, and illustrative of the necessity of more *objective proof* of spiritual things,—that is, of a new spiritual revelation; and such truly, the editor believes has, in part at least, come through the efforts of the blessed spirits in the spheres above us.

Undoubtedly, there is much in so-called Spiritualism, calculated to repel. It has its *shadows*, as well as its *lights*. And has not everything? Has not what is *denominated* Christianity? Are all practices *called* Christian, are all *professors* of the Christian doctrine, worthy of approval? Alas! everything here below has a certain admixture of dross; but does this affect the value of the pure gold? Corruption seems to be the inseparable concomitant of the human mind in this sublunary sphere; and if we reject everything that has abuses, counterfeits, perversions, vicious upholders, or indiscreet advocates, we shall have nothing left. Even God himself (if the illustration may be permitted) must be re-

---

\* "Oh, let us get near to God by faith and prayer, and we shall break with one of our fingers through the brain-spun meshes of these impotent negations. Prove to us that by the word "God" we ought to mean only "vortices of atoms," or "streams of tendency," and at the end of such triumphant demonstrations, we shall but kneel down before Him who made us, and not we ourselves, and with bowed head, and sad yet kindling heart, shall pray, if possible, with yet deeper conviction, "Our Father which art in Heaven." --Farrar.



jected; for, alas! how many there are apparently who fail to worship him "in spirit and in truth!"

The editor does not, however, profess to be a *spiritualist*; perhaps, he does not understand what the designation means.\* Remarkable facts *have come* to his knowledge (he did not *seek* them); and, although naturally incredulous and skeptical, he has not been able to doubt the reality of what he has seen and experienced. Indeed, the experience has been a great boon. It has intensified his faith in religious truth—in the religion which Christ taught. It has brought to his mind, as an *objective reality*, the existence of the future world, showing him (in a general way, of course,) the nature of its retributions—the sorrows of the unrepentant sinner, and the joys of him who has made his peace with God; it has demonstrated, the infinite mercy and forgiveness of Him, who the apostle says is *Love*; and thus has thrown a flood of light upon those points of inquiry which have puzzled the minds of thinkers of all ages, vindicating the "ways of God to man" beyond all other revelations which, it appears to him, mankind have ever received, being thus a glorious *Theodicæa*.

He has shrunk from this publication, which he would very gladly have avoided; but a voice—the voice of duty—has sounded for months in his ears, commanding him to make these things known to his fellow men. He, therefore, takes this step regardless of the consequences, feeling (to compare small things with great) somewhat as the apostle of the Gentiles felt, when he said to the Corinthians: "Though I preach the Gospel,†

\* Except as the antithesis of *materialist*, or a disbeliever in the spirit of man and its destined immortality.

† In the original, the word is *εὐαγγελίζωμαι*—to evangelize—spread the good tidings,—of course, equivalent to *preach the Gospel*. (1 Cor., ix., 16.)

I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel!" He is not so ignorant of the ways of the world, as to believe that this book will be received in the spirit in which it is written; that is, that it will be candidly read and considered. No; he is prepared to meet with the derision and scoffing of those whose minds are closed against spiritual truth by their worldliness and prejudice, and with bitter and acrimonious denunciation from the supporters of theologic creeds and ecclesiastical systems. The worldling *will not* receive this *evangel*; the bigot *cannot*. *Seeing, they see, but will not perceive; and hearing, they hear, but will not understand*. Indeed, were Christ to come again upon the earth, but not (as many believe that He will) in the clouds, with spiritual pomp and glory, to dazzle the eyes of the proud and haughty ones of this world, but as he came before, in the person of a humble teacher, associating with the lowliest of men, yet doing all the miracles that characterized his first mission, is it at all likely he would be received by the conceited theologians, the proud ecclesiastics, the arrogant scientists, the scoffing worldlings, of the present day? Alas, no! Crucifixion, it is true, he would not have to endure; for that is not the present mode of disposing of the blessed messengers of unpopular truths; but that he would still have to vanquish the world by his immortal example of suffering, no one can doubt.

This book is written for all who will receive it. May God's blessing attend it, as a means of good to mankind! No emolument to the editor will ever be permitted from its sale; but whatever income may accrue from it, will be employed in the cause for which the

book is written, and particularly to defray the expense of an additional number of copies of the work in a cheap form, to be distributed gratuitously among the poor outcasts of humanity, who, in these days of gorgeous churches, too often have not the "Gospel preached to them." May they thus learn that, let their sufferings be what they may, they may be made a blessing by patient endurance and an unfailing trust in God, with the fervent love of their Saviour, Christ, who will never desert them; and, moreover, that there is prepared for the "poor in spirit" a glorious life of endless bliss—of progressive development—beyond the grave, where there are no *stations in life*, but all are the acknowledged children of one omnipotent spiritual Father, of infinite mercy and loving kindness.

The editor does not wish to be understood as affirming positively that every statement made in these communications is infallibly true. He is not a believer in the *infallibility* of any books,\* scriptures, or doctrines, or dogmas proclaimed by the authority of ecumenical councils, or of ecclesiastical potentates. He "who spake as never man spake," gave us without doubt the infallible truth, which the conscience and judgment of every one, when spiritually enlightened, immediately apprehends and approves. Being spiritual truth, however, it must be received into the heart as well as grasped by the understanding; for, as said by St. Paul,

---

\* "The doctrine of the infallibility of the Bible, in the rigid sense in which it is widely held and taught now, was unknown to the early Christian church. Indeed, it did not come into existence until the sixteenth century, not having been held even by the earliest and greatest of the Reformers. The Catholic Church has never adopted it. The Bible testifies of itself that it is not infallible, in the fact that it contains many things which it is impossible to reconcile with the theory of infallibility."—J. T. SUNDERLAND, *What is the Bible?* (N. Y., 1878.)

“the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned.” If the words of our Saviour had not been able to meet that test, they could not have been believed ;\* for God has erected in every man’s mind, when made clear by spiritual illumination, and consequently divested of all pride and conceit, a truly divine judgment, the guidance of which is ever sufficient to lead him to the knowledge of God, and to teach him to discriminate between the true and false in spiritual things.† It is true that Jesus spoke “by authority” ; nevertheless he addressed the conscience and understanding of his hearers ; and did not ask for faith without giving the evidence on which it might rest. He addressed the *Inner Light*, “the true Light, which lighteth every man that cometh into the world”—which makes us, as little children, fit to inherit the Kingdom of Heaven.‡ Well did Milton represent the talk of devils to be

“Of providence, foreknowledge, will, and fate,  
Fixed fate, free will, foreknowledge absolute,  
Vain wisdom all, and false philosophy.”

All these questions have sprung not from man’s spir-

\* “Yea, and why even of yourselves judge ye not what is right ?” Luke xii. 57.

† “Reason is the only faculty whereby we have to judge of anything, even revelation itself.”—BP. BUTLER. “They who believe that reason, and conscience, and experience, as well as Scripture, are books of God, which must have a direct voice in these great decisions.”—CANON FARRAR.

‡ “Nations and peoples have ever claimed to have monopolies in religion ; ever have they denied that it had any fountains beyond their own prophets and their own Sacred Books. But in the light of the scholarship of to-day, we see that all such ideas are narrow and poor. Religion is as universal as sunshine, or love, or God. Its fountains are in every land ; its prophets dwell under all skies. It has given mankind not one Sacred Book, but many.”—SUNDERLAND.

itual nature, which is as simple as that of the guileless child, but from pride of intellect—the special attribute of rebellious Satan. Christ's words are so clear and intelligible that he who runs may read and fully understand; and they embody all the religious truth man ever needs, if he will only *open his heart* to receive it.

Man's judgment is never to be set aside. Let him get all the illumination he can, by going, in the deepest spirit of love and humility, to the only true source of light—the loving Father of us all; and he shall receive a blessed response to every petition. If, like Solomon, he asks for Wisdom, his mind shall be penetrated with divine effulgence; and he shall see, although “dimly” perhaps, “through the mists and vapors, amid these earthly damps,” visions of the Beyond, that shall never cease to cheer him on this pilgrimage of material life and give him a foretaste of immortality.

May the heavenly messages here presented to the world restore hope to the despairing, bring faith to the unbelieving, and thus help to teach them how to live, and also how to die. Then shall they truly be able to exclaim with the Apostle: “O, death, where is thy sting? O, grave, where is thy victory?”

---

## I.

### A NARRATIVE OF FACTS.

ABOUT the middle of May last, the editor's eldest daughter suddenly became an intermediary for the writing of communications from departed spirits. From motives of curiosity, she was induced to visit a person professing to be a clairvoyant medium, in this city, who,

a short time after she entered the parlor, said: "I see over your head, in clear letters, 'We are glad you have come!'" remarking also, soon afterward, "I see that you will be an inspirational teacher of a high order"—or words to that effect. Of course, this young lady, with her almost absolute ignorance of the whole subject, having never witnessed previously any of the so-called spiritualistic phenomena, could not receive such statements but with surprise and incredulity. In a few minutes, however, she began to experience a peculiar sensation in her right arm; and her hand, into which a pencil had been placed, began to be moved by an external force; and described a series of circles, one within the other, but nothing intelligible was written at the time.

During the next few days, however, she experienced the same sensation in her hand and arm; and, on assuming the pencil, she was moved to write, in a large and somewhat illegible hand, various messages, of which the following are examples (the communications ostensibly coming from a daughter of the editor's, deceased about twenty years ago, and from other spirit friends):

"Joy! joy! This will be your joy—such joy as you long to have in heavenly homes.

"You must not be afraid.

"Have courage; you are much stronger for this than formerly.

"We long to have our cause go on, for the good of every soul; and we hope you will not give your fondest pleasure up.

"We need more to help us.

"Please pray for your many friends who are suffering—gone away as your—[mentioning a relative].

"The best wishes to your husband from the friends long departed.

[In answer to a question.] "Yes; he is with your sister, who passed to Heaven.

“Tell your father we wish to see him here. [At the house of the medium, in order that he might witness the communications.]

“Please be careful, and go to your father, and say we wish he would come here.

“We are trying to have all things arranged [*i. e.*, for the purpose of convincing us of the truth of the communications].

“We are all as happy as you can imagine—forever.”

On the Saturday evening following, by previous appointment, the editor, accompanied by his wife, went to the residence of his daughter, where were also two other visitors—friends of the family. During this evening, the editor saw, for the first time, what has been so frequently described, and is known as *table-tipping*. All he can say is, that when the medium placed her hands—or sometimes merely the tips of her fingers—upon a small but rather heavy mahogany table, it performed the most extraordinary movements, evidently not produced by the muscular power of the medium, and indicating a most remarkable intelligence.

The medium also wrote a striking communication from the editor's deceased brother; and, the following day, only the editor and the intermediary being present, a series of communications from the same and other deceased relatives were written, and perfectly pertinent responses were made to mental questions, as well as in reference to matters unknown to the medium. These, as they referred to circumstances of a private character, are not here given. Suffice it to say, that although the phenomenon was quite startling—from its novelty and singularity—the editor, seeing how it was written, knowing, of course, that imposition was out of the question, and perceiving not the slightest possibility of illusion, or what has been scientifically called “unconscious

ceration," could not but recognize it as a veritable voice from the *beyond*—a voice indicating the continued existence, and indeed actual presence, of the immortal spirit of those whose mortal remains he had seen, years before, laid away in the dark and silent grave.

He would here say, however, that his previous belief formed no barrier against the reception of this as a fact, because he believed in the immortality of the soul as revealed by Christ and taught by his apostles, particularly in the doctrine so emphatically enunciated by St. Paul—"There is a natural body, and there is a *spiritual body*"—and, "As we have borne the image of the earthy, we shall also bear the image of the heavenly"—and other passages contained in that sublime chapter of the great apostle (1 Cor. xv.);\* and also in his glorious epistle to the Hebrews:—"These [the descendants of Abraham] all died in faith, not having received the promises, but having seen them afar off, and greeted them, and confessed that they were strangers and sojourners on the earth. For they that say such things declare plainly that *they seek after a home*. And truly, if they were mindful of that from whence they came out, they might have had opportunity to return. But now they desire *a better home, that is, a heavenly*: wherefore God is not ashamed to be called their God; for *he prepared for them a city*." (Hebrews xi. 13-16.)

And the following, in the next chapter:—

---

\* "What the Christian Scriptures, and St. Paul, especially, affirm, is not any abstruse metaphysical doctrine, concerning mind and matter; but the simple physiological fact of two species of *corporeity* destined for man;—the first, that of our present animal and dissoluble organization, which we share, in all its conditions, with the irrational sentient tribes around us; and the second—a future spiritual structure, imperishable, and endowed with higher powers, and many desirable prerogatives."—ISAAC TAYLOR, *Physical Theory of Another Life*.



“Wherefore let us also, having *so great a cloud of witnesses encompassing us*, laying aside every weight, and sin, which doth naturally enwrap us, run with patience the race that is set before us, looking unto the author and perfecter of the faith, even Jesus.” (*Ibid.* xii. 1, 2.)\* Certainly, the sublime poet Longfellow must have caught his inspiration from these texts, or from a veritable spiritual origin, when he wrote, years ago :—

“All houses wherein men have lived and died,  
Are haunted houses. Through the open doors  
The harmless phantoms on their errands glide,  
With feet that make no sound upon the floors.”†

With such passages ringing in his ears, and long treasured in his heart, as embodying a most blessed hope, it is not singular that the editor's mind was not, through any antecedent prejudice or preconception, closed against the theory of spirit communion or intercourse, could it be established by objective facts. That it has been so established, let the whole body of experience recorded in this volume bear witness.

Subsequently, but as an experiment for some time, he sat by the medium while she wrote communications from his most intimate friends deceased, giving always pertinent and characteristic replies to all questions he asked. These communications have been of a very various character—descriptive, didactic, hortatory or

---

\* In these citations, Dean Alford's revised text has been followed.

† See the whole poem “*Haunted Houses*,” with many others—“*Resignation*,” “*Footsteps of Angels*,” &c., which teach with touching pathos the truth of spirit presence, and other truths illustrated by the phenomena of *Spiritualism*—such as spirit growth and progression. To these further allusion will be made in this work.

“Millions of spiritual beings walk the earth,  
Both when we wake and when we sleep.”—*Milom*.

admonitory, solemn, or, occasionally, familiar—involving a revelation of the condition of different grades of spirits and their progressive improvement, but all exceedingly pure and elevated in tone, and confirming in every particular the fundamental truths of primitive Christianity. It is true that almost the first communication purported to come from a repentant suffering spirit (one well known in this life), and the message was, “Pray for me!” but it cannot be unknown to most intelligent and well-informed Christians—Protestant as well as Catholic—that praying for the dead was a common practice in the early churches, as their liturgies show; and it is a remarkable fact that some thoughtful Protestant divines, by a careful study of the Scriptures in the original, have recently been led to the emphatic enunciation of this doctrine.\* The truths most earnestly presented are those that Christ and his apostles taught,—our duty to love God with all our heart, to love each other, and to follow the divine example of our Saviour in all things; and faith in the eternal world—a world of future (*æonian*)† rewards

---

\* I would refer the reader particularly to the volume of sermons, etc. recently published by Canon Farrar, of Westminster, entitled *Eternal Hope*, as a proof of what is here asserted. The following passages are cited; but the whole book is an emphatic and eloquent denunciation of the popular notions in regard to the future life and its retributions. “We will declare our *hope and trust*—if it be not permitted us to go so far in this matter as belief and confidence—that, *even after death*, through the infinite mercy of the loving Father, many of the dead shall be alive again, and the lost be found.” (Sermon on “*Hell*”—*What it is not*.)—“The *Kiddish*, or prayer for the dead in the Jewish liturgies is probably as old as the time of our Lord, and if so was by him unreprieved, though it was believed to be efficacious for the relief of souls in Gehenna.” (Excursus V.)

See also note to page 12, and farther on in this work.

† This word has been the great bone of contention among theologians. See *Eternal Hope*, by Farrar (Excursus III.). I cite this sublime passage: “When, with your futile billions, you foist into this word *αἰώνιος* the

and punishments. All this will be made obvious by copious citations in subsequent chapters.

The obvious fact in regard to all the communications is that there is an intelligence manifesting itself, different and apart from the mind of the person writing. This is shown by various circumstances:—(1) The mode of holding and using the pencil [a pen is never used] is very different from that employed by the medium herself in her ordinary writings. (2) The style of writing is very different from her own, the letters being generally much larger and more irregular, and, besides, the writing is often executed with great force and rapidity; sometimes the pencil seems to be held in the hand by a peculiar magnetic force, which, in part at least, controls the movement. (3) The style of thought is very different from that of the medium, often rising to great force and sublimity, very far beyond what the medium herself is capable of conceiving or composing. (4) The diction is peculiar—while showing as many variations in style as the spirits communicating, yet abounding in peculiar words and phraseology, at times obscure, yet perfectly significant and expressive. (5) The facts expressed or referred to are often beyond the knowledge or experience of the medium. (Questions have been asked of the controlling intelligence in the absence of the medium, and have been pertinently answered through the medium when present. For instance, the medium having left the room, a question has been asked, which has been fully answered on the medium's return).\* (6)

---

fiction of *endless time*, you do but give the lie to the mighty oath of that great angel, who set one foot upon the sea, and one upon the land, and with hand uplifted to heaven, swore by Him who liveth for ever and ever that 'Time should be no more.'"—Sermon on "*Hell*"—*What it is not*.

\* It is proper to say here that a young son of the editor was suddenly de-

The medium sometimes appears to be scarcely conscious of the thoughts which she writes; and on the papers being shown to her after a short interval, she scarcely remembers (sometimes has quite forgotten) that she wrote them. To one who has not seen the writing executed, it is scarcely possible to impart a correct conception of the manner in which it is done. The theory that the ideas expressed are only those of the medium herself, is excluded by the fact that what is written is often beyond her knowledge or experience (as has already been stated); nor are they in the mind of any person present. Moreover, this hypothesis is precluded by the fact that the medium's mind is in an entirely normal condition, as far as can outwardly be ascertained. She is in no trance or somnambulic state, but simply takes the pencil, and feels, at first, her hand controlled, and then, very soon, both mind and hand, the movement being apparently effected by a mechanical moving of the hand, and an *impression* of thought (and language to some extent) upon the mind. [The medium sometimes says she *hears the words* before they are written.] The operation seems to be quite complex; but the rationale of it is altogether inexplicable. Indeed, the spirits seem not to be able to explain it in any terms comprehensible by us.

A very marked feature of these writings is their naturalness as the communications or utterances of the persons from whom they purport to come. A spirit is

---

veloped as an extraordinary writing medium a few days after the development of his daughter. The experiment referred to has been frequently made through him. The communications written through him are not here especially referred to, although very valuable for illustration; because, coming through the mind of a child (about twelve years old), they are necessarily of a simple character. They will, however, be used to exemplify and illustrate many points further on in the work.

called, a question is asked, or a remark made; and the response comes just as naturally as if the person addressed were actually present, and spoke with fleshly lips and tongue. Of this many examples will be given.

No supposition other than that it is veritably the spirits of the departed who are communicating appears to be at all tenable. If intelligences using such language, giving such instruction, inspiring such thoughts, and urging on to such conduct, can be only the devices or instruments of the principle of evil, or the dread being who personifies it, then indeed is the all-powerful, the all-wise, and the all-pure God dethroned from the moral government of the universe which he created, and it has become a wilderness of lies—a moral chaos—a spiritual usurpation of the evil one, under which every sacred name, every holy precept, and every divine truth may be sacrilegiously employed for the deception and destruction of God's creatures—those creatures whose souls he gave his only Son to redeem. Oh, no! God—the Infinite in mercy, wisdom, and purity, reigns supreme; and they who are evil can do us no hurt except with our own permission. The holy names of God and Christ cannot be used to tempt us away from the path that leads to His everlasting kingdom. Imagine (if it is not blasphemy to do so) Satan allying himself with Christ to save the world—to convert the people to a belief in Christ's doctrine, bidding them to love the Lord their God with all their heart, and their neighbors as themselves! That indeed would be a millennium. But blind theology can see no other than a Satanic source for anything that controverts its dogmas. When the Saviour preached his divine doctrine in Jerusalem, the arrogant ecclesiastics of that time said, "He hath a

devil;" because they saw their power over the poor and ignorant would be destroyed by his words. His response is well known.\*

And what antecedent improbability of the hypothesis of spirits communicating can exist in the minds of Christians? Have their departed friends, in their belief, been annihilated as intelligences, or are they slumbering unconsciously in their graves, to be awakened only by the sound of the "last trump," at the day indefinitely understood as the Day of Judgment? I am aware that there are some who believe—and think they find in the Sacred Scriptures—the doctrine that the soul after death is kept in a condition of unconscious nothingness for an indefinite number of ages, while the mortal body is dissolving into its parent dust, its fluids dissipated, its gases passed off into air, and entering into new combinations of matter, to form other organisms, vegetable and animal; but that, at the Last Day—the day of "general resurrection," all these elements will be reunited in their pristine bodies, and the souls will then be resuscitated to inhabit them. But, if the soul is

---

\* "If the doctrine confirmed by a *non-natural* effect is not opposed to any truth, if all its attendant circumstances are in accordance with God's divine attributes, we are bound to acknowledge that the doctrine so proclaimed bears the sanction of God himself."—JOUIN, *Evidences of Religion* (N. Y., 1877., with the Cardinal's *Imprimatur*.)

This able writer, a Jesuit, says, after laying down the above excellent test: "All the facts of Spiritism cannot be denied; for oftentimes they are attested by many unimpeachable witnesses, who, being incredulous, took every possible precaution against deception."—"An intelligent cause with free will is clearly at work, since not unfrequently the desired effect is not obtained, though all the means considered necessary for its production have been employed." Then, on false promises, he asserts: "God cannot be looked upon as the author of these phenomena, nor as sanctioning them. It is the evil spirit who is the author of the phenomena indicating intelligent agency, and he makes use of all this to deceive mankind." The writer evidently knows but little of the phenomena which he thus summarily condemns

immortal, where is its place of repose during this intermediate period of torpidity? And if such is the case at present, why was it not so when Christ said, "God is not the God of the *dead* but of the *living*?" Certainly, at the Transfiguration, Moses and Elias were not slumbering in their graves. The custom of the Jews to pray for the dead (see 2d Maccabees, xii, 43-46), and the same practice of the early Christians, as seen by the inscriptions on the catacombs, indicate a very different belief on their part. This and many other absurd notions have their origin in the practice, too common, of basing theological dogmas upon one or more isolated texts of Scripture, instead of looking along the whole line of Scriptural teaching.\*

If then it is most consonant with reason and Scripture to believe that the spirits of the dead pass at once, after death, into a state of conscious existence, is it not natural to suppose that they would wish to communicate with the dear ones on earth?

"When the hours of day are numbered,  
And the voices of the night  
Wake the better soul, that slumbered,  
To a holy, calm delight;

"Then the forms of the departed  
Enter at the open door;  
The beloved, the true-hearted,  
Come to visit me once more."†

---

\* Here the grand words of Canon Farrar may well be quoted:—"Once more, in the name of Christian light and liberty;—once more in the name of Christ's promised spirit;—once more in the name of the broadened dawn and the daystar which has arisen in our hearts;—I protest, at once and finally, against this ignorant tyranny of isolated texts, which has ever been the curse of Christian truth, the glory of narrow intellects, and the cause of the worst days of the corrupted Church."—*Eternal Hope*.

† LONGFELLOW, *Voices of the Night*.

The mission of the good—in the land of spirits—is still to do good. They are imitating the Master; and, all selfishness having been eliminated from their nature, their desire is to bring all whom they can reach nearer and nearer to their own pure and happy state of being.\*

The communications received by the editor and his family appear to illustrate several grades or conditions of spirit life. Those of the higher character are elevating, both morally and spiritually. They breathe the purest spirit of religious truth. They correspond exactly with the teachings of the blessed Saviour—those divine *Beatitudes*, which ought to be written upon the tablet of every person's heart, as his guide to virtue here and a glorious immortality hereafter. They inculcate Christ's great law of love to God and man. They teach the *infinite* mercy of God—presenting him to us as truly our Heavenly Father—as Christ taught us to address him, and the Holy Scriptures so often present him to our minds and hearts. They do not teach everlasting punishment, but neither do they say that there is no soul who may not incur such a penalty.† They *do* teach that repentance, *always* and *everywhere*, brings the forgiveness of God.‡

---

\* The following words of the learned Dr. Clarke are cogent in this connection :—“(1) I believe there is a supernatural and spiritual world in which human spirits, both good and bad, live in a state of consciousness; (2) I believe that any of these spirits may, according to the order of God, in the laws of their places of residence, have intercourse with this world, and become *visible* to mortals.” (Commentary on *Samuel*.) The editor of this work thinks he may say that he not only believes this, but that he *knows* it.

† “And if you ask me whether I must believe in endless torments, for these reprobates of earth, my answer is, Ay, for these and for thee, and for me too, unless we learn with all our hearts to love good and not evil.”—FARRAR.

‡ See that remarkable passage in Ezekiel, xxxiii, 7-20. Who on reading these glorious promises can limit them to the short span of our earthly lives!

The following words of a Christian minister are also cogent in this connection :—“Man is apt to turn away from sin when he receives more light;



But, perhaps, some will say: Are you going to supersede the Bible as the standard of religious truth by these uncertain teachings? Supersede the Bible! Oh, no! We come, say the spirits, with new light to prove the glorious truths of the Bible. We come to banish discord, by giving all men truly "the *substance* of things hoped for and the *evidence* of things not seen." We come to help men—all mankind—to that perfection of *Christian Faith* which is effectual "to the saving of of the soul;" so that they may not need to say, *We know* not indeed;—but we believe; but may be able to say, *We KNOW, and therefore MUST believe.* We come to lift "the curtain of impenetrable darkness" which has hitherto hung "between mankind and the unseen world."\* We come to do away with the corrupt accretions of ages, which have so encumbered the rich soil of Gospel truth, that it is with difficulty any pure doctrine can take root in it.† We come to dispel the in-

---

and it would seem consistent that, with the light which he will receive after death, he will turn from sin."—REV. JAMES M. PULLMAN, N. Y.

\* The whole passage is suggestive. (See CANON FARRAR, *Eternal Hope*, pp. 11, 12). "Not to one," he says, "of all the unnumbered generations, whose dust is blown upon the desert winds has it been permitted to breathe one syllable or letter of the dim and awful secret beyond the grave." Beautiful, rhetorically; but O, how untrue! Is this the language of a Christian divine? Is there nothing of that "awful secret" in Christ's divine words, "In my Father's house are many mansions"? Nothing in the Apocalypse? Not "one syllable"? And where, O men of piety and culture, have you lived during the last quarter of a century? Do you know nothing of what that derided class of people called Spiritualists have been doing? "Can there any good thing come out of Nazareth?" "*Come and see.*"

† People reject spiritualistic truth because they say the Bible is sufficient; but a large part of the Christian world say it is not sufficient—that it is so obscure that religious light cannot be safely looked for in it, but that this must come from the teachings of the Church, which retains the traditions of Christ, and the head of which is supernaturally inspired to supplement these traditions, from time to time, by encyclical letters, bulls and papal edicts, etc., etc. Besides, the Protestant sects differ widely as to the real meaning of many parts of the Bible. In their Bibliolatry, they dispute violently over

tellecual and spiritual darkness with which, by means of complicated creeds and unintelligible dogmas—those things of man's device—Christ's glorious spiritual light has been so long shrouded, and veiled from the minds of mankind. In short, we come to usher in a new illumination from the spirit world, which, in the providence of an all-merciful Creator, shall dispel the dark mists of atheism, materialism, and infidelity in all its forms, and lead mankind back to the knowledge of God and immortality, and help to bring Christ's glorious kingdom upon earth; so that all shall say, with the shepherds of Bethlehem, when they welcomed the first coming of the blessed Jesus: "Glory to God in the highest, and on earth Peace, God Will toward Men!"

---

its interpretation, and utter anathemas upon each other for a misconstruction of certain texts and dogmas. They appear to have lost the key by which they may unlock the mysteries of the sacred book, and find what is really *saving truth*. In farther illustration of this fact, the following passage is cited from a recent work by a Christian divine (Professor Townsend, of the Boston University): "Human research, unaided, seems to do little more for us than to formulate and place upon our lips a creed like that of a distinguished New England Radical: 'We are tenants at will, liable at any moment to be served with a notice to quit. But what proof of immortality? None, we must confess, but hope.' Being in such a plight, personally knowing nothing of the future, near or remote, especially after the death warrant is issued and executed, *no friend really having returned to speak with us*, and the reports of those whom medium spiritualists assert have returned being so extremely contradictory, what better course can one propose than the present study of the sayings of our Lord and his apostles?" But we may say to this Christian minister, "Are not these Scriptures to which you refer contradictory in some respects, as well the reports of the Spiritualists?" See *What is the Bible*, by J. T. Sunderland, for an answer. This, indeed, does not invalidate the Scriptures; nor does the same circumstance invalidate the facts of Spiritualism, which are *all* we have to *prove* the soul's immortality, as confessed above.

## II.

NARRATIVE CONTINUED, WITH VARIOUS SPECIMENS  
OF SPIRIT COMMUNICATIONS.

IN the first period of these communications, the intercourse was confined to what purported to be the spirits of a deceased brother and daughter of the editor, and the spirits of other very intimate relatives and friends of the family. The messages were exceedingly striking and natural—simple and familiar, but very good in their tendency. A few specimens of this grade are here presented:—

[From SARAH R.—*a deceased relative, of great sweetness and purity of character while on earth.*]

“Lizzie, I love you well. Love God, and all will be well. Seek your soul’s happy future. Be faithful unto your heart’s own glory.”

“Jane, be a good woman. You are my heart’s true fellow. Love your children, for your heart’s own happiness will be your heavenly reward. Love God; he is your happiness here.”

*Do you see Mollie?* [Daughter of the editor, who died nearly twenty years ago, at the age of five.]

“Yes, often. She is a lovely spirit.”

*Has she grown up?*

“She is a heavenly woman.”\*

\* How wonderfully this corresponds with the doctrine of Longfellow’s beautiful poem, *Resignation!*

“Not as a *child* shall we again behold her;  
For when, with raptures wild,  
In our embraces we again enfold her,  
She will not be a *child*;  
But a fair *maiden*, in her Father’s mansion,  
Clothed with *celestial grace*;  
And beautiful with all the soul’s expansion,  
Shall we behold her face.”

“A heavenly woman,”—that phrase expresses it all.

“My dear H.—happy forever. Love God, and all will be well. From God we are a happy band of spirits.”

[To her daughter.] “My dear Fannie, please hear your mother’s fond message to your heart. I am happy, and am with you in your joys and troubles. You are a good woman, but be better. Have great care for your soul’s future happiness. Never mind the cares of life. Your home I admire.”

*Do you ever see —— ?*

“No; I think he is in darkness, but I am not sure.”

On another occasion, the following was written by what purported to be the spirit of Milly McN——, a young lady friend of the medium, on earth gifted with lovely traits of character:

[No call or question.] “My dear Mr. K., I have much to say to you to-night. Seek your heart’s welfare. Heaven is here. We are fearfully made in God’s likeness. Clear your path from all wickedness. Mollie [editor’s daughter] is your heavenly protector. Heaven is her home. Heaven is more than I can describe.”

Then came a change in the hand-writing; and it was written:—

“Mollie is here now, my dear papa. I love you dearly, my dear papa. I love to be near, and to protect you from evil. Heavenly things are yours forever, my dear papa.”—“I wish I could tell you all I know; but Mollie cannot. *Wait patiently.* God will show his wonders for himself. I do not know what to say. Forever you are blest, my dear papa.”\*—“My dear sister [the medium], I am glad you are improving in courage. Do not fear. Mollie will ever be your guide, if God is your desire.”—“My dear Louis, I am glad to see your heart is with God. Never fear. All is for your happiness, good, and coun-

---

\* The publication of these details of an affectionate intercourse, to be scanned by many cold and sneering readers, is quite repulsive to the editor; but he is impelled by an irresistible sense of duty to present each phase of this spirit communion; since, by that means, many minds of diverse character may be reached. Some will, perhaps, appreciate this charming simplicity of a pure and loving nature, far more than the sublime and eloquent communications presented in subsequent chapters.

fort. Be a faithful man, and Mollie will be your guide to Heaven.—MOLLIE."

[*Change of control.*] Milly McN. [again written].—"My dear friends, fear not. Heaven is a happy home, with flowers strewn with love profound, with goodness yet unknown. I know not how to describe it, for such is not known except on passing the verge of Jordan."

All the details of questions and answers, of which accurate notes were taken, are not here presented, as involving matters of family privacy, and unnecessary for the establishment of the case to be made out. Some of these may be used in subsequent chapters, as illustrative of particular phases of the phenomena. The following, however, affords a good illustration of the affectionate intercourse so suddenly and so wonderfully established between a sister in heaven and one on earth; as well as of the truth of angel guardianship:—

[From Mollie.] "Emma, will you ask your Father in Heaven to come to your heart, and give you his grace and love, to help you in his heavenly ways of mercy and great kindness? He is ever ready to listen to those who call for his heavenly protection. Heaven is your home, if you will love God better than you do now. He is a high monarch of great heavenly glory. Mollie wishes you to help——to be a better man. He is in a good way to a better life than some time before. I hope God will keep him in it forever, to his heart's great happiness, which is awaiting him in his heavenly home."

It will strike the candid reader as having a great deal of significance—as a test of authenticity at least—that the medium should write, as she has, many admonitory communications, addressed to *herself* as well as to others. Nothing can indicate more clearly the separate intelligence expressing itself through her; and the purity and excellent tendency of the writings themselves forbid the supposition that, whatever theory may

be held in regard to the intelligence, it should be a "lying spirit;" since it certainly is not the function of a "lying spirit" to enjoin the love of God, and the leading of a virtuous and pious life as the true means of preparing for the joys of heaven. Christian conversion, which, in some cases, has resulted from the influence of these blessed messages, would be a singular offspring of the demon of deception. "By their fruits ye shall know them."

Another message is appended as indicating the same feeling of love and spiritual purity:—

"My dear Emma, please hear the words of God, given for his creatures, of love and kindness. You are doing good in God's high light of heaven; although you may not feel it, nor understand it; but patience will be your entrance into God's heavenly glory. Do not be uneasy in well-doing. Mollie sends great love, and blesses you. Good night!"

On a subsequent occasion, only the medium and her husband, L. F. Weismann, being present, the latter inquired of the same spirit in regard to the book published by Judge Edmonds\* on *Spiritualism*, Mr. Weismann having recently perused it, and received the following responses:—

"God is the author of it, through his love to all his people. Judge Edmonds was God's instrument through whom it was written for the instruction of all God's creatures. Those who do not believe will be sorry, when it is too late, that they were so blind."†

---

\* John W. Edmonds, born in 1799, died in 1874: one of the ablest exponents and advocates of Spiritualism. His two volumes on this subject, published in 1854-5, are deserving of the deepest attention.

† It is proper to say here that the medium had not read the writings of Judge Edmonds; nor, indeed, has she perused, but to a very limited extent, the spiritualistic literature. Previous to the commencement of these communications, she took no interest at all in the subject—indeed, had no faith in it; and, even at the present time, she probably takes less interest in the matter than any of her relatives and friends.

*Can Judge Edmonds communicate with us?*

“Judge Edmonds is here if you wish it.

“EDMONDS, Judge.”

The following was then written :—

“Have you heard that life is not all in vain? Heaven is reached through its great vale of sorrow.”

Some one happened to speak to the medium, and it was written :—

“Do not speak to the medium while under control. She will become entranced for the benefit of future life.”

This brief communication from Judge Edmonds appears to have been the commencement of a long series of messages of a higher character than had hitherto been received, coming from the spirits of persons—chiefly deceased friends and acquaintances of the editor—outside of the family circle. Thus, on the 29th of June, the editor being present with the medium, he was startled by seeing the name *William Belden, Jr.*, written—an almost life-long acquaintance of the editor’s—and one with whom he had been associated in various relations. Although by profession a clergyman, Mr. B. had been principal, successively, of three of the public schools in this city, and was for some years associated with the editor as a teacher in the Normal School in this city. He was, while living, a man of a highly religious character. The name having been written, the following message immediately followed :—

“Mr. Kiddle, I am happy to have you hear the words of God through the medium, your daughter. Will you please note well my doings in the happy life beyond your own? We ever love to see your heartfelt wishes for all goodness. Be always the man you would wish to be, if God is your happiness.”

Then came a change, and the medium wrote :—

“Emma, the Judge is here to see your father.

“MOLLIE” [the medium’s sister.]

Then the following was written :—

“My dear friends, may God send his holy blessings upon your heads to help your onward work of God’s high love to all good souls of righteousness. Be good heavenly people—soul and body. Never fear what you know is for good, and hope ever; for all heavenly benediction will help your cause. Forever we bless you in God’s name. Amen! JUDGE EDMONDS.”

The editor then said, “Can you give any advice, in order that these communications may be made to serve God’s purposes?” And it was immediately written :—

“Yes, O, yes! Help, help, help, always help your people to see the light of Heaven’s world of glory. Hope ever to feel the best to favor your praiseworthy mission. Much will be your reward. Never fear to tell because of derision. You have all the means requisite for your purpose. Better prepare a book, through the medium, as a heavenly proof to show that your light is not forever lost to God’s creative powers, with many blessings from all above to show their love and heavenly protection. What possible fear can you have of failure? Do *hasten* to help your life to come. Here we are watching, hoping, and praying that we may people our world of happiness by your mighty help through us your designers of good. This will show that your mind’s altitude is above this earthly world, and heaven is your home. JUDGE.”

It was then asked by the editor, “Will my friend W. Belden tell me whether or not he is in a happy state of being?” To this the following response came :—

“Yes, indeed: you need scarcely ask me that, when I feel God’s love is so strong, that I could move a mountain by his permission to do so. Be faithful; your God is everywhere, to help his creatures to their high life. Will you not strive to do what he almost commands, by ever praying for his aid? Better write a book as the judge would wish; and I am sure you will save many from DAMNATION.”

Then came a change, and it was written :—

“My dear friend, I, the Judge, am here again. Don’t fear



that I will intrude often. I wish only to offer my heartiest sympathy, to prepare your mind, and *hasten* your work for all."

After a few more communications, of a private character, from the spirit of a relative, the following was unexpectedly written:—

"William Belden, Sen. :\* Better pray for God's assistance with regard to the book you are contemplating ; and you will be astonished with what success you will meet, if your heart is for the benefit of God's souls in darkness. Teach them their blackness of heart, by opening their eyes to their future bright home, with God and heavenly companions. We do not think you need be very particular in your first chapters. Merely a statement of facts coming from you, Henry Kiddle, will be considerable satisfaction for many unbelievers, who need awakening sadly. Their Holy Bible is not sufficient proof of God's life hereafter, † with which it is full. Better not speak of that at first, it will only be throwing goodness to the dogs."

Of the last sentence, an explanation having been asked, the response was:—

"I mean many will not have faith, unless you give them the proof first."

This was followed by some very remarkable communications from the spirit, addressed to several of his surviving relatives. These it is not deemed proper to insert here; although many of them are very striking.

A few days subsequently, the following, purporting to

\* Father of the William Belden before referred to. He was also an intimate friend and associate of the editor of this work, for many years. He died about 1857.

† That is, *the life hereafter which God has provided*. There is, sometimes, an apparent want of logical as well as grammatical precision in the phraseology ; but a little scrutiny will almost always show that the meaning is perfectly explicit. The ideas, given through the medium, are often affected or impaired in expression by the peculiarities of her own mind, especially in regard to the selection of words and phrases. Quite often the wrong preposition is used : and it is a marked characteristic that the possessive case is used when in ordinary parlance a preposition would be employed. It must also be borne in mind that these writings are executed with great, sometimes startling, rapidity.

come from W. B., Jr., was written, being addressed to the medium and her husband, they alone being present:—

“My dear friends,—I am glad to see you are progressing in God’s heavenly knowledge. Believe me, you are doing God’s most gracious work of love to all mankind. Goodness will lead you to all happiness. Goodness will be God’s reward to all his children of mercy and loving kindness. Joy to you both. Your hearts are with Him who gave them birth; you are doing the work of God’s high love, for your soul’s happiness in heaven. Will you please ask your Father to give you all strength forever, to increase this world’s great hope of future life in God’s high home of love, for all his chosen. You will have done your duty, if God but give you his help to proceed. You are selected for it by heavenly messengers of God. That you may ever feel all heavenly comfort to your heart’s glory on high, is the wish of your heavenly friend,

“WILLIAM BELDEN, JR.”

In the further development of this phase of the subject, other communications, somewhat similar in character, are presented. The decidedly religious, and it may be said Christian, tone of these messages is a striking feature of them.

It is proper to say, however, that about this time, but to some extent at an earlier date, there were occasionally unmistakable indications that wicked or mocking spirits were communicating. Some of these wrote plausible and deceptive messages; but their true character was, however, soon discovered; and it was also soon ascertained that fervent prayer to the Almighty was a necessary preliminary to all intercourse with the spirits, so as to protect ourselves, and, as they informed us, for their protection also. The power of prayer, as a great spiritual and moral force, was never so strikingly shown; and even the scientist who demanded a practi-

cal or experimental test of its efficacy, must have been satisfied, could he have witnessed the phenomena in their entirety. As a special chapter of this volume is devoted to the subject of the *Spirits of the Lower Spheres*, no further reference will be made to it here. What has been said, however, is necessary to the understanding of that which follows.

On the 5th of July, after offering prayer, the editor called for his friend, *John Hecker*, a wealthy flour merchant of this city, but connected as an active worker in many philanthropic and religious enterprises, and, a school officer and collaborator in other respects, intimately associated with the editor during about ten years. Mr. Hecker was the author of the "Scientific Basis of Education," in the preparation of which he was assisted by the editor. (He died in 1874.) The following was written:—

**John Hecker** [name written to announce the presence of the spirit].—"My dear Mr. Kiddle, thank God I am here. I will give you all aid in my power for good to you. What will you have, my dear friend? It shall be granted, if God is willing, to you, and to all friends of goodness and high life to come. We are here to protect our cause. You do well to send for blessings to heaven's Father. [Alluding to our prayers.] We hope you will believe my soul's happiness is for you who love God and reverence his name. Do you not feel this is a work of mighty importance to God's creatures? Fear not, then, but push on in the right path of God's infinite and boundless love, if it is your desire to help your heart's home above. Many friends are here to see you now. Wish them in your heart, and they are here to bless and protect you for all eternity. Heaven is our home of worship, after a long and partly wearisome journey. But keep on in God's will. He will always reward your honest purposes, if your heart is sincere, not merely curious."

*Have you changed any of your views since leaving the world?*

“Yes, almost all. Some few only were correct.”

It was then written in a somewhat different hand:—

“Many friends are here, such as John Hecker, William Belden, Mr. Seton, &c.”

Then came an admonitory communication, ostensibly from the medium's sister:—

“Mollie wishes you to speak to ——. She is not doing all she should to help her to God's heavenly home. Be earnest in this your high mission. Do not fail in any point. —— is only a foolish woman, but in her heart good to many. For all this, we respect her forever. MOLLIE.”

The following communications were then written, one after the other, with great rapidity:—

“Henry Kiddle, we bless you in God's name. Do not hesitate to assume your part in creation, which, alas! many fail to see in its true light, much to their regret and sorrow hereafter. I am your old friend, WM. BELDEN.”

*Is it Mr. Belden, Sen., who writes?*

“Yes, senior.”

Then immediately followed:—

“Mr. Kiddle, I am your sincere friend always. J. W. GERARD\*—all well forever in God's glory.”

“Henry Kiddle, heaven is Almighty God's home of bliss to

\* An eminent lawyer of this city, particularly distinguished for the interest he took in the public schools. The writer knew him well; and it was his privilege to attend the meeting called by his associate school officers (Feb. 14, 1874), after his decease, to pay a tribute to his memory, on which occasion the writer said: “Though we deeply feel his loss, and cannot forbear mourning at the thought that we shall see his face no more on earth, yet lamentation for him were idle and selfish. He has lived beyond the bounds of man's appointed time on this mortal sphere—he has been gathered like a ‘shock of wheat fully ripe;’ but though gone from us *he still exists* in a sphere where his virtues and faculties will find wider scope for their exercise.” The editor little thought then that it would be given to him to converse again with his departed friend, as if face to face, listening to words as natural and characteristic as ever fell from his lips here on earth. Other communications from Mr. Gerard, to be offered in the subsequent part of this book will, perhaps, make this more apparent.

all creatures who bless his holy name in this vale of sorrow. I am your holy friend, MR. SETON.\*

“Mr. Kelly” (somewhat obscurely written.)

*Is it my old friend Kelly?*

“Yes ; I am your friend Kelly, who used to have good times with you in God’s earth. He often remembers them in homes above your life, which should be always *pure*. With many blessings, always I am yours, JAMES KELLY.”†

This was followed by :—

“I am your faithful friend, WILLIAM BELDEN, JR.”

The editor remarked, “Yes ; Mr. Belden was the teacher of my youth, as well as my friend ;” and the following response came :—

“Yes, certainly ; I was your poor teacher, of little importance except to have you hear my voice of learning, which, although weak in power, was mighty at heart. We send you greetings from all blest homes of peace.”

Two quite remarkable communications from relatives, unnecessary to insert here, followed ; after which was written the concluding one for the evening :—

“**Judge Edmonds.**—Always happy to send you my deepest blessings for your HOPEFUL cause of light, for heavenly goodness. Never fear ; we are in strength to-night through your PRAYERS. If your motive is pure, all will be satisfactory. Bless you forever. The medium is tired. Good night !

“JUDGE.”

Up to this period, this had been the most satisfactory series of messages that had been received. The admonition on the part of the spirit who wrote last, that

\* Samuel W. Seton, for many years one of the superintendents of schools in this city—a man of singular benevolence, religious fervor, and purity of character—one acknowledged by all who knew him to be a genuine Christian.

† A gentleman well known in the community ; a man of fine social qualities, public-spirited, and earnest, particularly in his devotion to the public schools. Who “used to have good times with you,” exactly expresses the fact ; for he was an ever-present and welcome guest on all occasions of social enjoyment and festivity.

the *medium was tired*, was quite striking, emphasizing—as with a flash of light—the independence of the intelligence from hers. In fact, everything written was marvelously natural and characteristic of the persons who purported to be communicating; and the sensation occasioned thereby in the mind of the editor he can never describe. It is proper to say there was no *séance*, nor ever has been, as popularly understood, no joining hands in a circle, or any other paraphernalia; but, only one other person (and that a child) besides the writer and the medium being present, the latter sat down at the table, took a pencil and paper, and *wrote*,—not in her own hand-writing, not her own thoughts, but such as seemed to be flashed immediately on her brain, and her hand was moved to write, by the unseen intelligence. This is invariably the method.

Shown thus demonstratively that the conscious intelligence of our departed friends has survived the death of this mortal sphere, we listen with a mingled feeling of rapture, love, and delight; for all that is said is such as those friends might naturally say to us, could their familiar voices reach us where we are.\*

We, indeed, did not think it proper to question these intelligences too minutely, or rather *curiously*, upon the mysteries of their life beyond the grave, being better satisfied to *listen*, and judge of the sincerity and purity

---

\* It must be borne in mind, however, that with most of these persons the medium had no acquaintance; and that the hypothesis that she is unconsciously *cerebrating*, and writing the results of this *cerebration*, is the wildest absurdity. Some, doubtless, will scoffingly dismiss the whole matter with some such foolish idea; but the editor, after having seen *hundreds* of these communications *written before his eyes*, and watched every phase of the phenomenon, is prepared to stake every thing dear to him, here or hereafter, upon the fact that they *are* the veritable messages of those from whom they purport to come.

of their intentions by what was so mysteriously presented. We thus apply, in the judgment of *their* character the same criterion as is employed in judging of the character of those we meet with here below. But we have done, also, as the Scriptures enjoin: "Beloved, believe not every spirit, but try the spirits whether they are of God." "Herein know ye the Spirit of God. Every spirit that confesseth Jesus Christ come in the flesh is of God. (1 John iv. 1, 2.) The acknowledgment of Christ as the Saviour of men is a test which these communications will successfully bear. For example, on the 10th of July, the following was written:—

"**Judge Edmonds** sends his greeting with great rapture. My dear friends, do all in your power to create a new heart; for God is the only one to whom you ought to go for consolation and hope. We are ever ready to bless your works. With the help of God's good angels, how can you ever fail to do your Maker's will? Ever bless his holy name through all eternity. Be a faithful band of soldiers, and God's grace will be added to your many virtues. We are only your antecedents in glory. All praise be to God on high. Thanks be forever to his holy name. Magnify him through his Son, our Saviour, Jesus Christ. Amen!"

This point will be dwelt upon considerably in subsequent chapters, so that the reader will be able to perceive that the editor of this book did not hurriedly and unwarily accord his assent or approbation to these communications, either as communications from the spirits of the departed, or as messages deserving of attention *per se*. Of course, the great fact to be established is that which concerns the conscious existence of the soul of man after the dissolution of his mortal body, and secondarily, that which refers to his condition in

the future life. The messages are to be judged by the same test as any ordinary human writings. Then there need be no fear of being beguiled by "seducing spirits and the doctrines of devils."\* It is only when we yield our understandings as willing captives to be bound in chains by ecclesiastical potentates or organizations on earth, arrogantly assuming a divine function of intellectual and spiritual infallibility, that we are, indeed, in danger of being seduced by false doctrines, such as those against which the Apostle Paul warns the wise and gentle Timothy.

---

### III.

#### COMMUNICATIONS FROM VARIOUS SPIRITS.

THE following communication, addressed to the medium and her husband, is inserted here as suggesting a fact of great interest and importance, namely: that the forgiveness of God is granted in the eternal or spiritual world. Of this fact, however, abundant evidence will be presented subsequently.

[July 7, 1878]. "I am happy again to hold communion with your heart according to your desire. Heaven is our home. Be everlastingly pure in body and mind; and all will be easy to overcome in the life hereafter. Unless this is the case, all will have some trouble to undergo, before being fit to sit with those pure spirits of love above God's earth.† Be firm believers in God's power, love, and mercy. Hope ever for pardon,

---

\* See 1 Timothy iv. 1.

† "And having been a little chastened, they shall be greatly rewarded; for God proved them, and found them worthy for himself."—Wisdom of Solomon iii. 5



and it cannot be refused. God is always ready to receive the slightest chance to show his loving kindness to his dear family of spirits in the earthly sphere. Entirely will you succeed ; for life is ever beset with many temptations, which God sees are likely to burden at first, but through which your home is attained, if they are overcome. WILLIAM BELDEN."

Then was written the following :—

"**William Belden**, Sen. [Name announced].—May God bless you, my dear friend ; be patient, and I think that you will soon see that this life is not for your pleasure only, but for the good use of powers given for the benefit of mankind, who, in this present generation, are much in need of awakening from their sleep of sin. They will soon feel that this is God's wish for their soul's salvation, which all, I think, wish to believe will be their future happiness. Believe me, I am your friend in the strength of God."

To the medium from her sister Mary [July 10] :—

"Emma, I love you. You are a good medium for our good purposes. Be ever persevering in well-doing. Heaven is your destination. Although *we* are helping you, help must come from God's own power of love to your heart. My wish is, that you write a book for your many friends, who would patiently read it, coming from you, who are certainly not a money-making people. For yourselves, we wish you joy forever."

The spirit of **Judge Edmonds** was asked to speak of Jesus ; and the following was written :—

"He was sent by God to redeem the world from sin and death."

*Will you advise farther ?*

"Do all possible good to your fellow-men. Help them to see God's truth, through his Son. Be a Christian ; that is, do as Christ did when living on the earth. *He* never thought of sin except as coming from the devil."

It was then said by Mr. Louis Weismann, "Will you speak to a friend of mine who is studying for the ministry ?" and the following was written :—

“Yes, certainly. Better study for God’s *truth*. This is all that you need through *Christ*.”

“You are very kind to aid us,” it was remarked.

“Yes ; I never weary in helping you on. Many will aid you still more than I can, who am a poor spirit in thousands of thoughts.”

Advice was asked for the young man who was studying for the ministry, when the following remarkable communication was written :—

“To ——, from Judge E. and M. K. [the medium’s sister]. —My dear and sincere friend, I will certainly give you willingly all heavenly commendation for your good intentions in regard to God’s life of spirits. You have immense attractions for your purpose, of God’s own use. Pray send your efforts in the purely right direction, which must be *spiritually* heavenward. You are now too much embittered by the confounders of God’s religious *light*. See to this earnestly, I beseech you in the name of the Father, Son, and Holy Ghost, your spiritual *three in one* on high. Jesus looks with pity upon your wrong conception of his life among you ; but this will soon be washed away as a spot of darkness. Heaven help your mind to conceive the truth of what I am telling you, and your happiness will be *extreme*. Mollie comes to help you in your mission, because it comes from God’s ordaining ; but Mollie regrets that you are losing so much strength by your blindness of heart. Look, feel, and *believe*, what is *Faith*, *Hope*, and *Charity* to you and all. Earnestly, faithfully, and trustfully, yours,

M. K., assisted by

“JUDGE EDMONDS.”

Subsequently, the following was written by the same spirit (Judge E.) :—

“My wish is, that you shall comprehend that Jesus is your benefactor by his life of endurance, not life of comforting assurance. Be a good follower of Christ. He is your model.”

From —— to his wife on earth [July 17.]

“Ellen, my wife, have patience. In God we are formed for the purpose of finding Him in all his manifold works. Do not be distressed about anything that may come ; but believe it is

but God's kind means of prompting your heart's best calling. Blessed is he who knows and feels that what is the truth is right. Fondly I gaze upon your life on earth. Do not think I would be back. O, no! Never would I seek such punishment from God."

The following is from S. R., a spirit referred to on page 37, addressed to her sister (somewhat advanced in years) on earth:—

"Sarah will call for any one, if by prayer ye seek them.

"Emma, Sarah sends her blessings to her sister.

"Judge not that ye be not judged" [on some remark's being made]. "Heaven will be your home, perhaps soon. God only knows. We are not informed of his doings, except that his love is given to every creature. Fear nothing but God, who is the sanctifier of the faithful, through his Son, Christ, who lived and died by the will of God, and who blesses you with his fond love. My love to you, dear sister.

"Mary and mother have just arrived.\* We welcome them with pleasure and happiness. Much will be their portion of God's gracious goodness.

"Emma [the medium], firmly believe what you are writing, No trouble would then approach your heart, but everlasting love and happiness will await you in heaven.

"Affectionately, SARAH."

The following additional communication to the medium from her deceased sister, Mary, is here inserted as embodying some instructive passages [July 21]:—

"Mollie sends you her love. When will you fully see that I am your sister in the time of God's creating? Believe it or not, you will certainly exceed me,—how much I do not know. You will be most happy with your God's best rewards in glory. My dear sister, much, I fear, you will have to look to. Ouly be fervently pure in spiritual knowledge—this will lead you heavenward. Believe me, I am your sister in heaven. When God

---

\* This refers to the death of the daughter and mother-in-law of the spirit, a few days previously. Both died within a short time of each other, and the event was announced to the medium in the communication here given.

calls you to him, you must be ready to receive him in the spirit of humility. He will not chide,\* unless much neglect has been your foolish error. For the love of God, your Saviour, you must pray without ceasing† for the guidance of God's spirit, in the soul's fearful surrender of its habitation on earth. Mollie hopes that you will find extreme satisfaction in prayer, the fruit of which only God Almighty can grant, with his love to his creatures. How sorrowful then must he be when they who are his children neglect his highest benedictions! Help me to send you my ethereal presence to your heart by praying, through faith, in your Father's selection of you, by your qualification, for the good of his kingdom. Have you ever thought of my being with you forever by God's design? He did not take me to himself for naught, I am sure. But, certainly he is the Redeemer of your soul from iniquity."

The following is a message from a brother in the spirit world to one on earth, and is very expressive and powerful:—

"To my brother ——: Will you hearken to your brother's voice of calling, from the depths of his heavenly love to your heart? Be the fervent boy you always were. From the home of the Lord, I see you need awakening to the love of God, through his tribulations of the body, which are sent for your highest edification. If you but see the light of God's ways, he will lead you where heavenly pastures grow, and still waters are washing.‡ Hear the words of your brother Charles, who sees that the life he led was but a flight of birds through the waters of sin. He is no longer the Charles of the flesh; nor would I be for the kingdom of the earth. Have you the light through God's grace and providence? Have you the sorrow of a sinner lost to his Maker's love? Alas! I see you are only

\* "He will not always chide; neither will he keep his anger forever." Psalm ciii. (See the whole Psalm.)

† "Men ought always to pray." Luke xviii. 1.

"Pray without ceasing." 1 Thess. v. 17

"The supplication of a righteous man availeth much in its working." James v. 16.

‡ "He maketh me to lie down in green pastures: he leadeth me beside the still waters." Psalm xxiii

WEAK—weak, indeed, in thanksgiving for the many benefits allotted to your earthly career ; but, praise be to the God of *Israel*, I will hope and pray for the dawn of heaven's morning sun to lead you to homes where there will be little else to seek except your fellow beings' good and comfort. Forever grace your home, dear brother, with Christian feelings so pure, that the depths of earth's soil cannot mar or efface them ; and, lastly, for the present, be patient in good works—they are your heavenly passports.       Your brother in the love of God,

“ CHARLES.”

During the evening of July 21, the editor happened to be present when the medium was writing, and he expressed a wish to hear, if possible, from his friend James W. Farr ; when it was written :—

“ Oh ! to be blest with God's almighty love ! I feel the cross of Jesus is my staff. Have the love of God abiding in your hearts all the time. Fear no evil while in God is your trust.

“ I am your well-wisher,       JAMES W. FARR.”

The editor then spoke of the intimate friend and companion of Mr. Farr on earth, as well as the friend of the editor himself, Senator Booth ; and the following was written :—

“ **James W. Booth.**—Heaven is a glorious resting-place. Do not fear. Heaven will send you his strongest blessings. I am your old friend in the light of God's earth. We were pleasantly situated for a short time, with our feelings of greatness, which were soon thrown down. But, praised be the Lord, all is well that ends well.       Forever as ever,       J. W. B.”

The following forcible communication was addressed by spirit Judge Edmonds, to one who, it was remarked was a Freemason :—

“ Blest brother of God's own creation and image, may the light of God's truth so dawn on your soul that you may do your Master's will to the perfection of your life eternal. Long would you seek, if God were not a gracious sovereign, of a love that passes your comprehension. But thanks be to my God, blessed Saviour and Redeemer, through Christ, I give you the

fact that all is not vanity, except your own vainglorings in self. "Keep steadfast. Do not swerve from your strong feelings for goodness. They are from God; do you not see *this*? How can you be so loose in spiritual edification? Have you no happy thoughts given you from your home of life everlasting? I know the weakness and the wickedness of our being in the flesh; but, thanks be to God, this is only your covering for the momentary teachings and perfectings of the *soul*—the *soul*—I say; do not mistake the full meaning I would convey—the eternal, everlasting, perpetual essence of *life*.

"May God lead you, dear brother of God's symbol of strength and mighty power, for the love of God's children, to flee from the coil of darkness. May you ever firmly hold to the good side of all matter of earth's boundary. Then your God of love will say unto you, in the voice of great patience: Well done, good and faithful servant enter into the kingdom of thine own completing!"

While perusing the above wonderful piece of composition, the reader must bear in mind that it was written with inconceivable rapidity, the emphatic words being underlined with startling force, and the whole manner such as to indicate a powerful and lofty intelligence acting through the medium, who, indeed, is by no means capable of writing such a piece of composition under any circumstances; and the only person present besides the medium was one who has not been trained either to think so deeply, or write so impressively. The purity of this composition, however, forbids the supposition that it emanated from any other intelligence than that of the veritable spirit of him who was distinguished on earth by the purity of his character, the greatness of his intellect, and the religious culture and fervor of his mind. Another, equally powerful, is given next. The Judge was asked [July 31] to write a powerful message for an unbeliever in religion; and the

following was the result, dashed off as fast as the medium's hand could move over the paper:—

“ Judge Edmonds, your friend in the Truth.—Befriend the cause of God's high state. Fear no evil thing. God is the beginning, and also the *end*, of all things. Fear nothing but the sorrow of your soul lost to its Maker above. Lead all, dear friends, to a right understanding of the word of God through his Son, Christ, the immortal spirit. Feel inclined toward every good thing. Never say *fail*; that is from the DEVIL. See that he does not deprive you of your place in heaven. Horrible would be his contortions of rejoicing over your soul's agony. See that this is the love of God to teach you what you may choose. Choose, then, betwixt the *devil* and his angels of destruction, and the most merciful God of love and *delightful* promise. Such glory can only come to the ‘pure in heart, for *they* shall see God.’ Beautiful to the mind is the thought of God. Then how much *more* beautiful will it be to be with the Divine and Holy Spirit of Love called your God !

“ I believe you would desire me to send a personal message. Do you not think this will do for *all*? See that your friend does not ridicule this to the last *damning* of his soul's delight. Let him stick close to his right-minded *affairs*. Count the stars; and he can as soon tell the time of his departure. Give up, then, in the *humility* of a docile child to what you have accounted only as a passing dream or a mental vision. Life is a short span; then why spend it to the loss of your soul!!!! For the love of God, prepare yourself by living a *new* life. Think of your happy family, who will meet you in heaven (?) Think, if they do not see their father *there*, what will be your horrible yearnings to be with them? Come, begin; teach them, and through this chance lead yourself to your God. Forgive me, I am only the friend of the weak and *purse-proud*, so I will not say but what I know is the truth, against the world. Amen and Amen !

JUDGE EDMONDS,

“ In the name of the Father, Son, and Holy Spirit.”

One other communication from the same source is here given. It was written on the same day as the pre-

ceding one; and, although of the same general character, has some peculiarly expressive traits:—

“**Judge Edmonds**, your spiritual friend of God’s creating. Bring your hearts to your God, who made you in the likeness of himself. Save your souls for the glory of God’s heaven. This you will long to have when it may perhaps be *too late*. Alas! I hope not, for your soul’s satisfaction; and the blessing of God Almighty send you the dawn of hope to save you in his good appointed time of calling.

“And now, dear friends, a parting word of heavenly cheer to show you your birthright, and lead you in the path of righteousness. Have the courage of your Saviour’s dying in your mind, and such a feeling will never leave you the fear of death.

“Yes, sin is the monster that destroys your souls, precious to your God. See you do not awaken the vengeance and grief of your loving Saviour by your wayward unbelief. Befriend all you can. Love God, and God will love you. Seek the light, and the darkness will flee. Take the wings of heaven, and the angels will help your flight. Be careful of your words, and the sense of them will be the power of the truth. Forever see and believe.

JUDGE.”

Mr. L. F. Weismann asked of one of the spirit friends who communicated, “Do you see that we are making progress?” And the following answer was written:—

“Yes, yes, I see; but you are not strong enough yet. You must pray more—more and more. Tell this to all you can. That will help your progress immensely.”

“Can you aid us?” was asked.

“Perhaps, I can, if you can state the requirements of your case. See that you do not need the love of Christ in your minds, to help you to the right ideas which are the essence of purity and mighty love to every soul, not excepting *any*. Even the blackest heathen may be redeemed through Christ’s atonement.”

This last sentence will probably offend the inventors and upholders of the doctrine of *conditional immortal-*



*ity*—those who, by the most ingenious selection and collocation of texts from Scripture, distorting the meaning of some and explaining away others altogether, have striven to demonstrate the *injustice* of our infinitely merciful and loving Father in Heaven.\*

All this sophistry is abundantly refuted by the revelation of which this volume is the record. May God grant that it be candidly considered, and not rejected through any spirit of controversy, dogmatism, or conceit!

Still one other of these remarkable communications is here presented to illustrate the earnestness of the exhortations which they embody, and the obvious purity of the source from which they emanate:—

“**Judge Edmonds**, your spiritual friend through Christ. May he lead you all to the heavenly shore. Help the erring, and support the weak. Lead the *blind*. Heavenly pastures await your soul’s redemption. Consider the founding of Christ’s home your everlasting covenant with the just and good of this earth. See, the light of God’s truth is dawning with the brightness of the sun. See that your sun does not set when the light is needed for your steadfast hope. I *see* that you are growing. How happy! how joyous! how (any thing you please)! we feel to see you filled with the feelings of love and kindness to your fellow-men. God bless you! Oh! God send you his grace to proceed forever! Oh! how we will be united with ALL God’s creatures in heavenly bliss! Raptures beyond expression! Alas! I am weak in earthly powers, but I hope the love of God may help me to assist you more and more. This is my redeeming power for the lost of earth. Good night, dear friends. Press ON.

“**JUDGE.**”

---

\* See the works on this subject published by Dr. Ives, of New Haven. In “*Bible Doctrine of the Soul*,” this author so confuses the doctrine of the immortality of the soul, that it is scarcely possible to know what Scripture means or does not mean. Such compilations are only useful in demonstrating the necessity of a new dispensation of spiritual light.

The editor asked whether it were permitted to an old friend, Eli French, to speak to him, saying a few words in regard to the excellence of his life and character; and the medium immediately wrote as follows:—

“**Eli French** [full name written, but with considerable difficulty]—Bless you all. Bless God, I am happy beyond the hope of my most fervent desire. Send to the Lord for help for your work. Nothing is refused that ye seek with prayer and faith. God’s love fills my soul with the utmost gladness. Look to the fact of God’s redemption. This will explain the meaning of my joyful anticipation for the salvation of all souls. My dear Mr. Kiddle, let me thank you for all your kindly thoughts in regard to myself. They are at least not *wrong*, but not altogether right. I was a foolish sinner in a thousand ways; but, praised be the Lord! I am saved the judgment [*i. e.* of condemnation].

ELI FRENCH.”

The naturalness of the apostrophe to the editor, in response to his remarks, after the general message was written, will not escape the attention of the careful and candid reader. Certainly, it was unexpected by the editor; and, as for the medium, she had scarcely any recollection (if any at all) of the person referred to. Here is a spirit, also, who though a member of a Presbyterian church on earth, now anticipates the *salvation* of ALL SOULS.

The following was written August 3d:—

“**Judge Edmonds**, *Spiritualist*.—Do you not find your conscience clearer in your dealings with mankind? I should think you would almost fly with the delight of the soul’s release from its earthly darkness. Light is the monarch of the earth, God is the monarch of the heavens, and Jesus is the Saviour of the world!! Blessed is he who knows and feels his Redeemer’s power. Alas! for him who lacks the sight of his better life to come. I see, thank God, you are advancing. Progress on the wings of Sinai, and teach the Jews the laws of God, showing them their false notions. Many are good;

but how foolish to be the devil's own instruments of torture to their Saviour ! Delight the minds of all, and seek the heavenly home of your soul. Bless you, and lead you in the paths of good living !

JUDGE EDMONDS."

The following communication purported to come from the spirit of a person related to one who had been introduced to the medium for the purpose of obtaining, if possible, a message. The first trial was ineffectual, the result being irregular, unintelligible scrawls, or only a few meaningless words. To this allusion is made in the subjoined communication, which was written the following day :—

From ——— to ———: " I could not write well yesterday, as the weather was unfavorable to the spirits' familiar intercourse, in friendship bound. I at last see the mistake I made in pressing your hand with such importunate haste and fervor ; but being an excitable spirit in the presence of my holy friends' criticism, I could not command my feelings to be at rest sufficiently to show my individuality, before my heart's feelings had sufficiently subsided. [This was addressed to the medium ; and what follows refers to the spirit's friend.] Tell him I am glad that he is investigating so mighty a source of helpfulness to every soul's benefit ; and I trust he will not forget to push on with vigor, when he feels the certainty of solemn truth—outside of any *religion, sect, or country*—that has nothing whatever to do with the soul's felicity or infelicity, except ye are doers of your Master's will by the preaching of good tidings. The charity that vaunteth not, the hope of life beyond by redemption, the love of your Creator beyond expression, the fervor of gratitude, and humility too great to ask for reward, though suffering, and the light which will transport your minds—all these will fill your hearts with heavenly bliss. For the rest of my family, I would certainly wish that they may never fail to believe that Jesus is the Redeemer of Israel.\* He is the man of many sorrows, passing your comprehension, and

---

\* This was addressed to an Israelite, and purported to come from the spirit of an Israelite.

a close friend of sinners in their numerous heathenish affections. So despair not, thinking that the hour of redemption cometh not in eternity ; although your hearts will certainly never see the long-expected King of Israel !!

“ With my best wishes for your prosperity, and with thankful praise, I am your constant friend, ———.”

The medium being told by a lady who herself professed to be a medium for some kind of spirit manifestations, that it was not possible that the spirit of Judge Edmonds could have written the communications that purported to come from him, the question was asked of the spirit by the medium ; and the following was immediately written by her own hand.

“ **Judge Edmonds**, the spiritual believer before his life of healing was secured.—Do not ask me if I wrote those messages to you, in which you cannot fail to see the intensity of my feelings of desire to eradicate from my books my restless [unsettled] teachings in the flesh. Do you not see that I am the proper person to apply to for light in matters pertaining to Spiritualism, having done so much to spread it abroad ? Do you not see that I certainly could not know all things until the time of life's bondage was past, and I was left free to choose my heavenly passage. I assure you I was not mistaken in my soul's longings—but only in a few of my mind's visions. Perhaps, I lent my imagination too much control to render them perfect. But that is not necessary for your heavenly flight. All you require is perseverance, and a steady outpouring of your souls for heavenly dawns ; and do not believe that your lady friend is a special unity chosen by Providence himself to perform his work beyond your comprehension. That she means well, I do not doubt ; but do not trust her when the mysteries of Catholicism surround her ; she is what we would designate a working medium to illustrate spirit intercourse. But do not despair. ‘ All is well that ends well.’ So you must push for the eternal boat, and strive to be the first oarsman in the race toward the heavenly shore. EDMONDS.”

In answer to a question as to Christ's mission upon earth, it was said:—

“Jesus Christ was the chosen of God. He was a sinless person, and a heavenly spirit before the time of his affliction began. His was *not* the *purity* of *earthly flesh*. Only a Jesus could perform his works for mankind's future benefit.

“Do not suppose that he was a powerless spirit, without aim. He knew his life on earth to be one of hardship, and praised the Lord for the sacred privilege of performing the holy work of heavenly redemption. Fear not; he is your sanctifier. Amen!

EDMONDS.”

This last communication is introduced here as a further illustration of the varied character of these extraordinary writings. It involves, as will be seen, an important religious truth or doctrine, allusion to which is made in several other communications presented in subsequent chapters of this work. The teachings of these writings seem to harmonize with each other, although emanating from different spirit intelligences; but the character and details of these religious teachings may be best discovered by a careful perusal and comparison of the writings themselves. A summary, however, will be given in the last chapter of the book, showing the truths taught, especially those which bear upon eschatology.\*

---

\* “A prediction twelve months past, that the newspaper, magazine, and book press of to-day would be crowded with subject-matter relating to the future fate of the wicked, and that the pulpits, of all denominations, and the popular lecture platforms, at home and abroad, would resound so soon with this hitherto neglected doctrine, would have been received with the utmost incredulity. But, as if under supernatural inspiration, the human mind, civilization through, is roused, and with intense and prolonged gaze the eye is fixed upon the future.” L. T. TOWNSEND, D.D., *The Intermediate World*. (Boston, 1873).

## IV.

## COMMUNICATIONS FROM THE ILLUSTRIOUS OF EARTH.

“ No curtain hides from view the spheres elysian,  
Save these poor shells of half-transparent dust ;  
And all that blinds the spiritual vision  
Is pride, and hate, and lust.”

