

# SCIENCE OF THE SOUL.

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A SCIENTIFIC DEMONSTRATION  
OF THE  
EXISTENCE OF THE SOUL OF MAN AS HIS CONSCIOUS  
INDIVIDUALITY INDEPENDENTLY OF THE  
PHYSICAL ORGANISM;  
OF THE  
CONTINUITY OF LIFE  
AND THE  
ACTUALITY OF SPIRIT RETURN.

BY  
LOREN ALBERT SHERMAN.

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## PREFACE.

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It is said that catalogues in the great libraries of the world contain the titles of nearly five thousand books on the soul of Man. No apology is offered, however, for this addition to the list, or for the claim made that the hypothesis herein set forth, supported by positive evidence, presents a complete scientific demonstration of the origin, existence, attributes and destiny of the soul.

The demonstrations of physical science are no longer questioned or doubted; yet many of them are based upon evidence much less positive and perfect than that demonstrating the truths of psychic science which is within reach of all investigators of psychic and spirit phenomena at the present day. It was necessary, however, for physical science to be first established upon a firm basis, before the foundations of spiritual science could be laid. Normally, Man in the flesh is a physical being, with physical needs, desires and consciousness prevailing; and until scientific investigation and demonstration had dispelled the false notions of physical creation and development which had prevailed during all previous ages, it was quite impossible to induce men to throw off superstition and adopt scientific methods in the study of psychic and spirit manifestations.

At long intervals in the dark ages of the past men have been born into the world with spiritual perception so keen that Eternal Truth has impressed itself upon their physical minds, and they have sought to bring such perceptions to the comprehension of their fellow men; but with slight success. The world was not prepared for it. As Jesus Christ declared to his disciples:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he shall guide you into all truth; for he shall not speak of himself; but what things soever he shall hear these shall he speak: and he shall declare unto you the things that are to come."

But at last the Spirit of Truth has come,—in scientific investigation, which speaks not of itself, but presents the truth as it is

found in nature, and in the manifestations of intelligence and energy, in both Spirit and matter. There is much yet to be learned, but the great central truths of existence and consciousness have been demonstrated.

In this book the effort is made to set forth such truths clearly, and with sufficient evidence in detail to prove them to all candid minds. To render the classification apparent to the eye, the argument is printed in larger type than the evidence. The first eleven chapters deal entirely with psychic phenomena, the manifestations of the incarnate soul. The succeeding four chapters,—12 to 15,—set forth the Philosophy of the Infinite, which is and must be largely dependent upon inductive reasoning for its demonstration. The last twenty chapters set forth the philosophy, and the attributes and powers of the decarnate soul, with evidence in detail.

The hypothesis of the origin, development, attributes, powers and destiny of the soul, presented and illustrated in detail in this book, may be briefly summarized.

The First Cause of all things, the Infinite and Eternal Energy of the Universe, is God.

The Thought of God, His Spirit, is all pervading. In it are harmoniously combined all life, intelligence, emotion, energy and force. Without it there can be no manifestation of intelligence or energy, nor can anything exist that does exist.

The soul of Man is individualized from the Spirit of God by physical conception and birth. During the period of gestation the thought of the mother may draw from the Spirit of God mental endowments for her child, and may to a large extent mold the physical body.

The soul is Man. The body is a machine only, operated by the soul as an independent individuality. The real Man exists and can manifest himself independently of the body.

The body is the mold of the soul. Thought, which is a soul attribute only, acts upon the physical brain and produces physical perception and consciousness. No impression or sensation can be brought to the physical comprehension except through the operations of the soul as an independent intelligence.

The soul pervades and animates the physical body, and has absolute control over its tissues, organs and functions. When operating independently of the physical will and consciousness, as in hypnosis, it can produce both mental and physical results quite impossible when the individual is in normal condition, and can sometimes cure functional disease.



While still incarnate the soul can project itself from the body, and when so projected can perceive independently of the physical senses. Under certain conditions it can also present the form and features of the body to physical perception while projected.

Independent communication between souls incarnate by thought projection and impression is of common occurrence, and such communication experimentally and by direct intent is possible.

The soul while projected, or in natural sleep, may commune with other souls, either incarnate or decarnate, and thereby obtain information of events past or events to come.

Natural sleep is the suspension of the operations of the soul upon and through the physical organism. The soul is or may be active during sleep. Dreams are independent soul perceptions brought to the comprehension of the physical consciousness in the border-land between sleeping and waking, often mixed and complicated with physical perceptions.

There is a spiritual body which is the counterpart of the physical, with which the soul clothes itself when projected, and after physical death.

Life is continuous. At physical death the soul is relieved from subjection to the physical body. It can then exercise its primary perception and attributes normally, and is no longer subject to material conditions.

In passing into decarnate life the soul retains its personality and characteristics, and the knowledge acquired during physical life, together with its earthly affections and loves.

The soul decarnate, and when acting independently of the physical organism while still incarnate, can realize to its consciousness by its own thought its proper desires, within the limits of the laws of nature. To think with the soul is to have.

Spiritual and physical intelligence, emotion, energy and force have their origin in the Universal Thought of God, and are correlated. In God's Thought all manifestations of life, intelligence, emotion and energy are harmoniously blended, separation coming only through contact with and operation upon things material. Spirit is Cause; matter is effect only.

Spirit being the essence of The Eternal, spirit as individualized in the soul of Man may be immortal.

The communication of decarnate souls with souls incarnate is possible, and is a scientific fact. Such communication may reach the physical consciousness through impression upon the soul during sleep or at the moment of awakening. It may come as

thought impression, the source of which is not comprehended by the physical mind. It may come through hypnotic control of an incarnate soul and its physical organism, by a decarnate soul. And it may come through various physical manifestations, such as independent writing, independent voices, etc.

The home of the soul after its transition into decarnate life is the glorified realization to soul perception of things terrestrial; of green fields, beautiful flowers, noble rivers, pleasant homes and eternal light and life. Such pictures are as real to soul perception and consciousness as material things are to physical consciousness. But not to all may these delights be immediately realized. Those whose deeds have been evil in the earth-life find no good spirits waiting to guide them upward to the heavenly land when they cross the river of death; but must grope in darkness until the sins of the flesh are atoned for, and through their own earnest desire a pitying soul comes to lead them to the light.

Such, in brief, is the philosophy of existence and consciousness, and of the origin, attributes and destiny of the soul of Man, as set forth, and demonstrated by the scientific evidence presented in this book. Not much of the evidence is new in character; but the claim may be made that by the connected demonstration of the attributes of the soul incarnate and decarnate, the objections and arguments of skeptics are for the first time completely overthrown.

But whatever its merits or demerits may be, it is given to the world in all sincerity, and with the earnest hope that it may aid in bringing to the minds of men full realization of the nature of all Life, the powers and attributes of the soul, its relations to the physical organism and consciousness, the continuity of individual life and the actualities of future individual existence.

LOREN ALBERT SHERMAN,

# TABLE OF CONTENTS.

## PART I.

### *THE SOUL INCARNATE.*

#### CHAPTER I.

Development and Operations of the Physical Mind—Definitions of Soul—Various Theories Regarding It—Soul Phenomena Classified..... 17

#### CHAPTER II.

Primary Manifestations of Soul Attributes and Powers—Thought Impression, Mind Reading and Telepathy—The Faculty of Intuition—Soul Perception Preceding Physical Perception.. 22

#### CHAPTER III.

Existence of the Soul Declared—It Is Man's Ego and Conscious Individuality—Proved by Soul Projection During Hypnosis—Evidence Presented in Detail..... 34

#### CHAPTER IV.

Phenomena of Hypnotism Considered in Detail—Its Simplest Manifestations—Methods of Inducing Hypnosis—Sensations While Passing Into That Condition—Hypnotic Effects of Music..... 43

#### CHAPTER V.

The Faculty of Imagination Considered and Explained—Illustrations of Various Hypnotic Phenomena—The Soul Faculty of Elimination—The Physical Senses Operate Only Through the Soul—Hypnotic Control Identical With Spirit Control..... 55

## CHAPTER VI.

- Control of the Soul Over the Physical Body and its Functions—It Is Absolute and Unerring—The Experiments of Professor Krafft-Ebing—Hypnotism as a Remedial Agent—Philosophy of the Faith Cure as Declared by Jesus Christ—Passivity of the Soul.....68

## CHAPTER VII.

- Mr. Frank R. Alderman's Experiments in Soul Projection—Independent Perceptive Powers of the Soul Positively Demonstrated—Conversations Between Souls Reported—Difficulties Involved in These Experiments.....81

## CHAPTER VIII.

- Further Reports of Mr. Alderman's Experiments in Soul Projection—Past Events Observed and Reported as Though of Present Occurrence—The Nature of Eternity Illustrated.....89

## CHAPTER IX.

- The Phenomena of Clairvoyance—Emanuel Swedenborg's Powers of Soul Perception—Modern Instances Cited—Predictions of Future Events Fulfilled—Cases of Thought Reading—Soul Projection Producing Apparitions.....99

## CHAPTER X.

- Is the Soul Always Active?—Opinions of Mental Philosophers—The Two States of Consciousness Illustrated—The Philosophy of Sleep and Dreams—Soul Attributes Which They Illustrate—Prophetic Power of the Soul Demonstrated.....111

## CHAPTER XI.

- The Soul Is the Man—There Is a Spiritual Body—Powers and Attributes of the Incarnate Soul—The Evidence Summarized.....127

## PART II.

*PHILOSOPHY OF THE INFINITE.*

## CHAPTER XII.

- Distinctions Between Cause and Effect—Spirit Is Cause, Material Things Are Effects—The Nature and Attributes of the Infinite—The Soul of Man Individualized From the Spirit of God—Evolution Universal.....135

## CHAPTER XIII.

- The Infinite and His Attributes Further Considered—The Wisdom of Man's Creation as Both a Spiritual and Physical Being—Relations of Soul to Physical Mind—A Summary.....143

## CHAPTER XIV.

- Universality of Evolution—Ascent of Man From Lower Forms—The Soul Developed by Heredity and Prenatal Influences—Illustration and Demonstration of the Fact—The Source of Christ's Soul Power.....153

## CHAPTER XV.

- Christ's Perceptions of Eternal Truth—He Declared God the Father of All Men—His Manifestations of Soul Power—Conflicting Declarations Regarding Future Existence—Pantheism Improbable—Reincarnation Unnecessary and Illogical—Simplicity of the True Philosophy of the Infinite.....166

## PART III.

*THE SOUL DECARNATE.*

## CHAPTER XVI.

- Does Man Live After Physical Death?—Ancient Faith in the Continuity of Life—Spirit and Soul Manifestations in All Ages—The Spiritism of the Bible—Christ's Materializations—The Christian Faith Is Based Upon Them.....181

## CHAPTER XVII.

- Hypothesis of the Soul's Condition and Characteristics in Decarnate Life—Modern Development of the Science of Spiritism—Why It Has Been Retarded—Spontaneous Spirit Manifestations—Many Convincing Cases Cited.....196

## CHAPTER XVIII.

- The Philosophy of Soul Impression, Influence and Control—Incarnate and Decarnate Soul Influence Identical—Evidence of Spirit Guardianship—Picture Language of the Soul—The Character of Familiar Spirits.....211

## CHAPTER XIX.

- Spirit Control of the Physical Organism—Planchette and Ouija—Intrusion of Incarnate Soul Influence—Automatic Writing Under Spirit Guidance—How the Faculty May Be Devel-

## TABLE OF CONTENTS.

oped—Test Cases Cited—Remarkable Case of Spontaneous Mediumship—Great Musicians Operate Through a Young Lady.....223

## CHAPTER XX.

Conditions Required for Spirit Manifestations—Spiritual and Physical Laws Must Be Regarded—Trance Mediumship—How to Form Home Circles—There May Be Deceptive Spirits—Experiences With a Clairvoyant Medium.....235

## CHAPTER XXI.

Does the Incarnate Soul Know Its Own Destiny?—Circumstances Leading to That Conclusion—The Limit of Incarnate Life May Be Absolute—Personal Experiences and Investigations .....248

## CHAPTER XXII.

Manifestations of Spirit Individualities Through Trance Mediums—Phenomena Not to Be Accounted for Upon Any Other Hypothesis—Waked by a Spirit and a Spirit Form Seen—A Convincing Sequence of Communications.....256

## CHAPTER XXIII.

Further Manifestations of the Continuity of Life and the Soul's Individuality—A Great Number of Tests Given by Willie—The Thoughts of His Friends Read and Reported Through a Medium.....265

## CHAPTER XXIV.

Tests Through Clairvoyants and Trance Mediums—Demonstrations of Communications Between Spirits—Unspoken Thoughts of Persons Not Present Reported—Incontrovertible Evidence of Spirit Presence.....274

## CHAPTER XXV.

Persistence of Personal Characteristics in Decarnate Life—The Affections Cling to First Loves—Marked Demonstrations of the Fact—Remarkable Tests in Giving Names of Deceased Persons—The Loving Messages of a Father to His Son—Willie Gives an Address in Response to an Unspoken and Unseen Request.....285

## CHAPTER XXVI.

The Philosophy of Physical Manifestations—Independent Spirit Writing a Mile Distant From the Medium—A Missing Article

Returned by Spirit Power—Evidence of Dematerialization—  
Spirit Signatures on Paper.....296

## CHAPTER XXVII.

The Phenomena of Trumpet and Independent Spirit Voices—  
Jehovah's Talk to Moses on Mount Sinai—Modern Manifesta-  
tions of That Character—Many Specific Cases Cited—Means  
and Methods of Development.....307

## CHAPTER XXVIII.

Manifestations Through a Clairvoyant and Trumpet Medium—  
Closed Writings Read and Answered—Communications  
Through Trumpets—Fruits, Flowers and Other Articles  
Brought—Spirit Writings and Pictures—Willie Fulfills a  
Promise Perfectly.....317

## CHAPTER XXIX.

Independent Slate Writing—Philosophy of the Phenomena—Re-  
ports of Specific Cases—Samples of Slate Writings—Similar-  
ity of Physical and Spirit Signatures—Possibility of Fraud  
Eliminated—Spirit Telegraphy and Typewriting.....331

## CHAPTER XXX.

Materialization of Spirit Forms—The Phenomena as Exhibited by  
Jesus Christ—Personal Observations of Etherialization and  
Materialization—Philosophy of the Manifestations—Many  
Cases Occurring Under Test Conditions—Incarnate Souls May  
Be Projected and Materialized.....340

## CHAPTER XXXI.

Fraudulent Spirit Manifestations—They Require Little Attention—  
Manifestations of Incarnate Soul Influence—They Lead Igno-  
rant Persons to Charge Fraud—Cases Exhibiting Such Phen-  
omena Cited—The Spirit of Truth Has Come.....352

## CHAPTER XXXII.

Evidence of Unconscious Spirit Influence—Two Celebrated Clergy-  
men Claim to Have Inspired This Book—They Are John  
Murray and Phillips Brooks—Manifestations Through Many  
Mediums—Addresses by Mr. Murray.....365

## CHAPTER XXXIII.

Communications From Bishop Phillips Brooks—An Invocation—  
His Mission Is to Demonstrate the Fact of the Continuity of

Life to the Physical World—Sketch of His Life and Death Given in Picture Writing Through a Medium, in Response to an Unspoken Request—The Decarnate Life is Eternal Progression .....375

## CHAPTER XXXIV.

There Is no Death!—The Declaration of True Poetry—The Parting of the Soul From the Body—Spiritual Vision Opened as the Transition Approaches—Visions of the Spirit Realm, the Home of the Decarnate Soul.....390

## CHAPTER XXXV.

Spiritual Philosophy—All Life, Intelligence, Emotion and Energy Harmoniously Blended in the Thought of God—Their Correlation Is Universal—Demonstrated by Specific Facts—Sounds and Colors Express Emotions—A Spirit Invocation—Further Communications From Spirit Friends—The Home of the Soul Is Earth Idealized.....400





## INDEX OF TOPICS.

---

- APPARITIONS**—Produced by soul projection, chap. 9, pages 105-110
- ASCENT OF MAN**, from lower forms of life, chap. 14.
- AUTOMATIC WRITING**—How to develop, etc., chap. 19.
- BRAIN**—Its functions and operations, pages 87, 88.
- BRAHMANISM**—Chap. 12, page 140.
- BROOKS, PHILLIPS**—Written communication from, chap. 28, page 323. Portrait, page 365. Verbal communications, chaps. 32, 33, 35.
- BUDDHISM**—Chap. 15.
- CAUSE AND EFFECT**—Spirit is Cause, material things are effects chap. 12. Illustrated in other chapters.
- CIRCLES**—For spirit manifestations, chap. 20.
- CLAIRVOYANCE**—Chap. 9.
- CLAIRVOYANT MEDIUMS**—Experiences with, chaps. 20, 22, 23, 24, 25, 28.
- CONSCIOUSNESS**—Two states, chap. 10.
- CORRELATION OF INTELLIGENCE, EMOTION AND ENERGY**—Chap. 35.
- CONDITIONS**—For psychic and spirit manifestations, chap. 20.
- CONTINUITY OF LIFE**—Ancient faith in, chap. 16; hypothesis of, chap. 17; manifestations of, chaps. 17 to 35.
- CONTROL**—Soul, chap. 5, pages 66, 67. Spirit, chaps. 18, etc.
- DEATH**—There is no death, chap. 34.
- DECARNATE SOUL**—Chaps. 16 to 35.
- DECEPTIVE SPIRITS**—Chap. 20.

- DECEPTION**, in spirit manifestations, chap. 31.  
**DREAMS**—Philosophy of, chap. 10; prophetic, chap. 10; soul projection during, chap. 10.  
**ELIMINATION**—Soul faculty, chap. 5.  
**EMOTIONS**—Correlation of, chap. 35.  
**EVOLUTION**—Chaps. 12, 13, 14, 35.  
**ETERNITY**—Illustrated, page 97.  
**FAITH CURE**—Chap. 6.  
**FAMILIAR SPIRITS**—Their character, chap. 18.  
**FRAUDS**—Chap. 31.  
**GOD**—Nature, powers and attributes, chaps. 12 to 15.  
**HOME CIRCLES**—How to form, chap. 20.  
**HOME OF THE DECARNATE SOUL**—Chaps. 34, 35.  
**HYPNOTISM**—Its nature; chap. 4; soul projection during hypnosis, chaps. 3, 7, 8; methods of inducing, chap. 4; sensations in, chap. 4; effects of music in, chap. 4; experiments in, chap. 5; realization and elimination in, chap. 5; soul control in, chap. 5; as a remedial agent, chap. 6; transference of physical sensations in, chap. 11.  
**IMAGINATION**—Chap. 5.  
**INCARNATE SOUL**—Chaps. 1 to 11.  
**INFINITE, PHILOSOPHY OF**, chaps. 12 to 15.  
**INTUITION**—Chap. 2, pages 29, 30.  
**JEHOVAH**—Chaps. 16, 27.  
**JESUS CHRIST**—Thought reading, page 29; soul perception and consciousness, and faith cure declared by, chap. 6; source of his soul power, chap. 15; perception of eternal truth, manifestations of soul power, declarations regarding future existence, chap. 15; materializations, chaps. 16, 30; spirit voice, chap. 27; spirit influence declared, chap. 33.  
**LIMIT OF INCARNATE LIFE**—Is it absolute? chap. 21.  
**LOVE**—Persistence of, chap. 25.  
**MAN**—Wisdom of his creation as both a spiritual and physical being, chap. 13.  
**MATERIALISM**—Pages 17, 18.  
**MATERIALIZATION**—Of Christ, chaps. 16, 30; spirit forms, chap. 22.  
**MENTAL PHENOMENA**—Chap. 2.  
**MIND**—Physical, chap. 1.

- MURRAY, JOHN—Manifestations and communications from, chap. 32. Portrait, page 364.
- MUSIC—Hypnotic effect, chap. 4; by spirit influence, chap. 19.
- OUIJA—Chap. 19.
- PANTHEISM—Chaps. 12, 15.
- PAST—Reading of, chaps. 7, 8.
- PERSONAL CHARACTERISTICS—Persistence of, chap. 25.
- PHILOSOPHY OF THE INFINITE—Chaps. 12 to 15.
- PHYSICAL MANIFESTATIONS—Chaps. 26, 27, 28, 29, 30, 31.
- PICTURE LANGUAGE OF THE SOUL—Chap. 18.
- PLANCHETTE—Chap. 19.
- PRENATAL INFLUENCES, molding the soul and body, chap. 14.
- PROPHECY-PREDICTIONS—Chaps. 9, 10, 21.
- REINCARNATION—Chap. 15.
- REPETITION OF SENSATIONS, chap. 2, pages 30, 31, 32.
- SHERMAN, ALBERT C.—Spirit guardianship manifested, chap. 18; communications from, chaps. 18, 20, 22, 25, 35.
- SHERMAN, WILLIAM T. (Willie)—Communications and tests, chaps. 21, 22, 23, 24, 25, 26, 35.
- SLEEP—Philosophy of, chap. 10.
- SOUL—Definition of, pages 18, 19, 20; phenomena summarized, pages 20, 21; primary manifestations, chap. 2; existence declared and demonstrated, chap. 3; perception, realization and elimination, chap. 5; control of the body, chap. 6; soul projection, chaps. 3, 7, 8; independent perceptive powers demonstrated, chap. 7; producing apparitions, chap. 9; always active, chap. 10; prophetic power, chap. 10; powers and attributes summarized, chap. 11; origin, chap. 12; relations to physical mind, chap. 13; developed by heredity and prenatal influences, chap. 14; conditions and characteristics in decarnate life, chap. 17; manifestations in decarnate life, chaps. 18 to 35; parting from the body, chap. 34.
- SOUL FORESIGHT—Chaps. 9, 10, 21.
- SOUL AND SPIRIT CONTROL—Philosophy of, chap. 18; of physical organism, chaps. 5, 6, 11, 19.
- SPIRIT MANIFESTATIONS—In all ages, chap. 16; spiritism of the Bible, chap. 16; modern development, chap. 17; spontaneous, chaps. 17, 19; other manifestations, chaps. 18, and 20 to 35.
- SPIRIT GUARDIANSHIP—Chap. 18.

SPIRIT VOICES—Chaps. 17, 27, 28.

SPIRIT WRITING—Chaps. 26, 28, 29.

SPIRITUAL BODY—Chap. 11

SPIRITUAL AND PHYSICAL LAWS—Must be regarded, chap. 20.

SPIRITUAL PHILOSOPHY—Chap. 35.

TESTS—Of spirit individualities and continuity of life, chaps. 16 to 35; special tests, chaps. 22, 23, 24, 25, 26, 27, 28, 29, 30.

THOUGHT—Reading, impression, transference, telepathy, chap. 2.

THOUGHT—Reading by spirit individualities, chaps. 22, 23, 24, 25, 26, 27, 28, 29, 32, 33.

TRANCE MEDIUMSHIP—Chap. 20; manifestations through, chaps. 22, 23, 24, 25, 26, 32, 33, 34, 35.

TRUMPET SPEAKING—Chaps. 27, 28.



Dedicated to  
MY SON WILLIE,  
Through whose transition I became a believer in the soul's  
progression and the truth of spirit return.  
(See page 292.)

---

Dedicated to  
MY SON WILLIE,  
Now in the higher life, through whose instrumentality the  
light dawned upon me.  
(See page 369.)

THE AUTHOR.



WILLIAM THOMAS SHERMAN,  
Born December 18, 1881.  
Excarnate, August 31, 1894.

*Willie Sherman*

FAC SIMILE OF PHYSICAL SIGNATURE.  
(See page 305.)

*Willie Sherman*

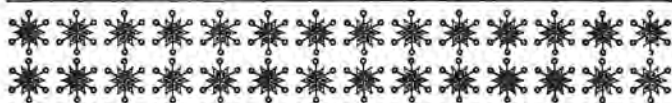
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(See pages 305 and 323.)





*Most sincerely  
Loren Albert Sherman*





# SCIENCE OF THE SOUL.

*PART FIRST,*

THE SOUL INCARNATE.

## CHAPTER I.

DEVELOPMENT AND OPERATIONS OF THE PHYSICAL MIND—  
DEFINITIONS OF SOUL—VARIOUS THEORIES REGARDING  
IT—SOUL PHENOMENA CLASSIFIED.

THE operations of the mind of man, as exhibited in and through the physical senses and intellect, are apparent, and can be observed and studied by every one, even if they cannot be fully understood. It is a fact perfectly demonstrated that thought and mental effort depend upon the development and operations of the physical brain, nerves and nerve centres; and from the standpoint of purely physical science, the logical conclusion is that all the manifestations of the mind are a physical process. The mind is as weak at birth as the infant's body; it develops with the body, decays with it, and apparently ceases to exist when the body becomes inert matter. The proof seems complete,—without attempting any in-

vestigation or analysis of mental processes which operate independently of the physical body and brain,—that the mind is an aggregation of the various elements of intelligence, energy and force which pervade the universe, as the body is an aggregation of its material elements. Another logical conclusion is, that as the mind is apparently dependent upon the physical body and brain for its existence, development and operations, it must cease to exist as a conscious entity when the physical body becomes inert. This is the strictly materialistic view.

But the logic of materialism has never satisfied the inward desires and longings of man, even if it has commended itself to his physical intellect. As a result of these longings, we find that among nearly all races and peoples there has prevailed a belief, with or without assumed evidence to sustain it, that there exists in man, independently of his physical body, an intelligence, an ego, an individuality of some kind, which survives physical death. Some peoples and sects also hold the opinion, or claim actual demonstration of the fact, that the soul while still in the body has power to perceive independently of the physical senses, and even to project itself from the body.

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Soul is defined by one authority as :

“The spiritual, rational and immortal part of man ; that part of man which enables him to think.”

The same authority gives as one of the definitions of spirit :

“The intelligent, immaterial, and immortal part of man ; the soul, in distinction from the body in which it resides.”

Another authority says :

"In its original signification the word soul appears to have stood for the principle of life both in men and animals. The modes of conceiving it were various. It was sometimes regarded as the mere harmony of the bodily functions, and sometimes as a distinct entity of highly ethereal nature, generally supposed to be seated in, or connected with, the blood ; but no essential distinction was made between the soul of man and the soul of brutes."

The Scholastics, following Aristotle, held the soul to be the primary principle of life. According to their philosophy, a plant was endowed with a vegetable soul, beasts and man had in addition a sensitive soul, while man alone had a rational and immaterial soul. They based their proof of the immateriality of the distinctively human soul on the power of the human mind to form abstract ideas.

In India philosophies or theories of the soul are held which had their origin thousands of years ago. Information which has reached the Western world regarding these philosophies and theories is not entirely definite, and in some respects is conflicting ; while many of the phenomena reported to be produced there, which might prove the existence of the soul and some of its characteristics, are not accepted by science as demonstrated facts. The "Adepts," "Mahatmas" or "Mystic Brotherhood" of India and Tibet make no parade of their philosophy or their powers before the world, and whatever information upon these points becomes public must of necessity be imperfect. It is known, however, that they claim to be able to communicate with each other other by soul projection or telepathy, a distance of thousands of miles being no bar ; to transfer material substances by psychic force from one point to another ; to sus-

pend, apparently, to a limited extent, some of the laws of nature, gravitation among others; and to produce a great variety of so-called occult phenomena.

The Old Testament of the Bible is quite conflicting in its declarations regarding the soul, so much so, indeed, that it cannot be said to teach anything definite upon the subject. Conclusions may perhaps be drawn from Christ's works and words, as reported in the New Testament, as to the nature of the soul, but no positive declaration of his upon the subject is recorded. "Soul" is mentioned in several hundred passages in the Bible, and "spirit" in as large a number; but in no place is any distinct analysis of the attributes of the soul or spirit of man given, nor are its origin or destiny so clearly pointed out that a variety of conclusions may not be drawn from the great diversity of assertions made regarding it.

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Man has truly "a living soul." Consciousness is evidence of the fact, and of the soul's individuality.

But is the mind of man, as manifested through the physical organism, and by its aid, in reality his soul?

It is the aim of this inquiry to present a definite and convincing answer to this question, and also to demonstrate the origin, attributes, powers and destiny of the soul. This will be done by citation and scientific analysis of physical, mental, and psychic phenomena, observation of which is to-day within the reach of all, and a synthetic synopsis of the evidence thus supplied. Among these phenomena are the following :

The intelligent communion of one mind with another without the aid of the physical senses or organism, and the perception of

the thoughts of one mind by another without such aid.

An attribute and a power through and by which objects, scenes, events and facts, can be and are brought to the comprehension of the physical mind, usually as mental pictures without the aid of the physical senses.

The projection of an intelligence or entity (soul) from the body, which, while thus projected, can observe things and events, and read the thoughts of other persons, reporting such observations through the physical senses and organism.

The perception and correct reading of events, scenes, thoughts and spoken words long past, by the soul consciousness and individuality, while freed from subjection to the physical organism and consciousness. Also the perception of events to come by the soul, under such conditions.

A power within man which, through suggestion or otherwise, can bring to his mind as realities things which he cannot perceive through his physical senses; and can also eliminate to his consciousness objects within range of the physical perception.

A power which, in like manner, can control the muscles and organs of the body, to a degree impossible by the ordinary operations of the will.

A power which can produce and make visible to the physical eye, apparitions, as of the figures or parts of figures, or faces, of persons either living or dead, not physically present; or can cause audible sounds to be produced independent of physical means; or can produce the sensations of touch, taste or smell without such means.

A force or energy which can move ponderable objects and produce other physical phenomena without direct physical means.

A power in certain sensitive individuals which enables them to perceive objects, sounds, words, impressions of taste and smell, the thoughts, character and history of others, events past, present and future, and many other things not tangible or otherwise within the range of comprehension of the physical senses.

The control of the physical mind and organism of a sensitive person by an intelligence other than which usually animates it, not visible or otherwise perceptible to or by the physical senses, enabling such intelligence to communicate its thoughts and knowledge by spoken words and other physical means.



## CHAPTER II.

PRIMARY MANIFESTATIONS OF SOUL ATTRIBUTES AND POWERS—  
THOUGHT IMPRESSION, MIND READING AND TELEPATHY  
—THE FACULTY OF INTUITION—SOUL PERCEPTION PRE-  
CEDING PHYSICAL PERCEPTION.

THE simplest form of soul perception, independent of the physical senses, is manifested in mind or thought reading, thought transference, and telepathy, the latter term being of modern origin, and usually applied to the transfer or exchange of thoughts between persons separated so far that communication by speech is impossible. Susceptibility to thought impression from the souls of others is universal, but in most people is so little developed that they are unaware of its existence. The power to bring primary soul perceptions to the comprehension of the physical consciousness also exists in every human being in some degree, but comparatively few people are aware of the source of such impressions when they are felt.

“I was just thinking of you,” or “I have been thinking about you to-day,” the common greeting of one friend to another who calls or comes unexpectedly, is a manifestation and an evidence of thought impression upon the soul. When one person or friend is going to visit another, after long absence, or for a specific purpose, his thought tends toward that person with an intensity and fixedness which develops tele-

pathy, and arouses thoughts of himself in the soul of the person or friend to be visited.

My first personal observation of this specific phenomenon occurred when I was eleven years of age, and was so positive and marked in its character that it became indelibly impressed upon my memory. Of course I had no knowledge of the fact or theory of thought transference or telepathy at that time and age. I was spending the summer with an aunt and uncle on a farm in western New York. They had two little daughters; the youngest under three years of age, and an especially bright and winsome child. One pleasant summer afternoon this little girl, playing in the yard about the house with her sister and myself, began saying in her childish prattle, "Our folks a tummin (coming); our folks a tummin," and continued to say this at intervals for several hours. Her persistence in repeating the declaration that "Our folks are coming" attracted the attention of the entire family, but probably would have been soon forgotten had it not proved to be an exact forecast of a subsequent happening. Just about dusk of the same evening a farmer's carriage stopped in front of the house, and from it alighted my aunt's (and my father's) brother and his wife, who had come without previous notice from their home in Cortland county for a visit. Later in life, when I came to understand something of the theory and facts of thought impression, thought transference, and telepathy, the idea forced itself upon me that the thoughts of my uncle and aunt with reference to the friends they were coming to visit were impressed upon the sensitive soul of the little girl, and transferred to her physical mind, causing her, without actual realization of the import of the words, to declare that, "Our folks are coming." This I still believe to have been the fact. Since that event I have many times experienced advance thought impressions regarding relatives and friends who were coming to visit me without previous notice, and I think nearly every adult person has had similar experiences.

Another common experience proving thought impression is the crossing of letters. Nearly every person who has had an extended correspondence for a number of years has noticed the fact that very frequently a delayed answer to a letter will cross a second letter on its way, and it will be found that the two letters were written almost simultaneously.

To illustrate: A letter is received to which the sender desires an early reply. This letter is mislaid or neglected until some day when the thought seems to force itself upon the mind that it ought to be replied to immediately, and an answer is written and sent. Then comes another letter from the same person, written almost simultaneously, asking again for a reply to the first letter. Or perhaps relatives who have neglected their correspondence with each other will find that the impulse to write has been simultaneous.

It may be claimed by those who doubt the reality of telepathy or thought impression that such occurrences are only coincidences; but those who know that thought impression upon the soul is a reality, will accept the conclusion that in many cases the impulse to write on the part of one person is the result of earnest thought with reference to that person by the other. In my own personal experience the crossing of letters is so common an occurrence that when I write a second letter to a person, after the thought has been in my mind for some time to do so, asking a reply to a previous letter, I almost expect that the reply will reach me by the time my letter reaches the one to whom it is addressed.

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Experimental telepathy and thought transference have been tried by thousands of people during the past quarter of a century, and although the experiments are not always successful, the possibility of thought impression by one soul upon another, even when widely separated by physical space, has been so frequently demonstrated that it cannot be doubted. At one time a friend and myself made some experiments in telepathy when a mile apart, and found that we could impress each other with a leading and per-



sistent thought, provided each devoted himself to the effort, excluding all other thought, for ten minutes or more, at the time agreed upon.

Some interesting experiments in mind reading were made before the Detroit Society for Psychical Research, at the Russell House, on Thursday evening, March 14, 1895, by Mr. Martin. Four gentlemen volunteered to act as a committee to conduct the experiments. For the first test three members of this committee took Mr. Martin out of the room and blindfolded him. While he was thus blindfolded and standing in the hall some distance away, the fourth member of the committee secreted a pin. This gentleman then took Mr. Martin's hand, and without the slightest hesitation the blindfolded mind-reader led the way through the crowded rooms to a large upholstered chair into which the pin had been thrust, and pulled it out with his fingers.

The next test was the reading of cards. Four cards were placed face upwards on a table, and Mr. Martin, blindfolded, was led to the table by a member of the committee. Standing before it, holding a hand of the person whose mind was to be read, he would direct this hand to a card, and afterward tell what it was, as the ten of diamonds, etc. This test was successful with about two out of three of those with whom it was tried.

The most elaborate and difficult test of the evening, and the one which demonstrated the great mental effort required to bring to the comprehension of the physical consciousness, when in the normal condition, specific facts perceived by the soul, was one which Mr. Martin said caused the death of Bishop, the mind-reader. Four gentlemen and one lady were chosen as the committee to conduct this series of experiments. Mr. Martin having been taken out of the room and blindfolded, the lady member of the committee opened a large book lying on a table and placed a pin in a word on a certain page. The four gentlemen members of the committee then noted (mentally) the number of the page and the word in which the pin had been placed, and the book was closed. All five members of the committee then took seats, and Mr. Martin was led into the room, blindfolded. Taking one hand of each member of the committee and pressing his other hand to the forehead of each, he went slowly down the line, putting forth, apparently, tremendous mental effort. He then said he was not clear as to the first figure of the page number, but thought it was 3. This was said to be wrong, and the announcement brought to the notice of one member of the committee the fact that he had been thinking

the wrong number, (379 instead of 279.) Mr. Martin then passed down the line again, and going to the table where the book was lying, still blindfolded, turned over the pages rapidly. The first page he stopped at was wrong, and was so announced by members of the committee who were looking on. Almost instantly he turned the pages again, and stopping, said, "If that is not the right page I cannot get it." It was the right page,—279. The pin had been given to a member of the committee after the word had been marked with it by the lady. This person was picked out by Mr. Martin while blindfolded. Taking his hand and standing over the open book, the hand holding the pin was directed by Mr. Martin to the word previously marked, touching the page in the blank space of a broken paragraph just above it.

In his book on "The Law of Psychic Phenomena," Mr. Thomas Jay Hudson reports the following experiments in thought transference :

A very simple experiment will enable almost any one to demonstrate telepathic power. Let a person be securely blindfolded, by taking a pair of kid gloves, folding them into pads, placing them over his eyes, and binding them on by means of a handkerchief. Then let a circle be formed by a few persons, with their hands joined, the percipient forming one of the circle. Let a card be selected at random from a pack, taking care that no one sees any other card of the pack, even for an instant, until the experiment is over. Then place the card in plain sight of all but the percipient, and let them fix their minds and gaze upon the card, and in silence await the result. In the mean time the percipient should be and remain in a perfectly passive and tranquil frame of mind, and simply watch for visions. He will soon begin to see indistinct objects floating in the darkness, and these objects will presently begin to form themselves into shapes more distinct. They may be evanescent, and disappear at intervals; but they will soon return in still more definite form, and will eventually assume some shape that will suggest the card selected. It may be that a vision of the whole card will be presented, exactly as it is, or it may be that there will be a sort of allegorical representation of it. For instance, in an experiment tried in presence of the author, the ten of diamonds had been selected. Instead of seeing a vision of the card, there was an appearance of ten real diamonds, arranged in rows corresponding to the rows of spots on the card, each one sending rays of light and scintillations of color. As it was the first experiment the percipient had ever tried, he was at a

loss to know the meaning, if it had any, of the vision ; but as it persisted in coming, he finally ventured to remark, hesitatingly, that he had an "impression of the ten of diamonds." The applause that followed told him that his subjective mind had conveyed to his consciousness by means of an allegorical vision the information it had telepathically received. It may here be remarked parenthetically, that the subjective mind of man appears to be fond of allegory as a means of conveying its thoughts or information above the threshold of consciousness. The history of mankind is full of illustrations of this fact.

When the next card was selected, the percipient saw the vision of a single heart spot floating in the darkness, unattached to anything like a card ; whereupon he ventured to name the ace of hearts, which was correct. In all, five cards were selected at this sitting and each one was named correctly, with the exception of the last, which was the five of spades. The five of clubs was named ; but the percipient explained his mistake by saying that one-half of each spot was concealed from his view, namely, the points of the spade spots, which appeared to be thrust into darkness, so to speak, leaving only the handle end of the spades exposed to view. As that half of the spade spot corresponds exactly to the corresponding half of a club spot, the mistake was natural, and was really of as great, if not greater, evidential value than if the card had been correctly named.

Others of the company tried the same experiment, generally without physical contact with any one else, and each one was able to name some of the cards correctly. But no one was able to name correctly a card which was not seen by some one else,—which showed clearly that the power to see the card resulted from telepathy, and not from independent clairvoyance. It should be here stated that there were six in the company, each one of whom tried the experiment, and each one scored a sufficient number of successes to remove the result from the domain of coincidence.

In an article on "Experimental Telepathy," published in the *Arena* magazine for January, 1895, Mr. T. E. Allen says :

"Telepathy is that kind of action of one mind upon another which takes place without the intermediation of the ordinary channels of sense. The mind acting as the cause is the 'agent,' and the one influenced or that it is sought to influence is the 'percipient.' Telepathic phenomena are divided into two classes, experimental

and spontaneous. The demonstration of the reality of telepathic phenomena provides us with the most fundamental truth in the realm of psychical science that it is possible to have. It is comparable to gravitation in astronomy."

Experimental telepathy upon a scientific basis was first undertaken by the London Society for Psychical Research, which was organized in 1882. The evidence collected by that society, only a portion of which has been published, covers the results of thousands of experimental cases of telepathy, and hundreds of cases where thoughts were transferred from one mind to another spontaneously, without effort or the conscious operation of the will.

In the year 1883 Mr. Malcolm Guthrie, a gentleman of high standing in Liverpool, became interested in thought transference, and with the aid of Mr. James Birchall, honorary secretary of the Liverpool Literary and Philosophical Society, carried on an extensive series of experiments, with two percipients. In summing up a series of 457 experiments in which, in addition to the mention of objects chosen for the tests, pains, tastes and smells were transmitted by contact, Mr. Guthrie found the following results: Nothing perceived, 70; completely successful, 237; partially successful, 82; misdescriptions, 68; total, 457. Other experiments finally brought the total up to 713. Mr. Frank Podmore, from whose work on "Apparitions and Thought Transference" these figures are taken, says:

"The experiments were conducted and the results recorded with great care and thoroughness; and the whole series, in its length, its variety and its completeness, forms perhaps the most important single contribution to the records of experimental thought transference in the normal state."

Mr. Podmore reports further that, "Dr. Oliver K. Lodge, professor of physics in University College, Liverpool, carried out a long and independent series of experiments with the same two percipients, and completely convinced himself of the genuineness of the phenomena." In a set of 400 trials the number of guesses as to numerals presented for perception independent of sight and other physical senses, which were right in part or wholly, compared to the probable results of mathematically calculated chance

guesses, was nearly two hundred thousand trillions to one. Mr Podmore says :

"It would be a very inadequate statement of the case to say that, if the waking hours of the whole population of the world were for the future continuously devoted to making similar trials, life on this planet would come to an end without such an amount of success, or anything like it, having been accidentally obtained.

"If the reader has been able to accept my estimate of the evidence brought forward, the possibility of the transmission of ideas and sensations, otherwise than through the known channels of the senses, must be held to be proved by the experiments recorded."

The power of thought reading and soul perception manifested by Jesus Christ is shown by many passages in the Gospels. The 4th verse of the ninth chapter of Matthew reads as follows :

"And Jesus *knowing their thoughts* said, Wherefore think ye evil in your hearts?"

In John iv, 29, the woman of Samaria says :

"Come, see a man, which *told me all things that ever I did*: can this be the Christ?"

In Matthew xii, 25, it is written :

"*And knowing their thoughts*, he said unto them."

In many other passages of the Gospels there is evidence of Christ's power to perceive the thoughts and knowledge of others.

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Closely allied to thought impression is the faculty of intuition. Intuitive knowledge is that obtained without deduction or reasoning. Intuition as a faculty exists in every soul, and may be cultivated in special directions to a high degree of efficiency. The intuition of woman is admittedly more natural and spontaneous than that of man, but the faculty is capable of higher cultivation in men than in women. It is a fact within the observation of every one that women fre-

quently conceive a dislike for certain persons upon first meeting them, and that they are seldom at fault in reading character by first impressions. Men study character more closely than women, and by that means cultivate the intuitive faculty so that they are frequently able to read the characteristics of another person like an open book. The physical consciousness becomes cognizant of many facts by intuition; perhaps of a greater number and variety of primary truths than by study or reasoning. And while it is not always safe to follow intuitions blindly, it is still more unsafe to disregard them.

Intuition as an inherited faculty has been quite extensively discussed by physiologists and metaphysicians. The claim is made by some students of mental phenomena that intuition in man is the same faculty as instinct in the lower animals, and that it is to be credited to the accumulated experiences of the race, transmitted by heredity. If this was true it would manifest itself only as an unreasoning recognition of fixed facts,—the avoidance of conditions and actions which have proved injurious to our ancestors, and the pursuit of those things which have been proved beneficial. But intuition does much more than this. Its possession enables a person to perceive without study or reason facts which are incident to the period or the environment, and are not fixed in nature. It is distinctly a soul attribute, but its operation is only comprehended when intuitive perceptions are brought to the comprehension of the physical consciousness.

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A mental impression which many people have experienced, and which has caused much speculation

among metaphysicians and physiologists, is the repetition of sensations or experiences. To illustrate :

One summer's day when I was not much past fourteen years of age I was driving with a relative along a road in a section of country where I had never been before. Coming to the top of a hill I saw stretched out before me a beautiful country scene which seemed strangely familiar. I knew I had never been there previously, and had never seen that particular stretch of country before with my physical eyes. Then why did it appear familiar, and why was the impression so strong upon me that I had at some previous time looked upon the scene before me from exactly that spot at the top of the hill? I had been quite a reader as a boy, and remembered a sketch I had read not long before entitled, "Recollections of a Previous Life," in which the theory was set forth that the recurrence of experiences and sensations like that then presented was a repetition of a like experience in a previous life. But this explanation would not answer, as the country I was looking upon had been nearly all forest at the time I was born, and must have presented an entirely different appearance at all periods before I entered the present life. Years afterward I read another theory, put forth by a physiologist, to explain phenomena of that character, which was that one hemisphere of the brain receives the impressions in such cases an instant before the other, bringing to the mind the sensation of seeing the object, or passing through the experience, twice.

Similar experiences have been common with me at different periods since boyhood, and I have been told by many others that they have had like impressions. I have also frequently experienced the sensation of being a different person, or occupying a different sphere, or being in some other place from what is really the fact. Such impressions are most likely to be felt when in deep thought, often after prolonged mental work, and sometimes when walking on the street engaged in thought so absorbing as to cause partial unconsciousness of the environment.

I understand now that all these impressions are soul perceptions or experiences, brought to the comprehension of the physical consciousness. Take the case of the scene at the top of the hill which appeared familiar. The soul, which in its attributes is thought individualized, in such instances goes out in advance



of the body and perceives the scene ; and when the same scene is perceived by the physical senses, the physical mind calls up from the soul the memory of that which it had first perceived.

And in cases where there is the impression of being in some other place than that where the physical body actually is, or of being some other individuality, the physical consciousness is for an instant turned aside, and the soul views other scenes, or comprehends its own individuality, independent of its relationship to the body. When the operation of the soul through the physical organism is resumed and physical consciousness returns, there is recollection of the experience, but without comprehension of its character. Dreams are of the same nature, as set forth and illustrated in subsequent chapters of this book.

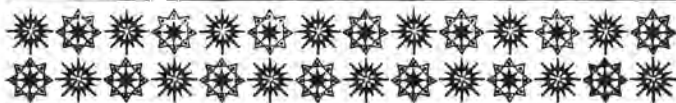
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The mental phenomena cited and illustrated in this chapter, and much other of like character, have been learnedly discussed by mental physiologists, and philosophers, in all ages. In ancient times such phenomena were usually referred to a faculty or principle in man capable of perceiving independently of the physical senses; but since the development of the physical sciences in modern times most physiologists and metaphysicians have endeavored to account for all mental phenomena as the result of the operations of the physical brain, nerve centers and nerves, and the physical organism as a whole. Their failure to establish a consistent and demonstrable philosophy upon such a basis has been marked, and disagreement among them has been general. But starting from the



basic truth upon which all manifestations of life, consciousness and intellect rest, that man's primary consciousness and individuality is his soul, which possesses spiritual attributes and is subject to spiritual conditions and limitations only, and mental philosophy becomes harmonious in all its parts.





### CHAPTER III.

EXISTENCE OF THE SOUL DECLARED—IT IS MAN'S EGO AND CONSCIOUS INDIVIDUALITY—PROVED BY SOUL PROJECTION DURING HYPNOSIS—EVIDENCE PRESENTED IN DETAIL.

MAN has a soul! This fact is so clearly and perfectly demonstrated by the phenomena of hypnotism and clairvoyance, that if it had never been asserted before, or believed by man, it could not be doubted after the evidence now available is presented. These phenomena also prove beyond question that the soul of man is his conscious individuality, his ego, his life, and that the physical consciousness is but a secondary result of the operations of the soul upon and through the physical organism. Through the evidence supplied by the various phases of hypnotic phenomena the manifold attributes and powers of the soul may be observed and studied by all who desire to know the truth. This evidence I shall proceed to detail, with analysis and classification, and with synthetic synopsis.

What is hypnotism? Heretofore the phenomena have been treated very much as astronomy was treated before Copernicus promulgated his theory of the solar system. The Ptolemaic theory made the earth the center of the universe, and sent the sun, the planets, and all the stars coursing around it. So it has been

with most theories of hypnotism, and with all other mental manifestations, heretofore promulgated. The physical mind, for the reason that through it the ordinary consciousness is manifested, has been regarded as the primary, and soul manifestations have been assigned secondary place. The result has been endless confusion in attempts to account for mental phenomena, fully equal to that which prevailed in astronomy before the Copernican theory was set forth. It is less than four centuries since men came to know that the sun is the great center of the system of planets in which the earth ranks among the smaller half, and the demonstration of that fact has brought harmony to astronomy and accounted for all its observed phenomena. Recognition of the fact that the soul is the ego of man, his conscious individuality, the animating energy of the body, the life, and that the physical consciousness and senses are but secondary results of the operations of the soul upon and through the physical organism, places us in position to account perfectly for all genuine mental, psychic and spirit phenomena.

The primary consciousness is that of the soul. The physical consciousness, which can operate only through the physical organism and by aid of the physical senses, is a result and not a cause. When the physical consciousness is suspended by natural sleep, or by hypnosis, soul consciousness asserts itself; but as long as man remains a physical being he is forced to recognize the physical consciousness as his natural state. As a consequence the two states seldom touch each other, and most people go through physical life dimly comprehending the primary consciousness and its wonderful attributes and powers.

Thought is the manifestation of consciousness. The soul is thought individualized, and the medium through which thought is presented to the physical consciousness ; it is the tablet of memory ; the reservoir of all the knowledge obtained through the physical senses ; the medium of communication with the Infinite, from Whom all thoughts and knowledge not presented to the physical senses must be drawn ; the seat of all emotions ; everything, indeed, of and to man, which is not material. The physical man is a machine only, through and by which the soul manifests itself while imprisoned in the body.

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Before undertaking an analysis of the various phenomena of hypnotism, from its simplest to its most complicated and important manifestations, evidence will be given proving primarily the existence of the soul as an entity, independently of the physical organism. This proof is found in soul projection, which occurs both in clairvoyant hypnosis and simple clairvoyance. It is shown by the detailed evidence which follows, that the soul can go out from the body to distant points, and there perceive thoughts and knowledge as well as material things ; and that while thus projected it recognizes itself as the ego, with all the characteristics of the physical being. It is not merely an intelligence, but it is "I," with all that the term implies to the physical consciousness. The physical senses can bring nothing to the comprehension of the physical consciousness except through the natural operations of those senses. If, therefore, there is an intelligence in man which can go out from the body

and perceive without the aid of the physical senses, it follows that the entity thus operating must be the ego which ordinarily manifests itself through the physical organism. Here follows the evidence, which is of a character capable of indefinite multiplication, and within reach of all investigators.

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The first successful experiments in soul projection during hypnosis, in the United States, of which there is any record, were made by Dr. Robert H. Collyer, member of the Massachusetts Medical Society. In the summer of 1841 a large meeting of citizens of Boston was held at the Masonic Temple, and a committee of twenty-four gentlemen of the learned professions was appointed to investigate the claims of animal magnetism or mesmerism, as set forth and exhibited by Dr. Collyer. This committee and the doctor met repeatedly during June and July of that year. Subjects were furnished by both. Men of undoubted integrity, and even members of the committee, were operated upon successfully by the mesmerist. In one case a sleeping boy described a visit to a jail, and gave the number of cell doors opening off a corridor and the contents of a cell, including a description of its inmate. At another time a prominent gentleman of Boston, brought forward by the committee, was speedily put to sleep by Dr. Collyer, and made a (mental) trip to the Tremont House in that city. He described the hotel barroom, the number of persons present, and subsequently made a similar trip to a room several floors below the one occupied by the investigators, again stating the number of individuals there, and the attitudes some of them were maintaining. In such cases his descriptions were found to be correct. He was asleep one hour and ten minutes. When he awoke he said, in answer to the committee's inquiries, that he thought he had been asleep about ten minutes; that he had tried not to go to sleep, and thought of everything he could keep awake. He said he could not recollect any visions or dreams; had felt nothing, and had heard nothing, although loud noises had been made, and his nose, ears, ribs and other sensitive parts had been tickled while he slept. As a result of their investigations the committee unanimously decided to publicly announce that Dr. Collyer's power could not be accounted for on the supposition of col-

lusion, or, in fact, upon any physiological principles known to them. Clairvoyance was not at that time a recognized scientific fact, as it has since come to be.

Mr. Stinson Jarvis, in his book entitled "The Ascent of Life," reports many of his personal experiments in hypnotism, especially those going to prove the fact of soul projection. After detailing the results of many preliminary experiments with one of his patients, he says :

In the city I saw a friend handling some coins. I asked him to lend me an old one with its date still clear, and to hand it to me wrapped in paper so that I could not know the date. He did so, and on that day I called on the patient and told her what I proposed to do. She saw the importance of the idea. I laid the coin, still wrapped in its paper, on the table apart from both of us. She was so interested that when I turned and said, "Now go off and tell me the date," she replied almost instantaneously. Yet in that moment she had passed into a deep sleep. I think her reply was "Seventeen ninety-five." I thought she was merely guessing, and was still awake ; because she replied as soon as I spoke my direction, but I had to command her waking before she resumed her normal state again. Then I unwrapped the paper, which I wished her to see me do. As I did so, her interest in the experiment seemed very slight. She knew—she took it for granted, that her reply had been right. She knew she had seen the coin. Before an experiment she often doubted her powers. After an experiment, and while still partly sleepy, she evidently took it for granted that the power within her could not go wrong. The date on the coin was the one she stated. After the lapse of so many years I cannot be certain of the date on that particular coin. I think it was 1795, but this is immaterial—whatever it was, she told it right.

This was a simple experiment, but it was the first one which could be connected in no way with my own knowledge. It was my first absolute proof to myself of the existence of a soul. I should mention that this proof, which to me had such unlimited meaning, was taken by the patient as a matter of course. She seemed to experience no surprise. With her, in her extreme purity and refinement, the reliance on soul intuitions seemed to be an

every day occurrence; though apparently she thought no more of it than I would of taking an umbrella with me when the atmosphere promised rain. For instance, several times when I was proceeding to her home to make an unexpected call I have met her on the way. When I spoke of the meeting being lucky, she saw no element of chance about it. She would say, "I knew you were coming, so I put on my hat to come out and meet you."

"But how did you know?" I would ask.

"I cannot explain. It came to me that you were just crossing — Square, and that you were coming to call. So here I am. I knew just because I knew!"

Now these last words, which thousands of men have heard from thousands of women, contain the truth of the soul knowledge. She "knew just because she knew."

When I wished to ask regarding my friend who was traveling in Europe I would first put the patient to sleep. To do this I never used "passes" having regarded them as a foolish survival of Mesmer's charlatanries; although they may perhaps assist in rendering the mind of a patient submissive, by giving him the idea of force being exerted. I simply sat quietly and "willed" the patient to perform some little action, such as to open or shut the eyes, or turn the head sideways. If I could not soon procure obedience, I ceased trying, because the continued strain tired me. Sometimes the patient, without obeying as to the shutting of the eyes, would pass into the sleep first. But let us take the one I am now thinking of and suppose, as in her case, that she had gone into the sleep immediately. I describe the search for one person, then in Europe—an old person.

I would say, repeatedly, "Do you see her? Where is she? Look for her!"

Then the patient would perhaps lean forward with a searching look on her face and say slowly, "I can't see her. I can't see her anywhere!"

"But you must see her. You must. Look for her!" (Pause.)

"No! I see faces—multitudes of faces, and strange shapes!—all misty!"

"Well, for whom are you looking?"

"Why, for Dorothea Brooke, of course. She is the one you wish me to see."

(The patient would always name the right person, though his or her name had not been mentioned or referred to.)

Then, after awhile, and after much effort, she would see the person sought for, and say: "Oh, yes! now I see her. She is sit-

ting in the window of a large house. It is a hotel, I think. There is an awning outside the window. She is looking down into the street below. Such an odd town!—houses so queerly built! There's a long, narrow street below. And I suppose those are cab drivers, aren't they? What wretched horses they have!"

"And what is Dorothea thinking of?"

"She is thinking about whether she will go out for a walk, and about a new cloak she has. Oh, there is her mother!" (The patient had not, if I recollect rightly, ever seen Dorothea's mother; but she described her as accurately as if she saw her in the ordinary way.)

"Her mother is talking to her about going out for a walk. Now her mother is moving away from her. She has gone into another room."

The whole scene would, in the way this recital indicates, be described calmly, and with interest, if anything interesting was to be seen, and with amusement if the people said anything funny. Sometimes I could make a guess at the city, by the way it was said to be built, or otherwise. \* \* \* \*

It may be that both the experiments I now relate were on the same day. I remember that they were both on the afternoon of Sunday, which day was usually chosen because I was at leisure. I preferred the daytime for those experiments. In the first of them I asked a patient as to what a certain friend of mine was doing who lived with another friend.

Those two usually took a walk on Sunday afternoon, and I expected to have them both described as passing along some country road. But the patient said when she found him:—

"He is reclining on a sofa, smoking a pipe, in a room talking to—"

I knew by her accurate mention of all the furniture that she was describing their private sitting room. These two men were great friends, and the patient was evidently amused at the expression of their faces, or what they said.

As in other cases, the conversation was not repeated fully, though evidently heard. On such occasions, the amusement of the patients indicated this; though in their desire to tell things in their own way, they did not usually repeat the phrases which for the moment provoked a smile. At such times the patients apparently did not realize the importance of repeating the words heard. It was exactly the same as if they looked through the window and did not think the talk worth repeating. A silence sometimes ensued while the patients listened. The reader may



imagine how strange it seemed to me to watch the patients, in all such cases as this, listening to the conversations that were being held, sometimes two miles, sometimes several thousand miles away.

On the evening of the same day I called on one of these men, and found that they had not taken their walk, but had remained in the sitting-room as mentioned. They had also worn the coats described. Their positions in the room were also as depicted—one of my friends in an arm chair, and the other reclining on the sofa, smoking a pipe. The interior of the apartment had never been seen by the patient. \* \* \* \*

This single experience which I now give is as conclusive as if I gave many. They could be easily multiplied so as to produce weariness. On that day I had dined with my parents. At dinner, after church, I heard my father say that a certain banker would call for him to take a walk at three o'clock, so that, later in the afternoon, perhaps after four o'clock, I felt sure that he would be described as walking with this banker along some street or country road. However, this was not so. When the patient found him there was no doubt in her tone:

"He is sitting in a large arm chair asleep. The chair is a reddish one."

"Can you see anything more to describe?"

"No, nothing, except that there is a newspaper lying across his knee."

This seemed to be all there was to ask, so I inquired about my mother. When she was found the patient said:

"She is standing at a long window which reaches almost to the floor. Outside there is a veranda and trees are growing. She is looking through the trees."

"And of what is she thinking?"

It took some time to force an answer to this, for the patient asserted that she could not tell. But finally she issued the answer with haste:

"She is thinking of Harry."

Now, Harry was a young uncle of mine whom the patient had not seen. Very likely I had mentioned him before, but beyond that she knew nothing of him. He had died within two months of that time, and the mention of his name almost startled me, for he had been a life-long friend. I ceased the experiment, and inquired as soon as possible of my mother.

I discovered that Mr. Y—, the banker, had not called, and that my father had slept all the afternoon in a large crimson arm

chair which was his favorite. In answer to my further question, my mother said:

"Yes, he was reading a newspaper as he fell asleep, and I remember it rested on his knee during the time he slept."

She also remembered standing, about the time mentioned, at one of the front French windows (in which case she would be facing trees) and thinking over the lawsuit which all that time was causing trouble in reference to her brother's will.

It was no slight matter with me to find that I had proved beyond possibility of doubt the existence of a soul.

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It will be observed from the evidence furnished by Mr. Jarvis' experiments that the soul in clairvoyant hypnosis projects itself from the body at the suggestion of the operator, and follows any other suggestions he may make to the extent of undertaking specific observations. But at this point the power of suggestion ceases, and the projected soul is forced to work independently of the mind of the operator. That this must be so is positively demonstrated by the correct reports brought of events occurring at the moment at distant points, and by descriptions of objects and scenes of which the operator has no knowledge. The circumstances are exactly the same as in cases where a person is sent out as a physical messenger. Directions will be observed regarding the person to be called upon, and the information or article desired will be obtained and brought to the person who employs the messenger. And it would be just as reasonable to assume or assert that the physical messenger obtains that which he brings, from the mind or the home of his employer, as that the projected soul obtains the information it reports, from the mind or soul of the hypnotist.



#### CHAPTER IV.

PHENOMENA OF HYPNOTISM CONSIDERED IN DETAIL—ITS SIMPLEST MANIFESTATIONS—METHODS OF INDUCING HYPNOSIS—SENSATIONS WHILE PASSING INTO THAT CONDITION—HYPNOTIC EFFECTS OF MUSIC.

THE existence of the soul as a conscious, intelligent entity, independent of the physical body and consciousness, having been demonstrated by the evidence presented in the third chapter, the phenomena of hypnotism will now be considered in detail, and the soul attributes demonstrated thereby will be clearly set forth.

Let it be observed that the condition of hypnosis is that of a partial or complete suspension of the operations of the soul through the physical senses and organism. A person in deep and absorbing thought presents the primary condition of hypnosis, its simplest manifestation. Through such thought the physical consciousness becomes partially oblivious to the immediate environment and events that may be occurring, and draws from and through the soul the thoughts and ideas it seeks. This happens whenever a new idea of any character is sought, as in music, in art, in architecture, or in a business transaction, and the condition is that of auto-hypnosis,—self-induced. The physical mind is absolutely incapable of creating an idea. It may adopt ideas suggested by material things.

but adoption is not creation. It may be assumed that the soul is also incapable of actually creating ideas ; but it has the power of drawing knowledge from the Infinite, and only through the soul can the physical mind reach the Infinite. Indeed, there is evidence which warrants the conclusion that every perception of the physical senses is transmitted to the soul before it can reach the physical consciousness.

The simplest manifestation of hypnosis having its cause outside the physical mind of the person hypnotized, is seen in the effects produced by music, oratory, and other demonstrations of soul attributes coming through the physical organism of a second person or persons. When any of the emotions are so awakened that the physical mind yields in any degree its ordinary control of the intellect, the condition resulting is a manifestation of hypnosis. Under such impulses we laugh with those who laugh, weep with those who weep, and exhibit characteristics and emotions that otherwise remain dormant. The excitement of battle hypnotizes the soldier and drives away fear. Crime of especially heinous nature is often made epidemic among people inclined to wrong-doing by the suggestions brought to their minds through published accounts of such crimes, or direct observation of them. Mobs sometimes show signs of the operation of suggestive hypnotic influence by the increasing fury of their excitement after the inclination to perform moderate deeds of lawlessness has been yielded to, leading to excesses not contemplated by any one at the outset.

Hypnosis produced at the suggestion of another mind places the soul of the person hypnotized under

partial control of that mind, and in obedience to the suggestion of its control, the soul thus relieved from its own physical consciousness can and does exercise soul attributes. Among these attributes are the power to perceive independently of the physical senses; to realize or bring to its own consciousness objects not physically present; to eliminate in like manner physical objects actually present; and to exercise control of the muscles and organs of the body in a manner and to an extent impossible through the physical will.

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The various methods of inducing hypnosis are set forth by Dr. James R. Cocke, in his book on Hypnotism, as follows :

First, command the subject to close his eyes. Tell him that his mind is a blank. Command him to think of nothing. Leave him a few minutes; return and tell him he cannot open his eyes. If he fails to do so, then begin to make any suggestion which may be desired. This is the so-called mental method of hypnotism.

Secondly, give the subject a coin or other bright object. Tell him to look steadfastly at it and not take his eyes from it. Suggest that his eyelids are growing heavy, that he cannot keep them open. Now close the lids. They cannot be opened. This is the usual method employed by public exhibitors. A similar method is by looking into a mirror, or into a glass of water, or at rapidly revolving polished disks, which should be looked at steadfastly in the same way as is the coin.

Another method is by simply commanding the subject to close his eyes, while the operator makes passes over his head and hands without coming in contact with them. Suggestions may be made during these passes. This is the so-called mesmeric method.

Fascination, as it is called, is one of the hypnotic states. The operator fixes his eyes upon those of the subject. Holding his attention for a few minutes the operator begins to walk backward; the subject follows. The operator raises his arm; the subject does likewise. Briefly, the subject will imitate any movement of the hypnotist, or will obey any suggestion of word, look, or gesture, made by the one with whom he is en rapport.

A very effective method of hypnotizing a person is by commanding him to sleep, and having some very soft music played upon the piano, or other stringed instrument. Firm pressure over the orbits, or over the finger-ends and roots of the nails, for some minutes, may also induce the condition of hypnosis in very sensitive persons.

Hypnosis can frequently be induced by giving the subject a glass of water, and telling him at the same time that it has been magnetized. The wearing of belts around the body, and rings around the fingers, will also sometimes induce a degree of hypnosis, if the subject has been told that they have previously been magnetized or are electric. The latter descriptions are of so-called physical methods of inducing hypnosis described by Dr. Moll.

Dr. Cocke also says :

The physiological illusions produced upon the different systems of the body vary much, according to the method used, and the degree of hypnosis induced. Also they vary widely in different individuals of different temperaments. I have seen a profound attack of hysteria induced in a woman with red hair and blue eyes, from simply looking at a coin, while her brunette sister was easily placed in a deep trance, so that an excrescence was removed without pain from her finger.

Authors differ greatly in their statements about the average susceptibility of the masses to hypnosis. Some state that about 70 per cent., others that 80 per cent., others that 90 per cent. are susceptible of being hypnotized, if time enough were only given. I have found the pre-requisite to hypnosis to be, voluntary obedience for a few minutes on the part of the subject. Briefly, then, hypnosis may be induced by impressing profoundly the mentality through all of the senses. The (physical) intellect, the reason, the will, the emotions, are all children of the senses, ministered to, taught, and trained by the external phenomena of the universe.

It is difficult to express in words the great variety of effects, sensory and motor, which can be produced by suggestion, upon a hypnotic subject, when he is in the hypnotic state. Beings which are children wholly of his imagination will exist for him as conscious entities. His personality may be changed, and he will for the time think, act, and live another man. The various faculties of the mind may be, each in their turn, rendered abnormally acute. The speech centers may act in such a way that a man who

has naturally a poor command of language, will, when hypnotized, converse volubly or deliver an address, speaking fluently.

The emotions may be played upon by suggestion, like an instrument of music by a master's hand. Joy, sorrow, grief, despair, love and hate, may be made to follow each other and appear in combination, with marvellous rapidity. The man may be made to believe he is a broomstick, a pitcher, a chair, or carpet, or any other inanimate thing, and to act his part with wonderful skill.

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Dr. Cocke describes his own sensations while passing into a state of hypnosis, as follows :

I voluntarily submitted, in the spring of 1882, to a professional hypnotist. He commanded me to close my eyes, and said that I could not open them. I tried to open them at once and did so. Again he commanded me to close my eyes. He stroked my head and face and eyelids with his fingers.

Now, it is to be noted that at that time I was a firm believer in the doctrine of animal magnetism. I felt, or imagined that I felt, a tingling sensation in my forehead and in my eyes, which I supposed emanated from the fingers of the operator. A sensation akin to fear came over me. The operator said to me: "You are going to sleep, you are getting sleepy. You cannot open your eyes." I was conscious that my heart was beating rapidly and I felt a sensation of terror. He continued to tell me I was going to sleep, and could not open my eyes. He then made passes over my head, down over my hands and body, but did not touch me. He then said to me: "You cannot open your eyes." The motor apparatus of my lids would not seemingly respond to my will, yet I was conscious that while one part of mind wanted to open my eyes, another part did not want to, so I was in a paradoxical state. I believed that I could open my eyes and yet could not. The feeling of not wishing to open them was not based upon any desire to please the operator. I had no personal interest in him in any way, but, be it understood, I firmly believed in his power to control me. He continued to suggest to me that I was going to sleep, and the sensation of terror previously mentioned continued to increase.

He told me that I was asleep, and placed my hand over my head, and stated that it was rigid, and that I could not put it down. Again a part of my consciousness wanted to put it down, and an-

other did not. He stroked my arm and told me that it was growing numb, that it was growing insensible. He told me that I had no feeling in it, have you? I said, "No," and I knew that I said "No," yet I knew that I had feeling in it. He picked my hand with a pin and said, "You do not experience any sensation." Again I answered in the negative. He said, "You feel no fatigue in the arm," and continued to pick me at intervals with a pin. He made many suggestions to me and I obeyed them. The sensation of terror continued to increase. I was not conscious of my body at all, but was painfully conscious of the two contradictory elements within me. I knew that the body existed, but could not prove it to myself. I knew that the statements made by the operator were in a measure untrue. I obeyed them voluntarily and involuntarily. This is the last remembrance that I have of that hypnotic experience. The operator commanded me to drop my arm. I knew when I did it. It seemed to me that he commanded me to awake immediately afterward. Persons around me, upon whom I could rely, told me a number of things which I did after dropping my arm at the command of the hypnotist, but I had no memory of them. Now, if I acted in an unconscious condition it is perfectly clear that I could have no memory of what did not exist for the time, viz., my consciousness. \* \* \* \* Now if I was unconscious during the hypnotic state mentioned, it follows that my sense of the time which elapsed was also in abeyance, for it seemed to me that the hypnotist commanded me to awake as soon as I dropped my arm, although I was assured by those around me, who were my friends, that I was in this state some ten minutes after the last command of which I was conscious was given. On coming out of the hypnotic condition I was somewhat dizzy. The sensation of terror clung to me for eight or ten hours afterward.

I was hypnotized three times subsequently by the same man, with similar results, the sensation being practically the same each time. I discovered for myself on the evening following the third hypnotic sitting that I could place myself by an act of my own will in a similar condition. I did not at that time know that auto-hypnosis was possible, as I had never heard of it. Owing to an imperfection of sight the hypnotist could not hypnotize me by having me look at a bright coin after the Braid method, because I could not see it. He told me to fix my mind on the number twenty-six and hold up my hand. This I did, and I passed into a state of deep hypnosis, experiencing in a greater degree the sensation of terror before mentioned. This was in his presence and at a third hyp-



notic treatment which I had with him, and was in the morning at 10 o'clock.

In my room that evening it occurred to me to try the same experiment. I did so. I kept the number twenty-six in my mind. In a few minutes I felt the sensation of terror, but in a different way. I was intensely cold. My heart seemed to stand still. I had tinnitus aurium (ringing in my ears.) My hair seemed to rise upon my scalp. I persisted in the effort, and the previously mentioned noise in my ears grew louder and louder. The roar became deafening. It crackled like a mighty fire. I was fearfully conscious of myself. Having read vivid accounts of dreams, visions, etc., it occurred to me that I would experience them. I felt in a vague way that there were beings all about me, but I could not hear their voices. I felt as though every muscle in my body was fixed and rigid. The roaring in my ears grew louder still, and I heard, above the roar, reports which sounded like artillery and musketry. Then, above the din of the noise, a musical chord. Then I had a sensation as though I were expanding. The sound in my ears died away, and yet I was not conscious of silence. Then all consciousness was lost. The next thing I experienced was a sensation of intense cold, and some one roughly shaking me. Then I heard the voice of my jolly landlord calling me by name, and asking if I were ill. I awoke with the taste of brandy in my mouth. My landlord had come into the room to read the newspaper to me, as was his custom, and found me stretched out in a reclining chair. As he expressed it, I "was as white as a ghost and as limp as a rag," and he thought I was dead. He says it took him ten minutes to arouse me, which was probably true, as his good wife in the meantime brought a physician who lived near, who naturally had his visit in vain. I did not explain the cause of my indisposition.

As will be seen from the description which I have given, a sensation of terror was the predominating feeling when I was hypnotized, both by the operator and when the state was induced by myself upon myself.

The sensations experienced by me did not resemble sleep. They did not resemble chloroform or ether narcosis, as these have been used on me several times and the memory of them is fresh in my mind.

The sensations in the hypnotic state did not resemble the sensations produced by morphine or chloral, as I have used both of these drugs, and remember well how they affected me. Whatever may be the experience of others, I am convinced that the

result was brought about in my own case by the following agencies:

I finally believed that something would happen when the attempt was made to hypnotize me. Secondly, I wished to be hypnotized. These, together with a vivid imagination and strained attention, brought on the states which occurred.

How far I could have carried this and what the result would have been, I cannot say; but the thing I am sure of, and I speak now for myself only, I could not have been hypnotized against my will. Neither do I believe that any person could be unless terror or strong faith for the time paralyzed the will.

I do not believe the hypnotist had any power over me except the power which my surrender to my faith and my own imagination, plus the sensation of terror, gave him.

These experiments were repeated three during the following week, and in the third one the phenomena differed somewhat. I had several dreams in addition to the sense of nerve present in the other two. I heard voices, some of them profane, some ludicrous, and all of them in a measure coherent. I awoke easily this time, having remained in the state about two hours.

This statement of sensations experienced while passing into hypnosis, coming from a physician who has made hypnosis a study for many years, is of great value in an analysis of hypnotic phenomena. It is especially noticeable that Dr. Cocke said of his experience during the first experiment:

"I was not conscious of my body at all, but was painfully conscious of two contradictory elements within me. I knew that my body existed, but I could not prove it to myself. I knew that the statements made by the operator were in a measure untrue. I obeyed them voluntarily and involuntarily. This is the last remembrance I have of that hypnotic experience. The operator commanded me to drop my arm. I knew when I did it. It seemed to me that he commanded me to awake immediately afterward."

This is strong evidence in support of the hypothesis that the soul is man's ego, his primary consciousness, and that its operations are, or may be, independent of the body. The soul knows that the body ex-

ists, but when relieved from subjection to it, the body becomes a foreign and unnecessary element and organism.

Reports of experiments and observations by those who have made that feature of hypnosis a special study, show that music exerts a marked hypnotic influence, and also that to a person in deep hypnotic sleep music with "soul" means more than the concord of sweet sounds, or the inharmonious discords with which great musicians give character to their compositions. In his work on "The Law of Psychic Phenomena," Thomas Jay Hudson says:

Music belongs to the realm of the subjective; it is a passion of the human soul, and it may be safely affirmed that all really good music is the direct product of the subjective mind (soul). It is true that there is much so-called music to be heard that is the product of the objective intelligence. But no one can fail to recognize its origin, from its hard, mechanical, soulless character and quality. It bears the same relation to the product of the subjective mind that mere rhyme does to the poetry of a Milton. Music is at once the legitimate offspring of the subjective mind and one of the most potent means of inducing the subjective condition. It is a well-known practice of so-called "spiritual mediums" to have music at their seances, for the ostensible purpose of securing the harmonious conditions necessary to insure a successful performance. Their theory is that music harmonizes the audience and that by a reflex action the medium is favorably affected. It is probable that such would be the effect to a limited extent, but the greater effect is direct and positive upon the medium.

The East Indian fakirs invariably invoke the aid of music to enable them to enter the subjective state when they are about to give an exhibition of occult power. In fact, the power of music over the subjective mind is practically unlimited. It speaks the universal language of the soul, and is comprehended alike by prince and peasant. It is the most powerful auxiliary of love, of religion, and of war. It nerves the soldier to deeds of heroism, and soothes his dying moments. It inspires alike the devotee of pleasure and the worshiper of God. But whilst it interprets every

human emotion and embodies the inward feelings of which all other arts can but exhibit the outward effect, its laws are as fixed and immutable as the laws of mathematics.

Some of the effects of music upon persons in a condition of hypnosis have been demonstrated and illustrated by Aldred S. Warthin, Ph. D., M. D., demonstrator of clinical medicine in the University of Michigan. Dr. Warthin, in his published report of these investigations, says he was led to make them for the purpose of demonstrating the expressive power of music, especially with reference to the Wagnerian music-dramas. It has long been known that music is capable of inducing changes in certain functions of the body, as the circulation, respiration, etc. The marked effects that musical sounds have sometimes produced in animals are also familiar. The experiments reported were made by Dr. Warthin to ascertain the physiologic and mental effect of music on subjects who had been hypnotized.

Dr. Warthin says that while in Vienna he observed musical enthusiasts closely while listening to a performance of one of Wagner's great musical dramas. From his observations he reached the conclusion that these people were in a half-induced hypnotic condition and put forward their subjective narratives to such an extent that they passed out over, and for the time, subjugated their objective consciousness. From his own experiments to demonstrate this hypothesis he was able to secure seven subjects, all but one of them answering well to his tests. His first subject was a physician and an excellent musician, and easily hypnotized. Warthin's name, "Wagner" was traced from the piano score. The subject's pulse began beating irregularly and of increased frequency. As the music continued the pulse rose from 60, his normal rate to 100 in 10 minutes. Breathing was full, quick and of low frequency. The respiratory frequency was increased from 12 to 16 in 10 minutes. The subject's face showed great mental excitement. His whole body was thrown into motion, the legs were thrown out, the arms were raised, and at the same time the

whole body was bathed in profuse sweat. On being awakened the subject said he did not perceive the music as sound, but as feeling, and that this feeling was a sensation of wild excitement, brought on by "riding furiously through the air." This state of mind brought up before him in the most realistic and vivid manner imaginable the picture of the ride of Tam O'Shanter, which he had seen years before; that almost immediately this became real to him, and in some way he took part in the wild chase, not as a witch, devil, nor as Tam, but in some way his consciousness was spread through every part of the scene, being of it, and yet playing the part of a spectator.

Dr. Warthin's second subject was a young man twenty-two years of age, of average musical and emotional development. He was not so easily hypnotized, and did not pass into such a deep state of hypnosis. The same music was played with practically the same result, the second subject experiencing, as did the first, the sensation of riding through the air. The pulse rate also rose from 70 to 120 per minute. The same experiment was tried upon a number of subjects, and while all of them experienced the sensation of riding through the air, only one of the number knew that the music was Wagner's famous "Ride of Walkure." To him it always expressed and pictured the wild ride of the daughters of Wotan, the subject taking part in the ride.

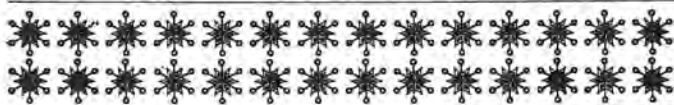
It is here to be noted that the subjects could not tell afterward what music had been played to them while in the hypnotic state, and that the same composition played to them while in the normal state produced no impression comparable with that received in the hypnotic condition, and was without physiologic effect.

Slow music (The Walhalla motif) produced at first an opposite effect upon the pulse; later almost doubling the rate and lowering the tension. To the subject it gave a feeling of "lofty grandeur and calmness," and this, in turn, brought back the memory of mountain-climbing made years before, together with the mental state produced by the contemplation of a landscape of "lofty grandeur." Another totally different piece of music was played, it being very intense and ghastly. It was the music of the scene in which Brunnhilde appears to summon Sigmund to Walhalla. It produced a very marked change in the pulse, which was made slow, irregular in rhythm, and very small. The respirations were decreased in rate, and became gasping. The face of the hypnotic subject became pale, and covered with cold perspiration. The

feeling described by him was that of death. No definite impression could be put into words.

These experiments and observations prove that music which is from and of the soul has to the soul expressive meanings, in consonance with the harmonies of the spiritual universe.





## CHAPTER V.

THE FACULTY OF IMAGINATION CONSIDERED AND EXPLAINED—  
ILLUSTRATIONS OF VARIOUS HYPNOTIC PHENOMENA—THE  
SOUL FACULTY OF ELIMINATION—THE PHYSICAL SENSES  
OPERATE ONLY THROUGH THE SOUL—HYPNOTIC CONTROL  
IDENTICAL WITH SPIRIT CONTROL.

NEARLY every person has seen something of hypnotism, and all have observed that when persons are fully hypnotized they can be made to see, or perceive, almost anything the operator chooses to suggest. They can also be made to hear, smell, taste or feel things which apparently do not exist, or are not present.

It has been generally assumed that all such so-called "imaginary" experiences of persons under hypnotic influence are the effect of suggestion on the part of the operator. It has also sometimes been said that the hypnotized person cannot be made to perceive anything real which has not been previously seen or otherwise perceived by the operator. But this assumption is proved to be unfounded by many specific and perfectly demonstrated facts in hypnotic phenomena, and there are reasons for assuming that in deep hypnotic sleep the soul of the hypnotized person actually sees (perceives) all that is expressed through the physical senses or organs, and frequently much more. That such is the fact in many cases is demonstrated beyond question.

The following report of experiments covering various phases of hypnosis has been furnished me by the gentleman who conducted them:

My first interest in the subject was induced by reading directions how to hypnotize in a newspaper. That evening at home I attempted to do this for the directions and see if I could affect a member of my family. In a very few moments I was surprised to find that I had my little boy under complete control. I made him see an orange tree growing from the paper and an orange open, and he was much pleased when I handed him a cracker telling him it was a delicious orange, and very much enjoyed eating it. Shortly afterward I followed the directions for bringing a person in hypnosis back to the normal consciousness, and succeeded perfectly. Afterward a party of eight was formed for the purpose of meeting at least twice a week to investigate hypnosis. In the course of our meetings we had many interesting and surprising experiences, some of which are as follows:

A person being hypnotized was told that upon coming out of the hypnotic state he would be unable to see one member of the company. The result proved that he could not see that person, and could clearly see anything held behind the person's back. We then had something held up behind the person which the subject could not see, the nature of which none of us knew, and in that instance the subject could not see the object. Apparently the subject saw with the eyes of the hypnotist.

Again the subject was told that upon coming out of the hypnotic state he would see a perfect likeness of himself on the wall, and upon his being brought to the normal condition the whole company were surprised to see how happy and pleased he looked while admiring his beautiful picture. This lasted but a moment, however, for when the hypnotist threw off the effect entirely he was very much disgusted, and could not believe that some one had not played a joke and secreted the picture.

In the course of our experiments we demonstrated that under ordinary conditions the subject would not remember anything that occurred while in hypnosis, unless the suggestion was made to that effect. It was suggested to a subject that an ordinary toilet soap box was a silver casket of precious jewels, and that it would appear to be such during an entire year. It did continue to so appear, and it became necessary to suggest to the subject that some one would steal the box if he did not refrain from showing it, and that he must not again show it to any one outside of our circle before the



end of the year. The effect of the suggestion being for that length of time, it had been forgotten, and the hypnotist was very much amused just after the year had expired to learn that the subject, upon going to look at the beautiful casket, had found in its place an ordinary soap box, and was so very much incensed that he kicked it into a corner of the room. However, the hypnotist immediately controlled the subject again, and told him that the box would be just as it had always been the next time he looked at it, and would continue to be to him a beautiful casket for another year. The next time he looked at the box he found it to be just as valuable as it had ever been.

It was suggested to another subject that the hypnotist had completed a machine whereby they could go to the moon, and that they would make the trip. After it had been suggested that they were at the moon, and were hovering over a lake, the subject was told that the machine was out of order and they were rapidly falling into the lake, and in another moment that they were in the water. This threw the subject into just such a condition as a genuine fall into water would produce. A suggestion a moment later that they were on the shore induced the subject to take off his coat and wring out the water. He was then told that on account of the great heat of the moon the bath was really a source of great pleasure, and immediately became perfectly happy.

It was suggested at this time that there was a peculiar little man coming towards us, the operator having in his mind the picture of a brownie, and that he had a golden casket of precious stones, being minerals picked up on the moon, which he desired to give to the subject as a memento. This was received with great delight, and the suggestion was made that this belief would continue for the period of three months. This box was fully as genuine to the subject as the other had been, and as anything can be to any human being. The box was in fact one that had held a single cake of soap. The subject held it up to the glass and admired the beautiful stones as they were reflected. Later on we obtained possession of it without his knowledge and took a picture of it, which, of course, to the rest of the company, was a plain paste-board box. It was later placed where the subject could see it, and occasioned great surprise to him. He immediately recognized it as a picture of his golden casket of precious stones.

It being suggested to a subject that he could not hit an object, but that he must try, he would make desperate efforts to do so, but could not. Or, suggesting that water was wine, and that the subject had taken too much, he would immediately stagger and

act as though drunk. Suggesting again that the same was vinegar, that it would taste very strong and disagreeable to him but would make him sober, the result would be exactly as suggested.

Some of our circle were taking lessons in elocution and found it necessary to learn some poetic selections. This was a difficult matter to one of our hypnotic subjects, and we determined to try repeating over the selection to him and suggesting that he would remember it. This plan worked so well that the subject has never been able to forget that selection. The operator recited the piece to the subject, line by line, using appropriate tones and gestures. These were followed with great fidelity by the subject, and became part of his rendering of the piece thereafter.

We also demonstrated that while the hypnotist could induce a subject to do very ridiculous things, he could not make him do anything bad or wicked. Our experience was that when a suggestion was made to a subject that was entirely contrary to his ideas of right when in his normal state, it would have the effect of immediately bringing him out of the hypnotic condition.

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By these experiments several facts of importance in the study of hypnotic and psychic phenomena are demonstrated.

First, that the soul consciousness of a person in hypnosis induced by a second person, can bring to its own perception whatever may be suggested by the will power to which the physical consciousness has surrendered. Thus, the boy saw the orange tree grow and the orange ripen, and accepted the cracker as an orange.

Second, that in obedience to a suggestion, the perception of persons or objects actually present can be eliminated from the consciousness of the hypnotized person, who is able to see objects hidden from the physical sight by the body or other object so removed from his consciousness.

Third, it is shown that a subject in hypnosis, receiving a suggestion to regard an object as some-

thing it is not, or to see something that has no material existence within the range of physical perception, will or may do so after physical consciousness is restored.

Fourth, it is shown that unless a suggestion to remember is made, the subject will ordinarily have no knowledge of what happens while in hypnosis, after restoration of the physical consciousness. Also that a suggestion given to continue for a specified time will be obeyed; and that for an entire year, a subject, while in physical consciousness, considered an object something different from what it really was; and further, that at the end of the time specified the subject ceased to so regard the object.

Fifth, that a subject can be taken on an imaginary trip to another place, and while there in his own consciousness, he will see and experience anything suggested by the operator.

Sixth, that suggestion while in hypnosis can be used as an aid to memory, and that a selection so learned will be perfectly remembered in the physical consciousness, if a suggestion to that effect is made.

Seventh, that a subject of honest and virtuous character can not be made to do anything bad or wicked while in hypnosis, suggestions to that effect resulting in bringing him back to physical consciousness.

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The most important attribute of the soul after that of the independent perception of physical facts, is its ability to realize to its own consciousness whatever it desires, or whatever may be suggested by another individuality to the will of which it has tem-

porarily surrendered itself. A hypnotic subject may be made to perceive objects which have no existence within the range of the physical vision ; to hear sounds, especially music, not produced to the perception of the physical ear ; and to become conscious (in the soul) of impressions corresponding with those perceived by the other physical senses, for which there is no apparent physical cause.

Many casual observers of these phenomena, and some careful investigators, have accepted the conclusion that all perceptions while in hypnosis are imaginary, or illusions. Such conclusions are not well founded, and that they are primarily erroneous is clearly demonstrated by consideration and comparison of all the phenomena exhibited in hypnotism. It may be doubted, indeed, taking into consideration all demonstrated psychic facts, whether there is or can be such a thing as "imagination" or "illusion," applying to those words their usual significance. A person may perhaps have an "illusion" of the physical mind, in the sense of mistaking the character of an impression, or of putting one object in the place of another, but not in the sense of bringing to the consciousness something which has no existence in either the spiritual or the material universe.

At a public exhibition, an operator hypnotized a number of young men and took them on a trip in a balloon to and through Europe. Speaking of it afterward, they all said that to them the trip was an actuality. They were in the balloon car looking over its side as they sailed eastward over Lake Erie, over Buffalo, across the state of New York, over New York City, and then across the Atlantic Ocean. In

Europe they visited different cities, heard splendid music in the Strasbourg cathedral, and were greatly interested. In view of the demonstrated facts of soul projection, who will venture to say that the souls of these young men did not follow the thought of the operator and actually project themselves along the lines suggested, perceiving the sights and sounds presented?

One young man of my acquaintance was hypnotized some years ago, and told by the operator that he would be taken to Niagara Falls. The young man was much interested in the experiment, and resolved that he would not only follow the suggestions of the operator, but would also remember all of his impressions while in hypnosis, after restoration to his normal consciousness. He had never been to Niagara Falls, but the picture presented to him while in hypnosis included all the surroundings, and he even felt the spray while passing under the falls to the cave of the winds. The operator made only a few general suggestions; but so perfect was the picture of the falls and adjacent objects that when the young man visited the place two years later he saw nothing new. It is evident from this, either that the soul of the operator must have had impressed upon it a complete and perfect picture of the falls and their surroundings, which was brought to the young man's soul perception at his suggestion, or else that the subject's soul actually went out and perceived the picture upon the spot. Perhaps the theory of impression entirely from the soul of the operator might be accepted if soul projection in other cases was not a demonstrated fact; but as it is a fact, the simplest explanation of such perceptions

is that the soul actually visits the scene to which it is directed by the hypnotist.

Take other cases, where persons in hypnosis are made to perceive, as if before their eyes, objects not actually there. Who shall say that the soul is not projected to some place where such objects exist, or that the perception is not a reality instead of an illusion, or the product of imagination? Or, may not the magnetic cord of thought bring to the immediate environment of the soul a picture of the thing perceived? Sounds are brought by wires connecting telephones in this manner, and reproduced to the perception of the ear; and it has been already demonstrated that material pictures, to be perceived by the eye, may be transferred in the same manner. Would it be any more wonderful if the telephone exchange of thought, which is universal with conscious individualities and can flash messages on circuits to and from the most distant star in an instant, should have the power to bring to the soul, when relieved temporarily from the drudgery of operating the physical intellect, actual pictures of distant objects?

Let any person try the experiment of imagining something. It will be found quite impossible to exercise the faculty of imagination (so-called) without passing into a condition of auto-hypnosis. That is, the physical mind must become partially oblivious to the physical environment, and must seek, through soul perception, what it desires. And when an idea or a picture is presented to the physical mind, is it to be assumed that it has been created by the soul, or that it is illusory?

The evidence is all against either conclusion. The

thing actually accomplished in such cases is the absorption from the Infinite of the idea sought, or the presentation to soul perception of a picture of something having an actual existence in the spiritual or physical universe. Neither the soul nor the physical consciousness can conceive or perceive anything which does not exist. Imagination, illusion and all synonymous words and terms, convey wrong ideas, as usually defined. The physical mind may "imagine" that something presented to it has no existence (is an illusion), but the very fact of its presentation proves that it must exist.

The so-called "imaginary" pictures of material or spiritual things seen by persons in a condition of hypnosis, as suggested by the hypnotist, are of exactly the same character as those called up by the "imagination" when the state is that of auto-hypnosis. But it must not be assumed that everything material which may be thus pictured has an actual existence at the synchronous moment of physical time. The soul is not subject to the limits of time, but is able to perceive eternity; which is the infinite, vast expanse of homogeneous thought in which we exist, like the interior of a globe, without beginning or end.

Does any one doubt it? Who will venture to say, "I cannot imagine a thing without a beginning or an end?" Let him who makes this venture find the beginning or the end of either the inside or the exterior of a globe. When they are found the "imagination" of the finder will have created, in very truth, something that had never before existed.

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There is another soul faculty exhibited in hypnosis, of a character apparently opposite to that of perception, which might be designated as "elimination." This is illustrated in the second paragraph of the hypnotic experiments reported above, as follows :

"A person being hypnotized was told that upon coming out of the hypnotic state he would be unable to see one member of the company, and the result proved that he could not see that person, and could clearly see anything held behind the person's back."

In the "Experimental Study of Hypnotism," by Dr. R. von Krafft-Ebing, the following reports are made :

"Four of the six physicians present were removed by suggestion. Awakened, the patient treats the four gentlemen as air."

And again :

"Prof. Krafft tells the still hypnotized patient that all the strange gentlemen have gone, only he, the two assistants, and the sister of charity, remaining. Then he awakens her from the hypnosis. The patient opens her eyes, remembers nothing, counts at request the persons present, naming herself as the fifth, and goes from the room without taking the least notice of others present who, though indeed leaving the way to the door clear for her, speak among themselves unrestrainedly, call good night to her, and brush against her. The patient rubs herself on the places touched, without embarrassment, as if she had run against something."

In the cases cited above, elimination of persons present was carried into the physical consciousness by suggestion to that effect. It is much easier and more common to eliminate objects to the soul consciousness while in hypnosis, leaving the physical consciousness of the subject free to resume its normal operations after passing out of that state.

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The power of the soul to realize to its own consciousness material objects not within range of the



physical senses, to eliminate in like manner objects actually within such range, and to carry such perceptions into the physical consciousness after the condition of hypnosis has been removed, demonstrates a fact of the highest importance in the relations between the soul and the physical senses and consciousness. How is it that the physical senses can be made to convey to the physical consciousness after hypnosis has been removed an erroneous idea regarding the character of an object, or to eliminate objects entirely from the physical consciousness? Take the case of the soap box which appeared to the subject to be a casket of jewels for a year after the suggestion was made in hypnosis, as an example.

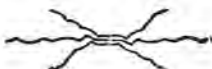
The explanation of these phenomena, like that of everything in nature, is simple, when the basic fact upon which it rests is understood. This fact is that every impression received by the physical senses is transmitted to the soul before the physical mind can become conscious of it. Acting in this capacity the soul may be likened to the operator in the central office of a telephone exchange. As long as the operator performs his or her duties faithfully, making the connections as requested by those calling, all goes well. But suppose the chief operator, or some one acting for him, gives directions to the operator to call Mr. Jones every time Mr. Smith asks for Mr. Brown, Mr. Jones being in the plot and agreeing to personate Brown? The result would be that Jones would be Brown to Smith's perception through the telephone. Or if the operator should be instructed to report that Mr. Brown was not at home, the result to Smith would be the same as, though the statement was true.

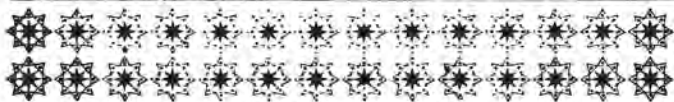
This illustrates, somewhat crudely, the operations of the soul under the circumstances cited. In hypnosis brought on at the command of a second person, the operation of the soul upon the physical organism is suspended, and the soul accepts as its mentor and temporary master the will of the hypnotist. Being then commanded to report to the physical consciousness after the normal condition is restored that a certain article is something which it is not, or that an object within range of perception is not there, it obeys the command. That it is able to do so proves that every impression of external things received by the physical senses must pass through the central office controlled by the soul before it can reach the physical consciousness. The brain is the central office ; the nerves are the wires connecting it with the tissues and organs of the body ; and the soul is the operator, without which no connections can be made. Or if it should be assumed that connections are sometimes or usually made automatically, the fact that the soul is on guard, and has power to change the connections when so minded or directed, still stands demonstrated by the phenomena and facts cited above.

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Although a subject in hypnosis apparently obeys the spoken words of the operator, it has been frequently demonstrated that his unspoken thoughts will be read and obeyed, if separated and made distinct in his own mind. Mr. Frank R. Alderman has made experiments with many persons not in hypnosis, which I have witnessed, showing that by willing strongly while standing behind them and holding his hands

just above their shoulders, he can impress them to perform specific actions. Many other hypnotists have like powers. It appears to be well demonstrated that the power of hypnotists over their subjects is in reality a soul influence and control, and that the only part taken in hypnotism by the physical mind is to separate and emphasize the thought of the operator by rendering it into spoken words. It is true that the soul of the person in hypnosis may and does perceive in many cases through the physical senses of the hypnotist, but transmission is through soul impression, the same as in thought transference and telepathy. The soul of the hypnotist during the period while the subject is in hypnosis is in effect the "spirit control" of the subject's soul and the physical organism it operates, the physical mind and consciousness of the subject remaining dormant.





## CHAPTER VI.

CONTROL OF THE SOUL OVER THE PHYSICAL BODY AND ITS FUNCTIONS—IT IS ABSOLUTE AND UNERRING—THE EXPERIMENTS OF PROFESSOR KRAFFT-EBING—HYPNOTISM AS A REMEDIAL AGENT—PHILOSOPHY OF THE FAITH CURE AS DECLARED BY JESUS CHRIST—PASSIVITY OF THE SOUL.

ONE of the most important powers of the incarnate soul, as manifested in hypnosis, is exhibited in its absolute and unerring control of the organs, muscles, nerves and tissues of the body, and of their functions. A common exhibition of this power, as made by professional hypnotists, consists in telling a subject that he is rigid, sometimes that an iron bar is run through his body, and then proving the fact of his rigidity by placing his feet on the back of one chair, his neck on another, and throwing the weight of the hypnotist's body upon the rigid body thus supported. Viewed from the standpoint of physical and physiological science, this performance is a marvel, and for some years after it was first done in public it was generally regarded as a trick of legerdemain. Afterward it was proved to be a fact; but if any scientific explanation of it has ever been made public, I have not observed it. It is sometimes said that the suggestion of the hypnotist does it; but it is evident that the mind of the hypnotist does not and cannot have any

direct control over the muscles, nerves and organs of a body not his own. It is also evident from its ordinary operations that the physical mind cannot exercise a degree of control over the physical body even approximating that manifested in the hypnotic experiment referred to.

Whence then comes this power? Manifestly from some independent principle which has absolute control of every muscle, tissue, nerve and organ of the body. That principle is the soul, and the fact that it does exercise such control demonstrates that it must be shaped to the body, and stand as its counterpart in individualized thought, or in the substance or principle, whatever it may be, which constitutes the universal Spirit of God.

The experiments in hypnotism made by Dr. R. von Krafft-Ebing, professor of psychiatry and nervous diseases in the Royal University of Graz, Austria, demonstrated most positively the absolute control of the soul over all the functions of the body, when relieved from subordination to the physical mind. It was also demonstrated that a suggestion to control certain functions, or to cause certain abnormal operations of the blood and tissues, could be carried into the normal state and consciousness, and would result at a specific time. These experiments were carried on for a period of several months, and are reported in detail in a book which has been translated into English by Dr. Charles G. Chaddock, assistant physician of the Northern Michigan asylum for the insane. The subject operated upon was a young

woman who had suffered for several years with hystero-epileptic attacks.

Prof. Krafft was able to hypnotize this subject in from 20 to 30 seconds, by fixed gaze, command, light pressure on the eye balls, or stroking of the forehead. At the moment of entering into the hypnotic state the patient would usually look closely at the operator, as if to impress his image on her mind. Then the eyes would partially close, and seem drawn to the right, downward and outward. The patient would remain in the position in which she was at the moment the hypnosis occurred. She resembled a statue. Only an occasional tremor of the eyelids and upper extremities would show that the statue was alive. The pulse would range from 80 to 90. The duration of the sittings was sometimes extended to three hours.

By suggestion, paralysis of an extremity was caused, continuing until the apparent paralysis was removed by renewed hypnosis and suggestion.

Stroking her arm in a centrifugal direction would produce complete stiffness and a cataleptic condition, and this condition would be removed by centripetal motion.

Paralysis of the arm being suggested, the subject was unable to raise it, but it fell down in a condition of flaccid paralysis. While in this condition the pricks of a needle caused no re-action or expression of pain, and were evidently not felt in the slightest degree. Electric pencil currents, which no person in normal condition could endure, were borne by the arm without the slightest indication that they were felt.

Complete and partial deafness were caused by suggestion. When the deafness was complete the patient could not be made to notice, even by the slightest movement, the sound of a heavy gong struck close to the ear. When made partially deaf, the patient would hear a certain voice or a certain sound, if suggested by the hypnotist.

Blindness, either partial or complete, was produced in the same way.

A magnet had great effect. After once using it for hypnotic manipulation, the operator could produce the same effects with anything taken in the hand and represented to be the magnet. Or, taking a towel which had covered the magnet and giving it to the patient to wipe her hands, the immediate effect would be to cause violent contractions, which were difficult to remove. An ordinary towel would not have the same effect.

A horseshoe magnet, held at the same distance from the body, would make the facial muscles twitch distinctly and cause a facial expression of blowing when held above the lip, with strong contractions of the muscles of the protruded tongue, and would draw the point of the tongue on the side to which it was held.

Being told that she was in a bath, the subject would shiver when told the water was cold, and exhibit signs of satisfaction when told that it was warm and comfortable. Told that the water had run off suddenly, and was chilly, goose skin would appear on her arms.

The suggestion being made that a piece of paper or any other article pressed against the flesh would cause a blister at some subsequent time, as on the following morning, the blister would appear accordingly. If anything was pressed on the left side and suggested as hot, and the patient was told that a brand would appear on the right side, it would so appear, reversed, but symmetrical.

Upon the suggestion that a certain sheet of white paper, mixed with other sheets just like it, had a photograph upon it, the subject would recognize the sheet and pick it out from the others.

If it was suggested to the patient that she was a child, she would play with a doll, and eat salt with a relish, if told it was sugar. Changed to a seven-year old school girl and told she must pass an examination, she would write like a school girl, awkwardly, and with difficulty. The suggestion being made that she was grown up, she would write easily and fluently anything desired.

It was also shown that transfer of the patient to earlier periods of life by suggestion would cause her to adopt all the characteristics of any age, even to inability to read and write.

Passing into hypnosis in the presence of a large number of medical men and spectators, the subject would obey only the commands and suggestions of the operator. All others present would be to her as air. She would not answer questions addressed to her from the audience, nor obey their commands; but would do everything the operator required of her.

The subject being told on one occasion to state how many there were present in the room, correctly counted seven. She was then told that a sister of charity actually present had gone out and would return in half an hour. Asked again to count the number of persons in the room, she reported six present. The sister remained near her and spoke to her repeatedly, but was not perceived. In exactly half an hour from the time the suggestion was

made the subject greeted the sister with the words, "Good morning, sister; where have you been all day?" Similar experiments were made with similar results on many other occasions.

On one occasion Prof. Krafft told the hypnotized patient that all the spectators present had gone, only himself, two assistants and a sister of charity remaining. He then awakened her from the hypnosis. The patient opened her eyes, remembered nothing, and counted as requested the persons present, naming herself as the fifth. She then went from the room without taking the least notice of the others present, who spoke among themselves unrestrainedly and brushed against her. The patient rubbed herself on the places touched without embarrassment, as though she had suddenly run against some inanimate object.

Told while in hypnosis that she would leave the house at a specified moment, go to a certain cafe, sit by a window and sing a song, she did exactly as directed. She was then in a state of auto-hypnosis, and when this passed off did not know where she was or how she came there. This experiment was made on several occasions. Told on many occasions while in hypnosis that her temperature would be at a certain degree, at a specified hour the subsequent day, it was always found to be so, with one or two exceptions. This was positive proof that her soul could and did control absolutely the heat producing organism of the body.

While in hypnosis, being directed by the operator to go to sleep at precisely 12 o'clock noon and sleep until 10 o'clock the next day, 22 hours continuously, the suggestion was obeyed to the minute. On awakening, she was with great difficulty convinced that she had slept for so long a period.

In general, it was shown with this patient that at the suggestion of the hypnotist, while the physical mind and body were in a condition of hypnosis, the soul could and did control any muscle, tissue, nerve or function perfectly, as suggested by the operator. Also that one or all of the physical senses could be absolutely obliterated, so that sight, hearing, taste, smell and feeling did not exist to physical consciousness.

The experiment to remove mental and physical disease by suggestion was finally made with this patient and with a great degree of success.

Although Professor Krafft and those associated with him in these experiments entered upon them with the idea that all phenomena manifested in the



various phases and stages of hypnosis were due to the operations of the physical mind, they were forced to acknowledge at the close that the manifestations developed could not be accounted for except by referring them to causes of a psychic nature. Thus we have the highest medical authority, based upon the most remarkable experiments ever made in that specific line, to support the hypothesis that the phenomena exhibited in hypnotism must be referred to an intelligence in man which exists and can manifest itself independently of the physical organism.

The power of the soul over the physical organism is not absolute, but it is infinitely greater than that of the physical mind. It is shown by the evidence quoted, that it can and does control every muscle, tissue, nerve and function of the body, and that when its operation upon and through the physical mind is suspended, it can produce results quite impossible when the normal relations between the two are in force. It should be observed, however, that the soul's control of the physical body is mainly functional. It cannot restore an amputated limb or close a ruptured artery; and when any essential part of the physical machine becomes incapable of performing its functions, the soul leaves the body, never to return.

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To the control of the soul over the physical body and its functions all cure of disease by will power, by suggestion, by prayer, by faith, or by the use of relics, visits to shrines, the laying on of hands and other like means, is to be credited. The results in all such cases are due to the acceptance by the soul

of the suggestion that the desire of the mind will be attained, and its action accordingly. As the soul controls the functions in hypnosis produced by submission to the will of a second person, so it can and does control them when faith takes the place of the hypnotist.

Jesus Christ specifically and repeatedly declared that the so-called miracles which he performed (never called so by himself, however) were the result of faith,—that is, of the belief on the part of the soul that they would be done. By his hypnotic power he was able to impress those whom he cured of disease with this faith, and their own souls did the rest. In Matthew, xvii, verses 14 to 20, it is written :

There came to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. And I brought him to thy disciples, and they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. And Jesus rebuked him; and the devil went out from him: and the boy was cured from that hour. Then came the disciples to Jesus apart, and said, Why could not we cast it out? And he said unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

It is especially noticeable that Christ made no distinction between his own natural or inherent power to heal the sick and that of other men, except as a matter of degree. His disciples were unable to cure the epileptic boy because of their "little faith;" not because their relations with God were different from those of Christ, as is sometimes assumed in these days. In St. Mark, xi, 24, the power of the soul to

realize to its own consciousness whatever it desires, as exhibited in hypnotism, was declared by Christ in these words :

Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.

Thus Christ declared the philosophy of soul perception and consciousness. While the soul is operating through the physical organism, and sustaining the physical will and consciousness, it perceives only physical things and their attributes, and does not realize its own primary powers. Christ's physical mind was so harmoniously blended with his soul that he was able to bring soul perceptions to his ordinary consciousness, and to realize the power of faith. To ordinary men such perceptions are in the main impossible, except by the release of the soul from subjection to the physical will, as in hypnosis, when its faith in the will of another person to which it has temporarily submitted is so great that it realizes to its own consciousness whatever is suggested by that will.

The Old Testament of the Bible is full of examples of the practice of healing by touch, which was simply hypnotic influence, supplemented by faith that the desired result would follow, on the part of both operator and subject. Christ's power to cure disease was of the same character, and the necessity for faith to produce remedial results was specifically declared by him. He also declared that his disciples and followers might and would have the power of healing by faith. Since the time of Christ faith healing has been practiced almost continuously, especially

in the Catholic church. St. Patrick, the Irish apostle, is reported to have healed the blind by the laying on of hands. St. Barnard is said to have réstored the sight of eleven blind persons, and healed the lameness of eighteen cripples, in one day, at Constance. And the record of similar cases has been continued down to the present day, when cure by hypnotism of many functional diseases has come to be a recognized fact in medical practice. Dr. Cocke devotes seven chapters of his book to hypnotism as a curative agent, and shows that as an anæsthetic hypnotism is nearly as effective as chloroform and ether. Mr. Thomas Jay Hudson cites cases where, by suggestion and command preceding sleep, continued for a considerable period, the influence of one soul upon another has cured physical disease in a second person.

The use of hypnotism as an anæsthetic, to prevent the realization of physical pain, is additional proof of the fact that all physical sensations are transmitted through the soul. When, at the command of the hypnotist, the soul refuses to transmit such sensations, the physical consciousness does not and can not realize them. A single example of this power of the soul will suffice to demonstrate the fact as well as a thousand examples.

In the British Medical Journal for April, 1890, there was published an account of a series of painful and severe surgical and dental operations performed at Leeds upon subjects under hypnotic influence. One woman came to the operating room and was shown a letter from the hypnotist, a Dr. Bramwell, of Goole, Yorkshire, which inclosed this memoranda addressed to her: "Order—Go to sleep at once, by order of Dr. Bramwell, and obey Mr. Turner's (the dentist's) commands." She went into a deep sleep instantly on reading the order, so deep that sixteen stumps were re-

moved from her jaws, and she awoke smiling, without the slightest pain, or even the faintest recollection of having suffered any.

It has also been demonstrated that the soul has power to suspend its operations through the physical brain for an indefinite length of time, and that without danger of physical death. A recent demonstration of this fact made by Professor Morritt, in London, is reported as follows :

He put a man to sleep in a coffin-shaped glass case and kept him there nearly a week, and at the end of that time awakened him in the presence of a large number of witnesses. The victim of this achievement, one Alfred Wootton, is a stained glass worker, 35 years of age. During the whole of the time he was asleep or in a trance he was exhibited in a public hall. When the experiment was ready to begin, he readily climbed into the coffin-shaped case, and many people watched the hypnotizer as he proceeded to exercise his mysterious power. Holding Wootton by the forehead and chin, the hypnotizer gazed steadily into his eyes. He then made a few downward passes from above the eyes along the side of the face, from time to time examining the pupils of the eyes. The man, it was found by this time, had become rigid. One minute after the experiment began the hypnotizer asked Dr. Forbes Winslow to examine the man. He was found to be thoroughly unconscious. His respiration was about 16, the breathing chiefly abdominal. The temperature was 98.2, or normal. The pupils of the eyes were contracted almost to disappearance. During the following days the respiration, temperature and pulse changed slightly, but the man remained in the trance condition. His beard continued to grow. When he was awakened by Professor Morritt the following Saturday evening, he could not be convinced that he had been in a hypnotic trance for nearly a week until he felt the thick growth of beard on his face. He said it seemed to him that he had only been asleep for a few minutes. It did not take longer than a minute to wake him up. The professor made a few passes of his hand across the man's face and lifted his head and shoulders from the coffin-shaped case. Wootton then opened his eyes and recognized friends in the crowd about him, with whom he began to converse. The only notable sensation he experienced upon waking, he said, was that of hunger. A short time after being awakened he put on his overcoat and walked out of the

building with his friends. He had been constantly watched during the whole time he was in the trance and evinced much interest in the records of the doctors.

Whether it would be possible for an operator to secure obedience to an order given to the soul of a subject in hypnosis to leave the body, causing physical death, has never been demonstrated, and perhaps never will be. It is most likely that if the experiment should be tried auto-suggestion on the part of the subject would cause an awakening, thus breaking the power of the hypnotist.

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One characteristic of the soul when relieved from its normal operations upon and through the physical organism should not be passed without notice. Mr. Thomas Jay Hudson, in his work on "The Law of Psychic Phenomena," illustrates this characteristic as follows:

It is well known among hypnotists that it is very difficult, if not impossible, to make satisfactory experiments with a subject in the presence of a sceptical audience. Especially is this true if the skepticism is open, avowed and aggressive. It is also well known that, when a subject is in a state of lucid somnambulism, no satisfactory results can be obtained if any one disputes him, or attempts an argument, or accuses him of shamming, or of a want of good faith. Such a course always results in great distress of mind on the part of the subject, and generally in restoring him to normal consciousness. In the higher phases of hypnotic phenomena this peculiarity is still more marked. In exhibiting the phenomena of clairvoyance and thought-transference, or mind-reading, it is next to impossible to obtain good results in the presence of an avowed skeptic. The controversy between Washington Irving Bishop and Mr. Labouchere is fresh in the minds of most readers. Mr. Bishop was giving successful exhibitions of his wonderful powers in public assemblies and in private circles in London. He had demonstrated again and again his power to read the thoughts of others and to decipher the contents of sealed envelopes under the strictest

test conditions, in the presence of many competent, trustworthy observers. In the height of his success Mr. Labouchere came out in his paper and denounced the whole thing as a humbug. To prove his sincerity he placed a Bank of England note for a large amount in a sealed envelope and offered it to Mr. Bishop if he should correctly read the number. Repeated trials to do so ended in dismal failure. It was a feat that he had successfully performed a thousand times before and performed many times afterwards. But the number on that particular bank note he never could decipher.

“Conditions” are necessary in all communications between the soul as an independent entity and intelligence, and the physical mind. Physical man strives with the forces of material nature, and the physical mind becomes aggressive through the necessities of its environment. The soul realizes its desires by its own thought ; it is passive, and will not enter into controversy with physical minds.



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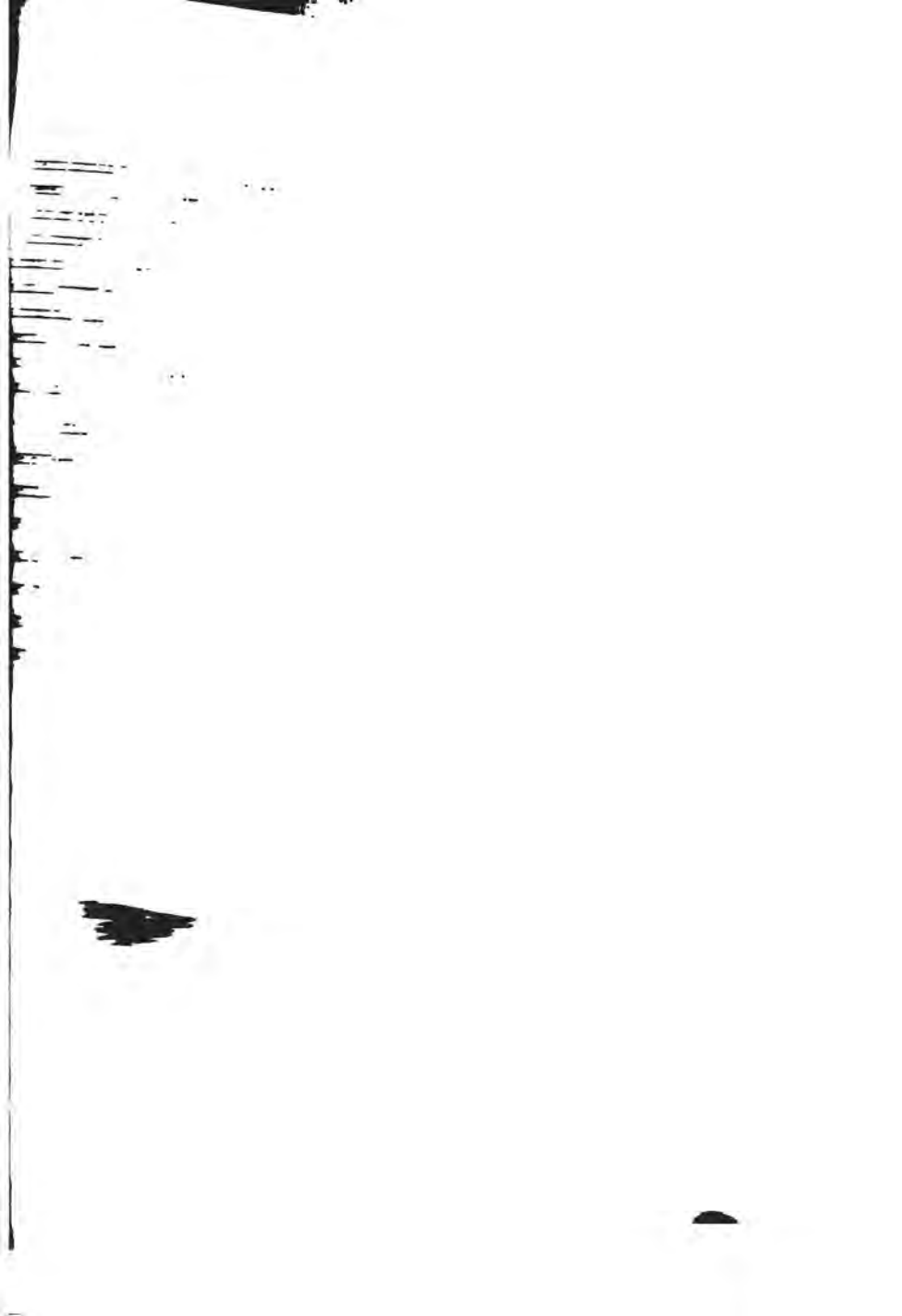
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One characteristic of the soul when relieved from its normal operations upon and through the physical organism should not be passed without notice. Mr. Thomas Jay Hudson, in his work on "The Law of Psychic Phenomena," illustrates this characteristic as follows:

It is well known among hypnotists that it is very difficult, not impossible, to make satisfactory experiments with a subject in the presence of a sceptical audience. Especially is this true when the subject's skepticism is open, avowed and aggressive. It is also well known that, when a subject is in a state of lucid somnambulism, no satisfactory results can be obtained if any one disputes him, or attempts an argument, or accuses him of shamming, or of a want of faith. Such a course always results in great distress of mind to the part of the subject, and generally in restoring him to full consciousness. In the higher phases of hypnotic phenomena this peculiarity is still more marked. In exhibiting the phenomena of clairvoyance and thought-transference, or mind-reading, it is impossible to obtain good results in the presence of an open skeptic. The controversy between Washington Irving Bishop and Mr. Labouchere is fresh in the minds of most readers. Mr. Bishop was giving successful exhibitions of his wonderful power at public assemblies and in private circles in London. He had demonstrated again and again his power to read the thoughts and to decipher the contents of sealed envelopes under the







Frank R. Alderman



## CHAPTER VII.

MR. FRANK R. ALDERMAN'S EXPERIMENTS IN SOUL PROJECTION  
—INDEPENDENT PERCEPTIVE POWERS OF THE SOUL POSI-  
TIVELY DEMONSTRATED—CONVERSATIONS BETWEEN  
SOULS REPORTED—DIFFICULTIES INVOLVED IN THESE  
EXPERIMENTS.

COMING again to soul projection, which is the highest attribute of the soul exhibited in hypnosis, I have the advantage of personal observation of some of the experiments and demonstrations made by Mr. Frank R. Alderman, of Detroit, Michigan. Mr. Alderman is not a professional hypnotist, but his hypnotic power is remarkable, and has enabled him to obtain results from his subjects almost without precedent or counterpart in the United States, if not in the world. Evidence proving the fact of soul projection, and thereby demonstrating the existence of the soul as an intelligent entity not dependent upon the body for its maintenance or manifestations, appears in the third chapter of this book. Mr. Alderman's demonstrations have gone much further, and prove not only that the soul can project itself and observe present events, and objects as they exist, but can also go back in physical time and observe objects as they formerly existed, or past events as though of present occurrence. The following reports of some of Mr. Alderman's experiments are taken from the Detroit Journal of various issues,

during the latter part of the year 1886, and the early months of 1887:

Mr. Alderman brought with him to a private residence, where a number of ladies and gentlemen had assembled, a boy named Arndt, aged about 15 years. The boy was placed in a chair and speedily put to sleep. To the fact of somnolence the doctors testified. The boy was told to go (mentally) to a certain number of a certain street and to tell when he had got into the door. He soon announced his arrival, and was sent up stairs. He went into a small front room, which he said was dark; then he was directed to another room, which he said was lighted by a shaded lamp placed on a stand, whose position he described. A lady, he said, was lying on the bed, and there was no one else in the room.

The statements about the dark room and the lady being alone were announced to be wrong; but when the occupants of the house returned home they found that they and not the mental visitor had been in error.

The boy was next sent to a neighboring house on another street. He was sent up stairs, and when there his attention was arrested by a curious table, with a very round, large marble top and a single standard. The table was one of a fashion obsolete these twenty years, and was placed as described. An attempt being made to send him into the billiard room of the house, he announced that he saw a chair "that two could sit in," a piano, and on the floor, "one of them crazy quilts you wipe your feet on" (meaning a Turkish rug). The occupants of the room, he said, were two young men, one of whom had a light mustache and combed his hair straight up from his forehead. This description corresponded exactly with the furnishings and occupants of the music room at the time the description was made.

On a subsequent occasion the boy's soul was sent to Lansing, a place he had never visited. He described the low, dingy wooden station, crossed the bridge and saw the hotels on the left. On being told to ask his way to the capitol, he said he spoke to a "coon" and asked him for a cigarette—but in vain. He went into the capitol and was sent into the supreme court room. There he described with exactness the bench and the peculiar arrangement of the seats. He also described the portraits of Judges Graves and Cooley on the walls.

The supreme test of this evening, when two subjects were present, was the visit paid by one of the boys to Northampton, Mass., where he entered the home of a gentleman of the party.

The boy described the depots at Buffalo and Rochester, passed Albany in safety and brought up at Worcester. Being sent back to Springfield, he said there was no train for Northampton and was told to count ties. He got there just the same, but took the wrong road from the station and announced himself on Main street. Being sent back, he described the buildings on his way and finally came to a frame house that stood well back from the street, and had a peculiar roof. On being invited to let himself in, he announced his presence. He told of a picture on the walls representing an old man with a long white beard, and of another with a horse and dog in it. He placed an extension table in the sitting room, and when the listeners around the sleeping boy began to shake their heads, the owner of the house said the boy was correct.

On being sent into the parlor he saw a mantel with a blue vase on one end and a dark one on the other. These, as it proved, were copies of vases in the British museum and were of the colors given. On the center was a "square thing" with birds in it, the boy said. The birds looked like canaries and they seemed to be in a glass case. The object turned out to be a peculiar clock on which were two pheasants, while smaller birds were perched upon it. There was absolutely nothing said to give the boy an inkling of the articles which he had described.

On another occasion a boy was directed to go to Marine City. A few seconds following the giving of his instructions he announced his safe arrival there. A gentleman present, interested in one of the salt wells of Marine City and thoroughly familiar with the arrangement of them all, then suggested the questions put by Mr. Alderman, who had no knowledge of the place further than that to be obtained from a passing steamer. The boy described several buildings in his efforts to reach a certain salt well, and for a time wandered among them.

Arriving at the room or space under the tower, he spoke of the pump and the tubes. He was directed to follow the latter into the earth to its end. At the first attempt he apparently got switched off after going a short distance into the ground. The second time he apparently encountered no difficulty, as he described the way the end of the tube was constructed to the satisfaction of the questioner. He said that he "guessed he was down 800 feet," and that there was a channel broader and higher than the parlors he was in (30x12) that ran to the end of the tube, the strainer of which was more or less covered with particles. The surroundings appeared to him as being blue, light blue. The length of the channel he could not determine, as there was a turn

in it. Directed to go to the turn and report further, he replied that he had done so and found another turn, in fact, that the channel was apparently a long one and crooked, resembling a river.

Following this test, after he had been awakened from his mesmeric sleep, it was noticed that the boy exhibited an inclination to expectorate. A few minutes after he awoke he asked for a drink. This was scarcely furnished him when he repeated the request, evidently troubled with a disagreeable taste. For a few minutes no attention was given to his apparent uneasiness. The sympathy of one of the ladies was soon aroused, however, and in answer to their queries as to what troubled him, he said with some feeling, "You have been putting salt in my mouth." It became necessary for the mesmerist to make several passes over his face and tell him that he could no longer taste salt, to overcome the disagreeable sensation he seemed to experience.

A Detroit correspondent of the *New York Sun*, in a letter published in the issue of that paper of Sunday, March 27, 1887, reported the following :

The subject on this night was a boy of fourteen named Wally Andrus. He is what is termed a susceptible subject. Mr. Alderman can draw him across the street by a wave of the hand. He can look at the boy and say to himself, "I want you to come to my house tomorrow night," and the boy will come without any further understanding. The lad was placed in an easy chair, a few passes of the hand put him under the influence, and here is the colloquy and the result :

Mr. A.—"Wally, I want you to go down to the — hotel and go up one flight of stairs."

Wally.—"Yes, sir, I'm there."

"Now turn to your left and go to the second door, on the left hand side. Is there a number on the door?"

"No, sir, there is a letter 'L.'"

"Very well, go inside and tell me what you see."

The mesmerized boy entered the room and described and accurately located every article of furniture, described every picture, told the time by the clock, and then gave the colors of the gas globes. Neither Mr. Alderman nor the boy had ever entered the hotel. Some of the articles described had been placed in the room only an hour before. He was sent into three different rooms in the same hotel and did not make one mistake. The hotel is a mile from the residence where the exhibition was given. He was

brought out of the hotel and sent to a residence a mile further away, and the colloquy went on.

"Are you there?"

"Yes."

"What kind of a house is it?"

"A double brick."

"Are the steps wood or stone?"

"Neither; they are iron."

"Now go inside. Is there a carpet on the floor?"

"No; the floor is of tile."

"Where is the parlor?"

"To the right."

"Go in and tell me what you see?"

"There's a square piano, a sofa, chairs, etc." (He described everything, even to photographs, and told the time by the parlor clock.)

"Now go upstairs. Anyone there?"

"Yes; an Irish woman."

"Ask her name?"

"She won't give it. She wants to know what I am doing here."

"But ask her name?"

"She says it's Mollie."

Such, in truth, was and is the name of the Irish servant. He afterward located a girl reading at a table, and gave the name of the book in her hand, and the next day we verified his statements.

Experiments conducted in Society Hall, Port Huron, on Tuesday evening, May 28, 1895, were witnessed by about fifty ladies and gentlemen. Mr. Alderman undertook these experiments solely for the purpose of furnishing evidence for use in this book. The subjects were two young men about twenty years of age, in one of whom soul projection was developed, while the other could be made to perceive only things suggested by Mr. Alderman.

The subject in whom soul projection was developed was first directed to visit the residence of Gen. William Hartsuff. Being told to enter the front door, he described correctly the stairs, the hat rack, and articles hanging upon it. He then passed into the

kitchen, where he found a young lady, whom he described as dressed in black, with black hair. Told to ask her name, he said it was Miss Currie. This was correct, except that he should have said "Mrs. Currie."

He was next told to go into one of the rooms in the front of the house, which command was obeyed. There he found a stand with photographs on it in the center of the room, a picture of a man with curly hair (Gen. Hartsuff); upholstered chairs with flat backs; picture of a pale young lady about twenty-three years of age (correct); picture of an older lady; a peculiar piece of furniture the name of which he did not know, and other articles.

He next went to the dining room and correctly described the furniture, including the silverware on the table, and a vase. In the next room he said there was "an old-fashioned clock between the windows."

A peculiarity of the soul's observations when projected and acting independently of the physical senses was clearly demonstrated by this statement. General Hartsuff said that a large old-fashioned clock formerly stood there, but at that time was in a room upstairs. The soul does not always see things as they appear to the physical senses to be at the time the observations are made. It is quite as likely to view objects or scenes as they formerly existed, especially in cases where any particular feature was continued for a long time, and then changed. The picture of the old fashioned clock, which occupied the position named for many years, was stronger to the soul's perception in the case cited than a blank wall or a less striking article actually occupying the position at the time, would have been.

The boy also took from "a big book case" which he said was in the room, several books, and described them correctly. At first he said he could not take the books out, as the case was locked, but when told by Mr. Alderman that he could take them through the glass just as easily as though the door was open, he had no difficulty in doing so.



He was next told to go into the kitchen and tell what kind of fuel was used there. He went and said, "I smell gas; there must be a leak." Gen. Hartsuff said the boy was right; gas was used in his kitchen.

Directed to search the house for some other person beside Mrs. Currie, he reported that he could find no one else there. Gen. Hartsuff said he thought no other person was there.

Being told next to go to the residence of Mr. C. F. Harrington, the boy reported himself in front of "a fancy house with steps leading up to it." He saw nobody about, but said there were some dogs there. Mr. Harrington had two dogs.

Told to go into the house, the boy reported a young girl in the hall. He could not get her name, but said she was a blonde, with hair down on her shoulders. (A correct description of Mr. Harrington's daughter). Told to ask her if her papa was at home, the boy reported her reply to be that he was not. Told to ask where her father was, she was said to reply that she did not know.

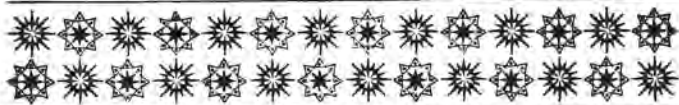
The boy had become tired at this point, and complained that he could not see clearly. After ten minutes' rest he was again hypnotized, and described in detail, correctly, the furniture in Mr. Harrington's parlor.

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Any person giving the subject a little study will realize the difficulties involved in carrying on hypnotic experiments of this character satisfactorily. In the first place the soul of the person in hypnosis must submit to the will of the operator and project itself from the body at his command, carrying with it all its perceptive powers. Being so projected, it must still retain its telepathic communication with the body and brain, carrying on the automatic functions of the body and operating the physical organs of hearing and speech, even though the other physical senses may be for the time being in abeyance. The hypnotic sleep must be maintained at the exact degree necessary to enable the soul and body to do all this at once. The soul must observe accurately physical objects at a dis-

tant point, and must also exercise its specific soul attributes of thought reading and communion with other souls, and transmit to and from the physical brain the impressions received at each end of the line thus established. The brain, which is the central office of the telephone exchange of the body, during the absence of its operator the soul, must transmit the soul orders automatically to and from the organs of hearing and speech, and the orders of the hypnotizer to the soul itself. The tendency of the soul while projected is to wander in its observations. This tendency the hypnotist must check, holding the projected soul to the correct reporting of the things it is directed to observe, or of spoken or unspoken thoughts. It is quite wonderful that all this can be done at one time, and that it is done demonstrates most clearly that the soul, while still incarnate, possesses all the attributes necessary to give it independent spiritual existence.





## CHAPTER VIII.

### FURTHER REPORTS OF MR. ALDERMAN'S EXPERIMENTS IN SOUL PROJECTION—PAST EVENTS OBSERVED AND REPORTED AS THOUGH OF PRESENT OCCURRENCE—THE NATURE OF ETERNITY ILLUSTRATED.

THE power of the soul to perceive and report correctly past occurrences is quite as positively demonstrated as its power to observe what exists or is occurring at the synchronous moment of physical time.

Mr. Frank R. Alderman, complying with my request for a summary of his observations regarding soul projection, and the power of the soul to perceive past and future events, has furnished the following:

Some writer has stated, I think it was Dr. Hartmann, that we are probably surrounded by something in the nature of an impressionable ether, upon which every act of our lives is indelibly impressed. It would certainly seem that such must be the case, and that the soul, when projected by means of hypnotism, is enabled to see and read these impressions. A person is standing on a street corner conversing with a friend; not only the picture of the two persons standing there, but the exact time, and every word uttered are so impressed upon the recording substance, whatever it may be, that years thereafter it becomes visible to the soul projected back to that spot and that minute.

For the purpose of testing these powers I once sent a subject to a neighbor's house at about 8 o'clock in the evening. The boy described the interior of the house so that we knew he was in the right place. When asked to describe any persons who were in the

house, he replied that he could find no one there; but believing that the gentleman and his wife were at home, I insisted that they were there, and that he should find them. Presently he said, "Oh! here is a lady now;" and gave a correct description of the lady of the house. Then he said, "There is a gentleman sitting on the other side of the table (who was not recognized by any one present, although carefully described by the boy) talking with her, and they are talking about going out for a ride. His horse and carriage are at the door." Soon he said, "Here is another gentleman just coming in the door;" and described him. This being about all we could get, I awoke the boy, and one of the persons present went around to the house to verify, if possible, what the boy had said. The house was dark and no one was at home. The next day, on repeating the conversation to the lady whose house the boy had visited, she said it was an accurate description of two gentlemen who were at the house, and of conversation and a scene which transpired at about 4 o'clock that afternoon.

At another time, in a public audience, a gentleman who thought to be smart, gave me the street and number of a vacant house. The boy, when sent there, described the exterior of the house correctly, and on going inside at first said, "I see nothing," but finally, when pushed for a description of the interior, went on describing furniture, pictures, etc. After he had finished, the gentleman who had given me the number announced that the boy was entirely wrong, as the house had been vacant for some time. At this a gentleman on the other side of the house arose and said that he wished to state, for my benefit, that he lived next door to the house visited, and that the boy had accurately described the house as it was last furnished.

In making experiments in soul projection I have often asked questions with the intention of drawing out information as to how the soul regards itself while in that state, but with no definite results. This may perhaps be accounted for by the fact that my subjects have always been uneducated boys. They would reply that they looked as they always did, and in answer to questions as to how they obtained information, they would answer that they "simply asked the question." And this is the peculiar phase of these experiments. For instance, I once ascertained the number of a room in which a friend of mine was stopping in Chicago. I knew that the gentleman was to be at the Palmer House on a certain night. I sent the boy there and directed him to go to the clerk and ask him the number of the room occupied by my friend. He obtained the number and went to the room and described its contents,

but found no one there. I told him to go back to the clerk and ask where Mr. W. was. The clerk's reply was that, "He went out about half past seven o'clock," which I afterwards found to be true. My only theory of this is that the projected soul obtains the information from the same principle in the person with whom it is conversing.

There have been numerous instances during my experiences in which the subjects have mentioned things in distant localities very foreign to the subject of investigation. For instance: One subject whom I had sent to Albuquerque, New Mexico, passing on the railroad track from that town to a point outside of the city to which I wished him to go, remarked that in one of the hills which he was passing there was an isinglass mine. When asked how he knew that it was there, he said he could "see it glistening in the sun." He also described the peculiar dress of the people and the adobe houses, which were new and very curious to him, and when told to ask one of the natives some question, replied, "I cannot understand such gibberish as they talk." Another time the subject was sent to a town in Ohio, I think it was Mansfield, and taken back to 1861 or 1862, and while going from the railroad station to the point I desired him to reach, remarked, "There must be war, as the town is full of soldiers."

The subjects while in this condition seem to be susceptible to their physical sensations without any suggestion to that effect, such as fright, joy or sorrow. As an instance of this, in making the experiment to discover the murderers of Don Ewer, the boy was stationed in the alley where the body was found and carried along from about half past five up to the time when the murder was committed. When the attack on Mr. Ewer was made the boy became very much frightened, but when told that they could not see him and could in no way harm him, he became passive and described the remainder of the scene. Also, at another time in describing the contents of a deserted cellar, he saw something on the further side of the cellar, which he said looked like "a white board." I told him to go to it and ascertain what it was. I had no sooner made this request than he flew out of the chair in which he was lying, on to the floor, almost as though he were in a fit, and the shock was sufficient to bring him out of the sleep. When asked to explain the cause of his fright, he said that "there was a skeleton lying there."

I have never been able to ascertain anything regarding the future, and when I put questions of that nature to the subjects they would answer that they could not see the future. It seems to be a

peculiarity, with my subjects at least, that they "see" what they describe; and one of them in answer to the question of how he got the information, said that he "saw it as it came around," giving one the impression of something in the nature of a revolving panorama. At least this was the impression it made on me at the time he was explaining his sensations. But he was the only subject I ever had who gave that explanation, although they all said that they "saw" events, and even the conversations that they gave. They seem able to repeat conversations which have taken place years before as readily as if they had occurred a few hours previously. Time seems to be no obstacle to their vision.

The power possessed by Miss Annie Atwood, of Detroit, who died a few years since, was to my mind most remarkable, as illustrating the power of one mind to communicate with another. Also as a proof of the existence of a power claimed to be possessed by the Buddhist adepts. She often spoke of the strong "pulling on the wires" when in my presence, a remark common among the adepts, meaning that I had strong magnetic power, and she claimed that at any time she chose, by putting her mind on me, she could read my thoughts. She once proved this to me by telling me where I was, what I was doing, what I was thinking of, and describing my surroundings at a certain time, and the fact that she was to make this experiment at any particular time was unknown to me. I had evidence of her power to look into the past and read it correctly, but never had any conclusive evidence as to her power to read the future.

Among the experiments made by Mr. Alderman in the observation of past events by his subjects, the following were reported by a Detroit correspondent of the New York Sun, during the early part of the year 1887:

The boy was told that at half past eleven o'clock on that day an overcoat had been stolen from the second floor of a tenement. A little girl described the thief, while the owner of the coat described the garment. I wrote everything down to make sure there could be no error. The police withheld the complaint from publication, and there was no possible way the boy could have learned it. The experiment was begun as follows: "Now, Charley, it is about twenty minutes after eleven this morning. Are you there?"

"Yes, sir."

"Well, go up to 359½ Woodward avenue."

"Yes."

"Go to the head of the first flight of stairs. Are there any doors?"

"Yes; on the right and left."

"Now, then, watch around there and see what takes place. See any one?"

"Yes, a tall man with a black mustache." (That was the description given by the police.)

"What is he doing?"

"Gone into the door at the right. Now he's coming out with an overcoat on his arm."

"Describe the coat."

"It's a brown one, with red sleeve linings."

"Well, follow the man."

The description of the overcoat was exactly as the owner gave it to me in writing ten hours before. The boy followed the man two blocks and then had him turn and come back to the rooms. He did this three different times, and it became plain to us that he lost him in a crowd, and then like a hound which suddenly loses his trail returned to a certain point for a fresh start.

The great experiment of the evening was another old murder case. On the night of October 23d, 1885, Don Ewer, a well-known sporting man whose home was in Port Huron, was murdered in Detroit for his money. As he passed the alley between Larned and Congress streets, on Third, he received a blow from a billy which fractured his skull in a terrible manner. This blow alone would have caused death, but he was dragged into the alley and shot. His money, some \$1,600, was then taken, and when people who were investigating the report of the pistol arrived on the spot the victim was dead. To this day the detectives have been unable to secure a clew leading to anything satisfactory. There have been various theories, some of which have been worked and exploded, and others still stand; but no one can say whether one, two or three persons were in the job, which way they went, or give any other details. We find Ewer at a hotel on Jefferson avenue at half past nine in the evening. From that hour to midnight no man has been found who will say he saw him again. It is the theory that he was closeted in some place, for reasons which we only guess at. He was to leave the Michigan Central depot at eleven o'clock, but it cannot be found that he went there. It is not known to us whether he was going up or down Third street. As we cannot find where he was for the two hours and a half or three hours, we cannot get

the direction from which he came. However, we know that he was hit on the crosswalk and pulled into the alley. This, as I told you, was the first effort to ante-date this boy. He was put under the influence and Mr. Alderman began:

"Now, Charley, it is the 23d day of October. Got that?"

"Yes, sir."

"It is 1885."

"Yes, sir."

"The time is ten minutes to twelve. Go down Third street to the alley between Congress and Larned streets."

"I'm there."

"What do you see?"

"I see a man lying in wait in the alley. He has his face muffled up. He has a billy in his hand, and in his hip pocket he has a black handled revolver, six shooter and 32 caliber."

"Describe the man."

"I can't. His face is hidden."

"Raise the mask. Now, describe him."

"A heavy man with a large light mustache."

"Ask him his name."

"He says: 'Boy! you skip out of this or I'll do you up!'"

"Never mind that; he can't hurt you. Now get his name."

"He says it is ——," (I suppress the name for obvious reasons).

"All right, anyone coming?"

"Yes, a man is coming up the street. He is a lightish man with a dark mustache."

"Very well; now what is in the alley?"

"The man who was hiding there has hit the other, knocked him down, and is dragging him in."

"And now?"

"He is taking his money."

"And now?"

"He is running up to Fort street; now he goes down Fourth to Woodbridge; he goes down Woodbridge to Twelfth. There he meets two men. They look like bums. They ask if he has done it, and he shows them Don Ewer's money and satchel. Now they go down in the hold and they are cutting the satchel up and throwing pieces into the river."

"Can you see the name of the vessel?"

"It's pretty dark."

"Never mind; go closer."

"Yes; it is the —— of ——."



"Is the captain aboard?"

"Yes; his name is —. His first name is James."

The boy followed the murderer down the lakes aboard the craft to Oswego and back to Buffalo. He gave the name of a street in Buffalo which they traversed. He had one of them arrested in Buffalo for drunkenness and sent up for thirty days. He followed the murderer all winter and told where he was cutting ice and what company employed him. He was brought down month by month, until the murderer shipped aboard a steamer plying between New York and Liverpool. He descended into the firehold and again described him, this time with a beard. He asked him what had become of his money, and when the man seemingly inquired what money, the boy under instructions replied:

"The money you got when you murdered the man in Detroit?"

"What the d—l do you know about a murder in Detroit?" demands the fireman, and at this point we ceased the pursuit and brought the boy back to the alley. He declared that the murderer had a revolver and that three of the chambers were discharged. As matters of fact Don Ewer was struck in the head and then shot. A cheap pistol, recently discharged, lay beside his body. The shot was heard a block or two away. In this examination the boy neither heard a shot nor the bells strike midnight, as they did about the time the shot was fired. He did not at first find the bullet hole, but when we brought him back he located it exactly, and he accurately described the position of the body. In describing the man in the alley and the one coming up he transposed the persons, or at least their descriptions. His theory is just as plausible as any the detectives have got, and cannot be disputed.

The next day I went to the custom house and found that there was such a schooner as he named, and that she was a three-master, as he said. He did not give the correct name of her captain, but as he had to ask others who the captain was, they might have deceived him. There was only one person present who knew the exact date of the murder. There was only one person who knew how the body lay when found, and yet when the boy was asked to describe it he readily replied:

"The body lies across the alley with the feet to the fence."

I can see the skeptic smile as he reads, and for his benefit I will paragraph a few things I have seen these boys do when under the influence.

Describe the style of piano in eleven different houses without making one mistake.

Take books from book cases and give their correct titles.

Tell the time of night by clocks which had been purposely set back or ahead or stopped altogether.

Describe and give the names of servants.

Describe paintings and steel engravings as accurately as their owner could have done.

Perfectly describe the exterior of buildings, locating doors, and giving the style of roofs.

If it was a series of performances on the stage, where subjects were made to perform feats, one might look for trickery; but here the boy rests in a chair before you, and the very first question to him may be:

"Now, Charley, I want you to go to New York."

"Yes, sir."

"Go up Broadway to Twenty-second street to No. 180. Now what sort of a building is it?"

Nothing is premeditated or pre-arranged, and there is no opportunity for the boys to have obtained previous knowledge of the subjects upon which they are questioned.

It is shown by Mr. Alderman's experiments, reported above:

First, that the soul can leave the body as an individual intelligence, and that while thus projected it has all the perceptive faculties of the physical organism and mind, including sight, hearing, tasting, smelling and feeling. It is not to be assumed, however, that these senses operate with the projected soul as they do through the physical organism. Without asserting the fact to be positively demonstrated, the conclusion I reach is that soul perception is a single faculty, and its separation into distinct impressions, as seeing, hearing, etc., is the work of soul intellect. This is, however, a matter of minor importance in the study of primary soul attributes. We know it to be a scientific fact that the soul can project itself from the body as an entity,

and while thus projected can observe events that are occurring, and see and describe objects and scenes far beyond the reach of the physical eye or any other physical sense, and absolutely unknown to any person present. Also that while absent from the body, although still connected with it by the magnetic cord of thought and acting as the automatic force which carries on its physical functions, the soul entity can hold conversation with other souls and obtain distinct and correct replies from them. It is apparent, from the evidence cited, that this is done without the consciousness or knowledge of the physical mind operated or animated by the soul thus communed with. And if done at one time, it might be true that the soul is holding such communications at all times, receiving thereby knowledge which does not reach the physical comprehension, and imparting knowledge which the physical mind is unaware of having been transferred to another.

The second important fact demonstrated by Mr. Alderman's experiments is that the projected soul can observe past events as though of present occurrence. How is this done? Mr. Alderman states that one of his subjects explained it by saying that he "saw" the events "as they came around," giving the impression of something in the nature of a revolving panorama. This illustration might be extended, to liken Eternity to a vast cyclorama, or the interior of a globe, having no beginning and no end. Then imagine the events of Eternity impressed upon this great cyclorama, and the whole given a slow, revolving motion. The incarnate soul, or the physical body which it animates and the physical consciousness which it produces, is sta-

tioned at one point, and observes only the few events coming within the range of its physical perception, as they pass. It can see nothing that is coming; it can call up from memory but little of that which has passed.

But with the projected or decarnate soul it is different. The soul is thought individualized, and it can fly to any part of the cyclorama of Eternity, and observe what is there pictured or recorded much more clearly than the incarnate and imprisoned soul, through the physical senses, can observe, from its fixed station, what passes within the limited range of its perception.

It has been many times demonstrated that the soul of a clairvoyant can perceive events yet to come in the physical succession with a considerable degree of accuracy, although the exact distance in physical time of such events is not easily calculated. So far as I know this faculty has not yet been developed in clairvoyant hypnotism; but there seems to be no good reason for doubting that it can be developed in hypnotic subjects as well as in natural or auto-clairvoyants.

Further consideration of the nature of Eternity, and the power of the soul to perceive past and future events, is given in the chapters of this book coming under the classification of Philosophy of the Infinite.



## CHAPTER IX.

THE PHENOMENA OF CLAIRVOYANCE—EMANUEL SWEDENBORG'S POWERS OF SOUL PERCEPTION—MODERN INSTANCES, CITED—PREDICTIONS OF FUTURE EVENTS FULFILLED—CASES OF THOUGHT READING—SOUL PROJECTION PRODUCING APPARITIONS.

THE soul faculty usually called "clairvoyance," sometimes "second sight," and sometimes the "sixth sense," is essentially the same as that manifested through soul projection during hypnosis, including also the power to read the thoughts of others, and to exercise independent soul attributes generally. Power to read the future with a considerable degree of accuracy is also frequently manifested by clairvoyants.

The literal definition of clairvoyance is "clear-seeing." A more comprehensive and accurate definition would be "clear-perception." The actual thing is soul perception. The state of clairvoyance is primarily that of auto-hypnotism, and it will be treated as that only, in this chapter. In later chapters other features of clairvoyance are illustrated. Clairvoyants are able to perceive things within range of the physical vision which are hidden from the physical eye, to project the soul, as in hypnosis, to read the thoughts, the character and the history of others, and to exercise

nearly or quite all soul attributes. I will cite cases illustrating this faculty.

One of the biographers of Emanuel Swedenborg speaks of him as, "the most remarkable man who has ever lived." He was born at Stockholm, Sweden, January 29, 1688, and died in London in 1772. He was the son of a bishop, and during his youth his parents said that angels spoke through him. During his life previous to his fifty-fifth year he was scientist, engineer, statesman and philosopher. In the year 1747 he resigned a position under the government, and declared that he was permitted to hold intercourse with the inhabitants of the spirit universe. Thereafter he spent his time in contemplation, and the writing and publication of his scientific, psychic and theological works, which are twenty-two in number, and form a library in themselves. That Swedenborg possessed remarkable psychic powers no one can doubt who reads his works or the anecdotes told of him which are perfectly authenticated. Immanuel Kant, the philosopher, relates the following, which is historically confirmed:

On Saturday, July 19, 1759, Swedenborg arrived at Gottenberg from England, and at 4 o'clock Mr. William Castel invited him to his house, together with a party of fifteen persons. About 6 o'clock Swedenborg went out, and after a short interval returned to the company, quite pale and alarmed. He said that a dangerous fire had just broken out at Stockholm, at the Sudermalm (Gottenberg is 300 miles from Stockholm), and that it was spreading very fast. He was restless and went out often. He said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At 8 o'clock, after he had been out again, he joyfully exclaimed, "Thank God, the fire is extinguished the third door from my house." This news occasioned great commotion through the whole city, and particularly amongst the company in which he was. It was announced to the governor the same evening. On Sunday morning Swedenborg was sent for by the governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun, in what manner it had ceased, and how long it had continued. On the same day the news was spread through the city, and, as the governor had thought it worthy of attention, the consternation was considerably increased; because many were in trouble on account of their friends and property, which might have been involved in the disaster. On Monday evening a messenger arrived at Gottenberg, who was dispatched during the time of the fire. In the letters

brought by him the fire was described precisely in the manner stated by Swedenborg. On Tuesday morning the royal couriers arrived at the governor's with the melancholy intelligence of the fire, of the loss it had occasioned, and of the houses it had damaged and ruined, not in the least differing from that which Swedenborg had given immediately it had ceased; for the fire was extinguished at 8 o'clock.

As proof of Swedenborg's soul foresight the following is told by Prof. Scherer, who knew him at Stockholm:

Swedenborg was one evening in company at Stockholm, when, after his information about the world of spirits had been heard with the greatest attention, they put him to the proof as to the credibility of his extraordinary spiritual communications. The test was this: He should state which of the company would die first. Swedenborg did not refuse to answer this question, but after some time, in which he appeared to be in profound meditation, he quite openly replied: "Olof Olofsohn will die tomorrow morning at forty-five minutes past 4 o'clock." By this predictive declaration, which was pronounced by Swedenborg with all confidence, the company were placed in anxious expectation, and a gentleman who was a friend of Olof Olofsohn resolved to go on the following morning, at the time mentioned by Swedenborg, to the house of Olofsohn, in order to see whether Swedenborg's prediction was fulfilled. On the way thither he met the well-known servant of Olofsohn, who told him that his master had just then died; a fit of apoplexy had seized him and had suddenly put an end to his life. At the same time this particular circumstance also attracted attention; the clock in Olofsohn's dwelling apartment stopped at the very minute in which he had expired, and the hand pointed to the time.

Modern instances of clairvoyant perception and soul projection could be cited by thousands. I will give only enough to demonstrate the actuality of the clairvoyant faculty.

A lady of my acquaintance visited a clairvoyant physician in a city some distance from her residence to inquire regarding the health of her daughter, whom she left at home. The clairvoyant

passed under the influence and began by describing the houses on the street on which the sitter resided, as though she was walking along and observing them. The descriptions were recognized by the sitter as accurate, and when her own residence was described she acknowledged its correctness. The clairvoyant then assumed to enter the house and reported that the daughter was not at home. The mother said she must be there, but the clairvoyant was quite as positive that she was not, and said she would go out and see if she could find her. She then assumed to go out upon the street and enter other houses, which she described correctly, and reported that there were two young ladies at a neighbor's house. These she described personally, and the mother recognized one of them as her daughter. On her return home the mother found that her daughter had been at the neighbor's house at the time reported, exactly as described by the clairvoyant.

In another case a lady visited a clairvoyant and inquired regarding her daughter, who was at a boarding school in a town of western New York. The clairvoyant assumed to visit the place and reported that the school was not in session, and that they appeared to be cleaning the buildings. She said she would try to find the daughter, and soon reported that she was visiting in a neighboring town. The exact truth of the clairvoyant's report was afterward verified.

Not many years ago a young lady residing in Port Huron, Miss K., went to Detroit to consult a young woman named Annie Atwood, who had clairvoyant powers. Miss Atwood met Miss K. at the door. She said, without the least hesitation: "You are from Port Huron; your name is Miss K.; you are thinking of going into a partnership in the dressmaking business at S.;" etc. She continued at length, telling Miss K. many things about herself unknown to anyone else, and advising her not to enter into the proposed partnership. Everything she said was true, and although Miss K. had expected evidence of real clairvoyant powers, she was astonished at the actual demonstration.

A young business man who had been told by a clairvoyant where a lost article could be found (and was subsequently found) visited her a second time, out of curiosity, to inquire regarding his past, present and future life. The clairvoyant complied, and among other things told him that he was engaged to a young lady, whom she described accurately, all being true. "But you will not marry this young lady," she said. "The engagement will be broken off and you will marry another young woman." She then proceeded to describe minutely the person whom he would marry.



Up to that time he had never met such a woman, and had no idea of her existence. Subsequently his engagement was broken off, and one day, being in the store with his partner, two ladies walked in, one of whom he instantly recognized as the person described by the clairvoyant. Turning to his partner he said: "There is the woman the clairvoyant described to me as the person I would marry." Afterward that woman became his wife.