WE come now to one of the most interesting, and, to the editor and his family, most startling chapters of this singular experience. Previous to the first of the communications here to be presented, the messages had, in the main, purported to come from the spirits of those with whom either the medium or those in her presence had been acquainted on earth. It is true, the editor had enjoyed no intimate acquaintance with Judge Edmonds, having met him only once—and that at Lake George, where he spent a pleasant hour with him at his beautiful but simple home on the margin of that lovely lake ; but, nevertheless, it did not surprise us so much that he should communicate with any persons here who were likely to take an interest in the matter, owing to his active zeal in behalf of the spiritualistic movement during the last twenty years of his life. Communications, however, ostensibly coming from the spirits of the illustrious dead who, after a glorious career in this world, had “ gone to their rest ” (to speak in common parlance) centuries ago, were calculated to create in the mind a feeling of incredulity at first, but afterwards of awe and astonishment.

What was written, it must again be asseverated, came

from an intelligence certainly not the medium's, nor belonging to any one present. It was obviously of a high order—whether considered intellectually or spiritually—far too high and too pure to belong to a “lying spirit”; and certainly, as will be apparent to all, there was nothing in any of the writings calculated to lead any mind astray, or to subvert any holy doctrine of the purest Christianity, but on the contrary to confirm it in the strongest manner. The editor was, therefore, compelled by the severest logical analysis to accept the statements of the communications themselves as to their source, reasoning in this way:—

1. A *good* spirit intelligence would not be guilty of a false statement as to name and identity;
2. These communications certainly emanate from such an intelligence;
3. Therefore, they veritably proceed from the intelligences from which they purport to come.

With this brief preliminary statement, the narrative is continued. In the early part of August, Mr. L. F. Weismann, the medium's husband, was impressed to call for a communication from the spirit of Shakespeare; and the medium, before taking the pencil, perceived her mind to be impressed with poetic images. She even spoke the first sentence of the following communication before writing it. But soon the name *Shakespeare* was written (at first irregularly, as is often the case with names). Then the following was written:—

COMMUNICATIONS FROM SHAKESPEARE.

“Oh! the billows roll, and the waters surge to be on the surface of your heart's\* understanding. The better you realize

---

\* It will be noticed, throughout these communications, that the word *heart* is used in a peculiar way— not in the usual, but in the Scriptural sense;

this fact, the better and wiser you will be before the light of God's heaven dawns upon your senses.

"I lend my powers to the chosen of God, who meet his holy apprehension. Be the followers as well as the chosen of the Lamb. Look for the coming judgment with perpetual thanksgiving. Oh! how your hearts will leap to be the familiar and selected spirits of your Saviour's love! How you will long to be perfect as your Father in Heaven is perfect! But do not despair: there is never a grain of sand but meets its affinity, and reaches its goal at the end.

"I was a diligent man on earth; but *how much* I might have done if my powers of talent had been directed by the beacon light of my soul's immortality. Remember not that I said, 'Go to, it is better to endure the ills we have than to fly to others which we know not of.' I love to see some of those godlike passages, given through inspiration; but, alas! they are too few to compensate for the false ones I invented.

"Lead on, ye brave! Victory must be your motto, or death will be your sorrowful struggle. So, farewell! I must to my palace of the gods around the throne of the bountiful Sovereign."  
SHAKESPEARE."

When this communication was shown to the editor, he was much struck with its remarkable characteristics; nor did he perceive anything which the spirit of Shakespeare might not naturally have uttered, had he, in reality, revisited the earth. It is proper to say that the medium has but little acquaintance with the writings of Shakespeare, nor did she remember exactly the passage cited somewhat incorrectly:—

"And makes us rather bear those ills we have,  
Than fly to others that we know not of."

*Hamlet*, Act III., Scene I.

On the evening of the same day, the medium was at

---

as "My son, give me thy *heart*."—"The fool hath said in his *heart* there is no God." (Not in his *mind*; for who does not know *intellectually* that there must be a Creator of some kind?) Hence, there seems to be a peculiar significance in the phrase "heart's understanding."



the editor's house; and, as an experiment, he asked whether the spirit of Shakespeare would, with the permission of God, again communicate; and the following was the result:—

“ William Shakespeare (name written).—Bless God, your heavenly protector. Lead a good and *noble* life of the soul's own assistance. Fear the devil and all his works.

“ I am William Shakespeare, poet and partisan. Endure the sins of the flesh, and the light of the soul will be given you in proportion to your victories over Satan and his triumphal baud of LIARS. Seek ye the final judgment for your encouragement, and relief from the assailing of Providence by his vagabond teachers. Lend your hearts to the heavenly teachers of repentance. Forever ye will believe and know that your Saviour died to save *your* soul's bleeding.

“ Bring the bowl of your intense desires for the benefit of your home of love. Believe the intensity of God's love to be your bondage to his name's satisfaction.

“ WILLIAM SHAKESPEARE.”

The editor then commenced the following remarkable conversation:—

*Have you any regrets for your writings while on earth?*

“ Yes, sorrowful to mention. What a lost sheep I was from my Shepherd's light! Would to God Almighty I had felt *his* strength of understanding the world and its inhabitants! I did well. Perhaps, I did not lose all my talents; but most were thrown away, or, what is worse, led astray many from God's works. Certainly, my teachings through the drama were not *bad*, but not altogether elevating to the minds of the weak in *spiritual lore*.”

*What is your present opinion of your play of Hamlet?*

“ It is too sentimental.”

*In what respect?*

“ I think it should have been on a purer motive.”

*What do you think of Macbeth?*

“ Better in its moral teachings.”

*Did you not introduce much of the spiritual in it?*

“Yes, by *inspiration*.”

What do you mean by that ?

“Mode of taking my inspirational ideas.”

Which do you consider the purest of your plays ?

[The Medium wrote obscurely, apparently not being able to take the impression of the name. The editor manifesting some impatience to obtain a response, it was written :—]

“Oh ! you must not seek too much through the medium.”\*

*Of course, you know your works still give great pleasure to mankind ?*

“Yes, to my humble regrets. They might and should have been nearly perfect in their holy teachings to my people, who patiently endured their weak oncomings ; but, praised be God, I did the best in the power of my understanding, and was not too vain to see that I was but a weak instrument in the hands of the Potter.”

*If we should publish these revelations, what would you desire we should say as coming from you ?*

“Say that I am the teacher of the people’s pleasure, in preparing their hearts to see that the *drama* of life is but a side play to the eternal teachings that are found in one word of God’s book, or in one look from your Saviour’s divine eyes to throw the blessing of his divine love upon your souls. Do you not see that my teachings were somewhat selfish, because I took from God his right of providing a home for the soul ? But, notwithstanding this bare-faced contradiction to the statement of his Word, I have found favor and grace in his supreme sight, and am nevertheless happy ! ! !”

*What do you mean by “taking from God his right of providing a home for the soul” ?*

“I mean that I did not use the means of throwing God’s passion to the light, instead of *this* world’s affairs entirely.”

*But did you not introduce much of the spiritual element in your plays ?*

---

\* On a subsequent occasion, two months later, the writer’s son (a boy thirteen years old) being the medium, the same question was asked, and the name *Pericles* was immediately written—a name entirely unknown to this medium.

“Yes, but not so strong as I should. It was merely visionary.”

*How about the spirit of Hamlet's father?*

“He was a stupid scapegoat.”

*Scapegoat for whom?*

“For the spirits of the heavenly creating.”

It was then asked, “Will you write a brief poem descriptive of your heavenly joy?” The following was written:—

“My joy in heaven  
Is from the seven  
Of the truths of God's creating:  
First comes the queen  
Of love; then she  
Who blesses the pure in heart,—your  
Everlasting friend,  
Benevolence.

“Second, comes the Goddess of supreme  
Delight, called Satisfaction,  
To teach you that  
All things are for  
Your heart's benefaction.

“Then; third, the Light  
From heavenly thoughts,  
To bless your soul's identity;  
So on, to the seven,  
As shown in the old  
Fables of heathen idolatry.”

In writing this poem, the medium having become quite tired, the spirit seemed to hasten to a conclusion at the third verse, ending it with the obscure allusion contained in the last three lines. Subsequently (Nov. 26th), when communicating, he was asked to enumerate the seven virtues referred to; and the following was given:—1st, Love; 2d, Faith; 3d, Truth; 4th, Rever-

ence; 5th, Holy Fear; 6th, Heavenly Insight; 7th, Perfection.

Moreover, when asked if he would rewrite the poem, he responded: "Yes, if the medium is very passive." But the medium was tired, and far from being passive; and the poem was not rewritten; but the communications given on pp. 72-3, were written, as there explained.

Of the other communications written from the same spirit, the most noteworthy, perhaps, are those of the 2d of October, which came in the following manner: The editor had read the former messages in the presence of the medium to some friends, when on the medium's taking the pencil, the name *William Shakespeare* was written. A somewhat obscure and imperfect rhythmical composition then followed, ending with the remark:—

"William Shakespeare is always willing to send you a moment's thought, if it may show you a spark of the heavenly kingdom."

Some remark was made as to the obscurity and imperfection of the previous communication, when it was written:—

"Please do not expect me to enrobe my thoughts in any other way than through the light that comes with your mind's control. However, I may give you a thousand sayings, and never a one the fitness of which *you* will understand. Pardon; for you are condescending to offer to take any poor bits of poetry that William Shakespeare will try to throw out of his feeble nature of holy trust. Blest is he who when asked to perform, never turns a deaf ear to humanity's call."

It was then asked, "Can you give us any information in regard to the *re-incarnation* of spirits?" and the following was written with great rapidity and force:—

“Reincarnation, my kind hearers, you will never find,  
 But in the line of fervency of mind.\*  
 For the treasures of earth  
 Are of heavenly birth ;  
 And, unless you repress the longings of flesh  
 The pleasures of heaven will flow not to the breast ;  
 But within the depths of the basin of rest,  
 You will find yourselves kept by a hand of dissension,  
 Which, perhaps, you may call, in your heart’s best intention,  
*Incarceration*, but not incarnation.”

Some conversation was then held in regard to the  
 “inspirational ideas” of Shakespeare, as indicated in a  
 former communication ; and the editor recited the fol-  
 lowing :—

“The quality of mercy is not strained ;  
 It droppeth as the gentle rain from heaven  
 Upon the place beneath ; it is twice bless’d ;  
 It blesseth him that gives, and him that takes.  
 ’Tis mightiest in the mightiest. It becomes  
 The throned monarch better than his crown :  
 His scepter shows the force of temporal power,  
 The attribute to awe and majesty,  
 Wherein doth sit the dread and fear of kings ;  
 But mercy is above the scepter’d sway,  
 It is enthroned in the hearts of kings ;  
 It is an attribute to God himself ;  
 And earthly power doth then show likest God’s  
 When mercy seasons justice.”

[*Merchant of Venice*, Act IV., Scene I.

Also the following :—

“Merciful heaven !  
 Thou rather, with thy sharp and sulphurous bolt,  
 Split’st the unwedgeable and gnarled oak,  
 Than the soft myrtle ;—But man, proud man !  
 Drest in a little brief authority ;  
 Most ignorant of what he’s most assured,  
 His glassy essence,—like an angry ape,  
 Plays such fantastic tricks before high heaven,  
 As make the angels weep.”

[*Measure for Measure*, Act II., Scene II.

---

\* That is, *imagination*.

Immediately thereafter, the medium took the pencil, and wrote as follows :—

“ My passages, such as you read, are poor efforts compared to the sight of heavenly magnificence which lies before me as I pen these words to you. I find you think that they are gifts of thought coming from Majesty’s throne ; but I find more happiness in the trust in God that the line of eventful prophecy can show to mankind. Holy and pure are the guardians of love, the angels of kind love and holy mercy. They it is who indeed weep and grieve that ye, black and wayward sheep, neglect your Father’s fold. But not now will you discover that the finishing of your lives here is the commencement of true and faithful eternity.”

It was then said, “ Good night, with many thanks to God that you have been permitted to come to us,” to which the response was written :—

“ Good night ! Everlasting is the grace that permits me to come to you, to fulfill your longings.”

On the 26th of November, further communications were received from the same source. To these reference has already been made. When, at this time, the desire was expressed to hear further from Shakespeare, the medium said, “ Now I hear the words ‘ Attend, ye braves ! Listen, ye unsophisticated ! ’ ” Then she took the pencil, and wrote :—

“ Shakespeare’s spirit in harmony with the medium. Amen ! ”

And then was written :—

“ Attend, ye braves ! Listen ye unsophisticated ! Beware of contumely, and I will attend your hearts in your affliction of mind.”

Then followed the remarks as stated above in reference to the poem previously written ; after which the following communications were given :—

“ I will teach you all, my fervent friends, to see the light from thrones of grace ; and then you will know the end of life is through God’s love ; and not forever you will say, Go to, but

fondly linger for the words of hope ; and great desire will upspring in your souls. For what are you but in great despair now ? From this *you* will not gain relief, or admittance to the heavenly home ; but for the past great aim your Master will seek ;\* and I pray, in *my* heart, that you we will all greet."

The editor then said, " We desire a message that will convince the world that it is *you* who are communicating, and thus be the means of aiding in the conversion of mankind." The following remarkable communication was then written :—

" Beloved friends, I am your friend in the spirit, as I was ages ago in the flesh. Harken ! seek, conform, and *believe* that the angels are near you in the communion of saints. They are fondly gazing upon your foot-steps ; they are anxiously hoping for your hearts to return in the direction which leads you on, on, ON ; and I, *only* Shakespeare, the writer of many meager plays and humble compositions, in the spirit form beg your pardon for the intrusion, and ask for a listening ear and a well-meaning rest-hold. † I beg of you all to take heed to your future condition. I entreat you to hearken unto the voice of nature and nature's God, who is the manifestation of love in your soul's *identity*, by which I mean that you *are* what you *are*, or create for yourselves ; and it is not *God* who punishes, but yourselves, by your sinning. God is a *spirit*, whom you cannot know before you taste of death ; and I do not comprehend, unto this day, the majesty and power of the Heavenly Monarch. Ever am I gaining in strength of purpose toward his seat of perfection ; and I, Wm. Shakespeare, only beg of you to help one another *up*, where the intercession of the saints can reach your understanding, and assist your minds up to heavenly joys. What is the earth but a mole-hill, after all ? And what are YE, vain, conceited, and never-tiring people, but moles upon

---

\* That is, your Master will still continue to seek to accomplish his past great aim—the salvation of your souls.

† " A well-meaning rest-hold " — a peculiar phrase, but quite expressive, implying that the condition of the hearers' minds, as to sincerity and a humble desire to learn, would enable him to benefit them, as he then could influence their hearts

its surface, planning and making your homes of beauty, only to be razed to the ground, and buried in oblivion, as it were? But not so to the just and upright in life. They, O thanks be to God! will receive the purest blessings of a loving Saviour's voice—as I, Wm. Shakespeare, show you from my experience, and relate for your good and profit. Intercede with me, and we will meet. Amen!”

The hope was expressed that this message might convince, and thus save, many souls, and it was written:—

“I am in trust for you ALL.”

Other communications have been received from this glorious spirit, many in a poetical vein—some being beautiful in thought and imagery, but imperfect in expression, in consequence of the inadequate powers of the mediums. At the close of one, he signed his name, “SHAKESPEARE, the poet, who seeks not to know it;” and, subsequently endeavoring to send a poetical message through the child, he wrote as follows:—

“O people of earth,  
If you knew the sad heart  
You cause your dear Father,  
Your eyes would be lifted  
To things far higher  
Believe me, I am  
The Spirit of Shakespeare,  
Who writes through a child,  
Whose years will be longer  
And better than many  
Who know these things\*  
But find them rejected.

“WILLIAM SHAKESPEARE,

‘The poet, who seeks not to know it.’”

Thus quoting the expression previously used through

---

\* That is, the things pertaining to spirit intercourse, in regard to which he was asked to write.



the other medium. The editor then said: "Why do you not care to know it?" and the response was:—

"Because my poetical character is gone. It was only meant to serve me to get a simple living; and I need it not now, except as far as I may use it for you, my kind hearers."

The reader will please remember that this was written by the child medium, through whom many interesting attempts have been made to write poems; but for these, with the requisite explanations, there is not space in the present work.

#### COMMUNICATION FROM BACON.

Immediately following the first communication from Shakespeare, as given on page 67, the following was written without a request or call:—

"My dear friends, such delight I see, that the stars almost fall to send their heavenly light upon your paths. See this! I think you will not hesitate or delay one moment to show your souls' Providential feelings toward the world. Fear not that God is punishing in his designs. The heavens were not made without the powerful understanding of the God of creation; neither were yourselves created without the knowledge of your holy love toward the race of creatures called mankind.

BACON."

Coming, as it did without any call, this communication appeared to indicate the companionship of the spirits, Bacon and Shakespeare. No further communication has been received from this spirit, simply because circumstances have not favored his being called. His wish to enlighten mankind, is, without doubt, unbounded; and more may, if God permit, be communicated by him hereafter.

#### COMMUNICATION FROM WILLIAM, PRINCE OF ORANGE.

On the 8th of August, some trouble having occurred in Canada, on account of the parade of the Orangemen,

on the 12th of July previous, to celebrate the victory at the famous battle of the Boyne, some one who happened to be with the medium, asked for a communication from the Prince of Orange, when the following was written:—

“**Prince of Orange.**—Heaven send you all benediction, and grant all the fondest desires of your souls! Alas! for my Orange Reformers! Perhaps they are doing God’s will by their righteous wanderings from Catholicism; but do not suppose they are followers of the Lamb, if by their waywardness they neglect their Saviour’s first command,—Obey. Lose not a moment in praying for their release from the egotistical bondage of conceit, which obstructs the light that *might* surround them. They are only heathens in their selfish idolatry of God’s prophesying enlightenment;\* but falseness will soon give way to the reality. Watch and pray, for the kingdom of God is at hand.

WILLIAM OF ORANGE.”

#### COMMUNICATIONS FROM GEORGE WASHINGTON.

On the 13th of October, the editor being present, one of the company asked, with the permission of God (prayer had previously been offered), that a communication might be written by Washington. The following was the result:—

“**George Washington** [name written],—Helper of the United States. Bring to me your understanding. I will assist you further. I am a man of integrity, as my character was shown in the light of the earth, and still is in heaven. Onward is still my motto to my MEN, and I hope that we may lead on to the

---

\* *Prophesying enlightenment*,—that is, *Scripture*. Some of the Protestants have justly, to some extent at least, been charged with Bibliolatry—or the worship of the Bible; which, indeed, without doubt is to be faithfully studied, and its true spiritual meaning explored. Such a study of the Scriptures, not with the vain notion of *plenary inspiration*, but with the earnest and prayerful desire to find spiritual truth, will, the editor believes, always be followed by satisfactory convictions, independently, of course, of dogmas, fixed by the arbitrary decrees of ecclesiastical councils. All such formulated articles of belief are usually but chains forged to fetter the understandings and the hearts of mankind, which God designed should be left free.

goal of happiness. Eternity is a beautiful future for you, my friends ; and I enlist myself into your service for any good you may desire. God is a kind and humble interpreter of your doings, and lenient to all possibility. Then why do you neglect your high and holy duties to your Sovereign? Must the HEAVENS descend to lend their glory for your insight? Oh ! forever fear the avenger of your wrong-doing, which by yourselves is pressing you into the mire of HORRIBLE sufferings. Onward, I say again, dear friends. I have many, many high and noble statesmen with me in paradise, but only wish to gain more ; for our Host is unlimited in his hospitality, and all is meted out to us with holy pleasure, and endless is the day of rejoicing. Blest forever we will be in God's kind home. Beyond the grave is, indeed, a glorious rising for the True. I wish I had been a better man, and a more *enlightened* statesman. My opportunities were great ; but, thank God, my day of earthly career is past, and to God's will I may only say, in the fullness of a spirit's rejoicing, Amen !                   GEORGE WASHINGTON."

It was then asked, "What do you think of the prospect of this country?" and the following was written:—

"Bring yourselves into a true union with God and his communing angels ; and by the effort to reach the divine powers, your hearts will be filled with the upright living of a ceaseless beginning. Further, I may say, this generation is past the feelings of a united nation chosen by God for a holy purpose. Refer to him in the power of your earthly minds, and have regard for the Lord's kindness to you, and not pass it by with scorn. Lead poor dejected people by the hand of fellowship, and forget your pompous pride and high-toned dignity.

"George Washington is but a fly-speck to humanity's progress ; and I must forget that I was ever more than a worm of the dust, sent by my Maker for some good purpose. I did not wholly go astray ; but, O God ! I was very nearly lost to heaven's door by so much VANITY. I no longer will inflict on you my own personalities. As a spirit, I have no memories that need renewing ; but by your command I have retrospected a little, and for any good I am always ready.

"G. WASHINGTON."

The editor then remarked: "These are grand messages; but, alas! how few would appreciate them, or even receive them!" To this the following response was written:—

"Oh! never despair! but ever fear the Lord in true humility. Heaven is a place for you all, and all must come when God sees fit. [Some one sighed.] Nothing to sigh about, dear friend. You are a noble man. Do not let ANYTHING take you away from your calling from heaven. God is looking with divine presence and hope. Beyond the clouds, endless is the day when we may meet, to say together, 'Thy will be done on earth as it is done in heaven!'"

The editor said, "We must now say *farewell* to our spirit friends," when it was written:—

"Oh! *farewell* is too cold. Say good-bye for the PRESENT."

COMMUNICATION FROM CHRISTOPHER COLUMBUS.

Later in the evening, a message was asked from Christopher Columbus; and the following was written:—

"**Christopher Columbus.**—By eternity I am here, no longer annoyed by unbelievers in the existence of a piece of land—no more than a small piece of bread, compared to the heavenly regions that I am pilgrimaging through every *moment* of God's *time*. But now, dear friends, what may I fill your minds with? Futurity is a spot of earth beyond the clouds, where the just and the unjust meet together to confess God's grace and love. But also sorrowful is the separation to some, through a wicked life; only not so will any be thrown to a hell fire of *coal* and *brimstone*. But may there not be a worse burning than this?

"Fearful lest you misinterpret my words, I will asseverate again that God is indeed an existing Sovereign of love for his children, for he is never ready to punish without strong deserts. Offend not, but be healthful and fond beings of humanity. The spirits are only too ready to come, and bring to your hearts and souls the true religion.

“No longer have I mere vainglorings after praise and ambition to excel. My motto now is to be as GOOD as my kindred spirits in the higher spheres, which I may hope to reach, feeling this hope through *God*. CHRISTOPHER.”

On our closing, it was written:—

“Good-bye, dear friends. Call upon me, C. C., when you have any longings for heavenly light.

“Ever as a true friend in holy light, I am always

“CHRISTOPHER COLUMBUS.”

The possibility of holding communion with the spirit of the illustrious discoverer of America, who left the scene of his earthly trials nearly four centuries ago,\* contradicts all our preconceived notions; and to many who read the above will, perhaps, seem absurd. Candid and unprejudiced reflection and reasoning, however, will bring the mind of every one to the point of being able to perceive that such an occurrence is neither impossible nor indeed improbable. But without arguing on the matter, here is the phenomenon: A person of a simple artless mind sits down, under the circumstances narrated above, and pens without hesitation the above pieces of composition, in which the references to the great facts of the career of Columbus are made in the most natural and unexpected manner, and in language which no one of those present could have thought of using; as, for example, alluding to the continent of America as “no more than a small piece of bread, compared to the heavenly regions that I am pilgrimaging through every moment of God’s *time*.” Why the word *time* was underlined, it is difficult to explain, except on the theory that, in the state of being referred to, *time* has a very different meaning from what it has to us. This thought is illustrated by

---

\* Columbus died in poverty and neglect at Valladolid in 1506.

the response of what purported to be the spirit of Shakespeare, when asked how long he had been in the spirit world,—“It seems all as minutes”—as much as to say, You know yourself, but *years* are to me now only as *minutes*. The truth of spirit progression is beautifully exemplified in the last sentence, in which the intelligence refers to the “kindred spirits in the higher spheres.” This will be abundantly illustrated in a subsequent part of the work. The necessity of *humility*, and the folly and wickedness of pride and vainglory are clearly brought out in all these communications.\* Some may ask, “How is it that Columbus uses the English language?” To this it may be replied that the spirit uses the brain of the medium, and of course employs the language which she understands; or he impresses the ideas and thoughts upon her brain, which she immediately expresses in her own words. The process is a complicated one, and cannot be explained but to a very limited extent. When the spirit of Judge Edmonds was communicating with the editor, through the mediumship of his little son, he wrote this very suggestive admonition: “Do not ask too difficult questions; remember the medium is but a child.” Again, it was said, by another spirit, “You must make allowance for the mediums.” The spirit of Shakespeare said “Please do not expect me to enrobe my thoughts in any other way than through the light that comes with your mind’s control.” (See page 70.) One occasion, when the medium hesitated during the writing of a message from Judge Edmonds, it was written: “I find you are improving in your mediumship. Why do you

---

\* “Woe unto them that are wise in their own eyes, and prudent in their own sight.” Isaiah v. 21.

hesitate? Take it *all*, as far and as well as you can. Then we can give you as we feel; but expect not perfection from the impromptu of a moment's calling,"—a very suggestive admonition indeed. The editor, on another occasion, asked if the Judge could give information in regard to a certain subject, and it was answered: "Yes, perhaps, I may succeed, if the medium is passive." These references are made here in order to illustrate the intimate connection between the mind of the medium as a *passive* instrument, and the intelligence communicating.\*

#### COMMUNICATIONS FROM MOZART.

One evening, in October last, a person present, much devoted to music, expressed a desire to obtain a communication from Mozart; but, instead of that, quite a long communication was written from another spirit, who had frequently written before. On a second call, however, the following was written:—

---

\* This accords with the experience and views of others. The following is cited in illustration: "Cavilers may say that the production, claiming to have come from so distinguished a source, is not marked with the intellectual vigor that characterized the efforts of the same mind when embodied in the flesh. But it must be remembered that it has come through a humble channel, and that the law of inspiration through all the ages, has ever been the same. It necessarily adapts itself to, and takes on the characteristics of, the mind through which it flows."—WILLIS, *Theodore Parker in Spirit Life*. (Boston, 1863.)

It may also be suggested that "intellectual vigor" in the case of an advanced spirit is very different, in its elements and indications, from what it is when engrossed with the objects, feelings, and pursuits of this life. Let us see what conclusion a penetrating mind arrived at, simply by analogical reasoning, without regard to any of the facts and phenomena of spiritualism: "The affections of the spirit, and their power of intimate communion with the Infinite Spirit, not only raise the mind immeasurably above the level of the visible world, and carry it clear of the fate of that world; but raise it even *above the range of the merely intellectual faculties*, so that a state may be conceived of, *far better and higher than that of the highest exercise of reason*."—I: AAC TAYLOR, *Physical Theory of Another Life*. (London, 1839.)

“Mozart [irregularly written].—Will you bless me? Oh! I am in the eternal life, with a *thousand thousand times ten thousand souls*. Hear the chimes of heaven’s harmony of sound, proclaiming that all is harmonious in the next, best and true state of the future existence. Fear the oncomings of God’s righteousness, and possess the faith and assurance of a most pacific friend. MOZART, the Immortal.”

“Are you in a happy state?” it was asked, with the response:—

“Yes; Jesus is my redemption through *Christ*.”

Here a little clashing of opinion arose as to the meaning of this statement, when the medium wrote:—

“Mozart.—I only come when the mind is HARMONIOUS.”

Subsequently the following was written:—

“My kind hearers, I do not think a poor musician can further your plans for the endless joy; but for any pleasure I may bestow upon you by my *musical* bearing in this world, of course it is my duty, for the benefit of the world, to give you my *experience* as you wish. The angels’ melodies are not *conflicting* to my *tuneful* ears, but are the sounds of peace, and accord with my soul’s finest rapture; and I wish I could implant into your hearts but a single feeling which their presence gives me now, as I am doing a mission of *charity*—but only as a *poor* and feeble spirit, as so many are gazing into my soul with the feeling of horror, as toward a child fallen from the knee of its parent.

“Consider my works, dear people of grace, and be not dismayed at my earnest attempts to portray *heavenly* sounds. Oh! believe me, *no* mortal can find in his heart, or voice, or mind’s intellect, a note of sound so full of sweetness and pleasure as the simplest tone from the lips of an angel. But I am intruding; and with the prayers of a spirit, I will depart to my home of harmonious study, hoping to greet you with the assurance that you are not disappointed in your new abode.

“In benediction, MOZART.”

Some remarks were made as to the condition of the spirit; and the editor said, “Humility is a characteristic



of all the advanced spirits." It was immediately written in response to this:—

"Yes ; blest are we, but we are merely the *dust*, as you know, from the feet of the Master."

COMMUNICATIONS FROM ABRAHAM LINCOLN.

On the 24th of November, was presented the most startling phenomenon that had been witnessed. Through the child medium, without a syllable's being uttered, *thirteen* brief communications from different spirits were written one after another, some with startling force, simply announcing their presence, and that others present wished to communicate. Among the names written were Shakespeare [repeated twice] and George Washington, ending to the astonishment of all present with:—

"**Abraham Lincoln** is here too ; and that is all. Amen !  
AMEN !"

The editor then said : " We shall be glad to have a communication from Mr. Lincoln ;" and the pencil was taken by his daughter, who immediately wrote the following :—

" You are kind friends—a noble band of true listeners ; and I, although a spirit of happy intercourse, am notwithstanding a poor subject of my Master's creation ! ' God bless him ! ' Being constrained to come here and talk to you by the enticement of many beams of light, I descend to comfort your hearts in the way of peace and rest. I was always a quiet man in the former world ; and although I am changed, or I should say, purified, by my flight, yet with all, I am the same unsophisticated Abraham Lincoln, the President of the United States of America, and happy I am to repeat this ; for the people, God bless them forever ! used me well ; and in everything I think I had the support of fine men. But alas ! that my untimely end came upon me so suddenly ! For my powers were fast growing through God's providence, and I meant to help you all, kind

hearers, out of black control to a blessed union of thought as well as color, in the form of independence.

“God grant that politics may soon terminate in the revival of Christian manhood, as shown you through God’s Son upon the *Cross* ; and in this I disclose to you my allegiance to the sovereignty of the Great King, who to me is the power that moveth us all, whichsoever way we turn.

“Beloved friends of national freedom, enlist, I pray you, into the cause which sets you free beyond the *death* of the body, or mortal framework, of a pure spirit, I hope and trust ; and seek to spread the light of this rapturous state of blissful living to every kindred soul ; for all is not death, but LIVING !

“My aim now is for *peace*, as it was on earth ; and that God knows. So depend upon it, I will never forsake you in the spirit form ; but, if I can do anything to brighten the paths of men, be they white or BLACK, Christian bondsmen or slaves, I will do my most and best to sever the ties of HATRED, and glorify my Maker, and your Maker, and THEIR Maker, who is nigh you ALL forever. I am only ABRAHAM LINCOLN.”

Words of commendation of the message were then spoken, with thanks to God that we had been privileged to receive it, for, the hope was expressed, the benefit of mankind. The following was then written :—

“You are kind to appreciate a few unworthy remarks, given with the greatest power of spiritual love. Bless you ! O God, forever comfort their hearts ! Amen ! ABRAHAM.”

There was an intermission of nearly an hour, at the close of which, although it was supposed the spirit had left, the following was written :—

“I am only Abraham Lincoln, who is in no haste to leave, having found a harmonious station to secure me a hope. Be very patient, my dear friends. God does not wantonly deprive any of the right of speaking their heavenly mind to their friends upon the earth ; but, for the present, the hope is small that the world will taste of this happy, happy intercourse in love from God’s mansions on high.

“ I believe I am not the most *adored* of men, or have not left the best feelings on the part of many ; but, for those who did not understand that God was my judge, I may say that I am a sorry spirit for misunderstanding, and expect fully to greet them beyond the river, where we will not have a word to choose except the little word *love*, in which is comprised the whole universe, and the Founder of it. Amen ; and good night.

“ ABRAHAM LINCOLN.”

COMMUNICATION FROM JUDGE EDMONDS.

To the above the following, from Judge Edmonds, [Nov. 21, 1878], is added as being addressed to the people among whom he lived, holding the honorable and important position of judge in the highest court of judicature in the State of New York. To this fact reference is very naturally made in the following address :—

“ Judge Edmonds will always possess your hearts with kindness. My dear friends, and the public, while upon earth, many of you paid me the homage due to a judge in the court-house of justice ; but, I wager me, you did not know my heart was fixed in spiritual sympathy. Well, now, beloved friends of the nation at large, I am no longer a judge to attract your faithful esteem, but am only a SPIRIT in the glorious light of freedom's cause, and can feel for your wrongs only in the blessed state of a spirit's love toward *you*, born of the *spirit*. Hearken well, beloved citizens, and realize plain truths and real facts, and trust God forever. For the love of Him, never say DIE. Indeed, there is no death beyond your own living ; and happy, yea, thrice happy, is the humble man that knows no repentance or sorrow for his impatient longings for gain and admiration. Vanity, my dear hearers, is no simple fault. Does it not throw out a thousand minute particles of hate, and bring them into the hearts of your fellow-men, or, as I should say, CHRISTIAN brothers ? Does not the vain man, like the wolf in sheep's clothing, mock the Lord's humility, and seek to usurp His throne ? For what are ye now but the branches of a great tree, growing to reach their full height ? And the leaves are falling,

one by one, on every place; and it will soon be your turn to drop, and feel for your great *trunk*. Alas! if your deeds do not carry you far beyond the clouds of despair! Then be diligent in good actions in life, and in good thoughts and bright deeds for every one; for, as Christ loved you, so should you bear and forbear for one another, in love and humility. I beg you will never whisper any unkindness toward any one of God's creatures, for we are all wrought out of love, and for future love and glory. I *say* the **BLACKEST** soul shall meet his reward in punishment; but whether it be for time or eternity will depend upon the state of his mind then, and not upon the character of his actions during the meager living of a mortal.

“I will further mention to you the fact of a spirit's rising, and coming to your earth, not as a mere physiological phenomenon, but with the blest and holy feelings given by God to help the world, lost and barren, to bring forth fruit worthy of a Saviour; and, with God's most precious assistance, you will yet find out where the spirit of a man is, when he can no longer reason of theology and priestcraft.

“Pardon any miscallings\* in my letter to you; but you will understand my meaning, although you will not seek to believe it!

“Many friends are watching, and waiting for your remembrance and calling [to the medium and those with her]. I sincerely trust *you* will not disappoint them or myself by your despondent thinking, but cheer the world from their solitude to the happiness of the communion of saints.

“JUDGE EDMONDS, in trust.”

Mr. L. F. Weismann, who was present, said, “I will send this communication to Mr. Kiddle to-morrow”; when the following was written:—

“Yes, if you please, and also say, my feelings for him have the intensity of respect for his humble efforts toward the redemption of the world of sinners. May God prosper him upon the walks of life, and help him above the stormy stepping to heavenly heights. Forever we will descend until the majesty of all is opened before him in the fullest of rapture and bliss

---

\* Mistakes in the use of words. He speaks through the mind of a medium.

for his soul's satisfaction. Judge Edmonds will be far, far behind in the regions of peace. My friends are with me in this benediction to you ALL.

JUDGE EDMONDS."

COMMUNICATION FROM QUEEN ELIZABETH OF ENGLAND.

For the purpose of further evidence and illustration, the following is also inserted :—

[Nov. 13, 1878, without being called.] *Elizabeth of England.* —“ I am a spirit who lived upon a throne, and died upon a bed of sin. I come to a foreign nation, because my feelings prompt me to give you a word of comfort and encouragement. By the misinterpretation of life, the soul is lost to its harmony of living. Fond and loving brothers in human sympathy, I descend to offer my congratulations upon your good efforts. Fix your minds earnestly upon the knowledge which proceedeth from the Truth, and be persistent in your desires for good, to the dethronement of evil. Justly God will demand of your life as you have lived. I only pray, in the spirit, that He may have mercy upon all the souls in creation. I am no longer the vain and foolish Elizabeth of England, but a contented and humble spirit,\* who

\* Through the child medium, already spoken of, the following colloquy was held with the spirit of Shakespeare, Sept. 29th, 1878 :—

*Can you name the queen during whose reign you flourished ?*

“ I think it was Elizabeth.”

*Do spirits employ names ?* “ No ; No.”

*Do you ever see the queen ?*

“ She is no more than any other good spirit. It makes no difference in our world what station you occupy in your world, for that world.”

That is, your earthly station or business,—whether it be that of a king or a peasant, does not control your condition in the spirit world ; but, if the peasant has labored more for that world than the king, he will take precedence of him in the spirit life. This fact was expressed in the following manner by the spirit of a poor woman, addressing one whom she had looked up to in this life, and whom she apparently came to thank for her many acts of charity toward her and her family :—“ Well, we meet now in common, for in heaven there are no stations ; and in this I think God is just, for while on earth the riches of life seemed to me to be meted out with scrupulous care to the undeserving as well as to the perfect man.” The obliteration of all earthly distinctions in the spirit life finds abundant illustration in very many of the communications presented in this book. It is a solemn fact, which all should heed. It is not new, however, to the Christian, for certainly our Saviour taught it very impressively in the parable of Dives and Lazarus.

comes with a heart full of help and pity to the living of earth's home. May blessings from God ever shower love upon your heads, and give you strength in the light of truth. *Amen!*"

COMMUNICATION FROM SIR ISAAC NEWTON.

[Nov. 28, 1878, **Sir Isaac Newton** called].—"I am *Sir Isaac Newton*, as you denominate *me*—a spirit of the other life and spheres. I bring myself into communion with a great many upon the earth, and reflect back from spirit to man, and *vice versa*. It is betokened to me that, through God, are the angels lingering upon your hearts. Sincerely I trust that you are upon this step, and also that I may lend a helping hand to brighten the way, and assist every soul out of its dangerous paths, toward the Righteous Judge of mankind. Beloved friends, I am as I am—the man who discovered [the medium hesitated, but it was suggested *law of gravitation*] the *passage*, as I might say, of a spirit coming into your midst, for by the same effort do you draw us from above; for the attraction of the earth's surface is caused by particles of matter (as I have found in passing from life) that might be said to have a spiritual instinct; and it is by a like fellow-feeling that we can approach you. Whether you designate the force as love, friendship, or hate, it is nevertheless the most powerful of all attractions; and it is upon this that the world is depending either to be lost, or—O God be praised!—gained for his glory.

"Aim high, my brethren. I intend to be the willing subject of a blessed King; and where the will is, there God will always show you a *pleasing way*. I feel unhappy sometimes, even in moments of joy, that the people of earth do not understand their Father's great gift, namely, LIFE. Why, most sacred of beings, do you not march, while the drums are beating a glorious strain, to the home of brightness? Why do you need to wait for the solemn dirge of sadness and *death*? Does that please you better? Does it seem more like beneficence and love? Do you comprehend GOD in that state? Then I must say, with heartfelt grief, that you have not the love of God in your understanding, neither the best strength that a mortal may ENVY. And, if this lifeless existence be your desire and satisfaction, without *humble prayer*, you will reach your day, and be,

as you wish, in a helpless position, with nothing to be or desire—absolutely *nothing*—a *void*, except (now hearken in kindness) except, I repeat, that you will know yourselves, and *remain* as you were, or as you wish to be now. That you may escape such a contemptible existence, I pray God to lend you a heart and comprehension; and with this may you gain the beginning of *all*,—*Love*. I am the discoverer of the earth's chain, and with and through it I bring you a heavenly ray.

“ISAAC NEWTON,  
in Manhood's Spirit.”

The editor then asked, “What is human *science* compared to the *wisdom* of a spirit in the higher spheres?” The following was the response:—

“My friends, the wisdom of God passeth your understanding; but this I can say, that as a man has a *mind* to use according to his will, so also has a spirit this power; and as a man comprehends that he is merely a gifted being descended from the Righteous One, be he talented in science or, I might say, has he strength in any direction, beyond another, even so he hath greater tasks imposed upon him, and greater trusts to discharge; for with *light* comes also the shadow of thought, and this thought is your spirit's guide, either for good or for evil—but, I pray me for *all*,—*good*.”

COMMUNICATION FROM LAFAYETTE.

[Marquis de Lafayette called.]—“**De Lafayette**.—I am here by your call—the commander under the command of the general of the *American army*, in the time of Washington, the true follower of peace, in the United States of America, in which cause I have the sacred memory of having been enlisted.

“Most fervent friend in jurisdiction [to H. K., presiding], I am most happy to greet you to-night, in the words of a foreigner, and by the light in which I am situated at present. It is with fond pleasure I accept this position, and also with the feelings of a great spirit that has suffered his punishment through penitence of living.

“I was a *man* born in the flesh; and now I am a *spirit* born again, but into the spirit world; and that too of *glory*; and, indeed, kind listeners, it is a sacred glory also. I am the most

unequal of spirits in my mission, sometimes being satisfied to feel an existence with God, and again in the utmost impatience to do a wonderful thing for my Saviour, and for mankind. What can I, in the merciful sight of a Divine Judge, do to assist Him? But you will sympathize with my intense desires in the height of my *ambition*; and, indeed, I am satisfied that you will lend me a helping hand in this holy direction. I am very happy in this life; but still I am a restless spirit; but, I assure you, this is through the inheritance of a fiery or impassioned nature, that I have always carried with me; and I do not consider myself responsible for my impatience, so far as it is in a righteous direction. While I have a spirit's *fire*, I have also a spirit's *love*. *Pardonnez-moi*; I am speaking too much. I will bless you in a moment of joy, and say, Farewell! LAFAYETTE."

COMMUNICATIONS FROM LORD BYRON.

On the 29th of December, the editor sat with his daughter, with the intent to call for the spirit of the gifted poet Byron, believing that, from what is generally known of his life on earth, the experience of this man of genius, in spirit life, must be peculiarly interesting to many poor, benighted mortals here on earth. The result of this call is given below. At first, the following was written from the editor's spirit daughter, Mary, so faithful in guardianship, so earnest in good works:—

"Mollie sends her love and hope for the success of your efforts to-night and forever."

*Can you bring the spirit of Lord Byron?*

"Yes; in one minute."

[Change of control.] "'Lord' Byron,\* in name, but merely the spirit of a sinful mortal, whose birth was given by a woman, born of sin and the flesh. One need never feel elated with his life on earth; for it is never more than a bright spot to point him up to higher realms of glory, at his desire. Aim-

---

\* This mode of writing his name—"Lord" Byron—significantly expresses his disclaimer of the title.



less is the man who knows no rising beyond despair ; but unending is the life which succeeds, unraveling the meshes of pain into the will of a *destiny* ordained by a heavenly King in command of the universe, and this too with the love of a sovereign Potentate. And ye are his subjects of trust, and should ever be in subjection to his authority.

“ I am in a state succeeding the possession of titles obtained upon the borders of mother earth ; but these certainly do not help my elevation here, except (N. B.) to give me strength according to my means of using these gifts of humanity. I was a sinful man in my *physical* condition, but had, most probably, very many bright angel suggestions to deliver to the people of the world, in which I grew into my spirit’s development.

“ My dear friends, be ye united in the harmony of one people, enlightened by *one* God over all, and in you all, showing you how truly to LIVE, whether according to your own will, or your comprehension of the will of God, but I pray me in accordance with both these promptings.

“ Merely to show you that I still live, I will endeavor to recite to you a weak poem, in the light of heavenly revelations :—

“ The feelings of trust, my friends, earnest and true,  
 With which I now pen these few lines to you,  
 Are many, with all the emotions strong  
 That unto a spirit’s being belong.  
 Though small the pleasure, for your soul’s delight,  
 They will give you a foretaste of the realms of light.  
 Dissever the ties which bind you here,  
 And you will ever rejoice in your Father’s care.  
 Enlist yourselves in the ranks above  
 Of Truth and Hope, for your Saviour’s love,  
 Who designs all your lives with sovereign care ;  
 And be fortified also with fervent prayer.  
 I am only waiting to speak with the blest  
 To give you in heaven a peaceful rest.  
 It is a spirit above who offers you this,  
 And who longs to receive you in homes of bliss.  
 Oh ! long have I suffered ! Transfixed with pain,

My spirit's agony met naught but disdain ;  
 But amid my tormentors' horrible *leers*,  
 Lo ! a heavenly light from the upper spheres  
 My destiny upward and onward sealed ;  
 And unto my raptured eyes was revealed  
 A vision of hope. O, beauteous and bright  
 Was the glory of that celestial light !  
 That you may *sincerely* accept this, I pray,  
 With Amen ! in the depths of your hearts, and say,  
 O Father in heaven ! Thy will is my love !  
 Be thy will done on earth as in heaven above !”\*

“ BYRON, *in Secret.*”

The following interesting and impressive colloquy then ensued between the spirit and the editor :—

*Do you feel regret for your writings while on earth ?*

“ Can the sun change its course ?”

*Your poems are still read and admired by very many ?*

“ Not as I wish, with the light of Jesus upon them.”

*I presume your views have undergone great change since you passed from earth ?*

“ May you never know the experience with which I now can say Amen ! to God.”

*Is there anything in your experience the relation of which would enlighten mankind for their good ?*

“ My life is past, and I feel that a single moment of my present bliss fully compensates for all the distractions of doubt which hindered my attaining this blessed state.”

*Was your condition at first one of happiness ?*

“ More so than it should have been. I was in the esteem of good spirits, but had to grow to the fruition of good and mighty workings, such as I knew not of, in order to be in their *midst*. What a man creates for himself, that he will possess unto his final perfection, together with what he wishes, or

---

\* This poem is here given somewhat paraphrased, and with a few emendations, but the thought and imagery are strictly as given through the medium, and generally also the rhyming words. The medium has found considerable difficulty in taking the full impression of poetical language ; the images, however, appear to be very readily received.

hopes, or (Oh ! Almighty help ! ) prays for. This will he gather for his Saviour's work, and for his own progress and rising in light."

*We intend with the permission and blessing of God to give these your latest writings to the world.*

"Yes, in a pure manner, and without pomp."

*Yes ; I partly conceive that humility is the essential virtue of a spirit's existence.*

"If you but knew the extent of humility here, you would have no difficulty in finding a home upon your arrival on the new plane of existence and endurance."

*Your life, no doubt, is still active in deeds of goodness ?*

"More than you suppose. Life is living ; and living is eternity ; and eternity is God ; and God is love ; and love is the beginning and the end of all things—matter and mind ; and who can say, whence it is, or whither it flies ? Or who can find a perfect realization of it except by prayer ?"

*Do you desire to say anything else for the benefit of mankind ?*

"My mind is at your service, but I am merely a spirit."

*O, is it not better to be in spirit than in the flesh ? Does not a spirit enjoy grander opportunities than are possible to a mortal here below ?*

"Yes ; but only in proportion as you, in the body, have winged your flight for that enjoyment of progress. I am, in aim, with the angels who weep, in the possession of love for the fallen ones, and who are ever beseeching God with pure strength to increase their powers of goodness to help the world, and to bring all the creatures of God's love into one blest companionship of joy."

*Will you write a brief communication on the world of dark spirits ?*

"Oh ! my friends in God's love, whose hapless fate

It is now to feel, when, alas ! too late,

The sorrows that come from a sinful career,

Not mine to exult ; but in anguish and fear,

To gaze into that dark abyss of woe, where

They are suffering the horrors of black despair ;

While sighing and mourning, and lingering awhile

Round the sacred ashes of a funeral pile.

Oh ! dark is the vision for them and for me ;  
 For, alas ! too plainly my spirit can see  
 That no ray of light is around them thrown,  
 All hope in the mercy of God having flown.  
 But, lo ! from above comes a slender thread,  
 To lift up again these dark spirits of lead.  
 The small ones,—the dear ones,—God's angels of love—  
 O, see their blest *angling* in regions above !  
 And the spirits in dread, no escape being nigh,  
 Catch a glimpse of the light coming down from on high,  
 And, finally caught in this heavenly snare,  
 Are lifted above the dread realms of despair ;  
 Then are wafted still upward to the mightier bands  
 Of the seraphs on high, by whose blessed hands,  
 They are borne still aloft,—O, far, far above !  
 And finally reach the blest mansions of love ;  
 Where, washed their dark stains, their sins all forgiven,  
 They taste of the joys of their Father in heaven.

“ I can scarcely speak of evil, when so much brightness is in store for you. ”

“ BYRON.”

The reader is here referred to two communications from *Edgar A. Poe*, given on pp. 159–61, where they are inserted as illustrative, especially, of the subject of the dark world and the condition of contrite spirits. That they harmonize fully with the preceding, from Byron, will be quite obvious.

#### COMMUNICATIONS FROM THE POET SHELLEY.

On the 25th of January, the poet Shelly was asked to communicate, and the following was written :—

“ Percy Shelly.—My dear friend, tried, esteemed, and kind, you will truly find that, in these sacred stores, there is gold far more precious than the *metal* of that name. More bounteous is the love that comes from the celestial spheres than oceans of that which you can taste in the earthly bondage. Repentance, dear friends, will find for you a spot where murmuring brooks give greeting of melodious harmony—where there are endless tunings upon angels' harps. Placid and calm are the homes

of rest granted to you in space, where the angels fondly live in harmony. No sounds of discord will greet you on high, unless you are so untutored and false as to accept them as congenial to you,—unless they assimilate with your own minds.

“Dear friends, still in the field of action, *self* is no aim for us; but only indifference to selfish intent. Then fondly keep yourselves from harm, and teach in its true aspect the truth that vanity is loss, and that to the just who have learned the true lessons of love and kindness ever will beneficence come from above.

“In endless glory, your friend in so good a cause,

“SHELLY.”

One of the company remarked, that he expected to find Shelly in a condition of greater penitence. The editor said: “Undoubtedly he has risen by repentance to his present blissful state;” and asked if the spirit would respond. The following was then written:—

“Yes, if to give a happy result—always. You need not *ask*.

“Many fields abound in glory—some undefiled and without *weeds*; while others are full of stubble. I was a field that was well sown with good seed, but, alas! one in which the harvest was not satisfactory—one the glory of which could have outshone any weak light;\* but sin, the destroyer, came, and scat-

\* Shelly's poetry evinces great spiritual insight, notwithstanding his alleged atheism and irreligion, which was rather a reaction against false creeds and inconsistent dogmas, than actual impiety. To show the clearness of his conception of soul and body, the following is cited from *Queen Mab*:

“Sudden arose

Ianthe's soul; it stood

All beautiful in naked purity,

The perfect semblance of its bodily frame,

Instinct with inexpressible beauty and grace.

Each stain of earthliness

Had passed away; it reassumed

Its native dignity, and stood

Immortal amid ruin.”

And the following shows that he had a true conception of the future life:—

“Fear not then, spirit, death's disrobing hand;

So welcome when the tyrant is awake,

So welcome when the bigot's hell-torch burns;

tered abroad the seeds of sorrow, and I foolishly took up his plow. I also gave him the sword, with which he vanquished me in the battle of strife, and took me captive. But, in the next warfare, *God* was my strength, by means of which I understood my true position, for then my sinful ways gave me pain and distress. I found, also, many means to relieve my wants; but the greatest of these was the bounteous love which tried me well, and gave me my just portion. I pray you to take a moral from this, and truly perceive the evil consequences of sin.

“Clearly will you see, in regions of bliss,  
That goodness is stored for beings like this.

“SHELLY.”

COMMUNICATION FROM WM. CULLEN BRYANT.

To the communications presented from the poets of the past, the editor was enabled, while this work was in the hands of the compositor, to add one from the venerable American poet, William Cullen Bryant [deceased June 12, 1878, aged 84]. In response to a call, he wrote as follows, with unusual calmness:—

“**Wm. Cullen Bryant.**—My blest friends in one common Humanity (you see I do not disdain the relationship I once held),

---

’Tis but the voyage of a darksome hour,  
The transient gulf-dream of a startling sleep.  
Death is no foe to virtue : earth has seen  
Love’s brightest roses on the scaffold bloom,  
Mingling with freedom’s fadeless laurels there,  
And presaging the truth of visioned bliss.  
Are there not hopes within thee, which this scene  
Of linked and gradual being has confirmed ?”—*Queen Mab.*  
Stronger evidence still is found in the beautiful poem *Adonais*.  
“Peace, peace ! he is not dead, he doth not sleep—  
He hath awakened from the dream of life—  
’Tis we who, lost in stormy visions, keep  
With phantoms an unprofitable strife,  
And in mad trance strike, with our spirit’s knife,  
Invulnerable nothings.—He decay  
Like corpses in a charnel ; fear and grief  
Convulse us and consume us day by day,  
And cold hopes swarm like worms within our living clay.”

I feel the immensity of the work in hand for our brethren ; and it would afford me more than earthly pleasure to give a retrospect of my conditions and bearing from my infancy to my new spirit state of regeneration. Regeneration !—an inoffensive word it should be to all. May it be so to as many as the Lord may choose for his own pleasure ; and in this, consequently, must be comprised every soul that is gifted with life. Sacred instinct ! Do not desecrate the proud distinction which is given you, to be borne for that Better Part, which you all know is the Saviour of mankind.

“I linger around the scene of my earthly efforts with deep feelings of both sorrow and joy. My dear friends, much is always left undone, that should have been uppermost, and should have shed the brightest beams upon our after thoughts. God pardon our shortcomings ! Life seems too short to accomplish our ends ; but it is far from being so, if our minds have been pure and guiltless, and have realized what life is—what it truly *means*, and where it ends. Believe your Bible all you can (bless the book from one generation to another !) but if this does not enable you to show forth good actions and noble deeds for God, then seek the Source that does give you the guiding-star to a *natural* and happy sympathy with good works.

“I find my life was lost to many, many good ways. A poet ! Bah ! what is he in God’s home ? In my own home on earth, I was respected for talents and mental capacities : while here I exhibit characteristics that outshine human faculties ; and all the actions of my life stand forth in my external appearance, as never to be conceived of by mortal power. Take heed, friends, that in this judgment, each day, each hour, each moment bear testimony to the righteous working of your souls for God’s glory. Cast away envy and malice, and permit a poor man’s spirit to say, you will then never regret the day you exchanged deceit and ignominy for openness in action and freedom in thought, which will lead you unto superb dwellings of peace and concord—unto realms of brightness and majesty—and, finally, into the presence of the Giver of all laws—physical, moral, and spiritual—a ruler who deals so kindly, a father (a better name by which to express him), whom all love ; while

from such love comes a higher feeling—namely, a righteous worship.

“Dear friends, I weep now with joy to speak of my Father Spirit. Such benign compassion! Working with such a perfect system throughout the universe! Never an atom is lost or misused by God’s divine power and wisdom. No, not a thought could be misdirected by his wish. Oh! how unkind you are to repulse your best and noblest feelings! You all have such feelings; they spring spontaneously, even from your birth cry. Why bury them in the recesses of your hearts, and let sinful lust chase away those pure openings to future joys? Oh! I feel too deeply the sins of my compeers! They seem to take me from my own despair—or rather the remorse that I feel for my own outgrowing in sin. A man of my years! Oh! what a multitude of blessings I should have accumulated for myself! He that lives longest has more time to fit himself for his heaven. Alas! my heaven lacks a something that I shall have to seek, and work for—needs a something that no mortal can give, nor spirit either—namely, perfect rest.

“God is my desire. Him I covet, and to his ordeal I will ever murmur a sanctified Amen! in the presence of holy angels, and in the light, and with the permission, of the Holy Spirit, which encompasses both us and yourselves, on all sides, and forever. I ask God—the Mightiest and Best—to protect you, and bring you to your perfect rest. May he grant this petition from the spirit breast of your warm and earnest friend,

“WM. CULLEN BRYANT.”

This really grand composition, so majestic in its thoughtfulness, though sorrowful in its tone—was written slowly, for spirit writing, but occupied less than forty minutes—perhaps half an hour. The reader will notice that the close is poetic in form; but beautiful imagery abounds throughout. Bryant, with all his virtues, so admired, so eulogized by his fellow-men, is sad in his translation to those higher spheres of spirit glory and purity in which none are completely happy until the earth stains are washed away. But, in the



communication of a holy spirit it is said : “ My repentance was not for long ; but no mortal ever leaves his clay without a sigh at the day of atonement.” The lesson taught is an impressive one, which all would do well to ponder.

COMMUNICATION FROM FELICIA HEMANS.

The following was written on the 2nd of February. When the call was made, the medium said : “ I hear the words, ‘ may the heavens open to give you every blessing ! ’ ” She also described the spirit as appearing to her clairvoyant vision as a “ woman robed in white, calm and sedate, and possessed of great sweetness and dignity.” The editor said : “ She was good and gifted, and used her gifts well, I think.” It was then written :—

“ My spiritual name is Truth, or Sincerity ; but my name upon the field of the earth was Felicia Hemans. For all the gifts of life I thank my Father in Heaven.”

*Will you write a communication to enlighten mankind ?*

“ Man is the image of his Maker, born for the supreme workings of God, his judge. When the mind of man is so purified, that he can comprehend his Maker’s endowments in himself, he will then be able to enjoy a foretaste of his eternal joys, and find sympathy with and congeniality in truth, openness, freedom, and rest, which are the results of a good life—a life of unselfish aim, or of ambition for *good*. Evil will flee at the thought of goodness ; and God will elevate your souls for the high workings which please him, and justify his sacred name. Folly is the ruler of many people. Theology is the soothsayer, who slays his millions, or keeps his followers in the bondage of ignorance. Time is flying, my dear friends, and God is unchanging. Punish yourselves in the earth land, that you may more fully reap the everlasting satisfaction of bliss in the land of eternal progression. He that resisteth the evil one will certainly prepare for himself a house fit for a king’s glory, and worthy of God’s home. Profit and loss are your lives’ prompt.

ings on earth ; and he that gains the world must take heed lest he lose his own soul. May no light profit be yours, and may God teach you that the final loss of a world's joys will but bring you nearer to the love and glory of a kind and true Protector and Sympathizer. Poets and peasants are here to greet you, and to offer you this hope, with love and great anticipation. Joys unknown await the good and just man in spirit.

“ Your humble and loving friend,

“ FELICIA HEMANS,

“ from on high, Amen ! ”

#### COMMUNICATION FROM BENJAMIN FRANKLIN.

On the 26th of January, Benjamin Franklin, having been called, the medium described him as an old man of calmness and decision. The editor spoke of his equanimity. The following was then written:—

“ **Benjamin Franklin** ” [large but regular and sustained].

*We greet you with much pleasure.*

“ Mutual sympathies. Allow me to express to you my feelings of joy to show myself to you through a kindred *mortal* of earthly existence. What may the spirit of a man of ‘*equanimity*,’ but far from purity, offer you for your comfort ? ”

*Whatever you think would enlighten mankind.*

“ God is the uplifter of all good things and high works for the glorious mansions of bliss beyond the Jordan of weakness and care, strife and ambition. People think to assume the character of individuality ; but there is no individuality—either in thought or words ; for every one cometh from God, the predecessor of all. He has fertilized and matured every ambition, giving the encouragement by which is gained an atoning felicity, perfect and beyond description.

“ I fear me, mortal will lose his mind, if folly gain so tight a hold upon him. God is gracious. Weep and wrangle as much as you will, God will take no weapon of defense, but sheer compassion. I could have torn myself into ribbons to have escaped so much of the vengeance of compassion as was shown in his character toward me.

“ Do not be slow in your hearts. Commend yourselves unto

God, your high and righteous benefactor. He will endow you with every necessary means of vindication against wrong. We, in spirit, approach you with love, anxiety, and bliss. Receive us, and perceive that God is the prompter of our actions. You will then see how near he is to you, and how dear you are to him. Grief no man knows like the Father of grief. Blind folly is the antagonistical weapon with which you battle with your Maker. Cast this aside, and you will then be free from many evils; and angels of light will create in your thoughts the elevated character of a true disciple. B. F. was no man to preach Gospel repentance; but B. F. is changed by a mighty hand, and in that change finds a destiny of revolution. Not now am I egotistical in action, or positive in mind, but free to plunge into many kinds of instruction, and all works that ennoble a character.

“Be in no haste to be wise; for in that is the conceit of your lives. B. F. remembers days of vanity of thought; but now is high, and released from his doom.

“Beseech all men

To take up the cross which Jesus bore,  
And taste of death to reach heaven's shore.

“Farewell! From on high no storms are flying, or coursing about, but simply serenity and purity and the like. Suffer yourselves to be bought, and brought, by the pearl of great price.

“Fondly, B. FRANKLIN, in esteem only.”

#### COMMUNICATIONS FROM JOSEPH LANCASTER.

On the evening of the 9th of February, the editor requested the spirit of Joseph Lancaster,—on earth so devoted to the education of the people—to write a communication, with the following result:—

“Joseph Lancaster, your servant for God's kingdom. I remember my days spent in the earth with great satisfaction, with the exception of a slight feeling of regret that I could not push on with greater strength, to improve the conditions of my fellow-men. But no man does as God would like; and I, among this class, am far, far away from perfect workings.

“Spirit life is harder to bear in its beautiful teachings than

the mortal existence ; for so much is prepared to enrapture one, that he needs to be gifted in goodness to appreciate fully so much without a little remorse, filling his spirit with pain. I think, my fellow-men, that you should profit by these workings of God for your good. When man shall accept true statements and realities, he will then be more on a level with his Creator. Fix your hearts, so that you may be ready to be with good lives, either present or future. Nobility will then characterize your lives ; but no minor actions will affect them, nor will they be unprepared for the ambition that points to right paths under God's leading.

“Remember so old a friend with the feelings of esteem. I shall ever greet you with great gladness, and comfort you with a word when *no other* comfort is nigh.

“Seek the comfort of God, and deliver man from darkness.

“JOSEPH LANCASTER, a friend.”

*Will you write a brief communication upon the subject of education, to which you devoted so much of your life?*

“*Education*, a word which God approves. While seeking God, seek also to know and understand everything ; but, first and foremost, know thy God ; secondly (and best), know thyself ; thirdly, know thy end ; fourthly, know the right ; fifthly, know not wrong ; sixthly, know and do well. Amen ! and all is Amen to the man working for man's salvation. Glory to God ! !”

This communication will be recognized by all who personally knew Joseph Lancaster as being very characteristic. The editor saw him several times on his last visit to New York (where he died [Oct. 24, 1838], from an accident). He heard him speak frequently, and was present on the occasion of his delivering a lecture on *Education*, in one of the public school buildings of this city. He belonged to the Society of Friends, and was highly distinguished for his universal philanthropy.

#### COMMUNICATION FROM WILLIAM PENN.

Immediately after the above was written, the name of William Penn was suggested ; and the medium was

impressed to say: "William Penn, a friend to all men." Then the following was written:—

"William Penn, a friend to all men!!! Attend, my friends, to the religion of your souls, which is perfect charity toward all, both in bondage and freedom! Charity covereth a multitude of sins; but he that hath charity hath no *sin*, for charity cometh from a pure heart and noble affection, such as God giveth, and man hath kept unpolluted from stain, and has not banished from his life.

"Wm. Penn, the Quaker, is a spirit—a man once in the body, and in sin. But God took me home, and I live now in glory, ripening into full blossom, when the summer heat of patience shall have effected a perfect cure of all evils inherited through the flesh. Command the people to taste of these simple joys. Be the comfort of their souls, leading them to the joys of a life in which they will become free, and in which turmoil will be no more.

"Brother Penn sees light for his friends in all directions; but it gives him suffering to see it cast aside, or ill used. God is heavenly gracious to all, or we should, indeed, be without his pity; nay, under his supreme contempt. Lift yourselves up to see the life of a spirit, and waste not a moment in wrongdoing. It gives sorrow to God and his spirits; and it will give bitter grief to you, dear man, when God shall ask you to go to your other abiding place.

"I feel much joy in coming to *you*. You are lifted into a high sphere of action; and may God show you your way, and open the eyes of the people to take the benediction of a Father, and not be rebellious or wayward.

"Wm. Penn is no longer a servant on earth, but a servant on high, and does the will of the Father. All leads to good, and God is the end. Amen! So be it! WM. PENN, a leader."

#### COMMUNICATION FROM NAPOLEON BONAPARTE.

On the evening of the 9th of February, a call was made for Napoleon Bonaparte. A few minutes after the name was spoken, the medium felt an extraordinary control—powerful and violent—giving the impression

of intense activity and force, as well as great eagerness to communicate. Some time elapsed before the spirit could calm his emotions so as to write. The medium was almost lifted up, the pencil was struck repeatedly upon the paper, and the point broken off. Two or three times, the medium was obliged to throw down the pencil, as the force with which it was struck upon the table hurt her hand. In a short time, however, the spirit's emotion seemed to subside; and he then wrote with considerable calmness. The communication is as follows:—

“**Napoleon Bonaparte** [peculiar and obscure].—Heaven defend the cause. Save your souls. Love your Maker. Love one another. Follow no man. Flee evil. Do good. Aim for GOD. [Written with wonderful rapidity.]

“I am small—INSIGNIFICANT; as worthless in mind, as I was small in body—contemptible in the feelings of a MAN.

“Man is a title to prize. Lift yourselves up to the true dignity of your name. Great God!!! You are in the image of your Maker. Would to heaven I had felt the spirit power stronger!

“Work for man, and in this you work for God. Battle and fight for freedom—not HERE; no, *hereafter*; not for reptiles, not for heathenish follies. No, my dear people.

“Listen to the words of a spirit who commanded many armies in the earth—sorrowfully I say it. To think I could allow men to FIGHT! O God! peace is thy name, and thy home; and peaceful should it be to all; and thus does the great Sovereign Spirit design, and devise us to be with him in supreme love and holy satisfaction. Complete victories hath no man; but he that seeks relief in help for his brethren shall find pure satisfaction.

“My God! the judgment of death took me to the depths of despair. With so much applause for my actions on earth, should I not receive *more*, MORE, in heaven! Noble disappointment! I am—what *I am*!

“But my light is flying to softer realms; and joy comes

to me now, as I go to reach my place of comfort. I now am no longer in a desert ; I am gifted with great faculties ; and, while nothing can take the past from me, yet the present is delightful to gaze upon ; and I wander around, and feel the nature of my God in his immense goodness to all of us—no matter how small or insignificant. Be it mortal, or animal, or insect, or reptile, or tree, or flower, or *life*, in any form of matter, it cometh from the Source of existence, the bounty of which you can never understand until you are elevated into your next life of expansion, in heavenly growth, to taste of joys such as the angels know. Life is action—going on, and on, and on.

“ Perhaps, you will give me a comfort, and take the words of a general (who should have wrapt his men in the garments of humility, instead of filling their minds with the feelings of hatred and revenge), and allow no wars to be waged among you, no bickerings against one another, which may possibly lead to death, and through this indirectly to destruction. No man can kill another without destroying himself as well, and that certainly with more SUFFERING in the act. Such is God's love, that he that soweth shall reap his own harvest. So take heed, my dearest people of God's beautiful earth, that you desecrate not your country or yourselves by wickedness or crime ; but sanctify all with great hope and heavenly benediction,

“ Remember not the Emperor Napoleon. He has flown. But, in the spirit of happy growth, he asks you to do well, and to fight for the kingdom of glory and peace.

“ May heaven defend your cause, and protect every soul unto its perfect rest. Amen ! NAPOLEON BONAPARTE, a spirit.”

It was suggested that he might wish to say something for France ; but the medium was impressed to say : “ All countries are alike to me now.” “ Do you desire to say anything else ? ” was asked ; and the answer was :—

“ No. Do everything for God ; and God will love you eternally.”

BURR AND HAMILTON.

In some respects, the most interesting and instructive lesson afforded during this very wonderful experience,

is presented by the two following communications from Aaron Burr and Alexander Hamilton. The former was requested to write on the 16th of February, 1879, and immediately afterward Alexander Hamilton also communicated. When the name of Aaron Burr was pronounced, with the wish that he would write a message for the good of the world, the medium heard, as it were, close to her ear, in a loud, harsh, prolonged stage whisper, the cry of *Mur...der!* followed by an exclamation of extreme disgust—*Pah!!* During the writing, she saw the spirit as of a man feeling intense inward suffering—shaking his head in sorrow, his mouth firmly compressed, and giving other indications of the deepest remorse. When the communication was written, he seemed to float away, looking back with an intent gaze, and pointing to what had been written. Burr's message is as follows:—

“Aaron Burr, a spirit covered with blood!! My dear friend, I am grieved to think you could remember a man so vile in mortal flesh,—one whose name resounds the call from death— one who longs for freedom— one who bears horror in his visage— and one who is hopeless of a better state, from doom.” [The editor said mentally: “God is kind and merciful.”]

“Oh! I know God is kind; and O, I am sure he is just, and that he abhors a bad action, whether toward himself or toward his creature, man, in his image. But I long, O so much! to free myself from the pain in my breast. Can I never, never be relieved from it? Shall I be forever tied and bound, with these terrors of death upon me? O no! I shall certainly get on— and fast, too. But I shall still *remember*. O, most fatal word— and fact, to all of us! Flee to any place you will, you can never flee God's sight, God's love, and God's power. Immense attractions I see in the distance, and I hover between two spheres—one of darkness and the other of brightness itself. God knows, I am seeking to get to the latter, where I shall become stronger, and be able to cast aside my misfortune.



“Dear friends, take care of yourselves. Cleanse and purify yourselves. Be not *near* any thing evil. One inch toward the bad will carry you, without your *knowledge*, a mile away from God. I tell you this from a sad experience, and one from which I am now being well cleansed; for I am now heading the even track of progress. March on, I say to my spirit. God is the victory I would gain. God is the keeper of my spirit in prison, and to him I appeal. Every word he listens to with sympathy for my sufferings; but how can he help me? Did he do wrong? Did he say, Revenge? Did Christ say, Take vengeance for all misdeeds? No; emphatically, no. He gave the golden rule; he said: ‘Peace on earth—good-will toward men;’ and ‘Love your enemies.’ Ah! there’s the *rub*. Why did I not see these things in life? What merit to slay and kill, and live for *victory only*? There is *only one* Victor; and He is *so* gracious a one, that you never feel yourself vanquished. Oh! there again is my trial! O God! deliver me from thy spiritual presence of supernal wrath of love; and I shall abound with goodness, and foster myself for a life in harmony.

“So, farewell! It pleaseth me to come, and relate my experience. Perchance, it may lift some soul from groveling so low in the earth, that he cannot feel God in his heart. Attested He will be on high; and I pray for every one to mind sincerely his Father’s teachings of patience and goodness toward all; and then you will never reap the whirlwind of your own despair. Good things lead to God; so choose them, and leave no opportunities for good unimproved. Your storehouse is in heaven.

“Good bye! I am, in sorrow, your friend and champion for the Right. AARON BURR, a culprit. Amen!”

The following was then written by the spirit of Alexander Hamilton, the medium, who had been sorrowfully impressed with the preceding control, exclaiming, “Oh! this spirit is happy!”

“Hamilton, an actor in the drama of hatred and suffering.

“I seek, my good friends, pardon and relief from a higher source of comfort than mortal will comprehend. I fear no foe fighting me now, having benedictions from glory. I am a meager spirit in my Father’s home, and grieve many a time for my

*comrade's* fate ; but while spirit cannot take from spirit, although we wish it, yet he can carry much to him by prayer and uplifting praise. Glory to God in the highest ! proceedeth out of my spirit's depths, that I, a weak mortal, should have received so much kindness in my helpless condition of mind. I assure you I found favor with many spirits on that day in which my fate was sealed, or I should have lost my way, amid so many kinds of cheer that greeted my entrance in the spirit life. I felt stunned at first. I felt mystified, and chagrined, to come so suddenly in the face of my Creator. But mystification soon gave way to insight ; and, with this power, came activity and growth ; and from these two latter means of grace, I felt encouragement and happiness.

“ But, alas ! one cord drew me ever to the earth ; and that tie was the change of feeling I experienced toward Aaron, my slayer. [The cry of *Blood ! Blood !* was here heard by the medium.] It hurts me to say this. I cannot tell you how much it pains me to repeat it ; but he will forgive it ; and why need I fear mortal man's derision or exultation, when the ‘*CULPRIT*’ forgives me, and pardons his own doom ? Ah, me ! A sad tale altogether to me ! And while I clasp my friend's hand [the medium here saw both stand—Burr mute and passive, and Hamilton grasp one of his hands in both his own, and shake it with emotion] in mine, I pray that heartfelt sympathy will reap its reward, and that God will hearken to the prayers of his humble servant, and your obedient friend, in the companionship of Aaron, my esteemed friend, *always* the same.