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Although clairvoyants do frequently read the future with a great degree of accuracy, their predictions are not always to be relied upon, even where they do not undertake to give anything except that which is impressed upon the soul. The reason for this is that the clairvoyant receives many impressions from the soul of the sitter, and frequently gives the sitter's expectation or hope regarding a future event, as something certain to happen. To illustrate:

Mr. T. is a clairvoyant with whom I am personally acquainted, and in whose honesty I have perfect confidence. A friend of mine had a sitting with him a few years ago, and was told he would soon locate in a large western city, where he would engage in a business which would prove profitable. The house he would occupy as a residence, and its location, according to the clairvoyant's prediction, were also described. The prediction was not fulfilled, as my friend did not remove to a western city. But it was a fact, however, that at the time of the sitting he was contemplating doing just what the clairvoyant told him he would do, and had looked at a house like that described in the city where he thought of locating, with a view of occupying it. It is evident, therefore, that the clairvoyant read the thoughts with regard to a change in his business and residence which he had in mind.

I have visited this clairvoyant several times, and have studied the phenomena developed through him with much interest. He does not appear to pass under control of any kind, but is probably in a state of partial auto-hypnosis when he describes mental pictures presented to him, and gives his impressions of the past and future of his sitters. At my first sitting with him he described accurately the personal appearance of a relative of mine whom he had never seen, gave names, and told me of things that he said

would happen soon of which I had no thought or expectation. These circumstances did occur exactly as predicted, and were so much out of the ordinary course of events with me that their prediction and subsequent fulfillment could not have been a coincidence. On one occasion when I desired to find a person who was an entire stranger to this clairvoyant, he told me that if I would send a messenger to a certain part of the town he would meet the person on the street. I sent the messenger to the locality named, and he did meet the person and bring him to me. This man explains his clairvoyant power as a natural gift, and says that it is soul perception, which every person possesses in a greater or less degree. The impressions come to him without interpretation, and he gives them as received, without undertaking to explain their meaning, if it is left in doubt.

The adepts of India possess remarkable clairvoyant powers, and it is alleged are able to exchange their thoughts intelligently when hundreds of miles apart. Heinrich Hensoldt, Ph. D., who spent several years in India and Tibet studying Hindoo philosophy, made a trip of several hundred miles to Serinagur, situated in the vale of Kashmir, to study with Coomra Sami, a noted adept. Some of the circumstances of his reception by Coomra are reported by Mr. Hensoldt, in the *Arena* magazine, illustrating especially independent clairvoyant power, as follows :

"You are the white manshi from Lanka (Ceylon)," he said.

"The country of my birth lies further west," I replied, "but I have lived two years in Ceylon."

Coomra nodded twice and said: "Yes, your home is in Frankistan, but the Devas guided you, and you came as a pilgrim to the sacred island."

"Not as a pilgrim," I protested, "my voyage to Ceylon had no religious background." I then took pains to explain to the recluse that, previous to my departure from Germany I had not even been aware of the fact that Ceylon was "holy land;" that I was a student of natural science, who had accompanied a Sanscrit scholar

on a tour of exploration, and that my presence in the far east was, in great measure, due to accident.

"You talk like a true *sutu karan* (man from the west) said Coomra Sami, when I had finished. With you everything is accident; you come into the world by accident and you are short-sighted enough to imagine that the union of your parents is due to accident. Your whole life is a series of accidents, and, when finally the soul quits the carcass, your death is, in most cases, attributed to accident—as if a man held his destiny in his own hands, and could act contrary to the decrees of fate."

"Here is a letter from Chenda Doab, of Umballa," I said, "but I see that he has already advised you of my coming."

"Chenda has sent me no message of any sort," replied Coomra Sami; "It is more than two years since I received a written or verbal communication from him."

"Then how did you learn about my arrival, and who told you I had been to Ceylon?" I replied, now indeed astonished; but still positive that some one had informed him.

"I knew you were coming," replied the adept, "and nobody advised me of the fact. I saw you cross the Sutlej river, and I will describe some of your experiences on the way through the hills; after that you shall judge for yourself as to whether my knowledge is derived from other parties." And to my amazement Coomra described, step by step, the journey I had made, the localities where I had camped, although I had not followed the route usually taken by travelers, and even the character of my musings, challenging me to ask him anything I pleased in this direction, and answering with an unhesitating accuracy and precision which fairly bewildered me.

In this case soul projection and perception of the movements of Mr. Hensoldt must have been in response to his thought, impressed upon the soul of Coomra Sami, whom he was traveling to visit.

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There is another phenomenon of a clairvoyant character which is demonstrated beyond reasonable doubt, and stands as proof of the power of the soul to produce its spiritual body as if in material form to the physical perception of persons at a distance. In

"Phantasms of the Living," published by the London Society for Psychical Research, evidence is given of soul projection producing apparitions during the auto-hypnotic state, and during natural sleep. The following experiments are among those recorded. In the first case the Rev. W. Stainton Moses was the percipient, and he certifies to the correctness of the following account, written by the agent:

One evening I resolved to appear to Z. at some miles distance. I did not inform him beforehand of the intended experiment, but retired to rest shortly before midnight with thoughts intently fixed on Z., with whose room and surroundings I was quite unacquainted. I soon fell asleep and awoke next morning unconscious of anything having taken place. On seeing Z., a few days afterwards, I inquired, "Did anything happen at your rooms on Saturday night?" "Yes," replied he, "a great deal happened. I had been sitting over the fire with M., smoking and chatting. About 12:30 he rose to leave, and I let him out myself. I returned to the fire to finish my pipe, when I saw you sitting in the chair just vacated by him. I looked intently at you, and then took up a newspaper to assure myself I was not dreaming; but on laying it down I saw you still there. While I gazed, without speaking, you faded away."

The next case was recorded by the agent, Mr. S. H. B., at the time of the occurrence, and his account of it is duly verified by the percipients. It is as follows:

On a certain Sunday evening in November, 1881, having been reading of the great power which the human will is capable of exercising, I determined, with the whole force of my being, that I would be present in spirit in the front bedroom on the second floor of a house situated at 22 Hogarth Road, Kensington, in which room slept two ladies of my acquaintance—namely Miss L. S. V. and Miss E. C. V., aged respectively 25 and 11 years. I was living at this time at 23 Kildare Gardens, a distance of about three miles from Hogarth Road; and I had not mentioned in any way my intention of trying this experiment to either of the above ladies, for the simple reason that it was only upon retiring to rest on this Sunday night that I made up my mind to do so. The time at which I determined to be there was 1 o'clock in the morning; and I also had a strong intention of making my presence perceptible. On the

following Thursday I went to see the ladies in question, and in the course of the conversation (without any allusion to the subject on my part) the elder one told me that on the previous Sunday night she had been much terrified by perceiving me standing by her bedside, and that she screamed when the apparition advanced toward her, and awoke her little sister, who saw me also.

I asked her if she was awake at the time, and she replied most decidedly in the affirmative; and upon my inquiring the time of the occurrence, she replied, "About 1 o'clock in the morning."

This lady, at my request, wrote down a statement of the event, and signed it.

This was the first occasion upon which I tried an experiment of this kind, and its complete success startled me very much. Besides exercising my power of volition very strongly, I put forth an effort which I cannot find words to describe. I was conscious of a mysterious influence of some sort permeating in my body, and had a distinct impression that I was exercising some force with which I had been heretofore unacquainted, but which I can now at certain times set in motion at will.

S. H. B.

The next case of Mr. S. H. B.'s is different in this respect, that the percipient was not consciously present to the agent's mind on the night that he made his attempt.

On Friday, December 1, 1882, at 9:30 p. m., I went into a room alone and sat by the fireside, and endeavored so strongly to fix my mind upon the interior of a house at Kew (namely, Clarence Road), in which resided Miss V. and her two sisters, that I seemed to be actually in the house.

During this experiment I must have fallen into a mesmeric sleep, for although I was conscious, I could not move my limbs. I did not seem to have lost the power of moving them, but I could not make the effort to do so; and my hands, which lay loosely on my knees, about six inches apart, felt involuntarily drawn together, and seemed to meet, although I was conscious that they did not move.

At 10 p. m. I regained my normal state by an effort of the will, and then took a pencil and wrote down on a sheet of note paper the foregoing statements.

When I went to bed on this same night I determined that I would be in the front bedroom of the above mentioned house at 12 p. m. and remain there until I had made my spiritual presence perceptible to the inmates of that room.

On the next day (Saturday) I went to Kew to spend the evening, and met there a married sister of Miss V. (namely, Mrs. L.)

This lady I had only met once before, and then it was at a ball two years previous to the above date. We were both in fancy dress at the time, and as we did not exchange more than half a dozen words, this lady would naturally have lost any vivid recollection of my appearance, even if she had remarked it.

In the course of conversation (although I did not think for a moment of asking her any questions on such a subject) she told me that on the previous night she had seen me distinctly upon two occasions. She had spent the night at Clarence Road, and had slept in the front bedroom. About 9:30 she had seen me in the passage going from one room to another; and at 12 p. m., when she was wide awake, she had seen me enter the bed room and walk around to where she was sleeping, and take her hair (which is very long) into my hand. She also told me that the apparition took hold of her hand and gazed intently into it, whereupon she spoke, saying, "You need not look at the lines, for I have never had any trouble." She then awoke her sister, Miss V., who was sleeping with her, and told her about it. After hearing this account, I took the statement which I had written down on the previous evening from my pocket and showed it to some of the persons present, who were much astonished, although incredulous.

I asked Mrs. L. if she was not dreaming at the time of the latter experience; but this she stoutly denied, and stated that she had forgotten what I was like, but seeing me so distinctly, she recognized me at once.

Mrs. L. is a lady of highly imaginative temperament, and told me that she had been subject since childhood to psychological fancies, etc., but the wonderful coincidence of the time (which was exact) convinced me that what she told me was more than a flight of the imagination. At my request she wrote a brief account of her impressions, and signed it.

S. H. B.

Evidence of unconscious soul projection, involving also the power of the soul to perceive events yet to occur, is contained in the circumstances narrated below. These circumstances I am convinced occurred just as here reported, in all essential particulars, and I have no doubt that to the consciousness of the percipient (the person who saw the apparitions) they were

just as real as things perceived by persons in hypnotic sleep, or as material substances perceived through the physical senses in the manner usually called "natural." They were told me by a sister of the percipient, to whom they were reported shortly after their occurrence, in each case.

Some thirty years ago a brother, sixteen years of age, died. The body was taken from the death chamber to a room on the first floor, where it was prepared for burial. The sister, who was the percipient in all the cases here narrated, passed out of this room into one adjoining, and there saw, as appeared to her, an older brother whom she supposed to be hundreds of miles away. She was greatly astonished, and said, "Why, George, how did you get here?" There was no reply, and while she still gazed in wonder the figure faded into nothingness. She was greatly troubled, not knowing what significance the appearance of the apparition might have, but told no one except the sister from whom my information is obtained.

Four years later the brother, whose apparition she had thus seen, died, being the next member of the family to pass away. While his body was still unburied the sister passed out of the room in which it was lying and met (apparently) another sister whom she supposed to be elsewhere. She was astonished and said, "Why, Mary, how did you get here?" There was no reply, and as in the case of the brother, the apparition gradually faded away.

The sister whose apparition was thus seen had always been strong and healthy, and was so at that time. She was the next one of the family to die, however, passing away after a short illness. While her body was lying at her home the sister passed out of the room and met (apparently) her father, whom she supposed to be in another part of the house. She spoke to him, but there was no reply, and as in the previous cases the figure faded away. The daughter went immediately to the room where she had left her father a short time before, and found him still there, and in reply to her inquiry he said he had not been out of the room.

The father was the next member of the family to die, passing away when his wife and daughter were at his bedside. The daughter passed out of the room soon afterwards, leaving her mother there, and in another room met her mother's apparition. This time there was no mistaking the significance of the circumstance, and in her soul she prayed that no further revelations of the

kind should be made to her. The mother was the next to die. There have been other deaths in the family since, but they have not been revealed to her in advance. It should be stated, however, that several members of this family have manifested powers of soul perception, and the lady who saw these apparitions has had many other psychic experiences quite as remarkable.

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The soul can realize to its own consciousness, through its desire, pictures of objects not physically present. It can also produce such pictures to the perception of other souls. And especially, as demonstrated by the circumstances reported above, which are similar to hundreds of others perfectly authenticated, can the soul produce the spiritual form of the body it occupies to the perception of other souls, and under some conditions to physical perception.







## CHAPTER X.

IS THE SOUL ALWAYS ACTIVE?—OPINIONS OF MENTAL PHILOSOPHERS—THE TWO STATES OF CONSCIOUSNESS ILLUSTRATED—THE PHILOSOPHY OF SLEEP AND DREAMS—SOUL ATTRIBUTES WHICH THEY ILLUSTRATE—PROPHETIC POWER OF THE SOUL DEMONSTRATED.

THE question of the continuous activity of the mind (soul) has been a disputed one since the days of the ancient Greek philosophers, but the prevailing idea among metaphysicians has been that the soul never sleeps. The fact that the distinction between mind and soul has not been fully recognized and understood has heretofore prevented the presentation of a hypothesis which would account for all the phenomena of sleep and other states of physical unconsciousness. The hypothesis here presented does account perfectly for all these phenomena. This hypothesis is simple and easily comprehended. It is the key to all the mysteries of mental and psychic phenomena, and when the door of knowledge which it unlocks is opened, all who desire to know whereof and what man is, may learn by giving the subject thought and study.

The soul, which is from the Spirit of God and partakes of the attributes of spirit, is man's ego, his conscious individuality, the animating energy of the

physical body, and exists independently of it. The physical mind is but a result of the operations of the soul upon and through the physical organism. All thought is from the soul, and from and through the soul all ideas and knowledge must be drawn, except such as are borrowed from others. The physical mind is incapable of originating an idea. The soul is the source of all mental activity. The body and the brain constitute the machine through which it operates while subject to them. The soul is the primary; the physical mind is a secondary result only.

But without recognizing the distinction between the physical intellect and consciousness and man's primary individuality, metaphysicians and mental physiologists have been forced to acknowledge that there is in man some mental power which operates when the normal consciousness is suspended. In the *Metaphysics* of Sir William Hamilton, as arranged by Francis Bowen, it is said:

The general problem in regard to the ceaseless activity of the mind has been one agitated from very ancient times, but it has also been one on which philosophers have pronounced less on grounds of experience than of theory. Plato and the Platonists were unanimous in maintaining the continual energy of the intellect. The opinion of Aristotle appears doubtful, and passages may be quoted from his works in favor of either alternative. The Aristotelians, in general, were opposed, but a considerable number were favorable to the Platonic doctrine. The question, however, obtained its principal importance in the philosophy of Descartes. That philosopher made the essence, the very existence, of the soul to consist in actual thought, under which he included even the desires and feelings; and thought he defined as all of that of which we are conscious. The assertion, therefore, of Descartes, that the mind always thinks, is, in his employment of language, tantamount to the assertion that the mind is always conscious.

Kant, the great thinker, distinctly maintains that we always dream when asleep; that to cease to dream would be to cease to

live; and that those who fancy they have not dreamt have only forgotten their dreams. He also asserts that we can dream more in a minute than we can act during a day, and that the great rapidity of the train of thought in sleep is one of the principal causes why we do not always recollect what we dream.

This assertion of Kant's requires especial attention, for the reason that it is a distinct and positive declaration of one of the most important attributes of the soul, an attribute illustrated and demonstrated along other lines in later chapters of this book. This attribute is the instantaneous realization of a long series of experiences or events, or the performance of actions which require a considerable period of time physically, in an instant of time. It has been demonstrated in the experience of thousands of persons that when sudden death is threatened the events of a lifetime will be brought to the realization of the physical mind within the space of a few seconds. Such events are recorded in the soul, and in the supreme moment when physical death is impending, the physical mind is able to, and does, act with all the power of the soul. This spiritual attribute is declared in the Bible. In Psalms, xc, 4, it is written:

For a thousand years in Thy sight  
Are but as yesterday when it is past,  
And as a watch in the night.

And in II Peter, iii, 8:

One day is with the Lord as a thousand years, and a thousand years as one day.

Upon the general subject of the continual activity of the soul during sleep, as illustrated by dreams, Sir William Hamilton says:

I have always observed that when suddenly awakened during sleep (and to ascertain that I have caused myself to be roused at

different seasons of the night) I have always been able to observe that I was in the middle of a dream. The recollection of this dream was not always equally vivid. On some occasions I was able to trace it back until the train was gradually lost at a remote distance; on others I was hardly aware of more than one or two of the latter links of the chain; and, sometimes, was scarcely certain of more than the fact, that I was not awakened from an unconscious state. Why we should not always be able to recollect our dreams it is not difficult to explain. In our waking and our sleeping states we are placed in two worlds of thought, not only different, but contrasted, and contrasted both in the character and in the intensity of their representations. When snatched suddenly from the twilight of our sleeping imaginations, and placed in the meridian luster of our waking perceptions, the necessary effect of the transition is at once to eclipse or obliterate the traces of our dreams. The act itself, also, of rousing us from sleep, by abruptly interrupting the current of our thoughts, throws us into confusion, disqualifies us for a time from recollection, and before we have recovered from our consternation, what we could have easily discerned is fled or flying. \* \* We may, therefore, I think, assert, in general, that whether we recollect our dreams or not, we always dream. \* \* The observations I have hitherto made tend only to establish the fact that the mind is never wholly inactive, and that we are never wholly unconscious of its activity.

M. Jouffroy, the distinguished French philosopher, says upon the same subject:

I have never well understood those who admit that in sleep the mind is dormant. When we dream we are assuredly asleep, and it is therefore manifest that the mind frequently wakes when the senses are in slumber. But this does not prove that it never sleeps along with them. To sleep is for the mind not to dream; and it is impossible to establish the fact that there are in sleep moments in which the mind does not dream. To have no recollection of our dreams does not prove that we have not dreamt; for it can be proved that we have dreamt, although the dream has left no trace on our memory.

The fact, then, that the mind sometimes wakes while the senses are asleep, is thus established; whereas the fact that it sometimes sleeps along with them is not; the probability, therefore, is that it wakes always. It would require contradictory facts to destroy the force of this induction, which, on the contrary, every

fact seems to confirm. They manifestly imply this conclusion, that the mind, during sleep, is not in a peculiar state, but that its activity is carried on precisely as when awake.

These metaphysicians were right in their general conclusions. They failed, however, to comprehend the great central fact of life and all mental manifestations. They did not fully separate physical consciousness from soul consciousness. They did not understand and recognize the fact that man's ego is his soul and nothing else, and that the physical mind and consciousness are but results of the operations of the soul upon and through the physical organism. It must be true that the soul never sleeps, but it does not follow that the soul may not be at rest. The sleep of the soul is like the waking sleep of the physical mind and body. There is rest, there is happy contemplation, because there is nothing to disturb; but every soul faculty is awake and alert, ready to answer any proper call.

The fact that there are two states of consciousness is fully demonstrated. The normal consciousness, as long as man remains a physical being, is that produced by the operations of the soul upon and through the physical organism. The primary consciousness, which the physical mind can seldom realize, is that of man's real ego, the soul.

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What is sleep? Natural sleep is essentially the same as hypnotic sleep. It is the suspension of the operations of the soul upon and through the physical organism, especially upon the brain. As the soul is the life and animating force of the physical body, controlling all its functions, it follows that, in a measure,

at least, the soul must be always active. If the soul should cease at any time to carry on the functions of the body which are usually considered automatic, physical death would certainly ensue, and the soul would find itself released from its material tenement. To that extent it is evident that the soul must be always on guard and at work. It is not only the life of the body, but during that large portion of physical life when the body and brain demand rest for recuperation and repair of their tissues, the soul stands as their sentinel and guard, ever on the alert to arouse them to activity if danger threatens.

M. Liebault, Professor Bernheim and Mr. Hudson, all high authority in mental philosophy and hypnotism, are agreed that there is nothing to differentiate hypnotic from natural sleep. Discussing this subject Professor Bernheim says:

There is no fundamental difference between spontaneous and induced sleep. M. Liebault has very wisely established this fact. The spontaneous sleeper is in relation with himself alone; the idea which occupies his mind just before going to sleep, the impressions which the sensitive and sensorial nerves of the periphery continue to transmit to the brain, and the stimuli coming from the viscera, become the point of departure for the incoherent images and impressions which constitute dreams. Have those who deny the physical phenomena of hypnotism, or who only admit them in cases of diseased nervous temperament, ever reflected upon what occurs in normal sleep, in which the best balanced mind is carried by the current, in which the faculties are dissociated, in which the most singular ideas and the most fantastic conceptions obtrude? Poor human reason is carried away, the proudest mind yields to hallucinations, and during this sleep—that is to say, during a quarter of its existence—becomes the plaything of the dreams which imagination calls forth. In induced sleep the subject's mind retains the memory of the person who has put him to sleep, whence the hypnotizer's power of playing upon his imagination, of suggesting dreams and of directing the acts which are no longer controlled by the weakened or absent will.

Mr. Hudson says:

There are many analogies between the phenomena of normal sleep and the phenomena of hypnotism. For instance, it is well known that the recollection of what occurred during hypnotic sleep is in exact inverse proportion to the depth of the sleep. If the sleep is light, the remembrance of the subject is perfect. If the sleep is profound he remembers nothing, no matter what the character of the scenes he may have passed through. The same is true of dreams. We remember only those dreams which occur during the period when we are just going to sleep or just awakening. Profound sleep is dreamless, so far as the recollection of the dreamer informs him. Nevertheless, it is certain that we dream continuously during sleep. The subjective mind (soul) is ever awake during the sleep of the body, and always active. Our dreams are often incoherent and absurd, for the reason that they are generally invoked by peripheral impressions. These impressions constitute suggestions which the subjective mind, in obedience to the universal law, accepts as true; and it always deduces the legitimate conclusions therefrom. For instance, it is probably within the experience of every reader that an accidental removal of the bed clothing during a cold night will cause the sleeper to dream of wading through snow, or sleigh-riding. And the dream will be pleasant or otherwise, just in accordance with the character of the other attendant peripheral impressions. If the dreamer is in good health he will dream of pleasant winter scenes and experiences. If his stomach is out of order, or overloaded, he will have a nightmare, with a winter setting of ice and snow and all that is disagreeable, dark and dismal.

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The philosophy of sleep and dreams is simple and easily understood. During waking hours the soul operates upon the physical organism, producing physical perception and consciousness, and giving the brain and body activity. When sleep comes on the soul ceases to act upon the body and brain, either in part or wholly, except with the automatic force which carries on the vital functions. The soul is then free to exercise its primary powers and attributes, and in a

degree is doubtless always active, although the physical consciousness is not usually aware of this activity.

As the soul acts upon the physical organism, producing perception, consciousness, and both mental and physical activity, so the electric current acts upon the carbon filament and pencil, producing light, or upon a bar of soft iron, rendering it magnetic, and developing as results the operations of the telegraph, the telephone, the electric motor, and scores of other devices made to do service for man. Sleep is to the soul and body what the switch is to the electric motor or other device. Turned to carry the current into the motor, the force and power of that current is made manifest, and physical results follow. When the switch is turned to cut off the motor, the current is still in the conducting wire in all its force and purity, but if left undisturbed it is not seen or otherwise perceived, and there are no apparent results.

In sleep the soul is alert and may be active, and not infrequently is projected from the body, as shown by evidence cited in previous chapters; but the physical consciousness has only a dim impression of this primary activity.

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And what are dreams? They are impressions of soul perceptions which reach the physical consciousness in the border-land between sleeping and waking. Oftentimes, and perhaps more frequently than otherwise, such impressions are mixed with physical perceptions, such as heat and cold, unusual noises, flashes of light, the touch of another person, or some disturbance of the physical organs causing discomfort or pain. Sometimes they are mixed with thoughts which



have been brought to the physical consciousness in previous waking hours, and at other times they are a clear reproduction of such thoughts. The incoherent, improbable and grotesque character of many dreams is due to this mixture of soul impression and physical perception.

Dreams of a character which, as I now understand it, indicated soul projection during sleep, were of frequent occurrence with me for many years. The sensation was that of flying through the air with wonderful speed. Often it would appear to me that I was flying without effort, and I would look down upon people walking below with a feeling akin to pity. Sometimes I would recognize a friend or acquaintance in those held to the earth, but usually they would appear to be strangers. But the thing at which I most marveled was that no one seemed to be surprised to see me darting through the air, or even to notice me. Sometimes I felt the fear that my power to fly would suddenly leave me and I would fall to the ground, but none of my dreams ever brought an actual disaster of that kind. For years I speculated upon the cause of the frequent recurrence of dreams of this character, and at one time almost reached the conclusion that they were inherited impressions of actual experiences of the ancestors of man, who might have been flying creatures. Now I believe those dreams to have been experiences of the soul while projected from the body during sleep, brought to the comprehension of the physical consciousness at the moment of awakening.

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Dreams of a character not common, but still frequent enough and sufficiently well authenticated to

prove that they are not coincidences; are of great significance in a demonstration of the attributes of the soul. The Bible records a number of prophetic dreams, most of them symbolic, or in the form of allegory, requiring interpretation. In Job, chapter xxxiii, verses 15-18, it is written:

In a dream, in a vision of the night,  
When deep sleep falleth upon men,  
In slumberings upon the bed;  
Then he openeth the ears of men,  
And sealeth their instruction,  
That he may withdraw man from his purpose,  
And hide pride from man;  
He keepeth back his soul from the pit,  
And his life from perishing by the sword.

This is clearly a declaration of the fact that the soul of man communes with the Spirit of God during sleep, and is impressed by that Spirit to humble the physical pride, and often to avoid danger and evil.

Abimelech was warned in a dream not to take Sarah, Abraham's wife, as his wife, although Abraham and Sarah had both declared that she was Abraham's sister. This dream, according to the record, was direct, and needed no interpretation. (Gen. xx, 3-8.) Jacob's dream of the ladder was prophetic of the future of his descendants, as expressly declared to him. (Gen. xxviii, 12.) Joseph's dream was also prophetic of the power he subsequently acquired in Egypt, and caused his brethren to hate him and conspire against his life. (Gen. xxxvii, 5-10.) Pharaoh's dreams, interpreted by Joseph, were also prophetic. (Gen. xl, xli.) Daniel interpreted the dreams of Nebuchadnezzar, making this declaration—Daniel ii, 28-30:

There is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the

latter days. Thy dream, and the visions of thy head upon thy bed, are these: as for thee, O king, thy thoughts came into thy mind upon thy bed, what shall come to pass hereafter; and he that revealeth secrets hath made known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart.

Substitute soul for heart, and we have here the distinct declaration that the soul perceives future events. Also that these impressions are direct from the Spirit of God to the soul. We also have Daniel's declaration that the faculty which enabled him to interpret these dreams was not different in character from that possessed by all other men.

Joseph, the husband of Mary, the mother of Jesus, was told by "an angel of the Lord" in a dream, to take her to wife. (Matt. i, 20.) But the most important of all dreams, in its results, was that which warned Joseph to flee into Egypt to save Jesus from death at the hands of Herod. Without this dream the religion of Jesus Christ would never have been promulgated and spread abroad among men. (Matt. ii, 13).

Prophetic dreams are of frequent occurrence in modern times, and occasionally find their way into print.

Some years ago two citizens of Port Huron had occasion to visit Petrolea, Ont. It was winter and the St. Clair river was bridged with ice. They went in the morning to a livery stable and engaged a team for the trip. As the stablemen were hitching up the team a man (John Meier), who resided near by, stepped into the stable and inquired where the team was going. Being told by the proprietor that it was to cross to Canada, he urged that it should not be permitted to go, and in explanation said that in a dream during the night he had seen that particular team break through the ice on the river and disappear. The liveryman laughed at

him, and refused to heed the warning. The trip to Petrolea was made in safety. While crossing the river on the return trip, one of the party, General H., had a sudden presentiment of fear, and called to the driver to stop the team and permit himself and his companion (Dr. P.) to get out. This the driver did, but not without protest. He then proceeded alone, and had gone but a few rods when the ice gave way and driver, team and sleigh were in the water. The two gentlemen, who were walking, hurried to the spot and were just in time to save the driver's life by reaching out a cane, which he seized and was drawn onto the solid ice. Teams had been crossing along the same track all day, and no sign of danger had been observed. Without the soul warning given to General H. all three men would have been drowned with the team. When the men reached the dock at Port Huron they found Mr. Meier standing there. He had witnessed the drowning of the team, and said the picture presented was exactly like that he had seen in his dream.

Clearly there was no coincidence in this instance. It was a case of soul foresight brought to the physical consciousness through the agency of a dream. Hundreds of similar cases might be cited.

A lady friend has furnished me the following report of a remarkable dream, and its fulfillment, showing soul projection during sleep, in response to a call from the soul of a friend, which was just leaving, or had left, the body:

Mrs. S. was a near neighbor. Our acquaintance had grown into a warm friendship, and when it became necessary, on account of her husband's business, for her to remove to another state, we parted with feelings of deep regret. We exchanged letters frequently, however, and in this way continued our friendship. About two years after her removal I received a letter from her which I neglected from day to day to answer, until over a month had passed since its receipt. One Sunday afternoon I replied to the letter, and after sealing my letter took hers and started to throw it into the grate to burn it, as was my custom after answering letters; but something said to me that I had better keep it. I did so, and put it into one of the drawers of my writing desk. I awoke my husband during the early hours of the following morning and told him I had

had a terrible dream; that I saw Mrs. S. die, and described the surroundings, the people who were by, and the furniture of the room. The dream was so vivid that I thought something must be wrong with her. The next morning my husband mailed the letter about 8 o'clock, and at 10 o'clock a telegram came saying that Mrs. S. had died the night before, and that her body would be brought to the city for burial the next Wednesday. After the funeral, on comparing notes with Mr. S., he said the description I gave of the room and the people in it was exactly as they were at the time of his wife's death.

Another lady friend has reported to me three remarkable prophetic dreams which have come under her observation.

In one of these her son was the percipient. He said at the breakfast table one morning that he had dreamed, as he supposed, although it seemed to him that he saw, a lady with whom he was acquainted run over by the cars and killed, and reported the circumstances in detail. About nine months afterward the accident happened at the place and in the exact manner he had seen it in his dream, every detail being perfect, as reported by those who witnessed it, and the surroundings being just as pictured to him, as he proved by a personal visit to the spot afterward.

Hundreds of similar dreams have been published, and thousands of people have experienced them.

The following report of a remarkable dream has been furnished me by a friend of the percipient:

A boy who owned a gun loaned it to two boy friends, who promised that it should be returned by the following Saturday. Instead of doing so they took it to a gunsmith for repairs. The owner of the gun desired to go hunting on Saturday, but as the repairs would cost one dollar and he had but half a dollar, he was at a loss for means to get possession of it. The rest of the story is best told in his own words, as reported by my friend:

"Well, I slept and dreamed that I was walking down Woodward avenue, and that, as I passed a store nearly opposite the gunsmith's, I saw a silver half dollar lying on the grating in the sidewalk. The coin was so nicely balanced on a bar of the grating that I feared it would fall off with the slightest jar, so I knelt down and crept cautiously toward it, slipped two of my fingers under it

and carefully lifted it up. Then I awoke. So impressed was I, with my dream that as soon as I had hastily swallowed my breakfast I started down Woodward avenue. I tell you I nearly lost my breath when, as I neared the spot of which I had dreamed, I actually saw a silver half dollar lying balanced, just exactly as I had dreamed. I knelt down and crept along, put two fingers under it and carefully lifted it up. Then I joyfully ran to the gunsmith's, and with my other fifty cents, thus making the dollar, secured the gun and went hunting, as I intended."

This experience suggests some pertinent inquiries. Did the soul of the dreamer leave his body while he slept and view the coin waiting for him? Or did some separate and unseen intelligence carry the knowledge to him and impress it on his mind while sleeping? Or in what other manner was his experience of the subsequent morning impressed upon his soul during the night?

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The activity of the soul during physical sleep, and its ability to manifest soul perception and attributes, is also demonstrated by the phenomena of somnambulism and sleep walking. Cases are also recorded which indicate that the soul sometimes acts abnormally through the physical organism. Of such nature is the following, reported in a newspaper paragraph:

While at college a young man was habitually subject to somnambulism. His fits came on regularly every night. He ran about violently, romped, wrestled, and boxed with his room-mates, who enjoyed the sport at his expense. While running he always held his hands before him, with his fingers stretched out. The general belief that somnambulists see by means of the points of their fingers, suggested to his companions the idea of putting gloves upon his hands. One night this was done while he slept. At the usual time he rose up and sprang out of bed; but did not move from the spot, and groped and tumbled about like a blind or drunken man. At length he perceived the cause of his distress, and took off the gloves. Scarcely were his hands uncovered when he started

up in a lively manner and threw the gloves upon the floor, making a ludicrous observation upon the means taken to blind him, and then began to run about the room as usual.

Of extraordinary character and special significance is the following experience of a clergyman while a student at the Mennonite seminary at Amsterdam, told in *Notes and Queries*, January 14, 1860:

A difficult mathematical problem had been given to his class to solve. He worked on it three nights without success, and on the third night went to bed long after midnight with his head full of figures. The rest of the story is told in his own language, as follows:

"I set to work the same evening, but without success. Another evening was sacrificed to my undertaking, but fruitlessly. At last I bent myself over my figures for a third evening. It was winter, and I calculated till half past one in the morning—all to no purpose! The product was erroneous. Low at heart, I threw down my pencil, which already at that time had beciphered three slates. I hesitated whether I would toil the night through, and begin my calculation anew; as I knew the professor wanted an answer the very same morning. But lo, my candle was already burning in the socket; and, alas, the persons with whom I lived had long gone to rest. Then I also went to bed, my head filled with ciphers; and tired in mind I fell asleep. In the morning I awoke just early enough to dress and prepare myself to go to the lecture; vexed at heart at not having been able to solve the question, and at having to disappoint my teacher. But, O wonder! as I approached my writing table, I found on it a paper, with figures in my own hand, and (think of my astonishment!) the problem on it solved quite aright, and without a single blunder. I wanted to ask my hospita whether any one had been in my room, but was stopped by my own writing. Afterward I told her what had occurred, and she herself wondered at the event, for she assured me no one had entered my apartment. Thus I must have calculated the problem in my sleep, and in the dark, to boot; and what is most remarkable, the computation was so succinct that what I now saw before me on a single folio sheet had required three slatefuls, closely beciphered on both sides, during my waking state. Professor Von Swinden was quite amazed at the event, and declared to me that while calculating the problem himself, he had never once thought of a solution so simple and concise."

Although the clergyman whose experience is here told did not refer it to soul perception and psychic force, it may be assumed that the phenomenon was of that character. He went to sleep with the idea dominant in his mind that the problem must be solved. His soul could solve it by perception and intuition, and in obedience to the desire and command of his physical will performed the task. How the writing was done can only be surmised. Probably by his physical hand; but if so, sight to guide the hand must have been through soul perception and not by means of the physical eye.

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The evidence here cited demonstrates beyond question that the soul, during physical sleep, is or may be active, and is able to manifest and exercise spiritual attributes and powers.

Sleep is the cessation of the operation of the soul upon and through the physical organism, especially the brain.

Dreams are soul perceptions brought to the comprehension of the physical consciousness in the borderland between the sleeping and waking states. Sometimes these impressions are clear and distinct, but usually they are mixed and complicated with physical perceptions incident to the circumstances of awakening, or with the memory of previous incidents perceived in the normal state.





## CHAPTER XI.

### THE SOUL IS THE MAN—THERE IS A SPIRITUAL BODY—POWERS AND ATTRIBUTES OF THE INCARNATE SOUL—THE EVIDENCE SUMMARIZED.

If there is a natural body, there is also a spiritual body.  
—I Corinthians, xv, 44. Revised version.

I HOLD it to be scientifically and positively demonstrated by the evidence cited in the previous chapters that there resides in man a perceptive individualized intelligence which is not dependent upon the physical body for its existence or manifestations. I also hold it to be demonstrated by the reproduction of the body to physical perception, both spontaneously and by intent, and in both the waking and sleeping states, that there is a spiritual as well as a physical body, as declared by St. Paul in the quotation standing at the head of this chapter. This spiritual body is the counterpart of the physical, and may be considered as the spiritual tenement of the soul.

That the soul of man is his conscious individuality, his ego, his life, that from it proceed his thoughts, his desires, his affections, his emotions, everything that distinguishes and differentiates him from inanimate matter, is clearly demonstrated by the mental phenomena of everyday life, when considered in connection with the hypothesis herein set forth, and with the

phenomena in evidence. Studies of childhood prove that the infant perceives its hands, its feet, and every part of its physical body, as something external to itself and its consciousness. Later in life we come to regard our bodies in a somewhat different light; but who, even by the supremest effort of will, can force his consciousness to regard his physical person as a whole, or any part of it, as himself—his ego? A man can think of "my brain," "my heart," "my eyes," and of all "my" parts and organs, but when he thinks or speaks of "myself," intuitively he recognizes his ego as something not material. It is true that by reason of the transformation of the primary consciousness of the soul into physical consciousness through the organs of the physical body, we come to regard our mental powers as hedged in by the physical environment; and so they are to a large extent while the soul remains in the body.

Accepting the hypothesis and fact that the soul is man's ego and life, and that its existence is not dependent upon the body, while the body is inert matter without it, all mental and physical phenomena are perfectly accounted for. This hypothesis brings order, system and simplicity into the realms of spirit, mind and matter, and renders it possible for man to comprehend what he is as an individual, and what his relations to the Creator and all created things are. The body is the engine; the physical mind is the governor which regulates and controls it; the soul is the steam which operates both engine and governor.

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It will be observed that thus far the evidence presented pertains only to phenomena exhibited by and

through the incarnate soul. All reference to spiritism (manifestations of the soul exarnate) has been avoided, so that the demonstration of the existence and attributes of the soul, as manifested while still bound to its physical tenement and environment, might be complete. I hold that it is complete. Let the evidence presented be succinctly summarized.

In the second chapter the following phenomena are shown to be actualities, produced through the operations of soul attributes and faculties: Mind reading, thought impression, thought transference, telepathy, intuition, and the recurrence of sensations and experiences. Spontaneous thought impression is of frequent occurrence, probably with every one. Experimental telepathy has demonstrated beyond doubt that thought impression by one soul upon another without the aid of the physical senses is a scientific fact.

In the third chapter the existence of the soul as a conscious individual intelligence which is not dependent upon the physical body for its existence and manifestations is demonstrated by the phenomena of soul projection. Additional evidence of like character is given in the seventh and eighth chapters.

In the fourth chapter it is shown that the condition of hypnosis is that of a partial or complete suspension of the operation of the soul through the physical senses and organism; and various phases of hypnosis are illustrated.

In the fifth chapter other phases of hypnotism are illustrated, and it is shown that every impression made upon the physical senses must be reported to the soul before it can be brought to the comprehension of the physical consciousness.

In the sixth chapter the control of the physical body and its functions by the soul is demonstrated and illustrated.

In the seventh chapter the phenomena of soul projection, independent observation of physical facts and communion with other souls while thus projected, are further illustrated and explained.

In the eighth chapter the power of the soul to observe and report past events as though of present occurrence is illustrated and demonstrated.

In the ninth chapter the phenomenon of independent clairvoyance is illustrated, and it is shown that the condition of clairvoyance is that of auto-hypnosis. It is also shown that the soul can perceive future events with a considerable degree of accuracy. Also that it has power to reproduce the form and features of the physical body at a distance, so that it can become physically perceptible.

In the tenth chapter it is shown that sleep is the suspension of the operation of the soul upon and through the physical brain, rendering physical perception and consciousness dormant. Also that soul perception and consciousness are alert and may be active during natural sleep, the same as in hypnosis; and that dreams are soul perceptions brought to the physical consciousness in the border-land between the sleeping and waking states. And furthermore, that prophetic dreams prove that the soul incarnate has power to perceive future events.

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It is demonstrated that in hypnosis induced at the command of a second person the physical mind of the subject realizes the physical sensations of the hypnotist.

For example, a person is placed in hypnotic sleep and rendered insensible to physical pain. Then, at the suggestion of the hypnotist, or sometimes without such suggestion, anything which produces physical pain to the hypnotist will produce pain in the subject. Under such circumstances the prick of a pin on any part of the person of the hypnotist will be instantly felt by the subject in the same place, without any special suggestion to that effect. This is additional proof of the fact set forth in previous chapters, that hypnotic control is soul control, the soul of the hypnotist for the time being taking possession of the physical organism of the subject, so that every sensation brought to the physical consciousness of the hypnotist through his soul is, or may be, brought to the physical consciousness of the subject. Exactly the same phenomena is witnessed and demonstrated in spirit control, as set forth in later chapters of this book.

Mental failure and aberration, and insanity of various forms and degrees, are sometimes caused by disease of the brain, and sometimes by persistent distorted or false impressions upon the soul. It is manifest that as the physical intellect is the result of the operations of the soul upon and through the brain, it cannot be well balanced and natural if the physical machine is out of order. It is also manifest that as the brain loses its strength from old age, or from overwork or other physical excesses, the physical memory and co-ordinate powers must become weakened. This we find to be the case. But it does not follow that the soul has lost any of its primary powers, or that anything stamped upon it as the tablet of memory has been actually erased.

Many forms of insanity are the results of distorted or false impressions upon the soul, long continued brooding over sorrow, or persistent pursuit of some unattainable object. In such cases the effect is produced exactly as the effect of a suggestion in hypnosis is carried into the normal consciousness. A desire takes possession of the mind; thoughts as to the methods and means for its realization follow, and become so persistent that they take on the form of auto-suggestion to the soul, which eventually reports to the mind accordingly, without reference to the real facts in the case. Or a great sorrow comes suddenly upon a person and so impresses itself upon the soul that a distorted or false suggestion in connection with it becomes the soul control, and causes it to report erroneously to the physical consciousness.

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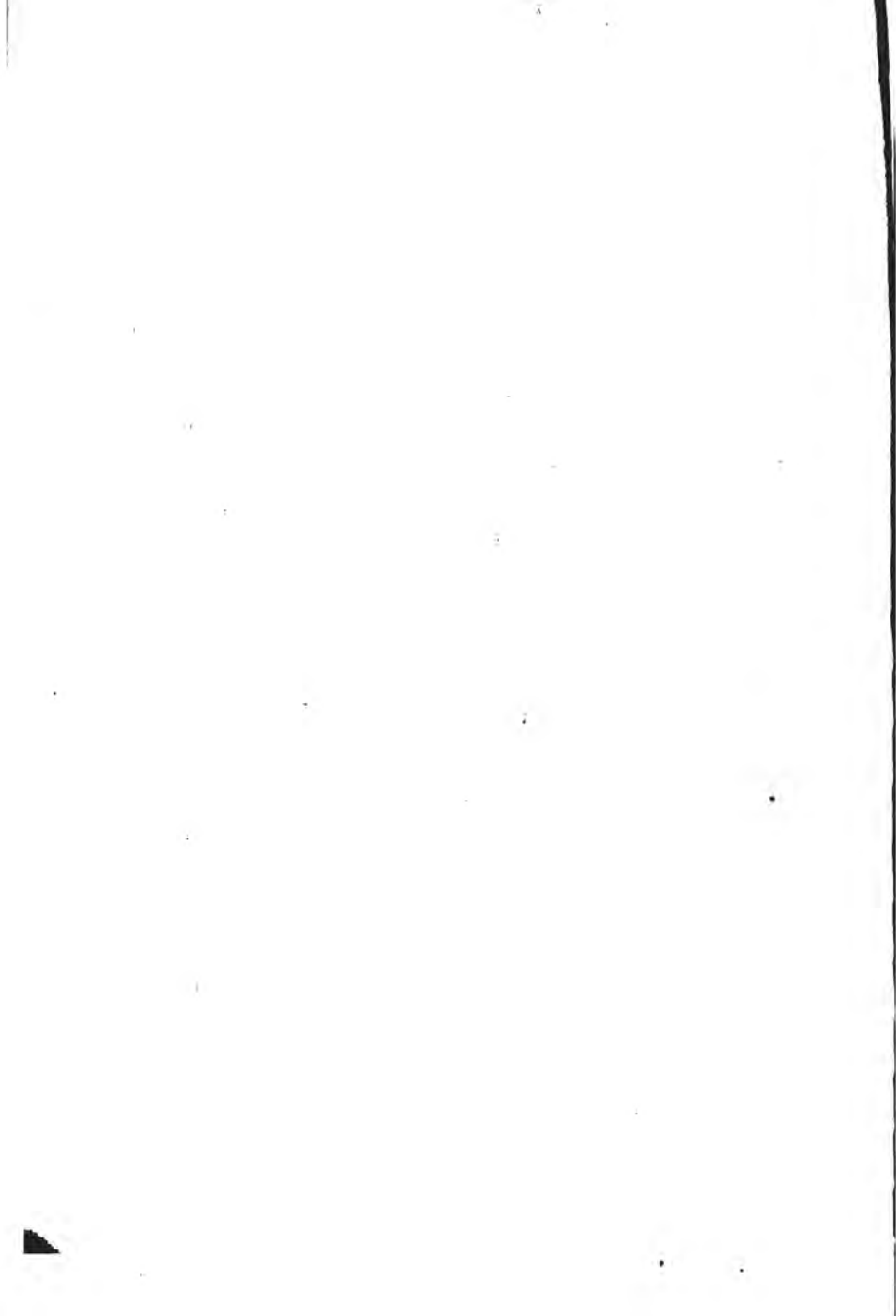
Thus we find it demonstrated by positive evidence, which is within reach of all observers and investigators, and upon a strictly scientific basis, that man's conscious individuality exists independently of his physical body and brain. This conscious individuality is the ego. It is everything to and of man that is not material. It is man himself. The physical shape and organism is only the body; the tenement which the real man occupies for a brief period only.

The soul's attributes are those of spirit. It perceives independently. It can project itself instantly to distant points and there exercise independent perception. Material things are no bar to its flight or perception. It can read the past and the future, showing that it is not subject to the limitations of time; yet

while bound to the body it can measure time with accuracy. It can communicate with other souls directly, and can bring its spiritual body to physical perception, in some cases. It can realize to its own consciousness any picture of spiritual or material things which may be suggested, or that it desires. It adheres to truth and shrinks from controversial argument. It animates and controls the physical body, and both produces and controls the physical mind by its operations upon and through the physical brain.

The soul is man! All else is but dust, which the wind scattereth.









# SCIENCE OF THE SOUL.

*PART SECOND.*

## PHILOSOPHY OF THE INFINITE.

### CHAPTER XII.

DISTINCTIONS BETWEEN CAUSE AND EFFECT—SPIRIT IS CAUSE, MATERIAL THINGS ARE EFFECTS—THE NATURE AND ATTRIBUTES OF THE INFINITE—THE SOUL OF MAN INDIVIDUALIZED FROM THE SPIRIT OF GOD—EVOLUTION UNIVERSAL.

ANY Philosophy of the Infinite evolved from or through the physical mind of man must have its basis largely upon inductive reasoning. It is doubtful, also, whether the soul, either incarnate or decarnate, has power to search out or comprehend the First Cause, except by such reasoning. We know there must be a Cause, as there are effects, and from these effects we must learn the nature and attributes of that Cause, if we are to have any knowledge upon the subject.

A Philosophy of the Infinite properly covers the origin and evolution of all things, both spiritual and material. Only material things and their attributes present themselves to the ordinary consciousness of man through the physical senses. Evidence given in

previous chapters of this book proves that man's ego is his soul, and that physical consciousness is but a result of the operations of the soul upon and through the physical organism. There is a spiritual realm and a physical realm. Spirit is Cause; matter is Effect. The Infinite covers all.

The demonstrated attributes of the soul prove that its origin must be sought in the realm of Cause. It is not material; it is not effect. It follows that when we know the attributes of the soul of man we know at least some of the attributes of the Soul of the Universe, the Spirit of God. Physical science has demonstrated the attributes of matter. A true Philosophy of the Infinite must therefore rest upon a demonstrated science of the soul, and physical science, joined and cemented into a solid substructure of spiritual and physical facts.

Before presenting evidence of the existence and attributes of the decarnate soul, a hypothesis of the origin and development of the incarnate soul will be set forth. This hypothesis is properly included in the Philosophy of the Infinite.

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1. In the beginning was the Word, and the Word was with God, and the Word was God.
  2. The same was in the beginning with God.
  3. All things were made by him; and without him was not anything made that hath been made.
  4. In him was life; and the life was the light of men.
  5. And the light shineth in darkness; and the darkness apprehended it not.
  9. There was the true light, even the light which lighteth every man, coming into the world.
  10. He was in the world, and the world was made by him, and the world knew him not.

11. He came unto his own, and they that were his own received him not.

*The Gospel According to St. John, Revised Version, I, 1-2-3-4-5-9-10-11.*

The Word was the Thought of God; the Thought was with God; and the Thought was God.

Thought, and the power of Thought, were and are Eternal with God.

All things exist by the Thought of God, and without his Thought nothing can exist that hath been made.

The light of the Power and Presence of God shines in the darkness of the physical consciousness of man, which apprehends it not.

The Spirit of God is the true light, from which proceedeth every soul which cometh into the world.

God was in the universe, and the world was made by him, but the world knew him not.

God came into the souls of men, which were from and of him, but in the blindness and perverseness of the physical senses they received him not.

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If man has an animating power and intelligence, and a conscious entity, not the result of physical processes, that entity is his soul. If man has such a soul, it must have had its origin in and of a Cause not material, and that Cause must have been the Creator of material things.

The soul is from the Spirit of God; therefore a study of soul attributes properly includes a study of the attributes of the Creator.

Judaism, as set forth in the Old Testament of the Bible, represents God as a personality, transcendent

in knowledge and power, ruling the material universe from without; exhibiting the characteristics and passions of men, such as love, hate, pleasure, anger, justice, revenge, etc.; having the form and features of man; and in nearly all respects standing as the personal progenitor of man, who was "created in his image." The New Testament also recognizes God as a personality of infinite wisdom, power and love.

Greek philosophy, and the pure religions of India, recognized God as the pervading intelligence of the universe, but usually without a distinct individuality or human characteristics and passions.

Buddhism is essentially pantheistic in its nature, recognizing each individual soul as a part of the universal consciousness. According to some authorities the Buddhist doctrine is that matter has no actual existence, but is only an attribute of physical consciousness. Others hold the Buddhist doctrine to be that both spirit and matter are material, spirit being so attenuated and etherial that it cannot be perceived by the physical senses under ordinary conditions.

Modern science recognizes God as an "Infinite and Eternal Energy." Herbert Spencer's investigations of cosmic laws and the facts and philosophy of evolution led him to the conclusion that man is ever in the presence of this Energy, "from which all things proceed," and this conclusion is today generally accepted as a scientific fact.

Modern religious thought tends along the same line. Writing in the *Popular Science Monthly* for September, 1891, Professor Fiske said:

The doctrine of evolution, which affects our thought about all things, brings before us with vividness the conception of an ever-

present God—not an absentee God who once manufactured a cosmic machine capable of running itself except for a little jog or poke here and there in the shape of a special providence. The doctrine of evolution destroys the conception of the world as a machine. It makes God our constant refuge and support, and Nature his true revelation; and when all its religious implications shall have been set forth, it will be seen to be the most potent ally that Christianity has ever had in elevating mankind.

Dr. Hark, in "The Unity of Truth," discussing the same subject, says:

In the place of a Creator working at the world from the outside, it shows us an inherent all-pervasive Power, constantly unfolding himself according to the eternal order of his own Being. Instead of an arbitrary Lawgiver imposing his decrees upon the world, or himself subject to moral laws existing somewhere in the universe, we have a spiritual Substance, whose constitution and mode of being are the eternal law of both material and spiritual existence, determining the "stream of tendency that is ever" making for righteousness and happiness, molding all things great and small according to the principles of his own Being.

We have a God whom indeed we cannot picture as seated on a throne, invested with human form and attributes, but whom we can realize as being with us "always, even unto the end of the world;" immediately present everywhere, as one in whom, in deed and in truth, we can live and move and have our being; a Spirit-principle who can actually live in us, whom we can "put on," on whom as a foundation we can build up ourselves unto the ideal set before us. A God whom we can trust, because he is "the same yesterday, today and forevermore;" in whom is no variableness nor shadow of turning; the one God blessed forevermore. \* \* A God who in the truest sense is our Father, our Friend, and our Savior.

The theory of Evolution has made clear the methods by which God has worked in bringing material things to the condition in which we find them at the present period in the succession of material events. Rev. William F. English, in his work on "Evolution and the Immanent God," argues that evolution strengthens the theory of design in the material uni-

verse, and proves the immanence of God. Nevertheless he says:

We are, however, far from being convinced that physical laws are supreme in the universe, that mind is an empty term and has no existence in reality, and that a spiritual kingdom and spiritual laws are myths. Nor can we bring ourselves to conceive of God as subject to laws of his own creation, and especially of the laws of matter.

With regard to the universality of evolution Mr. English says:

It is now no longer an argument based upon an adaptation of special organs to special requirements of the circumstances and environment, thus depending for its convincing power in a great measure upon the suppositions and assumptions of the individual observer, but it depends upon the whole determining web of design and purpose which may be traced through the entire fabric of creation. It is no longer an induction from the special to the particular, but it is the convincing and unavoidable conclusion and teaching of the tendency and course of the whole process of development. In other words, Evolution itself is one all-embracing system of design, which requires for its explanation nothing less than the existence of the Immanent God. Evolution, instead of destroying this argument, takes it up out of the region of supposition, assumption and special pleading, and places it upon the secure foundation of universal and all-controlling law.

I adopt, without reservation, the theory of evolution as a universal law of the material universe; and it may be argued that God has also adopted evolution as a law, attribute or process of development of his own Being.

Reduced to its simplest terms, the Brahmin doctrine of the Infinite is that the universe is concentrated in Brahm, who, for his own pleasure, expands from a point into the countless suns, worlds, intelligences and living creations which now appear to exist, and contracts again into a single point, having no dimensions or other physical qualities.

The starting point of this doctrine would seem to be well-founded, accepting the theory of universal evolution. God may be a personality, with all power, energy, intelligence and emotions harmoniously blended. By his own thought he may create the material universe, endowing it with attributes, such as separation of atoms and of combinations of atoms (space), succession of events (time), cohesion of atoms (ponderability), vibration of atoms (force), etc., and without losing his personality or subjecting himself to any of the laws implanted in his creations, he may still pervade all things and sustain them by his thought.

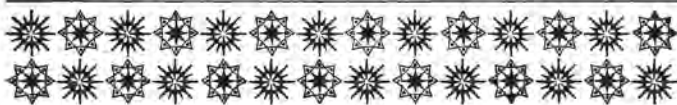
— This I believe to be the true conception of God. His own development as the sustaining power of the Spirit universe which he has evolved is a process of evolution, but not by the succession of events which characterizes material things. The whole process is to the Divine mind instantaneous, and at the same time eternal. This may not be fully comprehensible to the physical consciousness of man, which is subject to the laws of matter, but there can be no doubt that to the soul, in its primary consciousness, it is readily understood. God is "from everlasting to everlasting." Events which in the succession of material movements occurred a million years ago, and other events which in the same succession will occur a million years hence, are as much facts of the present with the Divine mind as those occurring this instant in the physical succession.

It is not possible to prove that God exists except by inductive reasoning. No physical eye has seen God, nor have we any evidence that the soul or spirit which is the ego of man, either in the flesh or out of

it, has ever perceived God. But man's consciousness and the evidence of his physical senses of the existence and attributes of material things, prove conclusively that there must be a Creating and Sustaining Power, an Infinite and Eternal Energy from which these things proceed; while the evidence now available of the attributes and powers of the soul of man show quite as clearly that it is not material nor subject to the laws of matter, and that it must partake of the attributes of the Creative Power. It is demonstrated, therefore, that there is a God; that in God is blended all power, energy, knowledge, virtues, affections, emotions, and everything else we can know or imagine which is not matter or of matter; and that God is Spirit, and not subject to the attributes implanted in the material things he has created.







### CHAPTER XIII.

**THE INFINITE AND HIS ATTRIBUTES FURTHER CONSIDERED—  
THE WISDOM OF MAN'S CREATION AS BOTH A SPIRITUAL  
AND PHYSICAL BEING—RELATIONS OF SOUL TO PHYSICAL  
MIND—A SUMMARY.**

The heavens declare the glory of God;  
And the firmament sheweth his handywork.

Day unto day uttereth speech,  
And night unto night sheweth knowledge.

His going forth is from the end of the heaven,  
And his circuit unto the ends of it :  
And there is nothing hid from the heat thereof.

The law of the Lord is perfect, restoring the soul:  
The testimony of the Lord is sure, making wise the simple.

The precepts of the Lord are right, rejoicing the heart:  
The commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring forever:  
The judgments of the Lord are true, and righteous alto-  
gether.

More to be desired are they than gold, yea, than much fine  
gold:

Sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned:  
In keeping of them there is great reward.

**P**OETRY and eternal truth were never more beauti-  
fully blended than in this exquisite psalm of  
David. The earth and all that man can perceive,  
above, upon and within it, the universe of suns and  
planets, and all the attributes of matter, proclaim the

existence and the immanence of the Great First Cause, the Infinite and Eternal Energy, the All-Sustaining Power, the All-Knowledge, the one Immutable, Unerring God. And none the less manifest is it that the law of the Lord is perfect, and his testimony is sure, making wise the simple; that his statutes are right, rejoicing the heart; and his commandment is pure, enlightening the eye. The soul that can in very truth commune with God and draw inspiration from him will commit no error.

And quite as clear as the evidence of God and his power manifest in the material universe, is that shown by the demonstrated attributes and powers of the soul. Paraphrasing in part the psalm quoted above, the origin of the soul and its relations to God and the material universe may be rendered as follows:

The soul proclaims the Immanent God;  
 And the spirit revealeth its issue from him.  
 Soul unto soul uttereth speech;  
 And spirit unto spirit bringeth knowledge.  
 From the Infinite and Eternal Energy proceedeth the spirit;  
 Into the mold of flesh created by his thought God shapeth  
 the soul.  
 His Power hath created the universe;  
 Through his Energy are the earth and the stars sustained.  
 At his command, suns, planets and all created things may  
 fade away;  
 But the spirit, which is of God and from God, endureth  
 forever.  
 The Creator knoweth the attributes of all things he hath  
 created;  
 But God, and the spirit which proceedeth from him, regard  
 not material laws.  
 The law of the Lord is unto the soul, and knoweth not space  
 or time;  
 Neither doth anything material stand as a bar to the spirit.

The soul draweth knowledge from the Infinite:  
 In God alone are all emotions and spiritual attributes harmoniously blended.

What the soul thinketh, that it hath;  
 The power of the spirit is from the spirit, with the spirit and for the spirit.

From the soul that thinketh rightly, doeth rightly, and believeth, sorrow shall melt away;  
 And that spirit shall not fail of eternal reward.

The Spirit of God pervades the universe and sustains it. Spirit is the First Cause and the Sustaining Cause. Material things are a result and not a cause. Cause is self-existent and has attributes all its own. It can conceive, comprehend and measure the laws and attributes of matter, but it is not subject to them.

God may be an individuality, but his Spirit is all-pervading and impersonal. God being the Cause and Creator of all things, has all-knowledge, not by study or process of inductive reasoning, but by infinite and unerring memory. In God are comprised all energy, all force, all knowledge, all perceptive powers, all emotions, all spiritual attributes, harmoniously blended. God has created the elements of matter and given them certain attributes, but God is not matter or the visible universe itself; neither is he in any way subject to the laws of matter, although his knowledge and perception of those laws is absolute and unerring. God perceives the effects of a cause, and may therefore be said to reason from cause to effect; but he does not need to seek the cause from observing an effect.

The soul of man is individualized from the Spirit of God. Evolution is a universal law of nature, both

spiritual and physical, implanted therein by the Infinite. Through physical evolution God has brought his individualized Spirit from the lowest forms of life upon the earth to its highest and culminating point in man.

It is as unnecessary as it would be vain to speculate upon the course of life on other planets; but it is a logical conclusion that God has never individualized his Spirit except through the evolutionary process of physical birth. There may be angels and demons, but if such beings exist they are the excarnated spirits of beings once physical.

God has chosen physical birth as the method of individualizing his Spirit, and physical life as the beginning of an individuality which may be eternal, through Infinite wisdom. Spirit itself has no parts. It is universal thought; the ethereal vibration which proceeds from the Centre and Source of all Existence and sustains all created things. It is the blank canvas upon which material pictures are painted. Standing by itself alone it cannot be separated or individualized. Molded into form by physical birth it becomes an individuality, an ego, with the power and potency of growth to adult form and stature, even if it leaves the physical body before such growth is attained. Once individualized, it begins drawing knowledge from the Infinite, partly through the physical senses while in the body, and partly through its own primary perceptive powers. Such growth in knowledge, it may be logically concluded, with corresponding advancement in spiritual powers and capacity for enjoyment, continue indefinitely.

The soul begins its individual existence as the animating intelligence and force of a physical body,

which is subject to material laws, limitations and conditions. Its operations upon and through that body produce a physical consciousness, which, under ordinary circumstances, can perceive and manifest itself only through the physical senses. But we find in thought impression, thought transference, intuition, clairvoyance, the various phenomena of hypnotism, natural sleep and dreams, evidence that the soul has independent powers of perception and manifestation, and does not depend upon the physical body or brain for its operations or existence. In various phases of the same phenomena, especially that of hypnotism, we also find evidence that the maintenance of the bodily functions and the operations of the physical intellect and consciousness are absolutely dependent upon the soul as an independent individuality.

It is demonstrated that the soul, in its primary purity, adheres to truth, and is distressed when doubted or when called upon to enter into controversy. Also that when it has submitted to the control of another soul it accepts all the suggestions of that soul as truth. By its acceptance of such suggestions it is also demonstrated that the soul has power to realize to its own consciousness whatever pictures may exist in the universe. But if there was no physical universe, or if the soul through physical birth was not brought into connection with material things, it could perceive nothing but Spirit, and Spirit is without parts. In such a case no variety of perceptions would be possible, and life would be like a blank canvas. In such a life advancement would be impossible, and there could be no enjoyment such as we are able to attain through existence as we find it. Thus is the wisdom of the Infinite

God demonstrated in creating man both a spiritual and a physical being.

In proposing a hypothesis of the origin of the soul, its relations to God, to the brain, nerve centers, nerves and body, and to the external material universe, it is not necessary to assume that the seed of the soul is a monad. It is sufficient to know that into the physical body God molds his own essence,—not perfectly blended as in himself, but according to mental and physical circumstances and conditions. The soul is the life, the animating and sustaining power of the body, and at the same time its servant. At birth it has the essence of the Spirit of God, but is without knowledge. It develops with the body, receiving its impressions and obtaining its knowledge mainly through the physical senses. It is at all times the individuality, the ego, the I—the body and brain being only the machine through which it works. Although the soul is individualized and shaped by the physical mold, it is not dependent upon the body for its existence or its manifestations. Nevertheless, so long as it remains in the body, it is subject to the physical consciousness, and recognizes that consciousness as the individuality, the ego, of itself.

There is perhaps no clearer illustration of the manifestations of the soul through the physical senses than that furnished by electro-magnetism. Whatever we may not know about electricity, we do know that it is a manifestation of energy or force, probably in the form of vibration, among the particles of matter. Let a wire be wound many times around a bar of soft iron and a current of electricity sent through the wire; and a new or modified force is manifested in the iron—

that of magnetism. Many and wonderful are the transformations and manifestations which may be produced through electro-magnetism, and among the most important is the production of secondary or induced currents.

In comparison only, not as an actual fact, the soul individualized from the Spirit of God may be considered the primary current, the actuality; while the physical senses and consciousness constitute the secondary current, induced through the direct action of the soul upon the physical machine.

The electric current passing over a wire manifests itself only when it meets with resistance. By interposing resistance of one kind, the silent, unseen energy becomes power which moves machinery or propels railway cars. Another form of resistance transforms it into light, another into heat, another into sound, another into feeling. Unresisted it is passive. Resisted it can rend mountains.

So it is with the Spirit of God, and so it is with the soul. Primarily it is passive, realizing its desires through the creative and transforming power of its own thought. Placed in the body, forced to act upon and through the physical machine, it becomes active and restless, strives with the material forces of nature, and comprehends but dimly the power and potentiality of its own primary energy.

Proceeding from the Spirit of God, the soul has spiritual attributes only, and for its own manifestations is in no way dependent upon or subject to the attributes of matter. Time is clearly an attribute of matter, dependent upon the revolution of the earth, the movements of the planets, and the succession of other ma-

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The electric current passing over a wire manifests itself only when it meets with resistance. By interposing resistance of one kind, the silent, unseen energy becomes power which moves machinery or propels electric cars. Another form of resistance transforms it into light, another into heat, another into sound, another into feeling. Unresisted it is passive. Resisted it can bend mountains.

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9. The soul has the power to project its individual perceptive intelligence from the body, and to report through the physical organism its perceptions and observations.

10. The soul can and does exist independently of the physical body. Its attributes are those of Spirit, and it is not subject to the laws and attributes of the material universe.

11. The soul, partaking of the creative power of God, can of its own thought accomplish its desires. To think, with the soul, is to have, or to eliminate, within the limits of its own consciousness.

12. Not being subject to the limitations of time, or the succession of events, which are attributes of matter, it is possible for the soul to perceive events yet to occur, as well as those which have passed in the physical succession.

13. The conscious individual existence of the soul after physical death is a possibility, demonstrated by its attributes and powers exhibited while in the body. Communication of disembodied spirits with those still in the body is also shown to be possible. It follows as a logical conclusion that the immortal conscious existence of the soul may be an actuality.





#### CHAPTER XIV.

UNIVERSALITY OF EVOLUTION—ASCENT OF MAN FROM LOWER FORMS—THE SOUL DEVELOPED BY HEREDITY AND PRE-NATAL INFLUENCES—ILLUSTRATION AND DEMONSTRATION OF THE FACT—THE SOURCE OF CHRIST'S SOUL POWER.

THE universality of Evolution is today acknowledged by scientists and theologians alike. No intelligent man denies it. Yet in the third quarter of the nineteenth century theologians could hardly find language severe enough to denounce the scientists who ventured to declare and to demonstrate that man is a product of Evolution, and that his ancestors were at one time the lowest forms of life upon earth. In his work on "The Ascent of Man" Professor Henry Drummond says of Evolution in general:

The last romance of Science, the most daring it has ever tried to pen, is the Story of the Ascent of Man. Withheld from all the wistful eyes that have gone before, whose reverent ignorance forbade their wisest minds to ask to see it, this Final volume of Natural History has begun to open with our century's close. In the monographs of His and Minot, the Embryology of Man has already received a just expression; Darwin and Haeckel have traced the origin of the Animal-Body; the researches of Romanes mark a beginning with the Evolution of Mind; Herbert Spencer has elaborated theories of the development of Morals; Edward Caird of the Evolution of Religion. \* \* \*

Every step in the proof of the oneness in a universal evolutionary process of this divine humanity of ours is a step in the proof of the divinity of all lower things. And what is of infinitely

greater moment, each footprint discovered in the *Ascent of Man* is a guide to the step to be taken next. \* \* Hence this is not only the noblest problem which Science can ever study, but the practical bearings of this theme are great beyond any other on the roll of knowledge.

Now that the first rash rush of the evolutionary invasion is past, and the sins of its youth atoned for by sober concession, Evolution is seen to be neither more nor less than the story of creation as told by those who know it best.

Mr. Darwin set forth as the clue to the principle by which advancement has resulted in the animal and vegetable kingdoms, the theory of the *Struggle for Life*. Professor Drummond proposes a second factor which plays an equally prominent part, the *Struggle for the Life of Others*. He says:

The functions discharged by all living things, plant and animal, are two in number. The first is nutrition, the second is reproduction. The first is the basis of the struggle for the life, the second of the struggle for the life of others. These two functions run their parallel course—or their spiral course, for they continuously intertwine—from the very dawn of life. They are involved in the fundamental nature of protoplasm itself. They affect the entire round of life; they determine the whole morphology of living things; in a sense they are life.

The question of why Evolution was chosen as the method of development in the spiritual and material universe is interesting, but not important. As to its character, Mr. Darwin, in closing his work on "*The Origin of Species*," said:

There is a grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms, or into one; and that whilst this planet has gone cycling on, according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being evolved.

Perhaps Evolution was chosen because Infinite wisdom perceived it to be the best method of develop-

ing material and physical individualities. Or it may be that the Being whom we consider Infinite is in fact restricted in his powers, and could not, if he should choose to make the effort, create Man by any other means. But without assuming to give a positive answer to the question, Why was Evolution adopted? we can say positively that it was adopted and carried out by Natural Selection up to a certain point, and then that method of development ceased. That point was Man. With his advent upon the earth, and his development into a civilized being, natural selection among the higher order of animals ended, and Man became the arbiter of Evolution.

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The physical body of man is a structure made up of millions of cells, and the history of the unborn babe is that of a single cell at the outset, to which are added cell after cell and organ after organ. Professor Drummond says:

The embryo of the future man begins life, like the primitive savage, in a one-roomed hut, a single, simple cell. This cell is round and almost microscopic in size. When fully formed it measures only one-tenth of a line diameter, and with the naked eye can be barely discerned as a very fine point. An outer covering, transparent as glass, surrounds this little sphere, and in the interior, embedded in protoplasm, lies a bright, globular spot. In form, in size, in composition there is no apparent difference between this human cell and that of any other mammal. The dog, the elephant, the lion, the ape, and a thousand others begin their widely different lives in a house the same as Man's. At an earlier stage, indeed, before it has taken on its pellucid covering, this cell has affinities still more astonishing. For at that remoter period the earlier forms of living things, both plant and animal, are one. It is one of the most astounding things of modern science that the first embryotic abodes of moss and fern and pine, of shark and crab and coral

polyp, of lizard, leopard, monkey and Man are so exactly similar that the highest powers of mind and microscope fail to trace the smallest distinction between them.

It is also demonstrated that the development of man from the embryo exhibits all the successive stages of evolution, and that the adult body has in it the relics of many organs possessed by the lower ancestors of Man, but useless to him. One of these is the dangerous vermiform appendix. Various malformations which appear in individuals are also the recurrence of natural formations in lower ancestors. Club-foot, for example, is simply gorilla-foot.

In Man, Professor Drummond holds, Evolution has reached a terminal point. Man is not only the highest branch of animal life and development, but the highest possible branch. This he illustrates by citation of anatomical facts, especially the form of the cranial cavity.

Thus it is demonstrated that the physical body of Man has developed from the simplest form of protoplasmic life to the wonderful machine we now find it to be, with the power to reproduce itself in the order of nature. And still the development of every human individual begins with a single cell which is indistinguishable from that in which the lower forms of individual life have their origin.

And so it is with the soul of Man. It begins its draft upon the Infinite in the same simple way that lower forms of life begin theirs; but with a potency of development given it by the evolutionary processes through which its ancestors have passed possessed by the individuality of no other organized being upon the earth.

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Demonstration of the premise that "the soul is molded into the physical body according to mental and physical conditions and circumstances" lies in the facts of heredity and prenatal influences.

First, as to heredity. No argument is necessary, nor need any evidence be cited, to prove that children inherit the mental and physical characteristics of their parents. All know this to be true. The physical body is shaped by inheritance from the parents, and the physical mind, which is the soul acting through the physical organism, is also shaped by inheritance.

But of vastly more importance than simple inheritance of the mental and physical characteristics of parents is the influence of the mental condition of both parents at the period of conception, and the thought and mental condition of the mother during the period of gestation. I quote from Dr. Sidney Barrington Elliott's convincing papers on "Prenatal Influence," published in the *Arena* magazine for March and August, 1894. He says:

Heredity is that law by which permanent and settled qualities of the parents, or of the more remote ancestors, reappear in the child; while prenatal influence signifies the effect produced upon the future being by temporary conditions of the parents in the above periods, or by temporary mental states (anger, fear, happiness) or by temporary physical conditions (activity, health, exhaustion of a part or of the entire body).

It is a matter of every-day note that children of the same parents, born within a few years of each other, are often totally unlike in disposition and in physical attributes. They may be not only unlike each other, but unlike the parents themselves. The law of heredity would require the constitution of the child to be made up of the personal characteristics of each parent, but we find virtuous and well-meaning parents, with long lines of reputable ancestry, bringing forth vicious and obstinate children, and, on the other hand, the ignorant and vulgar sometimes producing children

that are remarkable for special ability or refinement. It must be acknowledged that some forces are at work other than heredity, as the term is generally understood.

That these forces which modify or distort hereditary tendencies are prenatal, as we have defined the term above, it is our object to prove. Opinions expressed by the ablest and most acute observers among the medical profession lift this question out of the realm of old women's notions, and place it upon a footing where it demands investigation by all who presume to be parents. Cases will be given in which the state of the mother, her emotions, her experiences and her actions have had an undoubted effect upon the child she has borne; this effect being favorable or unfavorable, according to the kind of influence.

As to the manner in which this process is carried on there is some obscurity. There seems to be a subtle sympathy between mother and child, organ for organ, part for part. The child's body is growing rapidly in all directions, building material is plentiful, and the energies that can utilize it seem tireless. If any portion of the mother body, whether it be an intellectual faculty or the stomach, is either *continuously* or *intensely* active, the same portion in the child seems to be stimulated to increased growth; and increased growth means increased power. It does not seem necessary that the mother should possess either the physical or mental power that she can produce in the child; for there are many cases of prodigies in physical and mental power, the mother and father of whom possessed no such attributes. It is merely necessary to have intense or continuous effort on the mother's part in order to stimulate the special growth in the child.

The manner in which the influence is produced on the father's side is still more obscure. The seed seems stamped with the imprint, not only of his permanent characteristics (hereditary), but also of his temporary conditions of mind and body (prenatal influence) and these have their place in determining the character of the offspring.

Dr. Brittan, in writing of the "Relations of Mind to Offspring," gives the following regarding the process of embryonic molding:

The singular effects produced on the unborn child by the sudden mental emotions of the mother are remarkable examples of a kind of electrotyping on the sensitive surfaces of living forms. It is doubtless true that the mind's action in such cases may in-



crease or diminish the molecular deposits in the several portions of the system. The precise place which each separate particle assumes in the new organic structure may be determined by the influence of thought or feeling. If, for example, there exists in the mother any unusual tendency of the vital forces to the brain at the critical period, there will be a similar cerebral development and activity in the offspring.

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Cases without number, proving the wonderful results of prenatal influences, might be cited.

That of James I., of England, is historical. The murder of David Rizzio was perpetrated by armed nobles, with violence and terror, in the presence of Mary, Queen of Scotland, shortly before the birth of her son, who afterward became King James I. of England. The liability of this king to emotions of fear is recorded as a prominent characteristic of his mind, and so great was his terror of a sword (the weapon with which Rizzio was killed) that he could not avoid shuddering at the sight of one. Sir Digby relates that when King James I. conferred knighthood upon him, which is done by laying a naked sword upon the shoulder of the knight, the king could not look at the sword, but turned his head away, so that he came very near putting the point of the sword into the knight's eye. Sir Kinelm was saved from such a catastrophe by the Duke of Buckingham, who interfered to guide the sword aright. Queen Mary was a courageous woman, and the Stuarts, both before and after King James I., were distinguished for courage, showing that his disposition was an exception to the family character, and due to prenatal influence.

The natural inclination and aptitude of Napoleon Bonaparte for war is also a matter of history. As a boy the subject was always on his mind, and he looked forward with an intense desire to the time when he could enter upon a military career. Although he had four brothers, none of them exhibited any fondness for war, or special military ability. Napoleon's military instinct and ability are accounted for by the fact that for several months before his birth his mother was surrounded with scenes of battle, accompanied her husband on horseback on a military campaign, and interested herself deeply in the strategy and arts of war. She thus conferred upon her son military genius and love of conquest.

The mother of Robert Burns, the Scotch poet, was poor, but of cheerful disposition, and previous to his birth committed songs

and ballads to memory and sang them while about her household duties. By this exercise of mental faculties she conferred upon her son his poetical genius.

Wolfgang Mozart was born a musical genius through the influence of the special exercise of musical talents by his mother previous to his birth, and his sister, next younger, also had remarkable musical genius. Later in life their mother ceased to cultivate music, and even took a dislike to it. The result was that a younger brother had no musical talent whatever, and no special liking for music.

Zerah Colborn, born in Cabot, Vt., in 1804, attracted world-wide attention as a prodigy in arithmetical calculations. These powers were manifested at a very early age and rendered him famous when he was but six years of age. On a trial at Harvard University he gave correctly the number of days and hours in 1,811 years, in twenty seconds after the question was asked, with many other tests equally as remarkable. The reason for this wonderful talent was that a few months before his birth, his mother, who had never been taught arithmetic, spent a day and night solving by mental process the question of the number of yards of cloth a certain amount of yarn she had would make. To a person understanding arithmetic the process would have been simple, but on her part it required a severe and prolonged mental effort, and this effort drew to her unborn child the wonderful genius he afterward displayed.

A more modern instance is the case of Gertie Cochran, born in 1890, who, at the age of four years, began giving exhibitions of her remarkable memory throughout the country. Gertie began talking when she was seven months old. When she was a year old her mother noticed that she repeated constantly words and sentences that were said in her hearing, and could remember for days and weeks and months the things that she had heard. As she grew older and her speech became plainer her memory also gained, until she could remember numbers up into the millions, the names of all persons with whom she was made acquainted, and everything else seen by her or told to her. She readily changed an answer to a question when the revised answer was told her, and never made the mistake of giving the answer she was first told. The everyday events of life remained also steadfast in her memory. Her remarkable memory was due to prenatal influence. After her marriage her mother committed to memory 500 verses from the Bible. She was engaged in learning these texts during the few months immediately prior to the birth of Gertie.

M. Louise Mason, in the *Arena* for September, 1894, told how she molded the character of her daughter, at that time twenty-five years of age, by prenatal influence. At the suggestion of an older sister she undertook the work deliberately and intelligently. She says:

I would often sit alone in my room, overlooking scenes that were pleasant, and, in a peaceful attitude of mind, perfectly passive, desire that my child should be a girl; that she should have a slight figure, chestnut hair and beautiful eyes; that she should be a musician, a singer, and that she should be proficient in everything she undertook; that she should be superior to all those I had ever known. Here is the result: A beautiful woman in mind and body, with chestnut hair, slight physique, and a phenomenal voice—contralto; she is a philosopher, a student in Delsarte, astronomy, astrology, and masters every study; is eloquent, and has one of the most amiable of dispositions.

Her father desired a boy, and my sympathizing with him for a short time in this wish, about the fifth month, has given her the desire for outdoor sports. She skates, rides, rows, shoots, and has many of those little gallantries which we see often in the refined man. \* \* \* My love for the unborn was so intense that it has created invisible lines which have grown with the years, and we have communicated our thought by telepathy, three hundred miles separating us. She has returned that love a thousandfold. She is all I desired, and more.

There is abundant and multiplied evidence that the physical body is shaped and modified in many cases by the thought, the mental condition, or special mental states of the mother, but that feature of prenatal influence does not come within the scope of this work. One case may be cited, however, as it shows the power of the mind (or soul) of the mother over physical as well as mental development. It is related by Dr. S. B. Elliott, as follows:

The case is that of a child of unusually good physique, born under adverse circumstances. The mother had a particularly

weak digestion, and at five weeks was taken with the most violent nausea and vomiting. For ten weeks it was irresistible. At times she had to be fed artificially, as her stomach rejected everything. After this period of sickness she recovered partially, although she was never free from indigestion during the entire period of gestation. She was strongly urged to exert every effort to insure the good physique of her child, as her own was so frail. This she was most anxious and determined to do, and exerted all her force of will in the effort. From this time until the child's birth—five months and a half—she did all in her power to exert a favorable influence over her child. She lived only on the simplest kind of food, following out the diet, hygienic laws, system of bathing, etc., specifically prescribed for her case. The result was that when the child was born, instead of being a puny, wailing little sufferer, as many expected, it was strong and vigorous. She was a most unusually healthy child; was a perfect sleeper, and as she grew older she grew more sturdy. When I last saw her, at the age of two years and two months, she was as perfect a specimen of a healthy child as I ever met. Her father, as well as her mother, is one whose digestion is naturally weak.

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The most notable case in all history of the shaping of the soul by the thought of the mother is that of Jesus Christ. Nor does it necessarily modify or change in the least the direct intent of God, or the character of Christ as the Son of God, to assume this. All intelligent men at this day concede that whatever may be the facts of spiritual creation and spirit life, God works by natural and fixed means. In him there is no change or shadow of turning.

In the Gospel according to St. Luke, revised version of the New Testament, the angel Gabriel is reported to have visited the Virgin Mary at Nazareth, and to have said to her:

Fear not, Mary; for thou has found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called

the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. \* \* \* The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God.

It is not necessary to either accept or reject the doctrine of the immaculate conception as an actual fact to show what the result of the belief that the Spirit of God was to be and was the direct father of her child would have upon the thoughts of Mary, and through her thought upon the child Jesus. The facts proved by cases cited above show that her belief and thought would have filled him with the perception and power of the Spirit, brought to the clear comprehension of his physical consciousness. To add strength to the impression made upon Mary by the appearance of the angel and his declaration to her previous to conception, the Gospels show that Joseph, after he had become her husband, was told in a dream that the father of her child was the Holy Ghost, and that he accepted the declaration as truth. Also that Elizabeth, Mary's kinswoman, pronounced her blessed, as destined to become the mother of the Lord. Mary believed the child to which she was to give birth was the Son of God, and her thought, drawing from the Spirit of God his attributes harmoniously blended, made her child that in very truth.

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It is clearly demonstrated by the cases cited that both the soul and the body are shaped quite as much by the mental states and thought of both the father and mother at the period of conception, and the mind

of the mother before birth, as by heredity. Indeed, it is proved that by "taking thought" the mother may reverse the assumed laws of heredity and make her child the creation of her own soul. In this fact lies proof, not only of the assumption that the soul is individualized and molded from the Spirit of God through physical birth, but of the further premise that, "What the soul thinketh, that it hath." Or, to set forth the premise more definitely, the soul, when not operating through the physical senses, has the power to realize, to its own consciousness and to the consciousness of other souls, by its own thought, that which it desires.

If it is true that the soul is individualized from the Spirit of God through physical birth, all the arguments which have at times been put forward to show that a previous individual existence must have been a necessity, on the ground that anything immortal can not have a beginning, or for any other reason, are shown to rest upon an unsound basis. God is "from everlasting to everlasting," and if the soul comes from God, it comes from that which has always existed. To assume that the soul must have existed heretofore as the animating ego of innumerable physical forms, and must have passed from one to the other without maintaining a connected consciousness, is to assume in effect that the ego is extinguished every time there is physical death. The soul is the conscious individuality, and when consciousness is permanently separated, a new ego is practically created. But God may individualize his own essence without creating anything, and the soul thus drawn from the Being which has no beginning and no end, may have absolute immortality, past as well as future, in the physical succession.

The conclusion is irresistible, that the soul has, or may have, its beginning as an individuality with physical conception, gestation and birth, and still be immortal. Also that its shaping to the physical mold is according to both mental and physical conditions and circumstances, with the mental influence much the stronger, and capable of taking almost absolute control through the thought and desires of the mother. All emotions are from the soul, all thoughts are from the soul, and manifestations through the physical organism and senses are only secondary results. The thought and desire of the mother is therefore able to draw from the Spirit of God what her soul seeks, and to confer it upon the soul implanted in the unborn physical body of the child.

Thus is the soul molded to the physical body, which it animates, and through which, in the main, it must manifest itself, so long as the physical machine remains in order. But as soon as that machine is disorganized in any essential part and can no longer afford the soul facilities for its manifestations, the ego is freed from its prison house and can soar forth in the spirit realm. Then it can exercise its primary spirit perception and powers, and assume its primary consciousness, holding in memory much that was brought to its perception during physical life, and maintaining to spirit perception the form and features to which it was shaped in the physical mold.



## CHAPTER XV.

CHRIST'S PERCEPTIONS OF ETERNAL TRUTH—HE DECLARED GOD THE FATHER OF ALL MEN—HIS MANIFESTATIONS OF SOUL POWER—CONFLICTING DECLARATIONS REGARDING FUTURE EXISTENCE—PANTHEISM IMPROBABLE—RE-INCARNATION UNNECESSARY AND ILLOGICAL—SIMPLICITY OF THE TRUE PHILOSOPHY OF THE INFINITE.

**I**N the sixteenth chapter of St. John, verses 12-15, Jesus Christ is reported speaking to his disciples as follows:

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare *it* unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you.

The beginning of the development of physical science dates back but little more than three centuries, yet it has brought to man a knowledge of the material universe and its attributes, which, in all essential particulars, is demonstrably accurate. In psychic science enough is known already to prove that Jesus Christ, through the perceptive powers of his own soul and its harmony with the All-Knowledge, comprehended intuitively the relations of the soul to God, and to the material universe which he has created. Creeds and doctrines in great number have been conceived and



formulated by men, assuming to have for their basis the works and words of Christ; yet the fact stands out clearly, when the Gospels are read without the prejudice of creed, that Christ himself taught no positive doctrine except that of simple faith. Especially is it noticeable that Christ would take little part in forms or ceremonies; and yet the greater part of the Christian world has been held in the bondage of creeds, doctrines, rites, forms and ceremonies, for well-nigh eighteen centuries.

That Christ foresaw what would follow, and fully realized that until the Spirit of Truth (scientific investigation which seeks only the truth) should prevail among men, it would be of no avail to declare the truth more specifically, is made manifest by his declaration quoted above. Therefore he said:

He shall guide you into all the truth; for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. He shall glorify me; for he shall take of mine, and shall declare it unto you.

Christ spoke not alone to the generation of men then living, but to all generations to come. He spoke for God, to whom, "One day is as a thousand years, and a thousand years as one day."

The Spirit of Truth has come. Already has it revealed to man the great facts of material creation and the attributes of matter, which so long remained hidden. And in the revelations of spiritual entities and forces, and their relations to each other, to God, and to the material universe, through the Spirit of Truth, which speaks not from himself, Christ's words may be fulfilled and his name truly glorified.

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Neither the Bible, nor any other ancient book, can be properly made of itself the foundation for a scientific consideration of any phenomena; but such records may be used as confirmatory evidence of facts demonstrated by modern investigations. Christ's works and words are as much the property of Science as they are of creeds, and more so; for creeds are made by men, while scientific truth is from the Infinite.

The claim is made in sectarian creeds and doctrines that Christ was the *only* Son of God, and was therefore a distinctively different being from other men. But Christ himself never made any such specific claim. On the contrary, he repeatedly declared God to be the Father of other men, and by inference, of all men. In Matthew, v, 44-45, Christ is reported to have said:

Love your enemies, and pray for them that persecute you; that ye may be sons of *your* Father which is in heaven.

In the fifth, sixth and seventh chapters of Matthew, Christ is reported speaking of *your* Father in heaven, *thy* Father and *our* Father many times, in addressing those before him, and at the close of the seventh chapter it is said:

And it came to pass, when Jesus ended these words, the multitudes were astonished at his teachings.

This is evidence that in speaking of "*your* Father which is in heaven" he did not address his disciples alone, but the multitude, and that the designation was intended to declare God the Father of all men.

Christ usually spoke of himself as the "Son of man." And after his resurrection, to emphasize his frequent declarations during physical life that God

was the Father of all men, he said to Mary Magdalene, (St. John, xx, 17):

Go unto my brethren, and say to them, I ascend unto my Father and *your* Father, and my God and *your* God.

And if Christ meant to declare himself the *only* Son of God, or even to permit such a declaration to be made by his followers, why did he say to the world? (Matt. vi, 9):

After this manner therefore pray ye: *Our* Father which art in heaven.

In Matthew, twenty-third chapter, verse 9, Christ is reported saying to the multitudes and to his disciples:

And call no man your father on earth; for one is your Father, which is in heaven.

All men are in fact "sons of God," molded from his Spirit; and to this Christ testified.

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Christ's hypnotic power is shown in all the Gospel narratives. His glance was sufficient to hypnotize sensitive persons, as shown in the calling of his disciples. In Matthew, ninth chapter, ninth verse, it is written:

And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose and followed him.

Christ himself was always, or nearly always, in a condition of auto-hypnosis; that is, he could at all times exercise soul perception and other soul attributes.

It is well known that wild beasts will not harm a person in a condition of hypnosis. Daniel was able

to hypnotize himself, and while he was in that condition the lions would not touch him. Some years ago a similar experiment was tried in Paris, a young woman in hypnosis being directed to enter a cage with lions, which she did without fear, and they paid no attention to her. Christ, after the resurrection, is reported to have said (Mark, xvi, 17):

These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

All these things can be done by hypnotic power; that is, by the power of the soul when operating independently of the physical will, if supplemented by faith on the part of both the operator and the subject. Jesus constantly asserted the necessity for faith, and would seldom attempt to heal the sick or diseased until they had declared their faith. A single quotation will serve to illustrate this fact. In Matthew, ix, 28-30, it is written:

And when he was come into the house, the blind men came to him; and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then he touched their eyes, saying, According to your faith be it done unto you. And their eyes were opened.

The philosophy of soul perception and power Jesus declared in St. John, vi, 63, as follows:

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life.

It may be said in general regarding the marvelous works, the so-called miracles, of Christ, that all of them were the results of natural psychic and spiritual causes, and have been many times reproduced

since his day. The adepts of India and Tibet perform most wonderful works, and those who have witnessed and studied them acknowledge that they cannot be accounted for except as the results of psychic causes. They are manifestations of soul power, as were all the works of Christ.

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With regard to the facts and conditions of a future existence for man, Christ appears to have been quite uncertain in his own mind while in the earth life. Rev. Dr. C. A. Briggs says:

I cannot find in Holy Scripture any statement that implies that immortality inheres in the nature of the soul or that it is a characteristic of the soul as distinguished from the body. \* \* In New Testament times the place of the righteous was called Paradise and Abraham's bosom. Both of these terms are used by Jesus in the gospel of Luke and are illustrated in the parable of Dives and Lazarus and in the promise to the dying robber, "This day shalt thou be with me in Paradise." \* \* In the New Testament the universal resurrection is certainly taught by Jesus in the gospel of John and by the author of the book of Revelation.

Christ is reported in the Gospels as declaring at different times that those who did the will of God would have everlasting life; that faith in him would give such life; that those who kept the commandments would "enter into life;" and on two or more occasions he made a partial declaration of the doctrine of the atonement by his blood. Sometimes he intimated that life would be continuous, and again that there would be sleep until the end of the world or a day of judgment.

But the fact of the continuity of life was declared specifically by Christ on the cross, in speaking to one

of the malefactors who was crucified with him, as reported in Luke, xxiji, 43:

Verily I say unto thee, Today shalt thou be with me in Paradise.

After the resurrection Christ is reported to have declared (Matt. xxvii, 20): "Lo, I am with you always, even unto the end of the world." But in Mark and Luke he is said to have gone directly up to heaven, the assertion in Mark being that, "He sat down at the right hand of God." Nevertheless St. Stephen is reported to have seen Christ a year after the ascension; Paul heard his voice three years later on the plains of Troy; and St. John testifies that he saw him after a lapse of thirty-five years on the isle of Patmos. St. Paul declares that, "If the dead are not raised neither hath Christ been raised; and if Christ hath not been raised, your faith is vain; ye are yet in your sins." He also dwells upon the resurrection of the righteous, but leaves it quite uncertain regarding the wicked.

It must be evident to all students of the Bible that it teaches nothing definite regarding a future life or the means of attaining happiness therein, notwithstanding the numerous doctrines which have been framed and promulgated upon the assumed basis of its declarations. A positive and true philosophy of the Infinite, as regards the future of the soul of man, must therefore seek other evidence than that of the Bible for its basis.

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Pantheism, the doctrine that God is the material universe and the universe is God, is not logical. If this doctrine should be accepted as true, it must follow

that God has the attributes of matter only, and is subject to all the laws of the material universe. And furthermore, that nothing can exist which is not subject to those laws. That this is not true the phenomena of thought stand as positive evidence. Even if it should be granted that the thoughts of men are the result of material processes, it is still evident that thought does not recognize, and is not subject to, physical limitations. It requires neither light nor any other physical vibration or medium for its conveyance; nor does space or the ponderability of matter stand in the way of its operation. Thought is an attribute of the soul, of Spirit, and partakes of the nature of Spirit and of God. Physical processes may be necessary to bring thought to the comprehension of the physical consciousness, but that does not eliminate its primary character, any more than the manifestations of an electro-magnet eliminate the primary character of the electric current which induces the magnetism. There is transformation, but back of the transformation the primary current exists in all its force and purity.

The demonstrated attributes of the soul, especially soul projection, also stand as evidence that there is an intelligence in man which is in no way subject to material laws and conditions; and the existence of anything not subject to such laws and conditions would be impossible, if God, the Creator, was himself the material universe. Pantheism must therefore be rejected, the fact that God is Spirit, possessing spiritual attributes and being in no way subject to the laws and conditions of material things, standing demonstrated.

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The doctrine of the transmigration of souls is held by millions of people in the countries of eastern Asia. That Buddhism ignores God as a personality all authorities agree; but there is a disagreement regarding its doctrine of the soul. Some Europeans who have studied the Buddhist philosophy allege that it teaches the doctrine of the transmigration of souls, reincarnation being sometimes to a higher form and sometimes to a lower, as may be deserved. Life is regarded as undesirable, on account of the pains, the sorrows and the unsatisfied desires of individual existence upon earth, and the highest happiness is to attain *Nirvana*, which is annihilation of conscious individuality. There can be no consciousness out of the flesh, although the identity of the soul is not lost by the process of reincarnation, or during the interval between physical death and reincarnation.

Another authority says:

Buddhism is essentially pantheistic, holding that each individual soul is part of the universal consciousness, from which it originally emanated, and into which it is destined to become re-absorbed. It teaches that this consciousness progresses through an almost infinite number of stages, rising from the most imperfect to the most exalted, and the great idea of reincarnation is accepted, not as a doctrine, but as a fact which no one would stop to question. \* \* \* There is no such thing as retrogression in the Buddhistic philosophy of reincarnation; that is to say, consciousness, after having once reached the human stage, cannot go back to any inferior type.

Buddha made no claims to divinity, or to be the bearer of a divine message. He was simply a reformer who sought to bring Brahminism back to its original purity. Nevertheless it is assumed that his soul has been reincarnated during the two thousand years or more since he lived and taught, as Sakha-



Muni, and now animates the Dalai Lama, chief of the Buddhist hierarchy, who occupies the temple of Bhota-La, at Lhasa, in Tibet.

It is claimed by some who have studied the religious doctrines which prevail in India and Tibet that one of their essential features is that there is no such thing as matter, all appearance of material things being a delusion. Other investigators of occult phenomena in Asia deny this, and set forth as the doctrine of the adepts the universality of matter. "A Student of Occultism," writing in the *Arena*, says:

The very foundation rock upon which the superstructure of their entire philosophy rests, is the great, universal truth that *matter exists everywhere*.

Not only is the physical universe a universe of *matter*, but the same is equally true of the world of spirit. Both are *material* in the most exact and literal meaning of that word. The spirit of an individual is as truly a *material* organism as is the physical body which envelops it. Both are *matter*, the one *physical* and the other *spiritual*. "Physical material" and "spiritual material" are in truth, the identical terms employed by the masters to distinguish between the two worlds of matter.

These diverse opinions among investigators from the Western world lead to the conclusion that opinions quite as diverse must be held among the Hindoos and Tibetans themselves. Possibly the real truths of physical and spiritual existence may be hidden somewhere in their doctrines, but if so they have been so intermingled with fanciful theories, and so beclouded with forms and ceremonies, that the task of finding them is almost hopeless.

The doctrine of reincarnation is generally held by those who call themselves Theosophists, constituting a sect which is making some converts in America and Europe. The leaders of this sect present a complicated

philosophy of existence, with but slight basis of demonstrated facts, which requires no more than passing notice. While some of its features are in consonance with the simple Philosophy of the Infinite demonstrated by Science, as a whole it will not stand the test of scientific analysis.

By some it is assumed that evolution demonstrates reincarnation. The theory is that individual life begins with the lowest forms and progresses toward man, whose soul may be finally at rest, and become immortal. Other theories are that there may be both progression and retrogression, according to the life that is lived, and that there may be many reincarnations in human form before final rest is deserved and achieved.

But why is it any more necessary that the soul should be reincarnated to enable it to progress, than that the physical body should be reproduced? The absorption from the Infinite by natural processes during the period of gestation of mental or soul attributes is demonstrated in the previous chapter. It is also shown that man's physical body is the result of long processes of evolution, although it still has its individual origin in a single cell. Why then should the reincarnation of the individual soul be more necessary than the reproduction of a previous physical body and brain from its identical elements of matter? The potency of development of the body from a single cell has been given the physical seed by the process of evolution. In like manner the potency of absorption of spiritual attributes from the Spirit of the Infinite, to constitute the human soul, has been given to man's ego, which is his soul, by the long process of spiritual evolution.

Of God's Spirit there can be no improvement. And in the individualization of the soul from that Spirit it is entirely a question of the mold in which it is cast, with attendant mental and physical circumstances.

But while reincarnation as a universal law of spiritual evolution is illogical, and quite unnecessary, it might be conceived as a possibility, resulting from an earnest desire, or of simple faith on the part of a soul, that a decarnate soul could enter a physical body. If such a thing is possible, reincarnation can be nothing more than spirit control of a physical organism having its own primary life and soul.

The alleged reincarnation of Buddha (Sakha-Muni) in the person of the Dalai Lama, at Lhasa, in Tibet, granting that the phenomena as reported are real, demonstrates in itself that alleged reincarnation is nothing more nor less than spirit control. Heinrich Hensoldt, Ph. D., who visited Lhasa to study Tibetan Buddhism, reports in the *Arena* as follows:

The strangest feature about the Lhasa incarnation is that the Dalai is always a child or youth of very tender age, seldom over twelve years, when death apparently terminates his career and a new Dalai is sought and found within a few days, either in the city of Lhasa itself or at some place within easy reach. I have been assured, when in Lhasa, that the Dalai would indicate the precise moment of his death ten months or a year before his demise, and would also leave instructions as to where and under what conditions he would be incarnated again. The new Dalai, usually a child of five or six years of age, is then solemnly installed and proclaimed the most holy incarnation of Buddha, and from that moment seems to partake of the knowledge and power of the great teacher of transcendental wisdom.

How could there be actual reincarnation of an incarnate soul into the body of a child five or six years of age? No one questions that if the life principle

does not enter the seed at conception it enters the fœtus at the quickening, and very few will question that the life principle is the soul. It therefore follows that if there is such a thing as reincarnation the reincarnated soul must become the life principle of the new body it is to animate from the beginning. But the assumed Lhasa reincarnation does not take place until the child which becomes the new Dalai Lama is several years old. It is therefore demonstrated that if the soul of Buddha actually enters the body of the child it must do so as a control, and not as its original ego.

Regarding the personal characteristics of the Dalai Lama, Mr. Hensoldt says:

A youth indeed I found him—a boy perhaps eight years of age, certainly not over nine—but instead of a face of idiotic meaningless and indifference, as I had been told by Englishmen I should find, I encountered a look which at once filled me with astonishment and awe. It was a face of great symmetry and beauty, a face never to be forgotten on account of its singular melancholy expression, which contrasted strangely with the childlike features; but what startled me most were the eyes \* \* The Dalai Lama's gaze was that of the adept of the highest order, and as I encountered those wonderful eyes, I knew and felt that I was in the presence of one who could read my innermost thoughts. He addressed me in my native German, and moreover in a dialect which I had not heard for many years and which he could not have acquired by any process known to ordinary mortals. This is all the more remarkable when it is considered that I had taken special precautions to conceal my nationality. \* \* To all intents and purposes the Dalai Lama could read my thoughts and reply to them in any possible language, and he displayed an amount of wisdom which I have never since seen equalled in the most famous Oriental or Western thinkers.

All this is quite possible, on the theory of spirit control. The soul of Buddha, or of any other man who entered life hundreds of years ago, might con-

tinue for ages to assume control of the souls of children successively, and continuing all the time to acquire knowledge would become far wiser than any man in physical life could possibly be. And such a decarnate soul might so far usurp the place of the real ego of the physical organism of which it took control that it could appoint a time for the physical death of that organism, and cause death to ensue accordingly. There is little doubt that a hypnotist could, by successive hypnotizations of a subject, obtain control of his soul and physical organism to such an extent that death might result at his command. If an incarnate soul can exercise a control so perfect over another incarnate soul, there can be no doubt that a decarnate soul can do the same.

Of like character with alleged reincarnation may have been the demoniac possession so frequently spoken of in the Bible, usually regarded in these days as insanity.

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A true Philosophy of the Infinite, based upon the demonstrated facts of physical and psychic science, shows conclusively that every physical being having life must have derived that life as an individuality direct from the Spirit of God, which is the source of all life. To that extent every living thing must have a soul, and its soul must be an individuality during physical life, at least. But it does not follow that every individual life must be immortal or even continuous. While it may be so, it is not illogical to assume that reabsorption into the universal Spirit from which it came may be possible; that such reabsorption may include all animal life below Man; or that it might in-

clude even Man himself. But that it does not include Man is demonstrated by the positive evidence of the continuity of soul life presented in subsequent chapters.

The Philosophy of the Infinite is simple. It requires neither creeds nor doctrines to illustrate or demonstrate it. It is manifested through physical nature, through all life, and especially through the soul of Man, which is Man.

From the Infinite First Cause, the Centre of all Life, proceeds an impersonal Spirit which pervades the universe and sustains all things. From this Spirit all individual life is derived, by processes of spiritual and physical evolution. The physical body is not the individuality, the ego, but only the mold in which the real Man is cast and the shell which he animates. The earth life is but a dream, the indistinct perception of the awakening; the real life lies beyond.





# SCIENCE OF THE SOUL.

## *PART THIRD.*

### THE SOUL DECARNATE.

#### CHAPTER XVI.

DOES MAN LIVE AFTER PHYSICAL DEATH? ANCIENT FAITH IN THE CONTINUITY OF LIFE—SPIRIT AND SOUL MANIFESTATIONS IN ALL AGES—THE SPIRITISM OF THE BIBLE—CHRIST'S MATERIALIZATIONS—THE CHRISTIAN FAITH IS BASED UPON THEM.

IN the first eleven chapters of this book the fact of the soul's existence is demonstrated by positive evidence, quite as scientific in its character as is the evidence that the sun is the centre and life of the solar system. It is also shown that the soul is man's ego, and that the body is but a machine through which it operates while incarnate and acting as the intelligence and force which animates the physical organism, producing physical perception and consciousness. And furthermore, that the soul can perceive and act independently of the physical body and brain while still in the body, and is not itself subject to material conditions and laws, but has the attributes and power of Spirit.

By inductive reasoning, in the four preceding chapters, the existence of a Great Central First Cause is demonstrated, from whom proceeds an impersonal Spirit which is the Life and Sustaining Energy of the Universe. From this Spirit, which is self-existent and eternal, the soul of man is individualized and molded by the process of physical conception and birth. The fact that both the soul and body are shaped and endowed with specific qualities by the mental as well as the physical condition of both the father and mother, and by the direct thought of the mother, is also demonstrated.

We are then brought to the point where the change called death occurs. Previous to that change we find that the soul frequently leaves the body as an entity, and sometimes clothes itself with its spiritual body, so that it can be perceived by the physical senses of sensitive persons, or by those in a condition of partial hypnosis, or occupying for a brief period the border-land between the sleeping and waking states. Is it not then a logical conclusion that when the physical machine becomes incapable of continued operation, through any cause, and the real Man is released from it, he continues to exist the same as before? No other hypothesis would be logical.

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At this point, therefore, a new field of inquiry is entered upon. Does Man exist as an individuality after death?

The fact that people of all races, tribes and nations have believed in such existence cannot be lightly passed by. While belief without positive proof is not



scientific evidence, it may be said that belief in absolute error never persists to any such universal extent as the belief in a future life of some sort has persisted among men since earliest traditional and recorded history. Usually differences of opinion have not been regarding the fact of a future life, but only regarding its character. Among nearly all savage races we find belief in an overruling Spirit, the Great Spirit of the American Indians, prevailing, supplemented by unquestioning faith in the continuity of human existence, and the immediate presence of near relatives and friends who have passed out of the incarnate life. Nor has this belief been without evidence to sustain it which has been quite satisfactory to those who have accepted it. But as physical science had to wait for the eighteenth century for its foundations to be laid broad and deep enough to render its structure permanent, so psychic and spiritual science has had to wait for the nineteenth century to give it the beginning of a positive and permanent foundation.

The spiritism of the nineteenth century is not essentially different from that of all other ages. The phenomena manifested today occurred thousands of years ago, in Asia, in Egypt and in Europe, and were reported and recorded. The Druids believed in spirit intercourse and were acquainted with the phenomena of clairvoyance. Zoroaster, founder of the Parsee religion, is reported to have held communication with the spirit world. In ancient Greece and Rome the spiritual oracles were consulted. Socrates was constantly attended by a divine voice, which admonished, guarded and guided him, while this spirit monitor aided him to drink the fatal cup calmly and with res-

ignation. Pythagoras said, "Spirits announce to man secret things and foretell the future." Apolonius of Tyana astonished the people of the age of Christ with his gifts of spiritual healing and his clairvoyant powers. His natural spiritual gifts he is said to have supplemented by studies with the Brahmins of India. While lecturing at Ephesus on one occasion he suddenly stopped, and gazing fixedly into space, cried excitedly, "Strike! strike the tyrant!" Then, turning to his audience, he said, "Domitian is no more; the world is delivered of its bitterest oppressor." Afterward it was ascertained that at the very hour when Apolonius beheld this vision at Ephesus the tyrant Domitian was assassinated at Rome. In China, Confucius and Laou-Tsze were believers in spirit life and communication. Laou-Tsze said in his writings:

All truth respecting the future life has been brought down to man by the messengers of God. Prayer and self-denial are the charms which open the eyes of the mind to the spiritual beings around us. Apparitions have occurred since the creation of the globe. Invisible to the dim eyes of the flesh, spirits—evil and good—constantly hover the earth, checking or aiding the advancement of man. The limitless universe constitutes but one family; earth, heaven, the spirits yet in the flesh, the spirits of the dead, form a single empire ordered by the eternal reason of Schang-ti. The beings ever near man watch constantly his deeds. Do we give way to evil, the evil spirits enter, and become strong within us, by reason of their affinity with the darkness of our souls. If despising temptation, we drive from us these demons, ministering angels constantly attend us, and cherish within our bosoms a light that gleams brighter and brighter to the perfect day.

Since the time of Christ spirit manifestations in one form and another have continued, and stories of ghosts and haunted houses have been current among every generation.

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As Christianity is the prevailing religion among the most highly civilized nations of the world at the present time, and the Bible is Christianity's constitution, the teachings and testimony of that book regarding a future life are of special interest. All theologians who venture to speak independently of creeds, are agreed that the Bible does not positively teach either the continuity of life or the immortality of the soul. Jesus Christ made many declarations regarding a future, eternal and everlasting life, some of them indicating that life was continuous; others that there would be a break between physical death and the end of the world, when all were to be called to judgment; some that all would live in spirit after death; and some that only the righteous or the redeemed would have such life.

But passing over the beliefs which prevailed during the period of Biblical history, and the doctrines which were taught, the Bible contains certain statements of specific facts, which, if correctly reported, are of great significance in a scientific consideration of the hypothesis of the continuity of life. It is evident from the frequent mention of spirits, and "familiar spirits," in the Old Testament, that the ancient Jews believed in the individual existence of the souls of men after physical death, and of the possibility of communication with them. Also that such communication might be had through persons who had "familiar spirits" (were mediums) and through dreams. In I Samuel, twenty-eighth chapter, an account is given of King Saul's sitting with a medium. The story is told in simple language, without any suggestion that Saul's interview with the spirit of Samuel was not just

what it purported to be. It may be summarized as follows :

Saul desired to close all channels of communication between his people and Jehovah, and the spirits of the dead, except through those who were devoted to his personal interests. Therefore, as reported in the 28th chapter of I Samuel, 2d verse, he "put away those that had familiar spirits, and the wizards, out of the land." The result was, as reported in the 6th verse of the same chapter, that, "When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by the prophets." In his distress Saul disguised himself and went by night to see the woman of En-dor who "had a familiar spirit" (was a medium.) The woman protested that to call up spirits meant death, according to the king's decree; but upon Saul's taking his oath that, "As the Lord liveth" no harm should come to her, she submitted herself to spirit control. Saul could deceive the woman, but not the spirit, and she cried with a loud voice, "Why hast thou deceived me? for thou art Saul." Being again assured that no harm should come to her, the woman described Samuel as "a god coming up out of the earth," covered with a robe, which Saul recognized as the one worn by Samuel in life. Samuel's greeting to Saul was, "Why has thou disquieted me, to bring me up?" Saul's reply showed that he no longer challenged the spirits or their mediums, nor did he demand of Samuel further proof of his identity, although he was perceived only through the description given of him by the clairvoyant and clairaudient medium. Saul said: "I am sore distressed." The only comfort he received was to be told by the spirit of Samuel, which could read the future, that the Lord would deliver him into the hand of the Philistines, and that, "Tomorrow shalt thou and thy sons be with me." It does not appear from the record that this catastrophe actually happened the next day, but it came in good time, in the tomorrow of the soul. That Saul recognized this interview with the spirit of Samuel through the medium as just what it purported to be is evident from his subsequent action, as reported in the twentieth verse of the same chapter, as follows:

"Then Saul fell straightway his full length upon the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night."

Although Moses and his successors as the rulers of Israel made it unlawful to hold communications

with spirits, desiring to maintain a monopoly of such communications, and of intercourse with Jehovah, for themselves, it is evident from this report and from many other passages of Old Testament history, that spiritism was a common belief among the ancient Jews. Abraham (or Abram), the founder of the Hebrew nation, saw visions and held intercourse with a spirit intelligence, according to the Biblical record. This intelligence is first called the Lord, and afterward Jehovah. In the fifteenth chapter of Genesis, first verse, he is reported as saying to Abram, "Fear not: I am thy shield, and thy exceeding great reward." Afterward this same spirit said to Isaac, "I am the God of Abraham, thy father; fear not." Later on he said to Jacob, "I am the Lord, the God of Abraham, thy father, and the God of Isaac." (Gen. xxviii, 13.) In Exodus, iii, 6, this spirit appeared again to Moses in the burning bush and declared, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." In the sixth chapter of Exodus, verses 2-7, the specific declaration was made to Moses that the spirit who had manifested himself to Abraham and his successors was not "God Almighty," but Jehovah, who had constituted himself "a God" to the Israelites. The rendering of these verses in the revised version is as follows:

And God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by my name Jehovah I was not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned. And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the bur-

dens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am Jehovah your God, which bringeth you out from under the burdens of the Egyptians.

All of Jehovah's manifestations were distinctively spiritual. While the Israelites were sojourning in the wilderness he undertook to give the commandments to them through a trumpet on Mount Sinai, but they were afraid, stood afar off, and said to Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die." (Exodus xx, 19.)

Joshua and Samuel, Elijah and Elisha, Isaiah and Jeremiah, Daniel and Ezekiel, were seers of visions, and subject to trance. They gave in this manner all which was construed to foretell the events upon which is based the Christian religion.

At the feast of Belshazzar, in Babylon, there "came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote." Then Daniel, through power of soul perception, became the interpreter of the warning message. This was clearly materialization of a hand, as in modern spiritism, and the hand wrote a prophetic message, guided by spirit intelligence.

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Coming down to the New Testament record, we find at the outset that when Zacharias, the priest, was burning incense before the altar, "There appeared unto him an angel of the Lord." (Luke, i, 11.) And later, as reported in verses 26-28 of the same chapter, the angel Gabriel appeared to Mary, the mother of

Jesus. Also that an angel of the Lord appeared to Joseph, the husband of Mary, three times, in dreams, as reported in the first and second chapters of Matthew. One of these dreams, which warned Joseph to flee into Egypt, saved the life of the child Jesus. If these appearances were actual they were all manifestations of spirit return.

In the first chapter of Mark it is reported that as Jesus came out of the water after baptism by John, "He saw the heavens rent asunder, and the Spirit as a dove descending upon him: and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased." On the mount of transfiguration Jesus acted as a medium, bringing to the perception of the three disciples who accompanied him, Moses and Elijah, who were seen talking with him. The report in Mark, ix, 7-8, is:

And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

With and after the resurrection the most wonderful spirit manifestations reported in all history occurred. Modern spirit manifestations show that both the materialization of spirit forms, and the dematerialization of material substances, are possible. If Christ's body was removed from the tomb while it remained closed, as claimed by his disciples but denied by the Jews, it must have been dematerialized. Subsequently Christ is reported to have appeared in materialized form ten times, as follows: To the women, to Mary Magdalene, to Peter, to the two disciples, to the ten, to the eleven, to the seven apostles at the Sea of Tiberius, to

five hundred brethren at once, to James, to the eleven at the Mount of Olives.

The record does not show what Christ's condition was when he appeared to Mary Magdalene, but it is noticeable that he said:

Go unto my brethren, and say to them, I ascend unto my Father and *your* Father, and my God and *your* God.

Christ here declared that his relations to God were the same as those of other men, thereby excluding the argument that he alone was *the* or a son of God, and endowed with attributes which would enable him to appear to the living (physically) while other spirits could not. The conclusion cannot be avoided that if Christ as a spirit could "materialize," other spirits can do the same thing. It is entirely a question of degree in the power of spirit over matter, as between one physical being and another. The seed of such power is implanted in all souls, but developed in few.

Mary Magdalene did not know Jesus in materialized form until he declared himself unto her. The disciples with whom he walked did not know him until he "vanished out of their sight." (Luke xxiv, 15-19.) If he was at that time actual flesh and blood his body must have dematerialized.

Afterward, as reported in Luke xxiv, 36-43, he showed them that he was not a spirit, saying, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." He had "materialized," as spirits do in modern times, or else he had brought together the elements of his previously dematerialized body, a process not different in character.



As additional evidence of the fact that Jesus materialized, it is expressly declared that he appeared to his disciples twice "when the doors were shut" and no actual flesh and blood form could get it. In St. John xx, 19-20, it is written:

When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst and saith unto them, Peace be unto you. And when he had said this, he shewed unto them his hands and his side.

In verses 26-29 of the same chapter the report of his appearance to the twelve when "doubting Thomas" was present is given, and it is expressly declared that, "The doors being shut," he "stood in the midst;" that is, he materialized before them. And Thomas was called upon to see the materialized hands and to thrust his hand into the side of the materialized body.

In those days there were other doubters of spirit phenomena among the disciples, as reported in Matthew, xxviii, 16-17, as follows:

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted.

It would seem that no Christian could consistently doubt the fact of spirit manifestations, and especially that specific form known as materialization. It is true that in modern materializations the figures and faces are not always recognizable; but neither was Christ recognized by his disciples when he first appeared to them. And is not the fact that they did not know him, although he walked and talked with them, very good proof that the body in which he appeared was a

new materialization, and not the actual body of flesh and blood which he had worn during physical life?

Other remarkable spirit manifestations are reported to have occurred during the period of Christ's crucifixion and resurrection. In Matthew, xxvii, 52-53, it is written:

And many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

Here was manifest materialization, or the reconstruction and reanimation of decayed bodies of men, which would have been an even more remarkable demonstration of spirit power.

In Matthew, xxviii, 2-5, appears the following:

And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow; and for fear of him the watchers did quake, and became as dead men.

And in Luke, xxiv, 4-5:

Behold, two men stood by them in dazzling apparel; and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen.

The Christian religion is based upon spirit manifestations, materialization of spirit forms, and spirit return, and if these things are not true, it is false and vain. St. Paul says, 1 Corinthians, xv, 12-19:

Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised; and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised

up Christ; whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all men most pitiable.

And in subsequent verses of the same chapter:

But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die. \* \* So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. So also it is written, The first man Adam became a living soul. The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of heaven. \* \* And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Discussing the question of the soul's immortality, Bishop John P. Newman, of the Episcopal church, summarizes the spirit manifestations reported in the Bible, as follows:

But to me scientific presumption and logical inference yield to certainty in the presence of the epiphanies recorded in history, as well avouched as that of any history known to man. There is a record which covers four thousand years, during which two worlds impinged and visitants from out the unseen conversed and dwelt with man. Only such visitations can satisfy the mind. All else is probable. In this there is certainty. I must hear from beyond the grave, from those who had ever lived there and from those of the departed who have returned. Christ had always lived in that unseen world. He dwelt among us for thirty-three years, returned to his Father and to holy angels for three days, came to us again for forty days, and then his spiritual body, borne upward by the law of levitation, floated away to the gardens of Paradise. "If it were not so, I would have told you. Let not your hearts be troubled. Believe in God; believe also in me." Elijah had been away from earth nine hundred years, and Moses a millennium and a half, and they returned

and were seen of three men, who laid down their lives to witness to what their eyes had seen and their ears had heard. Those who came appeared in their personality, known by their earth names, and were conversant with the events of earth and time.

Do the dead come back to us? Not all of them. Not constantly. In great emergencies they should come. If Christ needed the presence of celestial visitants, we do more than he. If Sarah and Hannah and Mary, the mother of our Lord, were thus visited, why not the mothers of our day? If Daniel conversed with a heavenly man on the banks of the Ulai, and Paul on the plains of old Troy, and Peter in the dungeon of Antonia, why not our great leaders of humanity? The last recorded and greatest of all these blessed epiphanies was Christ's appearance to his friend St. John on the isle of Patmos after the lapse of thirty-five years. St. Stephen had seen the Lord a year after the ascension. Three years thereafter St. Paul had conversed with him on the way to Damascus, and now, after seven lustra, St. John beholds him and once more hears that voice that had so often stirred his inmost soul, "I am he that liveth and was dead, and, behold, I am alive forevermore!" To me this is the sweetest, the grandest of all the manifestations on record in the New Testament, and when, a year ago, I read it on that Ægean Island, where it occurred, it filled my soul with joy and hope, and is to me the crowning and unanswerable argument that our departed friends are alive, who still love us, who think of us, and who are often ministering spirits sent unto us to assure us of our immortal life.

Although the ancient Hebrews and other races believed that some of the spirits with whom they held intercourse were gods, angels and demons, it is a fair assumption, in view of the superstitions of those ages, and all the attendant circumstances, that all genuine manifestations of that character in those days, as at the present time, were produced by the spirits of human beings who had passed out of physical life. Reports of communications with God, or the Jehovah of the Jews, appear in the Old Testament, but in the gospel of St. John it is declared, "No man hath seen God at any time."

Thus we are brought down to the evidence presented by modern spirit manifestations, supported by an unbroken chain of ancient phenomena of the same character, with a prevailing religion based upon such phenomena, and the specific declaration of its greatest exponent during the years immediately succeeding Christ's crucifixion, that if the dead are not raised then are the preaching of Christ and his faith vain. Are we not then fully warranted in expecting similar manifestations in our own day, and in accepting them, when presented to our physical perception, as demonstrations of Eternal Truth?





## CHAPTER XVII.

### HYPOTHESIS OF THE SOUL'S CONDITION AND CHARACTERISTICS IN DECARNATE LIFE—MODERN DEVELOPMENT OF THE SCIENCE OF SPIRITISM—WHY IT HAS BEEN RETARDED— SPONTANEOUS SPIRIT MANIFESTATIONS—MANY CONVINCING CASES CITED.

THE hypothesis of the continuity of life philosophically warranted by the scientific evidence of the existence and attributes of the incarnate soul, and of spirit manifestations in all ages, can be set forth in few words.

The soul is man. The body is but its prison-house, and the machine upon which it operates before birth into the real life, that of the Spirit realm.

The soul individualized from the Spirit of God and shaped in the mold of the body by physical birth, acquires thereby the potency of growth to adult stature, even if physical death occurs in infancy, or precedes physical birth.

When the soul casts off the physical body it takes on permanently the spiritual body, which is not material, but is as real to spirit and soul perception and consciousness as the physical.

The change from physical to spirit life brings no metamorphosis of the soul or of its individual characteristics. With release from the physical body, soul consciousness becomes the normal consciousness, and man ceases to be subject to material laws and condi-

tions. But the child passes into the new life still a child; and every soul retains the characteristics manifested by the physical individual before the transformation. Those whose thoughts and deeds have been virtuous and right while in the flesh find the new life bright and joyful. Those whose thoughts and deeds have been evil find themselves outcasts, their only hope for advancement and eventual happiness being in beginning anew, entering upon a course of self-discipline, remolding the character, atoning for the wickedness of the incarnate life, and finally deserving a place among and recognition by the righteous.

Knowledge and recognition of the facts of spirit life uplift the soul in its new home; but at the best the incarnate soul can have but an imperfect comprehension of the realities of decarnate existence. All who desire advancement must study and fit themselves for it. Spirit life is full of activity; the possibilities of development are infinite.

The spirit life is a succession of planes or spheres, rising through all eternity, for those who seek and deserve advancement. Those upon the earth plane may and do communicate with incarnate souls; but in everything the laws of nature govern. Decarnate souls who manifest themselves to the physical consciousness of souls incarnate can do so only by understanding and recognition of physical laws as related to the laws of the spiritual universe. In all such communications the strict conditions required by such relationship must be observed.

The decarnate soul is finite and liable to error. Its memory is imperfect, and often the earth-life is to it as a half-remembered dream. Like the incarnate

soul, it must seek to find; but as it has no physical organism and consciousness to maintain and can exercise spiritual attributes without hinderance, its possibilities of development and attainment are greatly enhanced.

The affections, relationships and mental desires of the incarnate life are retained, and often intensified in the decarnate life. The decarnate soul longs and sorrows for the companionship of those it loves, who have been left in the earth-life, as much as the incarnate soul longs and sorrows for those gone before. And thus through the opportunities for inter-communication between the two worlds rendered possible by modern development of physical and psychical science, much of the sorrow that has afflicted souls in all ages may be wiped away, and turned into joy.

The development of communication between the physical and spirit worlds upon a basis which has led to scientific investigation of the subject within half a century, had its origin in occurrences at Hydesville, in western New York, in the year 1848. These manifestations consisted at the outset of noises which were called rappings or knockings, strange and varied sounds, the moving of heavy articles, especially furniture, etc., and they always occurred near by one or the other of three young girls, members of a family named Fox. Since that time manifestations of similar character, but varied in detail, have occurred spontaneously with or near thousands of other persons, who have come to be known as mediums.

Not long after the beginning of the manifestations at Hydesville, methods of questioning the intelli-



gences which caused them were devised, and the declaration was made persistently, in answer to such questions, that they were produced by the decarnate souls of human beings. In further explanation investigators were told that the spirits were able to draw from the mediums, on account of peculiar mental and physical attributes possessed by them, the strength necessary to produce the manifestations.

Interest in the occurrences at Hydesville increased rapidly, and investigators were numbered by thousands, in all parts of the United States, and in many countries of Europe. Many accepted the proof of spirit return thus developed as absolute, some were in doubt, and others pronounced it all fraud or delusion. The development of physical science was at that time revolutionizing the thought of the world, and carrying men away from ancient and inherited religious beliefs. Materialism had taken a strong hold upon the minds of men and women of high culture, who were forced to recognize the fact that the views regarding the processes of physical creation and development which had been held by Christians for eighteen centuries were untenable and false. The world was ripe for a revolution of religious belief, but not for a social revolution. And it was in attempting a double revolution that some of the leaders in the development of spiritual science in the third quarter of the nineteenth century made an inexcusable error, an error which has delayed the full demonstration of that science for twenty-five years. Discussing this feature of modern spiritualism, Mr. S. B. McCracken says:

Spiritualism was the direct contradiction of the prevailing religious belief. Hence it met the antagonism of the adherents of

that belief. They were its natural enemies. Their enmity was intensified by the treatment which their faith received at its hands. The old faith was mercilessly assailed by the new in terms that the old regarded as sacrilegious, if not blasphemous. People who belonged to no church, but who yet held the ancient faith in reverence, were shocked, and held themselves aloof from the new.

As spiritualism was the contradiction of the ancient religious faith, so many of its adherents hailed it as the contradiction of every social order that had existed concurrently with the ancient faith. Many of them, both in their preaching and practice, repudiated all rules that placed any social restraint upon the intercourse of the sexes. Many virtually withdrew themselves from the great body of society, stamping themselves as peculiar, and suggesting to the outside world very reasonable ground for writing them down as cranks. Their representative gatherings came to be characterized as assemblages of long-haired men and short-haired women. Characterless adventurers, both as speakers and pretended media, flocked to their meetings. The frequent exposure of fraudulent practices led the great mass to believe that the whole thing was a fraud and delusion, while it disgusted many who were themselves believers—persons who were spiritualists, but who shrank from identifying themselves with recognized spiritualism.

Spiritualism became, with many, the synonym for everything that was mean, low and vile. Social and business ostracism, in many cases, followed those who were its declared adherents. Adult persons, conscious of worthy and upright purposes in life, could endure this despite, but it was more than they could ask or desire their children to bear. Children are peculiarly sensitive to the estimate in which they are held by their associates, and to be pointed at and taunted as belonging to a despised sect was too much.

If the spiritual hypothesis be true, it teaches the highest possible code of morals. And especially does it teach that to secure the highest happiness and the greatest certainty of progression in the decarnate life, family ties must be held sacred, and there must be no sin against the holy relationship of husband and wife. It goes even further than that. It demonstrates as a fact that the union of hearts which marriage for love

signifies may be and should be eternal, and that a second marriage under such circumstances is often most painful to the one who has gone before.

It is not to be wondered at that the attempt of the early advocates of modern spiritualism to bring about a social revolution gave the new science and religion a bad reputation. As a natural result hundreds of thousands of people who were convinced of the continuity of life and the possibility of spirit communication, would not openly acknowledge their belief, and held themselves aloof from association with avowed spiritualists; while millions of others who would have given the best years of their earth-lives to secure proof of a future life, refrained from investigation.

But during the past two decades spiritualism has been casting off its social and moral heresies, and today stands as clear of them, both in theory and practice, as the average Christian sect. And during the same period investigators of psychic and spirit phenomena have been gradually adopting scientific methods, and at the present time empirical demonstration is regarded by all students of, or believers in, spirit manifestations, as insufficient and unsatisfactory.

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As the nineteenth century draws to a close, psychic and spirit science finds a firm foundation of demonstrated facts upon which to rest, with a clear hypothesis of the philosophy of life indicated, as the framework of the indestructible structure of Eternal Truth which is to be erected upon this foundation, to stand as a guide to the physical intellect of man in the soul's journey toward the decarnate life, during all coming

generations. The evidence of the continuity of life which has been developed since the first rappings in the Fox homestead at Hydesville attracted the attention of the world, could not be printed in a hundred thousand volumes of ordinary size. This evidence has come spontaneously to thousands of people, and in hundreds of families has persisted in presenting itself until the friends whom decarnate souls sought to convince accepted it as proof of their presence, and their power to make that presence known.

While, speaking literally, there can be such thing as spontaneous spirit manifestation, I apply the word spontaneous to such manifestations as are unsought by those to whom they are presented. On the part of the decarnate souls thus seeking to communicate with souls incarnate, such manifestations are the result of a deliberate purpose, the immutable laws which govern the united universe of spirit and matter being accepted and obeyed, and the purpose persisted in until the object is accomplished, or the effort proved hopeless. And who can measure the sorrow which such failure may bring to decarnate souls longing for recognition by loved ones still in physical life, and sweet communion with them?

Thousands of cases of spontaneous spirit manifestations, perfectly authenticated, could be cited, similar to those here offered as evidence in that specific line.

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Mr. F. C. Goff, of Cleveland, Ohio, president of the American Institute of Anthropology, and a member of the London Society for Psychical Research, became convinced of the continuity of life and of spirit return through spontaneous manifestations in the house of a friend. Some twenty years ago this friend came to him

and asked as a personal favor that he should go to his house and help him discover who was playing tricks upon him. This friend (Mr. A.) and his deceased wife's mother, who resided with him, were unbelievers in modern spirit manifestations, and anxious to demonstrate that certain occurrences in their own home were brought about by some person or persons physically alive, and not by decarnate spirits. Among these phenomena were mysterious rappings, movements of furniture without any apparent physical cause, and other like occurrences. One specific case was reported, as follows:

One evening Mr. A. and Mrs. T. were sitting alone in their parlor when they heard a sound as loud as a pistol shot in an adjoining room. Mr. A. remarked that the sound resembled the cracking of furniture from shrinkage, but there was nothing in the house likely to crack, and it must have been something else. The next forenoon a lady (Mrs. B.) who resided in another section of the city, the wife of a prominent citizen, called at the residence and said to Mrs. T.: "I should like to see the table your daughter broke last night." Mrs. T. replied, with some indignation, "My daughter is dead, and she broke no table last night." Mrs. B. replied that she was at a spiritual seance the night before where Mrs. T.'s daughter manifested herself, and requested her (Mrs. B.) to call upon her mother and say to her that she did not intend to break the table, but only to make a noise sufficient to attract the attention of her husband and mother. At this Mrs. T.'s indignation was still further aroused, and she not only refused to permit Mrs. B. to look at the tables in the house to see if one of them actually had been broken, but in effect requested her to leave. After her visitor had gone Mrs. T.'s curiosity led her to make an investigation for herself, and she found that a sewing table which had been in the house fifteen years, and had belonged to her daughter, had been split across the top, through three thicknesses of wood glued together so that the grain of each layer ran in a different direction from that of the two others.

In compliance with Mr. A.'s request, Mr. Goff visited his residence and aided him in investigating the mysterious phenomena. Mr. Goff was at that time an unbeliever in spirit manifestations, and both Mr. A. and Mrs. T. were bitterly hostile to spiritualism. They told Mr. Goff, however, that about sixteen months previous to the death of Mrs. A., who at that time knew that she had an incurable disease (cancer), she asked her mother to promise that if she (the mother) should die first, and it was possible to manifest her spirit individuality, she would do so; the daughter making

a like promise on her part. The mother urged her daughter to dismiss all such thoughts from her mind, but the agreement was made.

The investigation was continued faithfully, every effort being made to show that the manifestations were the results of physical causes, but all such efforts failed. Eventually Mrs. T. became a writing medium, much against her will, her hand moving and writing in spite of her efforts to prevent it. In this way messages came from her daughter, saying that she still lived, and that she had been able to cause the physical manifestations through her mother's unrecognized mediumship. Her object in doing so was to convince her husband and mother of her presence, and of the continuity of life; but now that she was able to control her mother's hand and write messages she had no further occasion to cause rappings or movements of furniture. She also wrote lengthy messages telling her experiences in spirit life, and the condition of things in spirit land as brought to the consciousness of the decarnate soul. In all, before the death of Mrs. T., which occurred some years later, over three thousand pages were thus written out.

On one occasion, at the urgent request of a gentleman who was a Presbyterian deacon, but desired to investigate spirit phenomena, Mr. Goff took him to Mr. A.'s residence, merely as a caller, telling him that nothing must be said about spirit manifestations unless the subject was first mentioned by or through Mrs. T. During the call Mrs. T. took pencil and paper, apparently with reluctance, and in spite of her best efforts to restrain the movements of her hand, a message was written which the visitor recognized as containing statements of facts known only to his deceased daughter and himself.

On another occasion Mr. Goff called at Mr. A.'s residence with a prominent physician of Cleveland, dean of the Western Reserve Medical College, and the party sat down to a table to see what would result. The movements of the table indicated that a spirit was present who desired to communicate with the doctor. Mr. Goff was chosen to ask questions, the table answering no by tipping once, and yes by tipping three times. The result was the statement that the spirit present was that of a woman whom the doctor had attended during her last illness, the street and number where she lived, and her name, being given. The doctor denied vigorously that he had attended a woman of that name, or had ever had a patient at the house specified. Mrs. T. then became entranced and through her the statement was made that the doctor present had been called in consultation by the physician who had

attended the woman whose spirit reported the circumstance, the doctor's name being given. The physician present then remembered the circumstance, and acknowledged that it had happened as reported, although the woman was not, according to professional etiquette, his patient.

Mr. Goff thinks the circumstances reported, which came under his personal observation, prove positively that the spirit of the wife and daughter returned to her earthly home, just as claimed. The demonstrations were spontaneous, unsought by the husband and mother, and so persistent that, against their religious prejudices and inclinations, they were forced to take notice of them and finally to recognize them as proceeding from the intelligence and the spirit power of their deceased relative. And in the case of the communication to the physician, it is evident that there could have been no mind reading, his own thought being that he had never had such a patient until the circumstances were told to him in detail by the incarnate soul of the woman, which held them in memory, while no other person in the room had ever heard of the woman before in any way.

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Mrs. Lucinda H. Stone, of Kalamazoo, Mich., is a lady of high culture, whose mind has been enriched by a long life of observation and study, and extensive travel. Mrs. Stone has had many opportunities for observing psychic phenomena, and as regards spiritism, tells me that she is unable to find any reasonable explanation of many of the manifestations which are perfectly authenticated except upon the theory that they are produced by decarnate souls, as they claim to be. A number of cases which have come under her observation I am permitted to report.

Some years ago Mr. Hubbard, a musician, now a resident of Chicago, was invited to visit friends at Coldwater, Mich., and went there during a summer month. One morning Mrs. Kibbee, the lady in whose family he was visiting, invited him to come into the parlor to listen for mysterious singing which she had heard on several occasions. Mr. Hubbard heard Mrs. Kibbee's voice, but nothing else. The next morning he sat with Mrs. Kibbee in the parlor again, and heard an aerial voice singing with her. It was a voice he had never heard before, and Mrs. Kibbee said it resembled that of a deceased niece, who sang beautifully during her life. The tune was distinct, and as Mr. Hubbard's musical memory was perfect, he was able to write out the music afterward. The next morning Mr. Hubbard and Mrs. Kibbee sat again, and heard two aerial



voices singing together. The second part sung on that occasion was also remembered by Mr. Hubbard and afterward written out. On the fourth day a third voice was heard carrying a third part, and the music was most exquisite. This part Mr. Hubbard remembered and wrote out. He made careful investigations and satisfied himself that the singing he had heard was not produced by any physical voice. Years afterward he took the music he had written out of his desk, and his interest in it was renewed. He found it so unique and expressive that he wrote it out in parts for Theodore Thomas' orchestra, and it became a favorite with that famous musical organization.

A friend of Mrs. Stone, Miss Underwood, after a wearisome day's attention to household duties, sat down at the piano just before twilight and began singing. Soon she heard an aerial voice singing with her, moving from one part of the room to another. Astonished at the phenomenon, and fearing that it might be hallucination, she called her sister, who also heard the voice distinctly, and the words uttered. The sisters sat at about the same hour of the day on several other occasions and heard the same voice singing, sometimes directly into their ears.

A son of Mrs. Stone died some years ago. About a month afterward a neighbor with whom Mrs. Stone had but slight acquaintance called upon her and said: "I do not know that you believe in spirit manifestations, or take any interest in such matters; but I cannot refrain from reporting to you that your son has manifested himself to me and requested me to bring you a message." The lady then proceeded to say that the son wished his mother to use property he had left for a certain purpose. Mrs. Stone had desired in her own mind to use it for that specific purpose, but hesitated about doing so. The son was reported to say further that he wished his mother to get all the comfort possible out of life, and that the use to which he knew she had thought of putting the money would be more satisfactory to her personally than any other. Mrs. Stone says it was quite impossible that her neighbor should have had any knowledge regarding the property in question, or of her unspoken thoughts as to the manner of its disposal. The only reasonable conclusion, therefore, was that her son, in spirit life, who desired to promote her earthly happiness, had sought the mediumship of her neighbor to communicate with her.

Not long after this she awoke one night and heard the knob of a door opening from an adjoining room click. Her husband also awoke and heard the noise. Afterward they heard footsteps. Thinking that possibly their son who was absent from home



had arrived unexpectedly and let himself into the house with his latch-key, Mrs. Stone went to the adjoining room and hall, but found no one, nor could any indications that any person had entered the house during the night be discovered the following morning. Some time afterward she met her mediumistic neighbor and inquired if any further communications had been received from her son. The lady replied that the son had manifested himself to her one night, and said he had been at his father's house and made his presence known. She had made a memorandum of the date, but could not then remember it. Afterward she brought her diary to Mrs. Stone, and the date proved to be the night on which Mr. and Mrs. Stone had heard the door knob click and the mysterious footsteps.

On another occasion Mrs. Stone called upon a neighbor, Mrs. Mason, whom she found sitting in her room with a pencil in her hand. At that time she knew nothing of automatic writing or spirit guidance. Mrs. Stone had been in the room but a few minutes when Mrs. Mason's hand began to move, and a message was written out addressed to her and signed, Thomas Morrison. This message asked if Mrs. Stone remembered meeting an American gentleman in an art gallery at Dresden, Germany, some years previously, as she was looking at a picture of the Immaculate Conception, and of spending a portion of the day looking through the gallery with him; adding that he, Thomas Morrison, was the man, and that he thus manifested himself to give her proof of spirit existence and return. Although the incident had passed out of Mrs. Stone's mind, it was called up by this message, and she was able to remember all the circumstances. The gentleman did approach her, as stated, and recognizing her as an American, introduced himself as a compatriot. He was intelligent, and like herself greatly interested in art, and they spent several hours very pleasantly together looking through the gallery. Mrs. Stone never saw him afterward, but her recollection was that his card gave the name of Thomas Morrison. She saw no way of accounting for the message written by Mrs. Mason's hand other than by acceptance of the fact, as claimed, that Mr. Morrison's spirit was there dictating it.

Afterward, when Mrs. Stone was visiting a daughter-in-law, she found her interested in a ouija board. At one sitting the board wrote out the suggestion that the daughter-in-law should try automatic writing. This she did, and with remarkable results. Messages came from her husband (Mrs. Stone's son) which spoke of events in his life, and which, in language and sentiment were

entirely characteristic of him. Messages also came from Mrs. Stone's deceased husband, and other relatives and friends.

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Mr. James H. White, of Port Huron, Mich., was reared a Presbyterian, and is still a member of that church.

About the year 1860, to please relatives who were visiting him, Mr. White went with them to the house of an acquaintance whose wife was a spirit medium, and a sitting for table manifestations was held. During the progress of this sitting Mr. White was astonished to see the figure of a man form in the room, and he recognized the face as that of a deceased citizen, and also observed that one of the hands was deformed. Afterward he asked a son of the man whose apparition he had seen regarding the deformed hand, and learned that he had such a hand, and that it was injured by a sabre cut in a hand-to-hand conflict during the war of 1812.

Being skeptical and disinclined to accept the spiritual theory, Mr. White did not allow this clairvoyant vision to convince him. But other like visions followed, some of them constituting wonderful tests. On one occasion when he was in the store of an acquaintance he saw the figure of a man form beside the safe, which he described, mentioning particularly a large pair of spectacles which he wore. He had never met such a man. He observed shortly afterward that a clerk who was standing near and had heard his description of the man was crying. In explanation the young man said that the description answered perfectly to the personal appearance of his deceased father, and that he had at his home in New York city the glasses described by Mr. White, which his father used to wear. Subsequently he showed these glasses to Mr. White's friend, when he was in New York on business.

On another occasion Mr. White saw a man standing beside a lady, and described his personal appearance and dress minutely, including patent leather boots which he wore. He had never seen the person described. The lady said the description answered perfectly to her deceased husband, and that he always wore patent leather boots.

Mr. White says he thinks nothing less than these clairvoyant visions, with demonstrations of their significance, would have convinced him of the truth of spirit return, so strong was his prejudice against the spirit theory, and so firm his disbelief in the genuineness of the phenomena.

Mr. Marcus Young, of Port Huron, became convinced of the continuity of life by the appearance to him of his deceased father and mother.

After his father had been dead a few years Mr. Young awoke one night and saw a man standing in the full moonlight by the window of his room. Supposing the man to be a burglar, and having no weapon with which to defend himself, he was greatly alarmed. But as he looked he observed that the man wore a Masonic apron, and at once recognized his father's face and figure. Although greatly astonished, he no longer felt the sensation of fear, and watched the figure calmly as it faded away. Afterward, to assure himself that no living person had been in the room, he arose, and upon examination found the doors and windows secure, as they had been when he went to bed.

Some years later Mr. Young's mother died, after a long illness, greatly emaciated. A few months later he awoke one night when the moon was shining brightly into his room, and as he looked toward the window saw a human form slowly taking shape. Soon he recognized his mother's face, not as it was at the time of her death, but young and fresh, with one uncovered arm, round and plump as that of a healthy young woman. As he gazed, a happy smile came upon the face, and then the figure gradually faded away.

Hiel B. Buckeridge, a Port Huron business man, has had many remarkable psychic experiences.

As a boy he possessed the clairvoyant faculty, and on several occasions saw human forms standing by his bed at night, and they told him things he did not know, which were subsequently verified. As a man he has frequent impressions of things to happen, and such impressions are always verified. Since the death of Captain S. B. Grummond, of Detroit, who was his friend and employer, he awakes frequently at night to see him standing at the bedside, and is impressed with the thoughts that his deceased friend desires to speak to him. On one occasion Captain Grummond's spirit, appearing at Mr. Buckeridge's bedside at night, told him that in a certain business he would lose if he did not take special precautions. He neglected to take the precautions suggested, and the result was exactly as Captain Grummond had told him it would be, the loss being several hundred dollars. Mr. Buckeridge has also seen the forms of other friends by his bedside, and has held conversations with them, seemingly to him in spoken words, but most likely, he thinks, through soul impression.

Many other cases of spontaneous spirit manifestations have been reported to me. I will mention but one.

Mr. M., who is an active member of a Christian church, awoke one night about ten days after the death of his oldest son, who had been associated with him in business, to see the son standing by his bedside. He felt certain that the vision was not a dream; and to give additional proof of his actual presence, the son told his father of certain business matters which were unknown to him before.

A gentleman reported to me at one time that neighbors of his, farmers, had heard independent voices singing in the air; one of them when plowing in a field with no one near, and the other when driving along a country road just at dusk. In reply to a letter of inquiry written to him later, this gentleman wrote me that, "Both are strict Methodists, and are not willing that their names should be published as witnesses of spirit phenomena." My inquiries and investigations lead to the conclusion that thousands of people who have been witnesses of spontaneous spirit phenomena do not let it be known for reasons similar to that which seals the lips of this gentleman's Methodist neighbors.





## CHAPTER XVIII.

THE PHILOSOPHY OF SOUL IMPRESSION, INFLUENCE AND CONTROL—INCARNATE AND DECARNATE SOUL INFLUENCE IDENTICAL—EVIDENCE OF SPIRIT GUARDIANSHIP—PICTURE LANGUAGE OF THE SOUL—THE CHARACTER OF FAMILIAR SPIRITS.

THE influence of one soul upon another, reaching in some cases the extent of absolute control, and resulting many times in the control of a physical organism by a soul extraneous to it, constitutes one of the most important factors in hypnotic, psychic and spirit phenomena. It should be remarked and observed at the outset, that so far as the evidence goes this influence operates only upon the incarnate soul. The reason for this is that as long as the soul remains in the body its normal consciousness is that produced by its operation upon and through the physical organism; and whenever it is called upon to act independently, as in hypnotism or natural sleep, it is like a stranger in a strange land, and accepts the guidance of other souls, either incarnate or decarnate, whose services may be offered. When the soul passes into the decarnate life it doubtless needs guidance and accepts it, but being no longer subject to a physical organism or consciousness, it soon realizes its primary consciousness and attributes as its normal condition, and thereafter the influence of other souls upon it is of the same character as the influence of one physical mind

upon another in the physical life. The normal perception and method of communicating with other souls is the same as thought impression of one soul upon another while incarnate, and the soul is able to comprehend fully a method of operation which it understands but dimly while still imprisoned in the body.

We find the soul exercising its power of independent impression and perception spontaneously, and without the full comprehension of either the physical or primary consciousness, while still incarnate. The simplest forms of such impressions and perceptions are illustrated in the second chapter of this book, and other forms in subsequent chapters. In hypnosis it is shown that the soul accepts almost absolutely the guidance of another soul, and on account of its primary adherence to truth, does not doubt the verity of suggestions made by its control. Nevertheless, auto-suggestion, the influence of the principles and habits it has acquired through the physical senses and environment, is found to be a factor of great importance, and one which nearly always prevents a right-minded person from violating his ideas of right and virtue while in hypnosis. This fact, and the inclination of the soul to act upon any proper suggestion made to it, either directly or indirectly, explains fully many peculiarities of psychic and spirit manifestations which have been heretofore misunderstood and misconstrued, as set forth in subsequent chapters of this book.

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The facts and possibilities of thought impression, influence and control by decarnate souls upon and over souls still incarnate are demonstrated to be sub-

stantially the same as by one incarnate soul upon and over another. The proof of thought impression and telepathy lies in circumstances similar to those reported in the second chapter, which show that spontaneous soul impressions are of frequent occurrence, and also that they may be produced experimentally and thus demonstrated beyond question.

The proof of similar impressions made intentionally by decarnate souls upon souls still in the flesh lies in similar facts and circumstances. What man can tell with certainty the sources of the impulses which sway him in the most important events of his life, or of the ideas he accepts and carries into effect?

The most wonderful book ever written, assumedly the work of one man, is that credited to William Shakespeare. But did the man known by that name write it? I do not know. But I do know that if it was written by any one man it was in a sense "inspired;" either that decarnate spirits spoke through the writer, or that he had the faculty of drawing from the Infinite, ideas and words for expressing them, never possessed by any other mortal who also had the physical facilities for laying them before the world. It is evident that the author of Shakespeare's works realized the fact that the physical mind of man comprehends but dimly the works of nature and the harmonies of the universe, that his thoughts are not always his own, and that his destiny, like his origin as an individual, is not of his own directing. He says in Hamlet:

There are more things in heaven and earth, Horatio,  
Than are dreamt of in your philosophy.

And in Measure for Measure:

Thyself and thy belongings  
 Are not thine own so proper, as to waste  
 Thyself upon thy virtues, they on thee.  
 Heaven doth with us as we with torches do,  
 Not light them for themselves; for if our virtues  
 Did not go forth to us, 't were all alike  
 As if we had them not. Spirits are not finely touched,  
 But to fine issues; nor Nature never lends  
 The smallest scruple of her excellence  
 But, like a thrifty goddess, she determines  
 Herself the glory of a creditor—  
 Both thanks and use.

And again, in Hamlet:

There's a divinity that shapes our ends,  
 Rough-hew them how we will.

Lives there a man of adult age who has not at some time felt an impulse to perform an action, or to refrain from doing something contemplated, for which he could not account? If so, it must be one who has no friend on the spirit side of life who feels sufficient interest in his welfare to act as his guide and guardian. A single instance of my own experience will serve to illustrate the fact of this unseen influence and guardianship.

At the outset of my investigations of spirit phenomena intended to furnish data for this book, I visited a trance medium in a city some distance from that of my own residence. We were strangers to each other, and the circumstances were such as to render it impossible that she could have had any knowledge of my family affairs or my business. During the sitting, the familiar control of this medium represented my father to be present, and to be pleased that I was investigating the phenomena of spirit existence and return. I said, "Father, can you not talk to me?" The idea I had in mind was that he might dictate what he desired to say to the medium's familiar control, which in this case was an Indian girl. Instead of that, as I looked at the medium, a change gradually came over her face, and it assumed the dignity and impressiveness characteristic of a man of mature years accustomed



to look upon life seriously and sedately. Then she addressed me as, "My dear son," and speaking in slow and measured cadence, delivered the most affectionate and touching address from a father to a son that I had ever heard. During the course of this address my father said:

"When you were a little boy and were so longing for a father's aid and care, I was frequently by your side with my arms around you; but I could not make you feel my presence. And since you became a man I have been with you, aiding and watching over you. Oftentimes when ideas regarding your business which you did not seek and for which you could not account have come to you, and when you have been lying awake in bed with such ideas and thoughts crowding upon your mind, I have been there impressing you with them."

No more positive or convincing proof of the fact of spirit guardianship, impression and influence could have been presented to me than this statement, made through the physical organism of a person who could by no possibility have had any knowledge of the facts and circumstances of my private life. My father died when I was an infant, and the greatest sorrow of my childhood was that I had no father to aid me and provide for me. Many a time when a little boy did I weep and mourn in solitude when I saw other boys enjoying the companionship of their fathers, and surrounded with the physical comforts and luxuries they were able to provide, but which the poverty of my mother's widowhood denied to me. Later in life it has been a fact, known to members of my family only, that ideas and impressions regarding my business affairs, and sometimes my literary work, have come to me in a manner which I have been unable to understand, and the source of which, up to the time my father's spirit thus addressed me, I had never suspected. Sometimes such ideas have been presented to me while listening to dull sermons in church, and in a condition of partial hypnosis; sometimes while walking along the street engaged in thought and partially oblivious to the environment; sometimes while seeking them in the ordinary course of contemplation; but more especially and forcibly when waking in the night against my will and protest. Such awakenings are usually gradual, and as the physical consciousness is slowly aroused I find an idea in my mind which is new, and is perhaps very different from the intent I had entertained regarding a specific matter during waking hours. If I accept the idea, fix it in my mind, and say to myself that I will act upon it, I can usually go to sleep again; but if I fight against it and attempt to drive it away, my insomnia becomes persistent. Sometimes I have found it impossible to compose myself to sleep

again until I have gone to my desk and put the idea or the language presented into writing. And thus far, according to my recollection, I have always gained and never suffered through the acceptance of thoughts and ideas thus presented, and action accordingly.

The statement assuming to come from my father through the medium could by no possibility have originated in her mind or soul; nor could it have been the result of suggestion from my own mind or soul, as up to that moment the thought had never occurred to me that the impressions which had been so marked a feature of my life for many years were presented by spirit intelligences.

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The impression, influence and control which decarnate souls are able to exercise upon souls incarnate is found to vary in degree precisely as the power of one incarnate soul over another varies. Thought impression is illustrated by the circumstances reported above. Next we find the clairvoyant and clairaudient faculties so developed in some people that they can see spirit forms and hear spirit voices.

In the second chapter the tendency of the soul to receive impressions in the form of pictures and symbols is illustrated by reports of experiments in thought transference quoted from Mr. Hudson's book. This attribute of the soul is one of great significance and importance. The evidence demonstrates that the soul has power to realize such pictures to its own consciousness, and also to present them to the perception of other souls; and in this means of transferring ideas we have the simplest, and still the most expressive, form of language. In the course of my investigations it has been many times illustrated to me.

At my first sitting with a trance medium the control said: "Here comes a man who says, 'Hello, Sherman!' He comes on a boat. He wears side whiskers, with his chin shaved;" adding other

particulars of his personal appearance. I asked if he could not give his name. The control replied: "He does not give me his name; but wait, the boat is turning in toward the dock, and perhaps I can read the name on its side." She did give me some of the letters she saw there, and I was able afterward to reach a positive conclusion as to the person who thus presented himself to me. He was a friend who had died ten or twelve years previously, and a person entirely unknown to the medium. Afterward this friend manifested himself in a manner somewhat similar through another medium in another city, and on that occasion gave his name.

At the sitting first referred to above I asked a friend who assumed to be present in spirit where a certain event to which he had referred took place. The control replied: "He is showing me the picture of a cow, a large cow." I was puzzled at first to understand the significance of this picture, but finally asked: "Can you give me the initial letter of the city where this occurred?" The control replied: "He is writing a large B in the air with his finger." I had in mind that the event to which my spirit friend referred had occurred in Port Huron, but a circumstance somewhat similar had been reported to me as having happened in Buffalo. The significance of the picture therefore became apparent when the B was written. The "large cow" was a buffalo.