“ Gratefully and persuasively, I am

“*ALEX. HAMILTON, a missionary.*”

*Oh ! why cannot that sad affair be forgotten, when you are both so forgiving—so kind and loving to each other ?*

“ Memory will outlast time ! ”

*But why should the memory be so sad and poignant ?*

“ It is not always so ; but you bring sad associations by means of your call and questions.”

*O, I am sorry ; but is it not for a good cause ?*

“ Yes ; a heavenly cause ! Amen ! ”

**The great lesson taught in these communications is**

that the spirit, when freed from the chains and darkness of flesh, is able to see things in their proper relations to God, humanity, and himself; and when thus enlightened finds the remembrance of his evil deeds the most terrible punishment that can be conceived;\* while the clearness and permanence of that remembrance make the fate of the sinner inexpressibly dreadful, confronted as he is with his own wickedness and the infinite purity and love of his Creator. Fearful examples of this are yet to be presented.

## COMMUNICATION FROM WASHINGTON IRVING.

Beautiful, and soothing to the mind, after a perusal of the preceding communications—so sad, yet so natural, is the following from the pure, gentle, and blissful spirit of the gifted and genial writer, Washington Irving. It was given immediately after that from Hamilton, these three remarkable messages being written in

---

\* The editor is reminded here of those two verses written by an unknown hand on a blank leaf of a copy of Rogers's *Pleasures of Memory* :—

Pleasures of Memory !—oh ! supremely blest,  
 And justly proud beyond a poet's praise,  
 If the pure confines of thy tranquil breast  
 Contain, indeed, the subject of thy lays !  
     By me how envied !—for to me  
     The herald still of misery,  
     Memory makes her influence known  
     By sighs, and tears, and grief alone.  
 I greet her as the fiend, to whom belong  
 The vulture's ravening beak, the raven's funeral song.  
 She tells of time misspent, of comfort lost,  
     Of fair occasions gone forever by ;  
 Of hopes too fondly nursed, too rudely crossed,  
     Of many a cause to wish, yet fear, to die ;  
     For what except th' instinctive fear  
     Lest she survive, detains me here,  
     When "all the life of life" is fled ?  
     What, but the deep inherent dread,  
*Lest she beyond the grave resume her reign,*  
*And realize the hell that priests and beldams feign ?*

the short space of a little over an hour. What human genius could have executed such a wonder!

“**Washington Irving.**—My best friends, what may I store your minds with, in these happy unions of celestial felicity? May the light brought to your minds, never be received without a good and happy result to the well-being of your souls in terrestrial bliss! Bliss should encompass your lives, in pain or pleasure; for ‘weeping may endure for a night, but joy cometh in the morning;’ and there is rest at last. Benefit your souls by your powers of reason. I entreat you to fulfil God’s laws of nature. Simple and unaffected you will always find them; and *perfect*, as all pure things are.

“I remind you of a neat little person, now in the home of his Master, and surrounded with fruits and other stores of blessings, which I taste and enjoy daily, and which I distribute daily to minor spirits, waiting always for a kind benediction of help and hope. ’Tis the greatest joy I have—that of imparting to others the means of happiness in the celestial spheres.

“Believe me, my kindred, my life is made up of the desire to do good deeds for my neighboring spirit friends. Not enough can I ever do to be satisfied. The more I can do, the more joyously calm I feel. Glorious place of perfect felicity! I taste of thee with heavenly outpouring of thanks. May blessings from Heaven enlighten your minds and hearts, my beloved friends, to know the treasures of your home in Christ. I feel them, and there is much love sent you for these teachings in the second coming of Christ. None of them should be lost, but should be made to meet the demand for comprehension and good living. I feel the strength of what I say to you grow, as I repeat it; and I trust it will lead *you* to higher motives of interest than merely geography, history, arithmetic, etc.—all good things in their particular ways; but there is a greater work behind them, which should not be forgotten. But, I sadly say it, that is a science benighted or lost. However, I feel God’s strength is upon the world; and he will take pity upon men, and bring their minds into the united religion of brotherhood—call it Spiritualism, or universal salvation.

“May the time prove near for the redemption, or, I should

say, the relief, of men's souls ; for all are redeemed through God's Son, Christ, who answers for us in heaven, at the last. But he can never fill our places, nor grant us remission ; but each will receive his own damning qualities of flesh, or merit his great purification from sin's stain.

“ God bless you, my brothers in the flesh. May God show you a kind face, and lift you up beyond the requirement of pardon, or any infelicity. Amen.

“ As Christ liveth, so I live—the spirit of a humble poet and writer upon God's earth. WASHINGTON IRVING,

“ A Philanthropist *at large*.”

#### COMMUNICATIONS FROM PRINCE ALBERT.

Prince Albert was called on the evening of the 26th of January, 1879. The medium described him as coming down from above, and in front of her—a tall, handsome man, dressed in a black dress suit—moving very rapidly. The following was written :—

“ Prince in the earth ;  
 Spirit in the heavens ;  
 God is my love ;  
 With God always near me.

“ Thanks be to Him, from a bounteous expanse I come now, with rapture and endless song, as a symbol, to teach mankind the resurrection of the world, and the destiny of nations.

“ Beloved friends, and best loved subjects of the Kingdom of Christ, be very upright and kind in all your doings while in the flesh. Ambition should goad you on ; but it should be on and up—higher and higher, purer and freer—not cramped by prejudice, or useless desires for mortal gain. The example of Christ will show you the *true* way of life. Do not deceive yourselves, one to another, that false were the prophets of old ; for God knows no age, neither does he count the sun's revolutions.

“ Greater love hath God, the Father, for you, dear mortal, than for many, many of his works of a different description. Noble are you : believe this, and feel it, making it so sure, that no barrier will conceal it from you, under its shadow. No flight of birds should be purer than the mortal soul in its flight to its

home. I marvel and grieve that the weakness of men will let so many follies govern their lives.

“From God do you grow into your final developments. Then why not begin here, and make them *true* to himself? Look at the kings of Normandy and France. They were treacherous and wild. No incitement of truth was shown to them. They were mighty in life, but fallen in *death*. Sad, *just* kindred, to me it seems, a *fallen* monarch myself. Never greater purity could mortal reach than can the children of God who live upon the soil of freedom. Homage, dear patrons, is due from all, but to Him only who governeth all. Every one will taste the joys of *His* reign, and that in the time of His appointment, and with no ill gain. Each is responsible for his every action to God, and no man can assume to dictate to God’s power. But see, and know, that I, a spirit, am where no effort is made to show me respect; for all can see perfectly well, at a glance, or a thought, the adornment of grace the spirit has here.

“I was a pacific prince; thank God, I can say it! And to him I will give the homage due to the King of kings, through endless ages and devions wanderings. Press on. Go up, *up*, and meet us who await you.

“Affectionately, your brother spirit,

“ALBERT OF ENGLAND.”

*Perhaps you would be pleased to address a few lines to your wife—the Queen.*

“Beautiful wife—a purer title than high-toned queen,—would that I could greet you as of yore! But the river of life is short, and the boats of time are swift, to carry you far away, and near the shore on which stands your duteous consort, now a subject of heaven. Aim higher, blessed wife. (See, I love to repeat this term of private endearment; although, coming through the public, you may, I fear, regard it as a desecration.) But no harm can befall you on earth, or in heaven, if you have gained the true power to bring joy to your home. I am near you, as near as ever, and watch and protect you by every means of strength and comfort I possess.

“Bless God, Queen Victoria, your days are passing into the bright realms of joy and peace, there to accept the reign of love from God, our Father, and the giver of life.

“Feel sympathy for me, who was born in sin, and pray for the people, that they may sing the hymn of praise—‘Glory to God on high, peace on earth, and good will toward men. Amen!’”

*We hope to be able to send these messages abroad.*

“Repeat, and spread them far and wide. This will, at least, open a free channel. I am so earnest to show to the world, God is love! No bondage should exist on earth, while heaven is so free—PURELY FREE. Bless you, ALBERT.”

With the communication from this noble prince, this section of the work is closed. Apparently, it might have been prolonged indefinitely; and the editor hopes to receive still other messages of love and truth from the “lost of earth,” but found in heaven.

Oh, what a revelation does this chapter of a most wonderful experience present! All that the truly wise have spiritually seen, all that the good and pure have hoped for, when, rising above “sickening doubts” and often dark despair, they could see the truth mirrored in the innermost depths of their souls, is here shown as God’s truth. For, from beyond death’s bourn the traveler *does* return, and tell to listening humanity the wondrous story of his immortal destiny; so that the glorious words of our venerated bard depict to us no figment of a heated imagination, when he says:—

“In the room

Of this grief-shadowed Present, there shall be  
A Present in whose reign no grief shall gnaw  
The heart, and never shall a tender tie  
Be broken;—in whose reign the eternal change  
That waits on growth and action shall proceed  
With everlasting concord, hand in hand.”\*

---

\* W. C. BRYANT, *The Flood of Years*.

•

## V.

## SPIRITS IN THE LOWER SPHERES.

*Their Sufferings, Repentance, and Conversion.*

“As I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live.”—Ezekiel xxxiii. 11.

“Christ also suffered for sins once ; a just person for unjust persons, that he might bring us to God, being put to death in the flesh, but made alive in the spirit : in which he also went and preached unto the spirits in prison.”—1 Peter iii. 18, 19.

Perhaps, the most remarkable phase of the experiences recorded in this book is that which refers to communications received from spirits of the lower grade, or grades,—sometimes called “unprogressed spirits.” The revelation comprised in these communications presents, however, spirits in various states, or degrees of progression, but all properly coming under the general designation of *spirits in the lower spheres*, or suffering spirits. Probably, the diversities of character and condition among the spirits of the departed, like those of human nature on earth, are infinite ; so that it is impossible perfectly to classify the spirits, or discriminate the spheres in such a way as to show, in separate and distinct categories, the exact characteristics of any considerable number of these “dark spirits.” The editor does not feel inclined to theorize, but to narrate facts, from which the reader may draw his own conclusions. That the remarkable fact of spirit progression in the “dark world” may be clearly seen, as it has been shown in



these experiences, the communications from these spirits will be severally presented, but all in the order of time, so that the amelioration in the state of each may be understood, in connection with the other phenomena presented.

## I.

Among the first communications written by the medium was, as already stated, the following: "Please pray for your many friends, who are suffering, gone away as your ——."

The first communication addressed to the editor, in response to the question, "Who is desirous of communicating with me?" was the following [May 18, 1878]:—

"Spirit of ——" [naming a relative].

*What is your condition?*

"I am a very poor spirit, as I do not see the Lord."

*Why not?*

"I was too slow in good works."

*What do you desire?*

"Pray for me. Ask all my friends to pray for me; for it makes me feel very much better."

Subsequently, very many conversations were held with this spirit through the mediumship of the editor's little son.\* A small portion of these colloquies is here given:—

*How long have you been in the spirit world?*

---

\* The sudden and startling development of this mediumship in the editor's family must strike even the casual reader as a most wonderful occurrence. In connection with all the facts that have been given through these mediums, the editor cannot but believe that it was a dispensation of Providence to enable him to present these facts concerning the future life—so momentous to mankind—to the world. Besides, by having these two excellent mediums always accessible, and beyond the slightest suspicion of collusion and imposture (to which other and paid mediums are always subject), the editor has possessed a far better means of investigating this kind of spirit intercourse than has been permitted to most others.

“Six or eight years.” [Should have been about six and a half years.]

*Have you been suffering since then?*

“Yes; I have been sorrowing all the time, until I found a way to send you a message through your daughter and son.”

*Would you like to send a message to your children?*

“Yes; tell them to try to go to God in this world; and tell them they will be much happier, if they do. O, beg them to do so for their father’s sake; for he has suffered enough, because he neglected his duties to God on earth.”\*

*Is it light or dark where you are?*

“Quite dark,—with unhappiness.”

*How does our praying for you affect you?*

“I become brighter and happier all the time.”

*Did you ever communicate through any medium previous to these writings?*

“No.”

*How did you know you could write through Emma?*

“I heard from Mollie that she could make Emma write; and she told me to try and communicate through her also.”

The above is but a very small part of many conversations on successive days, continued for several weeks and referring to many topics, some of a private character. The responses were written by the hand of the child with wonderful facility and readiness. On one occasion it was asked: “How do you write through the medium?” and the reply was, “By putting what I wish to say into his mind.” On Sunday, June 9th, the following was said in course of a brief colloquy:—

*Do you know what day this is?*

“Yes; the day of holy rest.”

---

\* This person gave but little attention to religious matters during his life, being entirely engrossed in his business. His life was, as far as known, inoffensive, and characterized by faithfulness in his earthly duties; he was punctiliously honest in his dealings with his fellow-men, and in his domestic relations above reproach; but, alas! he made no adequate preparation for that spiritual state of being which stretches out, eternally, beyond this mundane sphere.

*Do you rest on the Sabbath ?*

“ No ; we never tire.”

*Are you sorry you did not keep the Sabbath more regularly when on earth ?*

“ Yes ; very sorry. If I had served God as faithfully as I performed my other duties, he would not leave me in this place.”

*Do spirits feel pain ?*

“ Yes ; spiritual pain, not bodily pain, but much worse.”

*Do wicked spirits inflict pain upon each other ?*

“ Yes ; by teasing them.”

*Have you suffered from this cause ?*

“ Yes ; they would follow me and mock me.”

*Have they any control over you ?*

“ Yes ; to some extent—similar to what they have on earth, only more.”

*Where are these very wicked spirits ?*

“ All over, and in bad homes.”

*Why don't they remain where they belong ?*

“ They cannot stay there.”

*Are spirits punished everlastingly ?*

“ Yes ; if they do not repent.”

*What is hell ?*

“ The worst of all troubles.”

*Is it merely a state ?*

“ No ; I think those evil spirits are in the planets which cannot be seen by the eye of man, being too near the sun,—some so near as to be burned up.”

*Can the evil spirits be burned so as to be annihilated ?*

“ No ; they are reserved for further spiritual life ; for the spirits live on, only they suffer more.”\*

*Who are these evil spirits ?*

“ Wicked people whom the devil has conquered.”

*Who is the devil ?*

“ I don't know ; because I never saw him. Please do not ask

\* It must be borne in mind that this spirit is not an advanced one, and communicates only as far as he knows. What he says is to be compared with the statements of higher spirits. His truthfulness, however, is unquestionable, as the editor believes.

me such a question ; for it makes me feel very bad, since it seems to me that you think I am with the devil."

*I ask pardon ; we will speak of good spirits."*

On another occasion, this spirit was requested to send a message to a relative, who is not leading a good life, for the purpose of influencing him to reform. The boy medium wrote, under the spirit influence, for the space of nearly an hour, in awful silence, for the communication was of the most startling character. A portion only is here given :—

"Dear —— : Do try, for my sake, to be a better man ; for you are fast approaching death, and (I am sorry I must say it) HELL. Be better ; be better. Oh ! believe that it is your —— who is writing this message. In the name of the Father, Son, and Holy Ghost, I say, believe it is I, who say to you that you must be a better man ; for, if you are not, you will have to suffer all the torments of HELL.

"I write this message at the request of ——, who is a good woman, in the belief in God's merciful forgiveness ; and she desires that you should reform, so that instead of enduring the sufferings of hell, you may enjoy the happiness of heaven, where you can see Jesus, and not the devil.

"O my dear ——, again I say, be better. I was wicked, and I have suffered much ; but I am afraid your sufferings will be greater. Indeed, I cannot tell you how intense your sufferings will be in this world of spirits, if you do not become better. Oh ! be a changed man, and repent of what you have done !"

The spirit then proceeded to enumerate with singular precision all the circumstances under which the message was written, writing the full name of every one in the room. It was a most startling occurrence, for the slightest idea that such a piece of composition could have emanated, consciously or unconsciously, from any one present, would have been preposterous to the very last degree. No ; it was a warning from the other world, not only for him to whom it was addressed, but

to all who are living in blind, foolish, and wicked forgetfulness of their destiny, either of happiness or misery, in the eternal world.

Other communications from the same spirit will now be presented. These were written through the mediumship of the editor's daughter.

[July 5.] " — your sincere —, from the throne of grace, comes to bless you. Many foolish sins I have had to regret ; but I feel they are vanishing from my sight, like dew, in the might of love. Many were my faults through blindness, which never can be your pardoning excuse, after these manifestations of God's love. Do not be weary, my dear, dear —. I fondly see you are going on in God's appointed walk. Thank Heaven, you are saved from many sorrows I have felt.

" Ever, sincerely, —."

Again, after prayers had been offered for another suffering spirit, who had solicited them, the same spirit wrote as follows [July 7]:—

"My dear —, pray for us all. All are needy of help from God. At least I am, for my desires are not satisfied yet. I was a poor spirit : now I am a little higher than then ; but my hope is to see God as the angels see him. I feel my sins to be many ; but God is just and merciful, long suffering, and of great kindness. So all, I think, will be fulfilled to my heart's fondest wishes. My friends were not of my own choosing, for they were uncongenial ; but, thanks be to God Almighty ! I am released from them, and I feel almost in heaven. Bless you all with heavenly goodness. I wish you heaven's happiness."

On the 16th of July, the same spirit wrote in a more sorrowful tone:—

" God bless your heart, my dear ——. Help me out of this darkness to the light of God's face. Help me to see that my sins in the flesh are all forgiven. My hope is in your kindness to show me the path out of here. Bless you forever ! May God make me to see his light, for my soul's blackness envelops me too thickly."

The following prayer was then written by a higher spirit, in order to assist the suffering one:—

“O merciful Father, show this spirit his fallen nature, and make him pure through the love of Christ, who shed his blood for all weak spirits. Look with pity upon him! Behold his heart’s repentance! Thy love must sustain him through his trials and punishment. Lord, have mercy upon him.”

On the 18th of August, the medium, addressing the same spirit, said: “My dear ——, God bless you! I hope you are advancing rapidly.” To this the following response was written:—

“O, yes! I am quite contented with my state at present, but, of course, should like to reach a higher goal, if possible; and must use my powers in a true direction, so as to obtain a better home for my soul. Seek ye the upper kingdoms; then ye will not fail to be pleased with your heavenly condition.”

On the 31st of August, through the other medium, the following colloquy was held:—

*What is your condition now?*

“Happier.”

*What did you mean by saying your friends were not of your own choosing?*

“When I died, they chose me, not I them.”

*You mean wicked spirits?*

“Yes, but I have tried better friends.”

All the communications from this spirit cannot be presented; they are very numerous, and some refer to private matters. Only one other is here given, written through the child medium [Nov. 24, 1878]:—

“—— is here, and greets you with a pure and heavenly heart, such as before I had not; but by your aid, and that of my other friends, I am partly relieved from my terrible position.”

*We hope you will soon be entirely relieved.*

“Soon is not the word. I have not yet suffered the punishment for my evil doings in the world.”

*How are you now occupied?*

“Helping, and praying, by the will of God and through his word, for very wicked spirits here and in the flesh. This is helping me very much.”

*Do you see these very bad spirits ?*

“Not in my sphere, but in the spheres to which my Heavenly Father sends me, through Jesus Christ. I have progressed from the sphere of Saturn, which is one of the places for the doom of evil spirits.”

*You mean you are acting by the direction of Christ ?*

“My Heavenly Father, through Jesus Christ, sends me to the worlds of doom. God’s will is Christ’s will.”

*Is it bright where you are now ?*

“Yes, yes, to me ; but to the higher spirits it is as dark as a dungeon.”

*How do you know it is so dark to the higher spirits ?*

“God’s sphere is so bright, that no other light ever seemed so brilliant. That light, compared to the light where I am, is incomprehensible to beings on earth.”\*

*In the lower spheres, does it appear dark to the wicked spirits ?*

“Yes, yes ; awful.”

*Are there any spirits without hope ?*

“Only bad spirits.”

*Will all be saved ?*

“Yes ; all will be brought to the light. If they cannot see it themselves, Christ will for them. † But not all so soon as I have been ; I feel I am a very privileged spirit. Oh ! oceans of love are in my heart for you all.”

\* The following Scripture texts illustrate this remark : “Giving thanks unto the Father, which made us meet for the portion of the inheritance of the saints in light ; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love.”—Colossians i. 12, 13.

“The blessed and only Potentate, the King of Kings, and Lord of Lords ; who only hath immortality, dwelling in light unapproachable.”—1 Timothy vi. 15, 16.

“Who called you out of darkness to his marvelous light.”—1 Peter ii. 9.

“God is light, and in him is no darkness at all —1 John i. 5

See also Revelation xxi. 11, 23 ; xxii. 5.

† “For even as in Adam all die, so also in Christ shall all be made alive.”  
1 Cor. xv. 22.

## II.

Another series of communications will now be presented, affording a similar example of suffering, as the consequence of a misspent life, but of a severer character and without the same degree of amelioration. This spirit was referred to in the first communications as one of those who "had gone away," and for whom prayers were asked. He was among the first to manifest himself; and, after his name was written, the following conversation took place [May, 1878]:—

*What do you wish to say?*

"I am in trouble."

*Are you improving?*

"I cannot. I am in great trouble; so help me, as I am in the lowest way. I am very miserable. Do pray to God for me. He will certainly help my condition."

*Do you have hope?*

"Hope is my heaven."

*Are you sorry you did not lead a more religious life in this world?*

"O, yes; very sorry indeed."

*Have you any friends and companions?*

"Yes; I have too many."

*Why too many?*

"Too many like myself. They are wicked in every way."

*What else do you desire to say?*

"Please do not forget what I have told you. I am in great trouble."

*Anything else?*

"No; that is all. God is good and merciful."

This is but a part of the conversation, much of it referring to private matters connected with his family, and perfectly identifying the spirit. The person referred to had deceased about eleven years previously. The medium had never known him. The chief fault of his



life was intemperance and its attendant misdoings. During the next two months, there were only occasional, and very brief, communications from this unhappy spirit, consisting chiefly of short ejaculations and petitions for prayers. Once another spirit wrote, interceding for him :—

“Pray for ——. Help him to God. Help him to see that his meanness of soul is from his wicked life of sin. O God, look, I beseech thee, on the sorrow of his heart.”

On the 28th of July, he communicated as follows :—

“Help me. Hell is my home, but you are sending me God's light. Pray for me, I beseech you, in the Father's holy and almighty name of love. Forever I will bless you, with such everlasting power that you will certainly feel its benefit—at least it seems so to *me*.” [Prayer offered.] “Thank you all. You are the awakening of my soul from despair. How much I could tell you! Oh! Oh! Keep the love of God in your hearts forever and ever. Amen! Amen!”

On the 24th of August, the following was written by the same, in answer to an inquiry in regard to his progress :—

“I wish I was farther on; but I thank GOD\* that, through repentant suffering, I am no longer lost to Heaven's light. Heaven send you more aid to help the weak into true paths. This is the desire of your penitent ——.”

*Have the good spirits helped you?*

“Yes, all do well to me a sinner.”

With the exception of the writing of the name, and very brief supplications for aid, no message was received from this spirit until November 15th, when a communication having been written by the spirit of the editor's

---

\*The writing of this spirit was rapid and emotional; but he wrote the name of the Supreme Being with a slowness implying great reverence; and not only that, but stopped and drew two parallel circles around it. This apparent reverence, or rather awe, felt by the darkest spirits towards their Heavenly Father, has been shown in many remarkable ways. This is a point of great interest and suggestiveness, and will be referred to further on.

daughter—apparently a guardian angel—the question was asked, “Do you ever see ——,” which was answered as follows:—

“Yes; I wish he was not so forlorn a spirit. Why, oh! why does he not try to rise to bright things? We are never weary in seeking for him; but he always feels afraid of us, and says: ‘No, no, no; not yet can I leave my place; and I am not to be sought for in these dark places. I will help myself, if God is willing.’ He will come, if you wish it; and perhaps you can secure his thoughts for a good purpose. *Sorry, SORRY, SORRY!*”

*Will you bring him, dear Mollie?*

[Change—heavy irregular letters.] “—— is here, in the hope of heaven.”

[One of those present (a relative) wept; when it was written:] “——, don’t weep. You will make me wild!”

*Do you advance toward a better state?*

“——, as the tree falls, does it not lie? After my past consumed *years* of anguish for you all, is it not RIGHT that I should suffer in my turn? When this spirit shall forget the past misfortunes in his earthly living, then he can ask of *God* what he may do for him; but not while this feeling is upon me, could I supplicate *God* for a relief from sorrow. It is my own just, MERITED punishment; and, O merciful and righteous Father, I am *happy* in saying Amen!”

*Do our prayers aid you?*

“Yes, if you are forgiving.”

*Do you like to come to us?*

“Yes; Oh! so much! It is the comfort of a living death!”

*Do you think you will soon become happier?*

“Yes; please God, it will not be long before I shall have cast away my bondage to sin; and, with hope as my leader, I shall soon be among the living.”

*Do you desire to send any word to your relatives?*

“Tell them all to pray for me; and God will never forsake them in their kindness and humility.”

## III.

The next illustration presented is a still more remarkable one. It is that of a very gifted man, who died in this city in 1869, with startling suddenness and under very painful circumstances. He had been exceedingly prominent in the political world, and had filled with distinction several positions of great dignity and responsibility. In his special field of effort, he had but few superiors; and had his moral and spiritual culture been equal to his intellectual power, this painful narrative would never have been written. Acquainted personally, but to a very limited extent, with the editor, and connected by marriage with his family, he early communicated, writing his name without being called; indeed, when he was not in the thoughts of any one present. The first of these messages was written on the 31st of May, as follows [the editor only being present with the medium]:—

[Name written]. *What do you wish to say?*

“My dear Mr. Kiddle, I am glad to speak with you. You are well protected by teachers of God’s heaven.”\*

*Who are they?*

“Those who are above you in the world of spirits.”

*What is your condition?*

“Not very happy.”

*Do you still take an interest in the affairs of this world?*

“Yes; we are very anxious to help your high cause of education.”

A few other questions were asked, and answered, as with an effort to discourage, on the editor’s part, all further spiritual intercourse. This, however, as was afterward clearly shown, was either through ignorance or insincerity. In the mean time, other dark spirits had

---

\* That is, by the good spirits surrounding us.

communicated, sometimes railing, sometimes mocking, never, however, using any words bordering on profanity or blasphemy. This was repulsive and startling at first; but the right manner to deal with these unprogressed spirits was soon made known to the medium and those with her. Thus, on such an occasion [July 4], the following was written by the medium, from a well-known spirit, and addressed to herself:—

“My dear Emma, I like to see you writing with God’s angels of mercy; but be careful not to favor too much some who come to offer you assistance, but with bad intent. You must say a prayer for them; and then they will depart with God’s command. Never fear. All is well with your heart. Do not be discouraged. God is your helper.”

The course here indicated had already been, but was afterwards still more earnestly, carried out; and the truth was illustrated that *prayer* is truly the great moral and spiritual force of the universe. The *personality of God* was never more effectually demonstrated than through this wonderful experience; and the offering up of prayer to the Heavenly Father of all spirits truly brought his blessing and protection, enabled the good spirits to assist us, and effectually disarmed the malice of the evil ones. God is indeed the Monarch of the Universe; and those who love and reverence him, with perfect faith and trust, need fear nothing; for he can say with the Psalmist: “Though I walk through the valley of the shadow of death, I will fear no evil; for *thou art with me*; thy rod and thy staff they comfort me.”

“You do well,” said a spirit friend, “to send for blessings to heaven’s Father.” “Never fear,” said another; “we are in strength to-night through your PRAYERS.”

“Be firm believers,” said another, “in God’s strength, love, and mercy.”

Such was the beautiful lesson so impressively taught in this seemingly mysterious manner. No need, says the religionist, to go to the spirits to learn this, it having been so clearly taught by God’s revelation through the Holy Scriptures. True, it is most plainly taught by them; but is faith in and love toward God so strong or so common among the sons of men, that they cannot be benefited by more revelation from the All-Merciful One? Consider: this truth is taught in the Psalms of David; and yet Christ came to awaken men’s minds to the glories of spiritual truth, and to give them the great law, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”

It was on a Sunday evening (July 7th), that the spirit of the person above referred to again communicated, writing as follows:—

“H. R. would have your prayers for God’s mercy. I am in trouble of mind which I hope to relieve. Please pray for my soul in God’s high anger and punishment, for many misdeeds which I need not explain.”

*We will all pray for you.*

“Thank you!”

*Can you not pray yourself?*

“I don’t know how to pray now. ‘God be merciful to me a sinner.’”

*You will feel God’s mercy yet.*

“Might I hope so, I should be happy.”

Then was written from S. R., the sister-in-law of the repentant spirit—a lady of great purity and loveliness of character on earth, whose spirit messages have been already referred to:—

“My dear Henry, ever will I bless you. Help my brother to see his way to happiness and love. We all see but cannot assist

him yet—not until his heart is feeling his wickedness, although our fondest desires are for his good. As yet, we have been prevented by his heaviness from helping him to heaven. Many are looking upon your work with hope for your soul's salvation and happiness to come. Blessed is he who helps the sick and needy; for he shall see God forever. Amen. Sarah, with her Father's blessing on your hearts. Amen! Amen!"

**From the same repentant spirit, July 9th:—**

"May God give me grace to ascend! Lord, have mercy! May God send his blessing upon your heads! Lord, have mercy upon me, a heavy sinner! Look with compassion and love upon my sorrow!"

**From the same, July 10th:—**

"Blood of Christ, make me pure. Repentance is my hope. I am better already. My many sins are all forgiven. H. R. is a better spirit. Thanks be to God for his goodness."

*Can you do good to others? This will help you much.*

"I will try. I will bring a friend of mine with me the next time I come. You will be able to help him. Bless God, O my soul!"

On the next day, the dreadful contrition of this spirit in trouble appeared to be intensified, as he was compelled to review his past life. Earthly remorse brings indescribable anguish; but oh! what is it, what can it be, compared to the heart-rending sorrow of a spirit? And yet, even to him, how true probably the lines of the poet:—

"Blest tears of soul-felt penitence!  
In whose benign, redeeming flow,  
Is felt the first, the only sense  
Of guiltless joy that guilt can know."

The following communication terribly illustrates this truth. May it be a lesson to all who read this book:—

"Help me to pray, for God's sake! God have mercy upon me a sinner! The darkness of death surrounds me here in this world of sorrow. Much will I give, if you will help my path

out of my prison. God bless you in the home above me. A thousand blessings on your souls, if God but hear my supplications! Why did I not hearken to the voice of love and kindness before my life was lost to earth's light? Why did I not help my wife to see her glory better? Bless, O God! my children, and their children! Remember not my sins. Help me to say: 'Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors. Lead us not into temptation, but deliver us from evil, for thine is the kingdom, the power, and the glory, forever and ever. Amen.'

An account was then read of a spirit who had been greatly benefited by repentance, and an effort to do good to others; to which the following response was written:—

“Heaven help me to do as he did! Help me to see the light. I am too black. I will do all I can to help others. May I bring another dark spirit with me when I come again?”

He was told he could, and that all possible aid would be given him; and then the spirit of S. R. wrote:—

“Emma, do you not see God's angels helping you in your path? Be patient, and all will be well with your heart.”

The medium and her husband having learned the lesson as to the proper mode of assisting the spirits in trouble who manifested, applied it faithfully on each occasion that offered; and, on the 16th of July, after they had prayed for and with two spirits, who came soliciting prayers, the following encouraging communication was written:—

“Happiness is awaiting your hearts. Give the troubled spirits more of your prayers. God send you glory to help his fallen creatures. May the love of God abound in your hearts always. We see your fears are not so much in the way. Pray that Heaven may send you what is necessary for the salvation of souls. May you persevere in God's calling. Never fear man nor *devil*. My God is your God to all eternity. Bless his holy

name! Forever will we bless your heavenly welfare for the good of mankind lost to the sense of goodness, which is the means of opening heaven.

EDMONDS."

On the 18th of July, the spirit of the brilliant but misguided H. R. again communicated, saying to a lady relative present:—

"My dear Mrs. —, I am not happy. I threw my talents away."

Then continuing, he poured forth the following sorrowful ejaculations:—

"Help me to pray! I am a wicked spirit. God, look upon me in my affliction. Behold the sorrow of this wretched soul—in the darkness of purgatory. Have mercy—have mercy for the sorrow of my soul, languishing for the living God. O for a single moment of God's love, to let me see his *face*! Help me on! My God! for the life of me, I cannot see my way. God is my father. Show pity, good Lord! Thy servant seeks thee with love eternal. God the Father, God the Son, bless you forever!"

*Did you know nothing of Spiritualism while on earth?*

"Alas! yes; but not soon enough to prevent my taking root in the *soil of death*. Bless you in God's name! I am yours in death."

Again, on the 20th of July, the following was written:—

"My dear friends, help me to the salvation of my soul's happiness. Much I deplore my wickedness while in the flesh. Wherefore, O God, did I not see thy just goodness ere this sad calamity fell upon my mind? Would to God I could be with you again! Then I could show you that my everlasting punishment is all the result of a sinful life. Pray, see that this be not your lot when God shall call you home to himself, and you shall say, Alas! that I cannot approach his seat of love!"

On the 22d of July, the editor was present, and offered a prayer, before any writing took place, in which the words occurred:—"Grant that all that may be said and



done may be for the advancement of Thy everlasting kingdom." After its conclusion, the medium took the pencil, and wrote as follows from the same contrite spirit:—

[Name written]. "Help me to the light of God's everlasting kingdom, for the love of God. I am your sincere friend,

"H. R."

"Will you repeat a prayer that we offer?" was asked. "Yes;" was the response. The following prayer was then dictated, the spirit writing it through the medium, and expressing, in the varied manner in which it was written the fearful emotions of his mind. The whole was executed with peculiar force and rapidity, particularly those words that spoke of the sinner and his forgiveness; while the name of God was written very slowly and evidently with great solemnity:—

"O everlasting God, our Heavenly Father, look down upon us with compassion, and bless this unhappy spirit with the light of thy forgiving smile. Assist him, O Father in Heaven, in his efforts to emerge from the darkness of sin, and grant that, through his sincere repentance, he may come to the light of thy infinite purity and goodness. O, lead him beside the still waters of thy merciful forgiveness, where he may cleanse his soul from the dark stains of sin, and proceed on the journey that leads at last to thee O God, hear our prayer for mercy to his and our own transgressions. Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ Jesus, our blessed Lord and Saviour. Amen."

At the close of this prayer, written out by the spirit, and then repeated by the editor, the medium wrote:—

"Emma [the medium], I bless your father with Almighty God's HIGHEST blessings. SARAH." [The spirit's sister-in-law, before referred to.]

After this, the repentant spirit again wrote, saying:—  
"Oh! the light of heaven is dawning! Thank God!"

It was a most wonderful revelation, presenting in almost dramatic vividness the torment of the dark spirit writhing in contrition, under the fearful, but

chastening (not vindictive) punishment of the Merciful Father of Spirits, and the inexpressible relief afforded by sincere and fervent prayer. Since that memorable evening, the spirit of H. R. has gone on in his upward path toward the happy kingdom of the blessed Saviour. On the 24th of August, the question was asked of another spirit who was communicating, "What can you say of the present condition of H. R.?" and the answer was, "He is among the progressing spirits of light." And, on the 15th of September, without any calling, the following was written, as one of a long series of communications, from different spirits, only the editor of this work and the medium being present:—

[Name written]. *We are glad to greet you.*

"Bless you for that. I need much encouragement to come; for my spirit is persecuted by long neglectful living from the light of heaven; but, thanks be to my God, I am so much improved that I long for more encouragement to be upon my path, that I may remember that I am but a speck of cloud in the sight of my Redeemer. Be patient with me, and lead me with a strong power toward heaven's height. Live for your own salvation, and be not as *dead* men, who sleep in the darkness of despair, as I have done, heaping sorrows upon my head, that burst upon my soul without a moment's warning to caution me.\* It was a sleep that came, alas! too late to prevent my long suffering on awakening.

"Glad are all angels to know that you are with the pure in heart; and they wish to perfect your souls for heavenly living. So ask of the Source of life what you will; and, if God is satisfied, it will be given with love.

"My dear Mr. Kiddle, I knew you ere this, but not in so weak a mortal frame of mind did I speak. Enlightenment cometh to all, both great and small; but pray that your sins be blotted out, and prepare for that great day when God will be the judge of your living on earth. Nothing fear when he is your safe-

---

\* This truthfully indicates the manner in which he died.

guard; and publish in loud tones that as Christ died and rose again, so shall all die and be made alive; and we can and will come to help you on, without a moment's delay, when all is ready. Forever I send you *pure* greetings. H. R.\*

The above communication was written in an unusually small hand (for spirit writing), and with marvelous rapidity. At the sitting, the medium wrote, from eleven different spirits who communicated—most of them spontaneously and unexpectedly—more than one hundred pages of manuscript; but, of course, much of the writing was very large. Still, it was most wonderful; and as several had been the intimate personal friends of the editor, he recognized in the writings their special traits of character, as well as allusions to matters connected with his former earthly intercourse with them. Indeed, it was just as natural as if they had been sitting around the table talking to him, as of old, in the flesh, except that what was said related more exclusively to religious

---

\* It may be said here that the editor presents all these cases under considerable embarrassment; for while he does not wish that this strange narrative should lose any of its vividness and force by the withholding of any important fact, he feels restrained by a consideration as to what is due to the privacy of family affairs. Nor can he lay aside that singular respect which we all feel for the departed, whatever their earthly characters or actions might have been, and which universally prompts to an observance of the old maxim, "*De mortuis nil nisi bonum.*" There can be no question, however, that those who, in the affliction of their penitence, are looking upon our earthly sphere, from the spirit world into which they have passed, and longing to do some good to atone for their past sins and past neglect, would prefer the motto, "*De mortuis nil nisi VERUM;*" and would rejoice that the lessons taught by their earthly career, and the punishment which is its natural consequence, should be impressed upon the minds and hearts of their fellow-creatures in the earth sphere. Earthly fame or earthly discredit—the applause or the censure of mankind—is nothing to the mind of a spirit—soaring, or attempting to soar, toward those blessed regions where the *True*, the *Good*, and the *Divine* are the only objects of aspiration and heavenly contemplation. [Since this note was written the spirit has again communicated, and expressed the desire that his name should be used. It is therefore given in connection with the subsequent communications.]

or spiritual themes. Farther reference to this sitting will be made in a subsequent part of the work. (See page 205.)

Another communication from this spirit was written on the 8th of December last; and, in connection with this, the name is given according to the spirit's desire. It has been omitted for the reasons stated, in the preceding pages, because they were written before this communication was received; and the editor desires to adhere strictly to the facts as presented.

“Henry Raymond is present and overlooking your work with great satisfaction, and certainly with a great desire for good results. I am very thankful to God that my life is as it is now. I have undergone the change from a state of despair to one of the brightest hope that can affect a man, in spirit or in the flesh. I am relieved of a load the weight of which seemed to bear me down to the darkest abyss of regret. I only longed to escape from my life's retrospect. I only wished that I had made myself a proud example of my Maker's image, and had kept God in my heart, to show me the right and wrong of every action. Do, I beseech you, find out, before a day escapes you, that the love of God is all that you require to elevate your life to heaven's height. It will give you the promptings to choose what is good, to be kind and courteous to every one, be he humble or proud, rich or poor; for I find now that God has regard for the spirit's welfare, not for your earthly *body*. I am tasting of joys that I never knew upon earth, or hoped to find in heaven; for I was a wretched man, to God and myself untrue. Believe me, I have suffered such a punishment, that I would have given my life to escape it; but, alas! I chose my own career and suffered therefrom. But I am not as before. I am now the purified, but not perfected, spirit of

HENRY J. RAYMOND,  
of the *New York Times*.”

The editor then held the following conversation with the spirit:—

*Do you wish that I should publish your experience to the world?*

“Yes ; much good may it do them, for I hope to have them escape my punishment.”

*Are you willing I should use your name?*

“Yes ; I desire that you should use my name for any good purpose ; for I was not unknown in my life ; and by my example the world will be able to see that the follies they commit will result in the heaviest penalties of a life of vanity—sorrow and regret.”

*Has not your progress been unusually rapid?*

“Yes ; when the heart leaps or yearns for good, God is instantaneous in his love and presence.”

A further communication was written by the same spirit, coming without a request, on the 8th of January ensuing. This is especially interesting, from the summary he gives of the history recorded here, and from the important admonitions he presents:—

“**Henry Raymond.**—By the permission of God's family bond, I come to throw an intensity of light upon this beautiful subject ; namely, ‘the communion of spirits in the flesh with those abiding in space,’—glorious fact, beyond the comprehension of mortal mind in its present condition of error, and in its ignominious living unto death ! Hearken, ye people—ye, who linger on the boundary of benighted kingdoms, give heed to this warning knowledge, lending to your souls a heavenly forethought, by the revelations of God's benign messengers of truth. Lost is the state of man, kind, dear Christian friends, through the misleading torchlight of a perverted revelation. Now is the time to bring your skepticism to a trial, by the test of these facts. Do not attempt to satisfy your tastes by making these revelations a subject of amusement, or by treating them with indifference. There is a mightier cord to draw you—the ambition to rise to those heights where the angels gather in the harvest of joy, through the will and pleadings of their blessed Saviour. To you it is given to enter the portals of salvation, and gaze upon the store of holy wonders, sacred inventions, all classified, and arranged in distinct portions of space,—and adapted in field, scope, and direction—to your several ambitions or yearnings.

“I am Henry Raymond, of the *New York Times*. I once held the attention of many a heart in my attempts to portray public affairs; and why can I not now instruct you with skill, or at least inform you of my experience, from which you may derive a blessing?

“It is a high privilege to come; for, without this power, I should have been a lost sheep. I found favor through this heavenly source, for I was a misguided man. In my high distinction only known, I was a villainous hypocrite in many ways, as others are, to my sorrow. But I have been judged and tried, and found guilty, and sentenced; and that too after a verdict beyond any that could be pronounced at the world’s dictation, and to a punishment more than in your thoughts you can conceive, and such as I pray you may never experience. But God is gracious, beyond expression; and after a concentration of my hopes, I have been lifted higher and higher. First, I came in dark sin, then after being relieved through prayer, I was enabled to indulge in a faint hope, which soon sprung into abundant trust, and finally into fruitful thanksgiving.

“Please accept my prayers and blessings. Let me beseech you to remember your dead daily, and thereby lift the wayward and fallen out of despair or sinful bondage. I, myself, dear friends of the public, am still in the “*press*” of the United States of Christian America, binding myself to you as long as name and country require. Look beyond the clouds, and seek the truth.

HENRY J. RAYMOND, in bonds.”

#### IV.

The next case to be presented is, in some respects, still more interesting. It is that of a relative—a young man of an exceedingly active, ardent nature, impatient under restraint, and prone to plunge into excess. Not criminal, but reckless—heedless of religious teaching, and living here without a thought of his God or his Saviour, he was indeed like the prodigal son of Christ’s beautiful parable. In early manhood, he was suddenly snatched by Divine Providence from his earthly career,

and was mourned as the lost one from his Saviour's fold, until these remarkable writings commenced, when he was among the first to manifest himself, exhibiting the same reckless activity as had characterized him on earth. His name, being that of a near relative, at once attracted much attention from the medium and her husband, although it was coupled with such expressions as, "Go to the devil," "You are a fool;" and conversations and expostulations followed, by means of which he was finally induced to listen, and, it is presumed, feel that his condition was not entirely hopeless,—that God was even in the dark place\* wherein he dwelt, and would forgive even so vile a prodigal as he.† Prayers were offered for him, and with him. He was induced to write them, day after day, by dictation of the medium and her husband; and was told to exert himself in trying to help others to forsake their wicked life, and to rise to better and brighter things. The change was most wonderful and startling, as the series of communications now to be presented will show.

In the early part of July, nearly two months after

---

\* "If I make my bed in hell, behold, Thou art there."—Psalm cxxxix. 8.

† "But *when he was yet a great way off*, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."—Luke xv. 20. Oh! what infinite love is here displayed by the blessed Saviour as the attribute of "Our Father in Heaven!" and, O! what wretched blindness to *limit* that love—although acknowledged to be *limitless*—to the petty span of time comprehended in the longest life of any human being on earth! It has been well asked, "Why should repentance be efficacious only during an earthly life-time, which is but an instant, and inefficacious throughout eternity?" It has also been well said, "A religion which makes the doctrine of everlasting punishment its corner-stone—which declares its foundations to be undermined, if it is deprived of its demons, its hell of fire and brimstone, and its pitiless God, is a religion which is committing suicide," and, it may be added, the teachers of such a pretended religion are making infidels and atheists, and incurring a penalty of sorrow which they will fully realize in their enlightened consciences, when they pass to the just retribution of their own acts.

the first communication was received from this spirit, the following was written :—

“ Hear me. I am C. W., your —— ——, who was, but is no longer, a *devil*. Thanks—everlasting thanks to you both ! I have fought the good fight, and the battle is won. Be kind to all who come for mercy. They are sent for a holy purpose to you, as well as for themselves.”

*Who assisted you ?*

“ I was helped by your praying with me, and through heaven’s angels.”

*Did you find benefit in aiding others ?*

“ Yes ! Yes ! Yes ! That is my only salvation. I did not know it until you told me. Glorious ! I am victorious. Thank God. I do it every moment. Help others, and you will certainly help yourselves.”

*What was your previous state ?*

“ Poor ugly spirit, in the blackness of despair—almost *hell*.”

*Can you describe your present home ?*

“ No, no. I cannot explain it to my satisfaction ; but I am in a happy life, where God’s light is thrown inexpressively serene—calm as heaven’s lakes. Now I must away to help my friends see that ‘ God is love.’ May God bless you both eternally.”

A few days afterwards, the following was written :—

“ C. W., your ——, comes with love and grateful feeling to your hearts. Not well do I understand my Maker’s kindness to me ; for my soul’s great punishment was justly merited. Now, thanks be to God, I am only a sinner in remembrance of my sins. They are all forgiven. Happily, I can think of God and love and life, and rejoice with heavenly rejoicing. My dear ——, be faithful in your calling in the earth life, and much will be added to your heart’s joy. O, let me tell you some of my experience in the life beyond your own. I was a sinner whom God disdained to hear, or to give to him a calling. At first I was too weak to repent ; but now do I see the way given for my redemption. How to thank your hearts for your kindness I cannot tell ; but, believe me, I will await your coming with heav-



early impatience, to give you my greeting of rapture, too deep to explain to your understanding."

As illustrative of the fact that the higher spirits were watching the efforts of the medium and those with her, to aid the repentant spirits who were struggling toward the light, the following communication is here presented :—

"We bless you in your work of light to the dark, dark world. We wish you all God speed ; for many are in sad need of something to arouse their despondent hearts to the love of God in heaven."

The following was written (July 15th) from C. W., addressed to one of his brothers :—

"C. W., your brother in God's world above you.—My dear brother, heaven is your home. Do, for the love of God, change your condemnable notions about your coming life. I will ever pray for your heavenly benefit. Much do you need some powerful light thrown on your path, to show you where your mind is in the wrong. Alas ! that I cannot give you more evidenee of my spiritual presence to help you on the road to life everlasting. I bless your soul with almighty love. Emma [the medium] is my helper to mansions higher than I can ever hope for. I was a foolish and wicked man to throw away my many passports, and lead a life that could not help my soul to its glory. I have paid for my past transgressions with sorrowful regrets. My dear brother, pray be advised while yet there is time, and all heaven will rejoice to greet your entrance. C. W."

A short time afterward, the following was written by the same spirit to another brother :—

"To my brother —— :— Will you hearken to your brother's voice of calling from the depths of heavenly love to your heart? Be the fervent boy you always were. From the home of the Lord, I see you need awakening to the love of God, through the tribulations of the body, which are sent for your highest edification. If you but see the light of God's ways, he will lead you where heavenly pastures grow, and still waters are washing. "Hear the words of your brother Charles, who sees that the life

he led was but as a flight of birds through the waters of sin. He is no longer the Charles of the flesh ; nor would I be for all the kingdoms of the earth. Have you the light through the medium of God's grace and love? Have you the sorrow of a sinner lost to his Maker above? Alas! I see you are only *weak*—weak, indeed, in thanksgiving for the many benefits allotted to your earthly career ; but, praise be to the God of *Israel*, I will hope and pray for the dawn of Heaven's morning sun to lead you to homes where there will be little else to seek except your fellow-beings' good and comfort. Forever grace your home, dear brother, with Christian feelings so pure that the stains of earth's soil cannot mar or efface them ; and, lastly, for the present, be patient in good works ; they are your heavenly passports. Your brother in the love of God."

In the latter part of August, the following was addressed by the same spirit to others of his relations :—

" My dear ——, I see that you are not believers. Do hearken ! Oh ! believe, believe, my dear ——. Alas for me ! I wish I could express to you my intense desires to send you greetings from heaven to earth. I am a poor spirit in God's sight, God knows ; but I have experienced many sorrows for my youth's neglect. Alas ! I was too foolish in my desires for my heart's satisfaction. But all is over ; and gained is the victory over my sins and follies, thanks be to God and Jesus Christ ! Amen."

On the 29th of September, the editor with some others being present, the same spirit was called, and wrote as follows :—

" Dear and esteemed friends, I have never intruded my presence upon you while yet the impression of dislike toward me was thought to exist in your minds. No longer will you feel this. I have secured for myself a proper station to see my way, and hope ere long to find a good and quiet home for my soul's rejoicing. I mean that I have high and bright longings to reach a purity beyond your conception. As yet I am a feeble manikin, compared to the bright and holy spirits, who I see are above me in living. But I am also a persevering and engineering spirit, not a lazy spirit, who feels no onward striving, but

growls, and in his unhappy state **TORMENTS THE LIVING.** Yes; I was **FALSELY** accused. I did not intend insult. Forgive is our motto, and I hope it will be yours for me. Believe me, I was impatient to secure me a place in heaven, and not willing to stay, and be persecuted by **DEVILS.** I am in your debt, and will never forget. Then deserve not the foolish calling of a hypocrite, but seek all the happiness that I see is in store for you some short time ahead. I intend that you shall never hear from me, unless at your positive wish and calling, when I will ever send you all heavenly and spiritual aid in my power. May you ever feel that the love of God is your holy living; and see, too, that spirits can acutely and painfully forgive and forget."

This communication is a peculiar one, and demands an explanation. The remarks in regard to an "impression of dislike" in our minds toward him, and that he was "falsely accused," also that "spirits can forgive and forget," have reference to circumstances connected with his first manifestations, which were repulsive, as they indicated a fallen nature. When words expressive of depravity or ill-will were written, ostensibly by this spirit, in the presence of the editor, the, in the name of God, commanded the spirit to depart; as he did also subsequently when what purported to be the same spirit wrote similar words through the mediumship of his son. This was one of the shadows of the experience recorded in this work; for it occasioned at first far from pleasurable emotions in the mind of the editor to be made so strikingly conscious of the presence of an evil disposed spirit. It was, however, but transient; as like a flash of light, the spirit of the editor's daughter, becoming apparently aware, in an instant, of the trouble of his mind, immediately manifested her presence, writing in soft and expressive characters:—

"Father, I am with you now."

On his addressing a question to her, however, the spirit of his brother wrote :—

“Mollie has gone. She came for a moment to drive C. W. away. He is angry at you because you bade him leave you a few evenings ago.”

Now, as this was written through the boy medium; and the incident of sending the spirit away was unknown to him, it having occurred at the residence of the editor's daughter, the circumstance was an indirect or incidental confirmation of the reality of the spirit intercourse, as well as a remarkable identification of the spirits communicating. To those who, even in the face of much light to the contrary, assert that all the phenomena connected with spirit intercourse are due to the intervention of demons,\* the words, “Accursed spirit, depart from us,” may seem the most appropriate to use on such occasions; but experience in this intercourse leads to a very different feeling and practice. For it is discovered that all are the children of one loving Father, and as even these dark spirits are objects of his regard and mercy, they should be also of ours, as far as we can benefit them. And, as far as any fear is concerned,

---

\* Among these is to be placed, it would seem, the Rev. Frederick George Lee, the author of *Glimpses of the Supernatural* (London 1875). This writer is so blinded by religious prejudice and bigotry, that, although his book really contains much that no such theory can explain, he asserts that all the phenomena of spiritualism are due to the intervention of demons, with the design to overturn Christianity. The communications recorded in this book certainly are very much opposed to that theory; unless it be held, with this divine, that Christianity consists not in what Christ taught, but what the so-called Christian church has formulated in dogmas and creeds. Certainly, those who experiment in table-tipping, spirit-rapping, and similar mechanical performances, will often find themselves imposed upon by undeveloped spirits; as there is but little means of identifying the spirits communicating. Of course, a devil can tip the table as well as an angel; but did he communicate in writing he would not be likely to talk like an angel. Moreover, the names of God and Christ cannot be profaned by the devils, for they “believe and TREMBLE.”

what occasion is there for such a feeling, when a prayerful trust in God ever brings his almighty protection ?

But the spirit referred to had changed; yet he had not forgotten the occurrence which had caused, for the time, a feeling of displeasure toward him; and, moreover, he indicated in the above communication that other wicked spirits, as doubtless they are wont to do, had falsely personated him in their desire for mischief.

On the 20th of October, while holding a brief conversation with this spirit, the editor took occasion to disclaim any unkindness toward him in sending him away on the occasion referred to, when it was written:—

“ You did right [with great force]. You were right in sending me away. I deserved it. If I had been good, I should not have been told to leave. I get excited very easily. That was my CHARACTER.”

Further communications have been received from this converted spirit, addressed to his relatives, some very beautiful and expressive, but all showing that the prodigal, having returned to his Father's house, has been blest with his forgiveness and undying love; and that all he needs to complete his happiness is further purification and an oblivion of his transgressions; for although he feels the blessed influence of the Saviour's atoning sacrifice, time alone can entirely obliterate, even with God's grace and love, the dark imprints of sin in the soul. Other messages from C. W. are given further on.

v.

Additional experiences, of a more miscellaneous character, will now be presented. And here it is proper to say that the sittings have been quite varied. Sometimes an advanced spirit, such as that of Shakespeare, would retain control of the medium during an entire

evening; at others, the unprogressed spirits would seem to prevail, and come struggling to obtain the control of the medium in order to manifest their presence, but nearly always soliciting prayers. Thus, on the 21st of July, various spirits manifested, writing with great force, in large uncouth characters, "Help!" "Help me!" "Help me to pray!" Then prayers were offered for them; and passages of Scripture, principally from the Psalms, were dictated, and written by the spirits. Then it would be written, "Bless you!" "Bless you forever!" &c., &c. On one occasion, the medium was struggling under a powerful influence, which was endeavoring to write, but making only large grotesque characters, and the editor was looking on, watching with painful interest the result, when he saw written in soft regular characters, "Bless me again"; and the medium remarked, "I said mentally, God bless you!"

Such experiences were far from pleasant, the dark spirits appearing to bring a peculiarly depressive influence. On one such occasion (July 21), the following was written:—

"Talk to your enemies [the dark spirits] with the purpose of God's will. Befriend them by your prayers. Look well to your steadfastness of heart for good, and all evil will flee to the devil. Emma [the medium], you are working for your Maker's glory. Have patience in your trials; they are for the test of your father's [the editor's] purpose. He is too easily affected by the evil surroundings. Alas! it is a pity that God's power should not avail him in the darkness. Beware of Satan's influences; they are ruinous to your soul's salvation. I say, in God's name, beware of false prophets; they are not from God, nor of him. Then trust your Father of light; and such light will be thrown upon you, that the devil will flee to his cave of sin in the twinkling of an eye. Thanks be to God for ever and ever. Amen.

"JUDGE EDMONDS."

And here it is proper to explain how, in the ignorance of inexperience, we had permitted, or enabled, the dark spirits to obtain control of our movements, disposing for a time, apparently, our good spirit friends.

In July, a sad casualty had occurred in a family residing in the immediate vicinity of the editor's residence, by which a beloved daughter had suddenly disappeared, her fate, whether of suicide or abduction, being unknown, and thus rendering the case more distressing to her relatives. The editor and his family were eye witnesses, as it were, to the heart-rending sorrow of the aged parents, suffering from an anxiety as to the fate of their daughter worse than the certain knowledge of her death.

It being thought that some information of the case could be obtained by consulting the spirits, the attempt was made, and communications were obtained apparently giving reliable details; but all were afterward found to be false. After the true state of the case was ascertained, as it was in a short time, the mind of the editor was greatly perplexed; and he was strongly disposed to abandon the whole matter, as involving great danger from the want of means to identify the spirits communicating. But the clouds were soon dispelled, and the sun of truth shone forth with renewed brilliancy. A few incidents of this episode, unpleasant indeed, but still useful for the experience it conferred, are here given. After the whole fabric of falsehood had fallen, the lying spirit, who, by the foolish attempt on our part, to pervert the use of spirit intercourse to an object connected with this world's affairs, had been enabled to get control of the mediums, wrote:—

“Ha! Ha! Ha! What big fools!”

*Who is here?*

“ I am.”

*Who are you?*

“ None of your business.”

*What is your name?*

“ Patsy.”

*What did you come here for?*

“ For fun.”

Some other remarks were made and responded to in a similar way, when five good spirit friends wrote their names, and said :

“ We have driven him away.”

*Who was it?*

“ A devil.”

Subsequently the spirit of the editor's daughter wrote :—

“ Mollie says you must be careful not to believe *all* they may tell you about your world ; for God does not allow his creatures of mercy to communicate except for righteous purposes. Such terrible calamities are best known of God. We do not see them as they are.”

The spirit of the editor's brother then wrote :—

“ I am here, Henry. Do not fear. God is just to all.”

*Who wrote those false statements?*

“ Don't ask me. A DEVIL.”

*Could you not keep him away?*

“ No ; I could not prevent it. You should never ask anything about your world's affairs, of which we know nothing, or very little.”

*Why did he come?*

“ For fun ; to deceive you. He had been here before.”

*Can you tell us how to detect an evil spirit?*

“ You can always tell an evil spirit by what he says. Such spirits always say a few plausible things in order to deceive ; but all that proceeds from a good spirit is pure and good.”

But, at the sitting a few hours afterward, the dark spirits still seemed to be in force ; and the editor em-



ployed the test prescribed in the Scriptures (1 John iv. 2) :—“ Herein know ye the spirit of God : Every spirit that confesseth Jesus Christ come in the flesh is of God ; and every spirit that confesseth not Jesus, is not of God.” Accordingly, it was said by him :—“ We will hold no communication with any spirit unless he write, ‘ I believe in Jesus Christ, the Son of God. Is any spirit here who will write that ? ’ ” It was answered, “ No.” But in a few moments the evil influence was gone ; and the spirit of the editor’s daughter wrote :—

“ Mollie believes in *Jesus* Christ, the Son of God.”

Then a communication from our spirit friend, Judge Edmonds, was written :—

“ Judge Edmonds believes in God Almighty, the Father of all mankind. Do not talk to those evil spirits, who are haunting your hearts. They delight in their tortures. Better not feel with them in any way. Ever trust God. Pray for his help, and he will send his heavenly protection. I am much afraid you do not trust God enough for your purposes on high.

“ But have patience. Heaven will send you what you are asking for, if your hearts are sincerely in the right paths of love to God. Be good Christians in every sense. Be good to one another. Have faith in the better world that awaits your coming with happiness. Heaven is your home forever.

“ JUDGE EDMONDS, the believer in Spiritualism forever.”

On the 18th of September, the same dark spirit (probably with a band of others) that had done the mischief referred to, manifested himself through the child medium, coming as a disturbing influence. The following was then written :—

“ I wish to write.”

*Who are you ?*

“ Do you not remember Patsy ? ”

*Do you wish any thing ?*

“ Yes ; do you not remember how you helped me ? ” [Referring to prayers offered for and with him.]

*If you desire help, we will try to give it to you ; if not, in the name of God, we bid you depart.*

“ Well, I will tell you the truth. I am annoyed myself ; and I came to annoy you—to frighten you. I have comrades with me.”

*You cannot frighten us. So be gone.*

“ Well, I will go—but to be here again.”

And with this, the influence entirely ceased. A day or two afterward, the same spirit again came ; and the editor conversed with him through his son. A part of the conversation is here given :—

*What kind of a spirit are you ?*

“ Very bad.”

*Can you not pray to God to make you better ?*

“ Do you want me to pray ? If you do, say so.”

*Yes ; we do.*

“ All right. I can say a prayer which was taught me.”

*Please write the prayer.*

“ O beautiful Father, be merciful unto me, a sinner. I am wicked, and I have been wicked in the past. Deal not with me as I deserve, O God, but help me to a better land. Lead me on and on, O Lord, to the land of spirits good and blessed. Amen !”

Then a short prayer was dictated, which the spirit wrote seemingly with great reverence. Then it was asked :—

*Do you not feel better ?*

“ Yes and no. Wait ; I am too bad yet.”

*Will you not strive to be better ?*

“ Yes, if I can.”

Since that evening, this spirit has never manifested. Other communications will now be given, to illustrate the condition of repentant spirits of various grades.

(1.) From ——— to his sisters. [Aug. 11th, 1878.]

“ My dear sisters, you must bless me with your heavenly prayers. Heaven is my long desired home ; but I am a bad

spirit toward my Father's compassionate goodness. Alas ! I see that the devil was the object of my past desires, in my clinging to the sins of the flesh ; but not such would I continue to be. God is my second sight in the love of my heart. I fear him, and would seek him in the majesty of his being. Have the love of God always with you, and the devil cannot assail you an inch of your life.

“ I am afraid that you will not comprehend my meaning when I say I am in *hell*. I mean I am suffering for my past neglect of my Saviour's bleeding. I did not hearken to his voice of love, calling me from my foolish sins to the hope of salvation through his suffering *endurance*. Seek first the Kingdom of Heaven. All else will be added to you for your heart's comfort. From your fondly loving brother, W. L. B.”

(II.) From W. P. to his brother. [Oct. 8th, 1878.]

“ Go to the Scriptures, brother, and find that the soul dies NEVER.”

*Will you write further ?*

“ O, yes. I am not as happy as I could wish.”

*Why ?*

“ REGRETS.”

*Will you advise your brother ?*

“ Yes, yes. Of all things do good and believe in God's love, and in eternity.” [After a pause.] “ I am writing to all.” [Then to his brother.] “ You are hesitating when the TRUTH is before you.”

*Can you show your brother that it is really you who are writing ?*

“ How can I prove to him that I am as near to him now as I could ever be in the flesh ? But, O dear brother, I am better able to understand that the time of living is short compared to the *everlasting* duration of God's world above you in LIGHT. Bright are the heavens with beautiful glory, and I can see and feel this, and yet I am not happy ; not through God's unkindness, but through my sinful neglect of every duty that might have brought me nearer to Him, for his love is beyond the knowledge of YOU.”

*Will you speak to —— ?*

“ Oh ! I wish I could ; but now my powers are not strong

enough to impress upon her heart my painful presence. I should be blest, if she and my wife would listen to the old man who used to laugh and talk nonsense to you all. I am the same, or should be, but I am not so light of heart as I could wish. But I hope that I shall get on; and perhaps you may be here to help me, and also yourself; for you will need some, I fear; as you, as well as myself, are in blindness of living. This is a holy chance. Embrace it with rapture, for it is your future living; and dying is only a new beginning of a happy life, if you wish it, as I do for every SOUL. Forever your brother in the spirit. Amen."

This communication was recognized by the relatives of the spirit, who were present, as being quite characteristic of his manner and disposition when on earth, as well as of his writing, which was very rapid. The whole message was written with peculiar force. The faults of this person on earth were simply neglect of his God; in other respects, his life seemed to be blameless. The mere performance of earthly duties cannot, however, bring spiritual culture; and, to the translated spirit, nothing else appears to be of any value. The word REGRETS suggestively expresses the feeling of a spirit when looking back, with his comprehensive glance and strengthened memory, he sees only sacred duties neglected, and a wasted life.

(III.) The next is a peculiar case, as the communications will show; and it may be premised that all the circumstances referred to corresponded to the facts of the person's life and the condition of his family. His death occurred in the spring of 1878; and in July, at one of the sittings, his name was written with great difficulty, with the expression, "I am in hell. Help me!" It was not, however, until the latter part of October that, at the request of a friend, a communication was sought from him, when the following was written:—

“I am W——, I hope you will see that I am W——. Believe me, I am very ANXIOUS to come. [Pause.] Have patience, for I am weak. E. C. [another medium] tells the truth; for I am a spirit who knows the life after death. I am W——, the confectioner. My store in —— was my death blow. Oh! I was a very wicked MAN to fool with my store of money.\* But the devil was at my right hand, and I took him, to my everlasting regret; or, as you know it, *eternal damnation*. I thought to see my wife in the last of earth’s light; but I could not BEAR to *grieve* her so by my wrong doing. Now it makes no difference; and I may come to *you*, and speak the truth of my foolish aiming.

“I do not see God; for I am not a Christ-like spirit, for I did not know that the soul is the immortal spirit of man. But never fear, dear wife and blessed children, God will never permit you to lose a foot-hold in *heaven*; at least, *my* prayers will ever attend you upon your life, and God is ever ready to hear the faintest sigh of penitence. Goodness is God, and God is GOODNESS. I am W——, the husband and father of a happy family on earth, and never more to see them except in spirit. When the time comes, then we will thank God for it, and not be ashamed to show our feelings of relief. My dear friend, I thank you for this opportunity, and hope you will never forsake my wife and children in your kindness toward them. *God* never forgets; and a spirit has also a memory strong as life. Bless the medium, and thank God! W——, *the Baker*.”

On the 3d of November, in the presence of his wife and daughter, the following messages were written:—

“I am W. W. Oh! Oh! Joy! I have come to you, my dear wife. For God’s sake be faithful to my memory, for my soul regrets. My dearest wife, how can I find words to express to you my feelings? Do not be dissatisfied. Will not God give us his unbounded pleasure in all things? Feel not that I am to blame. Although foolish, I did not intend wickedly; but, that

---

\* He had speculated unwisely, and lost his savings, thus leaving his family in considerable embarrassment. All the circumstances referred to, though unknown to the medium writing, corresponded to the facts. He was not a religious man in life.

you may comprehend, I will say that my dealings with the outside world have brought me to destruction. But God has given me the power to come to your heart AGAIN; and I will avail myself of the sacred opportunity; and I will atone for my past wrong-doing with the perseverance of my eternal living for your good. Be persuaded that I am looking upon every action; you are a noble woman in the sight of God; nay, as far as I can see, you are perfection.

“My dear daughter, in love I look upon you, and hope that you will ever hold in remembrance your loving father. This is the only wish I indulge in for myself; but for yourselves be faithful unto God. Never care what the world may bestow upon you. There is a home where we will ALL be together; and your father in the midst will say as formerly, Heaven bless you. Do not be despondent, clear off the debts, and press the people to a settlement, and then commence anew with a future so bright as to make you free. Your life now is only a temporary one. So farewell! Ever your loving husband and affectionate father. I am W. W., the Captain.”

The words “the captain” were evidently added for identification; as neither the medium nor others present except his relatives, knew that he had been a sea captain in a former part of his life. Other communications were written by the spirit at this time, but presenting only similar thoughts and a similar condition of mind.

On the 17th of November, the following was written, none of the spirit’s relatives being present:—

“I am W. W. I wish to speak, if you are willing; for my heart is broken with contrite sighs, and supplications to God, my Heavenly Redeemer. Belong I to Him?”

*We are willing to have you come, and will help you all we can.*

“My God! how I need pure comfort from a living source! How my soul is overcome with madness of thought, overclouding my perceptions, and mingling my past experiences, so that my mind has no hold upon my whereabouts or reality! But, please God, I am homeward bound, and toward the opposite station. I hope to secure myself a rest for my weary feet, that go

searching for a circle where the boundaries of death will have no hold upon my feelings. But will the Avenger need my prayers still, or will He clasp me in the arms of His benefaction, with enticing cries of pleasure? Assure me, dear friends, that my life is not fixed; and, believe me, I will never forget that you are the kindest friends I have met upon my wearisome journey. With warm respect, I am W. W., in trouble."

The spirit was told that we believed his life was not fixed, but that the way to salvation was open to him by his efforts. Do you not find a satisfaction and relief in earnest prayer to God? was asked.

"Yes, when I can settle my mind enough to give thought to my feelings. You are kind to open to me a path upward, and I will bless you, when my blessings may avail your hearts."

On the 30th of November, the same spirit, coming spontaneously, wrote as follows:—

"W. W. I am, as I was on earth. O my God, pardon my misdeeds, and deliver my soul! Alas! I have so much to think of!"

*Can you repeat the Lord's Prayer?*

"YES."

Other prayers offered for the spirit; and then the medium's spirit sister wrote:—

"Mollie is here also; do not fear; all is well."

*Can you do anything for this unhappy spirit?*

"Mollie does not succeed in finding a home for him, because he is in the river of despair, and knows no bright hope to lead him up, up! Perhaps, with patience and prayer to God, his vision will be opened, and will extend itself to higher things. In all this, do we help one another to rise to a better condition."

*Will you try to help Mr. W.?*

"Mollie is ever moving along the paths which lead to happiness. Trust me to do all that a spirit may do, if an opportunity is given."

Then again addressing the spirit, it was said:—"We will help you as far as we can."

"Yes; I am in misery. May God, the Spirit, bless you!

Alas ! that my days should come to this ! I was not a sinless man, but I am among such HORRIBLE SPIRITS, that my disgust is unbounded."

Then one of the spirits who had been formerly assisted (indicated in the preceding pages by C. W.) manifested, and wrote the following :—

"C. W. is near you. I am in the leadership of a good band of *spirits*. I feel it now, and bless you for your intercession in my behalf. Oh ! may God give me strength to proceed without failing !"

*Will you try to aid this unhappy spirit ?*

"Yes, most willingly.—Hearken, my dear spirit in trouble. I was the blackest one in the dungeon of despair myself, and understand your case to perfection ; but the Almighty and Merciful Sovereign has deliverance sent, and I am once more a *free man* in glory ; and I bless the means of upward training."

No further communication has been received from this spirit ; but, doubtless, he has made progress, and passed to better and brighter conditions.

(IV.) From a repentant spirit to his son on earth :—

"O God ! for the sake of a father's sorrow, allow my spirit to accost my son in the light of Truth.

"My dear son, seek first to know the truth by the practice of a repentant life ; and be a good, kind, and loving man. I am the *spirit* (now *mind you well*), the spirit of your father, who did not live with the family on earth. Oh ! I beg you to take me at my own word, for I am a spirit in the solemn ordeal of a life of punishment meted out to me by a kind Father toward a wayward child. I never had so much patience with my own *children*. O God ! that I might undo the past !! My dear wife is past to her doom, and has left me far behind, by my mischances, and neglect of improvement in God's ways."

(V.) The next series of communications afford further illustrations of the "dark world" and its inhabitants. They were written in the presence of the editor of this work, no one being present except the lady to



whom they were chiefly addressed [herself a medium for spirit writing], and his own little son—the medium previously referred to. The first was written by the lady herself. She had previously, when writing, been constantly interrupted by her deceased husband—a very dark spirit; but after a brief prayer by the editor, she wrote without the least interruption the following:—

“I am your mother. You are in a great danger of mind, my dear child, from the influence of Edward, and you must not let him come to you. He is a dark spirit, and I have nothing to do with him.”

Then the child medium took the pencil, and the editor said:—“Will E. W. write a message to her daughter through this medium? The answer was as follows:—

“E. W. is here, and will write at any request, a message for any one whom she may aid, in any way, in spirit or body. Your loving and everlasting mother,  
E. W.”

*Please write a message to your daughter.*

“Oh! Oh! my dear daughter, why do you not travel FASTER, as you have the chance, in the way toward the KINGDOM where God lives with his glorious angels all around, doing his will without even a frown; for THERE is where life, in love, purity, and charity, is everlasting. If ever you reach THAT KINGDOM, Oh! no being can imagine the state of mind you will be in while looking *down*, DOWN into the almost eternal HELL; for so it seems to those who are its inhabitants. Try not to make a misstep; for, if you do, oh! what will be your doom! Then the devil will grasp you, and you may fall into what seems to be HELL, for it is a place in which are all kinds of tortures, tormenting all the time; and all the passions that exist in your world are there. The DEVIL is such a being, that it makes one shudder at the *hearing* (let alone the sight) of him, with his talons ready to grasp any wanderer from the Master, as the wolf does, when a little lamb wanders away from the flock and the shepherd, by whom he will be kept forever, if he remains with him. Your loving mother,  
E. W.”

*What is the danger which you apprehend from her husband?*

“The danger is that the BAND in which her husband is may be allowed to surround her. *There* is the danger, for she may be GRASPED by that fearful being the DEVIL, with his *dreadful talons*.”

*Can you advise your daughter?*

“Oh! the advice required is far beyond what can be given by such a spirit as *I* am; for *I* am not as far advanced as *some* who can ADVISE.”

*Should she not have recourse to prayer?*

“Always.”

*Does her husband desire to injure her?*

“No, no; not as I know. But WHAT does the DEVIL care for any soul who, he finds, will do him service?”

*Does her husband improve?*

“He would if he would leave his comrades with whom he is surrounded.”

*Are you in a happy state?*

“Yes, quite, I am glad to say; for if I were not, I would not write a message showing what I have suffered to get higher. It [the suffering] is like that of a man who tries to get through a mob, that surround and tease him; but FINALLY he reaches a place of safety.”

*Are any of your dear relatives with you?*

“No, no; I died in many more sins than THEY.”

*Why are you interrupted by E. L. when you are writing through your daughter?*

“Has one good spirit as much influence as a thousand DEVILS, who surround this world? Answer, NO, NO, NO. For wherever an opening or passage is made, in rush as many as can, UNLESS it is guarded by others [the good spirits].”

#### THE DARK WORLD.

*As described by the spirit of Judge Edmonds.*

On the 1st of December, the editor received a very interesting communication, through the mediumship of his daughter, from Judge Edmonds. This will be inserted in another part of the volume. In the conversation with the spirit, which ensued, the editor said:—

“I am now about to write the chapter of the book, which relates to the dark spirits. Can you give me any additional information on the subject?” The answer was as follows:—

“I feel disquiet when I consider the dark regions and unblest spirits ; so much so that I could weep forever at the thought of them. Such is their misery that the angels must sigh in their efforts to reach their agony—not agony of the body—there is no body as you understand it ; but, O God ! what is more intense than heart-rending sorrow for what cannot be cured for eternity, for so it seems to those who are in this state ; and the holy spirits are always trying to help them out of their despondency and evil associations. But they seldom hearken at once, and so the time goes on ; and these souls cry out with more impatience for an end to their sufferings. But to whom do they appeal ? I am with horror obliged to say, the *devil* ; for did they not choose him to live by ? Did not every act appeal to him upon earth ? Were they charitable to any soul upon earth ? No ; neither is their friend, the DEVIL, charitable to them ; and he, in the matter of heartless companions, will further you with no help except revenge toward all. Oh ! fondly I am gazing into your hearts in hope that you will escape such *talons*. Yield not to temptation—not even in one small instance ; for the result will be your loss, whereas it should be the brightest gain.

“Return, and hearken, ye deluded men ; live in the light from God, and follow goodness and charity ; and He who is merciful and kind will give you the brightest happiness and the most peaceful quiet. Amen. Forever your friend in anxiety for you,  
 JUDGE EDMONDS.”

*I understand how repentant spirits can suffer ; but what is the suffering of unrepentant spirits ?*

“That no mortal can conceive ; for they are, in the greatest horror, transfixed with pain.”

*Do you find the descriptions of the fallen spirits in the second volume of your work on Spiritualism correct ?*

“Yes ; very much to the point, except that I can realize that the light from God is ever near, if they did but know and choose it themselves.”

*St. Peter said: "Christ went and preached unto the spirits in prison." How do you explain that?*

"Yes; Christ is the heavenly light that dawns upon them now; for he has left his heavenly rays around their beings forever, and with love."

*Are these dark spirits confined to any particular place?*

"No; they are wandering, and never quiet."\*

On the 18th of December, Judge Edmonds wrote, through the boy medium:—

"The matter which you spoke of some few days ago about the dark spirits, can be further explained, I think, by reference to one of the chapters of my book. Compare its statements with other spirits' communications, and combine the ideas. You will thus be able to describe the nature of these spirits."†

The descriptions given in the communications and revelations contained in Judge Edmonds's work are very vivid and affecting; and to these the editor refers the reader, not wishing to present here more than has been received under his own immediate observation.

\* How closely this corresponds to the account in Christ's words on earth! "When the unclean spirit has gone out of a man, it goeth through dry places, seeking rest; and finding none, it saith," etc.—Luke xi. 24.

† Since writing the above, the editor has read [Dec. 28] "*The Clock Struck One*," by Rev. Samuel Watson, an exceedingly instructive and deeply interesting work, written upon a Christian and Scriptural basis. The following communication (one of several) received evidently from an advanced spiritual intelligence is here given on account of its correspondence to what is presented in the text:—"We, who have passed through the torment and agony of the second sphere, return to you that you may shun it. Ah, man! the deepest midnight darkness of earth is broad, beautiful sunlight in comparison to that. Then not only the darkness without, but the deep darkness within the soul—not one ray of light, hope gone, what is the poor, lost spirit to do? He sees a light, he hears earth voices. Swift, as on the lightning's flash, does he speed to that little ray. 'Tis around a circle of the children of earth. Why do they gather around that table? Why do they listen with such deep anxiety to each little rap? Joy, joy, 'tis a spirit that speaks to them! Then thinks this dark spirit, lo, there is a world of spirits above me. How can I gain that upper land? Is it dark there too? Hark, that bright spirit says there is no night there,—all is joy and peace. Yes, I will listen. I will learn; and so they do."

## THE DARK WORLD DESCRIBED BY EDGAR A. POE.

Further illustration is afforded in one of the most powerful communications obtained during the remarkable experience here recorded. It is from the spirit of the gifted but erring EDGAR A. POE, who, in answer to a call, wrote the following wonderful composition, worthy to be compared, in power of thought, imagery, and style, with any of his writings while in the flesh:—

“**Edgar Poe**, your friend by a call. What I am I never WAS. No, I am not in *blindness*, nor drunkenness, nor wickedness, nor mortal COIL. I now am a spirit given, through God's kind grace, to good works. For a thousand years, or eternities, as it seemed, I was with the blackest of spirit companions, as where else could I find rest or sympathy. Did I not seek this as my goal? Alas! too well I followed my desires and passions, led on, no doubt, by the passions of a *devilish spirit*, which the grace of God did not dispossess me of, and I did not ask. O false position! I did not understand my Creator's humble mercy toward his children. No kind spirit offered to *write* through *my* hand. But I think, many a dark spirit had my brain in his power—yea, the power of the demons of HELL. Blest and feeling friends, I will anticipate your wants, and offer you my experience in my life from sin.

“My dear friends, I am Edgar Poe. Do you not remember the man who wrote the Tales of Woe? Too well I feel that I was groping for a good life, but the dangers that beset me thwarted any promptings that came for good; and when death announced that my life of follies was done, O God! I shall never forget the heart-felt remorse that stopped or choked my spirit out of its happiness. On earth I was a drunken and benighted sot—lost to many loves, lost to much good, given to many temptations, and feeling no insight into my future victory or destruction. Alas! I now can vividly depict my first entrance into eternal life! It brings me right upon a thousand ills that have caused me the stings of a myriad of horrors. One does not realize the enormity of his crime when the *tide* is upon him, nor when the crime is present, for the moment; nor when he makes

his life a fortress of crime. But when the light of day has past away forever, then does he seek relief when there is no one near to hear. My God! I felt as in a desert of black despair—or among a set of ravenous wolves, ready to devour me with hate, or laugh me down to perdition. My God! did I deserve such a meeting? Alas! I can but say that God is just, and I am what I made myself, except that he never forsook me in all my wickedness, nor pointed me to my hateful life. His spirit it was that has lifted me up, up, up. My heavenly Father has shown me his tender mercies, and I have reached a goal of bliss that I never deserved; but in the Book of Life it is written that it is the wandering sheep that needs the shepherd; and so with more care, through all my trials and wretchedness, he has found me, and led me with great patience to himself. And I will ask all weak and erring people of God's creation to give up RUM, to chase away the devil, to flee all temptations, and to follow God. Then you will never reap the sorrows of the wild and weak

EDGAR POE."

Certain parts of this remarkable communication were written evidently with great emotion. In the opening sentences, the words *was* and *coil* [Shakespeare's phrase,—"mortal coil"] were so heavily and forcibly underlined, that the paper was cut through by the pencil, to the depth of several sheets; so also the word *rum* was written with peculiar force. There are many phrases in this message that are very suggestive; as "desert of black despair," and "set of ravenous wolves"; while "devour me with hate, and laugh me down to perdition," brings vividly to the imagination the howlings and jeerings of the black demons of hell surrounding this unfortunate spirit, whose sins on earth had sunk him to the level of such associates. What a fearful lesson! What a tremendous warning! On the other hand, what a beautiful illustration of the boundless mercy of the all-loving God, whose kindness reaches to the

depths of hell, while ruling over the blessed saints in heaven!\*

On the 11th of February, a communication addressed to Mr. Louis F. Weismann, by his spirit brother, C. A. W., was brought to a close with the following words:—

“Hear, my dear brother, the words of a familiar spirit—namely, Edgar Poe.”

Then the following was written:—

“Brothers in the Christian faith, seeing that one communication has proved acceptable, I will intrude, and come without a call, to remove any wrong feeling in your minds, of fear or dislike, toward myself. No mortal needed to quake and tremble more than I, a benighted sot—a disgusting animal, groveling and grasping, and collecting more filth in my body than my just inheritance. How I have tried to wash the stains of leprosy from my garments! But they will not disappear. There they stay; and there they seem to be fixed forever.

“But, glory to God in the highest! I feel well, and am with righteousness now, serving the precious Saviour’s Father, God. No more disgust for me; no more corruptions, except the shadows that are always with me. You would say, ‘What a beautiful spirit!’ But you would not trust me yet. No; there is a something around me that still indicates a want of purity, for which I beseech my Father to look upon me with pity—to give me another vesture which will show to others that I will do them no harm, thus giving an inspiration of confidence. Escaped from this, I should open the doors of harmony and love to as many as possible; and the Lord would help me to receive them well.

“Seek, my dear friends, to know yourselves; prosper yourselves for God’s religion; and intercede for your fellow-men at the mighty and worthy seat of mercy.

“May you remember EDGAR POE, the man who was a foe (to GOD). Many thanks! Worthy the Lamb! The Lord forgive! Find God forever!”

---

\* See, in this connection, the remarkable poetical communications from the spirit of Lord Byron, especially that descriptive of the dark spirits and their home and mode of conversion, on page 93.

## FROM THE SEERESS OF PREVORST.

The following, though from a progressed spirit, are presented here, as bearing upon this branch of the subject. These were written on the 3d of August last, by the spirit of Madame Hauffe, called, during the latter part of her life, the *Seeress of Prevorst*, from her gifts of spirit clairvoyance, &c., caused by a sickness which seemed to disturb the normal relations of the soul and body, and, while producing great suffering and distress, enabled the patient to see around her the spirits of the departed.\* She was a cousin of L. F. Weismann; and hence the following communications, which were written without a call.

On the evening of the day above-mentioned, after various spirit messages had been written, it was said: "Are there any other spirits desiring to communicate with us?" It was then written:—

"Louis, I am your *father's* cousin, and your *second* cousin."—  
 "Louis, see that I am your cousin, the Seeress of Prevorst."

*Please write us an instructive message.*

"Certainly. Hell is the only place to see the *devil*; for the love of your God is so immense, that he cannot permit of darkness unless you are a terribly vicious person in mind and body; but that you will reap your reward, for good or evil, that I can fully show you, I hope, from God's own sayings, and by the light of heaven's laws. Fear the devil, and all his ABOMINABLE works. What can he not do,—what can he not perform, with the permission of yourselves? I beseech you, do not let the devil approach you in thought, word, or deed. Help all to the light of HEAVEN."

*Can you give any further instruction?*

"Help me by your prayers for the dead."

---

\* An account of this strange case was written by Justinus Kerner, Mad Hauffe's physician, and published after her death in 1829. This book was translated into English by Mrs. Crowe. Mad. Hauffe was born in 1801.



The following prayer was then offered :—

“O God, most kind and merciful Father, who art always ready to forgive Thy creatures, look down with pity, we besecch thee, upon those unhappy spirits, who are striving to come nearer to Thee, and lift them up to the life and happiness of a better and brighter sphere of being

“Let Thy Spirit of love—love boundless as Thy universe,—work upon their minds, and diffuse itself through their whole being. They cannot be happy till Thou smile upon them, and lead them into the path from which they have gone astray. Forgive their sins. Pardon their neglect of Thee, and teach them how to come to Thee, and feel that Thou art the gracious Father of spirits—ever ready to pardon and lift up the sinner.

“And, O most merciful Being, pardon too our own manifold sins and transgressions, and teach us how to love and serve thee as the Father of us all. Let Thy blessing be upon us, and upon all Thy creatures in distress and darkness, and bring them to the light.

“Grant, O most merciful Father, that we may so use the opportunities of this life, that we too come not to the state of fallen spirits ; but that, when we pass from this transitory and imperfect state of being, we may enter into our rest, to begin with bright hopes the journey that leads at last to Thee.

“Grant this, O Father, for the sake of Thy Blessed Son, our Saviour and Redeemer, Jesus Christ. Amen.”

At the close, it was written :—

“That is well. Praise is always acceptable in the sight of God. Look to the poor in spirit. They need leading, aiding, and benediction. Forget not yourselves in helping others. To whom much (light) is given, from them much will be required. For the salvation of my soul’s glory, I wish that I might have seen my God’s paths before I died. Then what a heavenly home I might have secured for myself ; but trust God for ALL. He will certainly never forsake you in the trial of the end. Don’t be the slow children of wrath ; for the face of Jesus needs must smile to show its heavenly hues, to the *best* advantage ! Such smiles you do not know. Then do not grieve so patient a Master. He is sorry for every look of sinful intent, but glories in your victories. For the love of God, seek heaven.

“HAUFFE.”

Other communications have been written by this spirit, which will be referred to hereafter.

MISCELLANEOUS COMMUNICATIONS FROM CONVERTED SPIRITS.

This subject will be further illustrated by a few com-

munications from converted spirits, not, however, descriptive of the state of retributive punishment for a sinful life, but giving further illustrations of the feelings of those spirits, who, after having passed through their trials and sufferings, and gained a settled state of blissful being, still look back, with awful shuddering, upon their sojourn among the dark spirits, and their dreadful abode, from the thought of which they turn away to thank and praise their merciful Creator, who has rescued them, and who blesses them with his infinite love in the happy abode of purified spirits.

1. The first are from a spirit who has endured much suffering, but has now reached a sphere of comparative blessedness and purity. These messages contain much that is suggestive of the condition of this class of spirits. The spirit from whom they come passed away from earth about seventeen years ago.

[Name written.] "Hear, my dear ———. I am your ——— in the home beyond you. Blessed, my dear, are your heavenly feelings for heaven's long forgotten dead in their disloyalty to their Sovereign, the King of mankind the world over. ——— is my fond son by the will of his Maker. Help him still in his path of cheerful duty. Lead him heavenward with a strong and firm hand. I was a poor father in the measure of my earthly treatment to him; but at last I can see my mistake. Would I had the knowledge he has, and had the experience which has taught me this fact, too late, alas! too late, to save my soul's damnation. God is a merciful judge, and much have I been forgiven through my being so foolishly blind to the Lord's power. For the love of God, do let me tell you that I am not a fallen spirit, but am looked at by the pure in heaven; for my light was sent through my heartfelt sorrow and repentance for sin. So while there is life, let us not neglect, but only SEE to the truth of God's word, in the hope of everlasting life to come, such as you know not of.

"My dearest wish is that you may not fall though mischance

of error,—Blindness of heart will lead you out of God's reach. O horrible thought! to lose his love beyond recalling! *Lose not a moment.* You know not the time or the hour when the Lord may come to his people. No, not a sign shall fail. Sun and moon shall give way before the Lord may slake his vengeance. Oh! be hasty to teach, slow to anger, for the power of the Lord is not without avail. Mercy, long-suffering, and great and almighty kindness are his heavenly-working powers. Oh! how much I could tell you of his salvation; but Satan is at work. The *devil* is the root of all evil. Be fervent in your zeal."

*Will you send a further message to your son?*

"H——, my dear son, in God's holy name I come, with blessings too boundless to measure. For the love of God, the Almighty Father of your mind's high intellect, press on in the cause of right and truth. Lead us not into temptation must be your heavenly cry to the Lord; and then, with God's mighty influence at work, with the help of Emma's [the medium] mind, you will be of great service in the world's slow redemption. How much I could say you will never know, beyond the feeling of satisfaction which God sends to his creatures when their duty has been fulfilled on earth. To whom much has been given, &c., &c.—forget not that. Your home is eternal happiness or destruction. How few do see that their life is either good or evil—few, indeed, until their bed is made in the soil of the devil's creation. I bless you in the name of the Father, Son, and Holy Ghost, the sanctifier of the faithful. Amen."

On the 22d of July, this spirit again wrote, at the request of his son, who was present, as follows:—

[Name written.] "Heaven is our home from sin's release to God's high home of love. Do your Maker's will, my dear ——, and no foe of earth or sky can ever disturb your soul's immortal happiness. Nothing could I wish for more than that you would offer your heart's sacrifice for the good of your fallen race. Alas! that I could not have seen to this ere now. How MUCH God only knows I might have saved my soul's torment. But the love of God passeth your understanding, else would I tell you more of my inner longings for your edification. Keep on as you are now doing, and you will save your soul alive.

“My dear Emma, believe me and all your heavenly friends, much lasting addresses do not come to every one. So feel your high responsibility, and let the light be known abroad.

“Bless you all in the name of the *Father, Son, and HOLY GHOST*, your *immortal* Comforter. Amen.”

Again, on the 15th of November, the same spirit, in answer to a call, came and wrote the following message, describing with great accuracy the last few years of his life, during which, and especially toward the end of his earthly sojourn, he suffered much from illness. The person whom he addresses in this communication is a relative, with whom he resided, and whose kind treatment of him he still, after the lapse of more than seventeen years, vividly remembers, and with feelings of gratitude, giving an additional illustration of the fact that “a spirit never forgets.”

[Name written.] “Oh! ——, do you think the spirit of an old man is dead? Do you suppose that he can forget? Do you think that I shall forget all your kindness toward me, who needed so much help, and who, indeed, was an untimely burden upon the earth, but especially in your care for me? I remember, ——, EVERYTHING. Not a day would pass but you would say, ‘Father, I hope you are better. Can we not help you to bed? Can we not ease your pain?’ Much I have had to regret, but never a word can escape me now but gratitude; for my misdeeds were many—*many*, although not *criminal*. I only wish I could tell you how happy it makes me to come and tell you these things of the past, and also the true and happy present. We are not to die, but only sleep ourselves away into an existence of hope; and the transition is more in its seeming than in reality. I am with the spirits who, having gone astray, are waiting for their Shepherd to seek them in the noonday of their living. So no wonder that we are striving to be good, and to bring our actions to the light of earth, where we may perhaps find a little soil to fertilize the uneven ground of *ages*. But I must go to the fireside of peace, and I will await you in God’s time and for

God's trust. I will never weary you ; so now farewell ; and good night, dear —— and happy children. (Signed) ——."

Other communications of the most convincing character have also been written from this spirit by the editor's son.

II. The spirit of E. B. came without a call, apparently brought by the intense anxiety of a mother to warn a beloved daughter upon earth against the sin of thoughtless vanity. Several messages were written before these here presented. [Aug. 3, 1878.]

"E. B.—Heaven help my daughter. I see she is blind to her follies. Help her to the light of them. Tell her that she will have to endure what her mother and sister are seeking to prevent, and what they, alas ! have gone through with—the sorrow of a fallen spirit."

The spirit was then told that previous messages had been forwarded ; but that her daughter's husband had expressed anger, saying that the daughter on earth needed no admonition, being a much better woman than either her mother or her sister. The following was then written :—

"Yes ; perhaps he is right."

*Sorrow was expressed for his blindness.*

"Never be discouraged. Heaven will open the eyes of the blind, I hope, before it is too late to save a great many tribulations. How I have suffered I cannot tell you ; but it is the will of God that all who lead a life of sin on earth should see their sin and repent before they enter the light of his presence supreme. By that presence I mean the region of his love, which you will not understand unless his presence be given to you through continual and sincere prayer. O ! be good people, I beseech you, with the perpetual mission of God's love to teach, where you can, all that the HOLY spirits may bring to your inner sight. What a privilege it is, I see. Would you might appreciate, and live up to, the precepts of your heavenly teachers. Oh ! then what joy will be yours forever and ever ! Amen."

*What is your present state or sphere?"*

"I am a good spirit, but not a perfect one by any means. I am trying to improve, for the sake of my *God*, who is the beautiful spirit of the universe. I, alas! cannot approach the place of his love, for the darkness of my soul is not yet dispelled by suffering for its tardy goodness of living. Heaven preserve you from all harm here, and on earth, while you live.

"Don't be discouraged. God will give you his aid. I thank you for your very kind efforts for my daughter's welfare. I think it may prove a benefit. For the good of all souls, I will say: Serve God by doing as well as the angels looking upon you would deserve for the love of God, their Saviour. Behold the Saviour, bleeding by the side of the thieves, for the love of God, his Sanctifier. Believe the Scriptures were written through inspiration, not by prophecy. Look at the soul's rising from the dead. Was it not for the better enabling of man's progression? Throw the sense of Spiritualism upon its surface. All you will need will be perseverance in your study, and true living as the result.—I see I am wearying, so I will say, good night! By my long dissertation, perhaps, I may help my onward progress; for by this, perhaps, ONE soul may learn its walking."

III. The next communication, written December 18, through the boy medium, is interesting as presenting a further illustration of the fact of spirit progression, after the death of the body. It is from Henry C. Watson, well known in the musical world, for his profound knowledge of the art; also as the editor for many years of the "Art Journal." It is addressed to his sister, who was present when it was written.

The spirit of the editor's daughter Mary, apparently a guardian spirit, had written; when it was said, Mrs. L. desires to hear from her brother, H. C. W.; can you call him? The response was:—

"Yes, yes; for I hope he may be found in the regions of progressed spirits, as I think he was a good man on earth. I think I can bring him. Wait a short *time*, as there are no *minutes* or hours here."

[Change of control—different kind of writing.] “I am your loving brother, brought to you by a very good spirit, named M. K. I am Henry Watson in spirit.”

“Oh! my dear, dear sister, I am in a good place for departed spirits; and all here is love and peace. I hope that, when the DEATH of the BODY takes *you* from your *fearful* world, you will make still more rapid progress than I have, since my departure from earth; for you are a privileged person, by the will of God. I was merely an *individual*, no more in my own estimation than any other person; and I knew nothing, or had not a warning of the calamity (as people call it) of death; which finally overcomes everybody——”

The control suddenly ceased; and then it was written:—

“Mollie says there is a doubt, which has broken the communication. He will write again if there is no doubt; because, as your brother [the editor’s] said, a doubt *breaks* the communication.”

[Control resumed by H. W.] —— “but is rather a BLESSING than what I have said above [calamity]. Is it not written that, when people have the understanding, and do not use it, they are worse than those that have no understanding to see and feel these things? Oh! if I could have understood what death, or the future life, is, when I was alive in your world, I think I could have done some good service to GOD, as well as to the WORLD, which is not enlightened as to heavenly things enough. I am, and always was, in peace and love with all.

“H. C. W.”

The interruption that occurred in this communication, besides affording indirectly and incidentally additional evidence of the fact that the thoughts written are not emanations from the medium’s mind, is suggestive in other respects. Doubt or disbelief exerts a peculiarly repelling influence upon the good spirits; not that it *offends*, for such spirits do not take offense; but it weakens or destroys their control, in a manner beyond our conception. Thus, it happens, that, in a mixed

circle in which there are skeptics or scoffers, no satisfactory communications can be written. The good spirits lose their power to control and protect the medium, and thus let in the wicked spirits, whose presence will be immediately obvious to those who have any experience in spirit writing.

The sincere desire to be convinced, while the judgment is suspended, will not repel, but rather excite the spirits to renewed exertion to demonstrate the fact of their presence. Humility in any form attracts; but the pride of superior knowledge, the conceit of stolid arrogance, or the scoffing of an empty, frivolous mind, drives the higher spirits far, far away. This is an important fact which all who would investigate the subject of spirit intercourse should never lose sight of.

COMMUNICATION FROM JAMES FISK, JR.

In the next communication, is presented, perhaps, the most awful picture of suffering that the mind of man can contemplate. It was given for a blessed purpose, by the will of God, and seemingly under the guardianship of spirits of the highest sphere, as a lesson to sinners. Would that all who are entering upon a life of wickedness might read it and believe!

On the 17th of February, while various spirits, un-called, were writing their names, the medium saw the name "*Jim Fisk (a reptile)*," written among others. The next day, she felt a peculiar control, and repeatedly heard, as if whispered into her ear, this name. On the evening of the 17th, in the presence of the editor, she wrote the following startling communication:—

"**Jim Fisk, Jr.**—'JIM FISK'—I hate the name. HELL. Dear people, I am persecuted and tortured by my enemies. Do you wish to know who they are? (!!) I will tell you—it is Sin.



He is near me always. Did I not seek him, and soothe him to my breast? Many and many a time. Did I not grow to *love* him, and everything he created? He gave me the relish I had for things which carry me to the *life of a dog*. Yea, a dog should have a better fate than *mine*.

“Horror of horrors! I am surrounded by black *darkness*—so black I can almost feel it! Oh! so terrible! I have no feelings of revenge *now*. Oh, no! Why am I so changed in that way? Oh! why was I not so in the bodily form? How foolish! Oh! to myself I seem as a log plunged in the water. So choked I feel—O, I cannot swallow! I gasp! I drown! O, I shall die! *Help!*”

“Good people, I ask your help. O, pray for me! I am not wicked. I will not harm you. O God! No. Do not fear me, I pray and beseech you. Forgive me for troubling you, as your Father forgives you, who are meek and lowly in your desires on earth, but elevated and pure in your thoughts, that meet Heaven’s approval.

“May the Lord bless you, and help you to protect me from the terror of *contemplation!* I never thought to be in this state. Oh! there is something about my neck! I shall never forget it,—so tight! And something in my hand! Ah! a PISTOL! It goes off! Ah me! I am dead!—but I do not die!

“May I never ask you to suffer my feelings again! But, dear people, I feel better; and I shall get strength from this confession, which will cover you with blessings.

“God bless you! I go. Do not say you are glad. No, no, no! Farewell! I am no longer a colonel. No; I wear the breastplate of agony on my person. Good night! I am sorry to go. God deliver me! Amen.

“As the sun shineth—but not for my sight—I live, and bear this testimony to my sufferings. JIM FISK, JR.”

The medium burst into tears, and wept passionately and hysterically for several minutes; but holy angels wrote their names to indicate their soothing presence; and one far, far advanced in spiritual progress, wrote the following:—

“Dear friends, hearken well to the lesson of life. It comes

from above, and soothes the soul unto bright and joyous realms of Peace. I am, in great consideration for your comfort,

“ Your friend, \_\_\_\_\_.”\*

The two following communications are especially valuable for the additional evidence and illustration which they present of the severity, but limitation, of future punishment for a sinful life, as well as the truth of spirit progression. The first is from a man noted in the city of New York, among city officials and politicians of a certain grade; the second is from the man who, at one time, held the City of New York almost as much in his grasp of power as Rome was ever held by a dictator or emperor; whose crimes in the administration of office were colossal, and whose turpitude and audacity were unparalleled. But he was suddenly struck down from his “bad eminence;” and many of those who had profited by his guilt, hurriedly contributed to his fall, and gloated over his punishment. His life and fate present a lesson and a warning such as God, in his wisdom and justice, has often given to men, but never more impressively than in the case of this misguided man.

The following is from Coroner S. [called by Mr. L. F. Weismann, who had been acquainted with him]:—

“ S—, at your service, on Calvary—the Mount of God; for God is my *judge*. I am the poor old man who thought often, if not well, of the benefit, or *deserts*, of a life of fame in either evil or good living, but more often the former, according to my calling in life; for I was the coroner of the community, and in that calling a fruitful blessing to humanity; but (pardon my confession) I was far from being a help to any one beyond that peculiar distinction. Nevertheless, I have seen, with hopeless and benighted eyes, many beauties, which should have been within my reach, so that I might have secured them for myself; but I was without the benediction of God; and man is only a

\* See page 296.

false machine, if he has not the lightning speed of God's truth and fondness in his constitution to teach him his immortality, and to prepare him for heaven.

"My condition in this world was that of the lost, and intolerable in companionship; but I have implored my sacred Father, who is my succor now, to take me away from hell's tortures of remorse, regret, and sorrow for sin, and to forgive me, and lead me up to purer regions, where peace and harmony dwell, in all of which I have received encouragement and assistance from those who are mightier in grace to bring me further on toward the pure. I am in sorrow for my wife's pains of anguish. Tell her my immortal soul now finds sweet repose in death, from which I never supposed I should rise. But God is now my fond and hopeful Judge, and I rise to a purer mind in the skies, under his benign power.

"Blessings to you, my wife, in patience and fear. All is well. Be steadfast and have good cheer; for I am near to bless you in grace; and encouragement I bestow, for to me you are dear.

"Ever fond in the mind of a spirit, and ever with blessings to the world at large, I am W. S., Coroner, in the office belonging to the City of New York, who died in 1878."

Then came his friend, W. M. TWEED, and wrote the following:—

"**Bill Tweed.**"—[The name after it was written was defaced by the spirit; and the medium was impressed to say, "Poor defaced Bill Tweed."]

"Born for a stony path of wickedness and *ill merit*; but the beautiful God has indeed bereft me of my 'mortal (serpent) coil,' and without that I can see my way, though many a breaker be ahead.

"Believe me, I have more than suffered; I have *agonized* in my *state* of pain, without the help of a soul to afford me relief. I have jumped into the tortures of hell with, as it were, a millstone around my neck. And what was the cause of this? Namely—but I repent, and it grieves me to write it; and, indeed, I cannot scrawl it black enough for my satisfaction—**VILLAINY**. Be it of WEALTH, as MINE, or SELF, or OTHERS' DISGRACE, it is all the same—CRIME at last, and

destruction to God's sight. I know it now, and I am thankful. I had my pleasures—MANY—in the earth ; but what are they now, or what *were* they after my peace was broken in upon as a thief in the night ? It was justice on earth ; and what suffering I have had here, or know now, is *justice*, YEA, more, in heaven.

“Tell the people in the world that Boss Tweed is no longer a reptile. NO ; purification comes with death. *No*, nor does he burn with imperishable flames of torture. NO ; God is merciful. But is there not worse burning than this?—the consuming fire of a volume of SIN ? Can any OUTSIDE affliction compare with this ? No ; but those people who are desirous of reaping for me my harvest of punishment, had, in the truth of a fallen MAN, in the spirit of God, better prepare for a good possession of kind offerings to their King of goodness and justice. Prepare the gifts of a pure and upright life, such as the angels will receive, and such as will not cause you to blush.

“In sorrow of *night*, I am waiting for bright day, but without impatience for God's love—to ME. Ever above mortality's wrongful state,  
WM. M. TWEED.”

*I hope the message will do good.*

“I am satisfied it is in good hands. I know you well, Henry Kiddle. Were we not happy once ?”

*We hope you will advance.*

“I will yet be ready to sing with joy, if my life can be atoned for.—W. T.”

The peculiar manner in which this was written cannot be transferred to paper. The editor, who had known the man in life, could discern, in almost every movement of the medium's hand, the distinguishing traits of his mental character—quickness, force, decision, and self-reliance. As remarked by the spirit of Robert Watts, “Nature never changes her conditions ;” and although the spirit of W. M. Tweed is undergoing retributive punishment, and, through it, purification, his peculiar mental traits still remain, and, as shown by the spirit of Lafayette, will continue to characterize him, even after he has become an angel of light and mercy. Those

who seem almost to *gloat* over the fancied eternal punishment of their fellow-mortals, according to their cherished dogma, will probably read this communication with disgust, and reject it in passion. But the editor would counsel wise and calm consideration, for their own sakes, by means of which they may be enabled to see more clearly and *feel* more deeply, through this blessed light of spirit communications, the infinite love and mercy of God. Let them not dare to say that this sinner has, according to their petty judgments, received no adequate punishment for his great crimes, remembering that, but for the grace of God, they themselves would perhaps have been worse sinners than he. To the self-righteous man, the doctrine of the everlasting "torture of hell-fire" seems to be sweet and precious; but, as intimated so properly and feelingly by the spirit Tweed, it would be much better for him to exclaim with the publican, "God be merciful to me a sinner!" than with the Pharisee, "I thank Thee that I am not as other men," &c. Who can realize—can, indeed, have the faintest conception of—the sufferings of this hapless man—this victim of the wiles of the evil one? How significant the expressions: "I have more than suffered—I have *agonized*;" and "What suffering I have had, or *know now*;" and, again, "In *sorrow of night*, I am waiting for bright day."

Let this whole picture of the repentant spirits, so pregnant with impressive lessons, bear witness to the inconceivable sufferings of those fallen children of God—sufferings so great that the angels weep tears of sympathy over them, while they prosecute their holy missions of love, to rescue them from so dark a fate. Let it be remembered, too, that but a small part is here re-

vealed, or perhaps can be revealed; for there may be spirits so far sunk in the depths of darkness, that the light of heaven cannot reach them, and will not perhaps for ages. Yet, it is said by another spirit, while in the agonies of remorse, "*The spirit finally conquers*;" so, let us hope that none can depart so far from their blessed Creator as "to lose his love beyond recalling;" and that, at some time, however remote, to use the words of the purified spirit of Byron, "all the creatures of God's love will be brought into one blest companionship of joy."\*

---

## VI.

### THE SHORT-LIVED ON EARTH.

*Communications from those who died in Infancy or Childhood.*

"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."—Matthew xviii. 10.

"They shall all bloom in the fields of light,  
Transplanted by my care,  
And saints, upon their garments white,  
These sacred blossoms wear."—*Longfellow.*

---

\* There is an allusion in spirit Tweed's message which seems to refer to certain remarks made in a lecture delivered in the City of New York a few days before the message was written, the object of which was to demonstrate the eternity of the future punishment of the wicked, from natural considerations, outside of Scripture. The characters of W. M. Tweed and Aaron Burr were used as examples, the conception of the speaker being that these great sinners were, and must forever continue to be, in the burning fires of hell punishment. It seems rash and pitiless, to say the least, to condemn, even in thought, any of our brothers or sisters to hopeless, *everlasting* torment. Scripture, when properly understood, does not warrant it. The doctrine of a Christian minister (Rev. Jas Pullman), in "Repentance after Death," is more charitable, and more truthful. (See page 34.)

“ She is not dead,—the child of our affection—  
 But gone unto that school,  
 Where she no longer needs our poor protection,  
 And Christ himself doth rule.”—*Longfellow*.

THE purity of child life is one of the sweetest and holiest things which we are permitted to contemplate in this world of corruption. The innocence of childhood has been ever the theme of poet and painter; indeed, the glorious mission of the Saviour begins with the Babe of Bethlehem, to whom the sages of the East knelt, as they offered their richest gifts to this mysterious symbol of the purity of an immaculate Deity clothed with a temporary garment of flesh. No wonder, therefore, that the Saviour took these flowers of humanity in his arms, and said to his disciples, “ Take heed that ye despise not one of these little ones,” at the same time teaching them that these tender beings are under the guardianship of angels so pure and holy, that “ they always behold the face of the Heavenly Father.”

Let the theologians say what they may about “ original sin ; ” and, indeed, the tendency of the human heart to corruption must be sufficiently obvious to the most careless observer and thinker; there is still also just as obvious a truth in the beautiful lines of Wordsworth:—

“ Heaven lies about us in our infancy !  
 Shades of the prison-house begin to close  
 Upon the growing boy,  
 But he beholds the light, and whence it flows ;  
 He sees it in his joy ;  
 The youth, who daily further from the east  
 Must travel, still is nature's priest,  
 And by the vision splendid  
 Is on his way attended ;  
 At length the man perceives it die away,  
 And fade into the light of common day.”\*

---

\* Ode on the *Intimations of Immortality*

From the commencement of the experiences recorded in this book, the editor was much interested in the communications that purported to come from the spirits of those who died young—in early childhood. The first message, as already related, was from his daughter (Mary Anna), who, at the age of five, departed from earth about twenty years ago. His faith in the eternal world, at that time, was too much a mere sentiment—too vague in its conceptions, too much shackled by false speculation, and the false teachings of a blind theology, to enable him fully to rise above the heart-rending agony—almost despair—incident to that sad event, which fell “like a blight” over his spirit, and made “the open sky” seem like a dark pall, rather than the scene of glad consolation, as pictured by the bard of *Thanatopsis*.\* Yet as calmness succeeded the first wildness of grief, he was enabled to give expression to the conflict of his earthly feelings of despair with the bright vision of hope presented by a glorious faith in immortality. The following lines were then penned, at least fifteen years previous to his condescending (as he then thought) to read a single volume on the subject of spirit intercourse. This little poem, laid away for nearly twenty years among old and almost forgotten papers, is

---

\* “From the stand-points of the old Theology, all is darkness. Notwithstanding the visions of poets, the speculations of philosophers, the achievements of science and reason, the ecstasies of prophet and seer, the wisdom of churches, and the light of Revelation, the life after death is as much a mystery as ever. The Apostolic Church declares that the Gospel has brought life and immortality to life; but its dim intimations teach us as little of the great Hereafter, as the murmurs of the ocean-shell tell us of the sea. What can its foremost and wisest man show us of the whereabouts of this little departed spirit?—of its present form and nature?—of its habitat and surroundings?—of its associates and occupations?—of its mode of living and means of development?”—DR. HOLCOMBE, *Our Children in Heaven* (Phila., 1868).



here presented, not as possessing any literary merit, but as showing the wonderful realization of the sentiment of the third and fourth verses, which has been mercifully vouchsafed to the editor by the mysterious dispensation of his all-loving Creator :—

## THRENODIA.

Thou hast breathed on our sweet flower

With thy cold breath ;

Triumphant reigns thy icy power,

Pallid death !

She can never come again, come again !

Flower of love, but loved in vain ! loved in vain !

Look thy last on her cold clay,

Child of woe !

Give thy tears of anguish way ;

They *must* flow.

We her loss shall e'er deplore, e'er deplore ;

Broken-hearted evermore, evermore.

. . . . .

Lo ! heaven's opening portals, pouring

Floods of light !

Deathless spirit, upward soaring

Wing thy flight.

Wafted to that happy shore, happy shore,

She shall sorrow feel no more, feel no more.

Child of hope, no longer sighing,

Cease thy fears ;

Death's dark terrors now defying,

Dry thy tears.

When released from earth and pain, earth and pain,

We will greet her once again, once again.\*

---

\* The poem, it will be observed, is an imitation, as to rythmical construction, of Shakespeare's "Take, O take those lips away."—*Measure for Measure*, Act iv., sc. 1.

## I.

Very many communications have been received from the spirit of this beloved daughter—now matured in spirit life—all breathing the same tone of affection and purity, and indicating that her mission is that of an angel to guide and bless, as far as possible, those, whether here or in the eternal world, whom she can influence by her holy ministrations. In the communication to her sister, already presented on page 54, the significant words occur, “Have you ever thought of my being *with you forever* by God’s design? He did not take me to himself for naught, I am sure.” All the circumstances, as far as known, indicate very plainly that she was the instrument employed by Providence to open to us, and through us to the world, these wonderful spiritual revelations. Her constant guardianship has been made known hundreds of times during these experiences, by the writing of messages of affection, of warning, and of instruction. When any unusual manifestation has been made, indicating the presence of an unprogressed spirit, almost immediately the change of control takes place, and it is written in a soft, small hand, superseding the ugly, heavy characters of the fallen one, “Mollie is here. Do not be alarmed;” or words of that import. It is impossible, by any narrative, completely to describe the various phases of this angel guardianship as it has been shown to the editor and his family, by these constant messages of love and watchfulness. A few communications will be here selected, as being most suggestive of the life, character, and mission of such a spirit.

[To the medium.] “Heaven is my home, and I am Mollie, your sister in the spirit, as you know me not. Blessings from

God I bring in my efforts for your good. Do not be imperfect in any way in your living, and God will never forsake you in the world to come. The earthly bondage is the only chain which keeps you back ; when this is broken, the heavens will open, and the angels of mercy will meet you with rapture."

[To the medium—July 10.] "Emma, I love you. You are a good medium for our good purposes. Be everlastingly persevering in well-doing. Heaven is your destination. Although we are helping you, help must come from God's own power of love to your heart. My wish is that you write a book for your many friends, who would patiently read it coming from you. For yourselves, we wish you joy forever. Mollie is sending you her heart's wishes for your good."

[To her parents—Sept. 13.] "Mollie will let you know that you have nothing to fear while you have God's holy angels surrounding your paths by your earnest prayer for sacred protection. Oh! how I long to embrace you in my heavenly home, where we will certainly meet with heavenly rejoicing. Press on, dear, *dear* parents ; we will be happy yet—all a happy, happy band ! So joyous a sight to see you in the light of Jesus' love for you ! How you must rejoice in your hearts at the entwining of your powers toward love and God, which are the only safeguards for the bliss of heaven. Blessings be upon you from all good and holy guardians ! Fervently seek the life from sin's control, and love your Holy Father. Amen. Heaven bless you and all.

MOLLIE."

[Sept. 24.] "Mollie is ever ready to give you all her heavenly presence for your soul's understanding. My blest and dearest mother, I am happy to see you under the right guidance for God's life before you in heaven. Blessings will descend upon your life here when you can feel the truth of living. Oh! how we long to give you all our rapture of living by sighs and songs of transporting joy for your onward and upward progress. Alas! my earthly parents need *even more* yet to transport them to their home of heaven's endless pastures, where rippling waters flow, bringing with them the feeling of never-ceasing rest and happiness. My dear, dear mother, ever feel that Mollie, your daughter, who died to earth's light twenty years ago, is near you, throwing you her life-long kisses of love

and satisfaction. We will be happy yet in God's best abode, where no stranger, or enemy, such as death, is seeking and ever finding his harvest. Without a tearful passage of deliverance, you will not be able to accept your Heavenly Protector's kind blessings ; and without God, we are all as poor, poor sheep lost from the fold of Christ. But never be impatient. Though God seems not near, he is always in spiritual intercourse with you with the help of your seeking ; and never will he desert even his long-resisting children. I am happy by the side of my Saviour,\* and Jesus is our friend and the intercessor for all. Pray for all departed spirits ; it will give them their needful light to see their way out of sin's worst dangers. We do not think that the dead are lost ever ; no matter how disobedient they are, they seem to us to be in a prison from which they must see the light which opens the door of brightness and love.

" We all wish you charity and forbearance in all things, and bless you again and again with the hope of life eternal.

" I remain as before yours fervent in love, MOLLIE."

[September.] " Mollie is so glad to talk to you, my dear papa. I wish you would tell me that you would like to see me, and I might be *permitted* to show you that I am your *little* daughter who is in heaven. Dear Emma [the medium], believe me, you must follow the love of your Saviour Christ, in all his loving ways and pure ideas of holy living. Do not be perverse in your actions toward any of God's creatures, but resist the feelings of all wickedness, and all will be the perfect heaven and home that will fully satisfy you. I do not wish to offend you at all, my dear sister, but only write this as a prompter of my best love and wishes for your safety, as you will fully know at last. So trust God in all his ways.

" Sister Mollie, with God's love to you all in my family ties. Amen."

*She was told that her relatives would be enraptured to see her.*

---

\* This expression, " by the side of my Saviour," was explained by her on a subsequent occasion at the request of the editor. She wrote, " Mollie is not with Christ, the beloved of God, but feels his presence in every action. This is what I mean when I say *I am by his side.*" How many errors in theology have arisen from construing figurative language with strict literalness!

“I can come, when you would wish it, by the help of good mediumship.”

[Nov. 17.—To her grandmother.] “Mollie, by the will of God, is very glad to be able to write to her dear grandmother, at her request, a few lines, saying that Mollie, in the love of God, blesses her, and is in haste to meet her in the life of spirits. I bless you, and love you, as I always showed you when I was alive on earth. You know a little circumstance which happened in my childhood which will prove my saying.

“Ever in true love, your affectionate granddaughter, as she was and always will be, MOLLIE, in love. Amen.”

The above communication was written through the boy-medium.

[Nov. 24.] “Mollie lingers around your hearts with heavenly bliss, and the strongest wishes for your good; for many friends are listening around your chairs, anxious to express their feelings with the memories of years. And for this we come, but not with tears, or intrusive fears, but with the strongest help toward you on earth, to show the lost that a home is prepared for their soul's reception. And why, O God! do they not accept the offer, and thus make for themselves a resting-place, where their sojourn will suit their inclination? O, instruct the erring!

MOLLIE.”

This was written after several other spirits had communicated; hence the allusion to “many friends listening around us.”

On the 8th of December, the spirit in a specially joyous mood, wrote the following poetical message to her parents:—

“My dear papa, and mamma, too :  
 As I am in a happy frame,  
 To speak of heaven will be my aim ;  
 And then, peradventure, if I pray,  
 God will show to me his way  
 To prepare your hearts for the deathless state,  
 For which you must in patience wait.

Please, bear me in mind ; as a spirit's care  
 Gives me power to express the prayer,  
 That God will give you, as me he has,  
     A home of love  
     Enthroned above.

“ Loving and waiting,

“ MOLLIE.”

Again, on the 19th of December, she wrote to the family circle the following:—

“ Mollie.—I am in your heart's delightful presence, when you are with God in your mind ; and I hope you are happy to be with me. I am so gifted with love for you, that it gives me the surest trust that your souls will accept their blessed living. I am as joyous a spirit as you could wish. I am as sympathizing an attendant as God could give you ; and I am your little Mollie grown into the womanhood of a spirit's existence. If I can meet you upon the shore of happiness at last, I shall reap a future of delight. If I cannot greet you in my home beyond, I will grieve myself at the loss of your presence ; but never at the justice of God can a spirit give a *murmur*.

“ I am, in patience, hopeful of your selection, waiting and watching for my own self, and for you all. In the eternity of bliss, I am your child,  
MOLLIE.”

The following, addressed, by request, to her mother (Feb. 9, 1879), presents some further points of illustration:—

“ Mollie is ever ready to comfort her *dearest* mother. I love you, mother dear. I am sorry you do not see it clearly all the time, for it makes me happy to tell you of it ; and I think it makes you happy to feel that your own little girl is here to give you God's blessing. I have grown, and am larger than I was ; and I know you will think I am now more like a spirit, for I am growing more into the likeness of God, in love. All spirits love you, mother, and will give you all comfort. Take what you can here, on earth ; for in heaven you will have *all* comfort, —nothing to worry you, and you will be light and free. I love you, dear mother ; I love you, dear papa ; I love you brother

Louis ; I love you aunt Lizzie ; I love you very much, MY DEAR SISTER [the medium.] MOLLIE, in heaven."

To those who desire any further test of the independence of the intelligence communicating from that of the medium, it is presented in the last paragraph ; but let it be borne in mind that this message of affection was one of a long series written the same evening ; as follows :—(1) Bishop Ives ; (2) Napoleon Bonaparte ; (3) Joseph Lancaster ; (4) Mollie (as above) ; (5) Wm. Penn. Let the reader turn to each of these in succession, reading them all in the order given, and ask himself if there is the slightest possibility that the intelligence of one person, however gifted intellectually, could have, *impromptu*, struck them all off in about one hour and a half. That this was done the editor solemnly avers, and that it was done in his presence.\*

The constant attendance of this pure and bright spirit has evidently been the means of our being able to obtain the presence of very many other spirits. Thus it has been frequently written, "Mollie will call the spirit, if you desire it;" or when it has been asked, "Can you bring ——?" the response has been, "Yes, in a minute;" and for a short time the medium would feel the absence of all control, followed by a change of control evidenced by the different kind of writing, and sometimes, for a little while, by the great difficulty of writing at all intelligibly. On one occasion, it was asked, "How did you know you could come?" and the answer was, "Mollie brought me." At another time, in answer to the question, "How did you come to us?" it was written, "You called me, and Mollie echoed the call to my spirit's understanding." When the spirit of

---

\*The editor further says, the original papers are all preserved.

Edgar Poe was called, it was said: "Mollie will see if he will come, or be brought. He is not near;" and two quite long communications were written by other spirits before he wrote the remarkable message given on page 159.

When asked to bring the spirit of a certain person she wrote:—

"Yes, yes; for I hope he may be found in the regions of progressed spirits, as I think he was a good man on earth. I think I can bring him. Wait a short *time*, as there are no *minutes* or *hours* here."

At a subsequent period, the following remarkable communication was written:—

"Oh! Mollie knows how anxious you all are to see her, and hopes that you may all meet her in the happy home where love and peace dwell, such as can nowhere else be found. Suffer me to bring any spirit that your hearts may desire; for I am, as I think, the one to bring all spirits to this harmonious family. God has appointed me to do his will in this way; and therefore I do it, and I am always ready to do your hearts service. So never be afraid that the work (as you call it) of bringing, or rather calling, spirits troubles me. It is a pleasure, not a toil."

Then followed advice as to requiring spirits to sign their names, with an attestation, so as to prevent evil spirits from communicating.

## II.

The next series of communications are from the spirit of M. W., who died in 1861, at the age of two years. The style is, in many respects, different from that of the preceding messages, as will be readily perceived. The first communication was written July 26th, to her mother, who was present.

"You are my dear mother. Milly will bless you in homes beyond. Do you not see I am your lost Milly on earth?—but



lost to the sins which you have to fight? Dear mother, I come in God's name. Forever love God, while there is *good* time to help your soul's salvation. I am looking and loving with such longing and heavenly impatience to see you help —— to his knowledge of the life here. God sees his wavering error. Bear with the cross, and Jesus will give you the crown, beyond your feeling the power of God's heavenly  
MILLY."

The following was written on the 30th of September, to her parents, who were present :—

"Milly loves her parents, and hopes to make them feel this truth so beautiful, and so clearly seen in the light which comes from heavenly communion with the angels of God. Oh! how I long to have you see that I am ever near, to look upon you in all your ways. Oh! feel how great will be our heavenly rejoicing when your work upon earth is done, and all is won; with Jesus yet to speak to and love. He is our Holy Comforter—so kind and forgiving. Never, never do you know that we can see you by his high and heavenly redemption. It was he who died and bled to save you from your own deserved punishment. Why then will you neglect your Saviour's call? Think again how happy we shall be, with mother, father, brothers, and sisters—indeed all of us will meet upon the shore of heaven, to sing of God and his perfection, with the angels of mercy, charity, and love. Follow these three on earth; and Milly will never cry and grieve to return to earth, or permit a sorrow to dim your hearts.

"Love and blessings forever from Milly, your lost to earth, but won to heaven. Lend us your understanding, and permit our intercession by your humble and believing hearts.

"Ever your affectionate and truthful MILLY."

Again, on the 22d of November, she wrote to her mother as follows :—

Oh! I pray you, believe me, I am near, *near*, and can send you light to lead you to the road to happiness. Please be faithful to me—a poor little child, who went home to her Father's house; and please do not be so foolish in your heart, and blind to God's manifestation to you of his power. I am only a little spirit come in love to you; and I ask that you will believe me.

It was for THIS I came to grandmother's arm ; drawn also by her inclination, for SHE is no impostor, but a Christian being, and she will give you new evidence that I am here.\*

"Milly will now say good-bye ; and a change will come to you all in God's time."

Being asked to write a message for her father, she wrote as follows :—

"Oh ! yes ; I can see too plainly that my dear father is not traveling upon the pathway of light ; and I believe that he will have to suffer adversities before he can know fully that he is not here as a dog without a tongue, but is a Christian man, born of God, and for God, who will ask him if he has done his will upon earth ; and, according to this, God will select for him his future state ; and as this is *just*, he will reap whatever he has sown.

"My dear papa, be advised in the *Truth*, and desist from every temptation that leads from the paths of goodness and love. Bring up the children to hope for the bright home where Milly is waiting for you all with a heart full of anxious love and impatience."

On Christmas evening the following was written without a call :—

"Merry Christmas from Milly in heaven."

*Is it "Merry Christmas" with the spirits in heaven ?*

"Yes ; all is merry Christmas in the palace of Christ's abode."

*I suppose it is one continuous feeling of satisfaction in that blest abode.*

"YES. When you reach that perfect shore, you will find it much more brilliant than in the less purified regions of space.

"MILLY."

*You have long reached that happy shore, I presume.*

"No. Never in the short time of a little child's existence is

\* This has reference to a very singular incident. Her mother and grandmother were sitting one morning in the family circle ; and the arm of the latter was made to shake violently, as if by some magnetic power. She was not, however, impressed to write any message. This, as was explained, was a demonstration made by the spirit to impress her mother.

Christ's home reached ; but in time I shall be with the all-successful in Christ's heart of love. But I am happy, and God is good and kind and tender toward me—a poor little wandering spirit, needing the support of a great spirit's protection. I can only seem great or useful to the humble spirits, or the earth-bound people of God's creation. But do not suppose I seek greatness. No ; never do such fancies find room in my spirit's being ; for all I need to help me on is the bright face of Jesus, and his beaming smile of happy satisfaction, with which he will greet me, or (perhaps you will comprehend better) when he fondly throws his spirit of love to my possession as a peaceful offering of holy trust, confidence, and perfect love, for my acceptance ; and I thank God daily, or I should say, my feelings are for God and with God always. God grant that you may reap the pleasure, as I feel it, and bear the love of God in truth and sincerity. Fondly seeking peace for you, dear and loved of earth, I am your little Milly, sacred in bliss, and waiting for you with impatience and love for you all.

“ Bless God, and the angels will always come. Amen.

“ MILLY.”

*Is not the progress of children toward the higher spheres very rapid?*

“ It would seem so to you in the human form, but not to us, who have such holy longings to see God.”

### III.

Quite as interesting, with the same general characteristics of loving simplicity and affectionate anxiety for the welfare of the dear ones on earth—parents, brothers and sisters, and other near relatives, are the messages written by the spirit of Lucy —, who died in 1872, at the age of about two years. Several affectionate communications of a purely personal character had been written previous to the following one :—

[Sept 15.] “ Lucy —. I wish you would tell my mother that she must believe me, when I say she may know that I can see her at any moment of her time ; and I wish she would love

me to talk to her through the angels of love, who are waiting to teach her the way to come to heaven, where all who die as little children are permitted to be with Jesus, and to enjoy his loving protection. Keep on, dear cousin [the medium], in God's ways; and you will meet us all in heaven, where the angels can kiss each other with fond delight. IMMORTAL LUCY."

The following messages, especially interesting to those to whom they were addressed, as referring somewhat to matters of family privacy, are presented here, because they are suggestive of several interesting facts relating to the life of holy spirits, and illustrate still further the characteristics of the class to whom this chapter is especially devoted. The lady to whom they were addressed had just terminated a visit in the city, and was about to leave for her home in the country; but before leaving requested these spirits to write to her through the little boy medium, with the following result:—

"Little Mollie [cousin of Lucy] is here, and will write a message to you, dear grandma.

"My dear, dear grandmamma, I am very glad to be able to write to you this morning; and as it may be the last for a time that I shall write to you here, I will ask you to give my best and harmonious love to all the little ones who are always playing with each other at ——. Give my love to my dear aunt and uncle, who are trying to look in the true way. My dear aunt is trying to see; and my uncle is too, but keeps back from the path. My dear grandma, I will be with you on your journey to the harmonious circle of little ones. Happy I shall be to see the beautiful smiles and laughings of my cousins, whom I never saw upon earth; but I hope I shall see them in the happy home of spirits. Mollie will now say good-bye for the present, but will be with you again.

"MOLLIE, in love to you all. Amen."

*Can you bring Lucy?*

"Yes, I can; but wait a few minutes, and I will bring her; for you will have to wait until she is through doing the good

will of her Heavenly Father. I never find her idle, for she is a very good and beautiful spirit. MOLLIE."

[A pause.] "Now, grandma, Lucy is here. MOLLIE."

"Oh! my dear, dear grandma, I am very, very glad, as I have said before, to write to you, and to show you a small part of the Kingdom of God, or the path to it, which I think you will reach by-and-by, when the work you have to do in your world is finished. My dear grandma, I will give to you, or rather send to you, a message to be delivered to my sisters, brother, mother, and father.

"O my dear father and mother, why can you not see and believe that your dear little Lucy is writing to you now? She is always with you, as you know. Believe that *I* am writing a message to you—your own dear child, who died many years ago, but now is as happy as a queen on her throne. Do better, my dear papa; for your future life depends upon it, and the future life of all the dear little ones, who are always about you singing, and playing, and laughing so pleasantly. *Set THEM the EXAMPLE*; for what they see papa doing they do themselves; for you know children say, my father does this or that. Bear with me, and believe me, I am, and will always remain, your dear beloved daughter,

"LUCY, in love to you all. Amen."

"My dear mother, I can easily see that you are prying into the truth of Spiritualism. Keep up your courage; for 'God helps them that help themselves.' Be better, too; for the state of your home hereafter depends on your character and disposition in your world. You are a very dear and beloved mother to all your dear, dear little ones, who love you, as you can well see by their actions. I bless them, and love them all, and remain your everlasting little spirit in love and affection for you all. Amen.

"LUCY."

The appropriateness, sweetness, and elevation of sentiment disclosed by these communications, coupled with the childlike simplicity which pervades them, cannot but strike the attention, if they do not move the heart, of every one who may read them. Then the fact that they were written through a child medium, entirely incapa-

ble, of himself, of writing any such compositions, much less of personating *impromptu* the different characters presented, and adapting the messages to the different persons addressed, whose mental condition, of doubt or inquiry, he could have no means of knowing, must afford to any candid mind a complete test of the truthfulness of the messages. It may be stated also that no one but the medium and the "grandmamma" spoken of was present, when these communications were written. These are circumstances which the editor, while solemnly attesting them as true, leaves to the candid consideration of all into whose hands this book may fall. May God grant that the spirit of humility which characterizes these beautiful messages of love may guide thee, O dear reader, to the glorious truth of immortality, remembering the words of your Saviour: "Except ye become as *little children*, ye cannot enter into the kingdom of heaven."

## IV.

In some respects, still more interesting and suggestive, as showing a greater degree of affectionate simplicity, are the following from the spirit of C. W., called by the family *Charlie*, who died at the age of about two years, and nearly thirty years ago. His first communication was to one of his sisters, and was written in June last. At first he seemed not to remember his name, but soon recalled it, having apparently a perfect knowledge of his relatives. He wrote as follows:—

"I did not know what your mother called me. I was a little boy when I passed to heaven. I am a happy spirit now, whose mission is love to you all on earth. Be a good sister. I love you. Heaven is a lovely spot, all bright with flowers, love, goodness, and joy forever. I know you will love it. From

CHARLIE —. Good night, and please don't forget that I love you *all*."

*What do you do in heaven?*

"I bless God by doing his lovely missions."

Again on the 15th of September, after other spirits had communicated, the name *Little Charlie* was seen; and the following message was written:—

*Is this Charlie —?*

"Yes; I am my mother's youngest child, and died about thirty years ago. My mother is doing well by her patience and upright endeavors. I hope to see and feel her soon in my happy, happy home. She is not a young woman, as I knew her, but is old in her ways of life, as I can see myself when she is near my heart. She is constantly thinking of her final rest, and I know God is a loving judge, and happiness will be hers in her perpetual home beyond the grave, where only darkness dwells.

"Charlie loves you all, *all*. Tell every one that I am ready to be with them all, when their work is done, if they love their loving Saviour, who is near your heart with all kindness and fond protection. Ask him to provide; and all will be given you for your life of loving here, in which you must gain or lose your reward. I am always the little Charlie who loves you in heaven. Bless you, dear cousin [the medium]."

His mother was not present when the above was written, but subsequently (November 26), he wrote the following in the presence of his mother, who requested that he would come and address her—saying, "Will little Charlie write to his mother?"

"Oh! I am no longer little Charlie, my mother's son, as I knew her; but I am a spirit born into hope, and I am waiting for God to send me all my dear, dear friends in the earth land. Now I am with God, and I expect to go to meet you when God shall let me; and when that time comes, I will be SO happy, that I shall feel as if I could carry you in my arms right up to the Saviour's glory. Oh! when shall I come? Oh! when shall it be? I am tired of waiting; for, although I have with me now a great many little people to love, still I see that you are

not entirely satisfied yet, and I want to make you happy, and show you all the lovely views and sights we have here ; and I *will* do so, if you are very, very good, and if you help every body to do what God wants, and what God will love. And now I shall go, but shall come again to ask you to help *me* to help you ; and we will then be happy.

“ My dear mother, dear mother as I feel, I am your little boy spirit,  
CHARLIE.”

After a short intermission, the following conversation ensued between this beautiful spirit and the editor :—

*Is Charlie with us still ?*

“ Yes, Charlie is here.”

*Where is your home ?*

“ I am on high.”

*Do you see the blessed Saviour ?*

“ O, yes ; such a loving manner he has toward *me* ! ”

*Do you regret that you died so young ?*

“ I do not know regret. What can you mean ? ”

*I mean that you did not live long enough to learn much of this world. Do you regret that ?*

[With slowness and seeming hesitation.] “ Yes—[quickly] Oh ! no ; not when I am with God. I can learn more and better from Him.”

*Is it a blessing to die young ?*

“ Yes and no. I think those who travel much will certainly be able to appreciate and feel better than those who have no experience in trouble or joy.”

*You mean the joys of heaven are enhanced by experiencing the sorrows of earth ?*

“ Yes,—all that and more.”

*Can you describe your home ?*

“ Well, I do not know whether I am a spirit who can relate much of that ; but I certainly am in a good place. I have a great many things to *do*, as it were ; and I feel so much for all the other spirits, that I am in constant fear that I cannot help them. This is my only trouble, for it is so joyous to show them the way up here. But sometimes they will not notice me, or hearken to what I say ; and then oh ! oh ! I do not know what



to do with myself for sorrow. I have to go to God, and ask him, and he affords me joy to feel that he is near. So, you see, I have *much* to do ; and I am ever happy when the hearts of all will love me and love *God*."

*Who are the spirits you visit ?*

" They are the *wicked* ones, I believe, who did not receive the love of God, and do not want it even now ; but I know what to do—only tell them that God is their friend, and they will always come."

*Do the dark spirits see you ?*

" No, they do not know me, except by a sign of light, which they will understand is the *Truth*."

*Will you write a message for your brother ?*

" My dear brother,—do you remember the little boy who called you by your name a *long* time ago ? Well, I remember you, and I am your little brother Charlie, who comes to seek your soul for glory. Do not be without love to God, who loves you ; for you will suffer the love of God to drown you with sorrow—you will be so sorry for him. Please seek more of heavenly things, and do not be so fond of fun, that you cannot see that God is the One who sends you so many good things, and so much to *love* and be thankful for. You are blind, foolish, and unkind ; but little Charlie can *see* and feel, and loves you nevertheless. You will not be found when the time of joy comes round, unless you know where the joy is to be found ; and how are you to be prepared for this, unless you try to seek it in the shape of penitence, and love to everybody ? Now, my dear brother, will you *pray* for me, and pray for *all*, and most of all pray for yourself ? And then Charlie will be happy, and God will bless you, and bid you come to himself, when every soul you know on earth will be at rest and peace. So I am waiting, and hoping, and loving forever. CHARLIE."

## V.

From James K——s to his mother [Dec. 19]:—

" My dear mother, I am *your* boy—be it for your great good. For I love you, I *love you*. Do you not remember me ? I was always an affectionate boy. I see you are in grief so often. Do

not cry ; do not be so sad. It makes me feel so sorry, for a moment ; and then I pray to God for you and myself, that we may be happy soon. Do not think that we [he and his father, who had written previously] are happy in any way when we think of your being away from us. No ; but here we are not allowed to speak of grief,—it is so bright at last. It is but a dream, they say ; and I think the spirits understand what that is, if I do not remember. I think you will see in this that I love you, my dear mother, and KISS you too. I was a good boy ; wasn't I ? Well, I suppose I shall know it all when you come. Oh ! Oh ! Oh !

“JAMES K—S, your little boy's spirit in the love which comes from God and his angels. BE HAPPY.”

*What is your mission ?*

“My mission is to come and protect you, my dear mother, and to give all the comfort I can to every soul.”

*Are you and your father together ?*

“When we wish, or think or speak of each other, we are together, as God allows forever.”

[This spirit passed from earth at the age of four years, about fourteen years ago.]

## VI.

The next communications here presented are from the spirit of the editor's brother, who died in infancy nearly fifty years ago. They are remarkable in showing the intellectual as well as spiritual development that takes place in the future world :—

“**John Kiddle** I am not called now, but such a name they say I bore in the short life of my earthly home. I am your short-lived brother John, in the home of God's light beyond. My life now is a pure life, with the good who passed from a beautiful earth. I was an infant in my mother's arms when they called me to the other state. But why so short a time in my mortal life ? I cannot say, unless God must have both small and great to fill up his great estate. I am not very much given to poetry ; but you know those who go up to God can learn much from the pure in the skies. My dear friends whom I have I find a great joy to me. We do God's will by night and day ;

and whenever we feel very happy, we sing to let the pleasure out. Then we are light to spring about and send the *light* to many a heart. To be in heaven is my great pleasure; but to be with your hearts is God's great treasure. So be faithful, and preserve your mission, to reap the harvest. Amen.

"In the light of joy and God's distinction, I am

"JOHN KIDDLE."

*Is it your mission to go to the dark spirits?*

"Yes, but not in their *midst*."

*Can you always aid them?*

"NO." [With great force, the paper being torn.]

*Why not?*

"They are not *inclined*. Oh! such a misfortune!"

*Do they remain in darkness long?*

"As they choose; but not as God likes, NEVER."

*Are there any that will not be saved?*

"NO." [With great force.] "Do not say such things. My spirit will MELT."

*I am glad to have heard from you. I hope we shall meet.*

"YES. You are good in this work."

[December 25, without a call.] "Brother John Kiddle, by your leave."

*Will you write to us?*

"Yes, if you will seek to know, and feel confidence in the spirits' conversations with you, you will have a just reward in the reaping of good to your soul's satisfaction. I give you all the benediction of a spirit in a high sphere of bliss, which God grant I may appreciate in the fullest sense; and also that you, dear brother, may fully find the true mental state of rejoicing which commands my spirit. To be in such a living as mine would seem to demand the workings of a life time of sorrow; and I imagine my time must have been much longer on earth to reap so full a state of happiness. My only brother on earth, I am your brother in heaven, of the three as we WERE in God's time of fruition, and by a mother\* in bliss. JOHN KIDDLE."

*Please tell us about the blessed Saviour.*

---

\* His mother died about twenty-five years ago. Both parents are described as having attained a state of happiness in the spirit world.

“My Saviour ! O, to speak of him—the man who bore the ills of all ! It was he who sustained [saved?] the two worlds ; namely, the spiritual or first existence, and the earthly or second existence. But for him, the nature of man would have become too gross to feel the spirit of God EVER. Indeed, God would have lost his angels for eternity. For the spirit of God, remember, is infinitely ethereal, and pure, and untarnished, existing in you all forever. I say you and I are the offspring of Christ’s redemption ; although he was but a humble man, given to good works, and possessed of God’s spirit to the degree of a saint, and fortified by the strength which God ever provides for the man born in truth and purity, and gives to man by means of the divine spirit in his nature. He was diligent, humble, peaceful, and Godlike ;\*and you should follow him, if you would reap the succession of good things which result from such a life.

“JOHN.”

These remarks as to the Saviour, coming, as the editor believes they did, from a pure spirit who without earthly stains passed to God so many years ago, are worthy of a careful study. He does not, however, present them as the infallible truth ; for he does not know the opportunities possessed by a spirit to acquire a complete knowledge of so exalted a subject. There can be little doubt, however, that a man’s salvation, or state of exaltation, in the infinite world of spirits will depend rather upon his following the bright example of the blessed Saviour than in his belief in any dogma or creed as to his nature or relation to the God of the universe. That he was a *divine* personage, on earth his life showed ; and he is certainly divine in heaven, sitting (figuratively) “on the right hand of the Father.” This the Scriptures declare, and this the blessed spirits confirm in all their communications.

Again, on the first of January, the following was written intermediate with several other communica-

tions coming with New Year's greetings, all in a happy, if not merry and jocose vein. This spirit seems prone to indulge in rhythmical composition :—

“ Brother, I am your brother, John Kiddle—bereft of care before aware of much to lose or much to choose.”

This was certainly quite appropriate, coming from the spirit who left this world an infant.

Once again, John announced himself (Jan. 4) in the following expressive terms :—

“ I am John Kiddle—the spirit who once lived on earth, clothed with a body, but a very small one, as you well know, Henry ; for was I not a little mite in my mother's arms ?”

*But you have had a blessed experience in heaven ?*

“ Yes, yes ; I long to meet you **HERE**.”

And still again, on the 23d of January, a communication was written from the same spirit in which he makes farther reference to the joys of his heavenly state.

## VII.

Further illustration is afforded by the spirit of F. M., who died about ten years ago, at the age of six. The following communication, written Jan. 16, 1879, is addressed to his brother :—

“ **Frederick M.**, your *little* brother from the shore of God's river of love, and beauteous surroundings. The dwellers here you will find such heavenly beings, of happy thoughts and pure feelings ! I am, dear brother, your heavenly guardian, or guide, in the command of God, if you will firmly seal our union of strength by finding and securing harmony of our thoughts. I cannot approach you always, for too much you thrust me away by your repulsive doubts, and unintentional repulses. I was rejoiced to see you study the spirits' coming, for your understanding.\* Please go on, and find relief in prayer to God. He will strengthen you to do what is right, and lift you up where you will find truth, honesty, and love, together with everything

\* That is, to see you study to understand the subject of spirit intercourse.

to satisfy your desires. I am only your brother who has reaped the joys of his boyhood in the spirit land. I wish to tell you much, but this way is small ; though God is kind to give it at all. Gracious you will find God, and ever near. If you are in trouble, only remember me as by your side at a call or a thought. I shall rejoice to bring you further upon the ladder of life's true learning. See to the fact that I am growing in knowledge, through the angels' light and help. Beautiful, and worthy of all living, is the step which shows you the spirit land. Go to the *mediums* forever, until you find a perfect comfort in what I say.

"Your brother, only removed from you in form, but loving you forever. Bless my dear parents. Tell them, and O, do show them, that I am with them, not to leave them, or turn away from them, though they give me no earthly call to help me relieve my feelings, which are so strong with love. I am so happy to come ! Call me again, and come to me in God's time—soon, I trust.

FREDDIE M. (they say)."

*Can you be in harmony with your brother on earth ?*

"Harmony, my dear brother, you will know through God's intention ; for he will give you the power to receive everything to fit us to roam together in the spheres of perfect harmony. Believe that I, a *spirit*, come to you often, and I am in harmony with you."

This communication very impressively illustrates the strength and endurance of earthly relationship ; the constant presence and guardianship of the angelic spirits of the early departed ; and the craving on their part that this presence should be known and felt by their relatives. This realization of the spirit's presence is a *recognition*, which gives great pleasure to the spirit ; and all who have lost children or dear friends should cultivate constantly this *spirit communion*.