On another occasion I asked the control of another medium if a man whom she reported standing by me could not give his name. She replied: "He is showing me a stream of water. He says it is not a river, it is not a creek, it is not a canal; why, it is a brook, and he says his name is Brooks."

And on another occasion when I thought I recognized a spirit described as that of a friend who had died two or three years before, the control said: "He is showing me a plate with round things on it; why, they are apples. He is holding the plate over a gate; what does that mean?" The name of the friend whose personal appearance had been described to me was Applegate.

And again, the name Harold was represented by the picture of a wig of grey hair. "What does that mean?" inquired the control. "Is it old-hair? Why, no; he says the name is Hair-old." (Harold.)

And on another occasion the control said: "He says his name is Albert, but that is not what you called him." "And what did we call him?" I inquired. The control replied: "He is showing me a bird. What is that? Bird-eye? No, he says you called him Bertie."

And at another sitting when I asked the name of a spirit who had presented himself, the control said: "That is funny; he has two pieces of rope in his hands and is twisting them together. What does that mean?" I said, "Is the name Twiss?" The control replied: "Yes, he says that is it."

And again, when I asked of a spirit friend if he knew who had been at my residence on a certain occasion, the control replied: "He says, ask you what the name of that battle was in which Napoleon got so badly used up?" I replied: "It must have been Waterloo." The control said: "Yes, he says that is the name." And so it was.

Thus we find decarnate souls communicating with clairvoyants by the most effective means at their command. Many clairvoyants are not good clairaudients, and spirits are unable to impress them with specific names except by the aid of symbolic pictures. It is much the same as in the reading of imperfect writing. Many common words imperfectly written can be read by the context, but no clue can be given by the context to the correct spelling or pronunciation of a proper name.

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In seeking communications from spirits through clairvoyants it should be borne in mind that the condition of clairvoyance is that of partial hypnosis, and that the soul of the sitter has quite as much power to impress its thoughts upon the soul of the clairvoyant as a decarnate soul. Ignorance of this fact, or refusal to recognize it, have led many people to declare that clairvoyants read only the minds of their sitters. Those who consult clairvoyants will frequently get nothing but the reflection of their own thoughts, or auto-suggestion from the clairvoyant's soul, if they are not honest in their own methods of seeking communications with spirits, and in a passive frame of mind. If

they ask questions of living persons, auto-suggestion on the part of the clairvoyant's soul may frame an answer. Or if they project some thought persistently, it may be reflected back to them. In simple clairvoyance the soul of the medium acts exactly as it does in hypnosis. It conveys to the physical consciousness which it operates the impression it feels most strongly, and if the sitter obtrudes his own thoughts the impressions which decarnate souls may seek to make will be overwhelmed and crowded out.

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The highest order of spirit control is a counterpart of the control exercised by the soul of a hypnotist over that of his subject when hypnosis is complete. Such control seldom occurs spontaneously. Many cases have been reported to me where persons, generally women, have been attended by familiar spirits whom they have been able to perceive clairvoyantly; but persistent refusal to submit to influence or control on the part of the person attended has finally caused the spirits to cease their frequent visitations. Those who do finally become subject to spirit control, as a rule, have to sit for it patiently and persistently. To illustrate:

A lady who is now a trance medium of the highest order was the daughter of devout Presbyterian parents. During childhood and youth she was clairvoyant, and saw near her almost constantly the spirit of a young woman. Her parents took her to clergymen of their church to have the spirit exorcised, but they were unable to drive it away. As she grew to womanhood the lady's orthodox training prevented her from accepting the evidence of her own consciousness of spirit existence and return, and she fought the influence. Finally, at the earnest solicitation of a friend, she consented to sit for development as a medium, declaring that if such development did not come within three months she would have

nothing further to do with spiritism. The development did come, and the lady is now earnestly engaged in the work of presenting the truth of the continuity of life and of spirit return to the world.

When a decarnate soul assumes control of a physical organism, it is itself, for the time being, in a measure, a physical being. It has then to perform a double task. It must perceive by spiritual power and speak with physical power. As in the case of the incarnate soul, a veil hangs between it and the spirit world, from which it is for the moment removed, and it is often difficult for the soul vision to see clearly through that veil. Thus it is that at the best communication between the two worlds through mediums is imperfect. It is like a long distance telephone line. Sometimes the electrical impulse which reproduces the words spoken at one end of the line at the other end may do its work perfectly. At other times an imperfect connection, or an electrical storm between the termini, may render communication exceedingly difficult and imperfect.

Another feature of spirit control which has its counterpart in hypnotic control, is that the medium, like the subject of the hypnotist, frequently takes on the physical condition of the body which the excarnate soul occupied during physical life. This nearly always happens when a spirit uses a medium to communicate with incarnate souls for the first time. To illustrate:

When my father first spoke to me through a medium, after the medium's familiar spirit had resumed control, she said: "Why, how queer my medium feels. She is all asleep below here, (placing the hands on the hips.) I wonder what the matter is?"

I knew what the matter was; and this report by the familiar control furnished additional evidence of the claim that my father's spirit had actually controlled the medium. For some time before my father died his legs and feet were entirely paralyzed, and this

condition his spirit had thrown upon the medium when controlling her soul, and using her physical organism to speak to me.

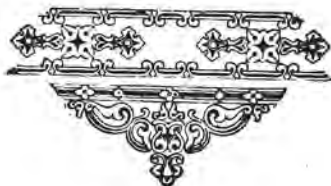
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Those who enter upon the investigation of spirit phenomena with an honest desire to develop and learn the truth must divest themselves of many preconceived ideas. If the existence of the soul as the ego of man independently of the body, and the continuity of life, are realities, then the soul passes into the excarnate life with just the knowledge and characteristics possessed by it when it leaves the incarnate life. A child here is a child in the spirit life when it first passes over, with all its love of play and pranks. An honest man on this side of life has only honest desires upon the other side, while a wicked man finds himself in the darkness and despair which sin deserves. Faith in the continuity of life while still incarnate helps the excarnate soul to understand the new life and to make advancement in it. Love, charity, honesty, and other virtues, exercised while in the flesh, make a place for the soul among the higher order of spirits when the silver-lighted river is crossed, with prompt realization of spiritual happiness. Those who imagine that death of the physical body means a long sleep for the soul, or that life on the other side is occupied with eternal psalm-singing, must divest themselves of such notions or they will be greatly shocked when the reality is made known to them.

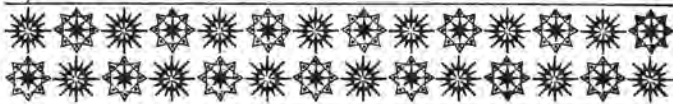
Spirits who become the controls or "familiar spirits" of mediums are mainly the wanderers of spirit-land. They are Indian girls, children of nature, who delight to linger on the earth-plane, or the waifs who fail to find congenial companionship on the spirit

side of life among those who were near to them by blood in the earth-life. Usually such spirits report themselves by a single name only, and quite frequently they refuse to give more than the merest outline of their life upon earth.

Familiar spirit controls, as a class, might be designated as the messenger boys of spirit-land, chosen to convey messages between the two worlds. But back of these message-bearers there are usually bands of spirits of high order, who sometimes control mediums directly and speak through them, for specific and noble purposes. Such spirits come back with all the courtesy and dignity of men and women of high cultivation, and they speak with all the fervor and eloquence of the world's greatest orators.







## CHAPTER XIX.

SPIRIT CONTROL OF THE PHYSICAL ORGANISM—PLANCHETTE AND OUIJA—INTRUSION OF INCARNATE SOUL INFLUENCE—AUTOMATIC WRITING UNDER SPIRIT GUIDANCE—HOW THE FACULTY MAY BE DEVELOPED—TEST CASES CITED—REMARKABLE CASE OF SPONTANEOUS MEDIUMSHIP—GREAT MUSICIANS OPERATE THROUGH A YOUNG LADY.

FROM spirit control of the soul, and through the soul of the organs of speech, it is but a step to like control of the hands, and of other physical members and organs. In control of that character the physical mind continues its operations and physical consciousness prevails; yet the hands may be moved by an unseen influence independently of the will, and power of motion may be transmitted by psychic force to inanimate objects.

I believe it to be true that the soul, of itself, has no physical strength, and cannot perform a physical act. But it is demonstrated that the soul, under certain circumstances and conditions, can guide and control material energy and force to produce physical results. Usually, and perhaps always, such energy and force must be drawn from living organisms. It is a well established fact that in some cases when physical acts are performed by psychic energy, the soul of the medium is itself the intelligence which guides the force, and the energy to perform it is drawn from its own physical body. Care must therefore be ex-

exercised, when it is sought to produce physical manifestations under spirit guidance, to hold the minds of all present in a passive condition; otherwise the replies received to questions, or other manifestations, may be only the reflection of incarnate thought.

Take the movements of planchette and ouija. The boards bearing those names undoubtedly do move, and that without the direct physical guidance of the fingers which touch them. But the physical energy which moves the boards must be drawn from the bodies of the sitters, and unless their souls remain passive their own thoughts and desires may be spelled out in words. If decarnate souls become controls to guide the pencil or point, they must find the way clear to impress their thoughts upon the souls possessing the bodies of the sitters, without opposition or counter thought. Observation convinces me that in a majority of cases, ouija boards, when they move intelligently, do so under the guidance of the thought of one or more of the sitters, and not under spirit influence. But mediumship may be developed through ouija, so that spirits will guide the board whenever it moves at all. I will cite two instances of evident spirit control, from among many which have come under my observation or have been reported to me.

A lady, the wife of a Methodist clergyman, who had been much interested in ouija, asked a gentleman to sit with her one evening and see what they could get. The lady was quite mediumistic, the gentleman not at all so. During the sitting, to the gentleman's astonishment, the board spelled out the following message:

"Do not accept the Jones offer; Mr. Smith will do well by you."

To this his deceased father's name was signed. The significance of the message lay in the fact that he was considering an

offer from Mr. Jones to go into business with him in another state, and was hesitating whether to accept it or to remain in the employ of Mr. Smith. The lady with whom he was sitting knew nothing of the offer he had received, and he did not have the matter in mind at the time.

A gentleman sat down one evening to try ouija, his second wife sitting with him. During the sitting the board spelled out:

"George is dead; John will come to tell you of it in the morning."

The name signed was that of the gentleman's deceased first wife. In the morning, John, a son-in-law, did come to his country home from the town five miles away, bringing a telegram reporting the death of George, a relative, in a distant city.

Of similar character to the movements of planchette and ouija are the movements of tables, in the common psychic phenomena of table tipping. If all who have their hands upon the table, or are present, remain passive, decarnate souls may become the intelligences which move it. But if one of the sitters seeks by force of will to cause the table to respond to his own thought, or asks questions intended to mislead, the result may be a reflection of such thought, or an answer arising from auto-suggestion on the part of the most mediumistic incarnate soul present.

A personal friend for whom I have the highest respect has experimented a great deal with table-tipping. He is quite mediumistic himself, and when he has a good circle the table will nearly always respond to his questions. As a test he has many times tried inquiring of his spirit friends regarding the ups and downs of the wheat market, and in nearly all cases correct quotations for any subsequent day asked for have been given him, the spirit intelligence furnishing the quotations being that of a near relative.

It may be asserted as a demonstrated fact that the incarnate soul cannot read the future when its physical intellect is in full operation and control. In hypnosis, or natural sleep, the soul may exercise the

attributes of spirit quite fully, but not when the normal consciousness prevails. The conclusion must therefore be that when future events are thus foreshadowed, the physical senses of all present being in full operation, the intelligence which brings the report must be that of a decarnate soul.

At a table sitting on one occasion, I asked my father's spirit to tell me whether a certain event I anticipated for the following week would occur. The answer, given by one tip of the table, repeated a second time, was positively that it would not. I then asked if another event which I did not much anticipate, but was possible, would occur, and the answer was just as positive that it would. I used my best efforts to bring about the event I desired, which the table said would not occur, but without success; while the other event did happen without any effort on my part. The table, or my father's soul using it for a spirit telegraph instrument, was right in both cases. Hundreds of similar cases might be cited.

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One of the most interesting phenomena of spiritism, as well as the most valuable and satisfactory, is that of so-called automatic writing. A gentleman who has made many experiments in this specific line expresses to me his belief that three persons out of every four can develop this form of communication with decarnate souls. To illustrate it I will give my experience at a sitting with a trance medium.

The medium was controlled at the time by the spirit of a gentleman who had been a noted and highly respected clergyman in the earth-life. During the sitting he said to a friend who was with me:

"You can, if you will sit for it, develop automatic writing. I can feel that you are mediumistic. You would find it very much more satisfactory to communicate with your spirit friends directly than to be forced to seek sittings with mediums."

I said: "Mr. B., will you give instructions how to sit for this development?"

The reply was: "I will give way to a gentleman who under-

stands that method of communication much better than I do."

Within a minute the medium passed under another control, who said:

In developing automatic writing mediumship it is very important that it should be so done that your own soul does not become the intelligence which moves your hand. I advise using the hand with which you do not write usually, for the reason that you are less likely to move it to write by the unconscious action of your own mind. If you write with your right hand, hold the pencil firmly in your left hand, straight up, and take hold of your left wrist with your right hand. Sit regularly, say three times a week, at the same hour, the best time being just as twilight is falling. Do not sit long enough to become tired and nervous. Use a pad of soft paper, which it is best to place on your knees. At the outset cover your hands and lap with a thick cloth so that the light will be shut out, and you cannot see any movements that your hands may make. Spirits can always exert physical influence better in the dark, as the tendency of the light is to dissipate the force which they must draw from a medium to perform a physical act. Remain perfectly passive. Do not seek communications from any particular spirit. Think that you will be glad to have any spirit who can do so direct your hand to write. It may be only a word or a scrawl at first. But when the door has been opened by some spirit who finds it possible to move your hand, others will come, and in time you will hear from your dearest friends in spirit life. You will also find, I think, that as you develop as an automatic writer you will become clairaudient; you will be able to hear spirit voices, or to receive impressions of what they are saying to you independently of the writing. I have hardly ever known the rule that clairaudience develops with automatic writing to fail.

I asked: "Who is this speaking to us?"

The reply came without hesitation: "I am John Powers. I was a lawyer in Pittsburg, Pa., and died thirty-two years ago. I am one of the band of spirits who speak through this medium, and shall be pleased to help you in any way that I can about your work."

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Mrs. Sara Underwood, of Chicago, reports that up to the year 1890, or thereabouts, she was a skeptic with regard to the reality of occult phenomena, or the truth of continued existence outside of earthly limitations. Through reading in the reports of the London Society for Psychical Research reports of experiments in auto-

matic or passive writing, she became interested in the subject. She says:

I had been able to make a planchette move by laying my hands upon it, though the developments had not, except in one or two instances, been remarkable; but I reasoned that if there were intelligences outside of ourselves thus capable of moving a bit of wood, it ought to be able to move a pen held in my hand as well. So passively holding a pen on paper in writing position, but with my hand and arm kept free from contact with anything but the pen, and with the earnest desire that if any power outside of my own personality could express thought through my hand an effort might be made to do so, I awaited developments. Thus I found after a little that the pen moved without conscious willing on my part, but never unless first intimidated by a gentle thrill, which reminded me of a slight shock from an electric battery; this began at the top of my head, descending thence down my shoulder and arm to the hand, which held the pen. It is rather pleasant than otherwise to the sense of feeling.

It would take too long to describe the different stages of this so-called automatic writing, so I will briefly give some of the results. At first the writing was fragmentary, often interrupted, and the style of handwriting frequently changed during one sitting, and many different names were given, a large number of such names being unfamiliar to me. The names, statements, or whatever else was thus written, never was impressed in any way on my mind before appearing on the paper, being as surprisingly new to me as would be the purport of a conversation between myself and an entire stranger over the telephone wires, since I could not guess what such a stranger would be likely to reply to my queries until I heard the answer, the only difference of the communications between the telephone conversation and the automatic writing being that the sense of one is caught through the ears, the other the eyes.

My experiments were generally made in the presence and sitting opposite Mr. Underwood. Often, however, in his absence I would try by myself to get answers to questions which occurred to me, and was annoyed when I found I could get no lucid or connected communications when alone. In time I could not help noticing this, and when I inquired concerning the reason, I was told that by reason of "conditions," which I could not yet be able to comprehend, his presence was necessary to communicate between the communicants and myself. After a while we both noted that the communications drew largely upon Mr. Underwood's vitality, so that after half an hour's writing through my hand, in which he, by request, asked most of the questions, while I, who wrote, felt rather exhilarated than otherwise; he, stronger than myself normally, grew quickly exhausted, tired and sleepy. This (independent of the information vouchsafed through the writing that from him was drawn the "power" to communicate) was satisfactory to me as proving that the writing was in no way dependent on my fancy or wishes.

Many remarkable tests and proofs of the fact that the writing thus done was directed by decarnate souls were given to Mr. and Mrs. Underwood.

Mr. William T. Stead, the noted London journalist, reports his experience in automatic writing under spirit guidance, in an article on the Immortality of the Soul. He says:

My friend, Miss Julia —, emigrated to the world beyond the grave scarcely four years ago. Before her departure she solemnly promised that if she could she would return and show herself to a most intimate friend of hers, with whom she had lived for years as a sister beloved. Hardly a month had elapsed from the time of the burial when she stood, radiant and loving, by the bedside of her friend. The latter was not sleeping. She saw her friend exactly as she had known her in life, only with a greater joy on her features. As she gazed, the form, which at first had seemed as solid as in life, slowly dissolved into a vapor and disappeared.

Six months later the same apparition delighted but awed her friend, who, on this second occasion, like the first, could not speak until the form had dissolved away. I happened to be in the house at the time. My hand had then begun to write automatically. As I had known Miss Julia in her lifetime, I suggested that it was possible she might be willing to transmit any messages she might have for her through the agency of my automatic hand.

On the following Sunday morning, being before breakfast, when I was sitting alone in my bedroom, leaving my pen full freedom to move as my right hand, under the unseen influence, directed, I received a message signed by my deceased friend, accompanied by a comparatively trivial but very conclusive test, a reference to a deathbed message, of which I was completely ignorant, accompanied by the use of a pet name unknown to any but my friend on the other side and her friend here, to whom the message was delivered.

The test was simple, but it seemed to me so ridiculous that I hesitated to deliver the message. When, however, I had done so, I learned that what had seemed to me an absurdity was one of the most clinching proofs of the identity of the invisible presence from whom I had received the message.

A still more conclusive test in the shape of a reference to a trivial accident which had occurred seven years before in a place the name of which I had never heard, was then furnished me. My friend had forgotten the circumstances and denied that such an accident had occurred. Miss Julia, writing through my hand, gave particulars of time, place and circumstance that brought back the fact to the memory of our friend.

After this, for many weeks, the invisible intelligence used my hand to write long, loving letters to her friend, beginning and ending with the familiar affectionate phraseology with which, unknown to me, they had always corresponded. In these letters she showed an intimate knowledge of the circumstances and anxieties of my friend which I could by no possibility have possessed, and on more than one occasion informed her confidently of events which were to occur—events which were scouted at the time as impossible, but which nevertheless actually took place. By the agency of my automatic hand she wrote the name of the nurse in the public hospital where she had died, the name of the friend on



this earth whom she visited after death and the names of four friends or relatives who received her on the other side. None of these persons were known to me. They were all—or all but one—recognized as correct by the friend to whom the letter was addressed.

The writing thus begun has continued down to the present time. To me Miss Julia is as real an entity, as distinct a personality and as constant a friend as any of the men and women in my own family or in the circle of my acquaintance. The only difference is that she is more uniformly affectionate, hopeful and sympathetic than any friend who is still encumbered with a body.

A lady who has been a life-long member of an orthodox church has reported to me her experience in spirit manifestations of a spontaneous character, as follows:

She began experiments with the ouija board with friends, and received communications which purported to come from spirits. After a time the spirit of a friend asked her to use the board alone. She did so, and continued to receive communications. She was then told to try automatic writing, and found her hand controlled and guided independently of her volition or will. In this manner she was told of the presence of relatives, and various tests were given her. She also became clairaudient, and received impressions of spoken words.

On one occasion, late at night, when she felt the presence of her mother's spirit, she said: "I must go up stairs and see if Johnnie is sleeping; he is not well." Her mother said, by impression: "I will go and see for you." A moment afterward she felt her mother's return, and heard her say: "Johnnie is all right; but your front door is open; you had better go and shut it." She went to the door and found it standing ajar several inches. Having closed and locked it she returned to her sitting room and said to her mother's spirit: "Did anyone come in when the door stood open?" "Many people came in," replied the mother, "but none of them through the door." Meaning that spirits had come in, but no physical being who needed to make use of the door.

Through automatic writing this lady's spirit friends have given her many details of life in spirit-land. For some time her mother seemed to be almost constantly with her, but when she had told her daughter all there was to say about spirit life, and realized that she was fully convinced of its actuality, the mother said she should not come so frequently, as she had work to do in teaching children and promoting her own advancement. She also said that after her relatives had all joined her on the spirit side of life she should have no occasion to come back to the earth-plane.



A friend who has been prominent in both military and civil life, and is recognized by all who know him as a close and accurate observer and logical reasoner, has reported to me some of his personal observations and experiences.

In the year 1880 he was engaged in a work which was very trying to both mind and body, and at times was very discouraging. One evening he went home, weary and dissatisfied, and laid down on a lounge to rest. Shortly afterward his youngest daughter went to the piano and began to play. She had been studying and practicing for some years, but with very indifferent success. As she continued playing the father was filled with astonishment at the accuracy and soulfulness of the music, and inquired of his wife what it meant. The facts developed were these:

During the day the daughter had been impressed in a manner she did not understand to sit at the piano and permit her fingers to be guided independently of her own volition. The result was that music unknown to and unthought of by her was produced, with a perfection of touch and execution that had previously been impossible to her. She had also been impressed to take a slate and permit her hand to be guided in writing, by the same unseen force and intelligence. Through this writing the family were informed that the daughter was mediumistic and that her father's brother, who had died some years before, knowing that the father was worn out with the work he had in hand, and was very fond of music, had called to his aid the spirits of those who were skillful musicians during their earth-life, and they had been able to control the soul and the physical organism of the daughter and produce the music. Subsequently the spirit of a great musical composer was said to control the young lady, and a musical composition was produced representing scenes and events in the life of the dead uncle, which was wonderfully expressive.

It was found that while under spirit influence the young lady could play quite as well in a dark room, or blindfolded, or with a cloth thrown over her arms and hands and the keyboard of the piano, as in full daylight. But sometimes when she attempted to play no influence would be felt, and her efforts would be entire failures.

One of the pieces played by the young lady while under spirit influence, the family were informed through the automatic writing, had been a favorite with the deceased daughter of a neighbor, and her spirit was said to be the controlling influence producing it. To make a test of this representation, the father of the deceased young lady was invited to the residence, and while

he was there the piece was played. He recognized it instantly, and said, "That is exactly as Hattie used to play that piece." No hint regarding the means by which the young lady was enabled to produce the music was given him.

Through her automatic writing scores of communications were given to members of this young lady's family from deceased relatives and friends. On one occasion a communication came, signed by a deceased political friend of her father and addressed to him, telling him how a pending election would result, even to the number of votes the successful candidate would receive, a prediction which was exactly fulfilled.

The young lady had at one time attended a convent school, where the sister who taught penmanship wrote a beautiful hand, as perfect as copper-plate engraving. The young lady herself wrote a wretched hand, a fact which her father greatly regretted. Previous to her mediumistic development the convent sister had died. Some time afterward the young lady developed in her writing a beautiful hand, which, on comparison, was found to be a counterpart of that of the deceased convent sister; and the information was given that when this writing was done the sister's spirit controlled her hand.

The young lady's mother died, and frequently thereafter the father would hear her talking as though speaking with the mother, whom she assumed was present. He would say: "G., I do not like to see you deceive yourself and imagine that your mother is with you when she is not." The young lady would reply: "Father, did I ever deceive you?" "Never, my child," he would say. Her reply would be: "Neither am I deceiving either you or myself now. I can see you here and talk with you. I can also see mother here, just as plainly, and can talk with her just as readily." Since this young lady's death she has manifested herself to her father in various ways.

The gentleman referred to above has had many other demonstrations of the existence of powers and intelligences claiming and seeming to be the exarnate souls of deceased persons.

At one time he made a long series of experiments with a friend who developed automatic writing, and that there might be no mistake regarding the source of the influence which caused the writing, made many tests. On one occasion a deceased friend who had been a lawyer during his earth-life assumed to write him a message. He said: "If you are really C. and are present here as you claim to be, give me some proof of your identity." The reply was: "Do you think that is an easy thing to do? If so, think of

something you can say or do which will prove to me that you are H. But I will give you a test." The spirit of C., through the automatic writing, then proceeded to detail an occurrence and conversation between himself and H. which happened during his life. At first H. said he did not remember the circumstance, but when the details were given perfect recollection of it came back to him.

On another occasion this gentleman took upon his knee the little son of a friend, who could neither read nor write, and asked the boy if he could not write something on a slate which he held, at the same time placing a pencil in the boy's hand. The little fellow said he could not write, but consented to hold the pencil in his hand. Shortly afterward the hand began to move, making continuous lines of characters on the slate. When the influence ceased H. took the slate, but was unable to read the writing. He then said: "Will the intelligence which guided the hand of this boy mark with lines the separation of the words, so that I can read it if it is a message." He then placed the pencil in the boy's hand, and it was moved by the unseen power and intelligence to indicate by lines the separation of the words, as he had requested. It then became an intelligible message, signed by the name of his deceased wife.

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It will be observed that in the case of the young lady referred to above, she was controlled without thought of her own, or the usual process of development, to perform music which she had never heard, and in a manner quite impossible to her while in normal condition. This demonstrates the fact that spirits retain the knowledge and skill acquired during life, so far as the soul faculties are concerned, and that whenever they can find an especially sensitive physical organism they use it as they used their own bodies during physical life.

The argument is sometimes put forward by those who hold the doctrine of reincarnation that it alone accounts for the wonderful genius which is occasionally manifested by men and women. If the facts and possibilities of prenatal influence did not fully account

for genius, as they do, spirit control, as exhibited through the young lady referred to above, would do so. For it is quite as conceivable that a spirit might control the soul and the physical organism of a person from childhood, for a specific purpose or for all purposes, as that an incarnate soul can be controlled by both incarnate and decarnate souls for a brief period.

No man can always tell the sources of the impulses which sway him, the ideas which present themselves to him, or the specific skill and ability he may develop. Nor can any man say, and be certain he is right, that his soul is not influenced and guided by decarnate souls without the realization of his physical consciousness.





## CHAPTER XX.

CONDITIONS REQUIRED FOR SPIRIT MANIFESTATIONS—SPIRITUAL AND PHYSICAL LAWS MUST BE REGARDED—TRANCE MEDIUMSHIP—HOW TO FORM HOME CIRCLES—THERE MAY BE DECEPTIVE SPIRITS—EXPERIENCES WITH A CLAIRVOYANT MEDIUM.

ALTHOUGH thousands of families have had proof of spirit presence and the continuity of life brought to their notice spontaneously, during the last half of the nineteenth century, most people who desire opportunity for personal observation of spirit manifestations must seek it. Jesus Christ said, "Seek and ye shall find; knock and it shall be opened unto you." And so it must be with those who would hear from their friends on the spirit side of life. They are nearly always ready and anxious to communicate with friends incarnate, but they cannot maintain and operate both ends of the line which may be made to connect the two worlds.

The person who desires to send a telegram does not insist upon operating the key himself. He writes out his message and trusts to the operators to transmit the message and to receive the answer. Neither does he insist that there shall be no "conditions" in the method of transmission. He knows there must be an insulated wire, a battery, a circuit-breaker and a receiver, and that the operators must

understand the arbitrary code of dots and dashes, or long and short breaks, which has been adopted, and must comply with all the physical conditions which have been found necessary. When he steps into the telegraph office he does not say to the operator: "Unless you can transmit this message without battery or wire, or unless you can use a cotton string instead of a steel or copper wire, I shall believe you are a fraud, and that you do not send it at all, but only read it and make up an answer here."

But that is just the way some people who make a pretense of investigating psychic and spirit phenomena, and imagine themselves very smart, proceed with such investigations. They ask why there should be "conditions," and because there are conditions, assume that all the phenomena are fraudulent. But does not an argument of that character exhibit both ignorance and stupidity? The physical eye of man, under ordinary circumstances, cannot see spiritual forms; the physical ear cannot hear spirit voices; the flesh cannot feel a spirit touch; and the soul cannot perform a physical act except by direct control of the physical organism. Is it then to be expected that without special conditions results impossible under ordinary conditions can be obtained? As well might it be demanded that the telephone should be operated without wire or insulation; that steam should be conveyed from the boiler to the engine without a pipe; that the photographer should develop his pictures in full sunlight; or that a seed should germinate as rapidly lying on the surface of the ground in winter, as buried in soil warmed by the summer's sun.

And why, say some, if decarnate souls can com-

municate with souls incarnate, and can cause physical acts to be performed, have they not done it in all ages? Did not boiling water create steam when man first appeared upon earth? Did not the lightning flash and the thunder roll millions of years ago? Did not the rays of the sun paint the rainbow on the cloud when the earth first became a habitable globe? But how long is it since man learned to confine the steam and make it do his work? Or how long is it since Franklin proved that the force exhibited in lightning is the same as that shown when a piece of amber is rubbed with silk, or there is friction between silk and glass? Or how many years since Daguerre proved that the rays of the sun could be used to impress pictures upon sensitive substances with absolute fidelity?

Spirit manifestations have occurred in all ages, as the lightning has flashed in all ages; but men were unable to comprehend and regulate such manifestations because they were ignorant; for the reason that physical science had not been developed, and without an understanding of physical phenomena and laws the relations of natural to spiritual laws could not be understood. Nothing happens in either the physical or spiritual realms except as a result of natural laws, and obedience to such laws; and there can be no communication between the spiritual and the physical, nor can one influence the other in the slightest degree, except as the laws regulating their relationships are obeyed. Knowledge of the modern development of physical science has been carried into the spiritual realm by incarnate souls who obtained it while in physical life, and they have been able to make a beginning in the work of developing knowledge of the

relationships between physical and spiritual science. That is the reason why modern spirit manifestations differ in some respects from ancient phenomena of that character. Then they could only occur when natural conditions would permit. Now physical and spiritual science have been so developed that we are able to produce the necessary conditions artificially and by direct intent.

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In the previous chapter it is shown that automatic writing under spirit guidance may be developed by many people, perhaps by a majority of men and women. Here then is a means of communicating with decarnate souls of the most perfect and satisfactory character, and without the necessity for seeking outside mediumship. But as most people prefer to pay an operator for sending their telegrams rather than to learn telegraphing themselves, so it is likely that most of those who seek communications with spirit intelligences in the future will do so through mediums, either amateur or professional.

In my investigations I have found sittings with good trance mediums (those who pass under spirit control and become physically unconscious) the most satisfactory. A medium who is simply clairvoyant is quite liable to give impressions brought to his consciousness by auto-suggestion, or a reflection of the thought of his sitter. But a medium under spirit control is in the same condition as a person in perfect hypnosis,—subject to the will of the operator, which in hypnosis is an incarnate soul, and in spirit control is a decarnate soul. The greatest difficulty lies in the



fact that while controlling physical organisms spirits are much like souls incarnate, and cannot receive spiritual impressions perfectly. They see about them a great number of spirit forms, some distinct and some shadowy, and frequently they are unable to discover which ones their sitters are most desirous of communicating with, except by suggestion and aid. It is like a stranger leading a blind person through a crowd to find his friends. The guide in such a case would tell who he saw, and if the blind person expected to discover his friends, he would make it known when a person was described who resembled any one he was searching for. So a person who seeks for the first time to communicate with his spirit friends, and especially with those who have never communicated with incarnate souls before, must expect to do something toward facilitating such communication. For example, when I first visited a medium through whom I afterward received most remarkable and convincing communications, nearly half an hour was occupied at the beginning of the sitting in description of various forms seen about me, and reports of specific impressions which did not greatly interest me. But these impressions finally led up to an exclamation by the control, "Why, some one was drowned!" I had remained silent up to that time; but as this indicated that something might be coming from one I greatly desired to hear from, I said, "Yes, what more can you tell me about it." And with this assurance that she was on the right track, the control proceeded to give me statements of facts pertaining to the disaster, some of which I had never heard, but subsequently proved to be true. Following this, the one who had

been drowned manifested himself to me in an unmistakable manner.

Many other kinds of mediumship have been developed, including slate-writing, type-writing, the operation of a telegraph instrument, etc., but in nearly all cases where the medium does not pass under actual spirit control, so that physical consciousness is in abeyance, it is quite possible for the sitter to get a reflection of his own thought, or to receive a reply to a question which may be an auto-suggestion to the medium's soul. Phenomena of this character are illustrated in a later chapter.

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“Circles” have been features of the development of spirit manifestations ever since the occurrences at Hydesville in 1848 attracted the attention of the world. The philosophy of the circle is two-fold. First, when several persons sit together with passive and receptive minds, and especially when the room in which they sit is darkened, they usually pass into a state of partial hypnosis, and soul impression becomes possible. By taking hands an electro-magnetic current is set up, and if there is one person in the circle who is mediumistic, psychic strength may be transferred to such person sufficient to enable the spirits to produce physical manifestations. Or in other cases the hypnotic influence upon the most mediumistic person in the circle may enable some spirit to control his physical organism and speak through it. The following suggestions as to the best method of forming and conducting a home circle are taken from a tract giving information upon the subject :

The investigation of spiritual phenomena is best conducted in the home circle. It is there the departed love to return, and anxiety to receive on our part is met with even greater desire to communicate on theirs. Sensitiveness, or the mediumistic faculty, is possessed by all in varying degrees, and is capable of cultivation. There is nothing miraculous or mysterious about it. Sometimes a member of the circle that gathers around the table for the first time is found to be mediumistic, and communications are at once received from spirit friends. This is not often the case, however, as there are certain essential conditions, and several attempts may have to be made before these are complied with.

Although there is nothing arbitrarily fixed in the matter of forming a circle, as is generally supposed, there are rules the observance of which will facilitate development. The number in the circle should not be less than four nor more than twelve. The members should be so selected that, as a whole, there will be perfect sympathy and harmony. An equal number of males and females is preferable to a preponderance of either sex. The date of meeting should be fixed and unchanged; and every member should attend regularly. The seances should be held at least once each week, but not more than twice. It is best, when practical, to have a room set apart for the circle, and invariably meet there. The members should sit around a table, always occupying the same places, except when requested by the spirits to make a change.

The sensitive, or known medium, should form part of this circle, which may or may not join hands. At the commencement, — joining hands (the right over the left always) has advantages, but afterward the hands can be placed on the table, palms downward. No one should be allowed in the room who does not sit in the circle. It should be constantly borne in mind that pure air and convenient seats, insuring perfect ease and physical comfort, are essential to success. Even more necessary is freedom from mental excitement, dogmatism, and self-assertion. There must not be feelings of hate, envy, jealousy or contempt between the members. Vicious and ignorantly credulous persons, also triflers and arrogant skeptics, should be rigidly excluded.

When manifestations are received through such a circle, their value is increased by the fact that the character of the members and of the medium is known. Tests may be applied, and the means are at hand for a thorough study of the subject.

What is more, we furnish our departed friends the means whereby to approach us and make known not only their identity to us, but their undying affection. We catch a gleam through the

parting curtains of life beyond the changes of time. We become conscious that the real life is Over There.

It is shown in the chapters of this book on hypnotism that the soul shrinks from controversial argument ; that it adheres to truth primarily, and is pained and confused when doubted. For that reason the presence of doubters, triflers and skeptics in a circle, or in any place where spirit manifestations are sought, is a hinderance, and if the doubting element is strong and persistent there will frequently be no manifestations whatever.

But it is not to be assumed that all decarnate souls are entirely truthful. When the soul passes out of the body it carries with it not only its natural characteristics, but the characteristics it has acquired through the physical life as well. Thus it is quite conceivable that lying spirits may sometimes intrude themselves, and this is asserted to be a fact. I once asked a spirit control if the bad spirits could do her any harm. "Oh! no," she said; "but sometimes they come and tell me they are friends of people who are sitting with my medium, when they are not, and then the sitters think I am deceiving them." The control added: "The men who are worst off in spirit life are those who pile up wealth on earth, and never care how much suffering they cause others so long as they make money for themselves."

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My first opportunity for personal observation of psychic and spirit phenomena manifested through a medium occurred in the year 1878. At that time Mr. S. S. Baldwin gave public exhibitions exposing the fraudulent character of many of the alleged manifestations produced by spirit mediums. He also gave private sit-

tings at his hotel rooms, and his exhibitions of clairvoyant, psychic or spirit power, as one might choose to consider it, were remarkable. For my own part I became convinced that he was not himself a positive disbeliever in the spirit theory, even if he was not fully convinced that a portion or all of his clairvoyant power came to him through spirit influence. The fact was that at that time the public generally were more interested in the exposure of the alleged frauds and hallucinations of spiritualism than in the production of genuine psychic or spirit phenomena, and Mr. Baldwin "exposed" spiritualism because it paid better than it did to seek to prove the genuineness of alleged spirit phenomena.

I visited Mr. Baldwin by invitation, accompanied by Mr. James H. Stone. I did not know the character of the phenomena we were to witness, but supposed we were to see some clever tricks. We sat down in broad daylight before an ordinary table. As we did so Mr. Baldwin said: "Let some part of your bodies touch, your knees, for instance. I do not know why I require this; I only know that I have found it necessary to produce the best results." He said further that he could make no promises as to the success of the tests to be attempted. He generally had better success earlier in the day, but sometimes failed entirely.

While Mr. Baldwin looked out of a window Mr. Stone and myself wrote some six or eight questions addressed to deceased friends, on slips of paper we had brought with us, signing our names. These we folded into little pellets, with the writing inside, and mixed them up together on the table. Mr. Baldwin then sat down opposite us, waved his hand over the pile as it lay on the table, and afterwards took several of the pellets up one by one between his thumb and first finger and touched them to his forehead, holding them all the time so that they could be seen by the sitters, and returning them immediately to the table.

After a few minutes, certainly not more than five, Mr. Baldwin looked suddenly up to Mr. Stone and said: "Have you a cousin named George?" The reply was in the affirmative. A moment afterward, addressing Mr. Stone, he said: "There is a person here who says if you will write several names on a slip of paper, among which is your middle name, she will pick it out." This was done, and running his pencil down the column, saying in a low tone, "Spirit, is this it, is this it?" the correct name was chosen instantly.

Mr. Baldwin took up one of the folded notes lying on the table, and handing it to Mr. Stone said: "Hold this tightly in the palm of your hand." He then began to write rapidly on paper lying before him, and having finished a note of some length, handed it to Mr. Stone, saying: "Hold your hand under the table, place your ear on it, and the answer will be written on the note." After the hand of the sitter had been returned from under the table, Mr. Baldwin said: "Open the note you have in your hand, and read it, with the answer." This was done, and the note was found to be one addressed to a deceased aunt of the sitter, asking a question,

which had been answered at length by Mr. Baldwin, with the name correctly signed at the close. On a corner of the note itself, addressed to the deceased aunt, was distinctly written the word "No," which agreed with the answer written out by the medium. Both the sitters were satisfied that this note had not been opened by Mr. Baldwin.

Next Mr. Baldwin addressed me, saying: "Did your father die of consumption?" The reply was that I did not know exactly what the disease was which caused my father's death. "The reason I asked," said he, "is that I felt an inclination to choke or cough." He then passed one of the notes lying on the table to me with instructions to hold it tightly in the left hand, and wrote for a minute or two on a sheet of paper. This done he passed the writing to me, telling me to open my hand and read the note in it, with the answer on the sheet of paper. These were as follows:

(Note written by sitter.)

ALBERT C. SHERMAN:

Dear Father:—Are you happy where you are now?

Your son,

L. A. SHERMAN.

(Answer written by Mr. Baldwin.)

My Dear Son:—I am glad you wrote to me, for I have been anxious to communicate with you. You will not investigate, and so I have not had a fair chance to talk to you. I am very happy. I only wish I could say all I wish, but I have not the time here, and it would exhaust the medium. Give my love to all who remember me.

Your affectionate father,

ALBERT C. SHERMAN.

Next Mr. Baldwin said he could not exactly get the name of a party of whom a question had been asked by Mr. Stone, but if he would write several names on a slip of paper, he would pick it out. The name of the party, as written in the letter of inquiry, was "Fred. Franklin." The name as written on the slip was "Fred. F. Franklin," the "Fred," as was afterwards observed on examination, looking quite as much like "Jon." The name was pointed out, however, at once, and the note in the hand of the sitter having been opened, note and answer were found to be as follows:

FRED. FRANKLIN:

Dear Friend:—Were your last hours those of great suffering.

J. H. STONE.

No, not much. I was in a stupor most of the time, and did not suffer as much as I seemed to.

J. F. FRANKLIN.

This note and answer having been read, Mr. Baldwin remarked that he thought the name was wrong. Mr. Stone said it was, and a moment afterward Mr. Baldwin said: "He says his name is Fred."

Next Mr. Baldwin said: "Have you written to a party named Ed., or Ned, or Edward, or some name commencing with E?" After a moment I said: "That is me." "Yes," instantly replied Mr. Baldwin, "he says he is your uncle." "No," was the reply, "he is my cousin." "No," said the medium, "he is your uncle;" and a minute afterward, "he says his last name is Warren,

and if you will write his first name with others, on a slip of paper, he will pick it out." This was done and the name "Elias" was chosen immediately. This was correct.

Mr. Baldwin then reported Mr. Warren as saying that where he was the time was not reckoned by years, but it was eternity. If the sitter would write several numbers on a slip of paper he thought he could pick out the one constituting the answer to the question asked. I then wrote several numbers, the highest being twelve, and after some hesitation the number six was chosen, Mr. Baldwin saying that was as near as he could get it, but he did not think it was right. The note, held in my hand, was then opened and proved to be as follows:

ELIAS WARREN:

Dear Uncle:—How long have you been dead?

Yours, L. A. SHERMAN.

I then remembered that the party addressed had been dead from sixteen to eighteen years, so that the correct number was not among those written on the slip.

Mr. Baldwin said, addressing me: "There is a person here who says his name is Edwin, but the last name I cannot get exactly. He says, however, that it commences with S., and if you will write out several names commencing with that letter, among them his, he will pick it out for me." This was done and the correct name "Scotford," was chosen. "Was this man married?" asked Mr. Baldwin. I replied that I thought not. "He must have been deeply in love, or about to be married," said Mr. Baldwin, "for he speaks of a woman who was grieving at his death."

An answer was then written, and the slip in my hand having been opened, the two were found to be as follows:

EDWIN SCOTFORD:

Dear Cousin—Were you killed at the Wilderness?

Yours truly, L. A. SHERMAN.

Answer written by Mr. Baldwin:

Alas for her aching heart,  
Alas for its breaking pain,  
He has laid him down  
In the Wilderness,  
Never to rise again.

E. S.

After these had been read I said: "I do not know whether he was killed at the Wilderness or some other battle."

Almost instantly Mr. Baldwin replied: "He says he was killed at the battle of Spottsylvania Court House."

This statement was afterward verified by inquiry of Mr. Scotford's father, who was then alive and residing at Kansas City, Mo.

The next day Mr. Wallace Ames visited Mr. Baldwin, who went out of the room while he was writing his inquiries. When Mr. Baldwin came in he said: "I will not touch the slips." He then waved his hand over them, and told Mr. Ames to take up one of them. Then he said: "Are you sure I have not touched that slip or seen it?" Mr. Ames replied that he was perfectly sure of



it. "Then," said Mr. Baldwin, "hold it in your hand under the table, and the answer will be written on it."

Mr. Ames did so, and on opening his hand found one of the slips with this writing on it:

MY DEAR COUSIN, CHARLES CALVERT:

Can you communicate with me, and are you happy?

WALLACE AMES.

This Mr. Ames had written himself. But the wonder was that on the bottom of the slip, written partly across Mr. Ames' writing, was the following:

MY DEAR COUSIN:

I can, and I am very happy.

CHARLES CALVERT.

Previous to this experience I had been an absolute disbeliever in spirit phenomena, although I knew certain psychic phenomena to be scientific facts. But here was a new development. I knew beyond question that no tricks had been played during the sitting I had with Mr. Baldwin, and I did not think Mr. Ames was more likely to be deceived than myself. Everything which appeared to be of a psychic or spirit character was either one or the other, or a combination of the two. Here then was a man who did not claim to believe in spirit communication, and who exposed many of the frauds of alleged spirit mediums in his public exhibitions, calling upon the spirits of dead men at private sittings, and apparently obtaining information from them.

First to be noticed was the fact that by some power, or through some faculty other than his natural senses, he was able to read partially, and sometimes perfectly, the questions written on the folded slips. This power must have been the perception of his own soul, or spirit perception conveyed to his soul, as the contents of any particular note he was reading were unknown to any one present.

Next, it will be noticed that in two cases writing was impressed upon paper by some means not physical. So-called "sensitive" paper could not have been used, as all the paper written upon was taken there by the sitters, and was not touched by Mr. Baldwin at all in the test given to Mr. Ames. Was the intelligence and force which caused the writing psychic or spirit?

Third, facts were given which were unknown to the sitters, and could by no possibility have been known to Mr. Baldwin. How were these facts conveyed to his soul or his mind?

It was also a fact that the handwriting on the reply signed, "Albert C. Sherman" had a close resemblance to the handwriting of my father, who had died thirty-three years previously. What



intelligence guided Mr. Baldwin's hand to this? Certainly not my own, for I could not have imitated my father's handwriting. It was also a fact that I did not know where my cousin, Edwin Scotford, was killed, and yet I was told by Mr. Baldwin, "He says he was killed at the battle of Spottsylvania Court House;" which was afterward proved to be correct. From whence came this information, if not from the conscious spirit of my dead cousin?

I reflected frequently upon these circumstances and their significance, but it was not until sixteen years later that I made any further investigations of similar character. Some of the circumstances and results of those investigations are told in subsequent chapters.





## CHAPTER XXI.

DOES THE INCARNATE SOUL KNOW ITS OWN DESTINY?—CIRCUMSTANCES LEADING TO THAT CONCLUSION—THE LIMIT OF INCARNATE LIFE MAY BE ABSOLUTE—PERSONAL EXPERIENCES AND INVESTIGATIONS.

DOES the incarnate soul know its own destiny? Does or can it have fore-knowledge of the time and circumstances of its transfer to decarnate life? The Gospels represent Christ as predicting the time and circumstances of his own death. The nearness of his soul to his physical consciousness enabled him to comprehend his soul knowledge of the future; but there is nothing to indicate, nor did Jesus himself ever claim, that his primary soul faculties were different from those of other men.

The fact that all men sometimes perceive the shadow or the sunlight of coming events, as their character may be sorrowful or pleasant, is almost universally conceded. But how can this be so if there is not some perceptive power or principle in man which foresees coming events? It is a common thing for a strong man or healthy woman to be taken with some acute malady which is quite curable, and yet from the outset to lose hope and anticipate a fatal result. And on the other hand, we find weak minds and frail bodies fighting disease with confidence, and overcoming it. Why is this? Is it fate? Is it because the course

of physical life, and its termination, are marked in the seed which gives life to each individual, as positively as is the potency given it to draw nourishment for its soul growth from the Spirit of God, and for its physical growth from the elements of matter? I do not here undertake to give a positive answer to this or relative questions. But it must be acknowledged that if it is possible for the soul, or for God, to perceive future events, such events as are thus perceived must be fixed beyond possibility of change, even if all future happenings are not.

Events in my own experience indicate, if they do not prove, that the soul does or may know its destiny, so far as the change to decarnate life is concerned, and that such knowledge may be impressed upon other souls.

My son, William Thomas Sherman, was drowned at Huronia Beach, Lake Huron, August 31, 1894, aged twelve years and eight months. During the summer preceding his birth his mother and myself spent much time in boating, and although fatal disasters were common, neither of us seemed to have any fear of the dangers involved. During Willie's early life the water seemed to have great fascination for him, and he was entirely fearless of it. For this reason, perhaps, the fear took possession of me that he would some time be drowned. At the age of ten years he appeared to have a dread of the water, and when I encouraged him to learn to swim he made no effort to do so. A year later his early fascination for the water seemed to return, and I could not drive away from my own soul the fear that he would be drowned. There was really no good reason why I should have such a feeling, as Willie was hardly as venturesome as the average boy in and about the water; but it would not leave me. So strong did this fear finally become that for a period during the summer of 1894 I sent him to the residence of a relative in the country so far distant from any deep water that I felt certain he could not be drowned.

After his return home, and for six weeks before the catastrophe which ended his physical life, my feeling toward him, despite my efforts to dispel it, was of that tender character which

takes possession of the soul when the certainty of an early parting from a dear friend is before us. And as for Willie himself, there was at times a wistful, far away look in his eyes, and a contemplative expression on his face, quite in contrast with his usual boyish jollity; while his affection seemed to acquire a new and ineffable tenderness. One day, but little more than a week before his death, I saw him alone in a boat gazing into the water as though it had for him an irresistible fascination, and the thought came into my mind, "Does the boy see his fate in the water?"

The night before Willie's death he said to me: "Papa, I dove off the dock today." I was startled, as he had promised me that he would not go into deep water, and replied: "Willie, why will you risk your life in that way? Don't you want to live?" He argued that there were always those around who could save him if there was danger, and finally put forth the argument that it was entirely safe at the beaches. I told him it was not safe, and pointed out in detail how he might be drowned there. And he was drowned, in exactly the manner I had indicated, within less than eighteen hours afterward.

But the most remarkable thing was, that although I had been so impressed with the risks he was taking at the time of this conversation, the matter passed entirely out of my mind immediately afterward. If I had thought of it but once again, I should have taken measures which would have kept Willie away from the water during the rest of the season, as I mentally resolved to do at the time. And as for Willie himself, I learned subsequently that he had been nearly drowned a few days before; but he had kept all knowledge of the fact from me. Also that he had told some members of my family it seemed to him that he "had to go" into the water every day.

Was there not fate in this? Did not my own soul realize that Willie was to meet his death by drowning? Was it not the fascination of his fate which led Willie himself to go into the water day after day, despite the warnings of danger which were given him? And was it not the shadow of the inevitable which stood between myself and memory of the fear I had and the warning I had given him, which would have otherwise prevented the disaster? I cannot myself reach any other conclusion.

The idea that man's life is limited arbitrarily is set forth in the fourteenth chapter of Job, as follows :

Seeing his days are determined, the number of his months  
is with thee,

And thou hast appointed his bounds that he cannot pass.

The Buddhists and Brahmins of India are fatalists. They hold that there can be no such thing as an "accident," in the sense usually given to that word. According to their philosophy and belief what is to be will be, and nothing can change the course of events which has been fixed as the order of creation and development. The question is an interesting one, even if it is not important.

But if the fatalist doctrine is true, it does not change the fact of the free agency of man, so far as his own physical consciousness is concerned. He feels that he is free to act according to his own will, and this feeling is equivalent to possession of the power to do so, whether he actually has it or not.

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My great love for Willie, who was himself most tenderly affectionate, and the painful circumstances of his death, brought to me, in parting from him, the greatest sorrow of my life. I was not at that time a positive believer in the continuity of life, notwithstanding the evidence of the fact which had been presented to me sixteen years previously, and greatly doubted, even if life was continuous, that our spirit friends were or might be immediately about us. But subsequent experiences and events, coming without my own seeking, forced me into an investigation which developed the truth, with overwhelming evidence to sustain it.

Within a month after Willie's death I was told by a friend that he had seen Willie on his bicycle clairvoyantly. A few weeks later it was reported to me that Willie had manifested himself through a trance medium; later that he had spoken through a trumpet saying, "Tell papa that if I had minded him I should not have been drowned;" and afterward that at a materializing seance a boy's face appeared and a slate was handed out on which was written: "Tell papa and mamma. Willie Sherman."

These reports interested me, and led me to give thought to personal experiences which I had credited to imagination. I could not divest myself of the feeling at times that Willie was with me. When I went up stairs and approached or entered the room he formerly occupied, it seemed to me that he was by my side, appealing to me to recognize his presence. I hardly dared look out upon his familiar playground, for when I did so it seemed that I saw his shadow before me. To my consciousness I saw him and spoke to him as I awoke in the night, on several occasions. And many times as I walked between my residence and my office I heard footsteps at my side and a little behind, as he had walked with me hundreds of times, and turned to see no one there.

What did all this mean? I was not given to superstition or to vain imaginings. My judgment, based upon the habits of thought of half a century, told me Willie was dead and had gone from me. Then why did he seem to be near me? Why did I feel his presence? Why did I hear his footsteps? Why did I see him and talk with him in the border-land between sleeping and waking? I strove against the impressions, but they only became stronger.

Then came a friend, a non-believer in spirit return, as I supposed, with a remarkable tale reported to him from a distant city, which was afterward given me in detail by the percipient. The circumstances were these:

A young lady who had slight acquaintance with Willie during his life went to a materializing seance in an eastern city with an uncle. The medium was a woman whom they had never seen before. Only one other person was present, a gentleman, also a

stranger. The young lady helped the medium hang up an ordinary curtain across a corner of the room, behind which the medium sat down in an ordinary chair. It was dark behind the curtain, but in the room there was light enough so that everything could be seen. The medium passed into a trance. Not long afterward a powerful man's voice was heard behind the curtain, and later the voice of a child who called herself Rosa. A number of spirit forms materialized and came out into the room. At one point Rosa said: "Willie is here and wants to speak to the young lady." The young lady replied that she did not know any Willie. Rosa was certain she did know Willie, but she continued to protest that she did not. Finally Rosa said: "Willie says he knows you and you know him; it is Willie, the boy who was drowned." "What, Willie Sherman?" said the young lady. "Yes, Willie Sherman," replied Rosa, "but he is not strong enough to come out now."

A little later Rosa said, "Willie can come out now." Immediately the curtains parted and a boy's figure glided out, having Willie's features and dressed as he did in life. This figure came up to the young lady, placed its hands on her shoulders, and whispered, "Lean over." As she did so it whispered in her ear, "I am a better boy now;" and then glided back behind the curtain.

I knew the young lady who witnessed these phenomena to be honest and clear-headed, and I could not doubt that the circumstances occurred just as reported. Was the alleged materialization a fraud? I could imagine it possible that it might have been. But how could the medium, an entire stranger to the young lady, have known anything about Willie Sherman, or have guessed that she had known "Willie, the boy who was drowned?" The medium could not have read it in the young lady's thought, as she persisted that she did not know a Willie when his name was mentioned, and did not call Willie Sherman to mind until told that Willie was the boy who was drowned. I did not see how it could be all fraud.

Nearly seventeen years before a man who did not claim to be a spirit medium, but said, "We will imagine ourselves spiritualists and do as they do," had

written out what purported to be a communication from my father, who died in the year 1844. In this communication my father said: "I have been anxious to communicate with you. You will not investigate, and so I have had no fair chance to talk to you." And here, presented to me through many channels, was evidence that the spirit of my son was also longing to communicate with me. Could I, without injustice, both to myself and to my dearest friends in spirit life, if they really continued to exist as individualities, remain indifferent, and neglect to open the door at which they appeared to be knocking?

I felt that I could not; and yet it was three months after the incidents reported above before I did open the door by visiting a trance medium.

This lady I was personally acquainted with, and she had also known Willie during his life. I wanted tests, but I felt that anything she might tell me about Willie would not be a test, unless he should tell me through the medium some occurrence of his life that I had not known, and which I might be able to prove correct afterward. I took with me seven sealed envelopes, six addressed to deceased relatives asking questions, and one to a deceased friend. These envelopes were held by the medium during the sitting, and were taken away by me, still sealed, when I left. Although none of the questions were answered directly, the six addressed to relatives were answered perfectly at a sitting I had with another medium, in another city, three weeks later. And at the time they were answered I did not have the envelopes with me, having put them away in a secret drawer at my residence, nor did I even have the questions in mind. It was not until I opened the envelopes afterward that I realized that the manifestations at this second sitting, with another medium, had specifically answered my inquiries.

But although my questions were not answered specifically at the first sitting, the manifestations were interesting, and in some respects remarkable. The control represented Willie to be present and very happy to have an opportunity to communicate with me. He said he was very sorry that he had disobeyed me and thereby been drowned, but he was happy in spirit life. Grandma



(his mother's mother) and grandpa (my father) he said were with him, and cared for him. He was at his home much of the time, the same as he was when in physical life, and often played with the boys who were his former companions. He had been lonesome at home because papa and mamma did not realize that he was there. He longed for them to be with him on the spirit side of life, and it seemed to him that it would be but a little while before they would be united again.

During the sitting I undertook some tests. I said: "Willie, did you try to manifest yourself to papa and mamma?" having in mind occurrences at a circle which had been tried at my residence a few nights before. The reply was that he did. I asked when and how, and instead of indicating the circle at my residence, the circumstances of the materializing seance in which he had appeared to the young lady, as reported above, were given.

I said: "Willie, can you read my mind, and can you do the thing I am wishing you to?" The control replied: "He says he cannot read your mind." I then said to the control: "Can you read my thoughts?" Almost immediately the medium's hands and arms took the position of playing upon a violin, the right hand moving as though handling the bow and the left hand fingering the strings. She said after a minute: "He doesn't think he could play anything for you, but perhaps he could pick the strings a little. He is singing now." And almost immediately afterward, "But it was I" (the spirit control) "who read your mind, and told Willie."

This was indeed the perfection of mind reading. What I had in mind was that I would like to bring his violin and see if Willie could play upon it, as he did in life.

Other spirit friends manifested themselves to me at the sitting reported above, but detail of the circumstances is not essential to the demonstration of the facts of spirit existence and return set forth in the connected account of my investigations given in this and subsequent chapters.



## CHAPTER XXII.

MANIFESTATIONS OF SPIRIT INDIVIDUALITIES THROUGH TRANCE MEDIUMS—PHENOMENA NOT TO BE ACCOUNTED FOR UPON ANY OTHER HYPOTHESIS—WAKED BY A SPIRIT AND A SPIRIT FORM SEEN—A CONVINCING SEQUENCE OF COMMUNICATIONS.

THE hypothesis of the continuity of life is that man lives after physical death, maintaining his personality and characteristics, his relationships and affections, his memory, and in the main the knowledge acquired while a physical being. Also, that although in casting off the physical body he ceases to be subject to material conditions and laws, man as a decarnate soul is still a finite being, liable to error, with imperfect perceptive powers and memory; and except that soul consciousness and attributes take the place of physical consciousness and limitations, his mental powers and characteristics are unchanged. Proof of the truth of this hypothesis must be largely in the manifestation of spirit individualities through the various channels of communication which have been opened between the spiritual and physical worlds.

In the course of my investigations into psychic and spirit phenomena I have had manifestations of the persistence of the soul's individuality after physical death so positive in the characteristics shown, and so perfect in sequence, that any reasonable explanation

upon any other hypothesis is quite impossible. Some of these manifestations I shall proceed to report in detail, omitting occurrences irrelevant or unimportant to the demonstration.

On the evening of April 5th, 1895, I called upon a trance medium, Mrs. C., in the city of Detroit. I had seen the lady but once before, and then only to ask her if a special appointment in advance would be necessary to secure a sitting. She told me it would not. I was entirely certain that the lady knew nothing of me or of my private affairs and relationships, and would be quite unable to give me false tests, even if so inclined.

The medium having passed under control of a familiar spirit, the control described a spirit who, she said, was a woman who had passed out early in life and had grown up in the spirit land. This woman said she was my sister.

A sister died at the age of four years, before I was born.

The control said that my "Uncle John" was present.

My best beloved uncle, a Congregational minister during his earth-life, was named John.

My "Aunt Betsey" was reported to be present.

A sister of my mother whom I always called "Aunt Elizabeth" had died some years previously. I subsequently learned from my mother that her name was Betsey Elizabeth, although her relatives usually called her by the second name. As I did not know this at the time, neither the control nor the medium could have read "Aunt Betsey" in my mind.

Next the control said a woman with a name which sounded like Lewelling was present and said she was my cousin.

My Aunt Betsey's oldest daughter bore the name of Flewelling at the time of her death.

A cousin named Sarah was reported present.

She was my Aunt Betsey's youngest daughter. I did not know her husband's name, and if she had reported by it should not have recognized her individuality.

The control said her medium felt a smothering sensation and was very chilly. After a little she said: "Why, some one was drowned!"

I said: "Yes, what more can you tell me about it?"

The control: "I see a large body of water. It doesn't appear to be deep near the shore. There are five there. Were there five?"

I said: "I think only four."

The control said: "There seem to be five. I feel a pain in my left side, such a sharp pain! I see a body lying on the bot-

tom. It lies on its left side. It is not dressed. Oh! it is so cold! It lies there a long time. The water is not clear, but there are no grass or weeds on the bottom."

I said: "Well, what more can you tell me about it?"

The control: "They are coming with a boat. They have ropes and something that looks like this (curling the fingers like a hook). They drop the ropes over the side of the boat and bring the body up. There is a small dock near by; it appears to be out in the water."

I said: "Well, can't you bring him to me?"

The control: "I see a lady; she is to the dark, with dark eyes. I do not think she is a relative. She seems to feel very badly, and throws her arms up," indicating the motion by a gesture.

I said: "What more?"

After a minute or two the control said: "He says he is not dead."

The control then gave an accurate description of my boy Willie, who was drowned in front of Mr. John W. Porter's cottage at Huronia Beach, Lake Huron. The facts as given by the control were correct in every particular, although not giving all the details of the circumstances. The manner in which the body was brought to the surface was unknown to me at the time of the sitting, as the subject was so painful that I had never permitted any one to tell me regarding it. Willie was drowned in endeavoring to swim to the small dock which was described by the control. I afterward learned from Mr. Porter that Mrs. Porter, who might be correctly described as "to the dark, with dark eyes," threw up her hands and fainted at the time of the accident.

I gave the medium no information with regard to the accident or the fact that she had correctly described the death of my boy, and his personal appearance, but said:

"Can you get a communication from him for me?"

She said: "He stands beside you and is talking to you. He seems to think you should be able to understand him. He will not talk to me."

I said: "Who is he?"

The control: "He calls you 'papa.'"

I said: "Would he like to have me to talk to him directly?"

The control said: "He says, yes, he would. He says he is sorry he disobeyed you."

I said: "Disobeyed me in what?"

The control: "Why, in going to the water when you told him not to."

I said: "Willie, are you learning music in the spirit land?"

The control: "He says he plays two instruments, (making the motions of playing on the piano), and another instrument."

I said: "What is the other instrument?"

The control: "It has strings, but I can't just make it out. It might be a banjo."

I said: "Willie, show the lady your instrument and let her see what it is."

The control (after a pause): "He says it is in a black box about that length (indicating by the hands a yard in length.) He is taking me to his home to show it to me."

I said: "Willie, take the lady to the place where it is and show her what your instrument is."

The control then began describing the furniture in the back parlor in my residence at Port Huron, correctly, giving the color and location of the piano, etc.

I said: "But his instrument is not there."

The control: "He says that is where he used to keep it. He is setting up a music stand for his music."

I said: "What is the music stand, wood or iron?"

The control: "It is black; it appears to be iron. Now he is taking the instrument out of the black box. Why, it is a violin!"

I said: "Willie, can you play for the lady?"

The control (after a pause): "He is playing, 'Nearer My God to Thee!'"

I said: "Willie, can you play the piece you played in the concert?"

The control, evidently following the music as she heard it, hummed a few notes.

I said: "I cannot remember how the music goes."

The control: "He says that note is F. Did it begin on G?"

I said I did not know what it began on. I then said: "Willie, take the lady into the front parlor, show her the picture in the corner, and tell her whose it is."

The control: "He is taking me into a room where there are beautiful flowers; he shows me a large red flower."

This was a correct description of a geranium then in blossom in my conservatory.

I again asked Willie to show the lady the picture in the parlor, and the control said:

"Why, it is not hung. It stands against an easel in the corner. He says it is papa's picture."

I said: "Willie, show the lady the picture in the large silver frame on the other side of the room."

The control: "He says we don't like that picture."

I asked: "What is that?"

The control repeated: "He says we don't like that picture."

The significance of this remark will be understood by the following statement: For nearly two years the large silver frame spoken of stood in a corner of my parlor, never hung, with a picture of Mrs. Sherman in it which my daughter and Willie had always protested was little better than a caricature. A short time before Willie's death a new photograph of Mrs. Sherman, nearly life size, had been placed in the frame and the picture hung. The circumstance of Willie's not liking the picture that had been in the frame was not in my mind at all, and it was not until the assertion,

"We don't like that picture," had been repeated by the control, that it occurred to me what its significance was. Certainly no intelligence except Willie's could have known or suggested such a thing. Evidently he saw and remembered the picture as he had seen it for two years during his physical life.

I then said: "Why, Willie, you know the picture you did not like has been taken out of the frame and the picture you did like put into it."

The control, dropping her head as a child will do when realizing that a blunder has been made, said: "He says it is mamma's picture."

I then asked Willie to tell the control who he could see in the house. The control said a lady was sitting in a chair, and described the electrolier in my library.

I asked if there was no one else there, supposing my daughter and a young lady residing with us would be with Mrs. Sherman.

The control said she could see no one else.

Subsequently the control said the lady was going up stairs, and described correctly the turn in the stairs and the hall above. She said: "Willie takes me into a room which is to the blue, and he says it was his room."

I asked: "Whose room is it now?"

The control: "He says it is his aunt's; is she his aunt?"

I said: "Aunt who?"

The control: "Why, Aunt C."

The lady who was occupying the room was usually called Aunt C. by Willie.

The hour was about twenty minutes after ten and the control said Mrs. Sherman was preparing to retire. Subsequently she said she had gone to bed.

I then said: "Willie, you had better come back to Detroit now."

The control, hesitating a moment, said: "Do you know what he is doing now? He is kissing them good night."

The subsequent day I learned from my wife that she was sitting in my library alone at the hour when the communication was given to me, my daughter having retired, and the lady who was residing with us having gone to a friend's house to spend the evening. It was noticeable that when I tried to get a description of my daughter and the lady friend as present with my wife, I was told that the control could see no one else present. My wife retired at almost the exact moment reported by the control.

After Willie's return to Detroit the control described a man, and reported Willie as saying that the man so described was his grandpa, and that grandpa and himself were pretty good friends now.

I asked: "Which grandpa?"

The control: "He says your father."

At one point the control said: "Willie says he is going to wake you up in the night and will do it so that you will know it is him."

I said: "That is all right, you may wake papa up, but you will let him go to sleep again, will you not, Willie?"

The reply was that he would.

That night I occupied parlor B on the second floor of the Russell House. I went to bed shortly before eleven o'clock. The room was quite light from the electric lights in the street and the light shining through the transom over the door from the hall. I went to sleep readily, and when I next became conscious I was sitting up in bed with my arms outstretched, looking toward the light which shone through the transom. At the same instant I saw almost over me the outlines of a boy's figure, looking like a dark shadow. I could see the transom light on each side of it, but could not see through it. I felt in my head a sharp pain like an electric shock, which extended down to my heart. As I gazed, and gradually came to my full physical consciousness, the figure faded away. The vision had been so distinct and the impression was so strong upon me that I could not shake it off for nearly an hour. Several times I turned toward the transom and looked up, almost with the expectation of seeing the figure again. My last recollection was of hearing the city hall clock strike two, from which hour I slept without a dream until the same clock struck seven, in the morning. If Willie had power to wake me up, as he said he would, and as I have no doubt he did, he evidently had power to sooth me so that after the shock and excitement I was able to sleep soundly for five hours.

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The next afternoon Mrs. Sherman went with me to see the same medium. I did not give her any hint whatever that I had previously been there. Mrs. C. took my wife's hand and readily passed under control. Within a few minutes Willie manifested himself, and the names of relatives of my wife who had passed over were given as reporting themselves present.

During the course of the sitting I said:

"Willie, tell mamma what you did to papa last night."

The control: "Why, he says he woke you up, but you told him he might; and he staid with you a long time."

During this sitting Willie again took the control to my residence in Port Huron, and the furnishings of several rooms in my house were correctly described. Willie appeared to have a special love for the conservatory, and described correctly four different flowers and plants there, which he desired his mamma to give to him and always call them Willie's.

The control said : "He shows me a beautiful purple flower which is very fragrant. I can smell the fragrance."

Mrs. Sherman desired to have sweet peas which she had in blossom described, but the control insisted that the flower Willie showed her was purple. The fact was that at the time a magnificent heliotrope was in blossom in the conservatory.

Shortly before the close of the sitting, it being necessary for us to leave to catch a train, I said :

"Willie, mamma is very anxious to hear from her brother, and you had better go now and let her see if she cannot talk with him."

Almost immediately the medium put her handkerchief to her eyes and began to sob. After a little the control said : "I could not help crying. The little boy felt so badly because papa wanted to send him away that he is crying pitifully. He says he never wants to leave papa and mamma. He is with them at home just the same as he used to be, and he will be with them as long as they live. He is preparing a beautiful home for them in the spirit land, and when they come over there he will have it all ready for them."

I said : "Willie, you need not go away. You can stay with papa and mamma, and when we go home you can go with us and always be with us."

The control said : "He has stopped crying now. He says he wishes you would set a chair for him at the dining room table. He wants to have a place at home just the same as he used to have. He never knew any other home, and does not want to be forgotten there."

On Friday, April 12th, I again visited Mrs. C. Willie was reported present immediately, and the conversation was again such as to indicate positively that his intelligence was communicating with me. My father was also reported to be present and I asked if he could not communicate with me. Shortly afterward a change came over the face of the medium. She then began speaking in a man's voice, slowly and distinctly, almost in intonation. Every word appeared to be carefully chosen and the sentences were eloquent. I was so much astonished that when the sitting was over it was impossible for me to remember the first part of this address. The latter part of the address was to this effect :

"I have remained upon the earth-plane all these years, to be near you and the others who are so dear to me; and I shall remain here until they have all passed over and joined me in the beautiful spirit land, where we shall be united never to part again."

Afterward, I said : "Willie, tell the lady what the pet name was papa used to call you."

The control, hesitatingly and inquiringly, apparently at Willie's dictation, spelled out the following : "B-o-y-d-e-B-o-y-d." She said : "That is what he says ; is that right ?"



I said it was correct. My pet name for him was Boyde—Boyd. I also asked Willie how he would like to have me fix up one end of my study for him, calling the lounge bed which stood there his. He replied that he would like it very much, as he could then always have a place near papa.

The control said: "Willie says mamma cut some flowers in the conservatory two or three days ago to put on his picture and when she did so she thought: 'I wish Willie was here to enjoy the flowers, he loved them so much.' Willie says he never wants mamma to think of him as dead. He is not dead at all, but is with her just the same as he used to be. He was there with her in the conservatory when she cut the flowers and knew what she thought."

I had no knowledge whatever of this action on the part of Mrs. Sherman, or of her thoughts, but when I met her at the hotel an hour afterward she told me she had cut the flowers two or three days before, as stated by Willie, and put them by his picture in the parlor, and that when cutting them her thoughts had been as reported through the medium.

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The subsequent Monday evening I called at the residence of Mrs. R., to see if I could arrange for a sitting with her. I found a few friends present, and a sitting in progress, with the lights turned out. I was admitted and sat down without seeing any person except the one who admitted me. Mrs. R. was in a trance at the time. Shortly afterward her control addressed me, and said:

"There is a little boy here, and perhaps you can guess who it is."

I replied that I thought I could.

The control said: "He says tell papa this: I don't know what it means, but he says you will know: 'B-o-y-d-e—B-o-y-d.'"

I said: "Yes, that is all right." It was my pet name for Willie."

The control said: "Willie is showing me a room in your house which he says is your study. He shows me a bed or a large lounge with a cover on it which looks like a rug. He says you told him you would give him that end of the study and the bed for his. He is very much pleased, for he can then 'be with you when you are at work."

It will be noticed that this was exactly what I had told Willie through another medium, in Detroit, the previous Friday.

During this sitting many other things were reported to me as coming from Willie which were of a character to indicate that they must have originated with his intelligence.

The significance of the manifestations at the four sittings briefly reported above is so clear that no fur-

ther explanations are necessary. Willie showed himself the same loving, affectionate child that he was when in physical life, and gave proofs that his memory of events of his life was unbroken. It is also clearly established by the circumstances that the mediums could not have evolved the manifestations and the facts reported from a reading of my mind, as many of them were unknown to me.

The significance of Willie's appearance to me in the night is also apparent. It is demonstrated in nearly all spirit phenomena that electricity constitutes a close connecting link between spirit and physical energy, and that under favorable conditions spirits can so control electro-magnetic force as to produce physical effects. This force Willie used in awakening me; and by soul perception in the border-land between the sleeping and waking states I was able to and did see his form, in a well lighted room.





## CHAPTER XXIII.

FURTHER MANIFESTATIONS OF THE CONTINUITY OF LIFE AND THE SOUL'S INDIVIDUALITY—A GREAT NUMBER OF TESTS GIVEN BY WILLIE—THE THOUGHTS OF HIS FRIENDS READ AND REPORTED THROUGH A MEDIUM.

THE operations of the telegraph and telephone as means of physical communication serve to illustrate some of the means and methods which have been made available for communication between decarnate souls and the physical consciousness of the incarnate soul. As the telegraph may be used for exchange of messages in the transmission of which the senders and receivers take no part, so communication with decarnate souls through clairvoyants and trance mediums must of necessity take place without any positive proof that it is genuine, except that contained in the messages themselves. Those who have used the telegraph have learned that messages can be transmitted that way, and therefore have confidence when a telegram is received that it was sent as claimed. Nor because errors sometimes occur in transmission do people who use the telegraph pronounce the whole system fraudulent. They know that errors must sometimes be made, and that breaks in the lines will often interrupt communication entirely.

There are many ways of communicating with spirit intelligences more directly than through clair-

voyants and trance mediums. Automatic writing is one of these methods. It is also possible to hear voices of decarnate souls, sounding very much as they did in incarnate life. And in all these methods and means the proof that the manifestations and communications are what they purport to be lies in a variety of circumstances and conditions. Take communication by telephone as an illustration. A call comes and a voice is heard which gives the name of a stranger as the person talking at the other end of the line. There may be doubt in the mind of the person called, and if he should be asked to conclude an important business transaction through a single call of that character, he would probably decline to do so. But suppose the same person assumes to call from other stations, and it is found that he gives the same account of himself each time, refers at different times to conversations held on previous occasions, and demonstrates in every way possible through such method of communication that he is an honest man and the person he claims to be? Who is there that would not after a time come to believe his statements regarding himself, even if his face was never seen?

The demonstration of the continuity of life and of communication with decarnate souls made through the connected accounts of manifestations presented here is much more positive than it would be possible for a stranger to make of his identity and honesty by telephone. Not only do we find the same intelligences communicating with us through different channels, connecting one communication with another; but in the characteristics exhibited, and the facts communicated, we recognize the personality of friends and ac-

acquaintances who have passed out of incarnate life. Unless we reject every variety of evidence which we accept as proof of facts in physical life, we must acknowledge that the continuity of life and spirit return are proven.

On Friday evening, April 26, 1895, I suggested to members of my family that we try the experiment of a circle. Five persons were present. We clasped hands and sat facing a sofa which stood a few feet distant, on which Willie's violin was placed. The sitting lasted only three-quarters of an hour, and during that period the lights were turned on two or three times. The manifestations were—violin strings touched distinctly twice, impression of name got by one of the sitters, waving phosphorescent light seen by another. Later, in the evening Mrs. Sherman was quite sick, and ascribed her illness to sitting in the circle.