#### VIII.

In the next illustration here given, a curious incident in connection with the communication, presented

additional indirect evidence of the authenticity of these messages. That now to be presented was one of quite a long series, all written from members of a numerous family of departed spirits, to surviving relatives present at the sitting. After several had been written, one from a brother James was asked for—a young man who deceased, about eleven years ago, aged 31. The following was written:—

“**James K—d** [slowly and calmly] :—Don't you think I love to come? O, my! I seem to feel that I could take you up, up, to high and nice places, where angels are, and where all are going to meet their God. Oh, I love him! I *feel* him all the time. I am a good spirit, I think; but I cannot do much, and I want to do more. I shall try, and then God will help me, for I ask him often. I love you all, and everybody. God will bless you, I think; and I know you will be happy.

“Your brother, JAMES K—D.”

Considerable surprise was expressed at the character of this communication, purporting to come from the spirit of a man; and the medium said, at the close of the message, this is from a child spirit. The sister, who was present, then said:—“I have two brothers named James, in the spirit world—one who died at the age of nine weeks about forty-seven years ago. It was then asked:—

*Is it the younger James who has written?*

“Yes; little, little brother James, who did not know much.”

The other, familiarly called Jimmie—a person of a merry and humorous disposition—was then asked to communicate, with the following result:—

“**Jimmie K—d.**—Ho! Ho! I am all go. Goodness, it cometh to the just; but he that grows down to the stubble, will certainly not spring up grain. All hail to the Chief—God! All

bless his name ! Come to me in spirit. Say amen, and feel it in your hearts.

“ JAMES K—D. the other brother, in eclipse.”\*

It may be stated that neither the medium, nor any other person present, except the relatives of the spirits, knew anything of the circumstance that makes this incident so interesting, affording, as it does, so beautiful a test of the truthfulness of the messages.

#### IX.

The following from D. A., who died fourteen years ago at the age of four, affords further illustration :—

“ My dear, dear father, and my dear, dear mother [both parents were present], angels are above you always. We need only great love, and the right kind of spirit, to bring us back again right into your arms of love. I speak so often in my spirit and ask, ‘ Does mother feel me now ? Does father remember little Dudley ? ’ Dear parents, I have grown into a sort of a man in my way, and I know more than you might suppose. God gives us every way to learn, and all is good learning. Many *teach* here, and, indeed, we learn easily. Of course, I don’t know much of the earth land ; but spirit land—O my ! it is so bright, and we feel so good and kind toward every one ; and every one smiles, and seems so well satisfied,—at least, so I find it. They say, some do not see ; but I hope this is not so, for I like to see, and know. I should not be happy now to see these beautiful things and smiles upon the *faces* and in the aspect of my companions. I love you more than I could know, and I wait for you with the same childish love for you. God is a dear, dear Father ; and he will give you the knowledge to come to the right place. I love you both.

DUDLEY A—, a little boy.”

#### X.

This section is closed with a communication, written by the boy medium, from a beautiful child spirit—

---

\* That is, eclipsed in spiritual brightness by his elder spirit brother of the same name.



Netty S., to her father, and in his presence, opening with a colloquy with the editor's spirit daughter:—

*Is dear Mollie with us?*

“ Yes, yes ; and a little friend, who has been in this [spirit] world but a short time longer than I have ; and she is a sweet child.

MOLLIE K., with joy.”

*Will your spirit friend write a message for her father?*

[Change of control.] “ Papa, pápa, you know me. I know you. I am your own child, or, as you called me, Netty S——, your little girl spirit, whom you love dearly, and always did. Don't you remember how you used to play with me, papa? My heart is FILLED with joy ; that words can hardly UNFOLD.”

*What did we use to do, Netty?*

“ Sing together ; and I remember the funny stories you used to tell me. Now don't you KNOW me, papa dear?”

*What is your mission now?*

“ Help, help my fellow creatures, whom I teach the word LOVE ; forever I teach THAT, which ought to be taught in the public schools, and in the Sunday schools NOW, on earth, instead of waiting for the children to pass to heaven, before they learn to know the full meaning of that word of four letters, LOVE.”

*Will you send a message to your mother?*

“ O, my mother, my mother ! What I know now of my dear mamma, I never knew before ; for I was too young to be able to understand her meaning. She is, indeed, a dear mamma to all who know no dear mammas. Isn't she, papa? You know it too. I know you LOVE her, and always have ; and I do TOO. Papa, papa, I am GLAD—VERY GLAD to see joy in your heart at again hearing from me, before you come to me ; but not many people laugh for JOY, but CRY. But you need not cry, papa, because you know it would make me cry too. You understand my meaning (CRY) ; don't you? I am still PARTICULAR, you see.”

Some of the words and phraseology of this message are probably simpler and more childlike than they would have been, if they had been written through the

more mature and better developed medium. Coming through the mind of a child, they partake *in form* somewhat of the character of the child's mind. It must be understood that the spirit is no longer a child, but "a fair maiden in her Father's mansion." Her earthly age was about five years; her spirit age is about twenty-one. All the incidents referred to, entirely unknown to the medium, were pronounced correct by the father.

---

## VII.

### VARIOUS COMMUNICATIONS.

*Presenting numerous illustrations of the nature of the Future Life, and its relations to the life on earth.*

ONLY by the careful study of a large number of spirit communications is it possible to acquire anything like a correct idea of the condition of these disembodied intelligences, and the nature of their life—their actions and employments, their modes of thought, their relations to each other and to God, as well as the relations of the earthly and spiritual worlds to each other. The editor, therefore, has striven to obtain communications from as large a number of spirits as possible, with the view to present the materials for such an extensive comparison and generalization as are needed to obtain even an approximation to the Truth. The reader will find in this chapter a great variety of such materials, the communications emanating from many spirits of various grades of progression, and very different periods of spirit existence beyond the earthly sphere—ranging from a few

days to many years, comprehending also the spirits of those whose lives here on earth had very diverse characteristics—from those of the man of strong religious faith to him who, practically at least, seemed to know very little of the blessed truths of Christianity. All this must render the present section one of peculiar interest.

The editor, as a further evidence of the authenticity of these wonderful messages, presents first a few, grouped in series as they were written; and the reader must bear in mind that very frequently the spirits wrote one after the other without a call, showing their general presence and most probably an associative union among them. Those of the following series were written on the evening of September 15, 1878. They are quite remarkable, especially in regard to the MS., which covered 125 pp. (all executed at one sitting), and showed most strikingly the transitions from one spirit's writing to another, sometimes on the same page.

“ **William Belden.**—Your heaven is a little nearer God's home. We are all near you this evening, and would send you God's most righteous presence to console your wayward minds, lest you all should die through neglect of your Saviour's holy living. His life, remember, was one of suffering endurance and holy precepts toward every soul born of God's love—sacred in his instinct, pure in his teachings, blessed in his calling, and perfect from sin's control. Bless the Lord; praise his holy name. We are never weary of looking to him for his heavenly protection. Oh! how much we receive you will never appreciate before your lying down to rise no more to his blessed sun, the splendor of which is but a fly-speck compared to his suns in the celestial sphere.

“ Lead on, dear friends, toward the majesty of the Most High, we beseech you; and never will the light fade from your hearts; but bright and patient keeping will send you to your final and

perfect rest. Then, I say, you will know that God is boundless love, and not a hateful MONSTER.\*

“WILLIAM BELDEN, SR.”

An intermission was then taken; after which the following prayer was offered [inserted here simply as an illustration of the spirit in which these investigations have been pursued]:—

“O God, our Heavenly Father, let thy blessing rest upon us at this time, when we would greet the dwellers of thy Heavenly Kingdom, who come, with thy permission, to speak to us words of love, and hopeful encouragement. We thank thee, O most kind and merciful Creator, that thou hast ordained this means of light for thy creatures on earth, and we pray that by the messages of Truth which we receive, we may be incited to an ever increasing activity in all works of love toward our fellow-creatures; and that as the ministers of Truth to the blind and lost of earth, we may be able to advance the interests of thy spiritual kingdom—each, in his humble sphere, co-working with thy blessed Son, for whose sake and in whose name, we offer our petitions at the throne of thy Divine Majesty. May thy kingdom come speedily upon earth; and may thy will be done here as in heaven; and, may the glorious truth of immortality so pervade the minds of mankind that they may be lifted up, above the dross and dust of this gross world, and thus be prepared for thy blessed kingdom in heaven. Send us, O our Father! thy blessed messages of spiritual light, that our souls may be refreshed with their precious words of cheer and promise, and that we may thus be enabled to convince the minds of all the lost and erring whom we can reach, and bring them nearer to thee, making them better prepared for admission to those mansions of rest which thou hast prepared for all who love and serve thee here on earth. Hear us, O Lord God, and answer us according to thy holy will, for the sake of our blessed Lord and Saviour, Jesus Christ. Amen.”

Then a communication was asked for from any spirit who could afford us aid in accomplishing our mission of good to mankind; and the following was written:—

“He who sees all things can alone aid you truly; but we will send you all that the love of God allows to enlighten your soul’s understanding.  
B., SR.”

The next followed without a call, or any expectation of hearing from this friend. [See page 47.]

---

\*Some theologians of the Calvinistic stripe have blasphemously represented God as delighting in the torment of his creatures—“holding up the wicked” in hell-fire with one hand, and tormenting them with the other. Mr. Belden was a Presbyterian clergyman during a part of his earth life.

“Henry Kiddle, I am **Kelly,—James.**”

*Is it Mr. Kelly, my old friend?*

“Yes; old Kelly.”

*We are glad to greet you. How are you doing?*

“Well, by the grace of God.”

*Have you any particular message for us?*

“I will tell you that, beyond the grave, is pure and bright living, through the redemption obtained by Christ’s living for you on the earth. Be good people by your SINCERE living, not hypocritical vagabonds of God’s grace and love. My God! if you knew the dangers of falseness, you would turn from your evil ways, and flee the devil, and love God.

“We cannot explain God’s spirit, neither can we explain our own state of being, further than to say that your state is an imperfect ideality of what ours is in reality, casting out your troublesome flesh, and all appertaining thereto. Feel satisfied that the angels can come and give when all are willing to receive. The means are great; but, by your obstinacy, the way is small; and we are grieved that ye will not hearken.

“I was a foolish and wicked devil in the sight of my Saviour’s love supreme as shown by his passion. Through suffering neglect and misunderstanding I was led astray, as the *presumers* of religion are prone to do. Oh! that the bankruptcy of religion were at hand, and only Christ and God’s love were the banner to herald the people. I am ever your loving friend,

“JAMES KELLY.”

This was evidently written with great earnestness; and at its close the editor said:—

*I believe in God and Christ’s love.*

“O, my God! that is the perfection of all things.”

[Change of control.] “Little Lucy. My mother is not the——” [Break.]

[Change.] “Heavenly Lucy is not here. She has gone to God. MOLLIE.”

Then followed the communication given on page 182; after which the name *Lucy* appeared again, and the communication inserted on page 189 was written.

The editor then called for the spirit of his departed friend, Amasa J. May, and in a few minutes, but with some apparent difficulty, at first, it was written:—

“I am **Amasa May**. Blest is he who knows and believes that the love of God abides in your hearts through all eternity. I was a spiritualist, but a poor comprehender of God’s majesty and glorious progressions. You are privileged people to have the future discerned in your minds ere the brightness of heaven, or the sorrows of hell, affect you to an astounding degree. If you all would be sincere and perfect people, offend no man; but be kind and loving to every soul made for a hereafter, which must be selected while you are upon earth. Imagine how much you might save, if you could teach mankind the truth and love of God, their Creator. They would then be justly punished, if their state hereafter were not congenial. Alas! God is the judge, and a saving one at that, as I have truly found. My friends are all of my own selecting; and happy am I that we are a circle of faithful workers for God’s kingdom.

“I will further say, you can do much by your station in life for the people’s light, and much may be added to your soul’s happy and living rapture. Oh! I pray you, proceed with grateful pleasure, and fear not. Bless you all evermore.

“AMASA MAY.”

The editor then said: “I thank you for this message;” to which it was responded:—

“Don’t say that I am here to be thanked. It is only a grateful pleasure, and great help for our cause of truth.”

A change of control then took place, and the name *Little Charlie* appeared, followed by a communication in a different style altogether, which will be found on page 193. This was followed by a communication from the editor’s brother Frederick, whose communications have been almost daily:—

“**Frederick Kiddle** [called]—I am always glad to hear you call me, but do not wish to annoy your minds. Blessings I give when all is granted me by your prayers for your safety.”

*You mean prayers for God’s aid.*

“You are right, Henry. How much you are doing for the life before you ! Be fervent in your onward paths, as already begun ; and all will be for the benefit of many souls, including most of all your own. Fear not that the devil is at work. The God of all truth is greater than the universe itself ; and when he protects it is with a mighty will power. Frederick is near you often, and sees you in your humble living with perfect pleasure. Amen.”

Then followed the communication, written without a call, from the spirit of Henry J. Raymond, given on page 132.

The editor then asked, “Are any other of our spirit friends with us ?” and in response the following was written :—

“Oh ! I am **John Hecker**.—Well, dear old friend, I am surrounded with brightness, and happy to pour my sympathies upon paper ; for your kindness toward me I well remember ; also that you may know the reality and perfection of the life of the soul, kept in bondage while in the world of dark understanding. Perhaps, you are able to send the news abroad, as you and I have done in many things. At least, do not hesitate to venture so great and mighty a cause to the kingdom of God, which must be made perfect before the uniting of all love be converted into eternal gladness. Be not desirous of proper gifts, when God is the right and truth of your mind ; and delay not ; for while life is short and time is fleeting, God and his works are enduring past eternity.

“**JOHN HECKER**, in eternal sympathy.”

[Change of control.] “**William Belden**.”—

*Is it William Belden, Jr. ?*

“Yes, dear friend. I am with my father in a mode of living such as the angels only can comprehend. I send you, with the rest of our circle of love, a bright prospect to help you on rejoicing ; and fear nothing ; such workings can only be rewarded with a bright crown of glory. Amen.”

Then came a complete change of control ; and the spirit of Dr. Robert Watts, the editor's family physi-

cian for many years previous to his decease, and much respected and beloved by all the family circle, came manifesting the same jocose and kindly nature that had characterized him in life. His many friends in the medical world may, perhaps, recognize these traits, unless in the usual spirit of materialistic skepticism and professional assurance, they do not condemn the editor and all associated with him in these investigations to the friendly asylum for the imbecile or insane. But there are those in the glorious profession to which the lamented Dr. Watts belonged, and in which he labored so faithfully and with so much self-devotion, whose spiritual and intellectual vision is not blinded by scientific bigotry; and to all such this book is commended, with the suggestion for the others that there is, really and truly, an asylum for the spiritually blind, which they will surely enter, in God's time, and in which they will be effectually cured.

The spirit of our beloved doctor on this occasion,\* wrote as follows:—

“Fellow of R. A. M.† and Robert Watts.—I am a wicked sprite, you will fully see; nevertheless, you will know my intentions are good, no matter how much I may swerve from seriousness. I amuse my spiritual friends while they are at their funeral works about these places. Long I do to show you that nature never changes her conditions and influences which she receives while in the earth, except that we are all more or less purified by the intercourse which surrounds us on every side. My God! that I should be anything but a simple fool would be impossible!! Forgive me, and bless you in the healing stream of heavenly redemption.”

This was the last of this remarkable series of com-

\* He had written previously (August 29).

† It would seem from this that the doctor was a Free Mason. Whether this was so or not, the editor does not know.



munications, all written at one sitting of about two hours; and the editor will ask the skeptical reader to consider whence these could have emanated, as only himself and the medium were present. Certainly *he* did not compose them, for he sat with interested but *passive* mind, receiving what came; and just as certainly the medium did not, as all the circumstances most fully proved. Indeed, the *impromptu* composition of such a series of writings, with such changes and adaptations to the characters presented, would imply a degree of creative mental power that scarcely a Shakespeare would be capable of exercising.

The first communication of Dr. Watts, written August 29, is here presented:—

[Dr. Watts called.] “I am by the side of you, Henry Kiddle, looking with old curiosity upon you, that I may be the physician of your soul’s searching, as I was of your body many a long time, in the presence of your wife’s anxiety and watchful care. [Then came a professional joke.] I have not changed, you will see, but am a jocose and friendly-seeming M. D., with the light of Heaven to assist my healing properties toward the perfection of perfection.

“Lead on, dear friends. I will say ever be the earnest doers of God’s beneficence. I am a *foolish* spirit in *heavenly* lore; but, forgive me, I mean well, and wish you prosperity toward God’s home of the soul. I am at rest, but am not weary of rest.

“ROBERT WATTS.”

On the evening of the first of January, 1879, the spirit of Dr. Watts again communicated, spontaneously on his own part and unexpectedly on ours. A portion only of the first communication is given:—

“Henry Kiddle, it is with much pleasure I come to greet you this new year. I remember well about this time twelve years ago I received from your hand a ticket of prize.\* I am now

---

\* This was at first unintelligible; but on looking over his account book,

in your heart with great interest, and I feel every pulse with the angel's time-piece. I am expecting a call from the angels on high, with whom I go to the sick in the sky ; but never a fear can I have here, for all is well when God is nigh, and help cometh in time.

“ I am the spirit of your faithful watcher,

“ ROBERT WATTS.”

The editor said :—“ Little did either of us think that we should at some time be talking together across the ‘ great gulf.’ ”

“ It is indeed a surprise, but a great privilege which few understand.”

*Did you know anything of Spiritualism while on earth?*

“ Very little, except from the insight which a dying spirit may have given me.”

*How shall we ever make the skeptical M. D.'s of this time understand the existence of the soul and its immortality? Please write them a message.*

“ I am **Robert Watts**, the M. D. of a few years in the earth. I followed my profession of *love with love*. I was a stumbling block in the way of many others, and often to myself, through my neglect of the teachings of my profession. I was a man who meant well, and acted purely, from the abiding instinct of love, but with waywardness. I taught the blind leaders to believe that the rules of medicine are the law of the *Lord*, and the dissection of a man nothing more than the duty of a high calling ; and so it is, if God be with the dissector. But he himself is weak ; and God is the spirit, my friends, of the profession, who should have your regard, and then you need never afflict your hearts with care, while he is your aim. Strike out from the shoulder to pierce your own unbelieving hearts ; and then you will *know* how to be wise.

---

the editor found that on February, 1867, he paid Dr. Watts *by check* a bill for services rendered to himself and family for a considerable period ; for the Doctor was very negligent as to his bills and accounts. Thus it was about twelve years ago, that what he is pleased to call a “ ticket of prize ” was received. No one present knew anything of this incident ; indeed, the editor himself had forgotten it.

“ I love all of you in the profession of love ; but One is now my physician, one who truly *heals*. R. W.”

The preparation of this book, to undertake which the spirits had several times urged the editor, was finally commenced about the 1st of November, 1878; and on the 6th of that month the following communications were written without a call, through the medium, and addressed to *herself*:—

“**J. Kelly.**” [Is it old Mr. Kelly?] “ Yes ; I am James Kelly. Oh ! tell me if your father’s book is progressing ; for it must be a success. I hope he will push it along **FAST**. God is losing his angels ; and, for the sake of Christ, do not be *tardy*. Always your **OLD** friend, J. KELLY.”

“**John Hecker’s** congratulations on the beginning of the *millennium* ; also upon your father’s determined perseverance in his new character. Until death, John Hecker’s immortal spirit to the spirit of Henry Kiddle, in the flesh of **MORTAL**.”

“ Oh ! I am the *friend* of your father, and I am happy to see that he is placing his light in the glare of the solstice, and not under a *bushel*. JAMES W. GERARD.”

“ I beg you to dictate to your father a *noble* book, which will *profit* the world, and enhance the safety of every soul upon the earth. I am only your loving uncle, **FREDERICK KIDDLE**.”

To this was added the following, purporting to come from the spirit of Mozart, who had written before. (See page 82.) It may here be said, for the sake of explanation, that the medium is a remarkably fine pianist.

“**Mozart** [name written in peculiar characters]. I will never forsake my *little* girl, for I was your captive. Hold on to the blessings of God, and I can foresee a bright heavenly home, and tuneful harps to accord with the harmonies of your *soul*. I am a lover of your heart’s **TUNEFUL** melody.

“ Mozart is near you at the *harpsichord* ; and you need not fear the righteous spirit, of a *melodical* turn, of your renowned friend, MOZART.”

Besides these, communications were written from two

other spirits. These it is not necessary to insert here. All make a series of five spirits communicating, and in the course of a few minutes. Only a younger brother of the medium, a lad of about sixteen, was present at the time; and the medium was almost compelled to write by the strong influence—magnetic, apparently,—operating upon her. Many other series of messages of a similar character have been written at various times. The following, written Nov. 24, 1878, were peculiar, as presenting in a striking manner the separate individualities communicating,—in the *mode* of writing, as to style, rapidity, and force. Moreover, all except the last were written by the boy medium. The effect upon the minds of those present was most startling.

(1) “Your dear brother Frederic [Kiddle] is here to write a few lines to you, and the rest who wish to hear from him.”

(2) “Your dear brother Charles [Weismann] is here also, to write a few lines for you and all who feel disposed to hear from me.”

(3) “Mollie is here too, and wishes to see the right inclination in all your hearts. Mollie greets you, and will, by the will of God, say (or write) a few lines for your good. Others are here and many.”

(4) “Milly is here now, and wishes to give a very pleasant greeting to you all; but there must be the right spirit among you, or else it will give an opening to evil spirits.

“AMELIA MARY W——.”

(5) “I am Ezekiel W——, and I will greet you all, and say more further on; for others, far better than I, are trying to write. Be sure it is I, my wife.”

(6) [Very rapid] “Milly McN—— is here too, to write to you, with many others; but I will give a happy greeting to you all. But be sure to have the right and GOOD inclination, for other and better spirits are trying to write.”

(7) “Charlie Wilson [the spirit of a lad, a deceased friend of the editor's young sons] is here, and greets you all. I am, and

always was, a friend to you. I have only a few words to say, for another friend wants to write."

(8) "Charlie Hillman [another lad] is here at Charles's request. I died suddenly, but sure of a happy home, and set apart, like others, for me. Others are here, too. Amen."

At this point, the other medium entered the room, when it was immediately written :

(9) "Mollie is here, and greets Emma ; for she said she desired a greeting. All the others greet her through me.

"MOLLIE KIDDLE."

(10) [With very great force and rapidity.] "Judge [Edmonds] is here now, and wishes to write ; but others are here to write. I WILL WRITE AGAIN."

(11) "Shakespeare [name written three times] is here now, and greets you all, for the will of God permits me to write to you ; but others are here too."

(12) "George Washington is here now, and also Christopher Columbus ; and we greet you all now. Another spirit is here."

(13) "Abraham Lincoln [name repeated] is here too ; and that is all. Amen. AMEN !"

All these spirits had communicated, some frequently, previous to this occasion ; but the reader can imagine the surprise and delight with which the name of the martyred Lincoln was seen ; and it must be borne in mind that *every name* was written without a call, and, as far as the editor knows, without the expectation or thought of any one of those present ; and that the circle\* included only the members of the family.

After the name of Lincoln appeared, the editor said, "We should be very glad to receive a communication

---

\* The word is used in the ordinary sense. There is no *circle* at any of these writings, except that those present sit, and attend to what is going on, as they would on any ordinary occasion. There is no joining of hands or any of the other paraphernalia of spirit *séances*. The spirits appear to be a part of our company, and come and accost us as other visitants, except that they are invisible to our mortal eyes.

from Mr. Lincoln;” and the pencil was passed from the hand of the boy medium, through whom up to this time all the messages had been given, to that of Mrs. Weisman; and immediately were written the beautiful communications inserted on pages 83, 84.

The following is inserted here on account of its suggestiveness in a religious point of view. The person to whom it was addressed—a man of very pure and exemplary character, and a very dear friend of the editor’s—is a Roman Catholic in his religious belief; and the messages purported to come from his sister and mother.

[Aug. 2, 1878.] *Is Miss E. A. here?*

“Miss E. A. is here.”

*Will you write a message for your brother?*

“Oh! certainly, I will do all that I possibly can to teach him his soul’s immortality.

“Bless you, my dear brother. For the love of your *God*, see the truth of the world to come. Do not hesitate; alas! do not fear, in that I say you must seek the right way to heaven. Give up, I pray you, all false notions about your Saviour’s passion. It was for the love of your soul’s immortal home. Share the delightful feelings of your sister in her abode above you. She will gladly go to meet you, when your life is given to its Source. Heaven send you his light, and all will be well!!!”

Mr. A. said, “My sister died a Catholic;” and the editor said, “Are you still a Catholic?” The response, written with tremendous force, was:—

“You must not say *Catholic*; you must say CHRISTIAN.”

*Are any other of my relatives here?*

“Yes; ALL.”

*Will my mother speak to me?*

“Heaven bless you, my dear Samuel. Heaven will teach you many things which you, like many others, are too slow to believe; and I say this with my heartfelt sorrow, for much of the regret of your life to come could, NO DOUBT be saved, if a right understanding of God and his prophets could be obtained

through *Spiritualism*, which *all* must learn before their judgment is secured. For God's sake see that I am your mother."

These communications, like all others bearing in any way upon religious distinctions of denominationalism or creedal belief, are given just as they came; and the reader must draw his own conclusions from them.

On the 6th of October, the same spirit wrote again as follows:—

"In God's name, dear brother, I come again, with your permission, and for the progress of your soul's satisfaction. I can do better now; and I am glad,—in rapture, indeed, I may say, to behold you in the presence of true light and understanding. Fearful lest you may fall into error, I will say that the kingdom of God is really the only true kingdom, notwithstanding you may have good enthronement outside the celestial world;\* yet we are all the same, flesh and spirit, and all will come to the same passport of God's true creating. Well, now to reach that goal of happy endurance and contentment, I would say only, be good, kind, loving, and faithful people, doing good and dispensing charities, in the possibilities of your power, as you are prone to do always. It really is but a moment, and all are in one fellowship in holy communion. No creeds, no nationalities, no selfish motives, no following the devil here; but only true acceptability by God in Christ; and through his protection we are given a blessed rest. So be faithful unto the end, and tell the news of the New Jerusalem to all his people; and then the angels of bright rapture will aid you, and meet you in a blessed union of hope."

The following written on the same occasion are also deserving of a careful consideration. Richard Vallant, with whom the editor had a slight but very pleasant acquaintance, was a noble man, of great spiritual insight, whose heart turned to the right with as true an instinct as the needle points to the pole. He had given

---

\* That is, probably, may enjoy happiness in spheres below "God's Kingdom," which is the highest sphere of all.

great attention to Spiritualism, and was well versed in its literature. On the occasion referred to, it was said:—

*With God's permission, will R. Vallant speak to his sister?*

“Yes, yes; of course. If God be willing, I will offer you my searchings of the spirit. Experience is a wonderful thing; and as much as we know, it is really very little to be esteemed after all. God is the powerful Monarch, and only through him can we ever hope for salvation. I am Richard Vallant, your brether in the love of God; and I descend to you for the pleasure of this hopeful intercourse, that we may find a foretaste of the rapture of a meeting in the spirit's longing. That you may recognize me better, I will say that I died at the age of forty-eight years; and by the side of your holy mother I stand in the purified state to which God alone has cleansed me. Forever desist from following the Jesuistical laws; and the fellowship of the Virgin, though given to the blest, does nothing toward the transport of true calling. Forever I am watching you in the pleasure of trust and obedience. RICHARD VALLANT.”

Some remarks were then made in regard to the adoration of the Virgin, when the following was written:—

“**Hauffe.** Only bedesirous that your inward feelings seek God in all things.”

*She means worship God only; and if you invoke the Virgin, or any other created spirit, do it only through God, and with his permission. Is that right?*

“YES.”

*Is Richard Vallant still here?*

“Yes, truly; here, and always ready, with God's permission.”

*Is your mother with you?*

“Mother is an angel, with the blest of heaven; and we are all so fervently happy in the judgment of God, that we would not wish to be on earth again—no, not an instant. Although our lives were not in the true accord with these holy teachings, yet our measure of grain is the fullness of the wheat; and as we are seeking the high steps of onward glory, so we are working for the Gospel truths to be the foundation of all true living.

“Affectionately, R. VALLANT.”

The following communications from various spirits



are presented as affording still further illustrations of facts embodied in those already given :—

(1) *From Mrs. M. to her friend Mrs. K.* [Oct. 13.]

[Name written with difficulty.] “ Bless me by your prayers.”

[Prayer offered.] *Are you happy?*

“ Yes ; I am more than satisfied to find so much loveliness in this world of future glory. Although I did not consider myself a wicked woman, I certainly knew I was very imperfect in many ways. God is indeed above us all, and I hope he will always be able to descend into your hearts. I never thought I could approach my friends after death ; but I am only too happy to say that it is my great joy to be able to do so ; and it gives me great pleasure to have you think of me. Indeed, I cannot tell you how glad and happy it makes me. If I could send any message to my family, I should be blest forever, being fearful lest they may lose courage in their earthly duties. They, dear creatures, are doing so well ! Hattie is an angel of mercy upon the earthly ground ; and I shall greet her, O God ! with rapture. Endure all that happens upon the earth with happy resignation. God will soon come, and then you will open your eyes upon the spiritual world. Many, many friends await you with so much longing ! It gives us, however, no pain to see you here on earth ; for life is so short compared with the hereafter. Only be patient, and God will be justified. Much more I might say, but I bless you, and will come again.

“ Mrs. M——.”

This communication was broken off by the arrival of visitors ; but, on the 27th of October, the same spirit came again, and wrote the following :—

**Mrs. M——** [name written]. As I promised, I have come again, not from duty bound, but because you are kind to remember an old friend, who was not much given to spiritual concerns in the flesh. But, my dear friend, the final deliverance of death sets us upon a new life in a new sphere, and with a *memory* fresh as the dew upon the flowers. If that memory were *all* as God could look upon without shuddering, nothing would be better than *heaven* to any soul. But I am sorry that my own living refused to satisfy myself ; and God, who suffers *much* has en-

dured my sins with too much patience. Blessings too many I have received, and I am removed from sin's stain through Christ's passion. May heaven be kind to you, and ever show you the knowledge between right and wrong.

"I am Mrs. M.'s spirit hovering above you, but perhaps much below yours in the heavenly classification, to which all must come, each in his own *shoes*. *Mine* were large, like myself; but there was room for much goodness still. Blessings upon my *children*. Happy I should be to hold an intercourse with them; but, forgive them, they would not understand—so weak and blinded is their belief *now*. Ever yours Mrs. M."

And again, on the 15th of December, the same spirit wrote:—

"My dear friend, I see you clearly, although I am to your sight obscured by your fleshly existence. I do not pretend to offer you a word of advice; for I was a poor sort of a striving creature, trying to live a life through, and having many trials to bear, and blessings given me through them all. At last I find a release from work to affect my body and care to trouble my mind. Oh! it is a rapture to feel no inconvenience from any outward existence. You will understand my meaning when I say, freedom is my heaven. I am with a great family of God's children. Please assist me to come to the earth; for my duty is plain, that I must do all the good that I can. And I hope to succeed in many ways, as well as in the strength which God will grant me, if I ask him. I do not feel much strength to fight with outside affairs as yet; for my sudden transition has taken me too far away, in the space of an instant, for me to realize fully my life above. But I am proving myself an enlightened spirit now, growing in the experiences of my spirit life. So farewell, my faithful friend. I am only the poor but honest woman,  
Mrs. M—."

#### FROM THE SPIRIT OF A JEWESS.

[Oct. 18, 1878.] "Dear son, heaven is here for all who ask for God's mighty power to help them on their way to this life in the future; for, be assured, that I come from thence by God's permission, and for my own pleasure. Does not the Bible say, do good to all men, and never forsake the poor? I also have

this as my motto, to urge me on toward the state of good and holy living. Unless God be a liar (Heaven pardon the thought!) we shall ALL, every soul, both *Jew and Christian*, meet together in the band of Christian fellowship. Forget not, dear son, the counsel of an *aged* mother, whose father was an idolatrous heathen in the family bond. Through mysticism, are the people of God's love led astray from the fold; but God, the Perfect, intends to create you anew, and make you whole through your righteous service. May God ever defend you all in a sound family. Both the living and the DEAD echo the cry to all mankind: REJOICE, for the kingdom of God is at hand!

“Your well-remembered mother,

S. B.”

FROM THE SPIRIT OF A. T. STEWART.

The following communication was written about the time of the excitement occasioned by the rifling of the vault of A. T. Stewart, and the carrying away of his remains. Mr. L. F. Weismann called the spirit, with no view, however, to ascertain the hiding-place of the remains; for his experience in this subject enabled him to know that the spirit probably knew no more about the matter than any embodied spirit on the face of the earth. Spirits do not (usually, at least, if ever) see material objects. When the spirit of Madame Hauffe was asked if she saw what was written, she replied:—“I cannot see what I write. I can only see the effect of what I tell you. Unless you act upon our sayings, we cannot see them.” It was then said: “Do you not see our bodies?” and the answer was: “Oh! oh! I do not think of them—your *souls*.”\* Divination and necro-

---

\* On another occasion, a spirit mother manifested great anxiety in regard to her children on earth; and the editor, who was present, said: “Can you not see them as they are?” The answer was, “I am not a privileged spirit.” “Can you see us?” was asked. “Yes; the medium is present.” It would seem, therefore, that the spirit sees only spirit, whether in the flesh or in a disembodied state. In answer to the question, “Can a spirit always see us?” Judge Edmonds replied: “Heaven sees at all times; but the spirit is not always able to see the life of a living body.”

mancy are forbidden *arts*, simply because they encourage superstition, and the laying aside of our proper faculties to rely upon the information given by the spirits of the departed; but the good spirits return to this mortal scene to do men good by teaching them to love God and to expect a happy future beyond the portals of the tomb, not to talk about earthly things; and just as religious truth is valuable, so are these communications valuable to those who receive them, aiding them to worship their glorious Maker, "in spirit and in truth."

A. T. Stewart [called.] "You are very kind to call for the despised millionaire, led astray through ignorance and blind folly. In the name of justice, avenge me the outrageous onslaught upon a few bones of a former life. That it matters not to me now "where the dead bury their dead," you may well see.

STEWART."

Then, in a remarkable manner, spirit friends intervened, to warn the interrogator against seeking forbidden knowledge; and it was written:—

"Linger not with eager eyes upon the tempting goal of money.—F. K., your friend around your path. I can tell you that the remains of A. T. S. are under the ground, where the light of the sun cannot affect their dissolution."

*There was no thought on my part to obtain knowledge of that kind. I trust I know better the object of this intercourse.*

"Many warm congratulations upon your belief. Further not the world's follies, but help the people from their folly. Disinter the *living* from their grave, and never mind the dead or dying.

W. B."

[To A. T. S.] *Are you in a good or a bad state?*

"A little between those two states, bordering upon the disquietude of a spirit not yet gone to its true home. I fully comprehend that I am a meager specter in the spirit life—having been, while on earth, wantonly neglectful of many upright duties. Alas! Alas!"

*You have probably learned that your spiritual advancement will depend upon your aiding others.*

“That is soon to be discovered, in this new life of learning, in its true meaning.

“My dear friends in the Christian universe, send all your efforts abroad in the heavenly direction—not for the vanities of earthly existence. Defend and protect the poor and friendless; enlighten the erring; analyze the motives of your lives; and comprehend the Lord as he liveth! Many I hope to convert, if the life of a spirit has the calm judgment of a past experience to show him how to benefit the world he has left in darkness. O God! that the work were sure! A. T. S.”

The tone of feeling, as is obvious, is that of sadness and deep regret for having done so little to benefit the world, and with the vast means God placed in his power.

FROM THE SPIRIT OF DR. F. W. HUNT.

Dr. Hunt, with whom the editor had a long but not intimate, personal acquaintance, died Oct. 20th, 1878; and, at a family sitting, held on the 27th of that month, four days after his funeral, the editor asked for a communication from him, with the following result:—

“**Dr. Hunt.**—I cannot see my way to express my feelings in this manner. My time in eternity is short, but *happy*. Thank God, it is not all a dream! My Christ—my haven—is found, and I am, I feel, in a purer atmosphere. Not that I can ever reach my full height of living; but I shall certainly never be in the state of unprogressed spirits. Further the ways of coming back to past reminiscences, and you will do a happy work. Death is a *weary* state, after which you are awakened to the rapture of angels flying, as it were, to meet you. How we neglect the true understanding of things in life!!”

*Have you found your ideas of Spiritualism correct?*

“Oh! my ideas were in a feverish state,\* and I am coming to the earth again with regrets. But never believe that God neglects your soul's eternity; and fear not, dear friend, my vision

\*The editor had spoken to him on several occasions on the subject; and found that, from his medical and other experience, he believed in the spirit world and the possibilities of intercourse therewith. Like many others, however, his ideas were, as he says, in a “feverish” or unsettled state.

of truth supplies me with light ; but I must certainly thank you for the remembrance of a calling, and the parting tear you shed over my bier."\*

*Were you present, then, at your funeral ?*

" Yes ; foolish it seemed to me."

*Why foolish ?*

" A poor piece of clay to be put in the ground ! But I remember that my friends were not in sympathy with me, and I was an outcast to them. Alas ! the deluded people ! They kindly condescended to come to my funeral, although I had nothing to give in return !" †

*I am glad to hear from you, and shall be pleased to talk again with you at some other time.*

" Whenever you desire it, if God is willing."

FROM THE SPIRIT OF JAMES CUSHING.

[Oct. 30, 1878.] " James Cushing. † In the bond of life I

\* The editor attended his funeral a few days before this was written ; but neither the medium nor any other person present, except the editor himself, knew anything of the circumstances referred to. It should be said, also, that the medium was not acquainted with the Doctor.

† A short time after this singularly interesting communication was written, the editor was made aware of the state of things connected with the Doctor's sad life on earth, to which he so pointedly refers, by seeing the following in the *N. Y. Daily Times* (Nov. 14, 1878) :-

SAD FATE OF A PROFESSOR.

AS TOLD LAST NIGHT AT THE HOMEOPATHIC COUNTY MEDICAL SOCIETY.

It was a sad story of secret suffering and privation that Dr. F. Seeger recounted in his broken English to the members of the Homeopathic Medical Society, at their meeting last night. Dr. Prof. Franklin Whitehead Hunt died on Sunday, Oct. 20, at No. 230 East Fifty-ninth street, in the sixty-eighth year of his age. He wrote and edited numerous works of high rank in medical literature, and died so poor that the \$135 necessary to bury him decently had to be advanced by a brother practitioner. Of this amount \$85 has been refunded by voluntary subscription, and last night a committee was appointed to raise the funds for a headstone to his grave. Resolutions of condolence with his family were passed.

After reading this, it does truly appear that he was an " outcast " to his friends. The editor of this work having no social acquaintance with Dr. Hunt, never visited him at his home. He prized his acquaintance, however, for the sweetness of his simplicity, and the richness of his stores of information.

‡ James Cushing was connected with the Public Schools of the City of New York for some years, first as Ward Trustee, subsequently as a member of the Board of Education, to which he was appointed a second time by Mayor Havemeyer in 1873, under the new organization of the Board which

come, for I was a school teacher, or properly a school *officer*. [H. K. nodded assent.] Thank you. Perhaps you will remember me; for I offer you my congratulations that you are on so high a pedestal of heavenly *insight*—GLORIOUS! Ever proceed upon the true path. I long to come to every soul in the darkness of superstition and bigotry; for I think God will show, through these writings, that he is the Sovereign Ruler of every heart and body, enlisted, as it were, in this future *army*, in the province of heaven. That all things may be as prescribed by Heaven, this is as it should be; for were it otherwise, would you not all be in HASTE for the avenger *death*? Would your patience wait for the Saviour's calling? Indeed, I think not. So God does not unveil his righteous judgment until each, in his own day, seeks his Saviour's door. Open, you will say; and Christ will bid you enter with joy upon your face. Oh! grieve not for anything but your own folly, and ask permission of God to teach this everlasting *sealing* of his work upon earth. Offend not, but be courteous to all; and the light of your souls will burn with the intense desire and love ordained by *God*, the Just. Only a spirit can understand God's province of love; but thanks be to him! you will know, in a short time; and, with the patience of penitent mortals, you will feel that your rest is secured. Probably this will meet the eyes of ———, who is a weak man to throw this light into the regions of *obscurity*; and I will say to him that his ———'s spirit is not a blank; but that an ever-watching knowledge of his doings possesses my heart; and not always do his actions satisfy me, much less GOD.

“Dear Mr. K., I am glad to see you under heavenly auspices. Was not the time of our experience a little out of this path? Were not the contrivers of peace a trifle backward in their fond and loving intercourse? However, do you not remember past grievances with a holy horror? But the just, no matter who they are, or pretend to be, are on earth often deprived of their rights.

“Earnestly I wish to seal this with my seal of learning and

---

took place in that year. His death occurred quite suddenly in the summer of that year, while he was still quite a young man. He was highly esteemed by all who knew him for his sterling integrity and fine social qualities. The editor knew him well, and held him in great esteem.

living above ; and with a blessing from a JUST man, I come to the *Justice*. AMEN."

FROM THE SPIRIT OF RICHARD WARREN.

The following is presented as a companion piece to the above, as coming from the spirit of another member of the Board of Education. He manifested quite unexpectedly, writing his first name, *Richard*, but making abortive efforts to impress upon the medium's mind his second name. The editor soon recognized it as a message from his old acquaintance *Richard Warren*. The communication was as follows (Dec. 1, 1878):—

"My dear Mr. Kiddle, I believe in the communion of saints, as I find you do also, or have every reason to affirm that you do. I am in a glorious state of existence now. Much more could not be desired, except that I find I am very weak in spiritual knowledge, and am ashamed to show myself, or my weakness, which is the same to me, for that and myself are never apart. I can see that you are doing a mighty work, and one that God will bless you for, and not permit you to suffer for the iniquities of bad living. And then again, you will appreciate what a spirit's life is, and by this gain much toward redemption's calling. I am, as you know, a poor sort of a person in every way, and, God knows, with not much to be proud of by any one ; for I was a pretending sort of a person toward many, and all without a farthing to bless myself with beyond death's door. But I find it matters not so much what a man lives *in* as what he performs for good. I, alas ! was not a prosperous person according to any proper standard ; and yet already I am deserving of distinction with God, for I look back with sorrow upon the lives of many, and myself particularly, the darkest of any in my station. What can you expect of a man in poverty and nakedness but despair ? And such is the state of many on earth and in heaven. I bless you, Henry Kiddle, and meet you with rare happiness. Your friend in the Board,

"RICHARD WARREN."

On the 2d of March, the editor received a further communication from the same spirit. He asked for a



confirmation of the previous message, and it was written:—

“**Richard Warren.**—Yes. You are correct.”

*Do you wish to say anything else?*

“No, no. I am not gifted in any way—quite similar to my earthly state of mind as to knowledge; but experience has taught me much, yea, too much to repeat to you, my friend. I was not diligent in good actions. I was not near God, in harmony of thought with him, and was often far, far away from sacrifice and thanksgiving. But the Lord has blessed me with unspeakable joys, notwithstanding my faults; and I am striving to overcome my shortcomings. Alas! they must all be cancelled by pain for their wickedness.

“Good night, dear friend. I bid you farewell. I thank you for the remembrance, and speak to you with pleasure. Ask God to help you; and may you be successful in these undertakings of truth. Amen.

“In health I was in the Board; but sickness took me away, and away, and away. God prosper you, again I say, and all the kingdom of Christ.  
RICHARD WARREN.”

FROM THE SPIRIT OF JAMES W. GERARD.

The following was written in the presence of the editor and two ladies—teachers well acquainted with Mr. Gerard while on earth, as an officer of the public schools, to which he devoted himself for many years.

“**James W. Gerard.**—Well, my dear friends, have you indeed remembered an old man of very stupid appearance, appearing upon your scenes of living, and intruding himself upon all occasions of mirth and jollity connected with your department, and mine, I am happy to say, in my time. Fondly I look upon you here, and also in your several *vocations*, as I think you are in the happy condition of faithful teachers, and are the noble elevators of the soul's learning. I suppose you will not refuse a little *poor* advice, given you from the bottom of a heart of plentiful feeling toward every soul's happiness. Not willingly did I go to my rest. Perhaps I was a vain and foolish MAN; now I am almost the same, except that I comprehend my weak

and frail abiding with you here. Thankful I am, and blest too, to see that I can at last be true to myself; for was I not somewhat false in this respect upon earth with you? However, I truly meant well, and happy I am now to say to you again, *all* is WELL with *me* in God's kingdom.\* But forever is life a living progress, and I am in the march of time with you all.

"I am ever, as ever, sincerely, J. W. G."

One of the persons present said, we thank you for this message, to which it was responded:—

"Bless you, I am never in a mood to be thanked; but I *feel* grateful for your recognition."

FROM THE SPIRIT OF REBECCA W.

"**Rebecca W**— [name written with difficulty]. I am a *spirit*, and I am glad to come. I have never found the way before now, and I cannot tell how I must use the medium. I bless her, for it makes me happy to show you that my spirit is near yours when you desire it, and when God wills it so. I am an aged woman, as you remember. Now my spirit is no longer encased in an old **BODY**, but bears me on where I wish to go, only I am sorry that I did not see more of this when I was living on earth, for I was not a good-natured woman, but only weak and foolish. Believe me, I am very sorry if I have displeased you or any one while here, for I am a **SPIRIT** now, and I see how wrong it is to give way to the *devil*. I was seventy-four years old. I am going now, but will always be the same. When you wish me, I will come. With my love to you all, I am

"REBECCA W—"

VARIOUS COMMUNICATIONS FROM JUDGE EDMONDS.

Several very interesting, forcible, and eloquent communications emanating from the spirit of Judge Edmonds have already been presented. He has indeed manifested the greatest interest during nearly the entire period of this remarkable experience, and has strongly urged, with others, the giving of these communications to the world. The following appear to the editor too

---

\* Quoting the words of his previous communication. (See page 46)

important to be withheld. On the 20th of October, before this work was commenced, the following interesting conversation occurred between the editor and the spirit referred to :—

“ Oh ! please send us good inclinations. Believe *me*, you are a blest person, and we are helping to prepare your heart for a better state, where love toward God and his creatures never dies, nor ever fails to prove a living source of pleasure. Permit us to come to you, with fervency and true inward rapture, for the salvation of souls. O God ! the intensity of your feelings should make you weep—should make you grieve, as only the fond and loving parent would feel (and you yourself know how he feels) to lose his darling child through neglect—only neglect!! It is true, only the just can see God ; but I firmly believe he intends to redeem all human souls for his glorification ; but that you may perfectly know him, he will use your own conscience for the right and wrong living of your soul. Is not this a *glorious* choosing, left to your own inward voices ? How great a privilege ! O, God be blest ! I feel that the soul of a Christian is more than the universe itself, which is nothing in comparison with the poor benighted men of a lost kingdom.

“ Plainly I would show to man that his conscience is given to him by God, as the inward means of insight to show him his future destiny—a beacon-light to lead him up where all is pure—where all is goodness of goodness. Blessings from God I may give you, with the sanctification of a spirit's breath, and with the interests of a million of souls in your hands for heavenly direction. I am your upward-lifting friend,

“ JUDGE EDMONDS.”

The editor expressed the deepest interest in the communications, and a strong desire and earnest purpose to advance the cause as presented by the spirits.

“ Oh ! many thanks ! For your encouragement is certainly a heavenly dawning for us, and I may also say for yourselves ; for where is the man that God forsakes for his goodness ? Where is the *flower* that misses his care supreme ? Where is the sun-light that never fades ? Answer these simple questions, and

you can further tell me where is the soul that knows no awakening."

*Can you offer any explicit advice as to the manner of giving these communications to the world?*

"I should say, give them in a combined simplicity, stating the true facts of all the knowledge of the subject you possess, and illustrating the work by holy specimens such as these that are sent. But, forgive me, you have no time to lose. God is waiting for your holy attack upon the misinterpretations of his word. Blest word of God! how perverted you are to the sight of the world!! That God should be so falsified must awaken your hearts to earnest work. That the world will hearken to the Truth is, indeed, too heavenly a fact to be believed by the angels. Can you not say, 'A man is destined to the everlasting punishment of death, unless God is in him—unless he work for his redemption?' For his sake do good; lay aside your vanities. He that hath, let him give to him that hath not. Make your own beds by your own efforts. Set the world, which is off its guard, right; place it upon the threshold of Truth. Firmly I believe that God must be forsaking his people, if their hearts be not affected by such teachings. Must we also tell you that God's Book should never be more than a means of religious insight to God's home? Revelations such as are contained in these writings are certainly nearer your own times of thinking. Were the people as bigoted *then* as now? I say, never could there be more wickedness than in the present generation. Even the torturers of the Inquisition were not so *bad*; for they felt in duty bound, while now life is merely a song of free indulgence and pleasant fun. By the grace of God, it will be better, and blest by sincere well-doing for a thousand generations. Spirits are no more a set of liars, but are tests of God's reality, and of the truth of his redemption. Amen."

*What do you mean by spirits being a "set of liars"?*

"I mean as they were known in the time of Jesus."

*Evil spirits, obsessing persons, as demoniacs, etc.?*

"YES."

*You had considerable experience while on earth of the perverse blindness of mankind.*

"Poor souls!!"

*Can you give us any light from your standpoint, as to the true office performed by Jesus, called by theologians the ATONEMENT?*

“ Yes, perhaps I may succeed, if the medium is very passive.

“ On account of the degeneracy of the Jews, did Jesus come to enlighten the Gentiles—to teach them wisely to love God, in truth and sincerity; furthermore, to show them how a MAN may suffer when the salvation of the world is at stake. Alas! such supreme endurance was ordained by God in the calling of *Jesus*—blessed name!—as the *physician* of souls. Indeed, the reality is a perfect cure, through Christ’s atonement; and the Lord is a loving Judge by the sign of so true an interpreter of a heavenly future in the living of a nature like your own; but sustained, by praying with all the intensity of the soul, through every trial of temptation, and relieved from the weight of sin by entire resignation. So that I may say, the precepts of Christ are a *sure* means of spiritual teaching—and the guide to a life of goodness, besides being a blessed foundation for faith in himself. May I say, that Christ is waiting at the door of heaven with the resignation of a defeated hero upon his brow? Alas! Alas!!”

*Have you ever been in the presence of Christ?*

“ Yes; to feel it, but not as I would wish, and as I hope.”

*“ In the beginning was the Word, and the Word was with God, and the Word was God.” How do you interpret that?*

“ God is the beginning and the end, as he says, by the Word of inspiration.”

*Was not the Christ nature, as an attribute of the Deity, coeval with God, but incarnate in Jesus?*

“ Yes; that is the truth.”

A question was asked in regard to the expression, “ Jesus at the door,” etc., seeming to imply that Christ is not in heaven:—

“ He is a created spirit fit to sit with God.”

The following was then written in regard to a person who contended for the doctrine that “ the soul between death and the resurrection is in a state of unconscious sleep ”:—

“By the grace of God, I will fulfill my mission. That man will probably never see the fondness of God, but *stick* to his own interpretations of the nature of God and his workings. Such is, indeed, a sad mistake ; and I would ask God to furnish him with the means of egress out of his blindness. I see his meaning is not as the word of God directs, but is in direct opposition to the life of which it teaches. To live is to die ; and to die is not to sleep, nor slumber, but to awaken to higher work, to help the world. Indeed, do you suppose the world is entirely void of meaning, and that only the Lord is in heaven ? I say, the day is *at hand* for the judgment of you *all*. Neither sleep in your mind’s understanding, nor in your coffins, but raise yourselves, by God’s assistance, to the light of heaven, and to the brightness of a beautiful inspiration. Never vainly say in your hearts, ‘There is no God.’ To your sorrow, you may find it too late to regain your footing ; and the gate of eternity may open upon you unawares. Find the love that abides for all time ; and trust God, who never sleeps ; for your bed will not be one of roses, unless you make it such for yourselves, by living noble lives, like the blest in heaven.”

The following is a portion of a subsequent communication from the same spirit [Oct. 24] :—

“Formerly the Jews were the chosen. Now, I say, ALL are the chosen and beloved people of God, and by the fruits of good or EVIL living will every soul be known—not DAMNED nor punished forever, but only made to feel that the promises of God are truly just, when he says, ‘The Kingdom of Heaven is at hand,’ and prepare ye for THIS. Amen.

“JUDGE EDMONDS.”

The following colloquy held [Nov. 8, 1878] with the same spirit, through the child medium, has many points of suggestive interest :—

“Judge Edmonds is here now with blessings for all. Amen.’

*May I ask you a question or two ?*

“Do not ask any of too advanced a character. Remember the medium is but a child.”

*I have read recently of the SURFACE of heaven, as being diversified with mountains, rivers, lakes, etc. Is that so ?*

“It cannot be seen with the material eye, but with the eye which God has placed in the spiritual face. It is said that the beauties of earth are but ashes, compared with the beauties of heaven. The earth is but a miniature model of heaven—or a step to the door. Heaven has all things that are in the earth, and more.”

*Some of the spirits have spoken of Jupiter as being the finest of the planets or spheres. In what sense is this true?*

“It is the place which God has set apart as the top step to the door of his everlasting kingdom; and therefore these spirits, knowing no other and seeing no better, call it the finest. Amen.”

*Have you ever been in Jupiter?*

“That is my state of spiritual life.”

*Is it actually the PLANET Jupiter?*

“I do not know.”

*Why do you say it is Jupiter then?*

“Because Christ has ordained it to be so; and he told us the name by which it should be known; but whether it is the planet Jupiter or not, I cannot say.”

*When did Christ tell you so?*

“On my appearing before him, when I entered upon the spiritual life.”

*Is that what is meant by the “Day of Judgment?”*

“The Judgment Day is when you are facing Christ in the number of sins which you have committed in this world; and you are judged accordingly.”

*That is, on entering the spirit world, you appear before the tribunal of Christ?*

“Yes, and then, on entering God's kingdom, there is the happiest judgment ever known. I suppose this to be the fact.”

*You said in a previous communication, you had never seen Christ. How then were you in his presence?*

“Yes, yes; so are you. You are facing him always. You do not yet understand the spiritual life.”

*I am afraid I do not.*

“It is very, very deep. You will not fully understand it until you enter God's kingdom.”

*When is that?*

“ I do not know ; but I do know it is when you have passed through all the spheres which your sins require.”

*We shall now have to close.*

“ Very well. Your son is quite a medium—more so than I supposed. I have written through him, although I said he was too young.\* I still remain your everlasting friend,

“ JUDGE EDMONDS.”

The following was written on the 1st of December, only the editor and the medium being present:—

“ **Judge Edmonds.**—I am blest in your presence. Please allow me the opportunity to secure your heart's interest in a few heavenly remarks ; for whenever a man speaks in the power of his understanding, then shall his precepts in grace toward the human family be *followed*. I bless you fervently, dear friends and hopeful associates in the heavenly feast. I indeed feel grateful to God that he has opened a communication with us in your mind's upward existence, and that he affords us the right to increase your power to do good in the world.

“ I must say, the world, in its *wild* and unfruitful existence, is more in sympathy with the spirits fallen from the throne of mercy ; for you are now, beloved brethren and *citizens*, intoxicated with *pomp* and show, and saturated with envy, hatred, and malice toward God's creatures, who are by nature your brothers and sisters, be they poor or rich, humble, or proud in living or ancestry. I say, you are indeed upon the dreadful road to RUIN—to despair, or, if you will prefer this interpretation, to *unmistakable misery*—in regard to the wants of the *soul*, the necessities of the spirit life, and in the loss of the greatest blessings that God can bestow. I repeat it, you will regret, with the anguish of demons, in the midst of a million plagues and tantalizing torments, cruelties, and inflictions—much worse than hell-fire or brimstone, such as you, heathens in lore, understand the subject. Pardon me, I may seem *severe*. Indeed, I mean to awaken you, if knowledge from the mouth of a spirit can affect your *senses* or *touch* your hearts, putting them in vibration with goodness, which is ever born with a mortal *frame*.

---

\* This was said in a communication written four months previously, through the elder medium.



For we are born of God, and of love in him, and are saved alone by his *grace*.

“ Now, my dear friends, as well as the public in kind sympathy with you, view, on the other hand, the man who is guided in his life by sincerity, as the mariners are by the compass ; and, dear partakers of your Master’s life and crown, take with him a firm stand-point—a rarity, I must say, at the present unsteady DAY—and all be generous toward one another. Forgive, and the Lord will blot out from your own vision the blackest living ; and be not vain of anything ; for are we not all in the *Potter’s* hand ? While we are in good care, we are to accept that care with feelings of veneration, and keep a true *conscience* toward mankind, ourselves, but above all, God Almighty.

“ May the heavens open with happiness to you all, is the hope and the prayer of your friend in the past, and the same also in the present, but in a changed *form*. JUDGE EDMONDS.”

The following also contains some suggestive points :—

[Dec. 8, 1878.]—“ **Judge Edmonds**, in harmony with you, and I always hope to be.”

*Will you write another communication ?*

“ Yes. I must begin by asking you to feel for a moment the immensity of the subject in hand, and the great importance of the result which we expect, or rather hope for. My intention is to seek where I can awaken inquiry, and then with the earnestness of a *judge*, I push the question to a trial, be it for or against the case, and give, right and left, with all the force that God will bestow upon me ; for I am an individual in the bonds of restlessness and disquiet. Please do the same in your lives. *First*, show the world by the example you set that spiritualism is your safeguard and happiness ; and live such a life that the world will FEEL the goodness, as well as the pleasure you derive therefrom. *Secondly*, take the word *spiritualism*, and explain that, in itself, it means the loving communion of spirits,—not abominable hypocrisy and darkness, but bright light to guide you to the happy, happy pathway that leads to an existence of celestial companionship. *Thirdly*, I would tell the world that the devil rules in the United States and many other countries, waiting to take advantage of every misdeed and un-

kindness. God does not, however, allow him to govern you in any way. You are your own governors, and by your own free will you choose good or evil—perfection or imperfection; if goodness or perfection, then you will have glorious happiness in your change of life; but if you are imperfect, or wayward, or bad, or revengeful, or villainous, or criminal, then you cannot approach God until you expiate your earthly pleasures, in the world where there are both good and evil spirits.

“Think of a life of sin to be gazed at by a multitude of angels, good and bad. Will you be satisfied to say Amen! to that? Alas! methinks, you will strive to hide yourselves under your *lies*, if you can find a spot to escape to. But in this you will never succeed, for the eyes of the blind see there, and the picture, as it were, which you present is one either of pleasure or disgust.

“Forgive me; but I am depicting a certain fact; and with that dark picture compare my own state in which the just and upright man admires the wonders of God, and feels his love at every moment and in every action.

“Farewell, dear friends, I am in a state of hope for you all.

“JUDGE EDMONDS.”

Again, on the 9th of December, the same spirit wrote with still more earnestness, as follows:—

“My dear friends, the public, in charity toward you and all mankind, I feel as if my heart, in the spirit of a benefactor of humanity, would break the bonds of holy awe, and stand forth in the form of a mortal, to clothe your minds with the idea of immortality. It is with the utmost effort that I can reach a man’s understanding at all, so bigoted are you with the wrong interpretations of those placed over you as the teachers of the Great Master; namely, the reverend ministers and holy priests of witchcraft, as it were; for do they not bewitch the minds of their hearers with falsity? Have they more light than you yourselves have? Have *they* the inspiration of God? I say, with truth and firmness, nay! Neither have they deeper feelings of love toward Christ, or greater charity toward mankind. Break off such bondage, and begin first at home to present an example of peace and good will toward the world. Love one an-

other. Cast out your abominations. Leave off your wild follies. Taste of true joys, and desire everlasting pleasures, which, I affirm, will always fall to the lot of the good man or woman. Be good to the poor, in your *own* humility. Never permit another to do *your* good works; for oftentimes the heart is willing, but the flesh is subject to many temptations, more than you know of. Then, dear friends, with prayer always upon your lips, either in grateful thanksgiving, or for humble blessings, and in resignation to the Lord's high will, you will gain your day through a clear conscience toward God and man; and you will be among the happiest saints in communion with God. I say, God bless you, and assist you to reach it. Amen.

“JUDGE EDMONDS.”

The following, from the same, addressed to the editor, was written Dec. 22d, at the close of other communications:—

“Judge Edmonds, in the command of a spirit's instinct, to pen these lines for your future strength. I am interested in all good that comes from the spirit of a man, and I am the pensioner of God's kindness. It is with great esteem that I meet you; and it is with the great power which you produce that I can meet the trials of the occasion; and I am, in a great many ways, hoping to produce great results by your most gracious help for God's kingdom. Alas! do not fail! Be particular to give a formula of happy and true events, with the great resources from your experience, and a bright example, by your living therefrom.

“I can linger around you forever; but you will be called on high in the revolution of time, and we can then truly harmonize our feelings, and survey the perfect state of bright fulfillment. Be patient, and go on to everlasting joy. J. E.”

The sitting on this occasion had been a great success, some very beautiful and forcible communications having been written. The other spirits, who afterwards wrote brief messages seemed to be very jubilant. Communications from several of the editor's departed friends

were written; among them, the following from John Hecker :—

“**John Hecker.**—You will not push me aside,\* when I am in rapture to speak with you *once more*, and I trust soon forever.

“Please bear me in mind as a friend who has flown to the skies, there remaining with the freedom of a bird, and with the treasures that come from a great God spirit, from whom we grow.

“Please do me the favor to write my name in your Book of Hope, and mention me as the man who passed from the earth to the summer land of *flowers*, but who on earth bore the prints of many *flours*.  
In jest, J. HECKER.”

This was followed by brief, familiar and jocose communications from J. W. Gerard and William Belden, Sr., ending with the following from William Belden, Jr. :—

“**William Belden**, the smaller, who is given to speak by your great distinction. I am happy to think that I can name a few links that are growing unto God’s homes in the regions of peace. Produce the love of truth in the hearts of men, and remember your friend,  
WILLIAM BELDEN, JR.”

The above will illustrate the naturalness of the life beyond our own, the true nature of which, however, cannot be explained so as to be comprehended by us, dwelling in the nether sphere. Those who have received these communications have repressed all unlawful curiosity to realize in our conception this glorious state of existence. Sufficient for us to know that our loving Father “doeth all things well;” and we shall ever be satisfied with what he provideth for us in those mansions above, the existence of which has been, by this heavenly evangel, placed beyond the shadow of a doubt.

---

\* The editor supposed that no further communications were to be received at that time; but the medium was impressed to continue the writing.

To strengthen still farther the impression intended to be made by this work, the following are presented :—

[Dec. 19, 1878—James K——s (deceased about eleven years) called, in order that he might write to his widow, who was present.]

“James K——s, by the grace of God [written with some difficulty, when the following appeared] :—

“Mollie will bless you, spirit.”

[Then was written] :—

“I am James K——s, who desires to make his spirit's presence shown in your midst. I can see that my earthly part [his wife] is with you here. I am grateful to you for the opportunity of coming, and I hope you will do a good service in bringing me to my dear one.

“My dear wife, I am your husband as ever, only changed in form according to the permission, I may say the benediction, of God to his creatures. I am happy, and I am with the boy who found his life through you, and who is now abiding with God, and growing in love and goodness to all—both spirits and *men*. I wish you would not worry about *me*, for I can see you in all your anxieties, and I can hope for your great happiness, in a brief time; and it will be a joyous meeting for us all—O God! such a meeting, three of us in a happy spot! You, dear wife, are a creature of God's choice, and need never have a thought or a fear, or a tear of regret. You are TRUE, and KIND. I think you will understand and see that I am what I AM,—a spirit who comes to you to assure you of a life and a treasure (your boy) who is in bright existence above. Oh! how shall I affect your *heart*? Oh! what can I do for your sight? Oh! will you never enjoy your life as you are, and trust GOD to the end? Believe me, your husband, that I will *meet* you with the love of a thousand tongues upon my lips for you. I will show you worlds of joy; and I will bless you forever now by the great love which God has shown me, and will also give to you.

“Remember me as I was, for such I am to *you* now, only heightened by a pure existence. I am, in impatience, your loving  
JAMES K——s, forever in *God*.”

His wife remarked: “Can my husband be happy

while I am in trouble?" to which the following appropriate, and indeed beautiful, answer was given:—

"Yes; why not? Is it not God that ordains it for your perfection? And, while it is his command, it will give you a reaping of greater joy—O, much greater—than he who knows no trial!"

Then followed a communication from the son, given on page 195.

The following intercourse occurred through the mediumship of the editor's little son. The facts and circumstances referred to, all perfectly correct, were entirely unknown to him, except that a few of them had been casually referred to in his presence. The communications were from the spirit of J. H. A., who formerly was well known to some of the family.

[To the editor's spirit daughter]:—*Can you bring J. A.?*

"Yes; as I have said before, I can bring any one who will hear my voice of calling for him."

This was written in a small delicate hand, after which there occurred a great change in the mode of holding the pencil—and the writing became large, heavy, and irregular. The following colloquy was held with the spirit:—

"I am J. A., brought here by a call. I will do your will.

"J. A.—, by the grace which has been given to me by Almighty GOD."

*Will you write to your wife?*

"Oh! she is a good woman, and she is preparing herself for her life to come."

*Do you wish to send her a message?*

"Yes; I told her to keep herself from the ways of Johnny, my son, and not to pay any attention to any of his money matters. She has had many advisers, but she has heeded NONE.

"Do not ask any more about earthly matters, for DEVILS will come, and make believe that good spirits are writing, while they themselves are DEVILS."

*Are you happy?*

“Yes; but would be more so, if my own children had followed my example.”

*Did you find yourself in a happy sphere on your decease?*

“Quite so; but have risen higher.”

*Will you write a message to your son?*

“O my dear, dear son, oh! oh! how happy I should be, if I could once see you traveling the right path of life; but I am sorry to say you are following too much the desires of your own heart. Oh! if you could have but a PARTICLE of the *light* which has been given to this family, whom you know well, you would find the ways of your Creator better than those of your *tormentor*, the DEVIL. Oh! Johnny, Johnny, if you could but understand the grief you cause me when I look into your heart, and find the door open to the DEVIL, and closed to God! I do not say you are a BAD boy; but you are heedless and a spend-thrift, wanting everything you set your eyes upon. See, see what sorrow you have caused your own dear mother, who will not be with you long, and whom you will finally reduce to penury. Take my advice, and begin a new life. I am your father,  
“JOHN H. A——, by the will of God.”

The middle letter of the name was written with difficulty, and the spirit said:—

“I forget my own name, for spirits are known by their characters.”

On the 23d of December, the same spirit wrote again through the other medium, to the same effect; and again on the 8th of January following, he addressed a former intimate lady friend of his family as follows:—

[Name written.] “Remember old days of by-gone times, and help me to express my feelings by your sympathy with my spirit’s situation. I am not a familiar spirit in the world, having written only twice before this, and that with much difficulty to express my thoughts through this great and heavenly channel. It is just as you suppose, my dear ——, all glorious above the elevation of sin, and everlasting is the sunshine of peace with God’s spirits, fruitful in benefaction to the earth.

May everybody soon feel this great assistance toward a good end. Alas ! I was not in the heavenly way, as you are ; for it did not strike me to search out such a fact. The Bible was my only means of insight for strength, and that a feeble one in my eyes. But I see now. Oh ! that my wife had better sight to see the truth through me ! How can I imbue her heart with peace ? Look for her, LIB.\* Ask her to call me often ; and I will be there to speak, but in spirit form. Be ready to die, for it is no sorrow to the man who walks uprightly, and justly, and kindly, and patiently for all. Lib, I love you, in the hope of soon speaking to you in happiness. Be with my family, that the truth of a father may illumine them with faith and trust. Be diligent, and never forsake any one in trouble. It will be your reward. Amen. J. H. A——.”

The following is from the spirit of a lady well known in the school circles of former times. The message most strikingly illustrates her peculiar style of speaking. She came at the call of the editor's wife.

“**Elizabeth Lindon**—My DEAR Mrs. KIDDLE, I am *so happy*. [Writing very peculiar.] Please always remember, that I was a strong woman in body and mind, but a weak one in the use of a PEN. We do not use *pens* here, but *see* each other in the melody of signs and sighs.

“I wish to ask you to remember how many times I used to call upon you, and always with the most enjoyable felicity possible to conceive. It gives me the most enviable pleasure to express myself here to your minds, for I am in no way remarkably changed, except in form, which is beyond your conception, as you will imagine.

“My Almighty Creator is the terrific judge of all misguided people ; but to me, although never a marvelously gifted woman, God has given abundant grace, superseding my fallible deserts in the existence upon your sphere. I am with spirits of kin-

---

\* This was the familiar name by which he used to designate the person to whom this communication was addressed ; and the spirit, as a further test of his presence, especially emphasized it, underscoring it at least ten times. All these little incidents are useful in affording additional proof of the authenticity of these spirit writings to skeptical or unbelieving minds.



dred felicities and aspirations of an elevated and ennobling range of character. Of course, I have done things which, in my prayers, I always said I wished I had not done ; but I, indeed, wished no mortal any harm to befall him, in any conceivable way. So the Lord has blotted out many misdeeds, some from an accidental or misdirected intention ; and, indeed, I am now with great hope urging my spirit to prepare for higher glories of transcendental magnificence, more inconceivable to me.

“ Will you engrave me upon the tablet of your memory, and never disdain to repeat, in sympathy of heart, poor, old, and heavily-laden  
ELIZABETH LINDON.”

The following will also be recognized by very many in the higher social, literary, and educational circles of by-gone years. The editor knew the writer of this communication well, and ever regarded him with esteem and affection. He was the first of the school superintendents of this city :—

“ **William L. Stone, Sr.**” [Writing *very rapid.*]

*Will you write a brief message to instruct mankind ?*

“ Oh ! it will give me a pleasure I could give my life for—to speak for a soul, to help a soul, to elevate a soul ! O most merciful Father, grant that the souls of men may appreciate, or at least understand, thy wonders—thy love and the workings of it ! That at last they may be together in one communion of saints, in one final home. And, O kind Father, grant that forgiveness which comes to a faithful follower of the Lamb ! Then the spirits in heaven will pray and watch, and beg the Intercessor to cancel the unrighteousness of your lives, and will endeavor to help you up ; as will the spirit of your friend, and every man’s friend in the fellowship with saints. I am eternally yours by the bond and tie of nature. Your brother in God,

“ **WM. L. STONE, SR.,** a worker.”

*Will you speak of education, in which you took so active an interest in life ?*

“ Education is a virtue ; but edification will give a greater charm and harmony in after life. I should certainly be a co-worker in harmony with education. But cast aside your sects

and denominations. Why, men, ye are all born of one Parent ; and he is the Father of you all, and near you all forever. So you need not afflict yourselves with discomfort of heart in any regard whatever. Pray, and seek a perfect rest by following the precepts of Christ, not in mockery but in sincerity ; and you will be fit to associate with the Upper Ten in heaven. I love to teach God's love and truth ; so you do, I see. Farewell. I go to my home.

WM. L. STONE, SR."

The following is from a noted teacher and scholar of this city, an intimate friend of the editor's :—

"**James N. McElligott.**—Henry Kiddle, I am on high. I remember old times, my old friend, and all past associations, together with your genial face in many 'strange stories.' I fix my spirit upon you now with such benign regard, that I could soften a heart of stone with my delight and sympathy. I have grown into a riper sensation of good, and I feel gifted with many hearty welcomes. Pray remember Father [the medium could not clearly get the impression of the name]. He was our genial forerunner in many school-room experiences ; and I shall never forget the pastimes with which we interspersed teaching and other accomplishments, etc., etc.

"God is above mankind ; but he does not disdain to acknowledge his own, as the world often does. He will never fail you, my friend ; but will give you encouragement in your trials from the indifference of mankind, and their incapacity, or lack of character, to appreciate your gifts.

"In glory on high we shall meet again, Henry K. ; and that, my friend, in the reign of our devoted FRIEND and heavenly Protector, God, the genius of us all ; and blessings from him I ask for your purity.

"Earnestly walking in paths of light, I continue, until my Guide's fair hand shall say, 'Come up higher.'

"J. N. McELLIGOTT, a friend always."

*Is it Father McKeen to whom you refer ?*

"Yes. Well done !"

*Will Mr. McKeen, if present, speak of the old times ?*

"**Joseph McKeen.**—O, yes ! Welladay ! Let by-gones be by-gones. But to remember jovial times it becomes us all ; and,

indeed, we feel the *old times* as if full upon us ; and we trust that our good and kind friend will be a long, long follower in the happy cause of education, and the still better work of philanthropy to the world at large.

“ My light of earth has faded ; but I have a more beautiful light now to guide me on ; and with great thankfulness I accept my conditions. A spirit is a spirit, and not a *person* ; but he who personates him calls back his former characteristics ; and the gift, I may say, cometh not to all, and he is blessed who receiveth it. Go on, I entreat you, and accept the ties of spirit sympathy from us all.

“ Fervently, and with great respect and sympathy, ever in love to you,

J. McKEEN.\*

The following from the spirit of a lady for years principal of one of the public schools was addressed to the editor's wife, who knew her well. It was written without a call. Her peculiar traits of character will be recognized by her friends :—

“ My dear friend, I am your friend of long ago. Years are flying, and I have come to the end of my time. God has searched my heart with great kindness, and I receive blessings without number. Remember,

CARRIE H——E.”

*How did you know you could write through Emma ?*

“ Oh ! I can see this very clearly.”

*Are you with your parents ?*

“ Not always. We are where we would wish to be. Remember there is no limit to our country's expanse. I appreciate this well ; for to me life had little space for roaming. *Prisons* are not here except you have prepared yourself for such a dismal place. Remember the days we were together in broad fields, of great brightness, such as we have here all the time.† Teaching I still do, but now it seems to me a reward, not a punish-

\* A noted teacher in the City of New York, and for several years Superintendent of the public schools. He departed from earth in 1856, in which year the editor succeeded him as Assistant Superintendent of schools.

† This appears to refer to a pleasant sojourn at the same hotel with her, on the shore of the beautiful lake Mahopac, many years ago.

ment. It is greatly to be sought for—this place of harmony ; and I feel great bliss. Home was not known to me well since mother went away from us, and I now feel really happy to be able to see her. Long, long I wait for you to come ; but the time is for God, and he will do best. Greatly I respect your angelic sympathy ; and it gives me strength to come to you now. Safe you are in God's care. Taste of the joys of heaven.

[Another person entered the room.] “ My dear and esteemed friend, to me you were *always* kind, doing every possible thing for my assistance. Do you suppose I forget it now ? No, indeed. He that doeth so well is never forgotten by God or man. Remember, it is but a step to die ; and this, with your great heart's feeling, will take all doubts away from you. I find you greatly esteemed everywhere ; and may the spirit of a woman repeat to you, a noble man, that you are deserving of great *respect* ? May the Lord find you good and ready, and bless you and your family forever and ever. Amen.

“ I am affected at seeing you now, and can scarcely say enough to you ; but I am thankful to be able to say so little.

“ Your friend, I hope not forgotten,

“ CAROLINE H———E.”\*

The editor then said :—

*If Mr. H. is here, I should be glad to hear from him.*

“ How you gratify an old man's desires ! I am glad to come. It makes me feel young again, yea, almost like a boy, to see you again. I am in great need, and it fills my spirit with pleasure. The old man was pretty well worn out, and went home to his rest without much regret ; for life had been pretty well completed ; but, my friend, not with pure actions only—no, indeed. Many, many foolish deeds and petty trials gave me discouragement, instead of pushing me on to higher things. But school is a busy place for everything ; and, in the market, I held the first *price*. Longer, I suppose, I should have staid, but the felonious death of a paralytic took me suddenly out of my own control. God be praised ! I am relieved and gratified with

---

\* The editor inserts this communication *exactly* as written. He had known Miss H. for more than a quarter of a century, and esteemed her for her many virtues.

reasoning powers now worthy of a monarch, and without being weakened by use.

“I remember our days of intercourse very often, and with the hope of a renewal of it ; for it elevates the soul to find a sympathetic responder. Seek more and more the cultivation of religious truth, and help every one to the spirit land. We all look down upon you with blessings of ripeness and joy.

“God bless you, my friend ! I am, with respect as ever, your humble servant in God’s home,  
LEONARD H———E.”

As an illustration of a very beautiful phase of this spirit communion, a *family group* is here presented. These messages were written at the request of relatives, present with the medium. The following, all differing in style of writing, mode of expression, etc., were given at one sitting of about one hour and a half:—

“Milly McN.—Milly loves you so much, dear auuts and uncle. I see you believe me. My home is so joyous, so bright and lovely—green and pure and radiant and luxuriant—so plenteous in every blessing ! I am glad to see you here—O, so glad ! Can I tell you more to have you know my spirit loves you as in the flesh ? I am near you often, and God will bless you for your goodness in your life on earth.

“Do well, *uncle*, I know that you will be the happiest man in spirit that God ever takes to himself. All our dear *dead* are living, and I am happy, and thank God more and more as I grow to the highest purity, which is my aim—the *first seat in goodness*. God bless you ! I will come again. I make room for others, and I know you will hearken to please

“MILLY McN.”

The next was written by a gifted member of this family—a man distinguished for his scientific and classical attainments, his fine culture, and his skill as a teacher and lecturer. He died [in 1873] in early manhood, after an eminently devoted service in the Normal College of this city. The editor—intimately acquaint-

ed with him—had received, nine months previously, a brief communication from him :—

“P. M. R.—d.—O my! so much to speak of, and a very poor way to express myself. My wife,—you are my wife now I feel it as ever, and I trust you will remember all the good qualities that I bore with you in the earth, and discard any unpleasant associations that may have vexed us in life. Beautiful is the new creation. I tremble no more in weakness, but expand and rise in pure efforts to gain purity. *All* is not forgiven, I may say. Shortcomings I feel at every step; but O, I am so anxious to be a gifted spirit! Blessings will gain me the day past all trials. So I am patient to wait until my time of expiation shall be ended, as my loving Judge shall disclose to me, even as the flowers open to show their interior beauty.

“Dear, dear relatives, I weep with joy to see you now. God grant you may never know distress; but if it come, thank God for it, for it will give you a higher position in the kingdom of your own adaptation, fitted for your aim; and you will conquer.

“Bless, my dear wife, our dear daughters, and grow more and more in the thoughts which lead to heaven. I love and bless you all eternally, and am, with our other *dead*, living and springing into higher steps.

“Good night, all. Good night. We will all meet to ‘know each other there.’

“Your devoted, P. M. R.—d.”

Then followed a communication from his son, who died in infancy about fourteen years ago; after which the following from another member of the family was written :—

“Mary McN.—I hope you will allow me the privilege of expressing my spiritual cultivation to you. I do not give up my mental faculties here, but try them in many directions; and I may say I find much more scope within myself to raise up ripe products of grace and felicity.

“Dear and ever-abiding sisters, I think of the old, by-gone days with my spirit full of happy retrospection. Life is really a beautiful gift, and I hope you all appreciate it, as you will one

day—the day which comes to all. Do not fear the fatal step; it will bring you into the pure realms where harmony and peace reign hand in hand. Cultivate and strengthen the world in goodness. It gives one pain to see them weak and going astray.

“How happy I am to show you my presence—husband and wife. I come now with glory to cover you with blessings. May you never feel pain, and may you come to the vale where no sadness ever mars the *heart of yourself*. Blessings of love to you, sisters. M. McN., a lover.”

Then followed a brief message from her husband—well known in the school circles of this city—who deceased in 1853:—

“**Frank.**—I rejoice. I am ever in happy scenes, given to me; and with a great big heart open to God’s grace. I work daily. O, the happy treasures which the Lord provides! You will know and feel them in good time. Do good, my friends, to all in the vale. Happy we are, Mary and myself. We go to *teach*, and by this we reap the pleasures which make our heaven. Glory to God! I shout without cessation. Raptures to you all! I am, in great sympathy and affection,

“Yours ever, FRANK MCN., from grace.”

A call was then made for a brother, James K. (died in manhood), and the incident related on page 201 occurred.

The following beautiful messages were then written from the mother of the family, deceased many years ago:—

“My dear, dear, and dearest children, it makes me weep and laugh to show you my spirit. I cannot begin to tell you the pleasure. May heaven so grow in your hearts upon the earth, that bright stores will be yours in heaven. God is fully just, and a magnificent spirit in all great and beneficent ways. Kindly he will protect you always. Do not thrust him aside, but feel him near you ever, and a guiding-star which nothing can glimmer, or shade from your immortal eye-sight. I have so many pointing-stars here! Indeed, my dear children, I’m praying you will be ready, when God calls, to choose, and ac-

cept in full portion, all God's blessings. Remember your mother, who gave you birth ; for she it is who loves you BEST, in mortal power. Such love God gives with the blessing. Seek to know me as a mother ; and you will then feel me near as ever ; and God will shower you plenteously with joys, and a fertile life will give you a glorious union in spiritual spheres, where we are abiding the coming of our loved ones. Think not of sadness, but be and feel joyous in thanksgiving. Remember the past, and think ever of the happy meeting to come, and then no corrupt or evil thing will blight your home,—home! a sacred word here as ever in the flesh, and indeed a better place to taste its joys.

“The Lord of all heaven strengthen and prosper you to come to me. I am a spirit who has departed to its final rest, there to meet the purest angels. God deliver you, and sanctify this writing for your edification!”

*Will you send a message to your husband?*

“Yes. I am wild to speak to him—my better half, who is fitting for glory.

“God bless you, dear husband. I accept this great joy, and come to you. I will be with you soon, to take you to the land where spirits reign, and ever greet one another with bliss. All will be happy for us. Come to me, and do not fear. God is our most beautiful, and kind, and loving Saviour. He will give you strength always to bear the trial. We will soon be a happy, happy family. Your loving and lost wife in God's home.

“G. K.”

Many other series of messages of this kind could be presented ; but the space does not permit. The following from a noted personage was written March 2, 1879, without a call:—

“**Robert Heller.** My reputation has gone with myself ; but yours is growing, and will last. I was a spiritualist in the dark ; but you are open-minded, and *open-handed* too, and will gain a bright day. Alas! the world is like a fool that throws down his bread upon the buttered side. You can scarcely, except with hail-stones and a whole battery of grace, redeem Israel, much less the race of *Gentiles*, who walk God's earth, with



a flowery voice and a villainous 'trick.' Ah! the tables are turned now. I've tricked too many not to see 'how it is myself.' But, God forgive me! I am what I am—and no worse. The blessing of God is more than I merit, and I shall attain an end with his help. Now my help cometh from on high. Alas! perhaps my own frailty succumbed to falser powers of demon control. But I go on without misconception *now*, and I am free from every effort or constraint of folly or *deceit*. Bah! It seems all a dream. I did not elevate their character, but (God forgive me!) I amused the people, and made a living for the humble man, bearing the name, in my *sanctum sanctorum*, of

“ R. HELLER, a conjuror, but not NOW.”

The following was written by the medium, in about fifteen minutes, from the spirit of Charles Weismann, in response to the request of his brother that he would address his old comrades of the 7th Regiment, N. Y. State Militia:—

“ Attention, comrades! Awake to freedom! Battle in the strife that conquers death. The enemy are near, yea, nearer than you desire, but not more in number than you can scatter and destroy. Fling aside the weapons of wrong, and bear with you the shield of right *always*. Be eternally steadfast in the truth, and deceive not—no, not even in the shadow of a thought; but press on in your warfare, right and left, for good, and seek the height of your Captain—God, who gives you the word of command—Obey! Shoulder your arms bravely, not with fear and trembling. He that doeth right feareth *never*. No ominous dread of defeat has he,—no trembling or drawing back; for has he not the melting love of his Captain to cheer him on to victory? Yes, yes; certainly. Be humble, my comrades, in your march of life, receiving all things with happy thanksgiving; and never falter when the battle of life seems to go against you; for he that knows the tenor of a heavy fight will more truly appreciate his peaceful rest when the day is won, the enemy vanquished, and he himself the victor.

“ My dear comrades, let us, whether in peace or war, be united in perfect trust in our great, good, and kind Captain, God. Head your ranks with whom you may, you will find him the

most satisfactory commander. No mistaken assaults will he allow, if you, his men, fight with true courage. Let me repeat it to you, in the eyes of the world, ye are great men. Each company and rank has its title of honor. I have marched with you many and many a time. In the Sixth Company was my name enrolled. But time has passed, and I have gone where there are wide pathways leading to glorious victory. My fight was not finished on earth ; for I was not prepared to meet the enemy, Death, so soon (whether I should have been ready later, God knows) ; and so I lost the position which I should have gained in the army of the Lord, and had to equip myself *cap-a-pie*, and restore my spirit's strength. I languished at the thought of my weakness, and almost despaired of success. But the Lord heard my cries of distress, and sent his messengers to relieve my wants. And now I am promoted to be a private ; but soon I hope to be a leader, and in close companionship with my Captain.

“ I beseech you, tarry not ; for the days are sure to bring you into the presence of your enemy, Death. Do not let him slay you, but overcome him with life.

“ In spirit, your brother of the Seventh, for the declaration of peace.  
CHARLES A. WEISMANN.”

That the reader may perceive that this work has been executed under the special care, dictation, and guardianship of the spirits themselves, the following additional communications are presented :—

[Jan. 3, 1879.] “ Brother and sister—many—all are here, and you will receive in full measure, and with great satisfaction, for the strength of your cause, and our cause, and the cause of Truth, and the cause of the world, and the cause of God.

“ These are only the *mites* in a good work for you to perform with God's strength and might. You can do the work only with much faith, and great brightness of living to show all nations the footsteps of righteousness, and that therefrom will grow purity, and, with this, joy and happiness—the beginning of an insight into your future state—and bliss for the ever praiseworthy band of hopeful watchers. Be not weary or downcast ; but elevate your *souls* (O, glorious word, full of meaning

and trust !) to be prepared to find an abode in the harmonious resting-place where the clothing of gladness and love will fit you as well as if contrived by an artist for your utmost satisfaction. Bring with you the corresponding garments of grace, and adapt them all to one harmonious color of beauty ; and, in this way, God will be the gift of perfection which you will desire.

“ Being in a good course of action will keep you far, far above all reach of pollution ; and you will certainly never reap the whirlwind of despair ; nay, scarcely a desire will excite you into unrest, so peaceful will be your condition. Glory will shine around you ; and the angel friends of past and present, will clasp you in an embrace of endless affection, with glances of fervor, hope, and exultation. MILLY, *in ecstasy.*”

[Jan. 16, 1879.] “ **Judge Edmonds**—who sees WELL you will be like God’s servants in Holy Writ. He will say unto you, ‘ Go up higher,’ and ‘ Well done, good and FAITHFUL SERVANTS !’ If a man can profit from true sayings, so much sooner will he reach his perfect home in the clouds of glory, beyond a doubt. Do not hesitate ; for a moment lost here is, perhaps, a seeming eternity of loss in Christ’s mansions of progression. J. E.”

In this connection, the following from the spirit wife of Judge Edmonds is interesting. It was addressed to the medium and her co-workers in this cause :—

“ **Mrs. Edmonds**, at the suggestion of your husband, will find a moment’s bliss to inform you of the extent of this spirit intercourse, which is now agitating the world. It gives me great pleasure to see you go on in this satisfactory way. In much have you exceeded my husband’s work of righteousness. In much greater protection and guardianship are you held than he ever was in his manifestations for good. He was left to his own commission ; but you are shown and led by thousands, who would not wish you to fail in a particle. Believe me, I am a woman fond and tried. I have had my life sealed by firm justice, for which I most gratefully give thanks, with countless feelings of praise. I am in such an unexpected state of felicity. My dear ones almost all are here—all with the exception of my child Laura, who regards me always with holy awe, and as an intruder, which makes me feel a coldness toward her that I

would in vain try to throw aside. But it is the commingling of love which creates the fullest of happiness, and in this gratification we are endowed with every power, in our heavenly abode—much beyond your earthly comprehension or expectation.

“ See then, dear friends in the union of God, how requisite it is for you to prepare your souls for a bright condition. Is it not a great ambition to see God? Can a higher thought ever grow than that? Yet our children do not look to us with greater confidence than we do to Him. Are they a greater care to us than we wish to be to God? If so, we are *wicked*; for God will assume every tie which we desire should bind ourselves to Him. No thought or word will escape God’s glance of recognition or approval. Be the spirit of man dead in him or growing, he will all the same belong to God. It is for the good to point out to their fellow creatures the ways of the Evil One, with more love than does a father warn his children of their faults; and each one of us should do his share. O mortal care, we do not appreciate, until too late, the universal extent to which we should allow your sway in the help of mankind. Each is responsible for a *thousand* souls, together with the magnitude of his own sins. Remember this, my friends, Christ will receive you at the last in your own character; then have it bright with love, and sanctified with goodness; and then calm and peaceful will be your transition to happy and everlasting rest from all troubles and adversities.

“ May the heavens open to you with boundless attractions, is the prayer from the heart of the feeble but enlightened spirit of MRS. EDMONDS, in communion of saintly intercourse and hope.”

The editor next presents a very interesting series of communications, written, on the 23d of January last, from several of his spirit friends—once his relatives or friends on earth; and if they could have entered the room where he sat, in visible presence, and conversed with him on earthly and heavenly topics, he could not have more fully *realized* their identity and actual presence, than he did in receiving these written missives of undying love and friendship. As on many other occa-

sious, no call was made, each communication coming spontaneously, and with no thought on the part of the editor or the medium, as to who would write.

“**Mollie** sends her love, as usual, and her protection. Forbear to say anything to greet your spirit friends. They are untiring in every instance, whether you are willing or otherwise.

“**MOLLIE**, dear papa, by the permission of her Heavenly Father, in heaven.”

[Change of control.] “**Belden, Jr.**—I hope you are happy in your work;\* for righteousness is great gain for yourself. Always be untiring, and seek the path that leads to Heaven's door of repentance. We are so happy to find that our messages are used with a moral purpose. Pray, be greatly satisfied that you have done well for God; and leave time to show the light of our kingdom on high, and to open the way to a glorious redemption on the heights of everlasting happiness.

“May we meet to know each other here, and to praise the Lord forever to eternity. WILLIAM BELDEN, JR.”

[Change of control.] “**Hecker** is my name. I am born again, Henry Kiddle. I am a new being, and am regenerated, and given to the Author of my pre-existence. Every opportunity have I to do a good work; and do you suppose I would be negligent? O, no! Remember well, dear friend, the many happy moments we had on earth, and in the study of science, lending our hearts and talents to the work of education, and wise instruction. Thankful am I the Lord gave me so much to do for him, and many talents to help me perform my work. I did go astray in the matter of religion; but, with all, I was not totally rebellious, and the Lord has given me more than I deserve; and altogether I am overjoyed with my condition. My thought is instantaneously satisfied or explained. Many intimate friends are all around me; and certainly everything is beautiful and virtuous, and holy, and God is always gracious.

“Dear friend, persevere in the Lord's light. Go on, and do

---

\* Addressed to the editor and the medium, and referring to the messages obtained, and their compilation in this book. At every step, since the commencement of this work [Nov. 1] congratulations have been written from the spirit friends who prompted it four months previously.

not forsake him. Books are written and re-written ; but the Lord is not always their designer, or the commender of their contents. Ask him to ordain a perfect result, and you will reap a harvest of inquirers for the Kingdom of God. Forever I wait for God's work to be finished, and all gathered to himself. Amen ! and great kindness for your remembrance. Hereafter we will meet.

“ In joy, I remain your warm and earnest friend, in spirit,

“ JOHN HECKER.”

*You say you went astray in religion. Did you not love God and Christ his Son ?*

“ O, yes ; all that in a poor way, for his work of love toward me. But I did not understand what is known by the mysteries of God ; for there really is nothing mysterious after all, when one can but faintly comprehend the workings of his Creator by the side of angels. Toward him I grow now with more and more of the fellowship of love ; and, finally, I shall be a Christian indeed, and bear the cross of experience nobly and in truth. God bless you !

J. H.”

[Change of Control.] “ **James W. Gerard.**—Remembrance is a sweet thing to realize, and greatly I appreciate all such favors. Taste of eternal joys, my dear Mr. Kiddle ; you will then find your home beyond great and abounding in every joy. I see great things working for the pastures of our God, and wonder that the world is so unsophisticated in regard to the right precepts of life. If I had known I could reach so pure and satisfactory a rest, I should have been a most desirous person to ascend ; but life on the earth had many pleasures for me, and although an old man, I tried to push away my age, but was at last conquered by the destroyer of nations, and all to feel that their life was fruitless in works of love. But God is generous, and he will show you your mistakes, and teach you better. Remember still that I am warmly disposed toward the planet earth, and will bid you an affectionate adieu now, asking to meet you again in regions of warmer and happier feelings.

“ J. W. GERARD.”

[Change of Control.] “ **William Belden.** [A joyful greeting.] Not every one can appreciate true sympathy, and it makes

us almost weep in the transport of joy. Do you not feel it also?"

*Yes, yes, indeed.*

"Tell my friends I remember them, and see them often, but with greater love and anxiety for them now (speaking spiritually) than ever in my days of human existence; for God gives us every instinct for good, and allows us to do our *best* for *all*."

Then followed various messages from relatives and friends, closing with the following from Judge Edmonds:—

"The Judge is always in felicity to give you any benefit. Enlist yourselves further in the greatest cause on earth—saving your brethren from ignominy and derision. I find a great comfort in telling my thoughts to you, for they are in attune with your comprehension and kind feelings. Pray, do not expect a perfect result from hard work, for all is not given at once; nor can everything be realized until the mind is prepared. First comes the glimmer, then the greater light; and so it will be with you. I find you must take a greater margin of expectation for the fellowship of religionists, and not be solicitous for much outward expression of feeling. Inwardly, it may take root.

"May the heavens always give you this hope of future life. I am, purely and without distinction or ambition of gain, your tried friend,  
JUDGE EDMONDS."

Very many other beautiful illustrations of the pure, affectionate, and elevated character of this spirit's communion could be here given, from the record kept by the editor; but the space forbids, and this section is brought to a close by the following from this earnest inspirer and coadjutor, in part, of this spiritual enterprise:—

"**Judge Edmonds.**—My dear friends, I think you are contemplating a noble act. It is I, at the head of a band of spirits, formed to impress you daily and hourly upon this, the subject at issue; and we are hoping to have you feel (ah! it is hard to produce a feeling in many cases!) that the life here should be devoted to one another's good, without selfish aim, for selfishness

will send you to your future state without the gain of a moment's bright thought. Intense is our desire to help and aid you. If you receive us, we shall have gained a point that can never be abandoned. Deliver us from the world's hatred and blindness ! Protect us from sophistry by the light of Reason.

“ Go on, brave people, against wave and tide ; even though you be driven against the beacon lighthouse, yet will you be secure in the realms of your Father's MANSIONS. Let your ideas be simple and governed by purity and genuine uprightness ; and then no lingering fears will fill your conscience, and openness will shine in your faces, and the body-guard from heaven will surround you, and lift you up beyond all doubt and despair. Point up to heaven, the glorious home, and instill the principles of justice into every soul and mind.

“ Good-bye, dear friends. Remember, I am promoting the cause of Truth through you, and will hold you responsible for the same to govern your actions. Farewell ; but I am as ever,

“ JUDGE EDMONDS.”

To this message, so pure and good, forty-eight spirits wrote their signatures—all differing one from the other, being, with the exception of two or three, those of spirits who had previously communicated. Those who may have any lingering notion that these intelligences are unclean or seducing spirits, are requested to study this last communication ; and they will be obliged to confess, however good Christians they may be, that the precepts therein given are such as all must wish and pray that the world may be most thoroughly seduced by—seduced from selfishness, ignorance, vice, and crime, and led to observe the divine precept of Christ, “ LOVE ONE ANOTHER.”



## VIII.

## COMMUNICATIONS CLERICAL, SACRED, AND BIBLICAL.

SOME of the communications presented in preceding sections come from those who, by means of their gifts of genius or talent attained to secular positions of distinction among their fellow men, but were not actively or prominently engaged in the cause of religion, as ministers, teachers, priests, or prophets; but those of the present chapter were written by the spirits of Christian clergymen of various denominations—some having occupied positions of great ecclesiastical dignity and power; and some from the illustrious saints and other personages of Biblical or Scriptural renown. The same reason for accepting the preceding communications as genuine, namely, their intrinsic purity and spiritual excellence, holds good even in a higher degree, with these, as the candid reader must acknowledge. They afford a great mass of most valuable and suggestive religious truth; and the precepts they embody are not simply elevating, but inspiring. Wo unto him who can peruse them in any other spirit than that of holy reverence and awe!

The first comes from an Episcopal clergyman of the purest and most philanthropic character, which endeared him to the whole community in which he lived, and which he blessed by his sacred example of Christ-like beneficence and love—far too expansive to be confined within the narrow limits of sectarianism; and hence this venerable and highly venerated Christian minister la-

bored much and earnestly, with voice and pen, as well as by example, to promote an evangelical *Catholic* union among his fellow men. He departed this life in April, 1877, in the 81st year of his age. This communication is brief, and in some respects personal.

FROM THE REV. DR. MUHLENBERG.

A lady, in August last, asked permission to hear from the Rev. Dr. Muhlenberg, and the following was written:—

“Emma [the medium], send your desires to the throne of grace, by the constant uplifting of your heart in earnest prayer, and all will be sent you from the everlasting kingdom of God’s creation. Enlighten the world in regard to the purpose of their creation. Teach the Gentiles that *they* are the fallen from grace, as well as their brethren, the Jews of hatred, and that unless they repent, their sufferings will certainly exceed those of their detested ancestors. Behold the iniquity of your wrongdoings. See your false and abominable wanderings from your loving Saviour, and how he looks, until his heartfelt sorrow for your neglect almost blinds his divine eyes. Outside of the Kingdom of God, you can do nothing. I say not a hair of your head shall miss your Saviour’s protection, by your high living, through your Saviour, and by a knowledge of your Father in heaven. Blend your prayers with those of the saints, and love the Lord your God with humble sincerity. I wish you all the heavenly success which I have found with my Pleader for man’s true-heartedness. Earnestly and truthfully,

“WM. MUHLENBERG.”

As this communication was chiefly personal, the editor, on the 11th of March, 1879, asked that another might be written more directly for the enlightenment of the world. The medium was impressed to say: “Calm friends, I invite you to a happy feast.” The following was then written in response to the call:—

“Yes; selected rightly. I will begin again; and happy I

am, and thankful unto God, for this sacred and enchanting privilege, and may benediction be upon your souls. In the atmosphere of your spirits let your voices swell within you, as doth the marriage bell for the happy couple starting on life's journey with the provision secured for their souls' delight. It is rapture to behold God's creatures turning their imagination into a heavenly channel. Few really find the perfect contentment God would wish ; but ye, my beloved brethren, are in the footsteps of your Saviour—much to bear and much to lose ; but the reward will compensate, as I, the meager spirit of a fellow champion, once upon your earth's border, but now everywhere in God's smile, have found. To speak to the churches was ever my pleasure ; so, of course, I am more than happy to gain such a power as you give me, to speak now again to them. I say *churches*, but I mean every soul that lives, in prison or out of prison ; for I would have none captive—never. Set them free, O God ! Look with supernal pity upon thy creatures designed for love's ordeal ; and sanctify thy heavenly protection to them, as only thou, Gracious Sovereign and Heavenly Father, *can* do. Delight their souls with the bliss that I, a poor and humble worker for thee, have found ; and answer this my prayer, as the spirits of light in hope demand me to offer, and pardon us all, for thy love, dear Saviour, at the throne of God and heavenly grace. Watch and pray, my people ; for the watch is set, and the time discloses a conclusion of things for you, if not for all. Earnestly I entreat you as the sons of God to do good deeds, to clear your hearts from malice and hate, to practice the teachings of the sacred precepts in your Bible, and to love God as we spirits delight in doing ; and oh ! oh ! the light of earth will flee away to enchanting visions of rapturous bliss. Alas ! be not dejected or cast down ; for that, my brethren will take away your crown. Uplift your hearts and voices to sing, and *all in one line*, to shout, ' Hail the Lord King of all ! And let peace and plenty reign !'

“ Ever in true earnestness, and with God's benediction in full measure, I leave you to your choice ; but my prayers never cease.

“ Earnestly, FATHER Muhlenberg, a missionary *en rapport* with his calling. Happiness !! I send thee to all. Amen.

“ WM. MUHLENBERG, with angels.”

The medium clairvoyantly saw him at the head of a band of angels, all clothed in white; and as he spoke, they all stood “in one line,” and he raised his hand, in which there appeared to be a small trumpet, and gave them the signal to shout, “Hail, etc.”

FROM PROF. SMYTHE, D.D., LL.D., M.P.

The next series of communications are from the spirit of quite a distinguished man,—and one of great ability, and purity of character—Prof. Richard Smythe, D.D., LL.D., at the time of his decease, Dec. 4, 1878, member of Parliament for Londonderry, Ireland.\* It is proper to say, also, he was a cousin of the editor's wife. On the 8th of December, four days after his departure from earth, the editor was sitting with a portion of his family,

---

\* The following is an extract from an obituary notice which appeared in the columns of the *New York Herald*, in December last :—

Rev Richard Smythe, D.D., LL.D., member of Parliament for county Londonderry and professor of theology in Magee College, Londonderry, whose death at Belfast on the 4th inst., was announced by a cable dispatch in the *Herald* of the 5th, was one of the most remarkable of the group of Irish politicians, and probably the only person in modern times who combined the rarely united qualities of an elective member of the House of Commons and a Doctor of Divinity, a distinction which he owed to the fact of not pertaining to the clergy of the established Church of either of the three kingdoms. Professor Smythe was born October 4, 1826, at Dervock, county Antrim, within a short distance of the Giant's Causeway, received his early education at the private school of Rev. W. Williamson, graduated B. A. and M. A. at the University of Glasgow, pursued philosophical and theological studies at the University of Bonn, where he gained a thorough acquaintance with the modern schools of Biblical criticism in Germany, was ordained a minister of the Irish Presbyterian Church, became in 1857 collegiate minister of the First Presbyterian Church at Londonderry, and in 1865 was appointed Professor of Oriental Languages and Biblical Literature at Magee College, Londonderry, and in 1870 Dill Professor of Theology in the same institution. In 1869, and again in 1870, he was chosen Moderator of the General Assembly of the Presbyterian Church of Ireland. He actively supported the Irish University bill in 1873, and was chosen to Parliament for county Londonderry at the general elections of February, 1874. He possessed considerable oratorical power and was fond of employing ornate and flowery language. He had recently been suffering from a complication of diseases, which resulted, on the 26th ult., in a fatal congestion of the brain, at Belfast, whither he had gone to attend the banquet in honor of the Earl of Duferin.

including his daughter, the medium, when the latter was influenced to take the pencil, and wrote, with great force, and obvious emotion on the part of the intelligence communicating, the following extraordinary message:—

“**Richard Smythe.**—You are my cousins.—I am DEAD as to the *earth*, but living unto God, and in a blessed union of God’s most sacred chosen. Bless God forever! O God! the road was a blank at first, but my sight dawned upon a reality so intensely bright, that the vision astounded me with the pleasure of *surprise*. Thank God, I am *dead*. Believe me, it is no sorrow to taste of this change. No, not a tear should be dropped upon any soul who meets his Maker in his state beyond, if he has God in his heart with sincerity. That I can come to you is a fact that I never realized until too late to spread the news abroad. O God! *such* a mistake! I could weep with regret and earnest sympathy for the past blindness. But it was not a mistake that was intended; but so much the worse, for I could have done more with my good intentions toward mankind, and with the kindest heart for their good. I feel happy but for this. Oh! the Lord is bounteous in mercy. I feel it now as never before. O, that *you* could, in the severest reality, send these revelations abroad! O, to feel such agony at the thought! I could plunge a thousand daggers into myself for my blindness or wrong *feeling* in this matter. Forgive me, do, my dear kind and hopeful relatives. I am in an agony of suspense to prove that this is the revelation of a reality. I will calm my excitement though, for you are a good, hard-working people, and will do your best, if God give you his blessing, as I shall ever pray for you. Only never say that the dead are no more, for therein is the *lie* in space. Amen.

“Speak for me often, Oh! I am in the heat of passion to penetrate your soul’s spirit.

“RICHARD SMYTHE, of Ireland.”

The force and rapidity with which the above was written was wonderful beyond expression. At its close the following colloquy ensued:—

*How did you know you could communicate with us?*

"I felt my affection draw me to you as the tendril finds a clinging for its wants and needs."

*Did you know of Spiritualism?*

"YES."

*Did you reject it?*

"YES. How do you suppose that a minister of the Bible could understand the spirit's need of help upon the other side of Jordan? \* O my! the relief that I find is more than you can understand. A spirit is ever in the agony of desire to show to the mortal that the dead are with you always in the communion of thought."

*Please write a message for your brethren, the clergy.*

"My dear brethren, in God's creative fancy made, pardon me for a spirit's desire to disenthroned any of your sacred beliefs in the religion of your choice. For I am compelled now, but not as formerly, to state that, although your hearts may be sincere, your minds are very far from the reality of nature's God. I have been dead only a few days; but I have learned more in that short period, in my spirit, than I could ever imagine (alas for my understanding!) in the earth.

"I was a minister in God's calling, from desire and inclination, and, if it will not be misinterpreted, in powers, as it were, in that direction; and, as I did my truest and best in that station of life, the Lord has seen fit to pardon any shortcomings that my guilty flesh was heir to. My aim was to save souls; and I trust that my influence, or my example, perhaps, as I did endeavor to do what was right (according to my understanding), may have done some good to help the weaker vessels than myself out of waywardness. But now, O God, I find thee, as never

---

\* How, indeed, when they limit by their foolish creeds—never propagated by God's holy prophets, or by his divine Son, when on earth—the infinite mercy of the all-loving Creator. Abolishing by an arbitrary dictum the Christian, as well as Jewish, practice of praying for the spirits of the departed, they endeavor to seal this decision by the statement, false in itself and fallacious in its application: "As the tree falls, so it lies." This is not the text of Scripture (see Eccles. xi. 3); but, if it were, the absurdity of basing a fundamental doctrine upon a single sentence, taken from any portion of Scriptures, will be obvious to any candid student of the Bible.

before, right near me—in the spirit of myself, or a part of thee I am; and God is the angel protector of you all.

“Believe in God. With a love immortal for you, he is near your hearts. Believe that, when you die, you will pass to the state where the dead of ages are living and working and hoping for your future good. And be not persistent in any folly, or indifferent in any way toward this subject; for it will lighten you here on earth as well as in heaven—the bright and glorious home where you will meet in such a harmony of thought, that no misunderstanding will greet you. In heaven, there are no heart-burnings for the *treasures* of a moment, for all is given to the utmost of his desires, to the man in God’s image.

“I feel much better now, for having described my rising to you, and my earnest wish is, that you will understand me. Further, I would state that my sphere is a good one; and I have congenial companions in the spirit of love toward the inheritors of grace. “I am your watchful friend,

RICHARD SMYTHE,

“Professor in the College of Londonderry.”

The exceeding naturalness, and suggestiveness, of these messages from so excellent and talented a man—a Protestant clergyman, too—need not be pointed out. Again, on the 15th of December, the same spirit wrote as follows :—

“**Richard Smythe.**—Blessings from Christ I will always bring to enlighten your minds in regard to all the things in eternity; for everlasting is the road that leads to God, the Father, the Son, and the Holy Ghost. Wherefore are they waiting in such holy patience, if not to satisfy you with great happiness? You are God’s happy children by redemption. Heaven is bought for you. O, such a heavenly life is more to be desired than many worlds of earthly magnitude, or earthly matter in any form that humanity can conceive. I was a *philosophical* scientist, together with my Biblical calling; but scarcely did I ever discover, in all my travels among wonderful revelations, an atom that could lead me directly to *God*—no, not a particle that enabled me to discern where God is really found to exist. I wish to tell you that God is a being of infinite love toward you, and

of unfathomable justice, in the fullest meaning of the word—not wishing to punish, unless his mighty love and heavenly workings have been perverted or cast away. You are a heavenly image of your Maker; and you are here to be purified for your other existence, not for your own willful neglect of the personality of God, nor from any imperfect result to come from your earthly life. I assure you, it is a privilege to live, not a mistake or grievance; for where is the man who has no happiness in his earthly state? He will scarcely be found, I think; and it is God's own pleasure also to have you happy. Were your aspirations higher, and better, and purer, to submit to God's will, or to be thankful for merciful favors, you would live your short life through with hallowed hope for your future state; and at last we should meet you, our loved ones, forever, aye, always with great harmony,—imperfect to be perfected. So I find it now, and so I wish to find it for you all; but I am grieved at the blind-heartedness of my brethren, the public.

“One by one, I shall watch for your transition, and for your thoughts to mature, and resign themselves to the real, valid things in your future life. Please expect me to come to your hearts, in great sympathy for your work; for my spirit is enraptured with the great call (so be it!) that comes from the world for light to instruct their waywardness, and to give them encouragement to go up higher. I myself seek to find release from sorrow in the results of your work; and prayer is my blessing to you always, in the sincerity of a spirit intent upon mighty good to the flock that call themselves *Spiritualists*, or lovers of God's great kingdom in store for the good and faithful man.

“Amen! I say in the purified state of a minister of God's kingdom. I am your loving and hopeful cousin,

RICHARD SMYTHE, of the country called Ireland.”

*Can you explain in what sphere you find yourself?*

“My sphere is the good state where the well-informed man is who loved God upon earth and followed his precepts in a good part, if not in the full intention of his Master's acting for him in creation. In no way was I wayward unto God, except in blindness.”

In the above, the reader has the opportunity to know



the condition and views of a Presbyterian clergyman—sincere, earnest, able, and eloquent, after but a few day's residence in the mansions of the blest. In the next, are presented the statements and admonitions of a Methodist clergyman—also sincere, earnest, able, and eloquent—some thirty years after his transition to the spirit world. This is the Rev. Samuel D. Ferguson, of whom many persons treasure most friendly and pleasant recollections, none perhaps more than the editor, who was intimately associated with him for about a year in the Leake and Watts' Orphan House, in this city, in 1845-6; and there is no doubt that many of his surviving (on earth) relatives and friends will recognize some of the traits of character which he exhibited on earth in these forcible messages.

FROM THE REV. S. D. FERGUSON.

[Rev. Samuel D. Ferguson called.]—"Samuel D. Ferguson" [with great force].

*Will you write a communication to help our mission for the good of the world?*

"YES. You are doing an ennobling work. I cannot give vent to the emotions that fill my spirit with intense desire for your future condition. You will reap an eternity of success by the fulfillment of so great a mission. [Rapid and forcible.]

"My dear friend, I have overcome my excitement, or, I should say, my overpowering anxiety for your further progress. Do not give up an instant. O God! the enormity of the work in hand is immeasurable; and it must be brought to a perfect state ere long, or God, in his providence and justice, will make a great onslaught upon the reckless, improvident creatures of his great love. It is but a line that divides the two worlds, and sanctified thought is the healing instinct that leads to beauty and brightness. Then follow, dear friends in the world of benighted feelings, into the hopeful and living future which awaits you with God; and be God-like in your living on earth, and

then you will be in harmony with love, goodness, and the angels of light, happiness, truth, sincerity, *charity*, and hope. Pray unto the Father of your being to give you his impressions, and purification unto cleanliness and chastity, and to take from you the vanities of thought, the conceit of yourselves, and all delight from anything corrupting to your natures.

“Now, my friends, to explain. A prayer is but an aspiration for purity : it need not be upon your knees ; it need not be by yourselves ; it need not be with others ; but it only need be with *God*, whether here or hereafter. I expect to find great relief for myself, and for you all in this great and almighty source of nature’s streams of good ; and the advancement which comes therefrom will give you and me strength to fight the inharmories produced in nature by God’s foes and Satan’s friends ; namely, sin and its evil consequences.

“I am, as I said in the form of earthly words, your energetic and always true companion for God, S. D. F.”

*Will you write a communication for your brethren, the clergy?*

“YES.—My dear and misenlightened friends in the Scriptures’ bonds :—It is with great agony of mind that I find myself in the position to speak to you. Indeed, it is with the utmost pain that I write through this opening, or in this life, to you ; for I would bring you into *rapport* with the angels, into harmony with the saints, into communion with *God*. My God, and your God, is a pure spirit, as you were in your mother’s arms ; and I hope he will find you at the last. Patience is God’s motto of strength ; and with this blessing may you enter his bright gates.

“I was a minister of God in the earthly calling ; now I am a missionary of hope to your souls. Now I am grafted and rooted with the tree of life. Now I am free ; and do you, in the name of Christianity, assume your true stations. Bring the people to the truth ; and command them, as you have the power, to love the Lord, who is by their side. Bid them receive this truth as a precious gift which they will need at the last. Give up riches, give up pride, give to and protect the poor ; lead them by the hand. Spend your money for the Lord, not for your pompous churches, or upon your own gratifications. Feel the truth in

your hearts, so that you may produce a good impression upon the children of bludness and bigotry.

I was a misguided man, and I had to learn the true meaning of life after my soul had gone up. Now I am the possessor of experience, I can fertilize your hearts, if God will, into the perfection of your earthly life, thence to be with spirits in harmony with God and his great gifts. I am, at your own dedication, a minister of God (in a true sense). Amen!"

FROM THE REV. J. W. CUMMINGS, D.D.

The following was written on the 11th of March last, in about fifteen minutes. The medium said, in describing the spirit, "A stout man, sad, but calm":—

"J. W. Cummings.—My CHRISTIAN followers, it does not befit me to prescribe for your good and high elevation. Take your wounds and entreaties to the Physician of all souls and he will heal all accidental and sad failures in life. Alas! my dear friends, I am not without a flaw, and that a piercing one. It drives me away from the presence of God, and at times of contemplation, I almost drive myself to the DEVIL, so deep is my distress. It well becomes me, Christians, to portray my deficiencies here. At first, I seemed to expand and prepare to accept my station; but, later, I saw all my folly—all my failure at comprehension, and all my misrepresentations. I assure you no one *said* to me 'fool'; believe me, no one said, 'You are a devil'; no one said, 'You have lost your birthright and God's presence'; but, I tell you, I FELT! I tell you, I knew all that I had ever done or thought of, and all without a word of wrath or condemnation.

"Be lifted up, good people; and do not have such griefs to bear. Work for the right, and for God only; and be never weary, for what does it matter how long life is, when *rest* cometh in the morning? See to it, friends and followers of the Christian Church, that God demands *all* worship, and to no other gods or images bow your knee; and I, the head of a band of Catholics, tell you to worship God only, and live the life of a hard-working man for God and humanity; and you will find love and peace.

"I accept your call with love and sympathy, and send my everlasting prayers and benedictions to my people in the Church of Christ. I am the priest of St. Stephens, who died gently.

"J. W. CUMMINGS, a layman now."

FROM ARCHBISHOP HUGHES.

The following communication was written under similar circumstances to those under which the communications presented ostensibly from Protestant clergymen were given. Two of these speak of themselves as having been in some important respects, misguided and mistaken; and on this account the happiness of their present state is less than it would otherwise have been. Indeed, can we but in a very imperfect degree realize the poignancy of the regret which he who has been an influential religious teacher upon earth, must feel in the spirit world, where all things necessarily appear in their true relations, when he finds he has led astray those whom he should have guided aright? And more especially if from pride, conceit, bigotry, or selfish ambition, his mind has been closed to the truth; and he has violated the example and precepts of his Divine Master.

In regard to the message now to be presented, it is probably unnecessary to say that neither the medium nor the editor could have had the slightest idea of what would be written when the spirit was asked to communicate. The editor had thought of this distinguished prelate very earnestly, feeling assured that so eminent a divine could and would write a remarkably instructive message. The communication here given was written with the most startling force. It occupied less than an hour in the writing, and some of the words the spirit seemed to be unable to emphasize strongly enough, by

heavy and repeated underscoring; as when the word *Archbishop* was written, it appeared that he could not heap ignominy enough upon it, striking at it with the pencil, and thus defacing it. This communication was written January 5, 1879 :—

[Archbishop Hughes requested to communicate.]—“**Archbishop**” [defaced].—“Hughes is my name, and THIS is what I wish to be known by. Please *leave* my title of respectful homage in the background; for it only commends me to infinite misery. I do not wish to be *rude*; but it is merely a request that a spirit in mercy asks of your kind forethought.

“My name is Hughes. I was born in Ireland; and I remember well that my early education was under the tutorship of the followers of the High Roman Church, in the strictest Jesuitical style. Never a bent was given to my mind outside of my tutors’ BOOKS; and, if they did not understand them, how could I receive any impression of wrong or error, in the dictation of a prophet in lore? But fallacy is *religion*, and heresy is scorn; and the misled of the Bible are the fighters for liberty. My dear hearers, of the *Christian* church, I am commanded to relate to you my passage from earth to my heaven. Following the education given by my superiors, I took upon me the dignity of office in my castle of state, with the homage of a *lord*, for which pomp my soul longed, that I might reap the delight therefrom. (Does not vanity meet with the aspirations of *every one*?) After lingering, and enduring many hardships—from disappointment—I at last succeeded in reaching the highest position in the NOBLE Roman Church in America. I can but ask God’s blessing upon it now—in the fullest thought for its degradation. My mind is more humble now—not affected with either pomp or pride; and my extreme selfishness is *gone*. Firmly, my Christian hearers, I am now a reformer unto the atoning blood of the Saviour, or of the Lamb once sacrificed unto sin’s release. Be the price what it may, I will bow my knee to no other God but Him. No other do I need, and no other will I accept than God and his almighty Son in heaven, and by heaven, and with heaven’s love abiding.

“May heaven be your home. May bright seraphs waft you

all the sunny air from harmonious circles of rapture and truth—such as the sincere are securing by your holy aim. Be ye all, both bond and free, in the love of your MASTER; and being taught by him to live ennobling lives, be not *bound* to any man—PONTIFF or PRIEST; no, NEVER! Avenge me now the wrongs of my people. I suffer. O God! I suffer! Forbear! My grief is strong—is overpowering! O, that the death of hell were not upon me! Sometimes I see myself, as it were, enthroned with blackness and bigotry. Oh! be ye avenged, my people in bondage! Be lifted out of *sophistry* into truth. Oh! find me a rest beyond a million of graves! Oh! for all eternity I shall be kept from the fold, without redemption, unless you grant me a penitence in your existence; and turn, O God! TURN! Be led; be taught; be persuaded; be enlisted—but unto God's *love*. Bow unto him for FAVOR. Love and serve him. Pray! Pray always—in church and out of church. Be good followers of the Lamb; and remember that the day cometh when the word of the Lord will seal you unto a rest, or hope to go up higher and higher—to brighter and more peaceful rest, or (O God! that I should know the other and interminable anguish so *well!*) the remorse from unexpected *loss*—the thought of a MISDIRECTED life.\* I was in the care of SAINTS. Where were they when I passed away 'with all my pomp?' I was a mortal, and that an unfruitful one for God's viutage. The grief of ages will cover me with mire. Alas! I am engulfed in the unfathomable pit of remorse. I shall grind and grate my spirit's feelings with an agony of thorns. I am, indeed, in the love of God; but I am so much the worse off; for his love melts me into a vapor of hate toward myself. I could plunge myself into a caldron of fire, if God would thus wreak his vengeance upon me. But no; never a wrong do I perceive in his COMMANDS. Justice!

"Follow in my steps, O people in darkness, and you will ob-

---

\* "What surprise, and in some cases what horror, must strike Christians educated under the present system of thought, when they discover, a few days after death, that they are wholly unfit for the society of angels; and that a great work of spiritual exploration and judgment awaits them; and that a thorough reconstruction must take place in their natures, before they can reach their happy homes among the redeemed!"—*Dr. Holcombe.*

tain the reward of unfathomable justice for your blind folly. It is meted out as it is deserved, and mercy is shown to the giver of mercy. The blessings of God come not with distinction of persons, but are distributed unto *all*—both great and small, high and low, and according to your work of love in the universe of his creation.

“Pray for me—your counselor from God, and save me, as likewise yourselves, from further painful retrospection. Moreover, belong to the mansions of the Lord, and not to the apostates of ROME or HELL. Remember me in the time of war; for I shall be there, to throw the Pontiff of Italy into the gulf of destruction.

“Forgive me, my people. Be warned unto God, and flee the wickedness of Satan. Remember not Archbishop Hughes; he is *dead*; but the spirit finally conquers, and I shall gain a day of atonement at last.

“Pray for me always. That is the reality of my present state of existence. HUGHES.”

The medium (who had never seen Archbishop Hughes) said her impression, while writing this long, powerful, and intensely passionate communication, was that of a strong man in great excitement. She seemed to see him grinding his teeth, clenching his fists, and wildly gesticulating, in the anguish of contrition, and in the deepest hatred of the things he denounced—most of all himself.

The editor presents this incident as it occurred. The message, as written, filled twenty-five pages of the letter size; and, as already stated, was executed with indescribable intensity—rapidity, force, and emphasis. That it emanated from the spirit of the Archbishop, as asserted so strongly and with so much circumstantiality in itself, let those doubt or disbelieve who will. The editor has stated the fact of its presentation, and he *dares* not withhold it from the world. “I am com-

manded to relate," &c., says the spirit; and the editor is equally commanded to fulfill his mission in transmitting it. The message, while describing the emotions of a contrite spirit (O, who in the flesh can conceive of them, much less realize them!) is pure, holy, *Christian*. Its precepts are: Worship God only; love him with all possible intensity; follow Christ, "the Lamb," the "Almighty Son"; "be ye all in the love of your MASTER"; "be enlisted unto God's love"; "pray—pray always." Its warnings are: "flee the wickedness of Satan"; there is a time of retribution, and in the future life, all will enjoy happiness or misery—will pass to the "mansions of the Lord," or "the death of hell," the "unfathomable pit of remorse," according to their lives here on earth. There is also great significance in the emphasis which the spirit puts upon the agony which he suffers when he feels that God is too merciful to "wreak vengeance" upon him; and thus it seems that the infinite love and mercy of God is truly like "coals of fire," when known as only a disembodied spirit can know them. Will the reader please recur to those simple and beautiful words used by the spirit of one who died in infancy? Admonishing his erring brother on earth, he says: "Do not be without love to God, who loves you; for you will *suffer the love of God to drown you with sorrow*—you will be so sorry for Him"—so sorry that you could neglect, despise, sin against, so loving a Father. The thought is the same in each communication; but how different the utterance, one coming from a spirit who is *experiencing* that sorrow, and the other from an angel of light and purity who warns the sinner in time to avoid it. But let it be noticed too that *hope* has not fled this spirit in anguish, for he knows that God



is merciful, and that "the spirit finally conquers." The singular expression "His love melts me into a vapor of hate toward myself," brings forcibly to mind the words of Job when finally convinced of his sin of self-righteousness: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore *I abhor myself*, and repent in dust and ashes." (Job xlii. 5, 6.)

FROM THE REV. JOHN DOWLING, D.D.

This communication, from the celebrated Baptist divine, was written on the evening of Feb. 11, 1879:—

"John Dowling."—[We greet you with pleasure.]—"Happiness is in a mutual greeting. To wander round this earth, and have no friend to speak to, is enough to freeze a spirit forever in himself. But for God's great sympathy, we should be very far from him as well as yourselves. I seek to repeat to you the lesson of life, which is to do well, and love and esteem all. No mortal man or minister can do more for God and himself than to purify himself with religious teaching, after which he can appreciate, and come into full fellowship with his righteous God and Heavenly Benefactor. Realms of peace are waiting for you; and there is great room for you all—yea, for every soul. So, falter not, nor fall by the wayside. Although the road appear rough or uneven, see that you are shod with patience and faith in your Protector; and then heed no trial of discomfort or affliction. He will fondly guard you, and favor you for your virtues. Fill up your spirits within you with great PHILANTHROPY—the leading virtue, and one that you inherit from God, and cannot disown.

"Brethren, the clergy, seek to do good. Fling aside applause, and strive not for gain, or grand structures of pride. God loves the simple heart, and the simple place as *well* as (perhaps BETTER than) those costly houses of worship, which are designed for the benefit of the affluent, but mock the plainness of the poor and humble, casting them aside in scorn. (O, the darkness of your minds!)

"You will understand *some day* what I say, if you *will*. not

now ; and you will be obliged to hearken then, if you do not now. So, I give you my words of experience, in hope to show you the right path, which I did far from choose. May the Lord of all goodness and mercy accept you all at the last for every soul, and greet you with a holy kiss of love !

“ Fervently and humbly, the spirit of your obedient minister unto God’s glory,

“ JOHN DOWLING, in anxiety for all.

“ God bless you all. Amen.”

#### COMMUNICATION FROM BISHOP JANES.

This was followed by a communication from Bishop Janes, of the Methodist Church, who deceased September 18, 1876, being about seventy years of age. When the name was written, the medium (knowing nothing of the facts) was impressed to say : “ He departed two years ago.” The editor said : “ He was an earnest man ;” to which the reply was : “ Yes—a Methodist preacher.” The editor remarked : “ A bishop ;” and the significant response was : “ *Bishop*, as the world goes.” The following was then written :—

“ I have done nobler things in the spirit land than I ever thought of in the earth land. Glory is on high, and glory is due to Him who abides the regeneration of you all. Pray for the whole state of Christ’s Church militant ; and let no man say he knows the workings of his Creator, for we are all clay in the hands of the Potter, and at his word we are melted and formed. The comprehension of mortal will not stand the test of God’s knowledge. So let no man conceive too much, for with it all he will fall short of understanding. All that is necessary to man is the saving knowledge of purity and self-abnegation. With these fixed deeply in his bosom, he will scatter millions of seed, to grow and expand in the heavenly state. Each thought bears an action in it ; so let your thoughts be such as God will commend and admire. Every one exerts an influence upon others, either for good or evil ; and he that produces goodness will certainly appreciate goodness, when it is showered upon him. Ac-

tivity should be your prompter, and that for righteousness. Do not wear yourselves out in repining, but be up as the lark, and send your voices unto Heaven's own door, with joy and gladness. Weep not, nor be weary, for rest cometh to all. At last, I now forget all my sorrow, and do not care for my pain; but what I feel is my weakness of living, which I can never forget; for often poverty is strength; and riches, despair.

“Take a moral from this, dear brethren, and follow no model in ecclesiastical steps who carries not the badge of Faith, Hope, and Charity in his garments, and with him always. I love the whole world, and pray for all, both good and evil. God's kingdom come! Amen.

“EDMUND JANES, a follower of God.”

FROM MARTIN LUTHER.

The following was written on the 12th of January. The manner was calm and sustained, implying a condition of peacefulness. No strong emotion whatever was exhibited:—

“**Martin Luther**—the Reformer, or the one gifted for the Reformation.

“My beloved friends, it is with great diffidence, or rather with presumption, that I come to offer you a few experiences in the growth of my character. It gives me pleasure to gratify you. It gives me a most confident hope for your security in the future.

“The desire to benefit the world was my most ennobling trait of character; and the precept I now follow is to perform a great work for all—be they Christians or barbarians—with the truth staring them in the face, or with faithlessness ready to sweep them over to justice.

“Beloved in the command of God, I offer you my heart's idol: namely, sacrifice. Follow this in every circumstance in life; follow Christ's example of love and charity. Be not despondent or cast down, for it is designed that you should be so contented, or rather resigned to God, that, with the purest motives to sanction you on, you will never say nay to anything that may come upon you either for good, or seemingly evil, for it is all for good, or GOD.

“ I am **Martin Luther**. Having meant to expiate my sins through my Master's living, I did no more than a Christian's duty, in offering myself a perfect sacrifice both in soul and body. Believe me, I have found it perfect living here ; and without a sigh I am ready to weep with joy ! Accepting the *choice* of the Lamb, I proceed to examine the inclinations of men at present, and I find them farther led astray now by inhumanity and deadness of thought and life than formerly—indeed, dreadfully so. It makes me want to come once more (upon the earth) to help you accomplish that masterpiece of work ; namely, Love, and therefrom Christianity. But my powers are now in the higher condition, away from you ; and I cannot affect you unless you will permit my spirit's light to dawn upon you in a purer way than any corrupting material instinct can impress you. Do let me help you first to conceive the Truth ; and then work upon it in so resolute and pure a way that God himself will come and ask you for a respite from his great anguish. This is the reason we spirits try to elevate mankind to him ; for without the love of God on high, ye are *verily* past your Master's acceptance. Here ye live whether ye receive or not ; but hereafter ye will not live, but DIE—even unto a doom of remorse and sorrow.

“ Forbear I will to give you further injunctions of a sorrowful mood, for it is with your lofty aspirations of ambitious living that I am in harmony with you—not the weakness of sin, but the strength of goodness. Spread your Christianity or Spiritualism, abroad. Much sorrow I had to feel for my dull comprehension, or rather my want of knowledge of the things pertaining to spirits ; but now I am lifted up and exalted where I can try to further the world's redemption ; and Christ is the guide-post for you all. Follow in his steps of repentance, love, and charity, and no harm can befall you in the thralldom of earth, or in the marvelous expanse of heaven.

“ May you see that I am the spirit of the poor, suffering Martin Luther, freed from the fear of bondage or capital punishment. Amen ! ”

*What were the errors which you regretted ?*

“ Errors of future insight—being too far away from my Maker's ideas.”

*Had you the same means of light that we have ?*

“No. Does not this great light show you the way out of darkness?”

*There was no spirit communion then?*

“Yes. I think it has never failed a moment to exist; but it failed to be received.”

*Your labors having been for good, why were you repentant?*

“My repentance was not for long. But no mortal ever leaves his clay without a sigh at the day of atonement.”

*Will you write a communication in regard to the Reformation?*

“My dear *Reformers*, God in the name of Christianity, or the bond of humanity, has given me the means of repeating to you the story of my earthly struggle. Finding the world in a most corrupt state, it urged me to offer a great resistance to the enemies of truth—the supporters of fallacy; and I prayed to God to enlist himself on my side for the right, and never to allow me to wander from a pure conception of him and the truth. In this I found favor; and, thanks be to God, I have justly merited among Christ’s people, the place of a Reformer, having freed them partially from ignorance and bigotry, and given them a new light in which they might find their future King. May Heaven meet them with open arms of kind beneficence; pardon all their offenses, and all my misdirected intentions toward them; and grant that, when time shall make them free, we may be united in the army in which no Reformer ever proved himself a weak instrument. So farewell, until the kingdom of heaven is at hand.

MARTIN LUTHER, in *Redemption*.”

#### FROM JOHN CALVIN.

This may very appropriately be followed by the communication written January 19th, from John Calvin. The call was for “John Calvin, the Reformer,” when the following was immediately written with great calmness:—

“**John Calvin.**—*I was* the Reformer of the Christian Church. Benighted and black, and that *very*, too, was the state of what should have been the Christian people. But Christ having been the forerunner of Truth, or the verification of it, I felt it my duty to offer up a sacred offering of my own small self unto rec-

titude of grace. Finally, I knew that the life here was not lost. I felt it, and I, in fact, grew up in the esteem of a hundred grave men, enlightened by a suffering bondage, pressing them in *on all sides*, except the truthful one of redemption through Christ's precepts, or the *love of God* which passeth all understanding.

"I am grieved at the non-meritorious results of a Redeemer's life. What can create a full harmony of thought with God? He is trying to secure you a permanent blessing in the life to come; but you reject it, casting it, as it were, to the dogs ever ready to pick up the crumbs that fall from the table. Be pure and holy in feeling always, and make yourselves so by study and example. Firmly teach that God is unerring in kindness, and it is only yourselves who are angry and impatient, and that indeed by your unfruitful works.

"By the power of God fight, I beseech you, the good fight of the Christian; and into the army of the Lord endeavor to enlist a host. Reformation is a longing to depart from sin; and I am battling still in that onslaught. Christ is my noble Captain; and, in the march of time, we will at last reach the victorious landing of exultation and final rest.

"By the light of this fireside glimmer, I can see a mighty army of invaders; but do not hesitate; do not accept deadness for truth; but follow in the steps of Christ, as did, in mind and effort.

JOHN CALVIN, a spirit of light."

*Will you say anything to enlighten mankind in regard to the doctrine known as Calvinism?*

"*Not right.* God is not unjust. Man only reaps his own sowing; and by your works are you known in your life to come. No man dies forever. State this firmly to all the world. No man dies, or is condemned, FOR ETERNITY. First, comes to the wayward child in the Kingdom of God, bright thought, which awakens *reflection*; and with that power he feels grief for his actions here on earth, and for his neglect to prepare for bounteous benefits hereafter. Let your thoughts be pure and good, loving, just, and humble, and then God will *teach* you how to obtain all further blessings of spiritual love in the just and holy calling to himself. Lay *aside vanities*, and be not weary or

cast down. I say over and over again, for your comfort, that Christ is my salvation; and do you make it so, in reality, for yourselves by following his teaching of patience and love toward ALL. No longer then will spirits come from light and love into vales of dark and dreadful tempest; but happy and bright will be the spheres which will bring from earth a fellowship of love instead of pity for sin.

“God bless you, and set you right from the errors and perversions of  
 JOHN CALVIN.”

FROM DR. CHANNING.

The following is from the spirit of the distinguished Unitarian clergyman, Dr. William E. Channing:—

“**William Channing**, an obedient servant of the Lord. May Heaven prosper your handiwork in the Lord’s name. May every hope of Heaven’s light render you fitted to effect a vast creation of good understanding in the Lord’s people.

“Desist from all unkind thoughts, and bring yourselves up to the elevation of thought of the spirits, that is, the high spirits who have worked for redemption and perfected faculties. Save yourselves from sorrow by a right comprehension of God and his works—all made for you at his will. You are his noblest work on the earth; and within you, *all* and severally, is the Holy Spirit of God, your Maker. Good aims will take you to him, where every longing will become a germ and grow in the fruitful kingdom of your Lord.

“Attend faithfully to yourselves. Cultivate yourselves in every department of culture; for this will exalt your soul to do good things for Christ’s kingdom, and satisfy your spirit’s ambition. Seek, and you will find free benediction in all things, and this from God, your Father.

“I am in happiness, and occupied in great workings for the weak. May you be free from temptation, and find eternity bright. Amen. Your friend in the worship of God,

“WILLIAM E. CHANNING, a minister now and forever.”

FROM SWEDENBORG.

In the small family circle of the 25th of December (and it is of interest to say that no generally important

communication, such as those recorded in this chapter, has been written in the presence of a promiscuous company, however small), a desire was expressed to receive a message from the spirit of the illustrious Swedish seer, Emanuel Swedenborg. The following was written:—

“**Swedenborg.**—I am the man who was in the communion of saints born.

“My dear, kind and humble brethren in God, I am the man called Swedenborg, who lived many years ago, in the everlasting truth of God, and having the hope that the world here was to be regenerated in spirit through the efforts of *ourselves*, the chosen of God. To me the truth of spirit communion gave a supreme strength; and I felt the light dawn upon me as a beacon in a dark and stony path; and to me at once came the greatness of God in the knowledge which *PASSETH ALL UNDERSTANDING*. Hence, I felt it was my duty to make it the great object of my life, to the best of the strength given to me by God, to help the unenlightened to see the great end, and masterly influence, of a man’s life on earth. But, I must confess, my powers were not adequate to the case; and Oh! my Saviour, God Almighty! how can I express my maddening ambition to do more!—to elevate, to convince, to bring unto God the weak, or falsely instructed as to their great happiness and the great duties of man toward man—to teach him to work for his life to come, to help each to bear his burden, and thus to lighten his own heavy load of trials, which all of us must bear for God and eternity. But man is selfish in aim, he is foolish in pride, he is antagonistic to God and godlike qualities, and he is losing his home in the mansions above, and this, alas! my strength is too small to prevent.

“Then, kind friends, he entreated to seek truth and happiness for yourselves and others; for by God is your life demanded; and he, in love, has given you the power to prepare a glad home in which you may meet together above. And only at your own decision does your Master above you wait (but in love only) for you to make the right choice of life. I am only a man, you



will say, and have no right to preach ; but God forbid that my mite should be for wrong or falseness ; and, God be praised, I have the strength to benefit the world, if they will open their hearts for the benediction of God.

“ I am, in the esteem which comes from the harmony of the spheres, your humble friend in the work,

“ SWEDENBORG, *in hope.*”

An intermission of the writing occurred, while this message was read, after which, the editor said: “ If Swedenborg is here, will he explain the meaning of the ‘ harmony of the spheres ’ ? ” The following response was written :—

“ I am Swedenborg, and I will explain the harmony of the spheres.

“ By harmony we mean the happy union of kindred souls through the grace of God. We are the spirits born of flesh and blood, now grown into the full force of a spirit, without the distractions of the body—the covering for our proper use on earth.

“ My dear friends, choose the harmony of your lives here, and leave God to set you upon your congenial state after the door of earth is closed upon you. Bring yourselves into the closest harmony, in every way, with *good* things, not voluptuous living. Always enjoy earthly things, in a moderate degree, and with full thankfulness to the Ordainer of your existence. Many are the congenial offerings we bring one another. In every sense—both in thought and deed—we reap the fullness of perfection, in everything—such kindness has God bestowed !—but this, too, only in proportion to the strength with which we have fortified our lives in the world on earth. For many in the spheres of harmony, it is the duty, or, much better, the gratification of their heavenly state, to show, as upon the earth, all the brightness and good-heartedness possible ; others are more in the possession of steadiness of spirit, and are comforters to the sick and needy ; while others are gifted with better strength, according to the blessings of God. And for all this we are to prepare, and God will satisfy us forever.

SWEDENBORG.”

## FROM THEODORE PARKER.

The following was written on the evening of February 23d, after the message from Wm. C. Bryant, as given on page 96. Wonderful emotion was manifested; and the pencil was moved with inconceivable swiftness. The whole communication was written in about fifteen minutes. Its earnest philanthropy is characteristic of the man from whose spirit it undoubtedly emanated:—

[Call.] “Theodore Parker.—] come! ’Tis rapture to me! Amen. Your God will reward you forever. We are crying out in spirit for your good, and in this goodness, for all mankind. Help them! O God! they need it! Would I could die for them—all! Oh! horrible torture to see them PERISH!

“May you be received with the compassion and love of a Father’s care, and thankful smiles of a happy assurance of good results! The spirits will smile upon you, and help you up—you, their best friends upon the earth, by God’s sanction. SPIRITUALISTS you shall be called, and that without derision; for, during their earthly lives, men mighty in the battle of life have fought the good fight; and if the victory be not fully won, it is nearing its conclusion; and these same men begin anew the struggle for freedom, and work and pray to gain a happy end for all.

“We come by no small effort. We come with love. We will protect you. Ever bear your spirit’s insight with you; for it will insure our protection for you, and make us happy. Then how much more happy will the God of all feel, when his creatures learn fully to bear his blissful love and trust in their bosoms, with prayer and thanksgiving.

“God bless the spirit of man, and give him the understanding of the just men, striving in this kingdom to be pure! *Theodore*\* Parker bears a name of testimony that God is the highest spirit—through whom we, lesser and feebler spirits, exist; and we certify that it is by his authority, and permis-

---

\*The word *Theodore* means the *gift of God*. “Every good gift and every perfect gift cometh down from the Father of the lights of heaven.”—James 1. 17.

sion, and love, that we come to aid you. We do not despair. No; though you push the spirit out of his place, he will yet remain to show his power, and make it felt through CHRIST.

“Blessed is he who cometh in the name of the poor! I will bless you, and help you to all eternity; for no mortal shall suffer neglect without MY *spiritual* efforts to save him from his distraction. I live above to help and prosper as many as an earnest spirit and an urgent cause demand; and I glorify my Maker and his compassionate power forever, and to the end of all things.

“I pray for the Kingdom of God on earth, at my Saviour’s throne of mercy; and he it is who grants to all his protection. Seek ye the light of heaven, and the children of darkness will be no more. Sorrow, I bid thee flee from me. I hate thee!! Joy, O beautiful emotion! I clasp thee to my arms forever!

“Thankfully, and always near you, I am

THEODORE PARKER, Physician to all souls.”

“I thank the medium and bless her.—T. P.”

FROM BISHOP IVES.

The following communication was written on the 9th of February, following a call and request that Bishop Ives\* would write for the benefit of the world. He controlled at first with great difficulty, and the medium exclaimed: “He was an old man; that is why he cannot write readily;” to which it was responded:—

“Yes, I am born again; but, to come to the earth, I take the form in which I LEFT it.

“May I ask God’s blessing to descend, and lift you up to the conception of the things which make up your existence in the world of spirits, where I am now, as I said before, born again—regenerated and renewed in thought. No encumbrances have I

---

\* Levi S. Ives, born in Meriden, Ct., in 1797; died in New York, in 1867. He was at first a Presbyterian, but changed his views, and became prominent in the Protestant Episcopal Church, being, in 1831, consecrated bishop of North Carolina. In 1852 he visited Rome, and there joined the Roman Catholic Church; in consequence of which he was deposed from his bishoprick. He was afterwards a professor in St. Joseph’s Theological Seminary, at Fordham. He also aided in founding the college at Manhattanville.

here—no wicked imaginings, no evil communications to affect me. All is ‘merry as a marriage bell,’ following the true and bright light which we see only in the distance, but which we spirits feel instinctively to be the purest of the pure. We are spirits, all of us, who have borne the life in the earth land. We have all been received with benediction ; but whether we were happy or not in receiving this, has depended upon the condition of ourselves, whether we were fruitful or barren. All are called, and many are chosen ; but few there be who really are ready and ripe to feel the joys of heaven. For them the place is not congenial, and the ways are awkward ; but they outgrow their poverty, and make for themselves a store-house of grain. All the gain is for God and man.

“ I linger around this band of love with feelings of hunger and thirst to do more, to see more, and feel more, in the ambition I *now* have of showing that my spirit is not at rest, that my life was not spent for heaven, and that I am not in heaven. May you so fit yourselves for your home that you may never feel hunger and thirst as I have felt. I thank my God I have recovered somewhat, and am feeling my spirit full of good works for every soul, all of which will bring me satisfaction at the last.

“ Beloved in the Lord, complete a noble work. Elevate your kindred mortals to the glory of God and his love, which passeth your understanding. Deliver and protect the poor and persecuted of earth. Corrupt and evil, beyond any other form of bondage, is the religion that knows no loving Saviour. You need only God, the Father, to help you up, pray to whom else you will. I was a changeable mortal, driven first in one direction, and then in another ; and like a broken reed I am left to suffer for my instability. ‘ A rolling stone gathers no moss ;’ neither did I gather my flocks as a faithful shepherd, for I severed the ties which bound me to my people.

“ Feel God, dear people, and act as the feelings from him prompt. You will have no bickerings or wanderings, but only the safety of complete trust. Prayer, and the aim for a higher life in spirit, should prompt your efforts ; and no petty desire should affect your actions. Strive for God, and strive to be with

God. Earth will then become heaven, and heaven will be paradise truly to every soul.

“I love you, dear people, I love you well. Harken to the spirit of him who was of feeble frame, who *used up* all his activity in the field of religion, but who fell short in the performance of many of his deeds, and who now can see his follies perfectly. Would I could blind myself to the sight of some of these deeds ! But they will leave their stain until eternity is no more ; and, although I may wash myself in the blood of the Lamb, I shall always feel their impression, never to be obliterated. O, see to your life’s purity ! See that no stains appear upon your spirits. They will be there, if you produce them ; and you will FEEL then the weakness of your living. Love God ; love your neighbor ; and above all, direct your hopes *above* and for eternity.

“I am earnestly your brother, in the vineyard of our God.