The subsequent Monday evening I sat in a circle at a friend's residence, five others being present, including a trance medium, all being personal acquaintances and friends; but none of them except myself had any knowledge of what had occurred at my residence the previous Friday.

The medium being entranced, the control said: "That patent medicine Mrs. Sherman is taking from that bottle is not good for her."

I said: "What medicine is that?"

The control: "I do not know what the name of it is; I can see the bottle with a label on it, but do not know just what it is."

I said: "It is sarsaparilla; that ought to be good at this time of the year."

The control: "It might be, but that was what made her sick. Willie thinks it was quite funny that mamma should think it made her sick sitting in the circle, when it was the medicine that did it. Willie says he picked the strings of the violin."

I said: "How many times?"

The control, (speaking in a low tone): "How many times, Willie? He says twice."

I said: "How did you do it, Willie?"

The control: "He says with his fingers."

During the continuance of the sitting conversations took place as follows:

The control: "Willie says, 'Papa, you have changed my chair at the table. You have put it in sister's place.'"

This was correct, but was not thought of by me or known to any other person present.

The control: "Willie says there is a new chair in the house for him. It is a low chair of dark wood, with arms, and looks like a rocking chair, as he shows it to me."

I said: "Look closely, is it a rocking chair?"

The control: "No, it has no rockers. Willie says his name is on the back of it."

I said: "Look closely again, Willie, and see if your name is on the back of it."

The control: "No, he says it is not there now, but you told mamma you were going to have it put there. It is *in memory* of him, from Aunt C."

The facts were as follows: At the dinner table the same day the friend called by Willie Aunt C. had said she was going to buy a chair for Willie to put in the parlor. I said that if she did I would have his name engraved on it. She replied that she did not think he needed a chair for himself, but it was to be *in memory* of him. When I arrived home at 6 o'clock, two hours before the sitting, I found the chair in the hall, where it had been left by the furniture delivery man. I took it into the parlor, and while examining it with Mrs. Sherman, noted that there was a blank space on the back, and said I would have Willie's name engraved on it.

The control said: "Willie says mamma took beautiful flowers up to the cemetery today. There were three kinds of flowers," which were described.

I said: "I don't know, I only know that she took up sweet peas."

On arriving home after the sitting Mrs. Sherman informed me that she had taken up three varieties of flowers, all of which had been correctly described by Willie.

The control: "Willie says he wants to thank papa and mamma very much for all they are doing for him. He shows me a shelf; is it in the pantry?"

I said: "I do not know anything about a shelf in the pantry."

The control: "He says it is a mantel shelf. Mamma has put his things on the mantel."

I said: "What can you see on the mantel?"

The control: "I see the figure of an animal, it may be a pig or a goat. I see a book."

I said: "What is the book?"

The control: "It is about electrocution." (A laugh in the circle, some one remarking that it was funny there should be a book there upon that subject.)

The control: "Willie is laughing now, and says it is a book on elocution. It is full of funny pieces, some of which he used to speak."

I said: "What other book is there, the book mamma says Willie used to like best?"

The control said Willie did not show her any other book.

She said there was a roll like a music roll there, and a little cap with a leather front piece.

The facts were as stated. A number of articles belonging to Willie had been arranged on the mantel a few days before, including those which were mentioned by the control. I did not know that the book on elocution was there, but found it with the others upon my return home.

The control said: "Willie wants to know where you are going to put the other one of those large pictures you have ordered. Will you put it in the dining room?"

I said: "Willie, how did you know we had ordered the large pictures?"

The control: "He says he heard you talking about it at home, and was with you when you ordered the pictures at the store where they make them. He says you are going to hang one of them over the mantel where his things are. He says, will you put the other one in the dining room?"

The facts were as follows: During the morning of that day Mrs. Sherman and myself had visited a photograph gallery and given directions for enlarging Willie's picture from a cabinet photograph, leaving an order for two of the enlarged pictures. On the previous Sunday, in looking at the mantel where Willie's things were arranged, I had thought I would remove a picture hanging over the mantel and put Willie's picture in its place, but did not mention my thought or intention to any one. After the sitting Mrs. Sherman told me that she had thought of the same thing, but had not mentioned it.

The control said: "Willie says you have something in your pocket for him."

I said: "I do not know what it is; but after feeling in my pockets remembered that Miss R. had handed me a sealed envelope a few days before, saying that it contained a test question for Willie to answer. I replied that I now remembered I had something in my pocket for him."

The control: "Willie says, tell mamma and Aunt C. this: 'There is no need of any abundance over here; everybody is well.' He says, it is a joke which they will understand."

None of those present could make anything out of it, and it was suggested that the word abundance should be "plenty." This the control denied, and said that Willie insisted mamma and Aunt C. would understand it. On returning home after the sitting I gave the message verbally to Mrs. Sherman and Miss R. Mrs. Sherman knew nothing about it. Miss R. then opened the sealed envelope she had given me a few days before, and the message given me verbally was found written upon the slip of paper it contained. She had written it as a test question, its significance being that

Willie had at one time used the word "abundance" for the word "ambulance," saying that Port Huron had no ambulance. The matter was considered quite a joke, and had been mentioned in the family, but had been forgotten by myself. No one except Miss R. had any knowledge of what she had written on the paper.

The control said: "Willie says Aunt C. did not use him quite right about that message he sent to her last week. He says tell her that she sat in the rocking chair in her room on the day mamma went to Detroit to see a medium there, with her feet in another chair, and her hands back of her head, and while so sitting said: 'I hope Willie will be a comfort and a tangible presence to his mamma.' The other question she wanted me (Willie) to answer last week was about a piece to be spoken."

When this report was given to Miss R. she said it was exactly correct. She did sit in the chair as stated, place her feet in another chair, her hands back of her head, and spoke aloud the words reported by Willie to the medium. The statement that the question she desired him to answer was about a piece to be spoken was also correct. No one except herself knew either of these facts.

The control said: "Willie says tell mamma that when she sets out that bed of white china asters for him he will be there helping her and will help her take care of them."

I knew nothing of the intention of Mrs. Sherman to set out such a bed, as she had never spoken to me upon the subject. On returning home after the sitting, I learned from her that she had arranged to set out the bed, especially for Willie, and had the plants started.

The control said: "Willie says he has been in Brooklyn with sister, and that she is enjoying herself very well. He says N. was glad to see her, but there was one thing that was a little embarrassing."

I said: "What was that, Willie?"

The control: "He says he does not want to tell it here because it was so embarrassing."

I said: "Never mind, Willie, tell us all about it."

The control said: "He say N. did not have her spare room bed ready."

At this all laughed. The facts were just as stated.

The control said: "Willie says you did not put those flowers on the pillow as he asked you to last week."

This was true, a request made by him at a previous sitting not having been complied with.

The control said: "Willie says, tell mamma it will be all right to set out those forget-me-nots in the cemetery, but he does not want her to think of him as lying there. That horrid thing there



is not him. He is with her at home just the same as he used to be."

I did not at the time know that Mrs. Sherman had arranged to plant forget-me-nots in the cemetery lot, but subsequently learned from her that it was a fact.

After the close of the sitting, the medium said to me: "I see some one putting his hands in your pockets as though searching for something. Willie tells me that there are two things in your pockets for him."

I said: "I do not know of anything else."

The medium said: "He says it is in your big coat (overcoat) pocket in the hall. He says there are flowers for him."

I went into the hall and searched the pockets of my overcoat but found nothing. I thought perhaps the flowers were in the sealed envelope which was in the pocket of the coat I had on.

On returning home after the sitting I said to Mrs. Sherman and Miss R. that Willie had insisted there were two things in my pockets for him, and that there were flowers there. After the envelope had been opened Miss R. said: "The flowers are in your overcoat pocket." I replied that that was what Willie had said. The overcoat was then brought, and in one of the pockets, under a handkerchief, we found two Lady Washington geraniums. Miss R. said that just before I left the house to go to the sitting she had put them in the overcoat pocket, saying audibly at the same time: "Willie, I am putting these flowers in your papa's pocket for you, and I want you to tell him about it to-night." I had no knowledge whatever regarding this action.

During another sitting the control said: "Willie says ask Miss R. about that perfume she smells sometimes in her room and does not know where it comes from. Tell her that he brings flowers and holds them before her so that she can smell the perfume."

On subsequent inquiry of Miss R. she acknowledged that she had frequently smelled perfume in her room, which was formerly occupied by Willie, which she could not account for. She had never spoken to any one about it except my daughter, Mrs. Sherman and myself having no knowledge of it whatever.

The control said: "Willie is showing me a box full of a great variety of things, so many that I cannot name them. It is a desk to write on."

I said: "Where is it, Willie?"

The control: "He says it is in the closet off from his room."

I said: "Is it not in the trunk in the attic?"

The control: "No, he says it is in the closet of his room."

I knew nothing of this, as I had supposed that all of Willie's personal belongings had been packed in trunks in the attic after

his death. On returning home I told Mrs. Sherman what Willie had said. She went immediately to the closet connected with Willie's room and brought from it a small writing desk which I had given him two or three years before, packed full of his things, exactly as he had reported to me.

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Mrs. Sherman and myself had a sitting with Mrs. R. on Thursday, May 2, 1895, at 11 o'clock a. m.

Immediately after the medium became entranced the control said Willie was showing her a bouquet of flowers, describing white, pink and blue flowers with long stems. Subsequently Willie was reported saying that the flowers were hyacinths and that they were at his place at the table that morning. This was true.

The control said: "Willie says if Aunt C. has any hesitancy about accepting that present you have for her, put an onion on it and she will take it. She will never refuse anything that has onion with it. He says when you set out that bed of white china asters for him you had better set out a bed of onions for Aunt C."

This had reference to two circumstances. I had spoken of making Miss R. a present of a certain article I knew she desired. Miss R. was very fond of onions, and a day or two before when there were onions on the table had expressed her liking for them, and had wondered if Willie could smell her breath. She had also remarked that she never refused onions. It also appeared that she had decided in her own mind that she would not accept the present I contemplated giving her, although she had not said so. Willie had evidently read her thoughts and made a joke of the matter, by suggesting that if it was tendered with an onion on it she would not refuse it.

The control said, speaking to Mrs. Sherman and touching a ring on her finger: "This ring is Willie's. He is showing me another ring which he puts on your finger. It is a little snake with red settings for the eyes, I should think made of silver. He also shows me a pin," which she described. "He says, 'You had a hard time finding that, didn't you?'"

This was one of the most remarkable tests of the sitting. The ring referred to was placed upon Willie's finger and buried with his body. The pin was one he wore during life and was also buried with his body. I knew nothing about this, nor did I know, what my wife subsequently assured me was a fact, that a long search was made for this pin after Willie's death, and that it was finally found at the bottom of one of the drawers of the dressing case in his room.

The control said: "Willie says tell brother that I did not say 'pass' because I could not think of the word, and Alice (the control) did not know what it was. Tell him he sometimes forgets a word himself and should not be so critical. And then he had to tell L. about it, too."

This had reference to a private conversation between my son F. and myself the previous afternoon. I told him Willie had asked me to get a card, meaning a railroad pass. F. said he thought it was strange Willie didn't say "pass," for he knew well enough what a pass was. I did not know that F. had subsequently spoken of this conversation to his wife, but afterward learned it to be a fact.

During this sitting many other remarkable tests were given. My wife's father, mother and brother were reported to be present and messages were given from them covering private family affairs occurring during their lives, and also stating alleged facts unknown to either Mrs. Sherman or myself, but which we had every reason to believe to be as reported. The sitting lasted an hour, and there was not a break or an error in it from beginning to end. Very few questions were asked by either Mrs. Sherman or myself, nearly everything being dictated by Willie without inquiry. During the sitting Mrs. Sherman took from an envelope a letter written to her by her brother in the year 1864, before our marriage. This letter being held in Mrs. Sherman's hand, with the medium's hand touching it, and subsequently taken into the medium's hand without being opened, the substance of it was given without hesitation from beginning to end. My wife also had in her pockets, unknown to either Mrs. R. or myself, five sealed letters addressing inquiries to dead friends. Four of these were perfectly answered. The fifth was addressed to our son Albert, who had died at the age of nine months, some nineteen years previously. To this no answer came.

Why should I, or why should any one doubt, after tests like these, that the decarnate souls of those claiming to be present and speaking through the medium, actually were there? As reasonably might an intelligent man doubt that the tones of the human voice are reproduced by the telephone miles and hundreds of miles from the point where the words are spoken, because the one who speaks cannot be seen.



## CHAPTER XXIV.

TESTS THROUGH CLAIRVOYANTS AND TRANCE MEDIUMS—DEMONSTRATIONS OF COMMUNICATION BETWEEN SPIRITS—UNSPOKEN THOUGHTS OF PERSONS NOT PRESENT REPORTED—INCONTROVERTIBLE EVIDENCE OF SPIRIT PRESENCE.

IN the course of my investigations into spirit phenomena intended to furnish data for use in this book, I have had sittings with some ten or twelve mediums, some of them at my own residence, and most of them under test conditions. In no case have I found any essential difference in the character of the manifestations. Willie has nearly always been reported present, and has talked to me in his characteristic boyish way, generally of matters at his home. He has given me scores of tests which I have not recorded; and if I should undertake to give them all in detail they would fill a small volume. He nearly always speaks of the flowers which are at his place at the table, or by his picture, and never fails to describe them correctly through any medium I may visit, whether I know what they are or not. His tender affection is always manifested by messages of love to his close friends who are not present; and very frequently his love of fun, frolic and mischief is exhibited. As my investigations progress I also find my son Albert, who died nearly twenty years previous to this

writing, manifesting himself more frequently, exhibiting his affection, and showing delight at being recognized. These manifestations come just as readily and positively through mediums who are strangers to me and could by no possibility have any knowledge regarding my family or private affairs, as through those with whom I have personal acquaintance.

One medium whom I visited reported a sister present, and said she died very young, over fifty years previously, before my father's death. All of which was correct. Another medium described the same sister, gave her name (Elvira) and gave me a message from her to a living sister. Through the medium first mentioned Willie reported various occurrences at his home, in detail, some of which I had not heard of, and spoke of things he had told me through another medium in another city. He also said, in reply to my inquiry if he knew where mamma was: "I don't know where mamma is now. I am here with you and can't be in two places at one time."

On one occasion I called upon a medium in Detroit, without previous arrangement, accompanied by two friends, one of them a relative by marriage. Both were unknown to the medium. Willie manifested himself shortly after the medium had passed under control, and designated one of the gentleman present as his uncle (correct.) He proceeded to tell his uncle about his personal affairs, most of them matters unknown to me, but said by the uncle to be correct. He also told his uncle, in general terms, of events to happen during the ensuing year. The other gentleman (Dr. P.) was unknown to Willie during his life time, but he proceeded to tell him about his private affairs, referring particularly to certain writing he was doing, which Dr. P. said was unknown to any other person, even to his wife, and described the table upon which the writing was done. Everything reported by Willie was said by Dr. P. to be correct. I asked Willie how he knew the facts he was reporting, and he replied: "Oh! his friends are here telling me." Relatives of Willie's uncle reported themselves by name; and several relatives of Dr. P. manifested themselves in a manner which he pronounced unmistakable.

A friend whose residence is in Detroit wrote me a letter in which he stated certain facts regarding phenomena he had wit-

nessed. Shortly afterward he visited Mrs. C. During the sitting Willie said to him through the medium:

"I know what you have written to papa and I want you to write him again telling him I say it is all right. Also tell him it will be all right about that business change he is hoping to make in about two years. He will know what I mean."

And I did understand it perfectly.

At another time while on a railroad train, speaking as though Willie was present, I said: "Willie, will you go and see Mrs. C. and ask her if mamma and I can see her at two o'clock this afternoon, and report to me through Mr. S.," (a clairvoyant with whom I had an appointment during the forenoon.) During the sitting with Mr. S. he wrote out the following: "Papa, I promised to be with you when you came down here, and I have been. You know I went to see Mrs. C. and she was out."

I said: "Can you go again, Willie? Perhaps she is in now. And go and see Mr. M. and ask him if I can see him at 3 o'clock."

Mr. S. stopped writing and said Willie had gone. He was back soon, however, and reported that Mrs. C. and Mr. M. had gone away.

In the afternoon I called at the residence of Mrs. C. and found that she had gone out of town; and at the former residence of Mr. M. I learned that he had left the city several weeks before. In both of these cases Willie appears to have done the errands as requested, and to have reported correctly.

At this sitting Willie said:

"Papa, you know you promised me a present if I would pass at school, but I came over here so soon I could not; and I should have no use for it here."

I could not remember the circumstance, and afterward, when Willie was speaking to me through another medium, I said:

"Willie, what present was it I promised you if you would pass at school?" The control replied: "He says a boat."

The facts then came back to my mind, and were also remembered by members of my family. I had promised to buy a new boat and a camping outfit for Willie in 1895, if he studied hard and passed high in school during the ensuing school year.

Mr. S. wrote out, as dictated by Willie:

"I shall come with Bertie; both of us will be there and talk to you, and you will get a flower."

This promise was exactly fulfilled on Tuesday evening, July 2, 1895, as reported in the twenty-eighth chapter.

Willie also said: "Mamma often blames herself because she let me go out, and thinks I would perhaps be living now if she had not. But, mamma, I should have come for sure; so don't you fret about me, and I will try and take care of the garden and the little bush in the corner for you all the season."

The "little bush in the corner" was a peach slip planted by Willie, located just as stated.

This was written out: "I shall be home soon and will stop the clock, and you will have to get it fixed before it will go again."

I arrived home shortly before two o'clock the next morning. At twenty minutes before three a clock in my office stopped. It had stopped several times before, but had always run again when fully wound up. This time it refused to go at all until it had been cleaned and repaired.

And this: "The enlarged photo is nice."

I had ordered an enlarged photograph of Willie, but when I had inquired at the photographer's a week before it had not been made. Upon my return home I inquired again and found that the negative had been made two or three days previously. Evidently Willie had seen it.

And this: "Tell Charley not to join the base ball club. He will come in the office shortly after you get home."

On entering the business office of my establishment the next morning I asked the bookkeeper, whose name was Charley, if he contemplated joining a base ball club. He said he did not, but he thought the stenographer did. This man I only knew at that time by his surname. He came into the office five minutes later, and I said, "Is your name Charley?" He replied that it was. "Do you contemplate joining a base ball club?" I asked. The reply was that he had agreed to join the Congregational church base ball club. A week or two afterward I asked him why he had not written out certain matter I had dictated to him. He replied that in playing base ball two or three days before his fingers had been injured so that he could hardly operate the typewriter.

Thus Willie had given me proof of the power of a spirit to obtain knowledge from the minds of others and to report it; he had designated correctly by his first name a person whom I only knew by his last name; and he had demonstrated soul foresight by saying, "He will come into the office shortly after you get home." And in the warning sent, "Tell Charley not to join the base ball club," it would seem that he foresaw it would be disadvantageous for him to do so.

The significance of the following series of tests is so apparent that no special explanations need be made.

Mr. George A. Ashpole desired to make a test, and I suggested to him that he fix his mind upon some occurrence at his own home, asking (mentally) Willie to witness it. Also that if it was put in the form of a question it might be well to write it out and carry the paper on which it was written in his pocket. At a

sitting I had with Mrs. R. on Monday, May 6, I asked this question:

"Willie, did you go to Mr. Ashpole's and find out what it was he wanted you to tell me?"

The answer was to this effect, the language being given as near as I can remember it:

"Papa, if you undertake to get answers to all the questions those who do not believe in spirit life may ask, you will not have time to do anything else. I come to you and mamma in my own home, where I have always lived, I go to F.'s, and I go to see E., but I have no right to go into anybody else's house. I have proved to you and to mamma that your Willie is still with you, and that is all I care for."

Afterward Mr. Ashpole's question was answered through a medium in Detroit, as reported below.

At the same sitting I asked:

"Willie, can you give me an answer to the question asked by L.?" (my son's wife).

The reply was that he went into the parlor with L. to hear her question, but when she thought it she was also thinking of other things, and he could not get it clearly. Willie was also reported as saying:

"Tell L. that Harold (her baby boy who died twenty months previously) is with her when she is teaching B. and T. (her two boys still alive); that he is with her most of the time; and that she has three boys now the same as she used to have."

The significance of these replies will be understood when previous and subsequent circumstances are reported. Just before leaving my residence for the sitting with Mrs. R., L. had handed me a sealed envelope which she said contained a test question for Willie. I suggested that he might not be able to read the question clairvoyantly, and that to aid him she go into the parlor alone, and while standing by his picture think the question, or repeat it in a low tone. When I reported what Willie had said, to L., after the sitting, she said it was true that she did not separate her thoughts. While thinking of the question she had also had in her mind, "I wonder if Willie will be able to answer this?" She had also had in mind to ask the question, "Where is Harold most of the time?" and had at first intended to write that instead of the question which was written. These thoughts she had never spoken to any one. What Willie had told me to say to her was a perfect answer to this question, which had never passed beyond her thought.

The written question was afterward answered through two mediums in Detroit, as reported in detail below.

At this same sitting I said:

"Willie, do you know where E. (my daughter) is expecting to go soon?"



The reply came without hesitation: "They (meaning E. and the relatives with whom she was visiting in Brooklyn, N. Y.) are going down by the water."

I replied: "That may be, Willie, but where else is E. going? To what city?"

The reply came inquiringly, "To Buffalo?"

E. had written me only two or three days before that she expected to go to Philadelphia with her friends during the week of May 6. I replied to Willie that she might stop at Buffalo on her way home, and asked again: "But what city is she going to this week?" At the same time I tried to impress upon Willie and the medium by my thought that she was going to Philadelphia. The reply given was that Willie did not know any other city E. was going to, unless it was New York.

And now comes the sequel. Two or three days later I received a letter from E. saying that they had decided not to go to Philadelphia. The next Sunday (May 12) a letter dated May 10 was received from her, the second paragraph of which read: "We all went down to Coney Island the other day. The mists were rolling in from the ocean, and we had great fun," etc. This was an exact fulfillment of Willie's report that, "They are going down by the water." It is also noticeable that although he could and did tell me of an event to happen of which I had no previous information, I could not impress upon him my thought of an event which I supposed was to happen, which supposition subsequently proved to be an error. Evidently there was no reading of my mind in any part of these communications or events.

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On Saturday, May 11, 1895, I visited Mrs. C., in Detroit, accompanied by Mr. J. B. McIlwain, who acted as stenographer. During this sitting Willie was reported as saying:

"Papa, I wrote my name on your coat, but I did not do it alone. Alice (Mrs. R.'s control) helped me. I could not have written it if the coat had hung in the closet a long time after you took it off. It would have lost its magnetism. And if you had looked on the wall back of the coat when you took it down you would have found my name written there, too."

At a later period during this sitting Mr. McIlwain asked if Willie could give an answer to a question he had in mind. He also handed a folded sheet of paper to the medium, whose eyes were closed and bandaged, saying the question was written upon it. Mrs. C. held it in her hand and pressed it to her forehead for a short time, but said she did not seem to be able to get it. Shortly afterward she said: "Willie says tell that man over there that when he writes out his notes he will find his question answered."

After the sitting was over Mr. McIlwain handed me the slip upon which his question was written, and I found it to be as follows:

"Willie, did you write your name on your papa's coat?"

Mr. McIlwain did find his question perfectly answered when he wrote out his notes, as above indicated.

At another time during this sitting Willie was reported to say: "We do not need any bicycles where I am. I can go home and back just as quick as that (the medium indicating the movement by extending her hand suddenly and then dropping it); but Mr. White did see me on my bicycle."

Mr. McIlwain said immediately: "That is a perfect answer to a question asked by a man in Port Huron." In further explanation he said the man who asked the question was Mr. Ashpole, who had shown it to him.

Upon returning home in the evening I told Mr. Ashpole what Willie had said, and he took from his pocket a slip of paper and handed it to me, upon which this was written: "Willie, did Mr. White see you on your bicycle the next day after you were drowned?"

Here then was a perfect answer through Mrs. C., in Detroit, to the question Mr. Ashpole had written for answer through Mrs. R., in Port Huron.

During this sitting Mrs. C.'s control also said that the answer to the first part of the question written by L., which I then had in a sealed envelope in my pocket, and which was unknown to any person except the writer, was "No." The answer to the last part of the question was, that it was mamma.

This sitting lasted over two hours, and everything said during its continuance was stenographically reported by Mr. McIlwain. Before its close nearly or quite all the near friends of Mr. McIlwain in the spirit life reported themselves, in such a way as to leave no doubt that the facts stated could not have come from the mind of the medium.

On the afternoon of the same day Mr. McIlwain and myself called upon a gentleman (Mr. S.), who is a clairvoyant, but does not claim to be a medium. Neither Mr. McIlwain nor myself had ever seen Mr. S. before, nor so far as we knew had he ever seen us, and we gave no hint as to who we were. It was about three o'clock in the afternoon as we sat down together in the family room of his residence. Looking fixedly into space he began by saying: "The boy, the boy," and then proceeded to give the circumstances of Willie's drowning, including events at my own home which had never been known outside of my own family. He then said he could see "the boy" present, described the clothing he wore on the day of his death accurately, and his personal appearance, even to a nick in one of his teeth which I had entirely forgotten. During the sitting Mr. S. said:

"The boy is introducing me to you. He says: 'Mr. S., this

is my papa; Mr. S., this is Mr. McIlwain." And immediately afterward, "He says his papa's name is Sherman."

And again: "The boy says you have a letter in your pocket for him."

I replied that I had, and took from my pocket the envelope containing the question written by L.

This was said to be the letter, and Willie was reported as saying: "The answer to the first part of the question in the envelope is 'No.' The answer to the last part of the question is, 'that it was mother.'"

It should be noticed that this was the same answer given to me by Mrs. C. during the sitting with her three hours before, except that the word "mamma" was used in place of "mother," as reported by Mr. S.

Later in the day Mr. McIlwain read these answers from his notes, and they were written on the envelope. The envelope was then opened, and the question was found to be as to whether a certain person had performed a specific act at a given time, when Willie was supposed to be present. If not, who was it? The answer to the first part was "No," and to the latter part, That the person performing the act was mamma.

During this sitting Mr. S. also reported Willie as saying that certain specific things would happen at his home very soon. I had no idea or expectation that any such events would occur, but they did happen as reported, within the next forty-eight hours.

During one of the sittings I had with Mrs. R. the control gave a personal description of a man with whom she said I had talked upon the subject of spiritualism. I recognized the man described as General William Hartsuff, and said so. She replied that he was the man, and said:

"There is a young lady here with a man's name (Georgie) who says she is his daughter. There is also a man here who, she says, is her uncle. He has the same name (George) and was a military man. The young lady wishes to have you see her father and ask him about the circumstance (naming a specific incident) which connected her with her uncle during her earth-life."

The next day I saw General Hartsuff, told him the incident, and asked if it had any significance to him. He replied that it did have, and that the incident referred to was one of the most notable of his life. It occurred sixteen years before, while his daughter was living, but after the death of her uncle. It happened in his own home and had always remained a family secret. He had no acquaintance with Mrs. R., and was certain that no one outside of his own family had ever heard of the incident thus reported to me.

At the first sitting I had with Mrs. R., about the middle of March, the control said:

"I see a man, perhaps sixty years of age, but not looking like an old man, with side whiskers, chin shaved, tall and rather fine looking;" adding other personal characteristics which did not fix themselves in my mind. "He comes on a boat and says, 'Hello, Sherman!'"

I said: "Can't you give me his name or initials?"

The control replied: "I do not get any name; but wait, the boat is turning its side to the shore and I see lettering on it. Perhaps I can read the name. There is a J, and an R, and an F, and an I or an E, and an S."

I suggested, "J. R. Francis."

The control said she thought not, but the letters were mixed up and she could not make out any name distinctly.

I said, after thinking a little, that I could remember no one whom I had known well in life who would answer the description.

The control said: "You must have known him well, for he said, 'Hello, Sherman!' and he came on a boat. I am sure you will remember him when you think it over."

Afterward I remembered that Captain S. W. Andrews, who had died some ten years before, always wore side whiskers, with his chin shaved, and I felt sure that if I could meet him again his greeting would be, "Hello, Sherman!"

During the sitting with Mrs. C., in Detroit, May 11, the control said that a man came wearing side whiskers and with his chin shaved, who said, "Hello, Sherman!" She added that he gave her the sensation of rocking from side to side, but she did not know what it meant. Also that he spelled out for her, "C-a-p-t-a-i-n."

I replied that I thought I recognized him. He was then reported as asking me to tell his wife that I had heard from him.

I asked: "What word can you send to her which will convince her that it is your intelligence speaking to me?"

The reply was: "Ask her if she remembers the time when she thought my boat had gone down and I was lost."

Later, during the sitting, the control asked suddenly: "Who is Andrew?"

Three days later, quite unexpectedly, I met Mrs. S. W. Andrews. Without telling her why the inquiry was made, I asked her if at one time she thought Captain Andrews' boat had been lost and he was drowned? She replied that she did. The incident happened before her marriage. The report came that his boat had been lost on Lake Huron, but some hours afterward she heard his signal whistle on the river as the boat was passing down, and knew he was safe.

On or about the last day of April, 1895, a friend who was visiting in my family reported to Mrs. Sherman that she had had a peculiar dream the night previous. She said, "I thought Willie

came to me and brought with him a little boy much smaller than himself. He said, 'Tell papa Will.'

At the sitting Mrs. Sherman and myself had with Mrs. R., May 2, Willie was reported saying to me: "Papa, I want you to see Will Chadwick and tell him his little boy was at our house with me the other night, and sent him this word, 'Tell papa Will.'"

The same afternoon I called upon Mr. Will R. Chadwick, who seemed to be expecting me. I asked him if a little boy of his had died recently who called him "Papa Will."

He replied that his little boy, who had died a year previously, called him "Papa Will." He added immediately, without waiting to hear what I had to say further, that he knew I was coming.

I asked him how he knew, and he replied that he could not tell how such impressions came to him, but they did come. He had received the impression that his little boy had been to my house with Willie a day or two before, and had thought of going to see me about it, but refrained from doing so because I would think it strange he should make such an inquiry. Afterward he received the impression that I would come to see him about it. In further explanation, Mr. Chadwick said that ever since boyhood he had seen, or thought he had seen, spirit forms about him, and had received impressions from them, but had never made any investigation of the subject or tried to develop the clairvoyant faculty. He had also frequently heard his little girl, three years of age, talking to her spirit brother as though she was playing with him, and in reply to inquiries the child had said her brother was there, and did not seem to realize that he was not there in the flesh.

On one occasion the control of a trance medium in a city distant from my home was describing the interior of my residence and its furnishings, as shown her by Willie. Everything was correct until she said, "There is a stove in this corner of the room." I said, "Is there a stove there, Willie?" The control said: "Oh! he is taking the stove away." This was a remarkable test, and illustrates the faculty of the soul to see things as they have been, and not alone as they are at the immediate moment of physical time. Willie's earliest recollection of the room, and of the particular corner designated by the control, was as described. A stove did stand there for many years, but was taken away when Willie was not more than five years of age.

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I hold that the phenomena manifested and the tests given in the circumstances reported in this chapter demonstrate beyond question that they were produced by spirit intelligences, exactly as claimed. No other hypothesis can be framed which will supply a

reasonable explanation of them, or even a possible explanation, unless many psychic facts which are positively demonstrated are entirely ignored. And why should any other explanation be sought? Is it not a pleasant and satisfactory thing to believe and to know that individual life is continuous, and that physical death is really birth into a new, happier, nobler and grander life—the real life of the soul?





## CHAPTER XXV.

PERSISTENCE OF PERSONAL CHARACTERISTICS IN DECARNATE LIFE—THE AFFECTIONS CLING TO FIRST LOVES—MARKED DEMONSTRATIONS OF THE FACT—REMARKABLE TESTS IN GIVING NAMES OF DECEASED PERSONS—THE LOVING MESSAGES OF A FATHER TO HIS SON—WILLIE GIVES AN ADDRESS IN RESPONSE TO AN UNSPOKEN AND UNSEEN REQUEST.

NOTHING is more marked in spirit manifestations than the fact that every soul carries its characteristics into decarnate life, and that its affections, its likes and dislikes, its inclinations, perhaps even its ambitions, are the same there as here. I have had many proofs of this fact. Indeed, every spirit who communicates with me demonstrates it by the character of his communications. Willie loves his home where he was born and always lived; he is full of affection for members of his family; he is interested in the little affairs of their every day life; he loves fun and frolic; and he is delighted to be able to give to papa and mamma tests and proofs of his presence, and of his love. Albert, my son who died in infancy, shows his love and his delight at being recognized, but exhibits no interest in the affairs of a life which he scarcely knew. The spirits of men who labored for the welfare of their fellow men while upon earth, according to the light they then had, I find just as

anxious to promote the truth as they now understand it. Chemists, electricians and other promoters of special sciences while upon earth, are still interested in scientific development, and use their knowledge to promote communication between the two worlds. Every manifestation demonstrates, not only the continuity of life, but also the continuity of the personality and all its characteristics.

As no passion of the incarnate soul is more universal or stronger than that of love, so we find that on the decarnate side of life love reigns supreme. And not love in its broad and general sense only, but the love which seeks out and clings to its special object of affection, and is pained and grieved if its love is not returned, or is not true. I have in my possession a slate communication constituting a reply to this question addressed to a deceased lady, "Are you willing your husband shall marry again?" The reply is as follows :

"If my husband is so anxious to marry again, let him go ahead, and I will find a partner here. I am sick of this fickleness. No sooner do the men think we are under the sod than they are looking for other women."

The first communication I ever received from a decarnate soul was the reply to a question addressed to my father, published in the twentieth chapter. Seventeen years later, when I next sought means for communicating with my friends in decarnate life, my father again manifested himself, and expressed his great love for me. But it surprised me not a little that in all his communications through different mediums he said nothing directly of my mother, still living. Finally, on one occasion, I said: "Father, why do you never speak of mother?" The control replied, after a little: "He says he knows it was not right, and that he ought not to have felt so; but he could not help feeling badly that she should have married again. But he feels differently about it now." I said: "Why, you know, father, that mother had a hard struggle to get along alone." The reply was: "I know it; I ought not to have



felt so; but I couldn't help it." I said: "Father, would you like to have me take mother to a medium so that you can talk with her?" The reply was that he would be delighted to have me do so; but that he feared she was so grounded in orthodoxy, and so hostile to the idea of spirit communication, that she would not believe it genuine.

On Friday, June 14, 1895, I arranged with a medium, Mrs. C., for a sitting the next day, telling her that I should bring a stenographer, but giving her no intimation that any one else would accompany me. As I entered the house with my mother I said: "I will make no introductions." The medium replied: "That is all right, but I knew you would bring a lady." "How did you know?" I asked. She said: "Some one waked me up at three o'clock this morning and said: 'Albert will bring Mary today.'"

The medium having passed into the trance state, the control said:

"Your father is here. He puts his arms around the lady and says: 'This is my Mary.'" And soon afterward:

"I shall have to go back now to the time when he passed into the spirit life. I see the lady sitting by the bed upon which he is lying. The children stand by her, one a young girl and a smaller one who looks like a boy. A baby (yourself) lies in the cradle.

"Your husband (the lady's) says it made him feel badly to leave you unprotected. You were lonely and broken-hearted, and had to struggle hard to get along and care for the children. Then you were married again. He says he was selfish and couldn't bear to have you take another husband. The other one is not with you now. He was glad when he went out and you took the name Sherman again. He says he ought not to have felt that way, but you were his first and only love and he could not help it.

"He has always been near you, except during the years when you lived with the other husband, when there was a break; but now he comes back and stays near you all of the time. He says it will not be long before he can take you in his arms and have you all his own again. He has prepared a lovely home for you, with a big easy chair, in which you can sit down and put on nice slippers which are soft for your feet; and he has a lot of things ready for you. It isn't cloudy over there; it is always pleasant. The good book tells us the streets are paved with gold, but they are not; it is all grass, and trees, and beautiful flowers."

Asked to give a test, he said: "You had to work very hard, and it made me feel badly to see you struggle along so. One time when you were washing I saw you standing by a tub and the baby lay in the cradle. The baby cried, and you lifted up the tub hurriedly. It hurt you, and I felt so badly that I couldn't help you; I didn't know how. Then the baby cried again and you fed it and put it to sleep. The strain gave you a crick in the back which you did not get over for two or three days. I could not get close enough to you to help you."

I said: "How long, father, was that after you passed over?"

Answer: "It was not very long. You were in the cradle."

I said: "Was it in the old home, father; in Bennington?"

Answer: "Yes."

Asked to give another test, the control said:

"I see a child, the oldest girl (Frances), sitting on the floor. It has a light dress on which looks as if it had pink in it. It sits down there and is creeping across the floor, and has found a dish of water, and has both hands in it, playing. The father comes in the door and the baby is all wet. He takes it up and says: 'Look what the baby has done!' And then he laughed and you said, 'Oh! dear.' You were disgusted to think the baby had made such an awful muss on the floor. I see you wiping it off, and he takes the baby, takes off the dress, and you get another one and put it on. This was before he went out."

"John comes up to you and holds out his hands and laughs. He is not very tall, got brown hair, high forehead. He is not a brother. His other name is Holcombe. He is glad to see you but doesn't know how to talk. He is your other husband. Your first husband stands between you and him and doesn't let him come too closely to you. He brings a boy with him. Now a woman comes up and looks as if she had been gone a long time. She is his first wife.

"Another man comes now who says his name is John. He is your brother. That is a funny name—Scots, Scotford. He says your name is Mary Ann Scotford, and he tells you this that you may know it is he speaking to you, as no one else would know your full name.

"Three women come now. One gives the name of Sarah. She is the youngest. Another gives the name of Mary. She is the older sister. The other says she is your sister, and her name is Elizabeth. Both Sarah and Mary are her daughters. Your sister says she will try and write you a letter after you have gone east. She will write it on a slate, with the help of a medium, who will come here. Albert will send it to you. If possible she will write it in her own hand so that you will recognize it.

"A woman comes who gives the name of Lydia. She knew you before you were married, over sixty years ago. She went to school with you." The control then described the log school house in which they attended school, in detail, and correctly, saying that the seats were arranged around the sides of the room, and the teacher sat on a platform at the rear.

Afterward my father came back, and again declared his great love for his Mary, and expressed his happiness that she would be with him before many years, and that they would be reunited, never to part again. He then bid her good bye.

This is but an outline of a most remarkable sitting, given to illustrate especially the continuity of the affections, and the feelings decarnate souls have with regard to the maintenance of the ties of love which originate in the incarnate life. The medium could by no possibility have had any knowledge of my mother's maiden name, of her second husband's name or personal appear-

ance, or of the names of her brother and sister and her sister's daughters ; yet all were given without hesitation, and the personal appearance of each one was correctly described.

The first address ever delivered to me by my father, through Mrs. C., in Detroit, came unexpectedly, and as I had no stenographer with me was not recorded. My sitting with the same medium, May 11, 1895, was arranged for by a friend without giving her any hint as to who the sitter was to be. Mrs. Sherman was with me, and Mr. J. B. McIlwain accompanied us as stenographer. The sitting had lasted over an hour and a half, and as I had another engagement for an early hour in the afternoon, I arose to leave, the medium being still under control. As I did so the control said: "Wait; your father wants to talk to you." Immediately a change came over the medium; her face assumed a stern and masculine aspect, and she spoke as follows, with all the expression and feeling that a trained orator could manifest:

MY CHILD: I cannot let this instrument go without coming for a few moments and telling you again that we are watching over you; that we, as a band of spirits, have so come together and concentrated our influence that we are lifting the clouds of darkness, that the veil is being rent in twain, and, the spirit and angel faces are shining through the light, and so being brought to you, all for a grand and good purpose. We come to tell you there is no death; that on the other side of life all is beautiful, all is grand, and all is light.

My children, it gives me joy to come and control this instrument, and to tell you that we are happy; that only for the vacant chairs in our homes in the spirit life our happiness there would be complete. But we come back and see also the vacant chairs here, we first having passed out on the other side of life, leaving vacancies here.

My child, I want you to know that we have the children in charge; that they are being superintended over by spirits of a higher degree; that they are being cared for in the eternal home of light and life. And we come back here to give you our blessings, and to tell you over and over again that we are not dead, but love you just the same.

And so as life goes on, we look forward, and look inward, and look downward, and look upward, upon every side of life, and see all around works of the Eternal Spirit of Life, the Great God, the Eternal Being, who gives everything the spark of being that it has,

and imbues all with light, making animate and inanimate nature all together, as it were, a spirit of love, beyond the confines of this mortal life.

But, my children, it does me good to come, it helps us on our onward course; it relieves us so many times of the burdens in spirit life that overshadow us when we come back and seek to communicate with those we love. And dear little Willie, who comes here with me today, lives with us, as it were, in one unbroken family all in one home, where the birds sing such sweet songs, where the trees are green, and where the flowers are so bright; where all is life, and happiness, and joy.

And now comes the grandest and greatest revelation of all. We have opened the avenue and can come back, and you can recognize us, and we come from time to time as unseen visitors in your home. And so, as the time passes on, we will come daily, and you will remember that we are together and see you all in a life of harmony and joy. And when the few years that are fleeting so fast have passed by, we will come and bear you to the home that we have prepared in spirit life, where there will be no more broken ties; where we will be all united again in one unbroken family, in love, and peace, and joy.

And may the Divine Influence, may the lights from the Eternal Spheres, be showered upon you, as you look upward and behold the shining faces of those you love!

My father has spoken to me on other occasions, through other mediums, in like words of affection, when there was no stenographer present to record them. On June 11, 1895, through another medium and in another city, he spoke as follows:

MY SON: It is in a late day you have started in a good cause that will bind us together on the spirit side of life as otherwise we would not have been had you not investigated in this new religion. Your work will be well done. You will reap your reward on the spirit side of life trebly. We are only too anxious to show you how glad we are that you have investigated in such a manner as to prove the truth, not only to yourself and in your own mind, but to the satisfaction of a great many that were blinded and groping in the dark. This shall make a home for you on the spirit side of life such perhaps as you would not have attained in many years had you not begun your work on this side.

I am glad and thankful to know that I have one who is willing to sacrifice the world's renown for the truth; that you are willing to give to the world your knowledge and investigations, to bring

light and happiness to the homes that are in darkness, to bring truth before the world as it never has been brought before. I am proud to own, my son, that you are willing to give your time to satisfy the cravings of all those blinded eyes and saddened hearts, and that you are throwing a light on the world that has been dimmed by hypocrisy, doctrines and creeds that are now being thrown to the winds. I am only too glad to know that you are able to show to the world that the continuity of life is a fact, and not a delusion.

May the Great Spirit ever watch over you and guide and direct you, protect and keep you from all harm; and bring you all the love that mankind can bring to the earth-plane; and bring you strength and life, that you may realize that this continuity brings you nearer the border; that you can come back, and when your work is done here, as you think, you may be able to return and finish what you may have left undone!

May the spirits watch over you and yours, and make you doubly happy! May the blessings rest upon that loved mother and wife, and bring you all peace, harmony and contentment.

I am your father,

ALBERT C. SHERMAN.

These addresses are given just as they were delivered, through different mediums, in different cities, both reported stenographically. In neither case was there the least hesitation for a thought or a word. Were they not from my father in spirit life, just as they purported to be? I believe they were.

On Saturday, August 3, 1895, I called upon a medium, Mrs. C., accompanied by a stenographer. After the medium had passed under control I placed in her hand a folded slip of soft paper, saying, "You need not try to read this; just let your medium hold it and tell me what you see and hear." Before leaving home I had written on the paper, with a pencil, this:

WILLIE: Please give papa a nice address, to be published in the book. Have grandpa, Mr. Murray and Mr. Brooks, help you.

PAPA.

No one except myself had seen the writing on the paper or knew what it was. The medium's eyes were closed and remained so throughout the sitting, and the paper was not unfolded. After

she had held it in her hand and pressed it to her forehead for a minute the control said:

"They are showing me this picture. I see you sitting at your desk writing. Willie sits in front of you, at your left, and your father at your right. Mr. Murray stands at your left side, and Mr. Brooks at your right. Mr. Murray and Mr. Brooks hold cords which lead to your forehead, as though they were telegraphing to your brain words to write. Willie is telling me something to say to you." The control then repeated these words, as dictated to her by Willie:

"Dedicated to my son Willie, through whose transition I became a believer in the soul's progression and the truth of spirit return."

Through Mrs. R.'s mediumship, three months previously, Willie had asked me to dedicate this book to him, and said that if I would do so he would write the dedication for me. Although no explanation was given with the above, and I did not ask for it, this was clearly a fulfillment of his promise.

Willie then dictated, through the control, twenty-eight lines of rhyme, which were taken down by the stenographer. As soon as he had finished I had the lines read, and asked Willie who composed them for him. He said he did it himself, but the control had not given them just right. After correction they were found to read as follows, Willie remarking that they were not just what he would like to have them, but it was the best he could do:

O papa dear, as I draw nigh,  
 With spirit friends I've met on high,  
 I come today with loving thought,  
 Which often to you I have brought.  
 My spirit life brings to you light,  
 Which shines so clearly and so bright,  
 It shows the future of the soul,  
 And its reward at the grand goal.  
 I'm glad, dear papa, to be near  
 The friends I love who gather here;  
 To tell them of the future life,  
 Where all are free from earthly strife.  
 Our life is like a summer's day,  
 Our work is like a boyish play!  
 The beauties of this summer land,  
 As we gather on its flow'ry strand,  
 Show our loss less, our gain the more,  
 When we pass to the heavenly shore.  
 We leave marks on the shining sands;

And as we reach the summer lands,  
 Our love glows for those left behind,  
 The many friends who were so kind,  
 For home and all its sacred ties;—  
 But we have left the land of sighs!  
 In spirit life all is so bright,  
 Our pleasant tasks are ever light.  
 The grains of truth in the sands of time  
 Make all our future bright in this beautiful clime.

Your loving WILLIE BOY.

No hint of any kind was given through any spoken words of mine as to the writing on the slip of paper handed to the medium, the person from whom I desired a communication, or its character. If Willie was not present and did not dictate the lines printed above, the medium or her control must have read the slip or my thoughts clairvoyantly, and must have composed and delivered the lines, which was done as fast as the stenographer could write, without previous thought. It is also significant that a dedication for this book promised through another medium, but not thought of by me at this sitting, was given. Also that Willie signed himself "Willie Boy," as it was my custom to call him during his life, a fact that could hardly have been suggested to the medium except by Willie's intelligence.

After Willie had closed his address I asked if my father had anything to say to me, and the following was dictated through the control:

MY SON:—

Earth lives appear almost a waste of time,  
 When we ascend to this delightful clime!  
 Here all the loved ones who have gone before  
 Extend a welcome, opening the door;  
 And underneath that grand, celestial dome,  
 We meet our dear friends in a heavenly home.  
 And O, my son, as I to earth draw near,  
 I feel so thankful that you now can hear,  
 The earnest thoughts and words of truth and love,  
 That I bring to you from the heavens above!  
 And on that bright and shining spirit shore,  
 Some day, we all shall meet to part no more.

My son, I have thought many times with a saddened heart how I left you in your young and weak days, and was not able to

come to you in a physical manner to care for you. And as I came to your home and saw the many trials that came, how often was I sad-hearted to think of the sorrow I had left behind!

For many years, my son, I tried to impress upon your mind the beauties of the future life and the continuity of the soul's breath, but it seemed as though it was impossible to draw near to you. But since this new awakening some of the grandest thoughts of your life have been given to you by your father. We are glad, myself especially, to know that you realize the truth of this great and wonderful phenomenon, which proves to other dwellers upon the earth as well as yourself, that there is a life beyond which is eternal. Your work is well and faithfully done. There are many loved ones that are gathering near you who try to show their appreciation of what you are doing for the spirit world. You understand that on the other side of life all do not know that they can come back to the earth-plane. That is why we are glad you have proven to your own satisfaction the continuity of life, because it is not only a benefit to you, but it is a benefit to all the readers of your book, and will lead many people to investigate. At the same time it is a benefit to people on the spirit side of life. I will tell you why. Because you have traveled and seen a great many mediums, and there never is a seance that there is not somebody there who has come to give a test on the spirit side. They do not know whether they can come back or not, but they hear the friends tell of it, and they get interested and try it themselves. So we are doubly thankful to you that you are spreading the cause in the spirit land as well as on the earth-plane.

May the angels ever bless you, my son! The good angels will bless you for the work that you are doing, have done, and will do, to promote the growth of knowledge in occult, psychic and spirit phenomena. And in so doing you are building a home for yourself that will be grand and glorious. And your loved ones will ever watch over and guide you, showering upon you all the blessings of the angel band. And the Spirit of God, because we know no other name, shall bring its greatest and most heavenly blessings upon your head! Good bye.

I asked: "Father, what and where is the spirit land?"

The reply was:

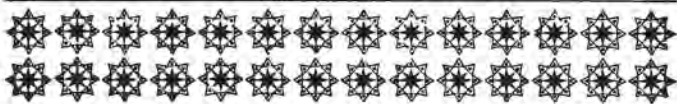
The spirit land is the home of the soul after its transition. It is everywhere, where all is pure. It does not take in this atmosphere, with all its impurities; but there seems to be, as I can look at it, just a thin veil between you and me. But now I am so near the earth-plane that I take on the earthly conditions many times



when I come to you. This atmosphere is closed out, and we are away from everything material in the spiritual life. Our homes and everything about us look just as real to us as your own homes do to you. We build our homes with our spiritual work, and many homes are built before the spirit has left the earth-plane, by your own thought and acts. I see my home and live in it, just as you live in your home here.

It is not reasonable to assume, and I cannot believe, that either the medium or her control personated my father and gave the above communication from their own souls. The delivery was as rapid as the stenographer could write, and in every way the conversation and attendant circumstances were just what they would have been had my father been present physically. He was not there physically; but that his real, conscious personality was there speaking to me I cannot doubt.





## CHAPTER XXVI.

THE PHILOSOPHY OF PHYSICAL MANIFESTATIONS—INDEPENDENT SPIRIT WRITING A MILE DISTANT FROM THE MEDIUM—A MISSING ARTICLE RETURNED BY SPIRIT POWER—EVIDENCE OF DEMATERIALIZATION—SPIRIT SIGNATURES ON PAPER.

PHYSICAL manifestations produced by psychic force and directed by psychic and spirit intelligence are of great variety. The philosophy of such manifestations is both simple and complicated. The force must be derived from living organisms, or it must be some natural force so closely allied to the power of the Universal Spirit that the individualized soul of man can direct or control it. At the present stage of the development of psychic science it would not be safe to attempt a specific and positive designation of the relationships between the vital force, which is that of the Spirit of God, and physical forces; but that electricity and electro-magnetism constitute one of the links between spirit and material forces seems to be demonstrated.

If the question is asked, How can thought, which is the force of Spirit and of the individualized soul of man, act directly upon matter? it may be answered that it does act directly upon matter and material forces in the physical movements of every living crea-

ture. Just how this is done man may sometime learn, as he has learned many of the facts of nature which remained hidden during countless ages. We know already that thought produces certain molecular changes of brain substance, and that physical activity results. We know also that a current of electricity sent through various substances produces molecular changes and physical results of great variety. But just how changes are produced by electricity we do not know, any more than we understand the exact process by which thought produces physical activity in organized beings.

But one important fact has been demonstrated already. That fact is that the power of the Spirit of God is manifested in and through thought; and that thought is to both soul and physical life what electricity is to the electro-magnet, or to any machine which it operates. Thought in man is not produced by molecular changes in brain substance. The reverse is true. Thought is from the soul, which is the real man, and it produces the molecular changes in the brain which result in the operations of the physical mind, and in bodily activity.

The production of physical results by the thought of both the incarnate and decarnate soul, without the introduction and aid of the physical mind or body, is a demonstrated fact. Exactly how this is done I shall not undertake to say; but it may be positively asserted that electro-magnetism is an important agent in transforming the power of thought into physical energy, or in enabling thought to command and direct such energy. It should be observed that there is no essential difference between the power of the incarnate and

decarbate soul in the production of such results. The incarnate soul has the advantage of a physical organism of its own from which to draw physical strength; but it has the disadvantage of subordination to the physical intellect and will, which prevents it from full realization of its primary consciousness and powers. The incarnate soul, therefore, in a measure, acts blindly while exercising its primary powers. The decarnate soul, on the other hand, clearly perceives its own individuality and powers, but it can only cause physical manifestations by drawing strength from a physical organism not its own, or by learning to control the forces which link spirit to matter. It is not strange, therefore, that the physical manifestations of spiritism are frequently mixed with manifestations clearly the work of incarnate souls, and that such mixture should puzzle honest investigators, while giving skeptics a show of reason for pronouncing the entire phenomena the production of psychic force and intelligence. The truth lies between the extremes. Psychic and spirit phenomena are identical in character; they are the work of the soul, which is the same in individuality and attributes before physical death as afterward.

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My first personal experience of the physical phenomena of spiritism, brought clearly to my physical comprehension, is reported in the twenty-second chapter. I will recapitulate its essential features:

Willie had told me through a medium that he would come to me in the night and wake me up, and would do it so that I would know he was there. Two hours after going to sleep I found myself sitting up in bed, with the feeling that I had experienced an electric shock, the sensation being that the current had entered

the top of the head and extended to the heart. At the same time I saw with my physical eyes, by electric light shining into the windows and through the transom over the door, the outlines of a boy's figure, as though standing on the bed immediately in front of me.

I am familiar with the operations of electricity and with the physical sensations produced by it, and know that I had in some way received an electric shock. How was it produced? I have no doubt that it was by spirit power, either in the accumulation of electric force from the atmosphere, or its direction from some artificial conductor. There was a combination gas and electric fixture over the bed. Perhaps Willie, as a decarnate soul, was instructed or aided by scientists in spirit life to direct a current of electricity from the electrolier to my head. The fact that it was done I know; and being very susceptible to electric shocks I did not recover from the effects produced upon the heart (a bounding and palpitation) until I had consulted a physician, taken remedies, and enjoyed a period of perfect rest.

At the first sitting I had with Mrs. C., April 5, 1895, Willie was reported as saying to me: "Papa, you will have wonderful spirit manifestations at home within three months." This promise was perfectly fulfilled, as reported below.

After the close of the sitting of May 2, 1895, reported in part in chapter twenty-third, just as Mrs. Sherman and myself were taking our leave, Mrs. R. being clairvoyant, as is usually the case after a trance sitting, said: "Willie stands by his papa now, and is showing me some chalk crayons. What is that Willie? Oh! he says he is going to mark on papa's coat."

At this we all laughed, and Mrs. R. agreed with Mrs. Sherman and myself that he could not do it, even if he thought so. Observing Willie closely, clairvoyantly, Mrs. R. said to me, after a minute:

"Excuse me, is that a new suit you have on?"

I replied that it was.

She continued: "Willie says he is going to write his name on your old coat at home, with the crayons."

I said: "What, the coat hanging in my closet at home?"

"That is what he says," Mrs. R. replied.

"Turning toward the point where Willie was represented to be standing, I said: "You can't do it, Willie, even if you think you can."

Mrs. R. said: "He says he can do it and he will do it. He has gone."

Conversation followed upon other topics, and within two minutes Mrs. R. said: "Here comes Willie, now. What's that? Oh! he says he has written his name on papa's coat, and you will find it there when you get home."

Mrs. Sherman and myself went directly home after this. We had no confidence in the actuality of what Willie said he had done; or if he had written his name, that he had done it so it could be seen by physical eyes. Shortly after our arrival home Mrs. Sherman and myself, accompanied by a friend who was present, went to our sleeping room, opening off from which there is a dark closet used exclusively by myself as a wardrobe. Opening the door I found hanging there, exactly as I had left it the previous Sunday, a coat which I had worn most of the time for a year. None of us expected to see anything, but as I brought the coat to the light and opened it, we all saw, on the lining just above the skirt and partly on the skirt, in Willie's handwriting as he had signed his name during his life, the W being at least five inches long and the other letters of proportionate size, his name,—*Willie*. The writing had the appearance of having been done with crayons, white, shaded with light blue.

The circumstances were such as to render it practically impossible that the writing could have been done by any physical hand, or that any trick could have been played. For my own part I am absolutely certain that no physical hand except my own touched the coat from the time I hung it in the closet, on Sunday morning, and the time I took it down at twenty minutes after twelve, four days later.

The coat and writing were seen and examined during the afternoon by Mr. and Mrs. F. W. Sherman, Mr. James H. White, Mrs. A. L. Robinson, Mr. and Mrs. J. W. Porter, Miss C. H. Hubbard and Miss Clarissa Stockwell. At 6:30 o'clock in the evening, on looking at the coat by electric light, I was unable to discern the writing clearly. During the evening it was examined by J. B. McIlwain, George A. Ashpole and several others, and all were able to

see the outlines of the writing, and with certain angles of light to perceive it quite distinctly. The next morning it had entirely disappeared.

Subsequently, through different mediums, Willie told me that Alice (Mrs. R.'s control) helped him to write his name on the coat; that he could not have done it if the coat had hung there a long time, as it would have lost its magnetism; and that if I had looked on the wall under the coat when we took it down I would have found his name written there too.

The scientific explanation of the coat-writing is this: I had worn the coat for a long time and had transferred to it animal magnetism from my body. It hung in a dark closet, which was filled with other clothing I had worn, giving even the walls some degree of this magnetism. Most spirit manifestations of physical energy partake of the nature of materialization, which is essentially the same as germination, and occurs naturally in the dark; the tendency of light being to fade, disintegrate and decay organic substances from which the life principle has departed, or in which it has never been active. The touch of a spirit finger, perhaps not materialized in this case, drew by electromagnetic force, from the material of the coat, physically visible substances charged with animal magnetism from my body, which formed the visible writing on the lining. It is something like the development of a photograph. If the coat had hung in the light the writing could not have been done. And like a photograph before it has been "toned" and "fixed," it faded out quickly when exposed to the light.

During a sitting with Mrs. C., in Detroit, May 11, this circumstance happened. A banjo was standing against the wall in the opposite corner of the room from that in which Mr. McIlwain was sitting, so that he could look directly at it. I sat with my back toward the corner where the banjo stood. I heard a noise as of the

striking of the strings of an instrument, but did not know what it was. Mr. McIlwain said: "Did you hear that?"

I replied that I did, but did not know what it was, and asked: "Was it that rocking chair?"

Mr. McIlwain replied: "No, it was that banjo over there."

This was confirmed by Mrs. Sherman, who said there was no doubt of it. A few minutes afterward Mrs. C.'s control said: "Willie says he touched the strings of the banjo."

A trumpet seance was held at my residence on Thursday evening, June 6, 1895, the medium being Mr. R., who had been developing but a few months and was not a professional. I had never seen him until 11 o'clock of that day, and he had never been in my house until he came at 9 o'clock that evening.

Sitting around a table, the room being darkened, it was not long before the tin trumpet used for the purpose was lifted into the air over the heads of those present, and voices spoke through it or in it. After a little time a voice in the trumpet said: "Willie says there was a jackknife which was overlooked (in getting his personal effects together after his death) and that he will bring it to papa and mamma tonight." I know that this voice was not that of any person present in the flesh.

Within five minutes after this statement a child's hand was laid upon the left hand of Mrs. Sherman, which rested upon the table touching my right hand, and immediately something fell with a sharp sound upon the table between Mrs. Sherman's hands. Grasping it she felt it to be a knife. This she held for a few minutes, until the lights were turned on, when I found it to be a knife which I had carried in my pocket for some years, and the ends of two of the blades having been broken, I gave it to Willie. I had subsequently given him other knives, and knew that he was not carrying this one at the time of his death. In reply to inquiries as to where it was taken from, Willie was reported as saying that he found it "in a little cubby-hole" where he had left it during his life.

In this case there was absolutely no chance for fraud. By no possibility could the medium or any other person present, not a member of my own family, have come into the possession of the knife.

There is but one possible explanation of these phenomena. This explanation is, that the soul of Willie, which knew the events of his life in the flesh, was the intelligence which found the knife where he had laid



it away ; and that the physical power drawn from the medium, and others present, enabled him to bring it from its hiding place and drop it between his mother's hands upon the table.

At a sitting at the residence of a friend in Detroit, under strict test conditions, the medium, Mr. C., said: "Mr. Sherman, I see a boy standing by you. He is holding in his hand something that looks like a white cylinder, about three inches long, with a hole in one end of it." I queried what it could be that Willie wished to show me, and the medium repeated the description of the article twice. Then he said: "The boy has gone through the doors (closed) at the back of the room." And soon afterward, "Here he comes now, looking very much pleased." All hands in the room were joined at the time, and the doors were closed. The medium sat between two of my friends, and I sat next to the lady on his right. There was no possible chance for fraud. As the medium reported Willie's return something fell in the lady's lap at my left and rolled down at my feet. When the lights were turned on I picked up an onyx match safe, which had been correctly described by the medium as a "white cylinder three inches long," and asked: "Does any one know where this came from?" My friend's wife, the lady of the house, said in reply to my question, that it stood on the mantel in the back parlor when the doors were closed and the circle was formed. To get it into the room there must have been dematerialization, either of the door panel through which it was brought, or of the article itself.

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I attended a number of sittings at the residence of a friend during April and May, 1895, at which there were remarkable manifestations, under test conditions. All those present at these gatherings, not exceeding seven on any occasion, and usually only five, were my personal friends, in whose honesty I have as much confidence as I have in my own. If I do not know that every manifestation was just what it purported to be, then I do not know that I have an individual consciousness.

One specific manifestation at these sittings was independent writing. Pads of soft paper and slates were laid on the carpet in front of the circle, and the writing was done in the dark. Frequently the writing was from right to left, so that it could only be

read by reflection from a mirror. I received in this way a number of brief messages from Willie, the body of the writing not his, but the signature as he wrote his name during life. Among these messages were the following, the signatures reproduced in fac simile:

April 15—

Hello, papa.



April 22—Written on both sides of the sheet.

My dear, dear Mama. Dead! not a bit; say, mama, I'm all right! When you stop crying I will be happy. Tell her I can come to her now; it is jolly, ain't it, papa?



April 22—Written on another sheet.



sends his love to dear mama.

April 29—Written on three detached slips of paper, some of the letters lapping from one sheet to another.

I send love to mama. Bring Aunt Carrie next time, please, please, if mama can't come.



On another sheet, April 29, was written the following:  
I want to see you alone, papa, awfully bad.

May 6, on a sheet containing another message, was written Willie's signature, as here shown:



The coat writing signature, as copied by Mr. John W. Porter on the afternoon it was written, is here shown:



During his life Willie seldom wrote his name twice alike, but it had certain characteristics which could not be mistaken. The following are reproductions in fac simile:

The following is a composite reproduction of several signatures:

The following is a fac simile of his spirit signature, as signed to the message written July 2, 1895, reproduced in reduced fac simile in the twenty-eighth chapter:

Dear, what hard work to write; but I send you a flower.

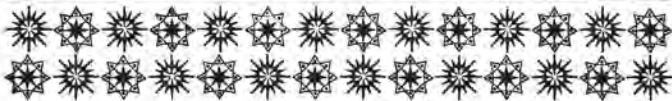
Fac simile of shirt front signature, referred to in the twenty-eighth chapter:

It is a marked characteristic of all Willie's signatures written during physical life which I have been able to find, that he separated the S from the h in Sherman. This characteristic is shown in his spirit signature, reproduced above.

I have questioned spirit controls, and my friends who have spoken to me through mediums and independently, regarding the

methods by which spirit writing on paper is produced. They tell me that all spirits cannot develop strength to write, and that it is largely a matter of practice. Usually writing of any considerable length is done by some spirit attendant upon the medium who has learned it by practice; but sometimes the hand of the medium writes in the dark, under spirit guidance, the same as in automatic writing. Pencils are not always necessary, but it is usually better to lay a pencil near the slate or paper. If a writing medium develops without using pencils the attendant spirits are able to materialize the writing substance. Evidence of this fact appears in the report of the sitting with S. S. Baldwin, in the twentieth chapter, when writing was impressed upon the inside of folded papers held by the sitters.





## CHAPTER XXVII.

THE PHENOMENA OF TRUMPET AND INDEPENDENT SPIRIT VOICES—JEHOVAH'S TALK TO MOSES ON MOUNT SINAI—MODERN MANIFESTATIONS OF THAT CHARACTER—MANY SPECIFIC CASES CITED—MEANS AND METHODS OF DEVELOPMENT.

THE first record of a spirit voice speaking through a trumpet is found in the nineteenth chapter of Exodus. In the sixth chapter of the same book it is recorded that the spirit who had spoken to Abraham, Isaac and Jacob as "God Almighty" specifically declared to Moses that his real name was Jehovah, and that he would be to the Israelites "a God." Afterward he is called by three names,—God, Lord and Jehovah; but in all cases it is clear that the spirit Jehovah, who had constituted himself the especial guardian of the descendants of Abraham, was the one who spoke to Moses. The record of the trumpet and independent voices is as follows: (Ex. xix, 16-19.)

And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount. And Mount Sinai was altogether on smoke, because the Lord descended upon it with fire: and the smoke thereof ascended as the smoke of a furnace, and the whole

mount quaked greatly. And when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice.

A number of cases in which spirits were heard to speak are reported in the New Testament. On the mount of transfiguration a voice came out of the cloud saying, "This is my Son, my chosen : hear ye him." And in the ninth chapter of The Acts it is reported :

And as he (Saul) journeyed, it came to pass that he drew nigh unto Damascus : and suddenly there shone round about him a light out of heaven : and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me ? And he said, Who art thou, Lord ? And he said, I am Jesus whom thou persecutest : but rise, and enter into the city, and it shall be told thee what thou must do.

The philosophy of independent spirit voices, or spirit voices speaking in or through trumpets, is not essentially different from that of other physical manifestations. It seems very well demonstrated that there is always some degree of materialization when physical acts are performed. The spirits themselves say that in trumpet speaking the vocal organs are materialized in the trumpet, which helps to increase the volume of sound. I have on several occasions heard spirit voices speaking without the use of trumpets, under test conditions, and have entered into conversation with such voices, so that I know the phenomenon to be a fact.

In cases where spontaneous spirit voices are heard, the conditions rendering them possible are usually, and probably always, produced by atmospheric electricity. It will be observed that Bible accounts of such voices report lightning and thunder attending them, or "a light out of heaven," no doubt produced by elec-

tricity. In all materializations electro-magnetic forces are made use of by the spirits producing them.

My first experience at a trumpet seance was in the city of Detroit. A friend, Mr. W. J. Hunsaker, accompanied me. The others present were strangers to me, but some of them were known to Mr. Hunsaker. The circle was large, some sixteen in all. Two trumpets were placed on a table in the center of the room, hands were clasped, and the lights were turned out. Within five minutes afterward the voice of Mr. McGinnis, the controlling spirit, was heard, clear and distinct, and he proved to be a typical Irishman, much more so than most of the burlesque characters seen and heard on the theatrical stage. Most of the time during the seance voices were speaking in both trumpets simultaneously, and the medium frequently spoke at the same time. Indeed, I had positive evidence that the voices were not produced by the medium.

Many of those in the circle received communications from friends, and after a time I asked Mr. McGinnis if some of my friends would not speak to me. He replied: "I can't make them talk if they don't want to." But soon after one of the trumpets did come directly in front of my face, and a voice began saying, in a hoarse whisper, something which sounded like "Aunt Pushfush." I said: "Is it my aunt?" "No, no," the voice would reply, and would repeat the name. I made out after a little that it was some one named Ann who desired to communicate with me, but could not get the last name, the voice saying, "No, no," to everything suggested. Then it fairly wailed, saying: "Oh! I wish you could understand me." I also heard distinctly, "Port Huron."

At one point I asked: "Is it a man or a woman?" Instantly, through the other trumpet, Mr. McGinnis said: "You don't think it would be a man named Ann, do you?" The laugh was on me. Finally I caught the name distinctly, and said: "Is it Ann Botsford?" "Yes, yes," the voice replied, and I heard the request that I should tell something to some one in Port Huron, but could not make out distinctly what it was the voice desired me to say. The effort to make me understand had been continued for some ten or fifteen minutes, and, as though the forces had become exhausted, the trumpet fell at my feet.

I do not know that the manifestations on this occasion were genuine; but if the medium had confederates who were helping him to deceive me, I do not understand why some of the names I suggested were not accepted and a bogus message given me. At

the time I could only remember that I knew a living Ann Botsford; but subsequently the fact was brought to my attention that a lady of that name had died in Port Huron the previous December.

My next opportunity to observe the phenomenon of spirit voices speaking in trumpets was at the residence of a friend, with only half a dozen persons present; and I knew that all were as honest and as anxious to develop the truth as myself. Here I heard a number of voices, and entered into conversation with some of them. One voice, in a whisper, but very distinct, declared its individuality to be that of my father, and spoke to me of personal matters which I knew no one present except myself had any knowledge of. Some things were said which my father had spoken to me of through trance mediums in other cities. Willie also spoke to me, in a way quite characteristic of him, and occasionally a few words would come out so distinctly that I could recognize his voice as it sounded during physical life.

Several voices of spirits familiar to the circle, who were sufficiently practiced to speak with perfect distinctness, were also heard. One of these, calling himself "Box," I became quite familiar with. His own account of himself is that during his earth-life he was a clown, or king's jester, in some country of Europe. Box subsequently favored me with his picture, drawn by himself on a towel, which is reproduced in the twenty-eighth chapter.

On one occasion, I think the second sitting I had in this circle, the medium's control said: "At the next meeting I want you to tie my medium in a sack and put court-plaster over her mouth, so you will know she does not produce these manifestations." I was entirely certain myself that she did not produce them, as the circumstances were such that it would have been impossible for her to do so; but the thought came into my mind that it might be possible for the medium's husband, who was sitting some eight or ten feet from me, to take some part in them, and and that if the proposed conditions were made I would ask that he sit next to me and I be permitted to hold his hands during the sitting. At the next seance it happened that the medium's husband was not present, and I sat in the chair he had occupied at the last previous meeting. And this circumstance brought to me a remarkable test. During the sitting the trumpet came in front of my face, and Box's voice, which is so characteristic that it can never be mistaken after being once heard, said:

"Sherman, if I will tell you something about yourself that is true, will you acknowledge it?"



I said: "Why, of course I will, Box; what is it?"

Box said: "Didn't you think last Monday night that R. had something to do with these manifestations?"

I replied: "No, Box, I did not think so."

Box: "Now, Sherman, you said if I would tell you something that was true you would acknowledge it. Didn't you think you would like to put R. under test conditions?"

I said: "Why, Box, I did think that if the medium was to be put in a sack I would like to hold R.'s hand, to be sure that he took no part in the manifestations; but I did not actually think that he had anything to do with them."

Box said: "There, now you have acknowledged the truth. I knew you thought it. R. isn't here tonight, is he? You are sitting in his chair. And yet I am talking to you as I did last week, and all the other manifestations go on just the same."

Here then I found my unspoken thoughts read and reported back to me by a spirit voice speaking in a trumpet, under conditions which rendered it absolutely impossible that any physical intelligence and power could have produced the manifestations.

On one occasion in this circle we were startled by an Indian whoop, which seemed to come independently of the trumpet. The Indian afterward gave me his name, and I entered into conversation with him. His dialect was distinctively Indian-English throughout. He told me that his earth-life had been spent in the Rocky mountain region, and that he was killed while hunting bear. I said: "Sky, the white men have almost crowded the Indians off the earth." His reply was: "Yes, but they can't crowd us out over here; plenty room here." On other occasions I have heard from this Indian, whose personality is so marked in his dialect and what he says that it cannot be mistaken.

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At a trumpet seance held in Detroit, the medium being Mr. C., his hands, and the hands of his wife, who was in the circle, were held throughout by my personal friends, who, like myself, were skeptical investigators. In this case the trumpet was placed upright on the carpet in the center of the circle. During the evening many friends of those present spoke to them through the trumpet, and were recognized, several of the sitters saying that the tests were remarkable. Willie spoke to me in whispers, mentioning matters that no other person in the circle could have known anything about. At one time one of the familiar spirits of the medium took the trumpet and spoke to us as distinctly as a living person could have done. He said that in life he was a newsboy at Decatur, Ill., where he was run over and killed by the cars, at the age

of nine years. He answered questions more rapidly than any boy in the flesh could have done, and showed quick wit. He said his familiar name in life had been Dick-a-Drum. One lady said:

"How long is it since you went over, Dick?"

"Four years," was the reply.

"You must be thirteen years old now," the lady said.

Like a flash came the reply, "Four and nine make thirteen, don't they?"

"Do you go to school?" was asked.

"Yes, I do," said Dick.

"What do you study?"

"Study nature," was the reply.

"What grade are you in?" was asked.

"Fourth sphere," Dick replied.

The intelligence which produced this voice exhibited all the characteristics of the typical newsboy, only more refined, and much quicker in thought and speech.

Two evenings later a friend had a sitting with Mr. C. at his (the friend's) residence, under test conditions. During this sitting Dick-a-Drum was asked by a gentleman present who was acquainted at Decatur, Ill., where a certain mill was located. Dick replied instantly, giving its exact location in the fewest words possible. My friend has furnished the following report of other circumstances of this sitting:

I invited Mr. C., on short notice, to come to my house. I went to his rooms between 1 and 2 o'clock and invited him for that evening; previous to my going to his rooms I had never seen Mr. C. and I do not think he had ever seen me.

There were present at the sitting, beside Mr. and Mrs. C. and my own family, only three persons, a gentleman and his wife whom I invited to be present, and a lady friend of theirs who had just arrived from a distant city for a visit. A circle was formed, and the trumpet was placed on the floor in the middle of the circle. Then all took hold of hands, the lights were turned out, and everything was ready for whatever might come. After sitting about five minutes we heard something scraping along the ceiling of the room and were informed that it was the trumpet. Then we heard it strike against the chandelier, and the noise indicated plainly that it was made by a hollow tin tube. Soon the trumpet came down in front of me and a voice called in a hoarse, metallic whisper, "Frank! Frank!" I asked: "Who is this?" The reply came, "Father." Then followed a conversation, lasting perhaps two or three minutes, when the voice, growing weaker, said it had not power to talk longer, but would come again. Then the trumpet went to different persons in the circle, and in one case a voice, purporting to be that of an aunt, recalled incidents which had passed entirely out of the person's mind, for the purpose, the voice said, of convincing the one spoken to of the speaker's identity. Another voice, speaking to a gentleman in the circle, said it was the voice of his father, and he referred to some family matters which were

known to but very few persons, and sent some messages to members of the family which had no meaning but to the persons to whom they were sent.

Now what is this? If it is mind reading, then Mr. C. is the most wonderful mind reader I have ever met, and I have met many of them. But, granting that he could read minds so wonderfully, how does he produce the voice through the trumpet? A person who has heard the genuine phenomena, and knows anything about ventriloquism, would scout the idea of its being produced in that way. It was impossible for Mr. or Mrs. C. to have manipulated the trumpet, for their hands were securely held on both sides, and their slightest movement was easily detected. The condition of darkness which is required to concentrate the forces makes it easier for a fraud to be perpetrated on persons who are unaccustomed to these phenomena, but one who has seen much of it, if on the alert, can easily detect any fraud.