“LEVI IVES, of Conn.,

“BISHOP, but false ; and PRIEST, but falscr.

“Amen ! God love you !”

*We hope your communication may do much good.*

“Heaven bless you all !”

#### FROM PIO NONO.

On the 2d of February, a desire was expressed to receive a communication from the late venerable head of the Roman Catholic Church, Pio Nono ; and the following was written :—

“I am **Pio Nono.**”

*Pontiff of Rome ?*

“Yes, in sorrow and repentance, but in harmony of thought with the souls and spirits of all—be they of heaven or earth. That a contrite spirit may possess the power of understanding, I will firmly assert. That he, or I myself, can relate to you an experience for the good of the world at large, is a great and happy privilege to the spirit, and a benediction from God himself to his beloved people. Ye are all beloved of your Master, and of your Holy Father. Of him, and in him, you live ; and through him does your existence on earth, and in eternity, *seek*

happiness—*true* happiness, my dear friends and kindred spirits, not merely outside pomp and vainglory or show. Nothing of that. High rank is not permitted or desired in your home above, where the depths of love flow in and over your soul with genuine rapture ; and applause is not desired here. It comes freely without your will, for every meritorious action bringeth its own reward. You feel the anguish that you have created, or the joys you have treasured up in your heaven of heavens.

“ My Christian people, be no longer benighted in your creeds, but follow your Godhead, and become a united band of loving, of truly affectionate, people. Cast away all your wrangling, and be easy-tempered toward one another. It behooves me to speak to you thus. I calm the tempest of thought within me to give you a true understanding of my condition ; but my spirit is held, as it were, by ten thousand strings, which draw me away from the shore of peace and quiet. God is a potentate indeed ; but I was not, except in name, as it seems to me now. No wayward flock could pierce me as God’s creatures agonize him by their follies. No body of men, be they *priests*, or brethren, or infidels, can ever find God other than supreme, and near them, in this world or the next.

“ Lend me your hearts, Christian followers. Suffer no man to deceive you. Be not simple in your conceits. No man hath true and right power, but God alone.\* He (long may he be with you in mercy!) alone should be adored. Man is no monarch ; he is a subject, and that always. Never, then, mistake your vocation ; but be faithful, and listen with love unto the calling of the angels. They will guide you into a state of harmony and peace—or union in religion and divine blessings.

“ Vain and self-satisfied, but not without fear, I passed to my state of change ; and, after severing my mortal ties, what did I think to find above me ? Certainly not WEALTH, the pontiff’s desire for his people’s good ; not vengeance for misdeeds done in the body !! not weapons to stab me in the dark. No ; but yet I have felt all of these, and truly more. Everything that transpired while I was in the body has been magnified twenty

---

\* “ Why callest thou me good ? None is good save one,—God.”—Luke xviii 19.

times in the space of heaven. My good deeds were many, and I thank my Master I now receive good compensation therefor, in heaven ; but my powers were used not entirely for God. I had too much worship. Ah ! the thought sickens me ! I recur to the thought of it with disgust. So blind and black to teach the people bigotry ! No, no ; do not believe in heresy or schism. Gather yourselves together. Select a council of men, each at the head ; and pray, in earnestness and repentance, for sacred light ; and it will not be long in forthcoming. You will all become united as the subjects of one King, and that one, GOD. No bickerings or strifes will then affect you,—no sorrow or misunderstanding. All will come from God, and all will lead again to him. God will receive *all*, ALL, forever ; and, alas for me ! I shall not be there to be one of you !! May heaven find you ready ; and may I, the Pontiff of Rome, be prepared, through the fire of remorse, to be with you in the fellowship of heaven.

“ God bless you, my people ! I am the spirit of your Father’s subject, fallen from power into the position of a delinquent. Amen. As I live, Amen ! PIO NONO.”

*Do you desire to say anything now in regard to the doctrines of the Roman Catholic Church ?*

“ Yes. Many conditions of faith in God are given for man’s good ; but all are nevertheless misinterpreted. Our Roman ‘ Catholic ’ Church is quite wrong and unfruitful in its idolatry and sophistry ; but God will suffer no man to lose if he does *right*, according to *conscience*. No man shall suffer for the king’s or ruler’s pride or mistakes. The Head of the Church must reap his wayward sowings. Amen, in *heaven*.”

*Is not conscience the voice of God in man’s soul ?*

“ Yes, ALWAYS, and never forsakes him.”

*May the world be enlightened by these glorious words ! And may you feel happier for their utterance !*

“ Yes. Do all you can for God and good. He it is that doeth wonders.”

*If God permit, we will insert your communication in our “ book of hope.”*

“ Please inscribe my name with the blood that cometh from repentant thought for misdeeds, and actions committed in false light. PIO NONO, by God.”

*We will, with God's help, use your message for the good of mankind.*

**“Thank God!”**

A few brief communications from spirit friends and relatives followed; and, in the colloquy that ensued, a remark was made as to Pio Nono, implying or intimating a slight doubt as to the authenticity of his communication, when the following was immediately written:—

**“Pio Nono is here. Do not be disdainful [or unbelieving]. God is my judge, that I lie not—nor ever can in His spirit. Amen! As God liveth! Amen!”**

The solemnity of this adjuration all will perceive and feel. Perhaps there are spirits in the flesh who might use such to give strength to a falsehood; but the editor's experience in this wonderful intercourse leads him to the conviction that this is impossible to disembodied spirits, however low their grade. The words of St. James, in this connection, will occur to many: “Thou believest that there is one God; thou doest well; the devils *also believe, and TREMBLE*” (James i. 19). The late pontiff is manifestly a good spirit; but like all who pass to God, he feels the stains of this dark world and its errors.

FROM ST. AUGUSTINE.

Some time previous to the above (Dec. 15), at the sitting of a small circle, St. Augustine was suggested; and the editor remarked: “He was one of the fathers of the Christian Church—a great saint. It would, indeed, be a blessed privilege to obtain a communication from a spirit so far advanced as he must now be; and if God deem us worthy of it, we should be rejoiced to hear from him. The result is given below. The writing was very gentle and calm—no emotion expressed—



very little force. The control, however, was exceedingly steady and composed:—

“I am the spirit of one of the Fathers in the Christian era, namely, SAINT Augustine.”

*Will you write a communication for the good of the world?*

“My mission it is always to fulfill the wants and desires of sacred thought; and it is also my pleasure to greet you this evening upon such a stepping-stone toward heavenly heights—toward bliss, dear brothers and sisters, in nature made. I offer you this hope for the good of the world.

“I may seem *old*, perhaps be forgotten; but the name, although dead to the memory of time, will always be *remembered* by the spiritual owner. For what is a life to the Giver of lives? What is a year but a breath of God himself? We are not created without an object. We are not neglected, although we act with our own free will. Weak, indeed, are the children of men; and few are they who understand that they are made for a purpose. I wish, for your own sakes, you would never despair, but ever look up to the glare of the noon-day. The sun is God’s token of kind love toward you here; and he is hoping and waiting only to have you fear the ways of the devil and the scenes of the evil ones. No longer I expect to secure you a home, unless your hearts be, as it were, transported to the regions of love. I teach the blind, whether upon earth or in heaven, where they may find strength to perform their missions; also when weary of toil and wilfulness, they will gladly take heed, and yield to the teachings of an ancient prophet, whose remarks (devoid of test) will be the expression of the best wishes of one animated by a most noble ambition.

“I think to meet you, though the space is long past [*i. e.*, though I have long passed onward to a higher sphere], to ask you if you remember these words which you now scan.

“I am, in spirit, the feeble, but noble and greatly respected,

“ST. AUGUSTINE,

“In motion” [*i. e.*, still progressing].

This communication, purporting to come from the spirit of St. Augustine—disclaiming in itself the intention to present any special identifying tests for the sat-

isfaction of unbelievers—is in itself very striking and instructive; but the editor has, at this stage, to offer a still more astounding phase of these spirit writings—a phase which, while it will perhaps shock the untutored and skeptical, must be accepted as entirely consistent with every other phase of these manifestations. It moreover affords an illustration of the statement given in the communication of another spirit, writing after a very brief experience in spirit life: “Believe that, when you die, you will pass to the state where **THE DEAD OF AGES** are living, and working, and hoping for your future good.” (See page 265.)

On the 12th of January the following was written:—

“**Judge Edmonds.**—I am always ready, do not fear. Receive what a spirit gives in kindness, and never feel rebellious to God or his angels. *Prepare ye yet for a higher Missionary*—one who exceeds a mortal man.\* May the prophets of old give you the superhuman strength of Moses, for the emancipation of mankind.”

The editor said: “God will give us strength, I fully believe.”

“Yes. Forgive me my feeble powers of expression for your high workings. God has indeed given you a work which you are well fitted to perform, and the angels will glorify you.”

*Will higher spirits communicate?*

“They are all ever ready to do good. Prepare yourselves to be in the condition to receive, and God will further the result.”

#### FROM MOSES, THE HEBREW PROPHET.

One of the company then said: “I think, from what has been said, that Moses will communicate.” The editor expressed a doubt, but said he would be glad to hear

---

\* “And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.”—Deuteronomy xxxiv. 10.

from so ancient a prophet. Then Judge Edmonds wrote, with great force and emphasis :—

“Moses will write;”

and the following was written, in a small hand-writing, much smaller than in any previous communication, and with a force calm and sustained :—

“Moses, the Egyptian priest, who received the prophecy of God, being at the command of the High King of the nation.\*

“Gentiles and respected Jews, it behooves me to come in the tribulations of a country, the prospect of which is dark, and a long way from peaceful rest. May the cries of the infant Moses awaken you to understand the community’s wickedness and wantonness, in conduct. *The Lord* of Israel and ‘Israel’s Host,’ presides as ever in your midst, and offers you a home, through the sacrifice of your evil natures. Find out the truth of the commandments of God, and follow them in love, and not through the duty of obedience.

“I was a gifted man, namely, a prophet ; but *ye* are as much as any prophet, inasmuch as the Lord of Hosts is on your right hand. May the angels who descended from the heavens in the Saviour’s time, find you also ready to receive the sacrifice of a great work, and also ready to forget yourselves, and accept any measure of test which the Lord may find it necessary to impose.

“I am the infant in the Word of God. (Believe that the Word of God is a revelation for your justification.) I am the prophet (that is I had God’s spiritual grace of insight of the future) who attempted to present to the Jews their holy precepts and ordination ; and I have a sorrow in my command, which the Lord will always affix to me, inasmuch as I cannot redeem old Israel.

“Stablish your souls in the felicity of Christ, and be a *prophet*

\*The designation “Egyptian priest” puzzled the medium, who thought it was not correct. The editor, who was present, was not certain that Moses had served as a priest of Egypt, but presumed he had been educated by the priests, the custodians of Egyptian learning ; but on turning to the article *Moses*, in Dr. Smith’s *Dictionary of the Bible*, the following was found :—“He was educated at Heliopolis, and grew up there as a *priest*, under his Egyptian name.”

to no man without the benediction of a Saviour's lesson. I meant to teach, but have I not blocked up the way with a feeling of hatred instead? Relate to me the story of the Jews, and I will writhe in anguish and sorrow, for my waywardness, or misconception of that Higher Power who is able to transport your minds.

MOSES, in Acceptance."

*We feel greatly blessed by God in receiving this message.*

"It is but the mission of a prophet in love to speak for so acceptable a work for the Heavenly Kingdom. I will know you hereafter when the heavens reveal the sacredness of a life from sin, to give you all Amen (almighty word!)—so be it!

"MOSES."

Again, on the 15th of January, and, as at first, without a call, it was written through the medium:—

"Moses will give the powerful assertion that Christ hath ordained these manifestations; and they come with a *mighty* hope, overcoming every other delight of the Christian character. Look at the long-existing Word of hope; it proceeded out of the mouths of very babes and sucklings. It came from prophets to great Kings, ruling over Israel and ancient Egypt; and ancient Moses prophesied great and miraculous wonders unto the people of the great King, and unto the seven nations of God's holy creation.\*

"Let the champions of modern Christianity find out whether their Saviour, their King of kings, is in any way changed, in habit, country, or manner, or form, or character, since the high-minded men of old portrayed him in visions, sayings, writings, or illuminations. His requirements of grace—did they not say, humble yourselves before the God of Abraham, of Isaac, and of Jacob; and love the Lord of Hosts? The finger of time makes many changes in the habits and conditions of *men*; but with God and his *angels of light*, eternity is ever beginning and also ending. First and last are the same to God—the highest Spirit

---

\* This was unintelligible to the medium; but see Deuteronomy, vii. 1: "When the Lord thy God shall bring Thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Gizzahites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou."

ever present to man's thought. Mind the words of the Prophet Isaiah when he says, Holy are the people to whom God will show the wonders of his Kingdom.\* Time was when the world hearkened ; but now it is blinded in its self-justification ; and God will mete out *his* justification of reward with heart-broken sorrow. Take refuge with us, the spirits of men, in the body of Christ ; and repent, for the Kingdom of God is at hand for you all. Study to understand pure things, or else the ignominious death of a Saviour may be brought upon yourself. Pray for the future happiness of all men.

“ I am duteous to the Lord of Hosts, the Judge ; and with the tears of a million adversities upon my spirit, I show you the right understanding of God's will. ‘ May thy will be done on earth as it is done in Heaven ’ is the yearning of a King of old, tasting God's glories in Heaven's distinction. Fly the sacrificial altar of mere idolatry. Bring your hearts into Christian sympathy with Christ's life, and refresh your understandings with the teachings of prophecy, which the angels always try to impart for the enlightenment of men's souls—in prison. This is the truth ; and when the Lord shall find you ready, he will call you, and take you to his fold. Bring the children up to realize these truths, and trust God for the redemption of the whole world.

“ I am Moses, of the Ten Commandments, sent by God then and now. Amen, as God *liveth!* ” †

#### FROM PONTIUS PILATE.

On the evening of January 16th, without a call, the medium was impressed to take the pencil, and at first wrote, in small characters, the name of Moses ; and then

\* Not in *ipsissimis verbis*, but in the idea, which the spirit communicates through the mind of the medium. See Isa. lxx. “ I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains ; and *mine elect shall inherit it, and my servants shall dwell therein.* ” The same idea recurs in this glorious chapter of prophetic spiritual truth.

† This communication, so solemn, so profound in its spirituality, and so lofty in its divine utterances, ends, as will be seen, in the most sacred and awful of all adjurations, in attestation of the authenticity of the message as coming from the ancient Hebrew prophet.—“ As God *liveth!* ”

the following communication, in some respects the most marvelous of all. In the family circle, the name had been mentioned, but with no idea that a communication would come from that source, though, indeed, there was no antecedent reason for incredulity or disbelief that this spirit, or any spirit, would communicate for a good purpose. It would appear from the name first written, in very small letters, that he was brought by *Moses*, who had communicated the day previous.

“**PONTIUS PILATE** [underscored four times]. I am the Roman governor of Judea, being over eighteen hundred years in the field of history (but principally Biblical) on the earth, and that without any perfectly happy retrospect. But my aim now is to *fulfill* the deliverance of mankind from death unto God. I do not come to slay with either stones or javelins, with words of scorn or blasphemy; for I am without guile now. I am also without sin; for what I did I have worked off by deep and earnest repentance. I have felt the agony of the Saviour's pain. I have been upon *his* cross many and many a time, suffering the Saviour's ignominy, amid the fallen spirits. But they were high, compared to me; for I was low indeed. Merited by me was God's judgment; for I was a blind fiend, born for the devil's own use, both in thought and deed.

“Take heed, good friends of God, that no arrow of cruelty pierce your memory like a sword of hatred; for what can a spirit feel but humility before God. He is mightier than the evil one. This you will understand in the presence of spirits. What then must have been my *judgment* before the atoning blood of the Lamb? What has released me from prison, you may ask. I pray you may; for with seeking you will find; and for the love of Christ I trust that you will never feel the intrusion of sickening doubts. My life is purified now, and thus I have risen. I passed from earth, in the resurrection of my soul, with vanity of thought. Had I not been a kingly ruler during Herod's reign? Was I not a man with the strength of a *devil*? Yea, verily, and more. I wielded the sword of justice with *righteous* vengeance. I taught the people to slay their own off-

spring, that is, *God's own* children. I was happy in my power of ruling, but God I never knew. May the heaven for which Christ died never escape your memory, nor ever fail to show you the distinction of a heaven-born King compared to a devil. And let the Lord be praised by the highest earthly tribunal, as by that created in heaven. I will find a *million* now to shout hosannas to God in the highest, glory and peace on earth, good will toward men.

“Dear people, I am Pontius Pilate, the governor of the Jews. Prepare a superscription, and hail *me* the ‘King,’ as the devil held me. Approach me with swords and ignominious banners—with fingers of scorn and derision—with two-faced lies of affected blessings—with every horror in the category of hate; and you will not then fulfill the programme of mockery which carried the Saviour into *YOUR* home. Beautiful was he, born for his mission of love, and sanctified by all pure influences,—born for the destiny decreed by God, and assumed by his own beseeching will, for poor depraved humanity! Mark me! I shall never forget my life on earth. No matter how I am diverted, never shall I cease to hear my Saviour’s cries, or to see his agonies on Mt. Calvary, or to hear his voice of love and forgiveness. My spirit will ever feel the earthquake which evinced the Lord’s power. (Take heed that the lesson be well learned!)

“I am overwhelmed with misery, as shown to me in every phase of my guilt, by God’s finger of wrath; although never has he taught me the word *fear*. No; I am drowned with holy love; I have been brought into the possession of blessings which surround me on all sides; I **am** protected and helped by all; I am endowed to the satisfaction of every desire; and I am given all pureness of living and freedom of action. All goodness and kindness is mine, from God, and through his Son, whom I pierced with the spear of agony and hate. Can mortal imagine my existence? Can a holy spirit tell you of my agonies? No, never! Nor can mortal man or spirit power know the punishment of grief, or the humiliation of spirit, suffered by the *infamous* and mortified executioner of the people’s Teacher, and heavens holy Defender—by him who, in Biblical scorn, bears the name of PONTIUS PILATE, and the disdainful title of “Governor of the Jews.”

The control of this spirit held the brain of the medium in a state of complete concentration. During the whole time this communication was being written, there was not a single pause, notwithstanding the confusion and bustle of a number of persons in her vicinity; but, at the close she burst into tears, and for a considerable time could not check her weeping, so strongly was she imbued and overcome with the spirit's emotions. Truly it was said, "Memory outlasts time." Dreadful lesson!\*

FROM SAINT PETER.

In marked contrast with Pilate's message was that of St. Peter, written on the 21st of January ensuing, without a call. The influence of this spirit was calm and beautiful, and spiritually joyous. The medium was surprised when she wrote:—

"O, praise the Lord with gladness! Holy and reverend is his name; and let every creature say Amen!

"I am Peter, the saint. My name is Biblical and sacred. I thank the Lord for my calling to good undertakings. Bear in mind, my beloved people, that nations should rejoice at their prospect of a great regeneration for themselves. Does not God offer you a sanctified hope, counterbalancing every misfortune that may arise? Is not your life created and ordained by the Giver of life? Thank God for it by every emotion, and never weep or be cast down, as if in a dungeon of despair—the hopeless punishment for a sinner's gain. But thanks be to God, who giveth us the victory through Jesus Christ, our most blessed Lord and Saviour!

"May you find yourselves lifted up and purified by these most sacred teachings. Not *every* one who saith, 'Lord, Lord,' can enter into the Kingdom of Heaven, but ONLY he who DOETH (and that kindly) the will of his Father who IS IN heaven; and by your glorification ye will know and perceive him truly.

"Sacrifice yourselves one to another. Be diligent and perse-

---

\* See note on page 109.



vering in holy works ; and the Lord of Hosts, your Sanctifier and Redeemer through his Son, will suddenly descend, and stretch forth his hand to you, and deliver you from your captivity and inertness.

“ Bless the Lord, the True and Beautiful in your lives ; cast away the black heresy of death ; and find the Lord with you and in you always. May his grace never fail you, or his love leave you fruitless ; but may you be without guile, and taste of the joys of heaven.

“ Remember the saints of old, and the history of the Jews ; and then you will understand the words of SAINT Peter, the enlightened by God. Thanks be to him forever and ever ! Amen !

“ Teach this to God’s PEOPLE.”

The message of St. Peter, and the one to follow from St. Paul, were not written in the presence of the editor ; and, while this section of the book was in the hands of the compositor, the latter thought proper to seek to obtain what might prove a further test to skeptical minds. Before entering the presence of the medium, he asked God, if in accordance with his holy will, to permit St. John, the beloved disciple of the Blessed Saviour, to write a communication for the cause to which St. Peter and St. Paul had already contributed. Fifteen minutes afterward, the medium, without being told of whom the editor had *thought*, sat down and wrote the following sacred message, prefacing it by the oral announcement that one of the Evangelists was about to write :—

“ St. John, a member in the sphere of grace. *Kind* hearers, and beloved brethren, I meet you upon your sacred pathway to blissful heights. It behooves me to give you my name of old, as you know it ; but a sweeter and purer name I hold and own now—one loved by all above and with me.\* Shall I tell it in

---

\* This appears to agree with Revelation ii. 17 ; iii. 12.

words? Well, then, it is no other than PURITY (stranger to the earth); and with its possession I thank the Giver of it with the fervor of a purified spirit, melting in grace, expanded into full love, and blessed forever by having a seat to speak at the right hand of God himself. O Heavenly Teacher! may thy will be done on earth as it is done in heaven! And to the adversary he it said, verily, he will meet his reward,—saddest of all thoughts to a spirit who writes!

“I feel for your trials, my friend; but righteousness will gain its day truly, although the world will not accept it without emblazoning figures and adornments of gold and silver—the meanest gifts of a Sovereign Power. What is the greatest gift to man? you will ask. May I say, as the prophets of old (but *new to God*) delivered? It is CHARITY, the offspring of that fruitful source which makes man love his neighbor as himself, and God above all. Keep God with you. Let him govern your actions with his everlasting patience and beautiful compassion. Be ye cheerful in your own good deeds, with the *heart-felt* words upon your lips forever: ‘God be merciful to me a sinner!’ This will take away your dross, and refine you as never anything else can. It will also deliver you from the sacrilegious bondage of false light to a *beautiful* and expansive hope in the protection of God.

“I have my Master with me now to embrace with rapture [the medium here saw a halo of brilliant light surround him]. He it is who merits all my care, and all my efforts to please him. He it is who rules the skies as he once taught on the earth. He it is who delights in you all, and never wearies; for though the soil may seem poor and barren, he still avers that there is yet room for hope, that good will spring up, for which the time is not yet come;\* and we all, in the union of love and trust fully confide in him, and say, as of yore in our sacred teachings, ‘Amen! As the Lord ordaineth, so be it!’

“May Heaven’s light be with you always, and the three, of heaven’s pathway, will descend with me in the armor of *Peace*, to herald the glad tidings to the highest of the high—Glory to God! Good will toward men!

---

\* The thought is that expressed in Luke xiii. 8, 9.

“ In honest intention, and sent from God for a supreme blessing to his beloved and unfeeling people,

“ Your brother in Christ, JOHN, the *forerunner*.”

The historical association of the name “ forerunner ” with John the Baptist, here caused a doubt for a moment as to whether this message had come from him or the Evangelist, when the medium was impressed to write :—

“ How you doubt me ! ”

To this was said : “ God forbid we should doubt you ; ” and then was written :—

“ St. John, the *Evangelist*.”

Some time elapsed, while some of the points of the message were discussed ; and then it suddenly flashed across the editor’s mind, that by *forerunner* he meant to indicate that, in writing this communication, he was the forerunner of a great salvation to mankind. This was said ; and then the medium felt a peculiar thrill, impelling her to write, and the following appeared :—

“ Yes, yes, yes. I have the happiness to affirm and sanction your thoughts in all humility. I am a forerunner of God’s Truth : a Mightier One is there, the latchet of whose shoes I am not worthy to unloose. Amen.

“ As Christ liveth, so I live in Christ’s armor.”

#### FROM JOHN THE BAPTIST.

Almost immediately after the communication from St. John, to the surprise of the medium and others present, for it was not expected that any other message would be written, appeared the following :—

“ John the Baptist.”

*Is it indeed John the Baptist ?*

“ Yes, sacredly.

“ As my noble friend has come and spoken, I think it my duty also to come, and *lend* a few trifling words, for so they may seem to you. But a mightier truth never did a man know, which to

understand fully may, indeed, seem a small matter ; but it is far from being so. It is, truly and sincerely, a fact that God reigns above, to afford comfort to, and exact *all* homage from, the subjects of his love and power. They, indeed, truly merit a life free from stain ; for each one is born in God's divine image, and is, verily, a spirit designed for the life of *His* calling. So hearken, dear brethren, to the words of your friend, who is grieving to see the *children* of God disowned, excluded from heavenly light, and all gone astray.

“ John the Baptist, I say, is a spirit who feels great joy to come in this manner ; and, indeed, I, the same spirit, feel willing to suffer pain rather than have you grow weary, or thrust me away. But God is above to purify all ; and, some day, he will take you and bless you ; and then we shall see and feel that all this is a reality, and that true sayings come only in this way.

“ I once performed a great and miraculous work ; but a greater and better have I done at this time, if I have converted a man's mind, and led him upward to feel God's love. As the light from heaven awaits your acceptance by faithful prayer and seeking, so I, with the intermingling of Faith, Hope, and Charity, bid you farewell, but only for a short time, which will nevertheless bring you, in a straight and narrow pathway, to the portal at which no beggar is refused who asks with humility, and expects with the eyes of Faith. Alas ! too long would it take me to disclose to you the pleasures above ; but my mission is accomplished, if you find your hearts drawn upward toward the heavenly seat of Peace and Grace.

“ Humbly in the portal of Hope I stand, and point to the home which awaits you above. Aim high ; be sincere ; and don't fear a few strokes ; but turn a deaf ear to everything that speaks of death or death's dread ; for the Lord of Hosts is near to save, and he it is who both asks and gives

“ Farewell, dear friend, and brethren in union.

“ JOHN, a humble servant of the Lord's.”

FROM ST. PAUL.

On the 7th of February, a lady of great purity and spirituality of character—an earnest and devoted mem-

ber of the Protestant Episcopal Church—being present with the medium, asked for a message from St. Paul. The following was immediately written:—

“Paul, the slayer of the Jews, of the kingdom of Israel. My beloved people, it is with great sympathy that I look upon your wrong-doings in the flesh. I was often tempted in like manner,\* and every man is born with the trial fast upon him. His infancy is but a time of fostering; and, if not well looked after, he will take the broad road which will lead him to his final destruction; for the Apostles all tell you, narrow is the way which leads to eternal life. The fountain of everlasting bliss is open and free to all who will accept. Why, then, my kindred, do you choose darkness, instead of light? Why, grief for joy? Why anxiety for rest? You cannot comprehend God’s rest in heaven—no mortal can.

“I am a spirit whose teachings were the outpourings of a fervent heart, enraptured with the perfect vision of God’s love. It carried me beyond the earth land into the sphere of spirits. † He that findeth it shall cover himself with glory; but he that despiseth it shall cover himself with shame, at the last great day of final decision for himself. Remember NOW thy Creator in the days of thy youth! God is plenteous in mercy, in long-suffering, in great and inconceivable kindness. May he give you the acceptable portion which cometh to the just!

“Why, my dear people, need the Truth of God be repeated? Study to understand God’s word. All die in Jesus Christ, and ALL live again through him. ‡ I behold him now, a risen saint, purer than any spirit in heaven. Go thou, and do likewise, and create a saint-like home for your abiding above, by self-sacrifice and humility. These, together with charity and good will toward men, are the powers which will lead you to Christ’s home. Riches hath no man in the Kingdom of Heaven. He needs but one thing—the pearl of great price, namely, *purity*.

“Praise ye the Lord with might and gladness. Offer to him your heart’s feelings of joy. Prayer and thanksgiving should be your daily feasting, giving you a bounteous store to live by

---

\* Romans vii 14-25; 2 Cor. xii. 7. † 2 Cor. xii. 2-5. ‡ See Romans vi. 8.

and for. Throw off vain-glorying and covetousness, and assist each man his neighbor ; and the Lord will receive you, with benign glory, into your welcome rest in heaven.

“ Amen ! saith the prophet. Amen ! saith the priest. Amen ! saith the King. Amen ! saith Saint Paul, the healer of the Jews, and the glorifier of the Lord’s name from one generation to another. Past and present are one to God ; and without end.

“ AMEN ! SAY CHERUBIM AND SERAPHIM.”\*

With these glorious and sublime words, from a spirit of the far distant spheres of heavenly purity, truth, and exaltation, this wonderful series of communications is terminated for the present. The evangel goes forth to mankind—an evangel of divine truth and holiness. May it “ inspire the *Universal Church* with the spirit of truth, unity, and concord ” ; and may “ all those who do confess thy holy Name—Almighty and ever-living God, agree in the truth of Thy word,” as shown here, as well as in the Scriptures, and “ live in *unity*, and **GODLY LOVE!**”†

---

\* These three communications, from St. Peter, St. John, and St. Paul, appear to show a remarkable coincidence in style of thought and spiritual tone, so to speak, with the Epistles of those sacred personages in the Scriptures. In the first, there is a fullness and heartiness of spiritual feeling ; in the second, an angelic simplicity and lovingness ; and in the third, a lofty intellectual fervor, as from a conviction of the understanding as well as a submission of the entire spiritual nature to God and His blessed Son.

† “ The fullness of time has come, when the mysteries of the Kingdom need no longer be clothed in parables, and shrouded in dark sayings of old. The opening of the heavens promised by the Lord himself is upon us. The air of the world is tremulous with ancestral voices prophesying change. The heart of humanity is expectant. ‘ A New Era of Science and Development ’, exclaims the philosopher ! The ‘ New Heavens and the New Earth ’, whispers the Christian. Some say, ‘ Lo ! here !—others, ‘ Lo ! there ! ’ The High Priests and Scribes and all the old Oracles move on as before, unconscious that their systems and philosophies are death-stricken. The light has come. But the blind will not see it : for do not all things move in circles, and the old facts perpetually recur ? ‘ The Light shineth in darkness, and the darkness comprehended it not.’ ”—*Dr. Holcombe.*

## IX.

## IMPORTANCE OF THE SPIRIT WRITINGS.

THOSE who have thoughtfully read the communications presented in the preceding chapters, will scarcely need to have their importance pointed out; but it is thought advisable to offer here a few considerations with this end in view, since they may not be obvious to all readers. In the first place, it may be useful to summarize the great truths taught in these communications—not as conclusions reached by the understanding through a process of reasoning, nor as mere visions of the fancy addressed to the *hopes* of mankind—but as living realities attested by those who have actually *experienced* them, and hence *know* of what they speak—as FACTS to be received into the heart, and to stand forever as guide-posts to a pure and noble life.

1. We are taught the grandest of all truths, namely, that, after the death of the body, there is for all an immortal state of existence stretching out into eternity—bright and blissful beyond conception for those who have led pure and noble lives here below, but inconceivably dark and wretched for those whose earthly lives have been stained with vice and crime.

2. We learn, beyond a question, that the future life is one of constant progression, all entering it with the characteristics, tendencies, and capacities for improvement acquired during the earth life. Those who have cultivated their intellectual, moral, and spiritual natures during this state of trial and probation will take an advanced

position in the supramundane spheres; while, on the other hand, those who have wasted their opportunities for improvement, and have lived vicious and debasing lives, will pass into the lower spheres of spiritual being amid companions of a spiritual condition and character resembling their own; and in this condition will experience, from repentance and remorse, all the suffering which naturally follows their misdeeds, and which is needed for their purification and advancement.

3. The great fundamental fact of the *personality* of *God* is shown with irresistible force and clearness. The spirits of the departed—even the unprogressed,—on passing into the eternal world appear very soon to become aware of this fact, and are overawed by the overwhelming sense of the omnipotence and infinite justice and purity of the Supreme Being; while the progressed spirits feel, with inconceivable intensity, the infinite love of their Heavenly Father. They do not fear him, for “perfect love casteth out fear”; but they learn their true mission, as his children,—to do good to others—following the example of Christ; and thus as “ministering spirits” they serve God with the fondest devotion.

4. *Heaven* is depicted as a blessed *place* and *state*, in which *love* reigns supreme—such love as the Saviour manifested and taught while on earth, when he came to bring to mankind a knowledge of their immortal destiny, and to show them how to live and also how to die. In the scenes which it presents to the spirit eye, it is magnificent and glorious beyond expression or conception—no description except in general terms being comprehensible by mortal mind. There is to be found scope for the exercise of every spiritual faculty, and means for the gratification of every pure desire. All



the inhabitants of those heavenly mansions know each other as they are; and hence there can be neither hypocrisy nor deceit; and as every evil passion is eliminated all is peace, harmony, and satisfaction; and yet all of the dwellers there are ever striving with a holy ambition to rise to a higher state of culture and felicity, and to enlarged capacities for useful work in the cause of their Saviour.

5. *Hell*, on the other hand, is a *place* and *state* in which the devil—the spiritual impersonation of evil—reigns supreme. Life here (or spiritual death) is characterized by everything antagonistic to the divine nature—hate, malignity, falsehood, and all their dreadful concomitants. Hence, in that dread abode, there is nothing but strife and disquiet—all trying to torment each other, and taking a devilish pleasure in this infernal occupation. How expressive is the exclamation contained in one of these communications: “I am among such *horrible spirits* that my disgust is unbounded!” and of another: “My friends were not *of my own choosing*”; and of the spirit Poe: “I felt as in a desert of black despair, or among a set of ravenous wolves ready to devour me with hate, or *laugh* me down to perdition”; while the spirit of Byron speaks with significance of the “*horrible leers*” of his demon associates, while in the unprogressed state. Imagine, dear reader, a large community here on earth, in which all civil government and laws have been suspended—the prisons opened and their inmates set free to exercise their vile passions unchecked, and no restraint to exist upon the malignity, recklessness, and cupidity of any of the people, and all to become a scene of vengeance, havoc, and brutal orgies;—this would be pandemonium, and such is the spiritual hell. But, while

there is no everlasting fire and brimstone, according to the figurative description of the place of fallen spirits usually received as literally correct, *remorse* is to the spirit worse than any physical burning that the body could be subject to. Its agonies no mortal can conceive.

6. But in connection with this dreadful picture, the glorious truth is indubitably shown that the love of God is never forfeited. The sinner, writhing in the agony of despair, may believe that he is lost beyond redemption—especially as the result of false teaching upon earth. But this is not so; the prodigal, even from the depths of hell, may return to his loving Father, and be forgiven. He must, however, repent in order to obtain forgiveness. Prayers of contrition can alone lift him above the abyss of the dark world and bring him where he can receive the ministrations of God's angels of mercy. Hence, if there be spirits that can never be brought to repentance (which God forbid!), they must remain in darkness forever. The angels, however, do not believe this; for the editor's brother, John, who has been in the spirit world nearly fifty years, having died in infancy, said, in answer to the question, "Are there any that will not be saved?" "NO; do not say such things. My spirit will MELT!" Besides, many of the communications show the great change that takes place, in a very short time, in the condition of repentant spirits. Time alone, however, and in many cases a very long time, is required to produce thorough purification, a or cessation of remorse; for the memory of a spirit is something fearful to contemplate. Some awful examples of this are given in these communications.

In this connection, it may be said that the chief ele-

ment in the punishment of the wicked appears to be the consciousness of having disobeyed and opposed Him whose love is so overwhelming, that they are as it were drowned in sorrow and remorse. No one but a spirit can *fully* understand this; but we can partially at least conceive of it. What think you, dear reader, must that repentant prodigal have felt when his loving father fell on his neck and kissed him, and during the feast given in his honor? Let him who is living a life of sin or blind ingratitude toward the Merciful Father of all, think of this, and anticipate the time, when the thought of his neglect and disobedience will pierce him as with the stings of ten thousand scorpions.

And let no man vainly think that his sins can be forgiven—or their forgiveness absolutely declared—by any of his fellow creatures, however ordained through human agency. He that depends upon man's absolution, will find, in the eternal world, his eyes opened, and will truly and sadly feel that he has, indeed, leant upon a "broken reed." Nor let any set of men arrogate to themselves the power to forgive sins, or to absolve their fellow-men from the just consequences of their misdeeds. These must be suffered; and they who teach men the contrary, thus beguiling them into an easy indifference as to their guilt, will feel the deepest regret for their blindness and presumption, when they pass to that state of being in which God and his creatures appear in their true relations.

7. We are taught, as by a demonstration of Euclid, that *prayer* is the great *spiritual force* in God's universe. "Ask, and ye shall receive." Oh! how true are those blessed words of our Divine Master! The *experiments* made by those who have received these communications

have been followed by such results as ought to be sufficient to convince the most benighted materialist. For these messages have come in answer to prayer; indeed they could not have been written, except through the power of God, holding the dark spirits in check and giving protection to those blessed spirits who came to use the medium and those associated with her to aid in the regeneration of fallen humanity. Let those who doubt this remember that even the blessed Saviour was tempted by the Evil One; and that it was only after his victory over those wicked wiles, that the "angels came and ministered unto him." The reader must remember that we are encompassed by hordes of unprogressed spirits, who are armed with great force against us by our sinful inclinations, but are repelled by the prayer which brings to our protection the blessed spirit of the Omnipotent Father, who will "give his angels charge over us to keep us in all our ways"; and not only to our protection, but to that of the blessed spirits who are always striving to impress mankind for their good. The spirit of Sir Isaac Newton aptly compares this power to the force of universal gravitation, the law of which he was the first to make known to mankind; and it was illustrated by the remark of another spirit who, after a peculiarly successful sitting, said: "We are strong to-night through your PRAYERS." Again and again have the good spirits warned those with whom they wished to communicate to preserve prayerful inclinations—to keep God in their hearts, or the communications would be broken in upon by unprogressed spirits (devils). With this realizing sense of the power of prayer, well may the Christian exclaim, "Though I walk through the Valley of the Shadow of Death, I will

fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." Every spirit has borne witness to this power of prayer, either by enjoining it upon ourselves, or asking our prayers for his assistance. "Pray always—in church and out of church," says one spirit; while the spirit of the Rev. S. D. Ferguson defines and enjoins prayer in the following terms: "A prayer is but an aspiration for purity. It need not be upon your knees; it need not be by yourself; it need not be with others; but it only need be with *God*." (See page 268.)

8. We are thus enlightened as to the usefulness of "prayers for the dead"—*not* a Protestant doctrine, but nevertheless sanctioned by the Scriptures, and by the early usages of the Christian churches. It is true that Christ did not specifically enjoin it; but of this there appears to have been no need. It seems to have been the practice of his times; and, therefore, in not condemning it he sanctioned it. Indeed, with his knowledge of God and the future world, it was not for him to suppose that any could be so short-sighted as to limit the mercy of Him whose loving kindness is infinite, to the short span of this sublunary life. St. Peter, however, appears to have realized the fact fully, as he says, "Christ preached to the spirits in prison." This subject has, in recent years, been fully discussed by several Protestant clergymen, who take a decided stand in support of the doctrine. In this connection the words of the Rev. Frederick George Lee may properly be cited:—

"When ancient services used of old in this Church [Anglican] and realm are carefully compared with those now in the Prayer Book, it is impossible not to regret the loss we have sustained by the change. No doubt our present Burial Service is

solemn, dignified, and touching, and full of consolation to the mourners. But it is nevertheless intentionally and eminently selfish. The living rather than the departed are considered throughout it, while the dead are almost entirely forgotten. And what during the past three centuries, has been the reasonable consequence of this uncharitable forgetfulness? Even this—that our funerals have by degrees become more and more distinctively heathen in their character, and less Christian than ever. (*Christian Doctrine of Prayer for the Departed*—London, 1872.)

The following Liturgy of the Church of Abyssinia is selected from twenty-one specimens of Christian liturgies collected by Mr. Lee for evidence and illustration. The germ of it is the ancient Liturgy of St. Mark:—

“From the throne of Thine unconceived glory, vouchsafe, O Lord, to look with the eye of pity and compassion on the souls of the faithful departed, the works of Thine own hands. Be merciful unto them, O Great King, and forgive their past transgressions, putting away the remembrance of former sins, because of Thine own dear Son. Leave them not desolate in a place of darkness and terror, but lift up their eyes to the land of paradise, and satisfy their longings with the waters of Thy comfort. Protect them from the incursions of their foe, and shield them by the hand of Thine omnipotence. Call them, in their day of rejoicing, to delight in Thy heavenly mansions, where light, and peace, and joy unspeakable are for ever and ever. We ask this both for quick and dead because of Thine only-begotten Son, in whom continually we place our hope and trust.”

The careful reader will not fail to perceive in this beautiful prayer the exact and perfect correspondence, in the truths indirectly referred to, to those in the spirit communications given in this work. This is offered not for confirmation of these truths, but to show that they are not discordant with the teachings and practices of primitive Christianity, from which our present churches appear, in some respects, to have departed.

9. If nothing more should be said of the teachings of these communications, it might be asserted that their *Christian* character has not been completely shown; but this is very far from being the case. Christ's historical

existence, his office as the Saviour of mankind, his mission as the "Prince of Peace," his character as the Son of God, his work of redemption on earth, his atoning sacrifice as the Lamb, and his present spiritual reign in heaven, are all fully recognized, and impressed upon the minds of men as *verities* beyond a question, since they are enunciated or referred to as the facts of *spiritual experience* by those who are now dwelling in the "many mansions" spoken of by the blessed Jesus, when he was on earth, as the apartments of his "Father's house." Before this how weak and unsatisfactory appear the so-called "evidences of Christianity," as presented by the strongest and most spiritual of minds! *Subjective* evidence was, indeed, never wanting; but here we have an *objective* proof unquestionable and irresistible,—aye, far more powerful than the light which was given to the persecuting Saul, with the voice of exclamation, "Saul, Saul, why persecutest thou me?"

Such being the case, is the editor and compiler wrong in presenting this work to his fellow-men as affording a demonstration of the *Christian Faith*? And is Christian faith so strong, or so general, at present as to need no farther assurance from heaven? With truth has one of the most distinguished scientists and thinkers of the present day, attributed the spread of lawlessness and crime to the "decline of faith among men;" and it has been well said by a religious journal, "Infidelity organized has begun to attack not only Christianity, but the constitution of society." Yes; and if this new illumination is rejected (but it cannot be rejected, for it is of God), then, indeed, will socialism, communism, *nihilism* (dreadful word!) undermine all the foundations of the social fabric; and those who are too proud and conceited

to see the truth in time, and help to spread it among mankind, will be buried in the ruins.

10. The "fatherhood of God and the brotherhood of man" constituted the central truth of Christ's teachings, and also of these communications. "Love God and love one another" is echoed and re-echoed through these messages of spiritual truth; and as Christ taught, so these teach, that the observance of this law is all that is necessary for salvation—for the attainment of a state of bliss and endless progress after the death of the body. In this respect the doctrine of these communications is eminently *Christian*.

11. It is not, however, *sectarian* or *denominational*. It does not favor any particular FORM of belief or worship. If God be truly loved, and worshiped in spirit and in truth, forms are of no consequence; and all creeds are subordinate to these all-essential conditions. Catholic and Protestant, Roman and Greek, Jew and Gentile,—all are the children of God's love, and subjects of Christ's redemption; and all attain the higher conditions of spiritual excellence and happiness in proportion as they conform to the only essential conditions of love to God, and, as a necessary consequence, love to man. There is only one baptism really essential, and that is the baptism of the *Holy Spirit*; but others are harmless unless they lead astray. The teachings of this book attack no form of Christian faith, provided it be Christian; but as far as the so-called Christian churches depart from genuine primitive Christianity, in the simplicity in which Christ presented it to men, these writings attack all; and the truth contained in them will overturn all error and confound all those who oppose it. The mighty agencies behind this spiritualistic move-



ment will, in God's providence and in his own time, there is every reason to believe, continue the warfare against falsehood and wickedness, and the Evil One, its author—till man's salvation is assured, and the holy prophecies of the past shall have been all fulfilled.

12. Moreover, we are taught that by *humility* alone can we receive the truth which is able to save our souls. Of this fact, the illustrations are innumerable. "Be not wise in your own conceits," says the Apostle; while the words of the Saviour, it will be remembered, were: "Except ye become as little children, ye shall not enter into the Kingdom of Heaven;" and "Who-soever shall *humble himself* as this little child, the same is *greatest* in the Kingdom of Heaven." This is the hardest of all lessons to learn; for conceit and prejudice govern a very large part of mankind.\*

How many there are who will confidently condemn and deride, without examination, the conclusions which others have reached after years of patient study and investigation!

The above summary shows what are the facts and precepts which the spirit intelligences of the higher spheres are so anxious to impress upon the minds of men. The editor feels that he has not, and that he cannot, present these glorious and sublime teachings with

---

\* Pope well said :

"Of all the causes which conspire to blind  
Man's erring judgment, and misguide the mind,  
What the weak head with strongest bias rules,  
Is pride; the never failing vice of fools.  
Whatever nature has in worth denied,  
She gives in large recruits of needful pride!  
Pride, where wit fails, steps in to our defense,  
And fills up all the mighty void of sense.  
If once bright reason drives that cloud away  
Truth breaks upon us with resistless day."

the clearness and force worthy of so great a revelation. But let the communications themselves be carefully studied; and if candor and the desire for truth prevail in the mind of him who thus studies them, a spiritual illumination will result, which will supersede the requirement of all adventitious illustration and argument.

And it must be borne in mind (for the editor solemnly asserts it to be the truth, deny it in blindness whosoever will) that these writings have been given by *inspiration*, and in a manner probably analogous to that by which the messages of Holy Writ were received—of course not directly by Divine influx, but indirectly so, since imparted by those spirits who, in all they do, feel that they are performing the mission assigned to them, as they say, by the blessed Saviour, and sanctioned, of course, by their Almighty Father and Sovereign. To this view, futile, if not scornful, objections will be raised, such as, why should a revelation come in this way, or by these persons,\* or at this late day? Such, be it remembered, were the objections urged against the mission of Jesus. The manner in which he came, the persons he selected as his disciples, the methods in which he demonstrated (to humble and candid minds) the truth of his gospel, and more especially his precepts—so simple and yet so effective, but so antagonistic to the ecclesiasticism and dogmatic teachings of the times,—all gave offense, and excited the most devilish passions on the part of those of his hearers who were connected with the corrupt and corrupting institutions which he

---

\* "Nay, God chose the foolish things of the world that he might put to shame the wise men; and God chose the weak things of the world that he might put to shame the things which are strong. . . . That no flesh should glory before God."—1 Cor. i. 27-29.

came to overthrow.\* The same phenomena marked the career of his apostles,—passionate denial, derision, scorn, persecution, and death; but the words of the wise and learned Gamaliel were fulfilled: “Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught; but, if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.” (Acts v. 38, 39.)

Let us not presume to dictate to God, or to criticise his providential dispensations, by the operation of our petty judgment, in arrogantly asking, why this revelation by means of spirit communion is given to mankind at this “late day.” Doubtless, the present condition of the human mind, while generally rejecting religious or supersensuous truth as illusory is really better adapted to receive it without falling back into superstition. It is true that spirit-writing exists, to a greater or less degree, and has existed for ages, among the Chinese, and perhaps other Oriental nations; but, in the benighted condition of their minds, it seems, as far as is known, to assume the form of a degrading superstition.† Certainly, in the manner in which it is practiced, as described by travelers, no enlightened spirit intelligence could communicate, and hence the messages received can be only such as are calculated to deceive or injure those who

---

\* “Beware, therefore, lest that come upon you, which is spoken of in the prophets: Behold, ye despisers; and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.”—Acts xiii. 40, 41.

† See an interesting article on *Spirit Writing in China* in Blackwood's Magazine, April 1863; also Howitt's *History of the Supernatural*, Vol. 1, pp. 414, 415. One of the Chinese mediums, in 1843, announced from the spirits the coming of a new pretender to the throne; and the consequence was, that three of the invoking party were arrested and beheaded. The communications from the spirits were, however, perfectly in accord with the facts as they afterwards occurred.

obtain them. Spirit intercourse may be the greatest and purest of all blessings, or the blackest curse to mankind. Divination, witchcraft, sorcery, and necromancy\* are to be greatly condemned; for these are not spiritual gifts, nor can they be carried on by means of angelic "ministering spirits." In an age of materialism, atheism, and general disbelief in everything not derived from the exercise of the bodily senses, any spiritualistic phenomena may, indeed, be useful, in recalling the human mind from its vain and arrogant denial of spirit, immortality, and God; and demonstrating to it that there are forces and intelligences, the existence and operation of which cannot be explained by any hypothesis deduced from physical laws. As far as such phenomena are thus useful in giving to mankind a knowledge of the future world and their relations to it, the good spirits may aid in the production of these effects, however trivial and undignified they may appear to us; beyond this, such manifestations would be left to the unprogressed spirits, who might amuse themselves, in terrifying, deceiving, or mocking the living, in this way.

Doubtless, if mankind were brought to believe that, instead of exercising their own faculties, they could have recourse to the spirit world, and by the aid thus received obtain the gratification of their desires here on earth, the race would very soon relapse into a state of superstitious degradation. But the present advancement of the human mind forbids this. The progress in material science has taught man to understand the

---

\* By *necromancy* (*νεκρός μαγτεία*) is here meant the attempt to foretell future events relating to secular interests by consulting the spirits of the departed. This the Scriptures condemn, as do also and strongly these Spiritual Communications. They are thus *spiritual* in the highest sense. (Compare Acts xi 12-14 with Acts xvi. 16-18.)

powers of nature; and the progress of the useful arts has shown him on what he may rely for the acquisition of all the necessities, conveniences, and luxuries of this life. He has learned in this way self-reliance; he has learned to prize mental freedom, and to discountenance all efforts on the part of ecclesiastical or political powers to limit it; and hence he has become not only confident in his own opinions, but tolerant of those of his fellow-men.

But, alas! his scientific progress has conducted him to the negation of God, as his Creator and FATHER, and of spiritual things; and the subjective evidence to be obtained by prayer to, and communion with, the Infinite Spirit, becomes powerless to convince him, for he regards nothing except the visible, the sensible, the tangible. What shall then be done? Shall the All-Merciful One allow his children, in blindness, to be lost—to plunge themselves into “horrible sufferings,” or shall he in his omnipotence, interpose, as in the past *he always has interposed*; to bring his loved ones to the light? Certainly, he may be expected to present to his creatures just the revelation they need; and, at this time, with the habits of thought that have led them astray, they need OBJECTIVE PROOF,\* and it is this that spirit intercourse, *in all its forms*, has given; and within a generation the belief in it—called Modern Spiritualism—has gone round the world; and millions of human

---

\* In illustration of this, the following extract from a recent lecture by an eminent physician and spiritualist (Dr. J. R. Buchanan) is here presented:—  
“There is nothing which shall not be known—nothing which can be hidden. The Christian shall see Christ as he is to-day, and as he was on the cross, for he is a Comforter, forever coming to those who seek him; and *I know this as a matter of positive science*, which I am willing and fearless to proclaim before the skeptical world of scientists.” (Lecture delivered in Everett Hall, Brooklyn, Dec. 26, 1878.)

beings have been brought to a conscious personal knowledge of their Heavenly Father through its means. Scientists have been converted from materialism; clergymen have been lifted out of the darkness of bigotry, and many of the poor outcasts of society have learned how to bear their miseries, and to look for compensation from the infinite justice of their Creator, beyond the tomb.

In an ignorant, bigoted, persecuting age, this spiritualistic movement would have been arrested with fire and sword; and the "ministering spirits" would, probably, have retired, and have waited, in the providence of God, for a time of greater enlightenment. Perhaps this was the case at the time of the witchcraft excitement. Now, however, persecution must take other forms; and, notwithstanding the malign efforts of bigots, materialists, and blind simpletons, this great wave of *Spiritualism* moves on, gradually lifting the human race, and the social system, into better, happier, and more hopeful conditions. The result will be a great revolution; but its successful accomplishment will be hailed, there can be no doubt, with joyous hosannas to God, by the blessed spirits of the higher spheres, who still, as we learn, are looking with intense interest upon those—their fellow-creatures—whom God sent his Son to save.

The mission of this book is to convert men to Christianity, by affording objective evidence of the truth of its great doctrines;—by *demonstrating* to them the existence of the future world, with all its joys and dreadful retributions, so that their *faith* shall become vital, active, and irresistible;—by compelling them to listen to the warning voice of conscience, or the voice of God speaking to their souls;—by teaching them, in part at

least, the mysteries contained in the little word LOVE,—the angel's lesson, even in the highest sphere from which the slightest whisper has come to man—for “God is love,” and to know truly what love is, is to know God himself;—and, finally, by showing man his great dignity, as the image of his Creator, endowed with FREE WILL to choose “betwixt the devil and his angels of destruction, and the most merciful God of love and delightful promise.”

Much more might be said in this connection; but further comment is superfluous. The editor, for the present at least, has performed the task imposed upon him—he has given these wondrous messages to mankind, as far as this book may find readers; and he might close with the exclamation of Kepler, in presenting to the skeptical world of science in his day the book which announced his discovery of the great harmonic law of the planetary system: “Nothing holds me; I will indulge in my sacred fury. If you forgive me, I rejoice; if you are angry, I can bear it. The die is cast, the book is written,—to be read either now or by posterity.” But he would say this not with vainglory, but under the sense of having performed the most important duty of his life—the neglect of which must have brought upon him the remorseful grief of ages.

*His* task is done; but, O reader, what of *yours*? Think (if you cannot *believe*), what if these messages are really, just as they profess to be,—those of truth, mercy, and love, coming from the glorious spheres of bliss, to YOU! Think, what will be your feelings, in the future, when all earthly things have passed away, and time to you shall be no more, if you disdainfully, blindly, and foolishly reject them. Will you not, as you look back upon the past, curse the willfulness and blind

conceit with which you shut your eyes against the truth, thus brought before you? Anticipate that dreadful hour, and read not to contradict and captiously impugn, but to weigh candidly, humbly, and *prayerfully*; and *then* accept or cast aside. May God help you to a right spirit and a right decision, and enlist your sympathies in a cause which will bring yourself, and all mankind, to the light of everlasting truth, and to the supernal glory of God's heavenly mansions—to the "house not made with hands, eternal in the heavens!"

And to you, O Christian ministers, divinely called as you are, or should be, to enlighten mankind as to their future spiritual destiny, this light especially comes, and with it a great responsibility. You may close your eyes against it in pride and derision, you may withhold it from your people, lest it disturb the institutional forms to which your minds are wedded, and in which your worldly interests are involved; but it may be permitted to a layman to say, in all respect and humility, you cannot, consistently with your sacred function,—to teach and warn mankind, ignore this great Truth, thus brought to your assistance, and so much needed at present to give life and power to your ministrations. You must at least investigate it—humbly and prayerfully.

God himself, through the mouth of his holy prophet Ezekiel,\* has told each of his ministers what the awful responsibilities of his vocation are. May God grant that the blood of no sinner be "required at any of your hands" for the want of warning; and that God may not have to say: "Behold I am against the Shepherds," because they "*fed themselves* and fed not my flock"; but "*I WILL feed my flock, and cause them to lie down, saith the Lord God.*"

---

\* Ezekiel xxxiii. 2-9; xxxiv. 10.



## APPENDIX.

### I.

#### CHRONOLOGICAL SUMMARY OF THE SPIRIT WRITINGS.

THE reader who desires to understand fully the marvelous character of these writings is requested to read each series of communications presented in this summary, using the references in the Index. He will then perceive how foolish it would be to suppose that these writings could have been executed by means of the simple intelligence of the medium, by conscious or "unconscious cerebration"—a term invented by "scientists" to disguise their ignorance and save them the trouble of investigation, or rather, perhaps, to prop up their wretched materialism. Had she the literary ability (which she has not) to compose them herself, adapting each to the character of the person represented as communicating, could she have done it without study or *pre-meditation*? Of this, it is solemnly averred, there was none; for, generally, she knew not who was to be called for, or who was to write, before sitting down and taking the pencil in hand. This summary is inserted here as additional evidence and illustration of the facts narrated in the book itself; and particularly for the benefit of those who have never seen any spirit writings, or other form of mediumship. Only the most important series are given. The time required to write each series is given in the last column.

DATE.	COMMUNICATIONS.	TIME.
1878. Aug. 4.	Various Com. from Shakespeare.	1½ hr.
Sept. 15.	Wm. B., Sr. James Kelly. M. K. Lucy. A. J. May. Charles W. F. K. H. Raymond. J. Hecker. W. B., Jr. R. Watts.....	} 2 hrs.

DATE.	COMMUNICATIONS.	TIME.
Oct. 13.	Washington (3 Com.). Colum- bus.....	} 1 hr.
“ 20.	Judge E., 4 Com. and colloquies.	2 hrs.
“ 27.	W. B., Sr. F. K. Mozart (3 Com.). Mrs. M. Dr. Hunt. Judge E. (2 Com.), and six others.....	} 2 hrs.
Nov. 6.	Mrs. D. Jas. Kelly. J. Hecker. J. W. G., and five others.....	} 1 hr.
“ 24.	Shakespeare. Washington. A. Lincoln (2 Com.); and several others.....	} 1½ hr.
“ 28.	Newton (2 Com.). Lafayette... ..	1 hr.
Dec. 8.	Prof. Smythe (2 Com.). Judge E. (several com.) H. J. R. S. R., and several others.....	} 2 hrs.
“ 15.	Mrs. D. Mrs. M. M. K. E. A. Poe. Richard Smythe. St. Augustine.....	} 2 hrs.
“ 22.	S. R. Rev. S. D. F. (2 Com.). Judge E. John Hecker. W. B., Sr. and Jr.....	} 1½ hr.
“ 25.	Swedenborg (2 Com.). John K., and three others.....	} 1¾ hr.
“ 29.	Byron, several Com. and collo- quies.....	} 1½ hr.
1879. Jan. 3.	M. McN. M. K. B., Sr. Cor- oner S. W. M. T.....	} 1½ hr.
“ 5.	Archbishop Hughes. Mrs. Ed- monds.....	} 1 hr.
“ 12.	Judge E. Martin Luther. Mrs. Lindon. M. McN. Judge E. (col- loquy). Moses.....	} 2 hrs.
“ 15.	Moses.....	½ hr.
“ 16.	Pontius Pilate.....	½ hr.
“ 19.	Judge E. Calvin (2 Com.).....	1¼ hr.
“ 26.	Prince Albert. Benj. Franklin.	1 hr.
“ 29.	A Family Group—eight spirits (not inserted).....	} 1½ hr.

DATE.	COMMUNICATIONS.	TIME.
Feb. 1.	Pio Nono. Judge E. Mrs. Hemans.....	} 1½ hr.
“ 2.	C. A. W., address to Seventh Regiment.....	} ¼ hr.
“ 9.	Bishop Ives. Napoleon. Jos. Lancaster. M. K. Wm. Penn...	} 1½ hr.
“ 11.	Rebecca. Caroline H. Leonard H. Bishop Janes.....	} 2 hr.
“ 16.	Aaron Burr. A. Hamilton. Washington Irving.....	} 1½ hr.
“ 23.	W. C. Bryant. Th. Parker ...	¾ hr.
“ 27.	Family Group. P. M. R, etc..	1½ hr.
March 2.	Rich. W. Wm. L. S. J. N. McE. J. McK. R. Heller.....	} 1¾ hr.
“ 16.	St. John. Milly W. M. K. John the Baptist. Judge E.....	} 1½ hr.

Some of the communications referred to in this summary are not inserted in this book ; and, since the last date mentioned, several others have been written, too late for insertion. It is hoped, however, that it will be possible to present these also to the public at some future time. The *contrasts* presented in this summary afford the most powerful evidence of the truth of these as *spirit messages*.

## II.

The following was published in the *Banner of Light*, Sept. 14, 1878 ; and is inserted here because it narrates an experience closely resembling that recorded in this book. The name of the writer of the article is unknown to the editor :—

### “SPIRITUAL MANIFESTATIONS IN AN ORTHODOX FAMILY.”

“In your paper recently I read a short communication on the subject of ‘Prayer,’ and I feel impelled to write to you, giving some of our own remarkable experiences during the past year, and at the same time some fruits of our belief.

“As we (my husband and myself) are Orthodox Congregationalists, with an ancestry on my own side of clergymen for several

generations back, it will hardly be expected that we should cut the nerves of moral obligation and rest our faith on anything less than a personal Deity, holding immediate relations with us as earth-dwellers, manifestly created as subjects of moral obligation in the universe. Our hearts and souls cry out continually with the Psalmist for the fountains of the living God. We feel that there must be a power above us that takes cognizance of all human actions, and either quickens or weakens the decisions of the inward monitor; and that this power governs and controls throughout the spiritual as well as the material world. It is to this revealed One that we must look, in all his inconceivable perfections, for whatever of truth there is in spiritual manifestations.

“When we are told, therefore, that prayer is a needless instrumentality in this world of sin, penitence, and sighing; that the ear of the Divine One is closed to this continuous cry of humanity for the expiation of sin, the abyss of man's guilt opens with too wide a chasm for anything but the most tragic sentiment to bridge. This is our intellectual belief, and our heart-experience is in accordance with it.

“We have unquestioning, unwavering faith in our blessed Lord and Saviour Jesus Christ, as the Redeemer of the world, and in the efficiency of prayer to God for His sake. Every joy, every sorrow, every want, temporal or spiritual, we take to Him in prayer. Prayer is to our spirits what the pure air of heaven, which we breathe daily, is to our earthly bodies. When we ‘hunger and thirst after righteousness,’ after purity, truth, and love, by prayer, and by prayer alone, are we filled. Do we want strength to encounter the trials and temptations of this earth-life, we read in the Book of Books, ‘Trust in the Lord with all thy heart, and lean not unto thine own understanding,’ and we trust and *pray*. Does some temporal want need to be supplied, and the way does not seem clear, we *pray*. Does some unexpected joy *brighten* our pathway, our spirits offer a prayer of thanksgiving. Finally, do we earnestly desire to speak to the dear guardian angels, who we feel assured are ever around us, do we want their assistance or advice, we ask it of God in *prayer, and we have it!*

“We do not call ourselves ‘Spiritualists,’ and I presume, in

view of what I have written above, you would not accord us that designation ; but *we are*, and have for some time been, firm believers in spiritual manifestations of various kinds, and we deem the power of conversing with those who have gone to the spirit-world, and receiving comfort and advice from them, one of God's best gifts to man—one of those good and perfect gifts which come from the Father of lights.

“ We have for the last twenty-five years been conversant with these ‘ manifestations.’ In the summer of 1852, my father (a Congregationalist clergyman, now gone to the spirit-world), came home from Boston, greatly interested in what he had seen there, and proposed a ‘ family circle,’ to which we all acceded, and I was soon developed as a writing medium. I wrote a great deal then, but it was not entirely satisfactory to myself, and I presume not so to my friends. After my marriage I gradually gave it up, as my husband thought the ‘ writing’ injurious to my health. But we have never doubted the constant presence of our spirit friends, or their power to communicate with us, although this belief has been kept strictly within our own family.

“ About two years ago, my daughter's most intimate friend, a young lady of rare loveliness of character, passed to the spirit-world. She knew nothing of our belief in these matters, and felt a great shrinking and aversion to anything of the kind while in earth-life. A few weeks after she had left us, while sitting together one evening, conversing on various subjects, we heard some peculiar raps on a table near us. We soon heard them on other articles of furniture and in various parts of the room, and on inquiring, found that it was our friend lately gone. This was our first intimation of her presence, although we all daily mourned her loss. She then gave us, by raps and the alphabet, some directions for her mother as to the disposition of certain articles of hers—her watch and other things. This was the beginning of a series of constant communications from her and others, which has continued until the present time ; embracing many wonderful tests, and numberless messages of great beauty and goodness, all tending to strengthen our faith in God and in our Saviour Jesus Christ. Some of these I will try to relate. The raps, begun that night, continued at in-

tervals, until they were of daily occurrence at any time and in various parts of the house. They were a source of great pleasure to us, and we felt more than ever that the presence of our spirit friends was a reality.

“ We had one evening some very loud and unpleasant raps which annoyed us ; and upon inquiring, the name of the Evil One was spelt out. We replied, ‘ We will not have this ;’ and my daughter and myself immediately *prayed* that God for Christ’s sake would ‘ deliver us from evil,’ and suffer only the good and pure to come to us. This prayer for only good spirits to influence us has been a daily one since, and it has been abundantly answered.

“ But we have long since gone beyond raps as a means of communication. While sitting round a center-table one evening with an intimate friend of the family, a singular rubbing and scratching was heard, seemingly on the under side of the table. We asked, ‘ Who is here, and what is wanted ?’ but the rubbing continued until it became a distinct sound of writing—crossing the *t*’s and dotting the *i*’s. Thinking of my writing in former years, I said, ‘ Do you wish to write ?’ The answer ‘ Yes,’ came quickly in decided raps. ‘ Shall I write ?’ I asked. ‘ No,’ was the answer. ‘ Shall our friend ?’ ‘ No.’ ‘ Shall my daughter ?’ calling her by name. A shower of raps gave a decided ‘ Yes.’ Reluctantly she took the pencil for the first time, and wrote for more than an hour rapidly and intelligibly. There was no circle, no joining of hands, no darkening of the room, and only three others beside my daughter present. Questions were asked by the friend present in both Spanish and German, with which languages my daughter is entirely unacquainted, and long satisfactory answers given in the same languages. I should say here, that she naturally, of course, took the pencil in her right hand ; but it was immediately changed, the left hand taking it from the right, and retaining it during the entire writing. This we found was not our friend communicating, but another whom she had brought with her, and who has since been our constant companion here. He is a bright, joyous, fun-loving spirit, who left earth-life in 1848, when only fourteen years old. We have since found his friends, who reside in New Jersey, and he has given us proofs and tests

without number as to his truthfulness. His name ('Vic') is a household word with us now, and whenever we are depressed or troubled, he comes with his merry, playful ways to cheer us up, and make us laugh, in which he always succeeds. He says that is his mission. We have a son of fifteen, who is especially attached to this spirit-friend, and who calls upon him daily, through his sister's mediumship, for sympathy in all his sports, frequently saying that he likes 'Vic' for company better than any boy he knows. His influence over him is always for good. My daughter's friend has become her guardian, and controls her especially, keeping, through the grace of God, all evil from her and her brother, and permitting only those whom she knows to be good to come to us. This she says God allows her to do; it is a part of her mission. We have had a great number of other spirit friends with us, from time to time, but all brought by her, they say—she in many instances writing for them, saying, 'It is not given them to write.'

"Some peculiarities of our writings are, that they are done at any time, without the least preparation, frequently when we are not asking or expecting it, with no circle or arranged séance, and alone or with one, two, or any number present. There is no apparent psychological condition superinduced or otherwise brought about; but my daughter seems in a perfectly normal state, carrying on conversations while her hand is thus occupied, on the incidental topics discussed by those present. And these writings will take place even in her sleep, when pencil and paper are placed by her, and the most beautiful sentiments thrown off with the greatest possible rapidity. At all times when the names God, Jehovah, or Jesus Christ are written, the hand is arrested, the pencil moving with great slowness, and the fingers hovering over it as if it were something ineffably sacred and holy.

"The hand, however, is more or less abnormally affected while writing, generally becoming somewhat cold and damp after any considerable time. When she writes in her sleep, she will give the exact time of night with no time-piece in the room, or any clock that strikes the hours in the house, and also indicate the precise moment at which she will be awakened by her attending spirits. But the most remarkable exhibition in her

case is that of a particular spirit who uniformly writes with the paper turned from the medium, so that the person on the opposite side of the table can read the messages as they are penned, each sentence being written backwards, and the last word of each sentence, and the last letter of each word, written first. These back-handed messages are written with great legibility and rapidity, and form continuous sentences of extreme beauty and appropriateness of thought and sentiment. This is done while she is blindfolded, and with her left hand; and it is utterly impossible for her to perform this feat with either hand when attempting to do so of her own accord.

“Among other extraordinary tests, the captain of one of our New Haven and New York steamboats recently lost one of a most valuable pair of sleeve-buttons, which he prized most highly as a gift, and had vainly searched for weeks to find. He requested that our ‘spirit-friend’ should inform him where it could be found. A message was sent him that it was not lost, but was where he put it; and his hand was involuntarily moved to a lappel in his vest, where the companion button had been thoughtlessly placed by him and overlooked. Our daughter had never seen the button, and was many miles away from him. It is a common occurrence in our family, when anything is lost, and diligent search has been made for it, to ask where it is; and in every instance the place is immediately indicated where it may be found.

“On one occasion the question was asked, ‘What does “S.” stand for in the initial of a newly-formed acquaintance?’ referring to a person who had recently and accidentally become interested in the mediumship of our daughter. Instantly the pencil was seized, and the name ‘Saltonstall’ was written. Then followed a series of *test* answers of the most extraordinary character, such as that he had two brothers engaged in mercantile business in China, one of whom had recently left the earth-life; that ‘Saltonstall’ was the middle name of his father, who was a lineal descendant of old Governor Saltonstall, of Connecticut, and who had a large family of children, the number being given, when not one of the facts stated was known to our daughter or a single person in the room. Other questions were



asked and answered, and all were fully verified by subsequent inquiry.

“ Other spirits have come and written to their friends, giving the names of entire families, and such circumstances as the death of one member in Pisa, Italy; of another at a boarding-school for young ladies; of the marriage of a third, with names, dates, and places—all fully verified, even to the minutest particulars, when answers were received from the parties addressed; and yet these families were hundreds of miles away; and not one of them was known, or ever before heard of.

“ Our daughter will take her seat at the piano, blindfolded, but in a perfectly normal condition, and without knowing what is placed before her will play difficult music that she has never seen. On several occasions we have been told that such and such things would take place before long—sometimes events relating to our own family, and in several instances relating to friends and acquaintances. These predictions have always proved true. One evening, some evil influence calling himself ‘ Xerxes ’ made several ineffectual efforts to communicate; and finally succeeded in writing, ‘ *I want to write, but a girl here won't let me (with an oath); her name is —* ’ calling the name of our friend. She immediately wrote, ‘ No, I won't let him or any evil come here or near you. ’ I fully believe that, if the medium and others interested desire it, all evil influences can be kept far away, and only the pure and good permitted to write, which to us seems most desirable. This has been our experience, and I believe it to be the result of *prayer*.

“ To give you the hundredth part of the remarkable messages that have been received through our daughter, would make this an article of magazine rather than newspaper length. We will therefore end by a single other incident, occurring but recently in a game of *Casino*. The medium was blindfolded at the request of her spirit-friend, the cards were dealt into the hand of a young brother sitting opposite her, with the backs of the cards turned toward her. The game was played by her, she taking the cards singly from her brother's hand, and winning the game. Two or three times the brother exclaimed, ‘ That was a foolish play; and yet the result showed that it was just such a play of the cards as an expert player would

have made had he known the cards held by his partner and two antagonists. The game was counted by her by simply placing her hand on the cards, and counting the number of points contained in her hand, and moving her peg to indicate the same. Only one game was played; but when asked to play another, this was written: 'It is not allowed, except to convince you of the reality of our presence.'

"As I stated in the commencement of this letter, we have always been firm believers in the truth and sacredness of the Holy Bible, in the divinity of Jesus Christ, and in salvation through Him, and Him alone; and I desire to say that, so far from having this belief changed or weakened in the least, it has been confirmed and strengthened by all the communications we have received; and our reverence and love for God and our Saviour Jesus Christ has never been so great, and has never exerted so strong and purifying an influence over our every-day life, as since we have been the happy recipients of these blessed messages from our angel-friends. W. R."

Had this pure and gifted medium and her friends been able or willing to give their wonderful and beautiful experience to the world, attested by their own signatures, the revelation vouchsafed to them would, doubtless, have been vastly heightened and augmented, by communications similar to those recorded in this volume. Mediumship has an infinite diversity of phases; and it is a "spiritual gift" designed to elevate the world of mankind, and lift them out of darkness and sin into the light of God's heavenly truth. How can any one keep so blessed a gift, hallowed too by a pure, loving, prayerful nature, all to himself or herself, when so many are sleeping the sleep of death, forgetful of God, and heedless of the terrible fact (to them) that "there *is* another world?"