A few nights later I had a second sitting with Mr. C., at the residence of a friend in Detroit. The medium's wife was not present. During the whole evening he was firmly held upon both sides by my friends, so that it was quite impossible for him to have produced the manifestations. At one time Willie spoke to me through the trumpet of family matters, and after he had said "good-bye," I remarked: "I will sing Willie's song," and began the first verse of "Old Kentucky Home." After a minute several persons in the circle said, "Hush, some one is speaking in the trumpet." I stopped, and immediately a voice in the trumpet said, "Go on, papa, I was singing with you." I said: "All right, Willie, I will begin again and you can sing the verse through with me." This I did, singing in a low tone, and Willie was heard by every one present to sing the entire verse through with me in the trumpet.

On four occasions subsequently, previous to this writing, with different mediums, twice in my own house, Willie has sung "Old Kentucky Home" with me; once he sang, "Swanee River;" and once, "Nearer My God to Thee." Although he had not gained strength to speak much above a whisper under ordinary circumstances, the vibrations given to the air by a physical voice enabled him to accompany a physical singer in distinct tones. On several occasions also Willie has spoken a few words to me in conversation, in distinct and full tones, so that I have been able to recognize his voice.

In trumpet seances at my residence other remarkable phenomena have occurred. Once Willie's violin, which had been placed at the further end of a long table at which I was sitting, was taken up, and while floating in the air was played upon. When it came down it was laid upon my left hand, and while resting there was played upon, both with the bow, and as though struck with the

fingers. While this was in progress the medium's right hand was held by Mrs. Sherman, who knew that he did not move a muscle. On another occasion the violin was twice brought to me from the further end of the table, and while resting upon my hand was played upon. A small harp was also taken from the table on several occasions, and while floating about the room accompaniments to our singing, and independent pieces, were played upon it. On two occasions a cap which Willie wore during life was taken from the further end of the table and placed upon Mrs. Sherman's head, and she felt two child's hands upon her forehead. Twice Willie has placed his materialized hands in and upon mine, and I have pressed them.

On one occasion when a gentleman who had been a friend of Senator Chandler during his earth-life was present, a voice spoke to us through the trumpet, and announced itself as that of Mr. Chandler. He spoke of the conditions of existence in spirit life; said he took but little interest in politics; and announced his expectation of some time speaking to his earth friends from a public rostrum. Many other voices have also spoken through trumpets at my residence, when the conditions were such that deception was impossible.

On one occasion a light was turned on in an adjoining room when a voice was speaking in the trumpet, suspended near the ceiling. As the light shone dimly into the room the trumpet fell, and I saw it before it struck the table. The light also disclosed the medium sitting in a trance, and every person present clasping hands. Demonstration of the fact that the trumpet had been suspended in the air by spirit power, and that no physical voice was speaking through it, was absolute.

At a trumpet seance held at my residence during the early part of July, 1895, the trumpet at the time being suspended by spirit power near the ceiling, a voice said through it: "Willie says ask Nan Shipman who it was that waked her up the other night. She waited on him at the beach last summer." No one present had ever heard of "Nan Shipman," and the matter was a mystery. Subsequently I learned upon inquiry that Nan Shipman had been a waitress in the dining room at Huronia beach for several seasons, and had always served the table occupied by Mr. John W. Porter and family. Willie had been their guest on several occasions, and must have been waited upon by her, as reported through the trumpet. And upon inquiry of Miss Shipman, she said she was waked up one night in some mysterious manner, and thinking she

had been called by the girls in an adjoining room, went there to inquire, but found them all asleep.

To attempt to account for this combination of circumstances upon any other theory than that they were produced by spirit intelligence and power, just as claimed, would be absurd. Willie as a spirit had power to wake Miss Shipman, and his conscious intelligence reported the circumstance in our circle, where no one knew of the existence of the young lady. And no physical voice could have spoken in a trumpet suspended over our heads near the ceiling, as the report was brought to us.

Mr. A. H. Dailey reports the following convincing demonstration of the genuineness of trumpet phenomena:

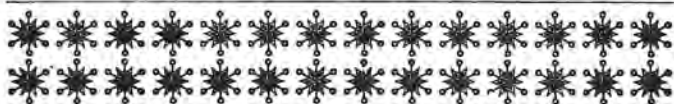
A tin tube or horn with a certain class of mediums is used for the concentration of the necessary substances to enable the formation of organs to articulate words. I was once suspicious, while listening to whispered utterances inside of a horn, holding one end to my ear, that there was some tube near the other end, through which some person was whispering into the horn. The room was quite dark, and the horn, about three feet in length, was resting one end on the table. I quietly slipped my hand unobserved down to the other end of the horn, expecting to expose a trick, and stop the whispering. I covered it with my hand, and was astonished to find that I had only improved the conditions, and the whispering went on. I then put various articles into the horn. No person present in the physical form could have known what they were, but the voice from within invariably told me correctly what I had done, even to the correction of an error of my own as to what I supposed to be the color of some flowers taken at random from a bouquet.

Although voices not physical speak in trumpets and independently, it is not to be assumed that the intelligence producing them may not sometimes be that of an incarnate soul. In all study and investigation of occult, psychic and spirit phenomena, it should be borne in mind that the attributes and powers of the soul are essentially the same, whether incarnate or ex-carnate. In the production of physical manifestations physical forces must be used, and this can seldom be done by a soul acting independently of a physical organism. The soul of the medium must always act an important part in producing such manifestations, and it is quite possible for a sitter to get a

reflection of his own thought, even through a trumpet.

Development for physical manifestations guided by spirit intelligence must be by processes similar to those employed to develop any new branch of physical science and apply it to practical uses. The work must be done largely by spirits themselves; but to enable them to produce results, physical organisms, in a passive condition, must be placed at their disposal. The work is much like that of a chemist in his laboratory. He knows the qualities and attributes of certain elements and combinations of elements, but the field for experiment is yet large, and the results of new combinations and conditions are quite uncertain.

So it is with the spirit chemist and scientist. A new physical organism is offered to him for experiment and psychic development. He tries it for automatic writing, for slate writing, for inspirational speaking, and perhaps for other forms of spirit influence and control, with indifferent results. Then he tries it for trumpet speaking and independent voices, and finds that by placing the medium in deep hypnosis excellent results are secured. Or in other cases he finds that the best results are obtained by placing the medium under only partial control; and in others that the medium can be used while in his normal condition of physical consciousness. As no two souls have exactly the same characteristics, and no two physical organisms are alike in themselves or in their relations to the souls which animatê them, it follows that there will be wide divergence in many cases, and variation in all cases of development for communication with the spirit world, and manifestations of soul guidance and control of physical forces.



## CHAPTER XXVIII.

**MANIFESTATIONS THROUGH A CLAIRVOYANT AND TRUMPET MEDIUM—CLOSED WRITINGS READ AND ANSWERED—COMMUNICATIONS THROUGH TRUMPETS—FRUITS, FLOWERS AND OTHER ARTICLES BROUGHT—SPIRIT WRITINGS AND PICTURES—WILLIE FULFILLS A PROMISE PERFECTLY.**

ON Friday, June 28, 1895, I called upon Mrs. F., at the residence of an acquaintance, where she had arrived but a few hours previously from her home in another city. She was an entire stranger to me. Mrs. Sherman accompanied me. Mrs. F. is a clairaudient, and does not usually pass under spirit control. Her most faithful spirit attendant, a child who calls herself Daisy, whispers in her ear.

At this sitting many of my spirit friends manifested themselves. My father gave his full name and told me not to feel the least uneasiness about business matters; that everything would come out all right. The significance of this was that certain complications which had arisen a week before had caused me some apprehension, and the matter had been on my mind at intervals since that time. Within four days thereafter the threatened complications and difficulties disappeared.

My wife's brother Le Grand reported himself by name, and gave an account of his death (which was a mystery), substantially the same as that we had previously received through four other mediums. Other relatives of Mrs. Sherman and myself also manifested, some of them giving their names.



Mrs. F. described Willie's personal appearance as presented to her, correctly. She said: "Daisy says Willie wants her to go to his home, and asks if she may do so." Permission being granted, the two children were reported to have gone. Mrs. F. then said:

"Daisy says Willie's room is at the head of the stairs (correct). What is that about a little white pig? Is it in a pen? Oh! no; Daisy says it is on a shelf (correct). There are a lot of Willie's things on the shelf. Daisy shows me dumb bells, a boy's bicycle cap and some books" (correct).

"Why, here comes a baby, and as I look at him he grows up to be a young man. He says his name is Bertie."

Albert (always called Bertie by members of my family) died at the age of nine months nearly twenty years previously.

Mrs. F. also said: "Here comes a man who says he knew you during his earth-life. His name was Grinnell, and he says he was killed by the cars at Lansing."

I had no recollection of such a person, and asked if he was a railroad conductor. I also said that I knew a man named Robinson who was killed by the cars. The reply was that he was not a conductor; that his name was not Robinson but Grinnell, and that I would remember him when I thought it over. The next day I made inquiries and found that a man named John O. Grinnell, whose home was in the village of Yale, had been run over by an electric car at Lansing some years previously, receiving injuries from which he died some months later. I could not remember having known him, but it is most likely that he knew me, as reported.

At this sitting six questions written by Mrs. Sherman on slips of paper which were subsequently folded into pellets so that the writing could not be seen, were correctly read and answered by Daisy, as heard clairaudiently by Mrs. F. Four questions asked by myself in the same manner were also read and answered. This work was all done in daylight. The slips were first mixed on the table so that the writers did not know one from another, and when read were pressed against the forehead of the medium, remaining closely folded.

The circumstances attending the reading of one of them are especially worthy of mention. I had addressed this one to a deceased uncle of mine, a Congregational minister, John Scotford.

Mrs. F. said: "Daisy says this man's name is Rev. John Scot - she says you did not write the last part of it plainly, but it looks like 'ford,' Scotford."

I replied that Daisy was right; that was his name, and he was a minister, but I had not put "Rev." before it.



Mrs. F. said: "Daisy says she doesn't like to dispute you, but she thinks the Rev. is there; she is sure of it."

The question was then correctly given, and answered, after which I took the pellet, opened it, and found that I had written *Rev. John Scotford*, as asserted by Daisy.

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My next meeting with Mrs. F. was at a trumpet seance given at the residence of my friend W. Fifteen persons were present, including the medium. Four trumpets, one of them my own, were laid upon a table in the center of a large room, together with two slates, a pad of paper, and a pencil. All took seats about this table and clasped hands, Mr. S., an investigator but something of a skeptic, sitting at the left of the medium and holding her hand, while a lady held her right hand. The demonstrations this evening were very remarkable. Many friends of those present spoke to them, through the trumpets, mostly in whispers. The medium joined in the conversations, and at one time talked with others in the circle while two spirit voices were speaking through the trumpets. The evidence was positive that the voices were not produced by the medium, either as a ventriloquist or otherwise.

Willie spoke both to his mother and myself, mentioning matters unknown to any other person present, and sometimes, for a few words, in tones which could be recognized distinctively as his; I asked him if he would sing, "Old Kentucky Home" with me, and he said he would. I began the song, in medium tone, and Willie sang a verse through with me, the trumpet hanging in the air over the heads of the circle. The vibration of my voice enabled him to sing loud enough so that he was distinctly heard by all present. Mrs. F. sang at the same time, so that all present knew it was not her voice heard in and from the trumpet. Subsequently I asked Willie to sing, "Nearer, My God, to Thee" with me. This time two trumpet voices were heard, one singing soprano and the other alto. After the hymn had been finished Daisy said to me: "Uncle Sherman, did you hear me sing that time?" I replied that I heard two voices. She said: "Yes, I sang alto. Willie and I put our mouths together and sang in the same trumpet."

During this sitting Mr. S. said a child's hand was touching his cheek and patting him, and the sound of the patting was distinctly heard by all present. Also that the hand was feeling in the pockets of his vest. After the sitting was over he found in his vest pocket an article unlike anything ever in his possession before, and unlike anything ever in the house where the sitting was held.

Where it came from was a mystery that the spirits did not choose to explain.

During the early part of the sitting one of the trumpets came to me, and while suspended in the air touched me repeatedly on the left shoulder. I said, "Thank you;" but as it continued to touch me I asked: "Who is this? My father?" The trumpet touched me once, answering no. I then suggested several other names, the answer being no, until I said: "Is it Mr. Brooks?" The trumpet then touched me three times, with the ardor of a friend delighted to be recognized, and afterward touched me repeatedly on the right knee, such repeated touches or knockings indicating an emphatic yes.

During the evening a gentleman in the circle, Mr. J., said something had been thrown in his lap, and a lady on the opposite side reported a similar occurrence. Daisy said in the trumpet to a lady who sat on my right, "Miss H., may I go up stairs and bring down anything I want to from your room?" Being granted permission, it was scarcely two minutes before I felt something soft fall on my right foot. As soon as the circle was broken I picked this up and held it in my right hand until the lights were turned on. The lady who had reported that something had been dropped on her lap said it felt like a banana. I said: "Willie, can't you bring papa a banana?" He replied through the trumpet, "I will try, papa." The palm of my left hand was turned downward, and soon afterward I felt a soft pressure against it from the under side. Clapping the article with my fingers I judged by the feeling that it was part of a banana. When the lights were turned on I found in my right hand a lady's glove and two begonia leaves, and in my left hand half a banana. The lady who had reported a banana in her lap found the other half in her possession. The glove was recognized by Miss H. as hers. Upon going to her room she found the box in which she had left a pair of gloves closed, and in it but one glove, the other one being that which had dropped upon my foot. Mrs. Sherman found that a rose had been brought to her. Mr. J. found in his possession an orange, and a currant branch over a foot long with several bunches of ripe currants on it, brought from the yard outside.

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The next evening, July 2, 1895, I had a second sitting with Mrs. F. at the residence of my friend Mr. W. Eight persons were present in all. The circle was formed the same as on the previous evening. Almost immediately after the lights were turned out

spirit lights appeared over the table, round, with a diameter of about three inches, waving up and down. Lower down, immediately in front of Mrs. Sherman and myself, appeared a bright point of light, like a little star. The medium, who at the time sat on the opposite side of the table, said she could not see this light. Daisy's voice through the trumpet said: "That is for Uncle and Aunt Sherman; it is Bertie's baby light." As she said this the light enlarged to the same size as the others, diminishing in brightness in proportion, and waved up and down three times, as if delighted to be recognized. Daisy then said: "Bert has grown to be a young man now." Later all the lights disappeared but one, and as this moved about uneasily I said: "Is this Willie's light?" Instantly the light waved up and down three times, and then continued waving as if pleased to be recognized.

Shortly afterward Mrs. Sherman, who was sitting at my left, and on the opposite side of the table from the medium, said: "Someone is waving flowers in front of my face. They touch my face and are very fragrant. I think they are roses." I said: "It must be Willie; Willie can you not bring the flowers to papa so he can smell them?"

Immediately the flowers were brought in front of my face and I recognized them by the fragrance as carnations. Then one of them was placed in my left hand, which was clasping Mrs. Sherman's right hand. When the circle was broken a little later I found the flower in my hand to be a hot house pink carnation, and on the table in front of Mrs. Sherman I found a white carnation and a white rose. There were no flowers of the kind in the house where this sitting was held, or so far as any one knew, within three-quarters of a mile of the place. They were photographed the next morning, and the photograph is reproduced on page 324.

I asked Willie if he would sing a song with me, and he said he would try. I then sang, "Old Kentucky Home," and he sang one verse entirely through with me, the trumpet during that time hanging in the air over my head.

At one time a voice whispering in a trumpet said: "Papa, mamma," and other words we could not distinctly understand. I said: "Is this Willie?" Daisy replied through a trumpet: "No, that is Bertie speaking to his papa and mamma." This completed Willie's promise made through a clairvoyant in Detroit, May 27, as written out at the time: "I shall come with Bertie; both of us will be there and talk to you, and you will get a flower."

The spirit Daisy entered into conversation with us through the trumpet, asking and answering questions. At one time the cir-

cle was broken, and the medium left the room for two or three minutes. Daisy was talking to us in the trumpet when the medium went out, and continued while she was gone. When told this fact upon her return, Mrs. F. said she had never known Daisy to speak during her absence before.

The circle was then rearranged, and the medium, Mrs. F., sat between Mrs. Sherman and myself during the remainder of the evening, her left hand held by my right hand and her right hand by Mrs. Sherman's left. I asked Willie if he could not materialize his hands and touch me with them. He said he would try. He did so, his hands stroking my forehead, and afterward going over to his mother and caressing her face, exactly as he had been accustomed to during physical life. He also spoke to his mother independently, whispering near her right ear on the opposite side from the medium. I then asked him if he could not speak to me, and heard his whisper distinctly in my left ear, which was farthest from the medium, calling me a pet name which was his favorite during physical life. I asked him if he could not put his arm around my neck and write his name on my shirt front. I then distinctly felt his arm around my neck, and felt his hand pass down to my shirt front, on which he wrote, "Willie."

This signature is reproduced in fac simile on page 305.

While we were thus sitting I sang, "Swanee River," and we all heard Willie's voice singing in the trumpet.

A pad of printing paper was lying on the table at this time. While Mrs. Sherman and myself were holding the medium so that we knew it was impossible for her to have anything to do with the manifestations, we heard scratching on the paper and heard the sheets torn off rapidly. After the sitting was over we found that seven or eight sheets had been written upon. One sheet contained a message addressed to Mr. W. and signed, "J. H. Haslett." Another contained a message addressed to a lady present written in a fine lady's hand and signed by her deceased sister's name. Four sheets contained sketches representing spirits supposed to be in attendance. One sheet contained three messages addressed to me; the first signed, Willie Sherman; the second, written backwards so that it can only be read by reflection in a mirror, signed, Father; and the third signed, Phillips Brooks. This sheet is reproduced in fac simile on the next page, reduced in size nearly one-half. The original is framed and hangs in my office.

These communications read as follows:

Dear what hard work to write but I send you a flower.

WILLIE SHERMAN.

Dear what hard  
work to write but  
I send you a flower

Willie Sherman

tried to write  
some of it as to word tower my  
very other names to me see it  
of us at long at end see  
times like ex berries then  
of his my no show how eye  
not that

My dear Sherman  
You will not fail to hear  
I send you with greatest  
regards. Jim [unclear]





Philip Brooks  
in younger days





DEAR ALBERT:

You must know it is a pleasure to see and commune with you. We are so glad to see you. Rest assured we will assist you and watch over you and yours. FATHER.

MY DEAR SHERMAN:

You will not fail to hear from me with greatest regards.  
Yours, PHILLIPS BROOKS.

A familiar voice spoke to us through the trumpet and was recognized by most of those present as that of the spirit calling himself Box. I had myself heard his voice on several previous occasions, and his clownish laugh could not be mistaken. His own report of himself is that he was a clown or a king's jester during his earth-life, and is a wanderer in spirit land. He said through the trumpet: "Miss H., can I go up stairs to your room and have some fun?" Being told that he might do so, he was absent for a minute or two, and then said through the trumpet that he had made some pictures up stairs which he desired us to look for after the sitting was over. We did so, and found on a towel hanging on the towel rack in Miss H.'s room a picture representing Box himself, which is reproduced on the preceding page. On a pillow case on the bed in Mr. W.'s room we found a sketch representing "Philip Brooks in younger days," reproduced on page 325.

During the evening trumpets lying on the table were taken to all parts of the room and we heard them touching the ceilings and walls and the furniture. At one time Mrs. W. asked if the spirit of a friend who had been a drummer in a band during his life could not give us some music. Immediately articles were taken from the table and began sailing around the room, drumming in perfect time. Several times during the evening two voices were speaking in the trumpets at the same time, and the medium was also conversing with them and with us.

After the circle had been broken, upon the announcement of the spirits that they had finished, an independent voice assuming to be that of a girl calling herself Nellie entered into conversation with us. This conversation continued for five or ten minutes, and it was evident that the spirit did not use a trumpet. As all of those present were my personal friends and as honest and anxious to develop nothing but truth as myself, I am entirely confident that this voice was just what it purported to be.

The next forenoon I called upon Mrs. F., taking with me six folded slips of paper upon which I had written questions, three ad-

dressed to deceased relatives, one to a person not a relative whom I had known in life, and two to men with whom I had never been acquainted. The medium said she was very tired, her spirit guides had told her she ought not to give any more sittings for several days, and under the circumstances good results could not be expected. However, all the questions were correctly read by Daisy, either literally or in substance; and in no case except the last one did I know which question the medium had in her hand at the time. Four of the questions were answered perfectly, and regarding the other two it was reported that my friends were unable to communicate specific answers to the medium on account of bad conditions.

One of the questions read as follows:

If Abraham Lincoln is interested in the work I am doing will he manifest himself to me in some unmistakable manner.

L. A. SHERMAN.

When this question was answered I did not know what slip the medium held in her hand. I noticed that she looked fixedly toward the further end of the room, and while thus gazing her hand wrote on a slip of paper, Abraham Lincoln. I took the paper immediately and put it out of her sight. After a few seconds she said:

"What name is that my hand wrote on that paper?"

I said: "Abraham Lincoln."

She replied: "As I took that slip in my hand I saw Mr. Lincoln appear just inside that door. A man in the uniform of a high military officer stands beside him, and at his side is a horse with full military equipment. It is General Sheridan."

I said: "Will Mr. Lincoln speak to me?"

The medium: "Both Mr. Lincoln and General Sheridan give you the military salute, but they do not speak."

I then spoke as though addressing Mr. Lincoln, referring to an incidental meeting with him in front of the White House at Washington during the war. The medium said he listened and bowed his head, but did not speak. She then said: "Daisy is afraid of Uncle Abe, he looks so dignified, and gets behind me."

I said: "Don't be afraid, Daisy, Mr. Lincoln likes children; go over and see him."

The medium: "Daisy has gone over there now, and Mr. Lincoln pats her on the head."

Whatever may have been the cause of the presentation of this picture to the soul of the clairvoyant medium, it is certain that it was not produced by or evolved from her physical consciousness. She did not see the writing on the folded slip addressed to Mr. Lincoln before writing his name and perceiving the vision, and I did not know what particular slip she had in her hand. It is true that the same phenomena might have resulted in hypnosis, if there

had been suggestion to that effect; but where was the suggestion? Neither was the medium in hypnotic sleep at the time, but in her normal physical consciousness, although clairvoyant. In view of positive demonstrations of spirit return and presence in other cases, I see no reason to doubt that Mr. Lincoln actually presented himself, in response to my request.

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The manifestations at these sittings demonstrate the actuality of many interesting psychic and spirit phenomena, but especially materialization and dematerialization. The hand that stroked my forehead and wrote "Willie" on the front of my shirt was a materialized hand, and the arm that clasped my neck was a materialized arm. The hand and arm were those of a child, and there was no child in the house in the flesh; and the medium could have had nothing to do with it, as I held one of her hands at the time and Mrs. Sherman held the other. And in the bringing of flowers and fruit into the house, all doors and windows being closed at the time, it is evident that they must have been dematerialized. This the spirits declare to be the fact, but those who have spoken to me on the subject say they do not know just how it is done. It is like our imperfect knowledge of electricity. We know that electric energy can be produced and transmitted by certain means and methods, but why it is all so we do not know.

Upon this subject Dr. Deane Clarke says :

It is well known that in the presence of several noted mediums like D. D. Home, Dr. Slade, Mrs. Simpson, and a score more, solid iron, steel, wood, and other material substances are passed, by spirits, through the same or similar objects, without making, or leaving, any perceptible rent. This marvel is accomplished, the spirits say, by partially, or sometimes wholly, dematerializing, or rather disintegrating one or both of the objects, which they do by

transmitting a force through the magnetism of the medium, which, for the time being (the shortest conceivable), overcomes the attraction of cohesion, or chemical affinity of the molecules. In other words, the spirits transmit a force which depolarizes the atoms so that they fall apart for an instant, and then their polarity is restored, and they reunite just as before. It requires a peculiar quality of magnetism from the medium to work this seeming "miracle" with, consequently this phase of mediumship is rather rare.

Of the fact of the conveyance of physical substances by psychic and spirit power for long distances, there is positive evidence. Some years ago a personal friend sat in a circle in a farm house in central New York, in midwinter. During the sitting one of the attendant spirits proposed to bring a carnation from a greenhouse three-fourths of a mile distant, across the fields. Within a minute or two the report was made that the flower was picked, but had been dropped on the way. The next morning a gentleman who had been one of the circle started out to investigate. He proceeded on a direct line toward the greenhouse, and about midway, lying on the untrodden snow, found the carnation the spirits had dropped. Many other perfectly authenticated instances of like phenomena, demonstrating the actuality of this particular phase of spirit power, could be cited.



## CHAPTER XXIX.

INDEPENDENT SLATE WRITING—PHILOSOPHY OF THE PHENOMENA—REPORTS OF SPECIFIC CASES—SAMPLES OF SLATE WRITINGS—SIMILARITY OF PHYSICAL AND SPIRIT SIGNATURES—POSSIBILITY OF FRAUD ELIMINATED—SPIRIT TELEGRAPHY AND TYPEWRITING.

**I**NDEPENDENT slate writing is a phase of spirit communication and mediumship of a very convincing character, although it is probable that frauds are sometimes committed by persons claiming to be slate-writing mediums who are in the business for money-making. Scores of cases have been reported to me by friends in whose acuteness and honesty I have perfect confidence, where there was no possibility of fraud, the only question being, Are the writings dictated and guided by the spirit intelligences from whom they purport to come, or are they produced by some other psychic intelligence and force? I can see no good reason for doubting that in most cases they are just what they purport to be.

The usual method of procedure is to fasten or hold two slates together, sometimes with a small piece of pencil inside, and sometimes without. Placing the slates together produces the condition of darkness in which the materialization of physical substances and force is most easily effected. This materialization hav-

ing been accomplished through the independent power of the medium's soul, or of a decarnate soul, over the animal magnetism and force of his physical organism, the only question is, By what intelligence shall the pencil be guided to write? If questions are honestly asked by the sitters, of decarnate souls, such souls may dictate answers. If attempts are made to deceive by asking questions of living persons, the medium's soul may read them, and through auto-suggestion dictate answers, without realization of such action by his physical consciousness. Or the persistent thought of the sitter himself may intrude itself and dictate an answer through the medium's soul.

The two samples of independent slate-writing reproduced herewith are similar to most other communications of that character. They were obtained in this manner:

The sitting was held in an eastern city, during the afternoon, in full daylight. The medium and sitter were entire strangers to each other, the medium knowing neither the name nor the residence of the sitter. Five slates were taken to the house where the medium was staying, by the sitter, each privately marked so that exchange without her knowledge would have been impossible. Six questions were written on separate slips of paper, one of them in the Morse telegraphic alphabet, each one addressed to a dead relative or friend. The slips were folded into small pellets, the writing inside, and these were laid upon the table.

The medium waved his hand over the slips and touched them with the tips of his fingers. The sitter tied two slates together with a handkerchief and held fast to one end of them, the medium holding the other end, and while so held the messages were written, one at a time, on the inside of one of the slates. All the questions were answered intelligently and correctly, and signed by the names of the deceased persons to whom they were addressed.

The question addressed to a telegraph operator named Thos. Meredith was written entirely in the Morse alphabet by a friend of the sitter, who was not present. It has been read for me by telegraph operators, and is as follows:

THOMAS MEREDITH:

Write me a message.

H. E. H.—.

The answer on the slate is entirely in the Morse alphabet, and reads as follows:

DEAR HARRY:

I live and am at rest.

THOS. MEREDITH.

As neither the medium nor the sitter had any knowledge of the Morse alphabet, the fact must be recognized that fraud was quite impossible. It is also apparent that neither the soul of the medium nor that of the sitter could have read the hidden message or dictated the answer. And still further, that although the question, written in telegraphic code, was signed, "H. E. H—," the answer was addressed "Dear Harry," spelling out Mr. H.'s first name in full, although only the initial had been written in the question. How could that have happened if the medium had by any power, psychic or otherwise, read the question and dictated the answer? Manifestly, the only reasonable explanation of the phenomenon is that the spirit of Thomas Meredith, who was an expert telegraph operator during his earth-life, was present, and that his intelligence read the question and dictated the answer to his friend Harry, who had signed the question only with the initials of his Christian names, "H. E. H—."

Another question was addressed to Rev. A. H. Ross, formerly pastor of the First Congregational church of Port Huron. It reads as follows:

REV. A. H. ROSS:

What is your opinion of spiritualism now, as compared with your earthly ideas of it?

A fac simile of the answer to this inquiry, the body of the writing reduced something more than one-third in size, while the signature is an exact reproduction of that on the slate, is given on page 335. It reads as follows:

The religious views I promulgated did not agree with the truth I have learned. There is much error in the spiritualism of today, but it is fundamentally correct. I am not able to find hell, or satan.

A. H. ROSS.

Another question was as follows, names being omitted:

Will you send mother a test to prove your return? Do you know what is on the slip of paper in my purse? if so, write it to me.

A fac simile of the slate written answer to this question is given on page 336. It reads as follows:

This is new, strange and wonderful to me. I am here, you may be assured. I could not be here writing this if I was not. I am thankful you are interested in this, for you will find it absolutely true. I am not able to see in your purse. Put the slip of paper on the table among the others; then I can read it.

It is noticeable that the spirit who dictated this message spoke of the experience as "new, strange and wonderful." This is in line with all reports brought from the spirit side of life. Decarnate souls have little or no knowledge of the ways and means by which communication with incarnate souls can be held except as they observe, study and learn.

The difference in the writing of the two messages reproduced herewith is manifest at a glance. Yet both came under the same circumstances and conditions. Is it reasonable to assume that the same intelligence guided the force which produced both of them? It does not seem to me so.

There is much similarity between the body of the writing in the communication from Mr. Ross and his hand writing during physical life, perhaps as much as could be expected between writing with a pen upon paper and with a pencil upon a slate by the same person. But quite marked is the similarity between the signature of the slate writing and Mr. Ross's signature during life, as reproduced herewith:

Fac simile of physical signature

Fac simile of spirit signature

The signature written by his physical hand is reproduced from a receipt signed by him, and I have his signature to other papers signed "A. Hastings Ross," in which the resemblance of the initials to the slate writing is even closer.

On one occasion Mr. Ross manifested himself to me through a medium, giving his name, and speaking of personal relationships we had had during life. I said:

"Mr. Ross, I have a slate-writing purporting to have come from you, with the signature closely resembling yours as you wrote it during physical life. Did you write that message and signature?"

The reply was, in substance:

We do not claim that in all such cases the writing is done by ourselves. When we communicate we are obliged to use the forces as best we can, and are frequently aided by other spirits who have developed a specific line of work. I dictated the message on the slate and endeavored to make the signature characteristic, but it is not exact.

In some cases messages are written on slates when the medium does not touch them, and even when he is some distance



# The Religion News J

Journalists did not agree with  
the hosts of France learned. There  
is much over the Spiritual-  
ism of the day, but it is  
fundamentally sound. I am not  
able to find Rice, or Paley,

AT Rivers,

This is new, short - and  
unsuppl'd to me I can have for my  
be unmet, I could not be here with-  
this if I were not. I am strange

You are interested in this, if you will print.

A absolutely true, I am not  
able to see in your future. Put the slip of  
paper on the table among the other papers and I  
can read it. I am sure.

away. Sometimes a small piece of pencil is placed between the slates, and sometimes messages are written and pictures are made in colors with nothing whatever between them. It appears to be mainly a question of the manner in which the medium has developed. If he begins by using pencils, and continues it, the forces will not operate without it. But if the development is without pencils, there will be materialization of the substance necessary to cause the writing.

Mr. Willard J. Hull reports some of his observations of independent slate writing, as follows:

I have seen two common school slates, six by eight inches, washed, thoroughly examined and then tied together in the presence of fifty people in a room lighted by three gas jets, and the slates hung by the cord to the chandelier, where these lights were burning. The possibility of manipulating them by the medium or a confederate was absolutely removed from every mind in that room, and yet, in the space of three minutes, during which there were evidences of great physical strain on the part of the medium, the slates were taken down, and we all saw a communication of three hundred and twenty words, closely written, and in several different colors, appertaining to matters incident to that gathering. At another time, in the presence of the same medium, I saw two slates which had been purchased at a grocery store by parties on their way to the meeting, thoroughly washed and examined by a committee, tied together and hung upon a gas fixture twenty feet from the medium and in sight of three hundred people. At the expiration of two minutes the slates were removed and upward of thirty names, signed to brief messages, were found, every one of which was recognized by different persons in the promiscuous audience as belonging to their dead. What is the conclusion to be arrived at from all this?

Here were thought, design, volition and the means necessary to carry them out in presentation to the human faculties, wholly independent of brains, muscles, tissues and nerves of the physical body. A body may be necessary as a medium to convey them to us, but their own inherent identity was independent

Mr. A. B. Richmond writes:

Now the occult phenomena of independent slate writing is a fact so well established as to defy contradiction. What then, is its logic? What does it prove? First, that there is a force outside of the pencil and human contact that moves it; second, that that force has human intelligence; third, that it has memory of past events; and fourth, that it has the mental characteristics of persons that have passed away. I have had slates closed, sealed and locked together written full of answers to interrogatories propounded by myself and others, and that, too, when there was no pencil placed between them, and all contact with the medium made absolutely impossible, and all occurring in broad daylight when there was no possible opportunity for deception or the work of magic. I am an expert magician myself and understand the feats of legerdemain

as practiced by so-called "exposers of spiritualistic phenomena," and I know that there is no magician living, and that no one ever did live that can or could make an inanimate fragment of stone perform an intelligent act when it is beyond his physical contact or mechanical devices.

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There are many other phases of independent writing and picture making, some of which have been illustrated in previous chapters. One interesting feature of these phenomena is that the writing and picture making appear to be instantaneous, or nearly so. The evidence goes to show that when the force or energy necessary to perform a physical act is accumulated and placed at the command of the decarnate soul, it can operate in directing the act with the quickness of thought. I have seen pictures of faces and busts nearly life size, drawn in great detail, which were produced in daylight, the paper upon which they were drawn being covered so that no light could reach it, in forty seconds of time. And I have in my possession three sheets of paper upon which pictures were drawn instantaneously as it was lying on a table in front of me, the room being dark, when one hand of the medium was firmly held by myself, and the other hand by a friend. The fact is fully established, therefore, that spirit intelligence operates, or may operate, instantaneously, to perform or direct physical acts.

A phase of mediumship which has been developed in recent years is the operation of a telegraph instrument. One medium whom I visited, and who gave me some remarkable tests, constructed, under spirit direction, a box in which the telegraph instrument is placed. Questions written by the sitter and folded so that the writing cannot be seen are placed in this box, which is then closed, and the medium and sitter place hands upon it. The controlling spirit was a telegraph operator during his life, and he is supposed to operate the instrument, sending messages dictated to

him by spirit friends of the sitters in reply to questions placed in the box, which the medium, who learned telegraphing after he began this feature of development, writes out. As all the work is done in the light, there is no chance for fraud. If the medium reads the questions he must do it clairvoyantly, as he cannot see them with his physical eyes; and as the replies frequently report facts unknown either to the sitter or the medium, the information must come from some other intelligence. What good reason is there to doubt that it comes from decarnate souls, just as it purports to?

The operation of a typewriter by invisible force is a phenomenon of like character. So far as I have been informed regarding this phase of spirit communication, the instruments are placed in dark rooms; but if the manifestations are genuine, which there is no good reason for doubting, it should be possible to operate the machines in a closed box, the rooms occupied by the medium and sitters being light.

The operation of telegraph instruments and typewriters by spirit intelligence are acts of exactly the same character as slate and other independent writing, table tipping, the movements of planchette and ouija, etc. Each phase is a matter of development, through study and practice, just as we obtain mental and manual skill in physical life. And the philosophy of sitting for such development is that the decarnate souls who may seek to use the soul of the sitter and his physical organism to produce the phenomena, must be given an opportunity to study and practice with such organism, to become skillful in using it, or perhaps to use it at all.



## CHAPTER XXX.

**MATERIALIZATION OF SPIRIT FORMS—THE PHENOMENA AS EXHIBITED BY JESUS CHRIST—PERSONAL OBSERVATIONS OF ETHERIALIZATION AND MATERIALIZATION—PHILOSOPHY OF THE MANIFESTATIONS—MANY CASES OCCURRING UNDER TEST CONDITIONS—INCARNATE SOULS MAY BE PROJECTED AND MATERIALIZED.**

ALL the phenomena manifested in hypnotism require conditions to produce them. The subject must be passive and willing to be hypnotized. The hypnotist must have great natural hypnotic power, or must have developed the power by long practice, to be able to accomplish good results. Nothing comes without the seeking, except by natural gift, the special attributes drawn from the Spirit of God before physical birth. All that is gained thereafter, whether in the incarnate or decarnate life of the soul, must be sought diligently. The decarnate soul has no physical organism and consciousness to maintain, and can exercise spiritual attributes with the full comprehension of its primary soul consciousness. But otherwise it has no advantages over the incarnate soul. The decarnate soul is liable to error. Its memory is not perfect. It can obtain knowledge only by observation and study,

the same as when incarnate. And to accomplish great results in any line of effort it must join with other souls, working under leadership and harmoniously.

The spirit power of Jesus Christ, the result of the prenatal thought of his mother and her belief that the Spirit of God was the direct father of her child, was so great that he was able to project his spiritual body at will during incarnate life, as he did when he was seen by his disciples walking upon the water. After physical death, with the aid of other spirits, he was able to dematerialize his body and remove it from the tomb, and afterward to rematerialize it, or materialize a new body, and appear both by daylight and lamp-light to his disciples and others.

It is no more wonderful that Jesus Christ possessed and could exercise these unusual spiritual powers, while most other men are not endowed with them, than that a few men should have genius in music, in poetry, and other specialties. There may have been but one Jesus Christ, but many other men with great spiritual gifts and powers have been born into the world. Apolonius of Tyana was one; Swedenborg was another. So there has been but one Shakespeare, although poets, some of them possessed of great genius, have flourished in all ages.

The spiritual phenomena produced by and manifested through Jesus Christ can be produced by other souls, incarnate and decarnate, but not as he exhibited them, or of such perfection when they are developed. Perfectly authenticated cases of the projection of the spiritual body by incarnate souls, and the production of the spiritual body to the physical perception of the incarnate soul without the aid of mediums, and spon-

taneously, are cited in previous chapters of this book; and hundreds of similar cases might be given. And why should these things not occur? Bishop John P. Newman says:

If Christ needed the presence of celestial visitants we do more than he. If Sarah, and Hannah, and Mary, the mother of our Lord, were thus visited, why not the mothers of our day?

But few mothers and men of the time of Christ had the opportunity personally of witnessing the spirit phenomena produced by him after physical death; and if another Christ should come upon the earth in these days, and pass into decarnate life, most men would have to accept the evidence of his appearance after death at second hand, or reject it entirely. Many people have witnessed modern spirit materializations; many others have not. Some believe the phenomena to be fact; others think all alleged materializations of spirit forms or parts of forms are either fraud or delusion. But the evidence in support of the fact of spirit materialization during the last quarter of the nineteenth century is as a thousand to one compared with that upon which the assumption of Christ's materializations is based.

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My first personal observation of what may be designated as the simplest form of materialization, is reported in the twenty-second chapter. I awoke in the night and saw over my bed the distinct outlines of a boy's figure. This was not a manifestation of materialization as the word is usually applied in modern spiritism; but I give the term a broader interpretation, and use it to cover all presentation of spirit forms, or parts of forms, to physical perception. In this specific case Willie had told me that he would wake me up in the night. He did so, and I distinctly saw his form, in shadowy outline, with electric light shining through a transom as a background.



Soon afterward I sat in a circle at a friend's house, and saw spirit forms etherialize—that is, form in phosphorescent light, in open space, immediately in front of me. This phenomenon I have witnessed many times since, nearly always under test conditions. On one occasion a spirit light formed within three feet of me, and assuming the form of a hand waved up and down, rising to the ceiling of the room. It then descended, and others present said it came down upon my head. On another occasion full figures formed within a few feet of where I sat, and at request the figure of a child danced in time to music.

Dr. Elliott Coues reports the following:

An actual apparition was seen by a friend of mine, a man of scientific training, in whose judgment and truthfulness I have absolute confidence. The witness had just gone to bed, the light being turned out, and was composing himself for slumber, when he suddenly became aware of a presence in the room. Furthermore, the impression was conveyed to his mind that it was the presence of a certain person lately deceased, with whom he had been on very intimate terms. There was, in fact, an overpowering sense of the nearness of the individual referred to. At about the same moment there arose slowly from the floor a nebulous mass of what looked like shining white vapor, which began to take shape, as did the smoke from the casket containing the geni that was opened by the fisherman in the Arabian Nights tale. The shape gradually assumed an outline more distinct until it presented a radiant image of the person who had died. Nay, more, the lips appeared to move, and from them came an intelligible utterance—a message, in short, from the departed. I am not at liberty to say what that message was.

Etherialization is the clothing of the spiritual body of a soul, either incarnate or decarnate, in phosphorescent light, the phosphorous (or other substance) being drawn from the physical bodies of those present, and especially from that of the medium, from the atmosphere, and perhaps from floors, walls and ceilings.

Dr. Deane Clarke sets forth the philosophy of materialization as follows:

This phase of spirit manifestation is the crowning achievement of mind power over matter. To recreate "the human form divine," even though it be but transient, is, to human view at least, the very acme of marvelous accomplishments, and it reveals the Godlike capabilities of the human spirit to an extent never before known. It is the culmination of magical arts, and the grandest of the phenomena which demonstrate that "man, though dead, is living still," in full possession of a personality not intrinsically changed by "shuffling off the mortal coil." Scientifically understood, it proves the fact that "there is a spiritual body" still clothing the human spirit after it departs from its earthly casket, for it is that which is re clothed and made tangible by that wonderful spirit chemistry, which reunites the spiritual and material worlds.

There are three kinds of "form-manifestation" classed under the general head of materialization. What has been properly termed etherealization is but a partial clothing of the spirit body with vaporized matter, rendering a spirit visible, but scarcely tangible.

Another phenomena may be termed spirit statuary, or the presentation of a dummy form made to resemble the earthly body of the manifesting spirit, which may be rendered like an automaton in action, spirit energy externally applied. A statue of this sort may be easily and quickly remodeled by spirit artists, and be used many times at one seance to represent various spirits. Strictly speaking, however, such a form is not spirit materialization.

The third form, or materialization proper, is a veritable re-clothing of the spiritual body by a condensation of vaporized matter obtained from the atmosphere of the seance room, and drawn, in part, from the body of the medium, and from those of the sitters, by spirit chemists who manipulate it.

The writer has been informed by his spirit teachers that this wonderful process is somewhat analogous to that of electro-plating. The atmosphere of the cabinet, in which, or near which, the medium sits, is the "chemical bath" holding in solution the atomized material, which the magnetism of the medium polarizes, so that it is instantly attracted to the ethereal form of the spirit, which is thereby covered, and in many instances, is thus made to appear in the exact semblance of its former mortal body. Thus thousands of intelligent people, mourning for decarnated loved ones, and in anguish sighing "for the touch of a vanished hand, and the sound of a voice that is still," have been brought face to face, and hand to hand with them again, and thus the victory over death and the grave has been won, and the glorious truth of immortality demonstrated, not by an impossible "resurrection of the dead," but by a descent of glorified spirits, who Phoenix-like, take upon themselves an evanescent form, as Jesus d'd, to reveal to dull human senses the joyful fact that "he that was 'dead' is *alive*" forevermore!

Regarding the condition of darkness usually required for materializations, Mr. Henry J. Newton says:

Light is one of the most powerful agents in nature, but the mass of the people do not realize its potential force. How often we hear the question flippantly asked: "If such things occur in the dark, why cannot they take place in the light?" And yet the questioner knows that a photograph cannot be produced in the light. The picture must be made visible in the operator's dark room. Science knows very little regarding the constitution of light. Some of our leading scientists are coming to regard it as identical with electricity, but the adopted theory, which has prevailed for many years, imagines an all-pervading luminiferous ether. The existence of this cannot be proved, but the hypothesis that it does will account for a large majority of the phenomena caused by light. Nature provides an infinite variety of methods for protecting the embryotic offspring from its destructive effects. All forms of life, with few exceptions, generate in the dark.

On one occasion a medium's control who had been a scien-

tist in the earth-life set forth for me the philosophy of materialization as follows:

Materialization is caused by vibratory action of electro-magnetism on the life principle of vegetable and animal matter, by a process known only to scientists in spirit life. Those who appear are not able to make a body form, but the controlling managers and scientists make preparations from which they clothe the spirit, and they must catch the substance when it dissolves again to materialize another body, while the medium is held under magnetic control, and is used to attract the molecules emanating from living people, as well as from other organisms. Atmospheric life-principles are necessary, and should be pure, or they will be too dense and heavy for spirit use. Cheerful, happy persons are best in a circle, and they should be earnest seekers after truth for truth's sake. Let no one disturb the conditions while the spirit is being clothed, or it may take on the characteristics of persons in the circle, destroying identity of appearance.

I have many times seen and felt materialized hands. Willie has materialized his hands, patted and stroked my face, and placed them in mine, in my own house and at the residences of friends, under absolutely test conditions. Of course such materializations must take place in the dark, under ordinary conditions; but the materialization of hands in a dark cabinet, the hands being thrust out into the light afterward, is a common phenomenon. On one occasion I watched closely the hands projected from a cabinet, which was set up in full view of all present and guarded by a committee appointed for the purpose, and observed that while some of them came out fully materialized, others were projected in etherialized form, taking on shape and substance afterward.

My first observation of full form materializations occurred at my own residence. The medium, Mr. R., whom I had never seen until four o'clock the same afternoon, came to my house shortly before ten o'clock in the evening. The "cabinet" was my own bed room, every door of which had been previously locked, nailed and sealed. The room in which the circle was formed was my study, the door between the two rooms being closed by heavy portieres. The medium sat down in an ordinary chair, having on only black clothing.

Within ten minutes after taking his seat the medium spoke the name of a relative of my wife who had died fifteen years pre-

viously, as being present in spirit. Then all was silent for a few minutes, the medium having passed into a trance, until the curtain parted and the figure of a man a full head taller than the medium, clothed in a dress suit with white shirt and collar, stepped out and said, "Good evening." As the figure stood there it dissolved away, the head dropping down until it reached the floor and disappeared. This was the cabinet control, Mr. B.

The next figure which appeared was that of a woman, said to be the one whose name had been spoken by the medium. It was somewhat indistinct, and the lights in the room being turned higher afterward, better results were obtained. Following this closely two or three male figures appeared which were not fully recognized, but a voice from the cabinet mentioned a circumstance which a gentleman present recognized as one known only to himself and a deceased friend, and the inference was that one of the figures seen was his spirit in material clothing.

The next figure came out at one side of the curtain, and was recognized by a lady sitting on that side of the circle as her deceased father. He was much taller than the medium, and had distinctive characteristics of face and form. All of these characteristics were distinctly observed by those who sat on that side of the circle.

The next figure motioned to Mrs. Sherman, and was said to be that of a deceased brother. She advanced to the door and took it by the hand, and it said, in a squeaky voice, "How do you do?" The brother had been a lawyer during his earth-life, and Mrs. Sherman noticed especially that the hand was soft, like that of a man unaccustomed to manual labor.

The next figure beckoned to me, and was said to be my father. I advanced and took its hand, and noticed especially that the hand felt like that of a farmer or workingman. As I clasped the hand it first grasped mine so that I felt a distinct pressure, and then the grasp relaxed, and the hand seemed to melt away and slip out of mine. At the same time, as I looked full in the face of the figure, it fell backward, and melted away.

Shortly after this the figure of a man stepped out into the room and glided three steps, following a gentleman who had risen from his chair and was moving toward a door on the opposite side of the room. In then turned, and to my vision dissolved in the room. One gentleman present thought he saw it pass back between the curtains, others agreed with me that it did not go back, and some were uncertain. The sudden and unexpected appearance of the figure was startling, and the entire event did not oc-

cupy fifteen seconds of time. One gentleman who sat where he could look the figure full in the face said it resembled my oldest son closely enough to be his brother. My second son had died in infancy, nineteen years previously.

Later in the evening a slate was handed out on which the statement was written that Mr. B., the cabinet control, was trying to materialize Willie's spirit, but he was so excited they could not keep him quiet long enough to accomplish it. At one time a figure stepped partly out into the room and took from a mantel near the door a large bunch of sweet peas. Afterward these were distributed among several of those sitting in the circle who stepped up to the curtain and asked for them.

It may be said regarding these manifestations that it was utterly impossible for the medium to have had a confederate, and if he "made up" to produce the figures, he must have done it with material concealed under his ordinary clothing. He must also have had with him something by which to increase his height, and to change the feeling of his hand from that of a professional man to that of a farmer. My father was a farmer at the time of his death, while my wife's brother was a lawyer, and we both noticed especially the distinctive characteristics of the hands we grasped.

During the evening the curtains between the two rooms were several times thrown back, and we always found the medium sitting as we had left him, without any signs of a change having been made in his clothing. Usually he would come out of the trance and call to have the curtains drawn back within a minute or two after figures had appeared. I was myself thoroughly convinced on this occasion that the figures which appeared were actual materializations, and that under the circumstances it would have been impossible for the medium to have made them up. Afterward I had still stronger proof of the genuineness of manifestations through this medium.

The next evening I attended a seance given by the same medium at the house of a friend. On this occasion Mr. B., the cabinet control, materialized and stepped out between the parted curtains, but did not speak. A moment afterward he came out at one side of the curtains and took from a mantel two slates which had been placed there, those in charge having forgotten to put them in the back parlor, where the medium was sitting. Shortly afterward one of the slates was handed out and was found to contain the following writing:

Dear Papa and Mamma: I am trying so hard to materialize. Oh! how happy I am since you know your Willie is not gone from

you! I will come if I can. I live in a nice world; plenty of nice children. I go to school.

Your WILLIE.

Later in the evening the curtains parted and Willie's face appeared, as he had frequently "popped" it out between the curtains at his home during life, when he wanted to surprise some one. No notice had been given us that he was to materialize at that particular time, and the sudden appearance of his face in a manner so entirely characteristic of him startled me. I jumped to my feet and cried, "Willie, Willie boy!" and Mrs. Sherman started forward. In our excitement we forgot that movements in the presence of materialized forms should be quiet, as sudden disturbance of the atmosphere is liable to cause them to dissolve; and before Mrs. Sherman could reach the curtain the face fell away and disappeared. Only a few of those in the room had ever seen Willie in life, but the face was so distinct while it remained in view that all recognized its characteristics, especially that the hair was combed "pompadour," as Willie had always worn it in life, when it was long enough to comb at all. The circumstances were such that I knew it would have been quite impossible for the medium to have made up the face, and I could not doubt that it was just what it appeared to be—Willie's face materialized.

At one time, earlier in the evening, when the curtains moved and I was hoping to see Willie, I went forward and reached my hand into the cabinet. It was grasped at once by a man's hand, the same I had taken at my own residence the previous evening. Soon afterward my father's face and form appeared and I again took the hand, and held it until it melted away in my grasp, the face and body disappearing at the same time.

Many other figures appeared during this sitting. At one time the form of a little old lady came out and remained for some time. The face was recognized by a gentleman present as that of his mother, and he went forward and took her hand. I watched this figure carefully, and distinctly saw it melt away until the head and face rested on the floor, and dissolved there. A man who appeared to be sixty years of age came out twice, the last time stepping well out into the room and motioning to a man who stood some feet back of me, by whom he was recognized. All this time the lamp in the back part of the room gave out so much light that I read the slate writings which were handed out by it.

At another time during the sitting Mr. B., the cabinet control, stepped out into the room with a pitcher of water, which a gentleman took and placed on the mantel. I subsequently took the pitcher in my hands, and found it to be nearly full of water, the

weight being several pounds. Other interesting occurrences at this sitting are reported in the thirty-second chapter.

A few weeks later I had another sitting with this medium in the city of Detroit. We sat for two hours and a half, until midnight, without any results. Then the medium took lunch and went back into the room which was used for a cabinet. The curtains had hardly closed behind him when the figure of a man came out on one side and was recognized by a lady present. Within a minute afterward Mr. B., the control, parted the curtains and stood before us. In this case the medium could scarcely have changed his coat between the time I saw him pass into the cabinet and the time a figure appeared not resembling him in the least.

Many personal friends in whose honesty and sound judgment I have perfect confidence, have reported to me their experiences with this medium.

At the residence of one of my friends the medium stepped behind curtains which had been hung across the corner of the parlor to form a cabinet, and before the lady of the house could reach the lamp to turn it down, a man fully a head taller than he stepped out, whom she instantly recognized as her father. He came up and put his arm around her, in a manner so characteristic of his demonstrations of affection when in physical life that it could not be mistaken. Several other friends of those present materialized, and all passed around the circle shaking hands.

Three other friends have reported to me that they have seen this medium sitting in a trance in the cabinet, on different occasions, when materialized forms were out in the room. One gentleman sat with him one evening until midnight, without results. The medium then took lunch and went back into the cabinet. Very soon afterward Mr. B., the control, parted the curtains, walked around a stove in the room, and going back to the door of the room where the medium was sitting drew aside the curtains, saying to the gentleman:

"You see me here, do you not? Now look into the cabinet and you will see my medium;" which he did. The gentleman then entered into conversation with the control, saying:

"Mr. B., I often hear you say in the cabinet, 'Don't be afraid.' Why do you say that?"

Mr. B. replied: "I say it to encourage other spirits whom we are trying to clothe with material form. To those on the spirit side of life who have never materialized it is like the change you call death—passing from one form of existence into another, and they are afraid to undertake it."

"What condition are you in now, Mr. B.?" was asked.

Reply: "I am a material being, just as you are. If I was



not I could not walk, or talk, or perform any other physical act, as you see me do. Materialization is in effect placing the soul back into a physical body; sometimes it may be only a shell; sometimes it may be with all the organs."

Volumes might be filled with reports of materializations, supported by evidence entirely unimpeachable.

Mrs. Lucy A. Leggett tells of a seance which she attended in Washington, where distinct forms appeared at the aperture of the curtains while the medium was still sitting outside. Afterward two ladies came out at the same time. They were recognized by General L. as his wife and daughter, and he went forward, spoke to them and kissed them. One woman was introduced as a former prima donna and sang exquisitely, the air being new to all present. A little girl also sang. This seance was held under strict test conditions, the medium, a lady from California, coming to the house alone to give it, and all the arrangements being made by Mrs. Leggett and her friends.

In materialization, as in nearly all other forms of spirit phenomena, it is demonstrated that incarnate souls may become the center and source of the phenomena, the same as decarnate souls.

At one of Mr. R.'s sittings a boy of sixteen or thereabouts parted the curtains and showed himself. Some of those in the circle exclaimed, "It looks like Fred," a boy who was supposed to be still in the flesh and asleep up stairs. Upon closer scrutiny all agreed that it was Fred. Not knowing what might have happened, members of the family hastened up stairs, and were relieved to find Fred sound asleep in bed. Mr. B., the control, afterward explained that, finding Fred asleep, they had called his soul down stairs and materialized it, as an experiment.

A somewhat similar incident occurred once at my own residence. A clairvoyant described a boy about sixteen years of age who stood beside a lady who was present. The lady said she had no friend in spirit life like the one described, but the clairvoyant had given a perfect description of her boy, who was at her home in another city. The hour was about half past ten, and I asked her where the boy was likely to be at that time. She replied that he was probably in bed and asleep. The inference was therefore warranted that his projected soul stood beside his mother, and was seen by the clairvoyant.

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Materialization of decarnate souls is a demonstrated fact. The evidence is overwhelming. Frauds



may sometimes be practiced by bogus mediums, but such frauds do not prove that there are no genuine materializations, any more than the fact that wooden Indians are sometimes used as signs for tobacco shops proves that there are no genuine Indians. Neither does the fact that the materialized forms do not always closely resemble those whose spirits are supposed to be thus clothed, as they looked in physical life, or the further fact that they sometimes bear a close resemblance to the medium, prove that fraud is committed. The soul of the medium may be projected and materialized, or the magnetism drawn from him to render the materializations possible may cause them to take on some of his physical characteristics.

Jesus Christ in materialized form was not recognized by those who knew him best in physical life, until he announced his identity by word of mouth; yet the creeds and doctrines of Christian churches are based upon the actuality of his resurrection and subsequent materializations. St. Paul went still further, and declared that if the dead rise not then Christ did not rise, and if Christ rose not then are the Christian faith and preaching vain.



## CHAPTER XXXI.

**FRAUDULENT SPIRIT MANIFESTATIONS—THEY REQUIRE LITTLE ATTENTION—MANIFESTATIONS OF INCARNATE SOUL INFLUENCE—THEY LEAD IGNORANT PERSONS TO CHARGE FRAUD—CASES EXHIBITING SUCH PHENOMENA CITED—THE SPIRIT OF TRUTH HAS COME.**

THE questions involved in the alleged frauds practiced in the production of spirit manifestations, and in assumed hallucinations and delusions, require but little consideration. Doubtless frauds are committed in all classes of spirit phenomena; but the time has gone by when any intelligent person ventures to deny that nearly or quite all the alleged phenomena of spiritism are produced by some occult or psychic intelligence and force. This being true, the fact that some persons undertake to imitate such manifestations by physical and fraudulent means is of little importance. And it would be just as sensible to assert that because dummy telephones are used in theatrical performances there are no real telephones, as to pronounce all alleged psychic and spirit phenomena fraudulent because frauds are sometimes perpetrated. The actual frauds should be disposed of as counterfeiters and their bogus money are treated. Put them aside, and deal only in that which is genuine.

The features of spirit phenomena which are most likely to lead to doubt in honest and unprejudiced minds are those which are psychic, and in a sense not spirit, at all. That is, the phenomena produced by incarnate souls, usually without knowledge of the fact that they are so produced reaching the physical consciousness of such souls. Such phenomena are the same in nearly all their features as those which decarnate souls are able to produce, and many times the two are so closely related, or interwoven, that their separation is not an easy matter.

The liability of clairvoyants and mediums to produce a mixture of psychic and spirit phenomena, unconsciously, and without any intention to defraud, is shown in previous chapters. A clairvoyant, for example, is quite as likely to receive impressions from the soul of the sitter, unless the sitter remains perfectly passive, as he is from decarnate souls, and when questions are asked of persons still physically living, auto-suggestion on the part of the clairvoyant's own soul may frame an answer.

I once made an experiment, the result of which indicated clearly that my own soul had presented a picture to the spirit control of the medium with whom I was sitting. I addressed a written question to a man who had been dead two thousand years, folded it so that the writing could not be seen, placed it in the medium's hand, and said to the control: "Don't try to read the writing; just let your medium hold the slip and tell me what you see." She proceeded, after a minute, to describe personally two ladies, one of them a near relative of mine and the other a lady friend who was at that time visiting my family. She said: "I see the tallest lady on board a boat, going away. It is a nice boat, but not a large one; not one of the boats that carries passengers. There are only a few in the party." The fact was that the lady was expecting to leave within a day or two on board of a new tug, as one of a private party invited to make a long trip. This fact I knew,

but it was not at all in my mind at the time. Evidently when the deceased person to whom I had addressed a request failed to respond, the control saw reflected from my own soul the picture of the lady leaving on the tugboat; a circumstance that I anticipated would happen, and which did happen two days afterward.

A friend who has made some investigations in spirit phenomena reports the following circumstance. He once had a sitting with a clairvoyant, a man who read folded or sealed questions and gave replies to them. The clairvoyant told him not to address any questions to living persons, but he did not comply with the request, and wrote this, addressed to a living person:

"Did you suffer much during your last hours?"

Upon taking the folded slip having this writing on it in his hand the clairvoyant said:

"I did not suffer much." Then he stopped, and turning to the sitter said: "You have addressed this question to a living person."

"How did you know that?" said the sitter; "and if I have, why did you begin answering it?"

The clairvoyant replied: "As I began answering it I heard the spirits around me laughing, and they said, 'That man isn't dead.'"

This is an excellent illustration of the operations of the soul of a clairvoyant who does not pass under spirit control. His own soul, in this case, was the intelligence which read the writing on the folded slip, and as in hypnosis, auto-suggestion on the part of his soul began to frame an answer. But being clairvoyant, and able to perceive the decarnate souls about him and receive impressions from them, they helped him to detect the fraud which his sitter had attempted to practice upon him.

Mr. Thomas Jay Hudson, in his book on "The Law of Psychic Phenomena," citing a case in which questions addressed to living persons were answered by slate writing, proposes this syllogism:

The replies to the five letters were all from the same source.  
Two of them were not from disembodied spirits.

Therefore, none of them were from disembodied spirits.

Again:

The power to produce the slate-writing emanated either from disembodied spirits or from the medium

It did not emanate from disembodied spirits.

Therefore it emanated from the medium.

Mr. Hudson, in his attempt to furnish to the world, "A working hypothesis for the systematic study of hypnotism, spiritism,

mental therapeutics, etc.," artificial in its character and mainly of his own manufacture, labors under two difficulties. In the first place he ignores or rejects all evidence which does not support his artificial hypothesis; and in the second, place he does not logically apply his own rules. He shows that in hypnotism the subject usually accepts the suggestions of his control, which is the soul of the hypnotist; but that auto-suggestion plays an important part in hypnotic phenomena, and that the soul of the subject will nearly always frame a logical answer to a question, if one is not suggested. But Mr. Hudson does not assume that because auto-suggestion presents itself in hypnotism, the soul of a person in hypnosis does not receive impressions from the soul of the hypnotist. Then why should he assume that because auto-suggestion occurs in clairvoyant phenomena, all such manifestations are produced by auto-suggestion?"

I have the advantage of personal acquaintance with the distinguished Union General who accompanied Mr. Hudson on the occasion referred to by him, and have seen and examined the slate writings then and there produced. General H. reports the occurrences as follows:

I went into the medium's private room, Mr. Hudson remaining in an outer room. I told Mr. K., the medium, that I had come to witness the manifestations he produced, whatever they might be. He told me the method of procedure, and said that if anything came of the sitting I could judge the character of the phenomena as well as he. I then wrote six questions on slips of paper, four addressed to dead persons and two to living persons, and folded them into pellets with the writing inside, so that it could not be seen with the physical eye. The medium had no opportunity to see what I had written. These pellets I mixed together on the table so that I did not know one from another. Mr. K. then sat down near me and said:

"Have you a deceased relative whose initials are A. H.?"

I thought of a living brother whose initials were A. H., and said that I had no deceased relative who bore them.

Mr. K. said he thought I was mistaken, and taking a sheet of paper wrote upon it Adaline H—, the name of my deceased wife. He then said: "George is here. He knows Mr. Hudson and wants him to come into the room before he writes a communication."

No hint had been given the medium of the fact that Mr. Hudson had accompanied me, nor could he have known either Mr. Hudson's name or my own. Mr. Hudson was called in and the sitting proceeded. The slates used we had taken with us, and when the messages were written upon them they were held by Mr. Hudson and myself, the medium not touching them.

Subsequent incidents of the sitting are told in detail by Mr. Hudson, who says:

The medium handed me a pencil and said: "Touch one of those wads with the pencil; then open it, and you will find that it is a letter addressed to G."

I touched one of the six wads, at random, of course, and upon opening it found, to my surprise, that it was a letter addressed by the sitter to his deceased brother G. The brother was also a very dear friend of mine; but his exalted position in life precluded me from ever addressing him by his Christian name, and I had not been consciously thinking of him during the seance. Then the medium again addressed me, as follows:

"Fold the letter again, place it with the others, and mix them together. Then take the pencil and touch another wad; and the one you touch you will find to be a letter addressed to M—."

This was done, and the wad touched proved to be a letter addressed to the party named by the medium. A third time this feat was performed with the same result. To say that we were surprised is but to feebly express our emotions. The first success might be attributable to coincidence, supposing the medium to be in possession of the name. The chances were one to six, and it is within easy range of coincidence that I should have hit upon the right letter. In the second trial the chances were also one to six, *per se*; but the chances that I should succeed twice in succession were largely against me; and the fact that I succeeded three times in succession in pointing out the right letter removes the matter far outside the domain of coincidence.

The most remarkable part of the performance, however, is yet to be related. The sitter meantime did not lose his presence of mind, but carefully guarded the pair of slates in his custody, never lifting his arms from them as they lay upon the table before him. Nor did he for an instant lose sight of the wads of paper which he placed upon the table. The medium touched them with his finger tips alone, as before related; and after I had pointed out the three letters, they were taken into the custody of the sitter. This done, the medium said to the sitter: "Open the slates and you will find a communication from G—." This was done, and the promised communication was found, addressed to the sitter and signed by G—, the name of the sitter's brother. In fact, it was a pertinent answer to the letter written by the sitter to his brother, addressed as the sitter had signed his name, and signed as the sitter's brother had been addressed.

The medium then became considerably agitated, and moved with convulsive rapidity. He seized two other slates, washed them, submitted them for inspection, and placed them on the center of the table before us, with a bit of black pencil between them. He then invited us to put our hands on the slate with him. This we did, whereupon the writing began. We could distinctly hear the pencil move with a gentle, but rapid, scratching sound. In a few minutes three raps were heard, apparently made by the pencil between the slates. This was said to be the signal announcing the completion of the message. The slates were then separated, and several messages were found inside.

Two more slates were then seized by the medium, washed, submitted for inspection, and placed upon the table as before. Our hands were again placed upon the slates, and the writing again began. After it had progressed for a few moments the medium announced that the spirits wanted to write in colors. He thereupon arose, walked to the mantelpiece, and produced a box of colored crayons, all in small bits, about the size of the piece of black slate-pencil with which the writing had been done. We were about to open the slates, to allow the insertion of the crayons, when the medium said that it was unnecessary, as "the colors could be got from the outside just as well." The box of crayons were accordingly placed beside the slate and the writing was resumed. After a short interval the signal was given that the messages were finished. The General thereupon very carefully separated the slates, to see if there were any colored crayons concealed therein. Only the bit of black slate pencil was there, but four or five different colors had been used in writing the messages.

The results of this seance may be summed up as follows: The contents of every letter written by the sitter were evidently known to the intelligence which wrote the replies, for every letter received an appropriate answer, save one, which will be noted further on. The answer to each letter was addressed to the name signed to the corresponding letter, and each answer was signed with the name of the person to whom the corresponding letter was addressed.

If Mr. Hudson had applied the rule of hypnotic suggestion, upon which he lays so much stress, he would have been able to account for his own action in touching the pellets. For the time being the soul of the medium, or the decarnate soul of his friend G., became his soul control, and his hand obeyed such control, without the conscious action of his own physical will. The questions which were addressed to decarnate souls were, or may have been; answered by impression from them upon the medium's soul. The questions addressed to living persons were answered by auto-suggestion on the part of the medium's own soul. In all cases the medium's soul was, or may have been, the intelligence which directed the writing, the physical force to perform it being drawn from his own body and from the bodies of the sitters. Exactly the same phenomenon is witnessed in hypnotism, as set forth by Mr. Hudson himself. Auto-suggestion nearly always comes forward to frame an answer to a question when there is no suggestion from another soul.

One of the questions on the pellets Mr. Hudson reports to have been as follows:

DEAR A. B.—Whom did you desire to have appointed administrator of your estate?  
C. D.

The reply to this was as follows:

"A. B. is here, but cannot communicate today."

With regard to this Mr. Hudson says: "Everything goes along swimmingly as long as the medium knows what to reply, or can obtain information by means of his telepathic or clairvoyant powers. But the moment he is confronted by a question requiring knowledge not obtainable in that way, he fails dismally."

If Mr. Hudson had considered this specific case independently of his own hypothesis and prejudices, he would never have written the above paragraph. If clairvoyants do obtain information for replies to the questions asked from the souls of their sitters (and without doubt they often do) how easy it would have been for the soul of the medium to have drawn from the soul of the one who wrote the above inquiry his idea as to the person, "A. B." desired to have appointed administrator of his estate? But if "A. B." was really there and did not desire to give the information asked for, the medium's soul would receive that impression stronger than any impression he could draw from the soul of the sitter pertaining to the subject.

Mr. Hudson's assertion that, "The moment a medium is confronted by a question requiring knowledge not obtainable by telepathic or clairvoyant power, he fails dismally," is not in the least true. My first experience with a clairvoyant medium, reported in the twentieth chapter, is a refutation of this assertion. In that case the spirit of a cousin who had been dead for fifteen years, and whom I had never seen in life so far as I could remember, told me through the medium that he was killed at the battle of Spottsylvania Court House, a fact I had never known, but afterward ascertained to be true.

Scores of other cases similar to the above are reported in this book, and tens of thousands of them are on record.

If spirits tell us something never known to any living person, how can we prove or disprove it except by the evidence of spirits? If "A. B.," through the medium, had told Mr. Hudson that he desired Mr. Jones or Mr. Smith appointed administrator of his estate, what proof would that have been that A. B.'s intelligence was really present?

Mr. Hudson either did not know, or else chose to ignore, the occurrences at the sitting before he entered the room. He has himself demonstrated that thought transference is possible only when the person projecting the thought concentrates his mind upon it. Yet when General H. told the medium he had no deceased relative whose initials were A. H., the medium insisted that he had, and wrote out his deceased wife's name in full. Assuming that the wife's conscious spirit was there impressing her thought upon the medium's soul, this circumstance is perfectly accounted for.



To assume that the medium obtained the impression from the soul of General H. against his persistent thought, would be both illogical and absurd.

Mr. Hudson offers in another chapter of his book, as evidence of his claim that decarnate souls do not communicate with incarnate souls, certain experiments in hypnotism. In the specific case mentioned Professor Carpenter hypnotized a young man of high culture who was interested in philosophical studies, and introduced him, by suggestion, to the spirit of Socrates. An interesting conversation followed between the young man in hypnosis and the supposed spirit of the Greek philosopher. Afterward the hypnotist introduced his subject to a learned pig, which had to the consciousness of the subject just as real an existence, and just as much wisdom, as Socrates.

But what did all this prove? Simply that the suggestion of the hypnotist caused the subject to realize to his soul consciousness the presence of the spirit and the pig, while auto-suggestion from his own soul dictated the replies. Mr. Hudson illustrates these features of hypnotic phenomena in many chapters of his book. If the suggestion had been that some living man was present, instead of Socrates, the hypnotized person would have perceived him in his soul consciousness, just the same. The incident proves nothing one way or another as regards spirit presence or influence.

A gentleman who assumed to be an investigator of spirit phenomena, but was really looking for frauds, and pursued his investigations by fraudulent methods, has given his experiences in a newspaper article. His method was to call for communications from persons who never existed, giving fictitious names; and according to his report he succeeded in getting answers to questions thus asked, through clairvoyants, trumpets and slate writings. All of which is quite possible. The soul of a medium may be in any case the intelligence which directs the forces used in physical manifestations; and the impression received by his soul may come from an incarnate soul, from the soul of the sitter, or from auto-suggestion. Ignorant "investigators" who go hunting for fraud can generally find it, and they will discover many things which their ignorance prevents them from understanding. Of that class is the gentleman here referred to. The leaders of thought and investigation in all ages have met the opposition and the sneers of just such men.

With regard to frauds and alleged frauds in spirit phenom-

ena, and the manner in which they should be treated, Mr. Willard J. Hull writes:

Viewed from the standpoint of spiritual knowledge, the conjurer who plays tricks or the medium who prostitutes a gift for a bauble, and plays upon credulity, as well as the chemist who prepares an adulterant which may escape the finest palate and poison the strongest stomach, are all measured at their true proportions. To the objector we say: You do not condemn chemistry because rogues learn its uses and abuses. Why should you condemn spiritualism because moral paupers throw their filth upon it? These, I repeat, are ethical questions, and have little reference to the great border-land of physics and psychology, the connection between life and energy, mind and matter; and the scientist who shirks his responsibility here because the performance of an imposter may have disgusted him is himself an imposter. Happily, this condition is being outgrown, and the contemplation by science upon experiments tending to establish the relations of soul, spirit and matter is in the highest degree encouraging. The great question before the world is the question of a future life, and while the causes which have made this a question lie wholly with man's own selfishness and apostasy, the need of a solution which shall not depend upon faith is paramount above all things. That life once established, the moral status of the individual can be determined. Theology we care nothing about. Its opinions have always followed the infidelity it has engendered. With theology the heresy of today is always the orthodoxy of tomorrow.

Speaking of the attempts of a class of alleged investigators to show that spirit phenomena are really something else than what they assume to be, Mr. Luther R. Marsh says:

It seems unaccountable that men will try so hard to imagine every possible, yes, impossible and absurd, solution of the manifestations of spiritualism rather than accept the one claimed by itself, and which lies directly before them. One scientist says it is done by some action of the molecules of the brain, unknown to the owner of the brain, and which process he dignifies by the sounding phrase, "Unconscious cerebration." Another savant lays it to the toes—thus calling on the two extremities of the human form for opposing explanations. Another declares it to be nothing but electricity—lightning playing its freaks—being the only instance known where the electric fluid has exhibited consciousness, memory and mentality. Another sage says it is all fraud and trickery—specimens of prestidigitateurism. This puts the women through whom these manifestations often come and whose fingers are unskilled in legerdemain and commonly accustomed only to domestic uses, far ahead of the practiced magicians, whose lives have been devoted to the art, for the greatest of them, Houdin and others, have conceded that the phenomena they have seen were beyond their power to perform and explain. Another wise man says it is "odid force," whatever that may be, which means about as much as to declare it accomplished by ox-power. Others say "it is the devil or evil spirits," which is as good an explanation as either of

the others, and if it comes from that source, it must be by a force from the spirit world. Then why necessarily evil? Are not good spirits stronger than evil ones? To seek to find any other cause for these manifestations than that claimed is, to use Mrs. Richmond's illustration, like an investigation of the phenomena of the light of day with a view to find another source of light than the sun.

Manifestations of the continuity of life and spirit return should be judged upon exactly the same basis that other manifestations are judged. Because an electric current can be produced by the operation of acid upon zinc and copper, we do not assert that it cannot also be produced by the machine called a dynamo. And because we discover the primary cause of heat on the earth to be the rays of the sun, we do not declare that the combustion of carbon and other substances, an electric current, or friction, may not produce the same manifestation of energy. And so it should be in psychic and spirit manifestations. Because we find that the incarnate soul has certain attributes and powers, and can produce certain phenomena, we have no warrant for assuming that decarnate souls do not exist as individualities, and cannot produce like phenomena. Any manifestation which presents itself to the consciousness must be accepted as what it purports to be unless there is positive proof to the contrary; and the fact that such manifestations might be produced in some other way is not such proof.

During the third quarter of the nineteenth century Ignorance and Bigotry could not find language severe enough to condemn the scientists who held and demonstrated that Man has ascended from the lowest forms of life upon earth. In the fourth quarter of the same century Ignorance has been conquered along this line, and theologians accept the demonstration of

evolution as a new dispensation of Eternal Truth, and as additional evidence of the wisdom of God.