### III.

#### SPIRIT COMMUNION ILLUSTRATED BY THE SCRIPTURES.

It seems to be the impression, or conviction, of many that all intercourse with the spirits of the departed is forbidden by the Holy Scriptures. People that say, with extreme devotment, almost every day of their lives, that they believe in the "communion of saints," are shocked at the very thought of receiving

a message of love from their dear departed, who, they believe, in a kind of sentimental way, are hovering round or near them. Alas! they know not how they pain and chill those dear ones by their, cold, selfish, and cowardly repulses! God permits spirit intercourse for righteous and holy purposes, just as he permits his creatures to enjoy other blessings; but many of his choicest blessings are turned into a curse by the wickedness, selfishness, and folly of mankind. The following citations from the Scriptures have been compiled with the view to reassure, if possible, those who would gladly embrace this heavenly boon, could they satisfy their conscience that it is indeed permitted by God. The communications of holy spirits, and the dark acts of magic, the latter based on a corrupting intercourse with evil spirits, are coeval with the race. The one has led probably to all the progress in civilization—to all the intellectual, moral, and spiritual improvement—that mankind have made; the other has plunged them into dreadful superstitions and crimes; and allied them, in their unholy practices, with the powers of the dark world. Both should be studied,—the one to be encouraged as one of the surest means of spiritual illumination, the other to be denounced and shunned. This the Scriptures show, as ought to be seen by the following citations:—

1. *The Existence of Spirits.*—"In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Thou a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the form thereof: an image was before mine eyes; there was silence, and I heard a voice, saying, Shall mortal man be more just than God? Shall a man be more pure than his Maker?"—Job iv. 13-17.

"There is a spirit in man; and the inspiration of the Almighty giveth them understanding."—Ibid. xxxii. 8.

"And Saul said, I pray thee divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee."—1 Samuel xxviii. 8. (See the whole passage.)

"And when the disciples saw him walking on the sea they were troubled, saying, It is a spirit; and they cried out for fear."—Matthew xiv. 26. (See also Mark vi. 49.)

"Jesus, when he had cried again with a loud voice yielded up his spirit."—Matthew xxvii. 50.

"And her spirit came again, and she arose straightway."—Luke viii. 55.

"Behold my hands and my feet that it is I myself: handle

me, and see; for *a spirit* hath not flesh and bones as ye see me have."—Luke xxiv. 29.

"Then the *spirit* said unto Philip, Go near, and join thyself to the chariot."—Acts viii. 29.

"While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee."—Ibid. x. 19.

"But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her."—Ibid. xvi. 18.

"There is a natural body, and there is a spiritual body."—1 Cor. xv. 44.

"Seducing spirits."—1 Timothy iv. 1.

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God."—1 John iv. 2.

"For the body without the spirit is dead."—James ii. 26. See also Matthew viii. 28; ix. 32; x. 1; xii. 22, 43; xv. 22; xvii. 18; Mark ix. 17-26; xii. 27; xv. 37; xvi. 17; Luke iv. 41; viii. 27; ix. 29-33; xi. 14; xx. 35-38; xxiii. 46; xxiv. 37; John xix. 30.

2. *Ministry of Angels*.—"And the angel of the Lord found her by a fountain of water."—Gen. xvi. 7.

"And he lifted up his eyes and looked; and, lo, *three men* stood by him."—Ibid. xviii. 2.

"And there came two angels to Sodom at even."—Ibid. xix. 1.

"And the angel of God called to Hagar out of heaven."—Ibid. xxi. 17.

"And the angel of God spake unto me in a dream."—Ibid. xxxi. 11.

"And the angel of the Lord appeared unto the woman. Then the woman came and told her husband a *man of God* came unto me."—Judges xiii. 3.

"And behold, *six men* came from the way of the higher gate."—Ezek. ix. 2.

"And I heard a man's voice between the banks of Ulai, which called and said, Gabriel [man of God], make this man to understand the vision."—Daniel viii. 13. (See also Ibid ix. 21, and x. 5. Also Zech. i. 8 and ii.)

"He shall give his angels charge over thee."—Psalms xci. 11.

"An angel answered and said unto the woman, Fear not ye."—Matthew xxviii. 5.

"Angels came and ministered unto him."—Matthew iv. 11.

"And entering into the sepulcher, they saw a *young man* sitting on the right side, clothed in a long, white garment."—Mark xvi. 5.

"Behold *two men* stood by them in shining garments."—Luke xxiv. 4.

"And seeth two *angels* in white."—John xx. 12.

"And while they looked steadfastly toward heaven as he went

up. behold, *two men* stood by them in white apparel"—Acts i. 10.

"But the angel of the Lord by night opened the prison doors"—Ibid. v. 19. (See also viii. 26-29.)

"Are they [the angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Hebrews i. 14.

"I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not; for I am thy *fellow-servant*, and of thy brethren the prophets, and of them which keep the sayings of this book [i. e. of Revelation]. Worship God."—Revelation xxii. 9.

From most, if not all, these citations, it would appear that the angels are the blessed and purified spirits of *men*; for such is their designation, and such is the form assumed by them. In the last citation this is emphasized strongly, where the blessed angel, entrusted with so great an office, avows himself to be the "fellow-servant" of the saints on earth. (See also Luke xx. 36; John x. 34-37; Acts xvi. 9; Phil. iii. 21; Hebrews xii. 23.)

In regard to this point, Dr. Smith says: "The angels are revealed to us as beings such as man might be, and will be, when the power of sin and death is removed"—[i. e. "Spirits of just men made perfect"]. See *Dictionary of the Bible*, art. *Angels*.

3. *Spirit Communion, or the "Communion of Saints."*—Very many of the texts already cited illustrate certain forms of Spirit Communion; and all who believe in the "Communion of Saints" must acknowledge its scriptural basis. In the olden times, men were not frightened by "visions, sayings, writings, or illuminations" that gave them spiritual truth and consolation, and were not so deficient in spiritual insight as to fail to discern between "unclean spirits" and "ministering angels;" but now all spirits are rejected by many as "unclean," even when they bring the holiest words of divine benediction. The Rev. Samuel Watson says: "Ministers, for fear of being charged with being spiritualists in the modern sense of that term, have run into the other extreme; and rarely have the moral courage to preach on the ministry of angels and the "Communion of Saints," for fear of being charged with a belief in the ridiculous infidelity as taught by many who profess to have had intercourse with the spirits of the departed." Reference need be made here to but one text:

“ And the same man [Philip the Evangelist] had four daughters, virgins, which did prophesy.”—Acts xxi. 9. This man was one of the holiest and wisest of the early Christian proselytes, and was elected to a very important office in the Church. His daughters had the spiritual gifts which now would be denominated *mediumship*; for the term *prophet* or *prophesy* denotes this all through the Scriptures; that is to say, it denotes that inexplicable gift—that physical, mental, or spiritual peculiarity of constitution—by which the person so endowed is enabled to receive impressions from the spirit world,—sometimes, as it would appear, directly by divine influx, at others from inferior spirits, acting as the ministers of the Most High—the “angels that excel in strength, that do His commandments, hearkening unto the voice of His word.” The meaning of the term *prophet* in Hebrew is “one who bursts forth with divine utterances” (*nabi*), or “one who sees—i. e. a seer” (*roeh* or *chazeh*). “Neither prescience nor prediction,” says Dr. Smith, “is implied by the term *prophet* as used in Hebrew, Greek, or English.” These four virgins are supposed to have devoted themselves to spiritual teaching—inspirational. (See Smith’s *Dictionary of Bible*, Art. *Prophet*.)

“And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified *by the spirit* that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.”—Acts xi. 27, 28.

“These were persons,” says Dr. Smith, “who had the *χαρίσματα προφητείας* vouchsafed to them. If men, they might at the same time be apostles (1 Cor. xiv.); and there was nothing to hinder the different *χαρίσματα*—of wisdom, knowledge, faith, teaching, miracles prophecy, discernment, tongues, and interpretation (1 Cor. xii) being all accumulated in one person. . . . The prophets of the New Testament were supernaturally illuminated expounders and preachers.” And of these many such have existed in all periods of human history. The remarkable chapter 1 Cor. xiv. throws much light upon the subject. “Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order.”—1 Cor. xxiv. 39, 40. The most important of the uses of this gift is explained in verses 24, 25 (*q. v.*) of this chapter.

The early Christians had full faith in the guardianship of angels. St. Bernard said: "We owe to our guardian angels great reverence, devotion, and confidence. Everywhere pay respect to your angel." The prayers of the R. C. Church include those to the "Guardian Angel." Melancthon tells us he had seen spirits, and that he knew many men worthy of credit who had not only seen but had discoursed with them. Bishop Hall in his work, "The Invisible World," gives his assent to this doctrine. The pious Oberlin fully believed, and had actual experience, in this spirit communion. Such seems to have been the belief of Richard Baxter and John Wesley. The latter said: "If our eyes were opened, we should see 'They are more that are for us than they that are against us;'" and "In all ages God has used the ministry both of men and angels." This was also the view of Dr. Adam Clarke; and the pious Mary Fletcher says: "Though it is allowed we may have communion with angels, various are the objections raised against the belief of our communion with that other part of the heavenly family, —*the disembodied spirits of the just*. If there is joy throughout all the realms above, yea, 'more joy over one sinner that repenteth than over the ninety and nine that went not astray,' how evident it is to an impartial eye that the state, both of the one and the other, must be known there, together with the progress of each individual." Says the Rev. Samuel Watson: "The real and living verity of the future life, and spirit world, is a doctrine which can appeal confidently to the Bible, to history, and to science, for its substantial proof, and reasonable confirmation. It is not only taught in the Bible, but proven by the concurrent testimony of every race of mankind, in all ages of the world." (See *The Clock Struck One*.) The following is also from a Christian source: "We are too earthly, if not sensual, to comprehend, appreciate, and enjoy the Communion of Saints. As we rise in our moral status, we shall find that we approximate to those who have passed the veil; and we believe that the time will come when fellowship with the Church triumphant, and the Church militant, will be realized by all who are in a condition, spiritually, to enjoy such 'conversation in heaven.'" "

4. *Divination Prohibited.*—"Regard not them that have familiar spirits, neither seek after wizards to be defiled by them."—Levit. xix. 31.

"A man or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death."—*Ibid.* xx. 27.

"Thou shalt not suffer a witch to live."—Exod. xxii. 18.

"For rebellion is as the sin of witchcraft."—1 Sam. xv. 23. See also Deut. xviii. 9-4; 1 Samuel xxviii. 3, 9; Isaiah viii. 19; xlv. 25; xlvii. 13, 14, 15; Acts xvi. 16-18.

In these texts, the thing prohibited is the practice of divination or magical arts—that is, a debasing recourse to the lower spirits (for the higher spirits would not lend themselves to the practice), to learn of the future in order to prosecute the affairs of this world. This prohibition was particularly necessary in those times, from the dreadful rites to which this divination led (see Levit. xx. 2-6); and such spiritual intercourse is still to be shunned. But, it must be borne in mind that the Levitical law is not binding at the present time; for many of its provisions and injunctions are, in the present age, cruel and absurd in the highest degree. The priesthood, at present, would not probably be willing to accept Deut. xviii. 1, 5. And it must be borne in mind, too, that the cessation of spiritual communications was announced by Micah as a curse:—"Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets: and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall cover their lips; for there is no answer of God." This prediction was fulfilled by the spiritual darkness that prevailed during the four centuries between Malachi and the coming of the Saviour. So there evidently was a holy, as well as an unholy, spirit communication or divination. But nothing farther need be said on this subject after referring to the fact that Christ himself consulted the spirits of the departed on the holy mountain; and thus, in fact, abrogated any general prohibition against spirit communion, showing to his disciples and mankind that, for holy purposes, the spirits of the just and good can and will always communicate. (See Howitt's *History of the Supernatural*, vol. i. s. v. *The Supernatural in the New Testament.*)



## IV.

## SACRED PRECEPTS FROM THE SPIRIT WORLD.

The following are inserted here for illustration of the character of the teachings of the higher spirits delivered through other mediums than those referred to in this book :—

## I.

“ You profess to believe spirits ; you profess to an entire change of feeling in regard to life and its duties , you profess to live for progress, and to earnestly desire to shun and to root out everything evil and impure in your action and thought. Can you not understand, then, that you are specially guarded ? that that love which makes you the especial charge of holy spirits is for the purpose of enabling you to overcome evil for good by our aid and influence ? Can you not realize that it is for some great and noble object that you are thus placed within the reach of those guides who shall direct you toward those glorious spheres where there shall be no evil, and where you shall be pure and holy ?

“ But woe to them who are the instruments selected, if, indeed, they listen not to what we have said—who, in spite of all the means of progress, choose rather the evil than the good ! Human mind never pictured to itself the degradation which will ensue here on earth, and the infinite misery hereafter.

“ My friends, deep is the faith of those who are engaged in this work !—their love ! Oh ! words fail to express it. Their patience is like time, ever and continual ; and their forgiveness, beyond that of parent. You, what are you here for ? What do you profess to believe ? Earnestly strive with us. Earnestly desire to know what you are, and earnestly pray that you may so understand the operations of your own hearts, that you may be able to overcome evil with good ; and on earth, as in the spheres, every day advance one step toward light and truth.

“ SWEDENBORG.”

This emanated from the spirit of Swedenborg through the mediumship of Dr. Dexter. An explanation being asked, the following was written :—“ If I exhaust much time on this

subject, it will be of service to you all. You ask for an application of what I have said. Hear me, then; and realize, if you can, that every spirit present here to-night willingly suspends his labors, that you may be instructed in that which shall enable you to know and to judge how you are to act, and when you are to cast off that which may be evil, and take on that which is good. The day is dawning when the truth will gird up its loins, and travel with speed through the world. You are its avants-guards; you are its companions. In joy or in sorrow, in prosperity and in adversity, you must go on: there is before you all much to do; the light is twinkling like a star dimly seen. Can you behold the glorious beams of the noonday sun? Then while we are moved for you, let your hearts drink up these sayings and listen. Now, in the very midst of you, all the spirits kneel together, and are singing a song of love and praise. And, while I am writing, there comes a flood of radiant light, streaming into their circle, clothing them with a brilliance mortal eye cannot behold; and a spirit from the higher spheres descends, and stands in their midst; and, raising one hand toward heaven, says: 'To me belongs this lesson;—to me belongs the explanation; and through the mouth of the Judge will I utter it.' I give way, and with yourselves I listen; for from those glorious spheres both you and I can derive instruction.—SWEDENBORG." Then Judge Edmonds was impressed, and spoke the following: "Servants of the Most High I have ye in your hearts no vainglory? Lingers not there the love of man's applause, which so often taints mortal life? And are your labors prompted only by a love of God and your fellow-creatures? Is there not lingering deep down in your souls a remnant of those passions which have tinged your mortal career in times past? Speak! for ye know. Is there no self in your motives, or in your actions, in the great cause of truth in which ye are enlisted? Deceive not yourselves. Vaunt not yourselves of the love, the admiration, the regards, of bright and holy spirits; for little know ye how deep is the grief ye may cause them by cherishing, still lingering in your hearts, the selfish passions which your material existence may have engendered. Vaunt ye of your courage? What is it but that ye are not sunk as low as some? Pride ye yourselves on your knowledge?

What is it but a fearful addition to your responsibility over those who yet slumber in ignorance? Regard ye yourselves as teachers? What are ye but infants, tottering with feeble steps over the threshold of knowledge?

“ Oh ! mortals ! weak and sinful mortals ! Bow yourselves in the dust before that purity which has selected you as its instruments—purity of whose extent you cannot conceive, and in whose presence ye are dark as midnight. Humble yourselves before that mighty Power whose servants ye are, and, looking abroad upon the boundless universe which has been unfolded to your view, think how insignificant ye are. Let your thought roam over the countless millions of holy spirits who people eternity, and ask yourselves what ye are. And remember, that as you have been favored with light and knowledge beyond your fellows, so shall the more abundant fruit thereof be demanded of you. As you have been the recipients of that love which purifies and elevates the heart, so will it be demanded of you the more, that ye should show it forth in your lives. And oh, beware ! beware, for your own sake ; beware, for the sake of those whose love for you now causes them to tremble for your future, how ye permit an entrance into your hearts of a single unkind feeling ; and be assured that every indulgence thereof will be but heaping coals of fire on your own heads—a laying up for yourselves treasures of sorrow which will haunt your footsteps many a long and weary hour in your passage through eternity.

To you the kingdom of heaven has been opened beyond anything ever yet known to mortal man. On you has been shed a holy light beyond that of your fellows. On you hopes are built—O, how great, how fervent, how cheering ! To you is committed a task—O, how infinitely important ! And on you, consequently, rests a responsibility, and devolves a duty, which naught but purity of life and action and thought can enable you to discharge.

“ Know, then, yourselves. Know, then, yourselves ! Dive deep down into the recesses of your hearts, and bring up in stern review before your judgments, enlightened as they have been by the knowledge given you, your most secret motives and purposes, and by an unshrinking amputation cut off from yourselves

the evil propensities which retard your progress and impair your usefulness.

“ Do this, and be happy. Do this, and ye shall be able successfully to accomplish the great work before you. Do this, and in the glad shouts which will welcome your entrance into the spirit-land, when your day of work is done, will you find your abundant reward ; and as ye journey through eternity, the remembrance of the good ye have done will lighten your footsteps, and cheer you on the way to that Great Spirit in whose hands are all the corners of the earth, and from whom pours, on all whom he has made, a never-ending stream of love.

“ What matters it that the heart is pure and the purpose honest, if there is not strength to do right ? What matters it that you profess to be servants of God, if you fear the censure of man ? What matters it that you rejoice with exceeding joy at the revelations made to you of the marvelous works of God, if fear of man retard an upright avowal of them ? What matters it ? I say, much, much, indeed, does it matter ; for ye cannot at once serve God and Mammon. Ye cannot at once be the recipients of this wondrous bounty, and yet worship the world by fearing its clamor. The time will come when ye will hail with glad shouts, with hearts overflowing with joy, the hour when ye proclaimed yourselves to the world, regardless of its frowns, that indeed ye are the chosen servants of the Most High God.

“ What fear ye ? It is the cause of God in which ye are engaged ; and fear ye to acknowledge it ? O, fear not ! Fear not ! Fear not man ; fear only God, and remember that he who denies his Master may in his turn be himself denied. Buckle on, then, the whole armor of God ; and be well assured that, in his cause, not a hair of your heads shall be injured. Measure not this great work by the miserable standard of man’s applause, but by the meteward of eternity.

“ Fight ! Fight ! But first fight yourselves. Conquer first yourselves. It is yourselves that most retard your progress, that most impair your usefulness, that most impede the development within you of powers, innate there, which could make you marvelous instruments of working God’s wonders before men. O, seek to know yourselves ; seek it with humble, contrite hearts. Seek to bow before the throne of the great Creator

your stubbornness, which prompts you to resist even his will. And forget not, that as your gifts are great, as the blessings bestowed upon you are beyond those of others, so is more demanded of you ; and that, as the great principle, that we are judged by our opportunities, exists everywhere and forever, ye cannot escape its influence on yourselves. Think how great, how wonderful, is the power that is given you—that of revealing to man his immortal life in the spheres, the power to open to his knowledge the very gates of death, the power to penetrate into the grave, and dispel at once its darkness and its mystery—the power to open to him a glorious future, and to lead him to it—the power to enable him to shun an evil future, and the power to lead him back to the great purpose for which he was created. \* \* \* \* \*

“ And now, dear friends all, could you see, could you feel, O, could we in the slightest degree make you sensible of the deep, the abiding, the overflowing love which has prompted us to deal out these admonitions to you ; could you but know the intense interest with which countless numbers of pure and happy spirits regard your progress ; could you but understand the immense value to the cause of truth that your purity and progress are ; could you but see how many thousand hearts are overflowing with love of you, you would know and appreciate the motives which have prompted us thus to chasten that we might purify—thus to burn your gold in the furnace that it might be brightened, and thus to warn that we may draw you nearer to ourselves, and bind the stronger the links that are to connect you with us to eternity.”—*Spiritualism*, by J. W. Edmonds and Geo. T. Dexter (N. Y., 1855).

## II.

The following is an extract from a communication given by a higher spirit, naming himself “ Mystery,” to a circle of which the Rev. Samuel Watson was a member. It was the spirit’s “ parting counsel ” after a long series of teachings :—

“ The ball is in motion ; it will roll the spacious earth around, and with one great shout, resounding through heathen as well as Christian lands,—that spirits of the blessed do return

to teach poor men. Yes, there are hundreds who will not receive the Gospel, who reject the Son of God, who say death is a long, dark, everlasting sleep. But the spirits will remove all this; we will give them such proof as will remove every doubt; and they will then begin to think of a preparation for hereafter. But delay not; now is the accepted time; now is the day of salvation. 'Work while the day lasts, for the night cometh when no man can work.' Yea, work, and you shall receive a rich reward in the upper and better world. In the hour of trial, I will be with you. Fear not, little flock, for 'tis my mission to you that you shun the second sphere. I would have you shine as bright stars in the seventh sphere. Ah! remember there is a world beyond the spheres, where you shall see God, for you shall be like him. Ah! the Jordan is to be crossed by you. Spirits bright and beautiful will guide you to the banks; and angels of God will receive you on the other side, there to dwell with God forever. Ah! yes, with angels as your companions, and God as a father, how will the ages of eternity pass! Yes, you must, you can shun the dark world, where one day appears as a thousand years. Yes, you can reign with God forever, if you will but take the Bible as your guide and Christ for your example. 'He came down to earth for man's good; he left the realms of glory that man, knowing the road, might walk therein. The path, though narrow, is illuminated by his love; the road, though it appeareth long to the children of man, is but a narrow span, which clouds the shores of time with eternity. Dwell in readiness; for in such an hour as ye know not the Son of Man cometh. Live not for time, but for eternity; so, should you be called at this hour, you would enter the sixth sphere; then I, who have been your teacher on earth, will be your teacher there. Then we shall look back upon one another; and, oh! with what eagerness will you devour my teachings! For when you leave the seventh sphere, there is but one more step to the home of God, the Father—you may gain that too. Now, may the most choice of God's blessings rest upon you, and may we meet around his throne on high.'—*The Clock Struck One*, by the Rev. Samuel Watson (1872).

# INDEX.

<b>A</b>	
Absolution from Sin.....	300
Æonian Rewards and Punishments.....	23
<b>Albert, Prince, communication from, .....</b>	<b>111</b>
All are called .....	286
Ambition, Spiritual .....	90, 282, 291
Angel Guardianship.....	83, 89, 180, 184, 196, 199, 200, 203
Angels.....	119, 129, 135, 168, 175, 181, 187, 189, 190, 198, 201, 202, 263
Angels, the calling of .....	239
Angels of Light .....	234
Annihilation .....	10, 117
Apostles, the.....	303, 317
Applause.....	104, 275, 288
Archbishop.....	271
Athelms.....	318, 319
Atonement, Christ's.....	58, 120, 128, 231
Atonement for Sin .....	174, 273
Attraction, Spiritual, similar to Gravitation.....	86
<b>B</b>	
<b>Bacon, Communication from...</b>	<b>75</b>
Band of Dark Spirits .....	156
Baptism.....	314
<b>Belden, William, Jr., Rev. Com. from.....</b>	<b>41, 42, 44, 47, 51, 209, 238, 255</b>
<b>Belden, William, Sr., Rev. Com. from.....</b>	<b>43, 46, 51, 205, 238, 256, 257</b>
Benevolence.....	69
Bible, the.....	35, 43, 97, 220, 230, 242, 261, 264, 271
Bibliolatry.....	76
Bigotry .....	272, 289
Bishop.....	276, 287
Blindness of mankind.....	230
Book of Communications .....	42, 44, 51
Book of Hope .....	238
<b>Booth, James W., Com. from</b>	<b>55</b>
Brotherhood, Religion of.....	110
<b>Bryant, William Cullen, Com. from.....</b>	<b>96</b>
<b>Burr, Aaron, Com. from.....</b>	<b>105, 107, 107, 112</b>
<b>Byron, Lord, Com. from.....</b>	<b>90, 91, 93, 94</b>
<b>C</b>	
Calvary, Mount .....	172, 297
<b>Calvin, John, Com. from.....</b>	<b>279</b>
Calvinism.....	280
Catholicism.....	76, 216
Celestial Sphere.....	205
Cerebration, unconscious.....	6
Charity.....	52, 61, 103, 300
Cherubim and Seraphim.....	304
Childhood, spirits of those who died in .....	176
Christ 15, 20, 49, 51, 52, 53, 57, 58, 82, 107, 110, 111, 120, 121, 128, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000	
Christ, Church of .....	270
Christ, Second Coming of.....	110, 301
Christ, in Heaven .....	300, 303
Christian Church.....	269, 279, 314
Christian Faith.....	35, 161, 313
Christian Ministers .....	16, 322
Christianity.....	15, 19, 142, (n), 268, 278, 279, 294, 313, 320
Christians .....	147
Christ's Church Militant.....	276
Christ's Example.....	277, 231
Christ's Home .....	303
Christ's Kingdom .....	15, 33, 111, 227, 280, 301
Christ's Mansions of Progression .....	253
Christ's Redemption.....	198
Churches, Pompous.....	268, 275
Churches, The .....	261
Clairaudient Communications .....	30
.....	65, 72, 105, 106, 108, 170
Clairvoyance .....	162
Clairvoyant Descriptions .....	99, 106, 108, 111, 262, 273, 300
Clarke on the Spiritual World (n) .....	34
Clergy, The .....	236, 254, 268, 275
<b>Columbus, Christopher, — Communication from .....</b>	<b>78, 215</b>
Comforter, The .....	163
Communications, Purpose of, .....	146, 233, 294, 301
Communion of Saints.....	73, 226, 243, 281
Communion with Angels .....	137

Communion with God.....	237, 268	Creeds.....	36, 217, 238
Communism.....	313	Culture.....	281
Compassion, Divine.....	98, 100	<b>Cummings, J. W., D.D.</b> , Com- munication from.....	269
Conscience.....	229, 232, 289	<b>Cushing, James</b> , Communica- tion from.....	224
Contemplation.....	171, 269	<b>C. W.</b> , Communications from... ..	138
Contrition of Sinful Spirits..	124, 128	192, 193, 194, 195	
Conversion in the Spirit World..	131, 152, 269, 272	<b>C. W.</b> (See <i>Weismann, C.</i> ).....	
	93		
	154, 160, 161, 163, 195		

## D

<b>D. A.</b> , Communication from....	202	Demon Control.....	251
Damnation.....	151, 164	Demons of Hell.....	159
Darkness of the Soul.....	168	Despair.....	153
Darkness in the Spirit World..	116, 119	Devil, The.....	51, 57, 61, 67, 117, 144
121, 123, 130, 171, 176		149, 155, 156, 157, 162, 165, 228, 235	
Dark Spirits... ..	44, 93, 94, 114, 125, 142	241, 269, 291, 296, 297, 301	
144, 145, 147, 155, 158, 197, 310		Devils (Evil Spirits).....	138, 141, 145, 156
Dark Spirits, their awe toward... God.....	(n) 123	Divine Instinct in Man.....	98
Dark World, The 114, 156, 158, (n), 159		Divine Love (See <i>Love, Divine</i> ).	
Dead, Prayers for the (See <i>Prayers for the Departed</i> ).		Divine Nature, The.....	98, 105
Dead of Ages, The.....	265	Divination.....	221, 318
Death, Described.....	223	Doubt, Effects of upon the Com- munications.....	169, 199
Death, Early.....	194	Doubts, Sickening.....	296
Death, Spiritual.....	278, 280	<b>Dowling, Rev. John, D. D.</b> , Communication from.....	275
Death of Hell.....	272		

## E

Earthly Affairs, not a subject of Spirit Communion.....	146, 240	<b>Edmonds, Mrs.</b> , Communica- tion from.....	253
Earthly Distinction in Spirit Life	87	Education.....	102, 243, 245, 255
	90	<b>Elizabeth, Queen</b> , Communi- cation from.....	87
Earthly Form of Spirits.....	245, 285	Enjoyment of Earthly Things... ..	283
Earthly Troubles, Use of.....	240	Eschatology.....	63
<b>Edmonds, J. W.</b> (Judge), Com- munication from.....	40, 41, 42, 47, 51, 55, 57	Evangelists.....	299
58, 59, 60, 62, 85, 129, 144, 147, 157		Everlasting Punishment..	34, 117, 137
223, 230, 231, 232, 233, 234, 235, 236		(n), 175, 232, 280	
237, 253, 257, 292, 293		Evil Spirits.....	121, 146, 147, 230
<b>Edmonds, Judge</b> , his Spirit Writings.....	253	Expiation in the Spirit World... ..	236, 248, 296

## F

Faith.....	60, 69, 302, 320	Forgiveness after Death 50, 94, 128, 138	
Faith, Conditions of.....	289	Forgiveness of Sins.....	309
Faith, Hope, and Charity 52, 277, 302		<b>Franklin, Benjamin</b> , Com- munication from.....	100
Fallen Spirits.....	93, 173, 296	<b>Frederick M.</b> , Com. from....	199
False Light.....	289, 300	Freemason, Communication to a..	55
Family Group.....	247	Free Will.....	291, 321
<b>Farr, James W.</b> , Com. from..	55	<b>French, Eli</b> , Communication from.....	60
Father, Son, and Holy Ghost..	52, 57	Friends in Spirit Life.....	119, 122
118, 163, 166, 265		Future Life.....	12
<b>Ferguson, Rev. S. D.</b> , Com- munication from.....	267	Future Punishment.....	77, 78
<b>Fisk, James, Jr.</b> , Com. from..	170		

## G

Gentiles, The.....	260, 293	God, his Nature and Attri- butes.....	98, 105
<b>Gerard, J. W.</b> , Com. from..	46, 213	God of Abraham, Isaac, and Jacob.....	294
227, 238, 256			
God alone to be worshiped.....	112		



God the only Potentate .....	288	God's Light, Home of .....	196
God the Prompter of the Commu- nications .....	101, 102, 234	God's Sphere, Brightness of .....	121
God is Love.....	93, 113, 138	Good Spirits.....	146
God's Kingdom.....	131, 155, 191, 217, 233 237, 256, 280, 277, 280, 285, 295	Good Works.....	140, 299
		Gospel Truths.....	213
		Guardianship of the Spirits.....	253

## H

<b>Hamilton, Alexander, Com.</b> from .....	107, 108	<b>Hecker, John, Com.</b> from....	45, 209 213, 238, 255
Hamlet.....	67	Hell.....	78, 117, 118, 149, 150, 153, 159 162, 170, 171, 173, 231, 272, 307
Happiness in the Spirit World....	254 261, 298	<b>Heller, Robert, Com.</b> from....	250
Harmony of the Spheres....	200, 283	Hell Fire.....	78, 176 (n)
<b>Hauffe, Madame, Com.</b> from.	162 163, 218, 221	<b>Hemans, Felicia, Com.</b> from..	99
<b>H—e, Caroline, Com.</b> from	215	Heresy.....	271, 289
<b>H—e, Leonard, Com.</b> from	246	Higher Spirits.....	292
Heaven, Described.....	39, 113, 192 194, 202, 232, 233, 238, 245, 253, 255 265, 286, 288, 306	Holy Spirit .....	98, 314
Heaven, My.....	98, 220, 266, 297	Holy Writ.....	316
Heaven, Justice in.....	174, 272, 273	Homicide.....	105
Heaven, Light of .....	162	Hope in the Spirit World.....	121, 122
Heavenly Kingdom.....	294	<b>Hughes, Archbishop, Com.</b> from .....	271
		Humankind.....	96
		Humility.....	80, 82, 93, 105, 170 237, 302, 303, 315
		<b>Hunt, Dr. F. W., Com</b> from..	223

## I

Identification of the Spirits...65,	146	Infidelity.....	15 (n), 36, 313
Idolatry.....	295	Inspiration.....	81, 236, 316
Idolatry of the Scriptures .....	76	Intercession of the Saints.....	73
Illustrations of Earth, Communica- tions from.....	64	Intermediate State ....	11 (n), 231, 232
Immortality, Conditional .....	10, 58	<b>Irving, Washington, Commu- nication</b> from.....	109
Immortality of the Soul.....	9, 10, 26, 59 66, 113, 149, 305	Isaiah, the Prophet.....	295
Incarceration .....	7	Israel, King of.....	62
Individuality .....	100	Israel, Lord of.....	293
Infallibility.....	21, 50	Israel's Host.....	293
Infancy, Spirits who died in....	81	<b>Ives, Bishop, Com.</b> from.....	285
	236, 316	Ives, on "Bible Doctrine of the Soul".....	59

## J

<b>James K—d, Com.</b> from.....	201	Jewess, Spirit of, Com. from....	220
<b>James K—s, Com.</b> from....	195, 239	Jews, The....	60, 231, 232, 260, 293, 294 299
<b>James, Bishop, Com.</b> from.....	276	<b>John the Baptist, Com.</b> from .	301
Jesus 22, 51, 52, 55, 60, 82, 101, 163, 182, 187, 189, 190, 221, 230, 231.	316	Judgment, Day of.....	32, 233, 303
Jesus Christ...63, 92, 121, 140, 147, 298	303	Judgment, The.....	188, 296
Jesus, the Redeemer of Israel,..	61	Jupiter, Sphere of.....	233
		Justice, in the Future World....	272, 273

## K

<b>Kelly, James, Communications</b> from.....	47, 207, 213	<b>K—s. James, Communication</b> from .....	195, 239
<b>Kiddle, Frederiek, Communi- cations</b> from.....	208, 213	King of Israel.....	62
<b>Kiddle, John, Com.</b> from..	196, 197 198, 199	Kingdom of God at hand	76, 221, 232
<b>K—d, James, Com.</b> from ..	201, 249	Kingdom of Heaven.....	303
		Know thy God.....	102
		Know thyself.....	102

- L**
- Lafayette**, Com. from..... 89  
**Lamb**, The ...66, 76, 161, 243, 271, 272  
 278, 287, 296  
**Lancaster, Joseph**, Com. from 101  
 Language of the Communications 43  
 Life.....56, 88, 93, 97, 165, 243  
 Life, the Lesson of..... 275  
 Life in the Spirit World...97, 101, 110  
 121, 193, 194, 200  
 Life on Earth, Spiritually viewed  
 230, 234  
 Light, Sign of..... 195  
 Light in the Distance..... 286  
 Light in the Spirit World 94, 121, 149  
**Lincoln, Abraham**, Communica-  
 tions from..... 83, 84, 215  
**Lindon, Elizabeth**, Communi-  
 cation from.....242, 243
- M**
- McElligott, J. N.**, Com. from 244  
**McKean, Joseph**, Com. from. 244  
**McN., Milly**, Com. from 38, 39, 247  
**McN., Frank**, Com. from.... 249  
**McN. M.**, Com. from..... 249  
 Man, the Image of his Maker..99, 104  
 Manifestations (Spiritual), or-  
 dained by Christ..... 294  
**Mary A. Kiddle** (Mollie),  
 Com. from .37, 38, 46, 51, 52, 53,  
 180, 181, 183, 184, 190, 203, 255  
**Master**, The...73, 83, 110, 272, 278, 282  
 287, 300, 308  
 Materialism, Scientific 16, 36, 318, 319  
**May, Amasa J.**, Communica-  
 tion from..... 208  
**M., Mrs.**, Com. from.....219, 220  
 Medium, Child.....29, 115, 118, 232  
 Mediumship..... 80, 115 (a), 245
- N**
- Names in Heaven 192, 196, 241, 291, 299  
**Napoleon Bonaparte**, Com-  
 munication from..... 108  
 Nationalities..... 217  
 Natural Conditions preserved in  
 Spirit Life..... 90, 174, 201, 210  
 Necromancy.....221, 318
- P**
- Pearl of Great Price, The..... 303  
 Personality of God ... 126  
**Pontius Pilate**, Com. from ... 296  
 Pride..... 315
- R**
- Raymond, Henry J.**, Com-  
 munications from.....134, 135, 136  
 Reason, in Religion..... 22  
**Rebecca W.**, Com. from..... 228  
 Recognition of Spirits..... 200, 255  
**R-d., P. M.**, Com. from..... 248
- Liturgies, Early Christian...311, 312  
 Lord of Hosts ..293, 294, 295, 299, 302  
 Love....69, 86, 93, 94, 96, 193, 195, 196  
 203, 278, 321  
 Love, Divine....68, 72, 93, 98, 100, 103  
 105, 107, 111, 120, 149, 160, 195, 265  
 272, 280, 286, 291, 297, 303, 316  
 Love God... 37, 134, 141, 149, 287, 314  
 Love of God never forfeited..... 308  
 Love one Another...104, 236, 258, 287  
 314  
 Lower Spheres..... 44, 114, 121, 306  
**Lucy** —, Communication from 189  
 191, 207  
**Luther, Martin**, Communica-  
 tion from..... 277  
 Lying Spirits .....145, 230, 240  
 Macheth..... 67
- Memory, in the Future World.106, 108  
 151, 219, 296, 297  
 Mental Faculties in the Spirit  
 World..... 248  
 Minister of the Bible..... 264  
 Ministering Spirits..... 318, 320  
 Ministry, Christian..... 51  
 Ministry of Angels.. 94, 123, 138, 189  
 192, 194, 197, 203, 255, 308  
 Modern Spiritualism (See *Spiri-  
 tualism*).  
 Mosaic Law..... 11  
**Moses**, Com. from. 292, 293, 294, 295  
**Mozart**, Com. from..... 81, 82, 213  
**Muhlenberg, Rev. Dr.**....260, 261  
 Murder..... 106  
 Music of the Spheres..... 82, 95  
**M. W.**, Com. from..... 186  
 Mysteries of God..... 256
- N**
- Netty S.**, Com. from..... 203  
 New Dispensation..... 15  
 New Jerusalem..... 217  
**Newton, Sir Isaac**, Communi-  
 cation from..... 88  
 Nihilism..... 313  
 Nobility of Man.....104, 111
- P**
- Prophet, Priest, and King..... 304  
 Purification of the Spirit..... 306  
 Purified Spirit, A..... 300  
**Purity** (St. John) . . . . . 300
- R**
- Redeemer, The.....60, 61, 132, 299  
 Redemption 111, 187, 198, 230, 265, 272  
 279, 281  
 Redemption of the World . . . . . 295  
 Reformation, The.....277, 279, 280  
 Reformers..... 279

Reformers, Orange.....	76	Repentant Spirits....	114, 154, 157, 272
Regeneration.....	97, 276, 287, 298	Rest, in the Future World.....	98
Reincarnation.....	70	Resurrection, General.....	32, 111
Religion 22 ( <i>n</i> ), 61, 116 ( <i>n</i> ), 235, 256,	286	Resurrection of the Body.....	11
	287	Retrospection in the Spirit World	173
Remembrance of Sins.....	128	Reunion in the Spirit Land.....	253
Remorse in the Spirit World.....	98, 102	Revenge.....	107
103, 104, 226, 227, 272, 288, 289,	306	Rogers, Quotation from.....	109
Repentance.....	14	Roman Catholic Church.....	271, 289
Repentance after Death.....	119, 123, 131	Rome, Apostates of.....	273
137, 151, 164, 173, 279, 289, 306,	398		

## S

Sabbath, The.....	117	Spirit Communion..	13, 15, 27, 84, 86
Sacred Books.....	( <i>n</i> ) 22	88, 100, 133, 135, 142, 187, 200, 257	
Sadducees, The.....	11	275, 279, 282	
St. Augustine, Com. from.....	291	Spirit Companionship...119, 122, 173	
St. John, Com. from.....	299	196, 262	
St. Paul, Com. from.....	303	Spirit Emotions..61, 104, 124, 131, 263	
St. Peter, Communication from.....	298	264, 267	
Saints, Communion of....	73, 226, 243	Spirit finally conquers.....	273
	282	Spirit Growth....	37, 97, 184, 196, 202
Salvation, Universal (See <i>Uni-</i>		220, 277	
<i>versal Salvation</i> ).....		Spirit Impression, or Control..80, 61	
Salvation of Mankind.....	198	257	
Sarah R., Com. from 37, 53, 127, 131		Spirit Intercourse.....	318
Satan.....	67, 144, 165, 268, 273	Spiritism.....	32 ( <i>v</i> )
Saviour, The..58, 60, 66, 67, 68, 74, 76		Spirit Land.....	202
86, 90, 91, 135, 149, 161, 182, 187, 193		Spirit Life, Entrance into...108, 263	
194, 198, 205, 225, 260, 261, 271, 282		288	
293, 294, 295, 296,	207	Spirit Life, The.....	97, 101, 110
Saviour's Glory, The.....	193	Spirit of God.....	198
Schism.....	289	Spirit Progression..93, 97, 99, 101, 103	
Scriptures, The.....	11, 22 ( <i>n</i> ), 76, 127	104, 105, 114	
149, 316		Spirit Sight.....	239, 242
Sectarianism.....	61, 314	Spirit Sight of Earthly Things...221	
Sects.....	243	Spirit Test.....	147
Seducing Spirits.....	50	Spirit Writing among the Chi-	
Self-Abnegation.....	276	nese.....	317
Selfishness.....	95, 258	Spirit Writing, Mode of..29, 80, 81	
Self-Righteousness.....	275	116, 133, 185, 282	
Self-Sacrifice....277, 278, 279, 295, 303		Spirit Writings, The.....	110, 225, 230
Seraphs.....	94, 271, 304	237, 253, 255, 256, 257, 294	
Seton, S. W., Com. from.....	46, 47	Spirits, Efforts of to enlighten the	
Shakespeare, Communications		World.....	284
from.....	65, 67, 70, 72, 73, 74, 215	Spirits, good, how they come.284, 285	
Shelly, Com. from.....	94, 95	Spirits, Test of.....	49
S—, Coroner, Com. from.....	172	Spirits' Fire.....	90
Short-Lived on Earth, Com. from	176	Spirits help each other..123, 124, 127	
Sin. 58, 95, 103, 161, 171, 174, 236, 268		138, 153, 200	
Sinai.....	60	Spirits in Prison.....	129
Smythe, Richard, D.D., Com-		Spirits of the Lower Spheres..44, 93	
munications from.263, 264, 235, 266		94, 114	
Socialism.....	313	Spiritual Body.....	26
Sorcery.....	318	Spiritual Culture.....	150
Soul, Bible Doctrine of.....	59	Spiritual Gifts.....	318
Soul, The.....	56, 57	Spiritual Instinct.....	88
Spheres, Harmony of.....	283	Spiritualism..12, 13, 18, 32 ( <i>n</i> ), 62, 110	
Spheres, The.....	114	130, 147, 168, 191, 212, 217, 223, 235	
Sphere of Grace.....	299	263, 264, 278, 319, 320	
Spirit Blindness.....	263	Spiritualistic Phenomena.....	318
Spirit Call.....	240	Spiritualists.....	284
Spirit Colloquies...115, 116, 120, 125		Stewart, A. T., Com. from.222, 223	

<b>Stone, Wm. L.,</b> Com. from....	243	Summer Land of Flowers.....	238
Sufferings of Spirits..	114, 117, 153, 154	Sunday.....	116
Sufferings in the Future World..	77	Superstition.....	317
78, 92, 104, 106, 116, 118, 175, 272,	297	<b>Swedenborg, Com. from...</b>	282, 283

## T

Table-Tipping.....	25, 142 (n)	Titles, Earthly.....	271
Taylor, Isaac.....	81 (n)	Townsend on the Intermediate World.....	63
Teaching in the Spirit World....	202	Transfiguration, The.....	33
245, 249, 291		Trinity, The.....	52, 57
Temptation.....	303	Troubled Spirits.....	129
Ten Commandments.....	295	'ruth.....	69
Test of Spirits.....	147	<b>Truth, or Sincerity</b> (Mrs. He- mans).....	99
Test of the Authenticity of the Spirit Writings....	201, 291, 299	"Try the Spirits".....	49
Theology.....	86, 99	<b>Tweed, Wm. M.,</b> Communica- tion from.....	173, 174
Time in the Spirit World.....	79, 80		
	168		

## U

Unbeliever, Communication to an	57	Unprogressed Spirits.....	114, 126, 144
Universal Church.....	304		310, 318
Universal Salvation..	93, 94, 121, 133	Unrepentant Spirits..	157
182, 197, 235, 303		Unselfishness.....	99

## V

Vainglory.....	80, 288, 303	Vanity.....	77, 95, 101, 167, 271, 296
<b>Vallant, Richard,</b> Communi- cation from.....	218	Victoria, Queen.....	112
		Virgin, The.....	218

## W

War.....	100, 105	<b>William, Prince of Orange,</b> Communication from.....	75
<b>Warren, Richard,</b> Com. from.	226	Wisdom, Book of.....	11 (n)
<b>Washington, George,</b> Commu- nication from....	76, 77, 78,	Wisdom of God.....	89
	168	Witchcraft.....	318
<b>Watson, Henry C.,</b> Communi- cation from.....	168	<b>W. L. B.,</b> Communication from	149
<b>Watts, Dr. Robert,</b> Commu- nication from.....	210, 211,	Word of God.....	239, 293, 303
	212	World of Dark Spirits.....	95
Weather, Effect on the Communi- cations.....	61	Worldly Affairs.....	146
<b>Weismann, Charles A.,</b> Com. from.....	133, 139, 140, 161,	Worlds of Doom.....	121
	251	Worship God only...269, 271, 286,	288
Weismann, L. F.....	40, 51, 58,	<b>W. P.,</b> Communication from....	149
Wicked Spirits...44, 117, 120, 135,	170	<b>W. W.,</b> Communication from... 151	

# THE AUTHORS' PUBLISHING COMPANY'S NEW BOOKS.

---

☞ THE AUTHORS' PUBLISHING COMPANY will send any of the following books by mail, postage prepaid, to any part of the United States, on receipt of the price.

NEW PLAN OF PUBLISHING (*explanatory pamphlet*) mailed free to authors and writers.

DESCRIPTIVE CATALOGUE mailed on receipt of stamp, or supplied free on application in person, at the COMPANY'S OFFICE,

27 BOND ST., NEW YORK.

## Evolution and Progress:

An Exposition and Defence. The Foundation of Evolution Philosophically Expounded, and its Arguments (divested of insignificant and distracting physical details) succinctly stated; together with a review of leading opponents, as Dawson and Winchell, and quasi-opponents, as Le Conte and Carpenter. By Rev. WILLIAM I. GILL, A. M., of Newark Conference, N. J. *The first volume of the International Prize Series.* THIRD EDITION. Cloth extra, imitation morocco, fine paper, 295 pp., 12mo., Price . \$1 50

Each volume in this series was awarded a prize of *Two Hundred Dollars* in addition to copyright, in a competition which was open one year to the world, and where over three hundred manuscripts were submitted and read.

### DESCRIPTIVE OPINIONS OF EVOLUTION AND PROGRESS

One of our most candid and thoughtful writers.—*Dr. Crane.*

He is a clear and strong reasoner.—*Cincinnati Christian Standard.*

A particularly strong argument.—*Evansville (Ind.) Daily Journal.*

It is ably written. Builds on philosophical principles.—*Brooklyn Union.*

The attitude of Mr. Gill, and his courage in maintaining it, are worthy of note.—*New York World.*

I rejoice in all attempts of this kind, made in a spirit like that which prompts your work.—*Herbert Spencer.*

His writings are marked by strong common sense, sound logic, and clear demonstration.—*Methodist Home Journal.*

It is a book of original thinking on one of the greatest themes.....A keen, thoughtful, vigorous volume.—*Golden Age.*

He strikes with no velvet glove, but with a steel-clad hand, dealing his blows with equal profusion and impartiality.—*New York Tribune.*

His effort is earnest, able and bold..... It presents, in all their naked strength, thoughts and arguments which will have to be met and answered.—*The Methodist, New York.*

THE AUTHORS' PUBLISHING CO.'S NEW BOOKS.

### Analytical Processes ;

Or, The Primary Principle of Philosophy. By REV. WILLIAM I. GILL, A. M., author of "Evolution and Progress." *The Third Volume of the International Prize Series.* Cloth extra, fine paper, uniform with "Evolution and Progress," 450 pp., 12mo. Price \$2 00.

A work which the committee cannot describe without seeming to exaggerate. It is marked by extraordinary depth and originality, and yet it is so clear and convincing as to make its novel conclusions appear like familiar common sense.—*From Report of Committee of Prize Award.*

It contains a vast amount of able and conscientious thought and acute criticism.—*Dr. McCosh, Pres't. Princeton College.*

A specimen of robust thinking. I am very much gratified with its thoroughness, acuteness and logical coherence.—*Dr. Anderson, Pres't Rochester University.*

### Ecclesiology :

A Fresh Inquiry as to the Fundamental Idea and Constitution of the New Testament Church ; with a Supplement on Ordination. By REV. E. J. FISH, D. D. Cloth extra, fine paper, 400 pp., 12mo. . Price \$2 00.

DOCTOR FISH disposes this volume into four parts.—I. The Fundamental Idea of the Church ; II. The New Testament Church Constitution ; III. Application of Principles ; IV. A Supplement on Ordination—and addresses himself to his themes with the full earnestness of ability, clearness of logic, and conscientiousness of spirit which comprehensive treatment requires. As a "building fitly framed together," it is a fair-minded and standard contribution to the best religious literature of the Christian age.

### The Beauty of the King :

By REV. A. H. HOLLOWAY, A. M., author of "Good Words for S. S. Teachers," "Teachers' Meetings," etc. Cloth extra, 174 pp. 12mo, \$1.00 ; full gilt, beveled edges, \$1.25.

A remarkably clear, comprehensive and intelligible exposition of the natural and spiritual causes, processes and effects of the birth, life and death of Jesus—a subject much discussed, yet not generally understood now-a-days.

### Life for a Look :

By REV. A. H. HOLLOWAY, A. M. Paper covers, 32mo.

Price, 15 cts.

Earnest, cogent words, marrowy with the spirit of honest, old-fashioned Religion.

THE AUTHORS' PUBLISHING CO.'S NEW BOOKS.

## Is Our Republic a Failure?

A discussion of the Rights and the Wrongs of the North and the South. By E. H. WATSON, author of "United States and their Origin," etc. English cloth, ink and gold, 12mo, 436 pp. . . . . Price, \$1.50

In a spirit of genuine candor and unswerving impartiality.—*N. Y. Sun.*

It is fair, candid, impartial, the whole subject well treated.—HON. J. H. BLAKE, of Boston.

I like the spirit of the book, its comprehensive patriotism, its liberal spirit, and its healing counsels.—HON. GEO. S. HILLARD, author of "Franklin Readers," "Six Months in Italy," etc.

I read the manuscript with much interest—an interest belonging to the arguments themselves, but now increased by the perfection given to the form and style.—HON. MARTIN BRIMMER, Boston.

Lucid and just. The method of the argument, the facts on which it proceeds, and the conciliatory spirit which invests them, contribute to the book a value which cannot be too highly estimated.—GEN. JOHN COCHRANE.

The principles of American statesmanship which it asserts, must essentially prevail, unless we are so soon to fall from our original high plane of constitutional republicanism. I shall spare no exertion to promote the knowledge of such an able and impartial and statesmanlike compendium of our present political philosophy.—HON. JOHN QUINCY ADAMS, Mass.

Clearly expressed, and the argument is closely and ably maintained. The tone and the temper of the writer are beyond praise. They are as valuable as they are rare. They are those of a patriotic and philosophical observer of men. The like spirit everywhere diffused among our people would make fraternal union as certain as desirable; and if brought to the discussion of public affairs, would secure the adoption of wise and beneficent counsels.—HON. GEO. H. PENDLETON, Ohio.

## Universe of Language.

I.—ITS NATURE. II.—STRUCTURE. III.—SPELLING REFORM  
Comprising Uniform Notation and Classification of Vowels adapted to all Languages. By the late GEORGE WATSON, Esq., of Boston. Edited, with Preliminary Essays, and a Treatise on Phonology, Phenotypy and Spelling Reform, by his daughter, E. H. WATSON; author of "Is Our Republic a Failure?" etc. Cloth extra, tinted paper, 12mo, 344 pp. Price . . . . . \$1.50

One of the great scientific labors of Mr. Watson's life was to segregate and systematize the universal elements of Language. His investigations were broad and comprehensive. Miss Watson has rounded her father's work with worthy zeal and eminent ability; and the result, in this volume, is a unique and learned contribution to the permanent advantage and advancement of philology.

***Christian Conception and Experience.***

By Rev. WM. I. GILL, A. M., author of "Evolution and Progress," "Analytical Processes," etc. Imitation Morocco  
12mo. . . . . Price, \$1 00.

A fresh exposition and argument, practically enforced by a remarkable narrative of the conversion of a skeptic through this same argument. While it exhibits in parts the philosophic cast of the author's mind, its vivacious and lucid treatment will create for it a universal interest. This third work—in order of publication—by this fearless investigator, has, in large part, been written since his Trial before the Newark Methodist Episcopal Conference, under the charge of "Heresy," for writing his *EVOLUTION AND PROGRESS*, and it supplies abundant, fresh and vigorous thought-pabulum for the entertainment of heretics, critics, and Christians alike.

***Resurrection of the Body. Does the Bible Teach it?***

By E. NISBET, D. D. With an Introduction by G. W. SAMSON, D. D., late President of Columbian University, D. C.  
Fine English cloth, 12mo. Price \$1.00.

This is the careful work of an independent thinker and bold investigator. He strips away the trammels of hereditary prejudice, breaks the "old bottles" of unreasoning bias, and, with invincible logic, enters a field of research which had almost made a coward of thought. He begs no questions, makes no special pleadings, but meets the issue in its full front with such clean honesty and consummate ability that the book will interest and instruct every fair-minded reader, and charm and gratify every earnest student.

***Reverend Green Willingwood;***

Or, *LIFE AMONG THE CLERGY.* By Rev. ROBERT FISHER.  
Silk cloth, ink and gold, beveled edges, full gilt. 12mo, \$1.25.

With a resolute spirit and a knightly lance the Rev. Green Willingwood fights the battles of his brother clergymen. His battle ground is in the midst of every congregation. His armament is comprised of faithful work, hearty humor and delicate satire. In short, Rev. Green Willingwood says and does precisely that which is wont to be said and done, but which, for obvious reasons, cannot be spoken from the pulpit nor accomplished directly in the pastorate.

***Deacon Cranky.***

By GEORGE GUIREY. Cloth extra, clear type. Price..\$1.50

A bright and vigorous story in which every reader will readily recognize the familiar form of Deacon Cranky, whose strong points are superbly developed by Church Fairs, Choir troubles, Charity Contributions, Dorcas Society missions, religious Steigh-rides and moral Necktie Parties, while the thread of the story retains vital earnestness, sharp characterization, and absorbing interest throughout.



## PRACTICAL THOUGHT.

### Mercantile Prices and Profits ;

Or the Valuation of Commodities for a Fair Trade.  
By M. R. PILON. Handsomely printed, 8vo., paper,  
160 pp., . . . . . In Press.

The author has brought broad experience and comprehensive research to bear upon his subjects. His style is terse and perspicuous. He uses the easy and concise language of an educated business man ; and, with wonderful art, invests every chapter with the grace and charm of a well-told story.

### Monetary Feasts and Famines ;

Labor, Values, Prices, Foreign and Fair Trade, Scarcity of Money and the Causes of Inflation. By M. R. PILON, author of "The Grangers." Uniform with "The Grangers,"—(*In Press.*) . . .

### What is Demonetization ?

Ways to arrive at the Demonetization of Gold and Silver, and the establishment of Private Banks under control of the National Government. By M. R. PILON, author of "The Grangers." FIFTH EDITION. 8vo., 186 pp., paper cover, . . . Price 75 cents.

The work is interesting, and especially valuable to financiers.—*Jersey City Daily Journal.*

He gives expression to a good deal of sound financial principle.—*Louisville Daily Commercial.*

It is full of common sense. . . . . Valuable for its facts, its thoughts and its suggestions.—*Troy Daily Whig.*

Is written in an interesting and popular style and contains much useful information.—*Oakland, Cal., Daily News.*

The subject of the high valuation of gold and silver currency is fully discussed, and offers some new ideas worthy the attention of those interested in monetary affairs.—*Toledo Commercial.*

The author is a merchant who has extensively studied the currency problem. His hits are often sharp and incisive. . . . . Mr. Pilon would provide ample banking facilities for every city, town and village, with both stock and land security.—*Cincinnati Daily Star.*

. . . . . Discussing the currency question in an original, forcible and entertaining style. The author has brought together a great amount of varied information upon the whole subject of money. . . . . Those interested will find unquestioned ability in the author's handling of it.—*Baltimore Methodist Protestant.*

### The Manuscript Manual :

How to Prepare Manuscripts for the Press—practical and to the point. Paper, 26 pp., 8vo. Price 10 cents.

A most useful little companion to the young writer and editor.—*The South, New York.*

Gives excellent hints to intending writers.—*Cleveland Evan. Messenger*

THE AUTHORS' PUBLISHING CO.'S NEW BOOKS.

## The Race for Wealth,

Considered in a Series of Letters written to each other by a Brother and Sister. Edited by JAMES CORLEY. 12mo, 180 pp., paper . . . . . Price 50 cents.

Shows how labor strikes may be prevented; how women may advance their political influence; how marriage may recover due regard in public opinion; the impossibility of enforcing total abstinence from strong liquors; and treats these and other topics of social and political economy in a clear style, making the work peculiarly attractive and impressive.

Aptly considered.—*St. Louis Christian*.  
Of special importance.—*Cincinnati Gazette*.  
Attractive . . . needed.—*Quincy Whig*.  
Sensible, robust, sound.—*Hartford Courant*.  
Clear, earnest, thoughtful.—*Phila. Nat. Baptist*.  
Pleasant, intelligent, wholesome, useful.—*Zion's Herald, Boston*.  
Simplicity in the arguments and the way of presenting them that is refreshing.—*Louisville Courier Journal*.

## Author's Manuscript Paper.

Made from superior stock, in two grades, and sold only in ream packages. Each package warranted to contain full count of 480 sheets.

MANUFACTURED BY THE AUTHORS' PUBLISHING COMPANY.

AUTHOR'S MANUSCRIPT PAPER, 5½ + 11, per ream . . . \$1.00

AUTHOR'S MANUSCRIPT PAPER, 5½ + 11, heavier, per ream . . 1.25

NOTE.—When paper is sent by mail 50 cents per ream, in addition to price, must accompany order, to prepay postage.

It is only by making a specialty of this paper, manufacturing directly at the mills in large quantities, and selling exclusively for cash, that the demand can be supplied at these low prices. It is really nearly ONE HUNDRED PER CENT. cheaper than any other paper in the market.

It is ruled on one side, the other plain; is approved by writers and preferred by printers; and it has now become the popular standard paper for authors, contributors, editors, and writers generally.

☞ The A. P. Co. sell no other stationery.

A very convenient size, and at a low price.—*Publishers' Weekly, N. Y.*

The distinguishing feature of the Manuscript Paper is its convenient shape. The texture is neither too thick nor too thin, making it in every way a desirable paper for writers and contributors.—*Acta Columbiana, New York*.

It is especially useful for writers for the press, combining as it does good quality with cheapness. The convenience of form is apparent to all who have writing to do, while it soon saves its price in postage.—*Essex County Press, Newark, N. J.*

*Thousands of letters from well known authors, editors, and writers are on file in our office expressing the highest satisfaction with this paper, and thanking us for introducing it into market.*

THE AUTHORS' PUBLISHING CO.'S NEW BOOKS.

## ÆSTHETIC THOUGHT.

### Irene; or, Beach-Broken Billows :

A Story. By MRS. B. F. BAER, author of "Lena's Marriage," "The Match-Girl of New York," "Little Bare-Foot," etc., etc. *The second volume of the International Prize Series.* SECOND EDITION. Cloth extra, fine thick paper. 12mo. . . . Price \$1 00.

Natural, honest and delicate.—*New York Herald.*

Charming and thoughtful.—*Poughkeepsie Eagle.*

Depicted in strong terms.—*Baptist Union, New York.*

Eminently pleasing and profitable.—*Christian Era, Boston.*

A fascinating volume.—*Georgia Musical Eclectic Magazine.*

Characters and plot fresh and original.—*Bridgeport News.*

With freshness, clearness, and vigor.—*Neb. Watchman.*

Delightful book.—*Saturday Review, Louisville, Ky.*

Lays open a whole network of the tender and emotional.—

*Williamsport (Pa.) Daily Register.*

The unity is well preserved, the characters maintaining that probability so essential in the higher forms of fiction.—*Baltimore Methodist Protestant.*

There is a peculiar charm in the reading of this book, which every one who peruses it must feel. It is very like to that which is inspired in reading any of Hawthorne's romances.—*Hartford Religious Herald.*

### Wild Flowers :

Poems. By CHARLES W. HUBNER, author of "Souvenirs of Luther." Elegantly printed on fine tinted paper, with portrait of the Author, imitation morocco and beveled edges, 196 pp., 12mo. *Just ready,*

Price \$1.00. The same, gilt top, beveled edges, \$1.25

As a poet Mr. HUBNER is conservative—always tender and delicate, never turbid or erratic. He evinces a strong love of nature and high spirituality, and brings us, from the humblest places and in the humblest guises, beauties of the heart, the life, the universe, and, while placing them before our vision, has glorified them and shown that within them of whose existence we had never dreamed.

### Her Waiting Heart :

A Novel. By LOU CAPSADELL, author of "Hallow E'en." Cloth extra, 192 pp., 12mo. *Just ready.* \$1 00.

A story of New York—drawn from the familiar phases of life, which, under the calmest surfaces, cover the greatest depths. Charming skill is shown in the naturalness of characterization, development of plot and narrative, strength of action and delicacy of thought.

THE AUTHORS' PUBLISHING CO.'S NEW BOOKS.

## Women's Secrets; or, How to be Beautiful:

Translated and Edited from the Persian and French, with additions from the best English authorities. By LOU. CAPSADELL, author of "Her Waiting Heart," "Hallow E'en," etc. Pp. 100, 12mo.

*Saratoga Edition*, in Scotch granite paper covers, 25 cents.

*Boudoir Edition*, French grey and blue cloths, . 75 cents.

The systems, directions and recipes for promoting Personal Beauty, as practiced for thousands of years by the renowned beauties of the Orient, and for securing the grace and charm for which the French Toilette and Boudoir are distinguished, together with suggestions from the best authorities, comprising History and Uses of Beauty; The Best Standards; Beautiful Children; Beauty Food, Sleep, Exercise, Health, Emotions: How to be Fat; How to be Lean; How to be Beautiful and to remain so, etc., etc.

## Sumners' Poems:

By SAMUEL B. SUMNER and CHARLES A. SUMNER. With Illustrations by E. STEWART SUMNER. On fine tinted paper, 518 pp., cloth extra. Regular 12mo edition, \$2.50  
Large paper, 8vo, illustrated, full gilt, beveled edges.. \$4.00

Sparkling, tender and ardent.—*Philadelphia Book Buyer*.

Vivacity and good humor.—DR. OLIVER WENDELL HOLMES.

Brilliant and humorous, patriotic and historic.—*American Monthly, Phila.*

Equal to anything that is at all akin to them in "The Excursion."—*N. Y. World*.

## The Buccaneers:

A stirring Historical Novel. By RANDOLPH JONES, Esq.  
Large 12mo, cloth extra, ink and gold. Paper \$1. Cloth \$1.75.

Is drawn from the most daring deeds of the Buccaneers and the sharpest events in the early settlement of Maryland and Virginia. It is so full of thrilling action, so piquant in sentiment, and so thoroughly alive with the animation of the bold and ambitious spirits whose acts it records with extraordinary power, that the publishers confidently bespeak "THE BUCCANEERS" as the most strongly marked and the best of all American novels issued during the year.

## Cothurnus and Lyre.

By EDWARD J. HARDING. Fine English cloth, ink and gold,  
12mo, 126 pp. .... \$1 00

Real poetic feeling and power.—*Am. Bookseller*.

Nobility not without sweetness.—*N. Y. World*.

Vigor which is quite uncommon.—*London Spectator*.

A unique and striking work.—*Boston Home Journal*.

Models of neatness and consideration.—*N. Y. Commercial*.

Has created a sensation in Eastern literary circles.—*Chicago Herald*.

# THE SACHEL SERIES.

BRIGHT, ELEGANT, CHARMING!

STORY, ROMANCE, TRAVEL, ADVENTURE, HUMOR, HEALTH, PLEASURE.

*From the Boston Home Journal.*

The "Satchel Series" comprises the brightest and best brief works of fiction by American authors who are, for the most part, well known to the reading public. They are not trashy reprints nor "dime novels," but are clean and polished in matter, printed in large type, neatly bound in paper covers, convenient alike for railway, seashore or home reading.

Short, sententious and marrowy, pleasing in style and handy in form—with bold type and open, cheerful pages—they are designed to fill fragments of leisure, in all seasons and places, with the genuine comforts of reading.

VOLUMES READY.

- Nobody's Business.** By author "Dead Men's Shoes." "Heavy Yokes," etc. 30c.  
**Story of the Strike.** Scenes in City Life. Ill'ed. By Elizabeth Murray. 30c.  
**Lily's Lover.** By author of "Climbing the Mountains," etc. 35c.  
**Traveller's Grab-Bag.** Stories, Thought, Fancies. By an Old Traveller. 55c.  
**Prisons Without Walls.** Novelette. By Kelsic Etheridge. 35c.  
**Bosamond Howard.** Fact and fancy. By Kate R. Lovelace. 25c.  
**Bonny Eagle.** A Summer jaunt to the forests of Maine. 25c.  
**How to be Beautiful.** A Toilet Manual for Ladies. By Louise Capsadell 25c.  
**Earnest Appeal to Moody.** A Satire. 10c.  
**Voice of a Shell.** Stories of the Sea, and Sea Songs. By O. C. Auringer. 40c.  
**Our Winter Eden.** Pen Pictures of the Tropics. By Mrs. Cazneau. 30c.  
**Our Peggotties.** By Kesiah Shelton. 25c.  
**Only a Tramp.** A fascinating, picturesque novel. By Owanda. *Just out.* 50c.  
**Who Did It?** A vivid, thrilling story. By Mark Frazier. *Just out.* 30c.  
**Poor Theophilus, and the City of Fin.** By a Contributor to Puck. 25c.  
**Bera, or the C. & M. C. R. R.** By Stuart De Leon. A Novel. 40c.  
**How it Ended.** By Miss Marie Flaacke. A sweet and pretty love story. 25c.  
**Glenmere.** A story of Love *versus* Wealth. *Shortly.*

## IMPORTANT ANNOUNCEMENTS.

NEARLY READY.

- A Complete Scientific Grammar of the English Language**—including Phonetics. By W. Colegrove, Pres W. Va. College. For Schools and Students. . . . .
- The Queer Little Wooden Captain.** By Sydney Dayre. Being volume I. of the "Enchanted Library" for Young Folks. . . . .

## NEW BOOKS AND NEW EDITIONS

JUST ISSUED BY

# THE AUTHORS' PUBLISHING COMPANY,

27 Bond Street, New York.

### MISCELLANEOUS.

- Analytical Processes; or, the Primary Principle of Philosophy.** By Rev WM L GILL, A. M. . . . . \$2.00
- Beauty of the Klug.** A brief Life of Christ. By Rev. A. H. HOLLOWAY, A.M., \$1.00; full gilt, . . . . . \$1.25
- Christian Conception and Experience.** By Rev. WM. I. GILL, A.M. . . . . \$1.00
- Ecclesiology: Fundamental Idea and Constitution of the New-Testament Church.** By E. J. FISH, D.D. . . . . \$2.00
- Evolution and Progress.** An Exposition and Defence. By Rev. WM. I. GILL, A.M. . . . . \$1.50
- Life Among the Clergy.** By Rev. ROBERT FISHER. . . . . \$1.25
- Life for a Look.** By Rev. A. H. HOLLOWAY. . . . . 15 cents.
- Resurrection of the Body.** Does the Bible Teach it? By E. NISBET, D.D. Introduction by G. W. SAMSON, D.D. . . . \$1.00
- Universe of Language.** Uniform Notation and Classification of Vowels, adapted to all Languages. By the late GEORGE WATSON, Esq., of Boston. Edited by his daughter, E. H. WATSON. . . . . \$1.50
- Spiritual Communications.** By HENRY KIDDLE, A.M. . . . . \$1.50
- Is our Republic a Failure?** A Discussion of Rights and Wrongs of North and South. By E. H. WATSON. . . . \$1.50
- Camping in Colorado.** With Suggestions to Gold-Seekers, Tourists and Invalids. By S. A. GORDON. . . . . \$1.00
- Manuscript Paper.** Per ream, \$1.00 or \$1.25. By mail, 50c. per ream extra.
- Manuscript Manual.** How to Prepare Manuscripts for the Press . . . . 10 cents.
- Mercantile Prices and Profits.** By M. R. PILON. (*In press.*)
- Race for Wealth.** Considered in a Series of Letters written to each other by a Brother and Sister. Edited by JAMES CORLEY. . . . . 50 cents.
- What is Demonetization of Gold and Silver?** By M. R. PILON. . . . . 75 cents.

### FICTION AND ÆSTHETICS.

- Buccaneers, The.** Historical Novel. By RANDOLPH JONES. Paper. \$1; cloth \$1.75
- Deacon Cranky, the Old Sinner.** By Geo. Guirey. . . . . \$1.50
- Cothurnus and Lyre.** By E. J. HARDING. . . . . \$1.00
- Her Waiting Heart.** By LOUISE CAPSADELL. . . . . \$1.00
- In Dead Earnest.** By JULIA BRICKINRIDGE. . . . . \$1.25
- Irene.** By Mrs. B. F. BAER. . . . \$1.00
- Linda; or, Uber das Meer.** By Mrs. H. L. CRAWFORD. For Young Folks \$1.25
- Mystic Key.** A Poetic Fortune Teller 75c
- Our Wedding Gifts.** By AMANDA M. DOUGLAS Paper, 50 cents; cloth. \$1.00
- Shadowed Perils.** By M. A. AVERY \$1.00
- Sumners' Poems.** By S. B and C. A SUMNER Illustrated. 12mo. \$2.50; 8vo \$4.00
- Queer Little Wooden Captain.** By SYDNEY DAYRE. . . . . 90c.
- 'Twixt Wave and Sky.** By F. E. WADLEIGH. . . . . \$1.25
- Wild Flowers.** By C. W. HUBNER. \$1.00
- THE SACHEL SERIES.
- How to be Beautiful.** Cl. 75c.; paper 25c.
- Appeal to Moody** . . . . . 10c.
- The Traveler's Grab-Bag** . . . . . 25c.
- Prisons Without Walls** . . . . . 25c.
- Bonny Eagle** . . . . . 25c.
- A Story of the Strike** . . . . . 30c.
- Lily's Lover** . . . . . 35c.
- Rosamond Howard** . . . . . 25c.
- Voice of a Shell** . . . . . 40c.
- Nobody's Business** . . . . . 30c.
- Our Winter Eden** . . . . . 30c.
- Our Peggetties** . . . . . 25c.
- Only a Tramp** . . . . . 50c.
- Who Did It?** . . . . . 30c.
- Poor Theophilus** . . . . . 25c.
- How it Ended** . . . . . 25c.
- Bera; or, C. & M. C. Railroad** . . . . 40c.
- Glenmere** . . . . . 25c.

\* \* Books mailed, postpaid, to any part of the United States and Canada, upon receipt of price by the publishers.

New Plan of Publishing and Descriptive Catalogue mailed free.











Cornell University Library

arV14599

Spiritual communications.



3 1924 031 429 735

olin,anx