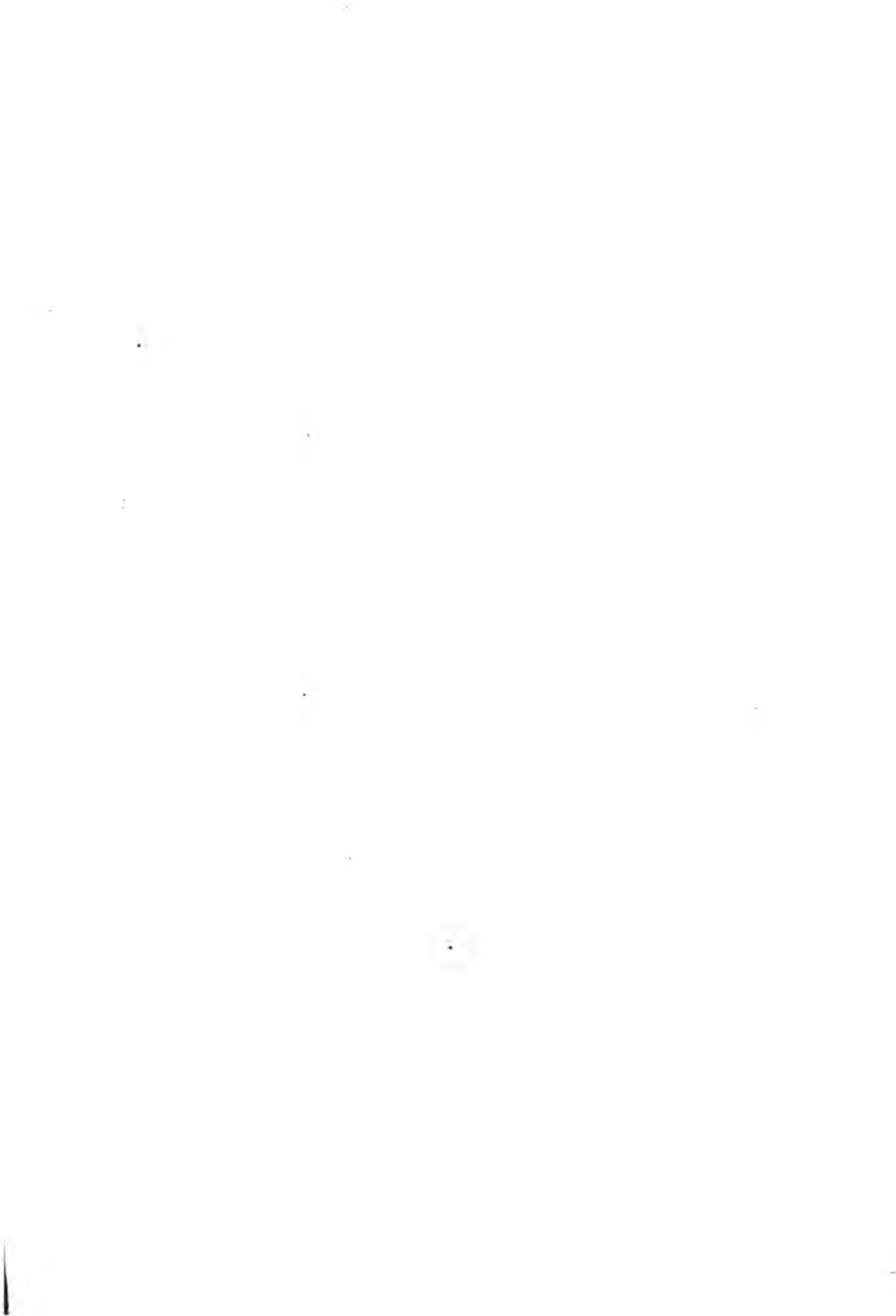
During the last half of the nineteenth century Ignorance sneers at demonstrations of the soul's independent individuality, the continuity of life, and spirit return, and Bigotry stands aloof and trembles, knowing that with the general acceptance of the scientific demonstration of the soul's unfoldment its last prop of artificial creeds and doctrines will be swept away. But the day when the Spirit of truth shall prevail upon the earth, as declared by Jesus Christ, has come at last. That Spirit, which is the true inspiration, is abroad in the world today; and before the first quarter of the twentieth century has been recorded with the past of physical time, the facts of the continuity of life and communication between incarnate and decarnate souls will be as universally acknowledged as is the truth of evolution today. Truth is mighty, and when presented to the physical consciousness of men, in God's good time and manner, it must and will prevail.





*John Murray*

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*Phillips Brooks*





## CHAPTER XXXII.

EVIDENCE OF UNCONSCIOUS SPIRIT INFLUENCE—TWO CELEBRATED CLERGYMEN CLAIM TO HAVE INSPIRED THIS BOOK—THEY ARE JOHN MURRAY AND PHILLIPS BROOKS—MANIFESTATIONS THROUGH MANY MEDIUMS—ADDRESSES BY MR. MURRAY.

IF the evidence which presents itself to candid seekers after spiritual truth is accepted upon the same basis and in accordance with the rules under which the evidence of physical facts and phenomena is received, the conclusion must be reached that the incarnate soul may have relationships, and be subject to influences, of which the physical mind has little or no comprehension. There is proof of the fact, indeed, in hypnotic phenomena. Take the cases cited in the seventh and eighth chapters, where questions were asked by the projected souls of persons in hypnosis, of the souls of other persons who were in their normal condition of physical consciousness, and correct answers were received. In the eighth chapter Mr. Alderman reports that he told a boy whose soul had been sent to the Palmer House, in Chicago, to ask the clerk what time his friend had left his room. The report was, "About half past seven o'clock," which was afterward found to be true. This case is similar to many others oc-

curing and reported in clairvoyant hypnosis. The demonstration is that the incarnate soul, usually without the realization of the physical consciousness, may exchange distinct impressions, and in effect carry on conversations, with other souls.

Many cases are also reported where such impressions have been brought to the realization of the physical consciousness. One gentleman of my acquaintance who has had many other like experiences reports to me the following:

On one occasion I was traveling on the cars, intending to stop at a certain station on business, but I had ordered mail and telegrams sent to another station. I was looking out of the car window, when I received an impression, or it almost seemed as though I heard a voice, which told me to go on to the station where I had ordered my mail sent, without stopping. I did so, and when I arrived there found a telegram awaiting me reporting a serious accident to my mother.

The philosophy of such impressions seems to be that the soul may receive them frequently, or constantly; but it is only when they convey information of great importance, and especially that which affects seriously a kindred soul, that they are carried into the physical perception.

And if our souls are in unconscious communion with other incarnate souls, may they not be also in communication with decarnate souls? Not only is it probable that they may be, but it seems almost certain that they must be. In the eighteenth chapter evidence is given which shows that my father, as a decarnate soul, has forced me to accept his advice in business matters given me as soul impressions, but without realization by my physical consciousness of their source. I have evidence quite as positive of im-

pressions from other decarnate souls, the circumstances of which I will give in detail.

First, I will say that when the idea came into my mind to write this book, in the spring of 1895, it was in the nature of a surprise to myself. I had been interested in scientific evidence of psychic manifestations and phenomena for more than a quarter of a century, but had never contemplated writing upon the subject. But I found the idea in my mind, persistently from the start, and after a little, pressing upon me with irresistible force. Although at that time I did not realize the source of such impressions, I had experienced them frequently enough before to know that in this case, as in others, my mind would not be at rest until I yielded to it. What has followed along that particular line I will report as it has been presented to me.

On the occasion of my first visit to a trance medium, about the middle of March, 1895, and after I had begun writing the series of newspaper articles on Science of the Soul which preceded the publication of this book, the control said to me, in substance:

"I see a man standing by you, I should think about sixty years of age, grey hair, rather prominent nose, full mouth," mentioning other characteristics which I cannot now remember.

I said: "Who is this man? Is he a relative?"

The control: "He does not tell me who he is, but the impression I get is that he is not a relative. It frequently happens that people we have never known in the earth-life are nearer to us when in spirit life than our own relatives. If they feel an interest in something we are interested in they come to us. I think this man is some one who helps you about your work."

I said: "What work?"

The control: "I should say about your writing."

As I am constantly engaged in newspaper writing, I did not give this suggestion especial thought, and it passed out of my mind.

Three weeks later, when I visited Mrs. C., another medium, and a stranger to me, she described the same man, and said:

"He seems to be a man who helps you about your writing."

I said: "And you think he is not a relative?"

The control: "I am quite certain he is not. There is no magnetic cord of blood relationship."

I said: "You say this man is helping me about my writing. If that is so, perhaps he knows something about the series of articles I am writing on, 'Science of the Soul.'"

The control: "Yes, he says he does know about them, and is interested in them."

I said: "What does he think of them? Am I on the right track?"

The control: "He says you are right in the main, but you will make important changes in the third chapter."

The third chapter of the newspaper series, which had been published two or three weeks previous to this sitting, does not appear in this book. The main idea in it I had borrowed from other writers, and at that time was in doubt about it in my own mind. Subsequently I reached the conclusion that it was entirely wrong.

Shortly after this sitting another medium in another city described the same man as standing by me and giving her the impression of taking an interest in my work. A little later, in a sitting with Mrs. R., the medium whose control had first described the man to me, she said: "I can give you the name of the man who has been several times described to you as helping you about your work. It is John Murray." I afterward made inquiries regarding John Murray, and learned that he was the first Universalist clergyman in America, and that he died in 1815.

At a seance held at the house of a friend, in April, 1895, five or six persons being present, a voice which was impressive, both in its manner of speaking and the language used, spoke to us through a trumpet. It was that of a man practiced in public speaking, clear and full in tone. I entered into conversation with it, asking questions and discussing the subject of spirit life. I was particularly struck with its perfect courtesy, not a word being spoken when I was talking. Finally the voice said:

"If at any time in your writing you lack an idea, or lack words to express an idea, call upon Phillips Brooks and he will be there to help you."

I said: "Mr. Brooks, how shall I call upon you?"

Mr. Brooks: "With us a thought is the same as a spoken word, if it is kept distinct from other thoughts. The only difference is that spoken thoughts are usually more distinct than those which are not spoken. If you think you desire my assistance, your thought will reach me wherever I may be, and I will respond to the call."

I did not at the time have in mind that Mr. Brooks desired to help me in the writing of this book. But a circumstance which happened not long afterward made it plain that his suggestion to me through the trumpet was not a momentary thought, but a deliberate and settled purpose. It was at a materializing seance given by Mr. R. I saw the materialized form of Mr. B., the cabinet control, step out of the room in which the medium was sitting and take from a mantel two slates. Both of these were subsequently handed out with messages for me written upon them. One of these messages read as follows:

DEAR FRIENDS: We hope you will excuse our intrusion, as we have much to say to our medium. He must look out, as some one near to him in business is trying to undo some of his life work. We are impressing you to do our work, and that is in giving the truth of spirit return to your mundane sphere. Now, dear sir, we wish you to give us more of your time, as we are in a hurry to finish our book.

J. MURRAY AND P. BROOKS.

This message was most surprising to me, and presented a suggestion which was entirely foreign to anything I had ever before thought of. Pondering upon it, I resolved to make a test, and said, in ordinary conversational tone:

The gentlemen who have signed this message speak of me as their "medium." If it is true that they are really helping me about my writing, perhaps they will give me a test. Willie told me on one occasion that he would like to have me dedicate my book to him, and if I would do so he would write the dedication for me. Perhaps Mr. Murray and Mr. Brooks will help Willie to write the dedication on the slate I have in my hand.

The reply by three raps was that they would.

I then stepped to the curtains separating the room where I was sitting with some twenty others, from the room where the medium was sitting, and passed the slate through them. After a few seconds it was taken up to the ceiling, and moving to the back part of the room, as we could tell by the sound, fell with a crash upon the floor. I thought it must certainly have been broken, but the distinct sound of a pencil moving over a slate was heard immediately afterward. A few minutes later I stepped up to the curtains and asked to have the slate passed out to me. In response to this request, instead of placing it in my hand, the spirit forces caused it to fall from the ceiling to the floor at my feet. I picked it up, and found the following written upon it, apparently with a lead pencil:

Dedicated to my son Willie, now in the higher life, through whose instrumentality the light dawned upon me.

L. A. SHERMAN.

Some time previous to the seance at which Mr. Murray and Mr. Brooks addressed me through the slate writing, I heard one morning, just as I was awaking, as distinctly as though they had been spoken into my ear by a physical voice, these words: "Everything shall be revealed." I mentioned the circumstance to members of my family and wondered what its significance could be. Afterward, when Mr. Brooks was speaking to me through a medium, I said:

"Mr. Brooks, did you on one occasion say to me, just as I was waking, 'Everything shall be revealed?'"

The reply was: "I did not."

I said: "Is Mr. Murray here?"

Reply: "He is."

I said: "Will you please ask him if he spoke those words to me?"

"Did you, Mr. Murray?" said Mr. Brooks, speaking through the medium. "Yes, he says he did."

Following the slate communication, Mr. Murray and Mr. Brooks presented themselves to me through every medium whom I visited. On one occasion I visited a medium with whom I had never had a sitting before, accompanied by a stenographer. It proved very satisfactory, many of my relatives in spirit life manifesting themselves in an unmistakable manner. The sitting had lasted nearly an hour, when I said to Willie something about "the book." As I did so the medium, whose eyes were closed, turned her head aside and said:

"As you said 'book' a man came beside you whom I have never seen before. He is dressed in black, his vest buttoned nearly up to his collar. Sometimes he wears a night-shirt. What is that? Oh! he says it is a robe he wears, and he is a minister."

I said: "Who is this man?"

The control: "He doesn't give any name. But wait; he is showing me a stream of water. He says it is not a river; it is not a creek; it is not a canal; why, it is a brook, and he says his name is Brooks! And here comes another man, on the other side of you. He says his name is John. He goes over to Mr. Brooks, takes him by the hand, and says they are partners."

Afterward the control said the second man was John Murray. I said: "Mr. Murray, who were you in the earth-life?"

The reply was: "I was the first Universalist clergyman in America. I established the Universalist church in this country."

Mr. Brooks then said: "I have joined with Mr. Murray to aid you in writing your book. We will not fail to be with you and to assist you."

Thus I had presented to me, without thought or suggestion of my own, through different mediums, the personalities of two men, one of whom I had never

heard of previously and who died nearly thirty years before I was born, and the other a man whom I had never seen in life. Was I to assume that these manifestations were produced by some mysterious operation of my own soul, since they could by no possibility have been produced by collusion among the mediums? Or was it to be assumed that some deceiving decarnate soul was producing the manifestations? If false spirits can communicate with incarnate souls, why not truthful spirits? And it being demonstrated in the phenomena of hypnotism that the soul adheres primarily to truth, and is distressed when doubted, is it not also to be expected that, as a rule, decarnate souls will speak only the truth?

I know of no means by which I can demonstrate absolutely, to the physical consciousness, that the intelligences who have thus assumed to communicate with me are the decarnate souls of John Murray and Phillips Brooks; but if the fact of spirit return is accepted, why should I doubt the personality of these particular spirits who have presented themselves to me? Both were active and earnest workers for the good of men's souls, as they saw the light, during physical life; and who more than they would be likely to seek means for laying the truth as they have found it in the decarnate life, before the incarnate world? Accepting these manifestations as truth, everything is consistent and logical. But if we seek to account for them upon any other hypothesis, the attempted explanation will be found illogical, and filled with improbabilities.

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At the sitting reported above, after Mr. Brooks had spoken to me through the control, Mr. Murray's spirit controlled the medium, and said :

By our united help you shall spread the cause of spirit return to the farthest ends of the world. Your son died not in vain. It took that terrible sorrow to bring you where you were most needed to spread the wonderful cause of spirit return. In giving up that loved one, what was your loss was not only his gain, but that of the whole universe.

Be steadfast and true, and we will ever be near you. We will give to the world truth and facts that never have been given through the Bible or tracts. We will give to the world something far superior, that will fill the aching heart when the soul and the mind have been benumbed by a sorrow and a grief too great to be expressed,—sorrow and grief that can not be erased by a simple promise of a future life. But when it is shown to the world that life is eternal, that the ego must and will live, proving to the whole world the continuity of life, you will heal all wounds and soothe all sorrowing hearts. They will then realize that their loved ones are not dead, but have only crossed the river, a silver lighted river not a darkened one of terror, as has been taught in early ages.

We desire to thank you, as many poor, sorrowing hearts will do, for the light that you are enabling us to give through the thick and great darkness of the past. Your work will bring to you knowledge hitherto unknown, that you will give to the world.

I am your guide and helper, JOHN MURRAY.

A few weeks later, after Mr. Brooks had spoken to me for some time, Mr. Murray controlled the medium and said:

I am glad to be able to communicate with you, though perhaps it may be in a broken way, being later than the rest of them. I feel that I can only add a word or two to what the bishop has said as to your work, which I know you are so interested in; but all the interest that you have in it is but a mite to the intense feeling we have for this work.

You are doing nobly and grandly, far beyond my expectations. When I first came to you I well knew that I could use your brain power, but I feared not in the manner that we have been able to do. With the assistance that the band has given me I have been able to do a far greater work than I had anticipated. You are able to tell the difference, when you are writing, between Mr. Brooks' impressions and my own. Where one leaves off and the other begins you have a perceptive sense of the change; not in the ideas exactly, but in the impressional thoughts that come to you. We are thankful that it is so, because it shows to us how susceptible the brain is that we are so anxious to use. You well know now that it is a spirit power which inspires you; that it is a spirit hand which guides the pen; that it is a spiritual brain which fixes all the ideas that flash like electricity through your mind, sometimes so fast that you can scarcely pen them.

We know that you are doing this work with a clear knowledge of the soul power, and we will fill your brain with our thoughts, so that you will be able to give them to the pen. And as

power  
led  
substantive



we maintain our strength and bring to bear upon you so perceptibly the elements of the spiritual world, we shall through your brain prove to the world the affinity of man to God, the Infinite Power that overrules the universe. And as we gather near you we can see that your brain power is not at a loss for any words that we can place within it; thoughts that flow from the pen which will teach to the world the grandest ideas that have ever been given to it.

We feel that we are doing a noble work. We know the sacrifice you are making of time, patience and the physical, and we appreciate all this. We realize the benefit that shall come out of it, for yourself, for the spirit world, and for the physical world at large. The world has waited for many years for something of the kind which should prove to men, not only the soul power, the connecting link between the Infinite Power and the finite power, but the spirit power as well, which should connect the earth-plane with a beautiful spirit home.

We realize what a work we are doing. If we did not have you we could not do this work. Were it not for the soul thus placed in our hands in a passive mood we could not use your brain power as we have done. And in so doing we are proving to the world the greatest achievement in all the universe; proving that life is everlasting; that the Spirit of God is like any other spirit; although it is from an Infinite Being, when it comes to a finite being it brings its power with it. It is only spiritual. It is the breath of that Great Soul Power from which all derive their life and their being.

We realize how much of your time we occupy, and we wish to say to you, don't work too hard. When you feel weak and fatigued let us know; give us to understand it. We know our greediness to use your brain power, and forget almost that we are using the physical too strongly, and that we are weakening the powers themselves. You must waive us aside unless you can get the strength from the spirit physician who stands near.

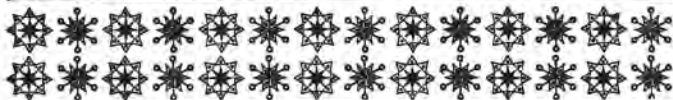
I said: Mr. Murray, how did you happen to be attracted to me?

Reply: I was directed to you a long time ago; long before your trouble, as you call it, came. Through a thought that flashed across your brain,—if I can bring it to your memory,—years ago, that you wished you really knew whether there was any heaven. You thought you would like to be able to prove to the world, if such was a fact, that it was so; but how could you do it? You knew of no proofs. You knew of no way of finding proof. You were skeptical. And in your thoughts I came to you, and I impressed upon your mind, if you can remember, that there would be a time when you would place a work before the public that would stir the the whole universe up, and it would prove so conclusively all the powers that were hidden that it could not be doubted. These ideas have passed through your brain for a long time, but you could not bring them together. It was all chaos to you. You could not bring the thoughts to bear, and we could not, to make you understand what there was of it. But the moment we saw a time, when you were standing, almost broken-hearted, and had at last concluded

to investigate what there might be in the continuity of life,—then your sorrow helped us to impress these great truths upon your mind.

Was it really the spirit of the religious reformer, John Murray, who thus addressed me? In view of all the demonstrated facts of the soul's existence and individuality, and the continuity of life, I see no good reason to doubt the fact.





## CHAPTER XXXIII.

COMMUNICATIONS FROM BISHOP PHILLIPS BROOKS—AN INVOCATION—HIS MISSION IS TO DEMONSTRATE THE FACT OF THE CONTINUITY OF LIFE TO THE PHYSICAL WORLD—SKETCH OF HIS LIFE AND DEATH GIVEN IN PICTURE WRITING THROUGH A MEDIUM, IN RESPONSE TO AN UNSPOKEN REQUEST—THE DECARNATE LIFE IS ETERNAL PROGRESSION.

But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you.—Matthew, x, 19-20.

THUS did Jesus Christ declare the fact and philosophy of spirit influence and control. And in view of this specific declaration, how can any Christian doubt that individual spirits, which are from and of the Spirit of God, may and do impress incarnate souls with thoughts, and with words which they may and do speak?

The following invocation was delivered by a spiritualist minister, Mrs. R., while under spirit control, on Sunday evening. It was taken by a stenographer, who was unable to read a portion of his notes when he undertook to write them out the next day. I took the sheets, with part of a sentence missing, to a sitting with Mrs. R., on the subsequent Monday evening. It was a dark seance for physical manifestations. During the sitting the control, speaking for Bishop Phillips Brooks, dictated verbally the missing words. I said, "I cannot remember them; can you not write them on the paper I brought with me?" The answer was that they would try.

When the lights were turned on I found written on the back of the sheet which contained the type-written transcript of the stenographer's notes, except the missing words, and also on a slate which I had placed on the carpet near the medium, these words:

—to enter the realms of higher life no shadow of remorse or regret shall dim the splendor of the light which radiates continually in the land of souls.

There was a slight difference between the wording of the writing on the paper and that on the slate, and the difference in the chirography was very marked. The invocation, as thus completed, was as follows:

O Thou Great Over-Soul, Thou First Great Cause, whom men term God, whom we cannot comprehend, but only know that this powerful, unseen force means to us eternal life! It is to Thee we would turn our hearts, our souls, and ask that from that bountiful storehouse of all knowledge and wondrous gifts there may descend upon these people more strength, more force to grasp these eternal truths that are being unfolded each day before us. O, give us faith, and give us knowledge, and give us strength, that we shall be able, as fast as we determine what truth is, to apply it to our souls' unfoldment! May we try to be perfect in all our sense of right, and try to grasp whatever seems to us best for all humanity, and to comprehend the truth which may lead us across the dark chasm of superstition, where, from the heights of all glory we may see that all we love, all that we endure below, is given to please and aid humanity. O Thou Great and Supreme Power that givest life, that is Life Eternal, we thank Thee for all that has been given us in the past! We thank Thee for our pain, for out of that pain shall come our greatest joy. We thank Thee for our trials, for out of these trials great strength has come to us, and our sympathies have grown larger, until we can feel that charity for all humanity which places us at the heights. But most of all, O Great and Unseen Power, we thank Thee that we live, and that this life is only the promise of a grander and a greater one that is soon to be unfolded before our vision! May we as a people rise to the highest conceptions of right that we are able to do under the environments and circumstances which surround us. May we be kept as far as possible from all evil. May our souls be kept pure; may these temples and bodies of ours be kept pure and clean, that the soul may have a wholesome habitation. May we feel love for humanity growing within our souls, that we may always have this love established between ourselves and our neighbors. May each one of us live as best we can, so that when we are to enter the realms of higher life no shadow of remorse or regret shall dim the splendor of the light which radiates continually in the land of souls. These favors we ask, O Spirit of Life, for the sake of all humanity and truth! Amen.

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In speaking to me through mediums, Mr. Brooks has frequently said that it was difficult to so control their physical organ-

isms that he could cause his impressions to be presented in spoken words just as he would like to have them. His addresses published herewith are given just as reported by the stenographers who were present on different occasions, with a few verbal corrections. Many times when Mr. Brooks has controlled mediums and spoken to me directly, or dictated his words to the familiar spirit controls, I have had no stenographer present to record them. And on all occasions he has spoken very rapidly, and I have found it necessary to ask him to stop occasionally so that the stenographer could catch up.

The following, coming without the asking on my part, was delivered on Tuesday, June 11, 1895:

You have undertaken a work which will be satisfactory, not only to yourself, but will bring a wonderful awakening to the universe, to the world at large. It is something that has never been given under any circumstances, through any endeavor, and it will bring a light both grand and beautiful, which will show to the world that the soul liveth eternally. Not only to the minds of great men, but to the minds of those that are weaker, even to children, will spirit tests be given. While you are the instrument, we are the authors. We will show to you something that you will think is almost beyond yourself. We are glad to be able to use you as an instrument to give to the world, not only phenomena, but a scientific book that will and shall and can be read by high and low. We are giving you something within the last few days which, as you are writing at our dictation, you can scarcely grasp the idea that you are bringing it from your brain. And as your book has progressed,—or our book, we might say,—your brain has been filled with thoughts that hitherto have lain dormant in the minds of all mankind. You are proving beyond a doubt the continuity of life, and that the ego which is within can come out, not only after death, but before. Many have not realized that this ego which you call spirit could come out in the earth-life, but you are proving to the world that such is the fact.

You have gone to work in a scientific manner. You have worked from a logical standpoint, proving your scientific investigations as you have gone along through all these weeks, not only to yourself and to your own satisfaction, but to the satisfaction of the world, which soon shall know of the spirit world that stands behind you. What care you if you are ridiculed or spoken lightly of? The time will come when you shall reap your reward for the grand and good work that you have given to the public. Not entirely through your own brain, but through our impressions have all the thoughts passed through your brain, but they were not found there. We have implanted in your mind thoughts that many times have been dark and in an indirect way; but today they are clear and bright, and we feel that we have found the right man in the right place to do the work that we wish to have done.

We now are undoing the work that we did on the earth-plane, when we were blind in our own minds. We were not hypo-

critical; but today people stand on the rostrum and preach what they know is not right, while we were preaching what we thought was right, for lack of investigation and knowledge. This cause has grown slowly, but it never shall be crushed. And the spirit world will thank the instrument who is willing to use his brain, and has been using it, for their good and for the good of all mankind. And as we come to you day by day, and many times when you have laid your head to rest, we can make you feel that we are near you, until you realize that your brain is full of thoughts that must be given to the world. You have begun them quietly, but they are growing stronger and better and more scientific with each chapter you write; and as the work goes on, remember that you shall reap your reward. Not here, perhaps, in the full sense of the word, but on the other side. Yet in another manner you shall reap some reward on this earth-plane, which we are glad to have you do, knowing that you will be worthy.

And this is not the only book you will write. Another stands far ahead. Your pen shall be guided to write another book, fully as large, more scientific, pages better filled with thoughts of the spirit spheres, and you will give to the world something unheard of; while much in the book now in progress has given to many thoughts that have lain dormant in their minds, which have been roused up by the scientific work that you are doing. And as you are progressing in the grand work that you are doing, you will find that your brain will grow stronger and broader, and the thoughts will come more quickly and forcibly to the hand that shall write and pen them for the world at large. You will know that you have been the one to give to the world a truth that is everlasting, that is great, and grand, and wonderful. We appreciate all this because we are now undoing a work that we did on the earth-plane. Our mission has been to come and do this, but until now we have been unable to find one that was willing and able to give the time, the pen and the press. We will prove through you that the press is mightier than all else in the world. The pen does its work, but how much of the work is hidden for lack of opportunity or time to throw it forward to the world! While you are seeking it merely in your own mind, impressions will come to you that will bring to you high ideas, grand thoughts, and you will have help in this work.

As we come to you today we only feel that we can thank you for giving us your time, and the press, which you have done, that we may give to the world what has been needed in all past ages. It proves to the world that there is something grand beyond this life; that this life is only the beginning; and it also proves that the works which have been given to the world for many years were foreshadowing a new birth, and that this new birth shall be only the spirit passage to the border of spirit life, where the soul is just beginning to live. This life is like a dream, but the next life is a living monument to all humanity. And as we work from lower spirits to higher, grasping each round or foothold and climbing up to the highest pinnacle of the heavens, we feel that we are only too glad to return to the earth-plane and to give to its people some of the facts of the scientific nature of spirit life.

On Saturday, June 22, 1895, Mr. Brooks spoke to me as follows:

The work that you have begun has been well carried out, and we feel very thankful that we have been able to find a physical that we can use with as much ease as we have been able to use your organism. We find, too, that you are very susceptible to all influences that we may bring, and as the soul power lends itself to our use we find that it is so much the better for the work. Sometimes you know it is hard for us to do this work; that sometimes it seems as though the mind is a chaos, when you are thinking of some other subject or work. Now we feel as we come to you that we impress you with many things perhaps heretofore not thought of. And we take great pleasure in doing this, because it shows conclusively to you that there is a power beyond that you are susceptible to, which almost astonishes yourself. And we feel, as we are using your soul power, while you are proving to the world the projection of the soul, that we are doing a greater work than we ever did on the earth-plane. Of course we were then aware of the spirit and the soul's nearness to each other. We were aware that the spirit was only the breath of that soul, and that soul was the eternity of man. Now we know that it is the entity; it is the entity of eternity, proving that the soul is the eternity of man, and is as eternal as the universe; a part of the God. Not the God itself, but a part of it. The breath that was given it proves that the spirit is the breath of that soul. And as you have progressed in your work you have proven so scientifically and so conclusively the power of that God given soul spirit that it cannot be contradicted. It makes a proof, and will prove to the world more than I could have done had I lived ages on this earth-plane.

I am well aware that in passing out I left undone work which undoubtedly I never could have finished satisfactorily to the spirit world, for the reason that I was creed-bound, though not as much so as many others in the same position. But in passing over, being able to find a physical being that I could use for my work, I have been able to bring out thoughts of the continuity of life that the environment which held me on the earth-plane kept me from giving to the world. You are of that disposition that it would make but little difference to you whether it might be popular or not. You would give to the world your honest convictions. You would give to the world facts and the truth, irrespective of creeds or dogmas, of theology or Catholicism. You will give it to the world scientifically, from a philosophical standpoint, and will prove conclusively that these are facts, which few of the many have known. This work will prove to be the greatest achievement of your life, because it is bringing you where you thoroughly understand your own soul power, where you can prove to the world the soul power of all generations; prove to them that this life is everlasting and eternal, and that those who have gone over are not dead, neither are they sleeping, but they are living, breathing beings of the spiritual power.

The God that gave us breath takes it not away. The soul retains its breath, and that soul breath is the spirit. It is an error to assume that God giveth and taketh away the breath of life, because



that soul breath is the spirit, and it is everlasting and eternal. It liveth through all ages. In doing this work you are doing a work for yourself for which you shall reap a great reward. Perhaps not as much on this side as many might expect, but more on that sunny side of life where all is beautiful. And as we come to you so many hours, we feel that we come not in vain; we feel that the work that we left undone is as thoroughly finished by you as it would have been by us, but in a different way, in a different direction. You are giving to the hungry souls on this earth-plane something that has been wanted for ages. There are many who would gladly accept this great and grand philosophy could it be proven to them in a scientific manner, through scientist's methods, and without making a doubt in their hearts of their past lives.

So many form an idea that if they are church members they must be creed-bound. Many of our purest ministers are not creed-bound, and yet they have not the courage to give to the world the beautiful thoughts that gather around them. They dare not give to the world the beautiful ideas that are going through their brains, even when they are studying for their Sunday sermons. Did they dare to do that, there would be the greatest and grandest awakening that ever has been known. The nineteenth century would be noted for the wonderful development of men's ideas, of the grandeur of thought and the elements that gather around them. But instead of that, though perhaps not creed-bound in their own minds, they have not the courage to give to the world thoughts given to them, and they pray in secret to understand and to know what there is to it, why it is that there are so many ideas so different from what has ever been given to them in all their college training, in all their prayerful thoughts, and fail to understand it yet. But to you we have given these ideas that you may cast aside the veil that keeps them so blinded; that they may come and give them to the world; that they may realize that the future life is not sleeping beneath the sod at all, but when they cross what they call the darkened river they shall find sunshine on the other side.

We find in your work that you are over-taxing yourself. We wish you to be careful because we cannot use your brain power if the physical is not properly sustained. And if you have feelings of illness, you cannot keep that physical condition that we may use your brain power. Do not overcharge your mind or brain for thoughts, but wait a little. You have ample time. But you are doing the grandest work that ever has been done. You will find that history will carry your thoughts and ideas many, many years from now. They will be quoting from the book that you are now writing, the soul's projection and what it may do. We understand that in doing this work it is not all a pleasure. There is no play about it. It is hard, earnest work. But it has proven so far satisfactory to yourself, and I can assure you most satisfactory to myself. And it will prove satisfactory to the world in general. It is something that has been wanted. It will fill a space in the world that has been like a void. You understand in all the reading that you have done that you never have found a book or any communication through any newspaper that has brought to bear upon your mind like your own tests which have been given you from the spirit side of life. And



you realize and will realize still more forcibly in the future, what has been given to you.

This will not be the last book you will write, my friend. There still will be another. It will be somewhat different. It will be more strongly gotten up; will speak more forcibly of things that have been left out for lack of space. But we are surely using you now to the best of our ability, and we are satisfied to know and understand that you are doing the work willingly. That you are giving yourself an organism for our use for which we thank you, but not near as much as the spirit world. We are not the only ones that come to you. The band grows large and great, and you will grow stronger and greater. Your thoughts will be brighter. The ideas will be more progressive, and as you give to the world these thoughts of this great power that has so recently come to you, it will be a pleasure to you to know that you are doing for mankind what no one else has ever done. You of course understand that while you are doing this work here it is not blindly done to the spirit world.

Those who are able to come *en rapport* with you can see and lend the magnetism and power to you that it is necessary for you to have. We cannot thank you enough for giving yourself and your brain into our hands that we may undo the work of a lifetime and show to the world all the greatness and broadness, not only of this life, but of the next one. As we see the book progressing we feel that we are doing a work that is a great pleasure to us, and will be a great profit to those that are left behind. You feel in your own mind that you are doing your work well; you feel satisfied, because we come so closely to you and give to you these feelings of our approbation and our pleasure. We realize what you are doing much better perhaps than you realize it yourself.

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On another occasion I said: Mr. Brooks, I suppose while on the earth-plane you are mainly in your home at Boston?

Mr. Brooks: A great deal of the time.

I said: They tell me you are very highly esteemed in Boston.

Mr. Brooks: I was a man who tried to do my duty. I tried to live a good life, and still I can see where I made mistakes. I can see where I was teaching what was false.

I said: You didn't mean to.

Mr. Brooks: I did not understand it in that way. But the world has got so enlightened that a minister cannot preach the doctrines based upon Christ's crucifixion. He knows they are not true. The world has got too brave and too strong. It is utterly impossible for a man to preach what we preached forty years ago. We were preaching through ignorance. Now they are preaching for the gold they may get. I have nothing to live down because I preached in ignorance. Only my mission brings me back to earth, and I must do my work over again, and I am willing and glad to do it.

In all my travels I never have found one through whom I could give all the tests as I can through your mediumship; for

which I sincerely thank you, knowing that we have used you sometimes till it has been a strain, and become tiresome work; but we have built you up and given you strength to go on. This book-writing is not an easy work. I understood all about it, and knew all about it; but my work was something that I loved in those days. And we have our likes and dislikes here the same as on earth. We are only too glad to give to the world what we know to be facts.

You say you are investigating scientifically, and not upon a religious basis. You realize that people must do unto others as they would be done by, and that they must live honest and truthful lives. If they do not they must stand punishment. We are looked upon by all the spirit world as we act when with them. We feel that they are contaminated with our unworthiness if we falter or fail to do what is right. The world is full of men and women who, if they once begin to see the truth of this scientific research, must realize that they are on the wrong road, and that they must seek for themselves if they would know the truth. They have not the pleasure and privilege of knowing that their friends who have passed away still live, while my friend here knows that his loved ones are in their own home, that they are with him in his daily rounds of life, and that they are giving to the world something that is grander than all the creeds in the world. They can hear you in your talks, in your daily rounds at home, and they know, and you know, that they are with you. What a satisfaction it is! What a great and grand deed it is to prove to the world, as you are doing in many places in your book, that the spirit can and does return!

Thus we are only too glad to have you call upon us. I do not want to assume for myself anything that I am not entitled to, and you probably realize that if I should assume too strongly that your book has been the dictation of spirits, it would perhaps not carry so strong an influence. It is better as you have it. We know that you must bring this work slowly before the world. It must be brought before the world in a delicate manner. There are sensitives who must be taught slowly on the subject of their religion. We realize it in giving it to you. Sometimes when we are anxious to give you something that is great and grand we almost forget that we are on the spirit side of life, and that while we are telling something that we know to be a fact, it has not yet been demonstrated on the physical side of life. We are aware of that, and that is why we wish you to place things in the manner that you have. If you would say that you are controlled by spirits, there are certain people who would sneer at it because they do not yet understand the philosophy of spirit influence. There is nothing greater in the world. You have only commenced your work. It is but a beginning, and from that shall grow great and grand things, unheard of, unthought of. We will bring our influence to bear upon your mind, and give you the ideas that you have searched for, but have never found.

Within the darkness there is a light, so bright  
 And grand, that it shall close eternally the night.  
 And as we gaze, with longing eyes,  
 With bended heads, beneath the skies,

We watch and wait  
 To see thrown open the heaven's gate,  
 And as we gather here,  
 We watch with love and not with fear,  
 For messages that shall be brought  
 From beautiful lips, to those who have been taught,  
 That spirit life is not a great strife,  
 But is one of peace, and full of love,—  
 Full of chimes that come from above,  
 We watch and wait at that beautiful pearly gate,  
 Until the child shall pass within.

On Saturday, July 6, 1895, I visited a medium, taking with me two folded slips of paper. Upon one of them I had written before leaving home this:

Will Mr. Murray tell me of his experience in spirit life, for publication?

Upon the other one I had written:

Will Mr. Brooks speak to me of spirit life for publication, or give me a sketch of his life on earth?

After the medium had passed under control, without knowing myself which one it was, I placed in her hand one of these notes, saying to the control:

"Do not try to read the writing on the paper. Just tell me what you see and hear."

She replied: "I see a man sitting at a desk writing. His back is turned toward me and I cannot see his face."

I asked if he would not turn around so that the control could recognize him, but he was reported as continuing to write, without paying any attention to my request.

I then placed in the medium's hand the other slip, telling the control to report what she might see and hear. She said at once:

"Mr. Brooks comes beside you. He is showing me pictures."

I then looked at the slip in my hand and found it to be the note I had addressed to Mr. Murray, which I had placed first in the medium's hand, showing that the one she then held was that addressed to Mr. Brooks. The control (an Indian girl) continued:

I see a white house, which is quite high, and there is a fence around it. Mr. Brooks is sitting there in the house. He shows me that he was a little boy then. Now I see a woman and a man, and three other children, two boys and one girl. Mr. Brooks was one boy, and that made three boys and one girl. He shows me somebody coming there talking to him. It looks as though it was some relative, and they were going to see a friend of his.

Now I see him go away. He has grown up, and I see him in a room sitting down all alone, and studying a great deal. Now I see him looking at the clock, and it is very late. It is one o'clock

in the night. I see him get on his knees to say his prayers. Now the light has gone out. I think he went to sleep. It looks as if that was the way he got his education.

Now I see him in a large building where there are many people. There is a steeple on the building. There are a large number of people all around. Now he has got down on his knees and they are throwing water on him. Now he gets up. He has on a robe and is talking a great deal. He does not dress like the other men. He has on black, all the way down,—a black robe. He wears his coat buttoned way up and way down. Then I see him standing up and talking to the people, and he has as many to talk to as he had when they were wetting him. He is preaching. He says to them:

"My brothers and sisters: In taking upon myself this holy office I wholly give myself up to the work which I hope may prove to the world my earnestness in trying to uplift those that may be deep in sin and iniquity. But there is a saving power in the name of the Lord Jesus Christ." He says he shall expect their help in the work that he has promised to do, and, the Lord being his helper, he will preach the true gospel to the universe, so far as his ability will allow him. He says he feels sometimes a weakness, as though he needed the help of all the surroundings to make him able to do the work that he has undertaken.

Now I see a big funeral, with people in and all around a church. There is a pulpit with black draping, and a black coffin all covered over with flowers. It is a brown church. There is a high tower on top, on the corner of it. Part of it is square and part of it is round. It looks as if there were two places to go in. There is a big wide place where the stairs go up. It is high on another corner, but not as high as the other tower. Outside there are many people who cannot get in. Up on the pulpit there are six preachers. They have on long robes. Three have on white robes and three have black robes. Mr. Brooks' body is in the coffin. I see him come back. He looks at everything and the folks sitting around there, and then he looks in at his own body. He went out in a hurry. He was not sick long. It was a shock to everybody when they got the news.

Mr. Brooks then controlled the medium, and said:

I am glad to be with you again. It is very difficult for me to come and control the medium today. I think it is on account of the heat. It has been hard work for me to show the Indian girl all I wished to, but she made the remark, when I told the friends that surrounded me that I needed all their help to preach the true gospel, that I meant what I said. For this reason I knew that in preaching the gospel as I felt it, it might be detrimental to the church, in the ideas they held. Not in the years to come, but at that time. I knew that my work would be arduous, and that I would labor late and early in order to show to the world all I wished to of the truth of Christianity. The little Indian girl comes so near sometimes that it is hard for me to speak without her coming between us.

When I passed over I was not surprised, because I realized and understood much of these phenomena. Naturally, in my position, I had been careful not to speak until the world was prepared

for it. You understand and realize that there are times when you can give to the world vaster things, things that are deeper,— grander thoughts, something that is vast, and great, and still heavenly. But the time is not always our own. The friends are not always prepared to receive what we might give to them in this manner. In my liberal mind I was inclined to give to the world a great deal that would strengthen the cause of spiritualism, although I did not call it that.

Creeds and dogmas are but a winding sheet. They merely cultivate the outward thoughts until the mind is so ripened, the minds of the world at large, that we can give to them the truths and the facts as they are. But at this time we are able to give to the world more than has hitherto been possible. And had I not been cut down in my life and been obliged to go over, I could have done a grand work for the deep thinkers, for the silent workers. I could have proven to the world in time all that I knew to be facts; but now I must do my work through a second party, from behind the veil. And as you have been chosen to do that work, we are endeavoring to educate you so thoroughly that you cannot fail to prove the continuity of life, the projection of the soul, and the spirit breath, and thereby show to the world that the great life is eternal, and that the ego of the inward man dieth not. The immortality of one's soul is greater than the mortal life of man. For what is this mortal life? It is just a dream, working and living here a few days, a few paltry days, and then passing on. I hear them say we are dead; but in fact we are getting better, more spiritual, and grander, greater and more powerful than ever known upon earth. We have awakened to the fact that instead of being dead or sleeping we have just commenced to live, and that life is one continual uplifting. Space never can be filled. On the spirit side of life we begin all the knowledge, all the strength, and all the wondrous works that have been hidden within our souls and we dreamed not of.

Many times souls are shriveled and shrunken by their own acts, and the workings of the animal part of them in the earth-life. But when the soul is called away the clouds may break and they may be surrounded with the grand and beautiful light which ever shineth. Many times we hear them say: "But how is it that souls have been gone for long years and are still growing in iniquity?" If you do not try to elevate yourself, and do not care, but stand right where you are, you may be in the depths of degradation and sin. But the moment you rise and think of the better things before you, think that you wish to rise higher, hold out your hands for help, and send out one prayerful thought that some one may come to you to lift you out of the depths of your sorrow and degradation, that moment you will begin to progress. Many come over with the idea that there is a progression, and they are glad to accomplish a work that they have been unable to do in the earth-life.

Many a soul sleeps within its physical body and the spirit breath is unable to waken it. The ego is so cramped within its own bosom that it cannot throw off the environment, and for that reason is unable to give one iota of strength or one particle of soul awakening power. But on coming over, when they see what they might have done, what they might have been, with astonishment they cry, "O God, that I might do the work that I have left un-

done!" And that moment a helping hand is given them and they progress. Why? Because we have schools and colleges. We have a power here that you cannot realize while in the earth-life. We have a power that brings us higher and higher each day. We have a power of returning to the earth-plane to do the work we have left undone, if there is any good to come of it. And the work that I anticipate doing, that I have come to you to do through your organism, will prove to the world greater facts than ever have been published before. You in your skepticism were groping blindly for years; but when the time came, when the veil was rent from your eyes, you saw plainly. You desired so earnestly to know and accept the truth that it has helped you from the moment you started to the present time. And we will still continue to help you in your work, as we only can; and I am only too glad to come to you today and say to you how much I thank you for the control you have allowed me to exercise over your soul, giving me soul power from yourself to place before the world a work that will be prized and read, that will bring realization of Eternal Truth, and will be appreciated by old and young, from north to south, from east to west, all over the universe.

The fact should not be overlooked that all of the above came in response to the unspoken thought of my soul, written out, but unseen by any physical eye except my own.

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On July 16 I visited Mrs. R., the medium through whom Mr. Brooks had first manifested himself to me, accompanied by Mrs. Sherman and a stenographer. After the medium's familiar control had spoken to us for a time, Mr. Brooks took control, and said:

Good morning: I feel that an interview with you on the subject of your work will be beneficial to you, and may perhaps enable me to understand better the way I may serve you best. I want to say to you this morning, my brother and my sister, that if you are co-workers in the great cause of truth and philanthropy, if you are in perfect unison, great results will come. I feel that you will work together, heart to heart and soul to soul, and that the glory which shall radiate upon you will be divided in your success.

For long years I strove in a path that seemed to me at that time in consonance with reason. I inherited deep religious sentiment from one side, and a free, broad nature from the other. No man had ever a truer, tenderer mother than I. At her knee I was taught to reverence all things under the sun; to esteem womanhood as the highest, noblest work of God, because my mother was a woman. I was taught to respect the rights of my brother. I was taught to believe in a universal God. Mingled with this were strict sectarian teachings. Were I to live my life over again, I assure you that with the disposition, the natural tendencies of my nature, I would do differently from what I did. It seems to me that a portion of that time was an utter waste. Perhaps not; I do not know. I feel the smallness of my life. People speak of me as great. A

name can make no man great. It is the good deeds he carries with him into the life eternal that give him position in the land beyond.

For twenty-one years I labored hard in the old home church. A few years previous to this I labored in a sister state. I fancy that the earlier part of my labors were not very commendable. Young, impulsive, I found it very hard to divest myself of an ambition which would really crowd my better nature. But these first eight or nine years of my life gave me something of an insight into human character. I seemed to possess clearly overruling anxiety that people ought to be good and do good. The latter twenty years of my life I strove to demonstrate this to the world. The best instruction that I ever received was from good old Dr. Vinton. He told me, as no one else ever told me, how broad God's love was. I think I understood it better than I ever preached it, Brother Sherman, much better. Bound by those old creeds, and other certain formulas, I knew no other way; but I was obliged, as I supposed, to conform to them, holding me in bonds. But now I feel these shackles are all broken, and I am standing clear of them, and able to do for those who know me.

My greatest joy, on the earth-plane, is to bring strength to the weak, comfort to the poor, peace to the weary, and content to those who are weary of life's burdens. I say this is my greatest joy, when I am able to do it. But it is very little I am able to accomplish, even now. My desire is to do all these things, and bring good to every soul who knows me. But bound and limited by laws on this side, as you are here, I find it almost impossible, owing to the environment, to influence by impression certain persons that I am desiring to assist. But as long as you shall need me, as long as at any time it shall be possible for me to bring to you either some new light, or help you unfold the light you have, remember I shall never fail you. Perhaps it is because your organism is something like my own. I hate oppression; so do you. I hated slavery and everything connected with the system of slavery. I desired freedom for all humanity, and gave my influence for it. You have a great deal of this in your own nature, possibly more than I had. I only know that I disliked anything that had a formula or shackles. And I today feel that I was bound hand and foot. I did not know it then. I thought I was free, and prided myself on the stand I took. Today I know that I was fettered, perhaps in the fold of my friends and teachers.

But the circumstances have changed. I look back over some quotations that are taken from my works, and I wonder if I ever was narrow enough to speak those words. I wonder if I ever wrote such sentences. I know I did, but I cannot do it today. No! no! no! A little child I entered into this life. We all enter here as children. Weak, groping slowly on, guided by the light which sheds its rays only upon us when we come through the gates of death. I am a child, but think the same as a man, knowing that I will leave all this to grow into full manhood. I shall work on until some day, I know not when, and somewhere, I cannot name the place, I believe I shall see a sweet rest for all I have done here; and I know that you will.



Sometimes there is such an influx, such a crowding upon you of thoughts, that you feel you are so full of them they will become misshapen before you can present them to the world. You cannot demonstrate the source of all these thoughts that come to you, but they are brought upon you by minds in sympathy with your own; by great, noble hearts that are striving with all the power that God has given them to uplift mankind. Now, my brother, I want you to feel that you will never work unaided.

Here is a peculiar thing. Your own little boy is only a child here, but if he had remained in the earth-life you would have had to have been his teacher for long years. But it is like transplanting something, a plant or a vegetable, from a cold clay soil into the rich loam garden. Cultivate and water it, and give it every attention, and how it will develop; how very quick it will unfold from its crude condition to a perfect flower! It was very meagre, very small there, in comparison with the greenhouse growth and development in the land of souls. That child shall bring to you an influence which shall verify the old words, "And after a time a little child shall lead them," and it is not a long time. That child wanders through the spirit life, with a great bundle of thought. You see people come there, wandering, seeking, as if they were naturalists, anxious to secure flowers, and they arrange them into something with shape, classified and beautiful. Something that they may learn from. This child comes in the same way in the other life. If there is a group of men and women conversing that little boy stands close by, and listens to them, like a child picking flowers. And the words come to you, and you wonder sometimes that a thought comes to you in such simple language. It is the language of a child.

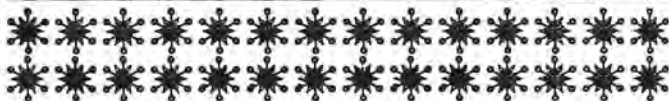
Your work is only just begun. You fancy sometimes that you only do a great work once in your life. When you get through with life you can tell better which one that was. That which you consider your great work is only the first stepping stone. It is only the first round in the ladder that leads to greatness. That is all. I have felt the necessity of being able to communicate with you and your family without the necessity of a third party. I think it can be so. How is it, sister? Do you feel as if you could help us out a little on this? Do you know she has that power? It would be such a benefit to yourself. Pouring as we have all our thought through the different agents, it entirely takes shape by that which we send it through. You understand. You get our thoughts; there is no doubt of that. I wish you might have something that would give them an evenness and a smoothness. If anything comes to you, some thoughts in the next work, you will depend upon outside help to assist you in condensing and arranging the formation of these experiments which we desire you to give to the world. And we desire that the most of these be given through as few organisms as possible. While each one is all right in his or her way, I feel it to be disconnected. I want it to be all right, and that is the only reason we desire to communicate with you personally upon this subject. There is a need of uniformity in the work. We want you to bring out your best thoughts in the best possible way. We also desire to send you our best thoughts in the best possible way, and have them reach you without deformity or mutilation.



You ask something of my life. There is nothing to it. I lived, I worked, I died. My life was a monotonous one. Never outside of the little channel of work. Nothing but my clerical duties. That was all. There was no romance in my life. There was nothing in it that would benefit humanity.

I give these communications as they came to me. I never met Mr. Brooks during his earth-life. I know nothing of his relationships or the events of his life in detail. I have never seen or read one of his books, and only one of his sermons. I have nothing to prove that these communications came from him, but this: I know that they did not originate in my mind; I know the mediums through whom they came were not in normal consciousness when they were spoken, and I am sure they were all quite incapable of having originated them without previous careful preparation. I am entirely certain that decarnate souls do speak through mediums; and, as a voice spoke to me in a trumpet saying, "I am Phillips Brooks," and the same intelligence has continued to present itself to me through many other channels, I see no reason for doubting that the soul thus manifested, although invisible to my physical eyes, is in truth the one it claims to be.





#### CHAPTER XXXIV.

THERE IS NO DEATH!—THE DECLARATION OF TRUE POETRY—  
THE PARTING OF THE SOUL FROM THE BODY—SPIRITUAL  
VISION OPENED AS THE TRANSITION APPROACHES—VIS-  
IONS OF THE SPIRIT REALM, THE HOME OF THE DECAR-  
NATE SOUL.

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

—*Longfellow's Resignation.*

Lend, lend your wings! I mount! I fly!  
O grave! where is thy victory?  
O death! where is thy sting?

—*Alexander Pope.*

It must be so—Plato, thou reasonest well!  
Else whence this pleasing hope, this fond desire,  
This longing after immortality?  
Or whence this secret dread, and inward horror  
Of falling into naught? Why shrinks the soul  
Back on herself, and startles at destruction?  
'Tis the divinity that stirs within us;  
'Tis heaven itself that points out our hereafter  
And intimates eternity to man.  
This moment brings me to an end;  
But this informs me I shall never die.  
The soul, secured in her existence, smiles  
At the drawn dagger and defies his point.  
The stars shall fade away, the sun himself  
Grow dim with age, and nature sink in years,  
But thou shalt flourish in immortal youth,

Unhurt amid the war of elements,  
The wrecks of matter and the crash of worlds

—*Addison's Cato.*

It is not death to die,  
To leave this weary road,  
And, 'mid the brotherhood on high,  
To be at home with God.

It is not death to close  
The eye long dimmed by tears,  
And wake, in glorious repose  
To spend eternal years.

It is not death to bear  
The wrench that sets us free  
From dungeon chain, — to breathe the air  
Of boundless liberty.

It is not death to fling  
Aside this sinful dust,  
And rise, on strong exulting wing,  
To live among the just.

—*Cæsar H. A. Malan.*

Cease, ye tearful mourners,  
Thus your hearts to rend;  
Death is life's beginning,  
Rather than its end.

—*Edward Caswell.*

TRUE poetry is from the soul. Like music, it vibrates in consonance with the correlated harmonies of the spiritual universe. And true poetry in all ages, when it has spoken upon the subject, has declared the continuity of the true and only life, that of the soul. There is no death! The soul may leave the physical body and the body may be resolved into its original elements; but in the same manner, by oxidation, much of its tissue is resolved into its original elements every day. The body is but the mold of the soul, and not until the shell is finally cast off can the real man fully comprehend and exercise his pri-

mary consciousness and attributes. But as the change approaches, in many cases, visions of the spiritual world and its inhabitants are brought to the physical consciousness. Thousands upon thousands of cases are reported.

My mother's sister, a woman of deep spirituality and a devout member of the Methodist church, saw spiritual visions for two hours before her soul finally left the body. But it was not God, or Jesus Christ, or angels, that she saw, but her near relatives who had gone before, and who stood about her bed waiting to welcome her into the spirit life.

As the last hour of his incarnate life approached, the Rev. A. H. Ross, pastor of the First Congregational church of Port Huron, asked a friend who was in the room to step aside so that he could see the glimmer of twilight through the window. But no physical form stood there. It was a spirit form he saw, with soul vision; and so near had his soul approached its state of primary consciousness that its impressions were carried into the fast fading physical consciousness.

A relative of Mrs. Minnie Robinson Meyers, who died in 1890, has reported to me the scene at her deathbed. This relative sat by her bed two hours before her final release, holding her hand. Suddenly she said: "There's papa; he has come to take me home with him. And there are mamma, and grandpa, and Uncle N, and Uncle R. and Aunt A. and Aunt C. Papa is shutting the gate. O, papa, don't shut the gate!" As she said this she stretched out her arms appealingly. "I don't see how you can shut the gate, papa, when you know how much I have suffered. Papa says I must wait two hours before I can go to him. What time is it now?" Being told that it was ten o'clock, she became quiet. At half past eleven o'clock she did not appear to know the friends who stood about her. Shortly before twelve she said: "Here comes papa now. He is opening the gate and I can go in." Then her eyes closed and she passed quietly away.

Mrs. Meyers was not a spiritualist, and knew nothing of spiritualism, so that the visions she saw could not have come from her own imagination based upon previously conceived ideas of transition into decarnate life. Doubtless tens of thousands of people now living have witnessed similar deathbed scenes.

Rev. Minot J. Savage, in his book on, "Psychics: Facts and Theories," reports a case where the spirit of a sister whom she

supposed to be alive was seen by a dying girl, showing that imagination could not have brought the vision to her consciousness. Two sisters, Jennie and Edith, were sick with diphtheria. Jennie died, and fearing the effect knowledge of the fact might have upon Edith, she was not told of it. Three days later Edith died. As death approached she appeared to see many friends whom she knew to be dead. Mr. Savage reports subsequent circumstances as follows:

So far it was like the common cases. But now suddenly, and with every appearance of great surprise, she turned to her father, and exclaimed, "Why, papa, I am going to take Jennie with me!" Then she added, "Why, papa! Why, papa!! You did not tell me that Jennie was here!" And immediately she reached out her arms as if in welcome, and said, "O Jennie, I'm so glad you are here."

A lady who is an active member of an orthodox church has reported to me the following:

I have two lady friends, sisters, both members from their youth of the church to which I belong. Some years ago one of the sisters became interested in the study of spiritual phenomena, and later a positive believer in conscious individual existence after death, and the possibility of spirit return. Her estrangement from the church of her youth, and interest in what the other sister believed to be hallucination, was a source of great regret and sorrow to the one who still adhered to her early faith, which she frequently expressed to me. It happened at one time that this sister was very ill, and when I next saw her, after she had fully recovered, I observed that when I spoke of religious subjects she was silent, and especially that she did not speak of her sister's "hallucination." Finally I referred to the subject directly, and said that her sister seemed as much infatuated with spiritualism as ever. She replied, in substance:

"I have changed my mind regarding spiritualism since I last saw you. I was dead, but my spirit was permitted to re-enter my body, and now I know that spiritualism is true. I was very sick and supposed to be dying, and I did die. My spirit left the body and I stood looking down upon it. My poor old father and mother were helpless and dependent upon me, and when I realized what it meant to them to lose me, I prayed most fervently to be permitted to go back into my body and live for their sakes. My prayer was granted, and when I next became conscious I heard my friends who were standing around my bed saying, 'Why, she is coming back, she is not dead.' I was not dead, but I had been, as I know to a certainty; and I now know that we do live after the death of the physical body."

The lady who related this circumstance to me said her friend was a lady of the highest character, not imaginative, and not likely to deceive herself or be deceived. But whether her experience was actual or imaginative, there can be no doubt that she herself

firmly believed that her spirit had left her body, and afterward returned to it by the force of her earnest desire and prayer.

Clairvoyants frequently see the soul leaving the body when the change called death is taking place. Mrs. Anna L. Robinson, a clairvoyant from girlhood, was called to the bedside of a woman whom she held in high esteem, just as her last hour on earth was closing. She saw the spirit body being perfected over her head, in a slight cloud. It was connected with the dying form by transparent threads, like spun glass, and luminous, from the pit of the stomach and the brain. While the life was leaving the form a little daughter came to the bed and wept, and at once a contraction or perturbation of these fine cords was seen. There was all the time an expression of pain and apprehension on the dying features, and on those of the spirit form, as though the transition was untried and not agreeable; but soon there came to the spirit face a light as of blessed calm and peace, the same light, a moment after, coming as from within, and as if a reflection of the heavenly radiance dawning on the spirit showed itself in the still face below. In a moment the spirit body was free, and rose erect to pass out of sight.

Dr. Oliver Wendell Holmes, in the preface to a book on "Visions," is quoted by Dr. Edward Clark as follows:

At the very instant of dissolution, it seemed to him, as he sat at the dying lady's bedside, that there arose "something," an undefined yet perfectly apprehended something, to which he could give no name, but which was like a departing presence. I should have listened to this story less receptively, it may be, but for the fact that I had heard the very same experience, almost in the very same words, from the lips of one whose evidence is eminently to be relied upon. With the last breath of the parent she was watching, she had the consciousness that "something" arose, as if the "spirit" had made itself cognizable at the moment of quitting its mortal tenement.

Mr. Giles B. Stebbins relates the following:

A few years ago a letter from a sensible and accomplished woman told me of her husband's peaceful departure. Their two daughters, she wrote, stood at the foot of the bed, and both saw, as they said, "the face illuminated, a pure white light from within," slowly fading. These young women were thoughtful persons, like their parents. I had known them all for years.

In a family where I had been intimate for years, a reliable witness told me of the touching and beautiful sight as she witnessed it. The young wife and mother, lovely in character as in person, when near her end, rallied suddenly, her eyes and features radiant as she gazed earnestly upward, and cried out: "Jane, Jane, come and release me!" Her husband asked, "Is it cousin Jane?" (who passed away a few months before) and the reply was: "No;

it is my dear friend Jane" (a beloved companion, who left the earth years ago). There was joyful recognition, and call for help that the spiritual body might be easily released.

In the Plymouth church pulpit, Rev. Joseph Cook said: "Louisa May Alcott, at the family home in Concord, Mass., watching with her mother by the bedside of a beloved sister, said that, when the end of bodily life came, she saw distinctly a delicate mist rising from the lifeless body. Her mother saw the same. The physician told them, 'You saw life departing visibly from the form.'"

Thus man passes from the shell which has been his prison into the unfettered spirit realm. And who shall say that the realization of man's thought brought to his soul consciousness is not as much an actuality as the realization of things material brought to his physical consciousness? Many cases are cited in the first ten chapters of this book where perception in hypnosis, clairvoyance and natural sleep of things not within range of physical perception was just as real to the percipient as though they were actually present. And it is perfectly demonstrated that a person in hypnosis may be made to realize to soul perception anything suggested by the hypnotist.

We think we perceive things physical; but do we know it? There is no perception when we are unconscious, and while that condition prevails nothing exists for us. Spiritual things do not exist to the physical consciousness under ordinary conditions because the physical senses cannot perceive them. But that is not proof that they do not exist and are not real, any more than the fact that the physical eye does not perceive the stars when the sun is in the sky proves that they have ceased to exist.

Are there no living organisms upon the earth except those which the unaided eye can perceive? Is there no electric current in the insulated wire which

feeds the electric light or motor because it cannot be perceived by any of the physical senses? Have we not, indeed, the best of evidence that there are numberless living creatures, material things, and material forces that the senses of man, unaided and under ordinary conditions, cannot and do not perceive?

And if there are things material which the physical senses do not perceive, is it to be assumed that we may not be surrounded by spirit individualities, spiritual planes, spiritual spheres, and a spiritual universe, which are as much realities to soul perception as the solid rocks of the earth are to physical perception?

The physical senses are dull and perceive only the grosser things which we call material. The soul in its primary consciousness perceives things spiritual but is still finite, and can advance only by unfoldment through observation, effort and study.

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There is a land of pure delight,  
Where saints immortal reign;  
Eternal day excludes the night,  
And pleasures banish pain.

There everlasting spring abides,  
And never-fading flowers;  
Death, like a narrow sea, divides  
This heavenly land from ours.

Bright fields beyond the swelling flood  
Stand dressed in living green;  
So to the Jews fair Canaan stood,  
While Jordan roll'd between.

But timorous mortals start and shrink  
To cross this narrow sea;  
And linger, trembling on the brink,  
And fear to launch away.



O could we make our doubts remove,  
 Those gloomy doubts that rise,  
 And see the Canaan that we love,  
 With faith's illumined eyes;  
 Could we but climb where Moses stood,  
 And view the landscape o'er,  
 Not Jordan's stream nor death's cold flood  
 Should fright us from the shore.

—*Isaac Watts.*

O the transporting, rapturous scene  
 That rises to my sight!  
 Sweet fields arrayed in living green  
 And rivers of delight!  
 No chilling winds, or poisonous breath,  
 Can reach that healthful shore;  
 Sickness and sorrow, pain and death,  
 Are felt and feared no more.

—*Samuel Stennett.*

In these exquisite Christian hymns we have perfect pictures of the spirit realm, the heaven of spiritual science. It is indeed "a land of pure delight;" where all is light and life; where pleasures may banish pain for those who seek and deserve its greatest delights; where everlasting spring abides, and the flowers never fade.

While it is not intended to carry the argument and demonstrations of this book beyond the facts of the continuity of life and spirit return, and communication with incarnate souls, a communication which came to me spontaneously through a trance medium, setting forth some features of the spirit life, may be properly appended. The control in this case introduced herself as Mary Taylor, formerly of Newark, N. Y. She said:

The home life in spirit land is a beautiful life. As you sow so you shall reap. Many times we find it so. Our homes are often builded by our acts on the earth-plane. In the first place there are none so small or so young that some one has not gone on before them, and they have erected a home, and that home has all the walls in its different rooms. Four walls in each room. We have windows without glass. The vines that are around our homes are beautiful, and they are ever in blossom. We have beautiful verdure. We furnish our homes to our liking. If we enjoy making

fancy work we do so to decorate our homes. We have our couches and chairs around for our loved ones that are coming after a time.

But if some one should have erected a home for you, and you should commit some act of degradation, something that is degrading and lowering, you would place a blackened stain on its white, beautiful walls; and it takes many acts of kindness, many acts of goodness, many hours of sorrow, to erase that blackened stain. But for every good act, whether in charity, or in virtue, or in goodness, or in love, that you may do to your fellow men, there is placed on another wall a beautiful picture. You may have said a kind word to some one that was beneath you; to some poor man who was sorrowing; you may have put your hand in your pocket to help him who was needy; and on that wall is a beautiful picture that shows to the friends that come to that house that you on the earth-plane have done something good and noble. All the acts of kindness are pictured with beautiful colors, things that are bright and grand; but all of a sinful nature make a blackened stain on that wall, which must be erased by repentance and sorrow, and sadness and grief, sometimes by calamity. And still if you have not committed any good acts, you must suffer on the other side before you can erase that blackened spot on the wall.

They tell of the darkness of the sinful soul. Indeed it is dark; with not a glimmer of light to be seen for miles and miles; and as you grope around you ask for light, and in time it is given you. Many people say, "How is it that people have been over for years and years and are still in the darkness?" Because they have not asked the Great Unseen Power to help them to remove that darkness. Because they will not humble themselves to ask for assistance; and when they do, a glimmer of light will come, and some friend will appear to them to lead them away. Many times it takes years upon years to reach what they are anxious for after they have repented.

But those who have lived good, honest, earnest and upright lives, and have tried to do under all circumstances for the best, are met by their loved ones and taken instantly to that home. And O, such a beautiful home! Here an easy chair for the loved old mother that is coming over. She has waited beneath. The husband went long before. He prepared that home with that easy chair. Gardens and lawns and trellises on the outside around the windows. A porch, vineclad and beautiful. It is not necessary for doors, neither windows. We do not need a fire. We have trees and grasses. We have lakes and rivers. We have boats and methods of going around the same as you have, and we can go out upon these waters and sail around with no danger of drowning, because life is eternal.

As we stand on a certain plane on the spirit side of life we find a medium who is able to bring us a communication from another sphere. The spheres are like a number of stars, and as we reach one and are anxious to climb upward and onward, it is as we wish, and as we want to use our time. But these mediums bring us information from the other side which proves to us that there is a plane still above us, and if we work earnestly we can reach the great and grand goal, which shows to us all the beauties of the spirit life.

And as we are walking around what you would call a wide stretch of land, we see over on the other side the low and degraded ones. And many times our hearts ache for them. Our thoughts go out to the time when they were pure, and true, and beautiful. We feel sad and wearied to think they would stay so far below, while we can see the beauties and pleasures of this life, and they are in sorrow and disgrace.

It may be assumed that it is not possible for the physical consciousness of man to realize fully the actualities of the spirit realm and spirit life. But that both are actualities, as apparent and positive to the consciousness of the decarnate soul as material things are to physical man, no one need doubt. The phenomena of soul consciousness and realization, as distinguished from physical consciousness and perception, are demonstrated and illustrated in hypnotism, and stand upon a firm foundation of scientific facts.





## CHAPTER XXXV.

SPIRITUAL PHILOSOPHY—ALL LIFE, INTELLIGENCE, EMOTION AND ENERGY HARMONIOUSLY BLENDED IN THE THOUGHT OF GOD—THEIR CORRELATION IS UNIVERSAL—DEMONSTRATED BY SPECIFIC FACTS—SOUNDS AND COLORS EXPRESS EMOTIONS—A SPIRIT INVOCATION—FURTHER COMMUNICATIONS FROM SPIRIT FRIENDS—THE HOME OF THE SOUL IS EARTH IDEALIZED.

FROM Everlasting to Everlasting is God, the Great First Cause, the Infinite and Eternal Energy, the Sustaining Power of the Universe!

The Thought of God, which is His Spirit, pervades the Universe. In it all mental and moral attributes, all emotions, and all energies, are harmoniously blended.

The correlation of intelligence, emotions, energies and forces, all having the same source, is universal.

By evolution and unfoldment, from impersonal Spirit to conscious individualities, is God's order of development in the Spiritual Universe.

By evolution and combination, from the simple to the complex, from indivisible atoms to unconscious physical individualities, is God's order of development in the material universe.

Individual thought is the manifestation of individ-

ual consciousness; but all thought has its origin in and of the Universal Spirit.

Spirit is Cause; it is Universal Life. Matter is effect, and of itself is lifeless.

The soul is Man, and Man is Spirit individualized by evolution and unfoldment, with the potency of immortality. The body is but the mold in which the real Man is cast.

The growth of the soul may be likened to that of a tree. At physical birth the germ bursts the seed. At physical death the imprisoned Man comes forth from the darkness of the earth-life into the full sunlight of the Spirit Realm. Thenceforth, according to his desire and effort, his unfoldment may be ever upward, developing all attributes and powers which advance him toward the Infinite, and enhancing his enjoyment of all that his consciousness seeks to and can realize.

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The correlation of physical forces has been fully established. Heat, light, electricity, motion, all things which express or exhibit physical energy, force or action, are convertible one into the other, showing that all have the same origin. In color white is a combination of all colors; black is in effect the absence of all color. There are apparently primary colors, but by combinations of those colors an endless variety of shades may be produced. Spectrum-analysis shows that every body or substance made luminous reveals its exact character by the light it emits, refracts or reflects. It has been demonstrated that rays of sunlight, in which all colors are harmoniously blended, produce sound. There need be no doubt that

sound waves can be produced vibrating with such rapidity as to emit light, even if it has not already been done. And so it will be found that every manifestation of physical energy can be made to reveal its immediate source, as in spectrum-analysis; and that the original source of all such manifestations is one and the same. That source is the Spirit, the Thought, of God. There may be substances in the material universe which appear to be elemental, and which physical science is unable to separate into other substances; but their elemental character can be only in the different arrangement of their atoms in the original condensation. Primarily they were and are the same indivisible atoms, called into existence by the Thought of God.

In spiritual science we have the same demonstration. Already we are able to perceive that the next great revelation is to be that the energy exhibited in thought and all mental activity, and in individual consciousness, is but a manifestation of the same primary energy as that which produces physical force,—the Thought of God.

In the fourth chapter of this book it is shown that music may be made to represent to soul consciousness the sensation of motion,—slow, fast or furious, according to its character. All know that it may be made to express emotions of every character. Music is sound, and light can be converted into sound. Light is therefore music; music is emotion.—sorrow, sympathy, joy, love, ecstasy. Light is therefore emotion. Electricity is light; and electricity is therefore emotion. Motion is light, heat is light, and both are therefore emotion.

Gravitation is the attraction of every atom of matter in the physical universe for every other atom. Love is the attraction of one soul for another, and in a degree for all souls, as the natural instinct of all animals is to associate together. Love in the Spiritual Realm, and gravitation in the physical realm, are therefore synonymous terms, indicating the harmony, the oneness, the single source of all things. As love is attraction, so hate, in all its degrees, is repulsion. In the physical universe we find attraction well-nigh universal, and repulsion only manifested when the disturbing element of heat, or kindred force, is introduced. So in the Spiritual Universe we find that love rules, and it is only when the disturbing element of physical association and subordination is introduced to individualize the attributes and the consciousness of the Spirit of God, that hate, envy, jealousy, cruelty, and all the baser passions, are manifested.

As light comes to us from the sun a pure white beam, but by contact with physical substances is broken up into many colors and dispersed; so the light of the Spirit shines into the physical consciousness of man through the soul, broken, separated and rendered in-harmonious, by its contact with and action upon the disturbing element of matter.

The time has not yet come for demonstration in detail of the correlation of all manifestations of life, of consciousness, of intelligence, of emotion and of energy, or of the exact relations of attributes purely spiritual to the manifestations of intelligence through physical organisms, or of energy through lifeless matter. But from decarnate souls we sometimes receive suggestions of the harmonies of the Universe not ap-

parent to physical perception, and with the perfection of means of communication between incarnate and decarnate souls, and mutual aid, every truth may be developed and revealed.

Communications from decarnate souls do not always come with specific explanation. In the simplest suggestion, or the presentation of a spirit picture having its counterpart in the physical realm, a great truth may lie; but it may be left to the incarnate soul to search out that truth and bring to the realization of the physical consciousness its significance. At one time a clairvoyant said to me after the close of a sitting:

"Willie is showing me the largest red rose I ever saw. He says it is for you. He also shows me a yellow rose, which he says is for mamma; a pink rose for Sister E.; and a white rose for Aunt C. He says that in the spirit life every color has its meaning, and that each color expresses an emotion."

This interested me, as it expressed an idea which at that time was new to me. A later circumstance demonstrated spirit perception of physical as well as spiritual things, and their harmonious presentation, most beautifully.

I went directly from this sitting to the hotel where Mrs. Sherman, E. and C. were stopping. As I approached the elevator a flower girl who sat there held up the largest red rose I had ever seen, and in her basket were yellow, pink and white roses, one only of each. Had not Willie's spirit perception brought to his consciousness knowledge of the fact that I would meet the friends named at the hotel, and there see the physical counterparts of the flowers he was able to realize to his consciousness without physical sight? And did he not make use of these circumstances to indicate to me the correlation of energies and emotions, and the consonance and harmony of all the varied forces of the Universe, mental, moral and physical?

On one occasion when Mr. Brooks was speaking to me through a medium I said:

"Mr. Brooks, is there anything of a material nature in the soul?"

Mr. Brooks: "There is not. Nothing whatever that is material. The spirit in your body is spiritual. It is not material. It cannot be seen by the physical eye. The spirit never has been seen except through clairvoyance. It is spiritual."

I said: "Are etherialization and materialization possible?"

Mr. Brooks: "Yes, we can etherialize and form what you might call a vapor or an ether body. We can make it tangible to



those who are on the physical side of life, and still they must be partially clairvoyant."

I said: "Many say, How can you do this?"

Mr. Brooks: "How can you bring electricity to use it to burn? It is gathered from the trees, from the atmosphere, from the whole world. The ingredients which are used to produce electric force are all gathered from substances unseen."

I said: "Is evolution universal?"

Mr. Brooks: "In one sense of the word it is. It is hard for you to fix your mind on progression. We are taught from lower experience, as we are graded in your schools, and as you pass out of this grade you arise one step higher. But there is no end. It is still going and going, because eternity is vast, incomprehensible."

I said: "Is eternity like a sphere?"

Mr. Brooks: "It is like a sphere that is going round and round and going up."

I said: "Then there must have been no beginning."

Mr. Brooks: "There was a beginning, but the whole seems to have been so closely cemented together that it is impossible to find it, and then the earth-plane it is different from eternity. On a higher plane life is eternal. There is no end, and as you live here you are only dreaming, just a short sleep, to awaken on the other side of life."

I said: "Am I right, Mr. Brooks, in thinking that the link between spiritual and physical intelligence and energy is electricity, or electro-magnetism?"

Mr. Brooks: "Yes, in a measure you are. I will tell you where you will find proof of it. You take a great, grand electric storm, and it is almost impossible for us to control a medium, because it is just like using an electric wire. The wire which goes to your brain, to the brain of the medium, and so around, aids in bringing these spirits to you, and in a great storm it is almost impossible for us to use our mediums to any extent. That proves to you conclusively that it is electricity and electro-magnetic power which brings the two forces together, and which brings together soul and soul. While this medium's soul lies dormant now my power is using hers. Were it not for the control that I obtain over her I could not use her physical organism."

I said: "Am I right, Mr. Brooks, in thinking that a physical act performed by spiritual force is done instantaneously?"

Mr. Brooks: "Yes. Now in bringing to you any article, we could not be a week, or a day, or an hour. The spirits who do that work are out into the garden and back in an instant. It doesn't take time. If it took time for me to come to you, as it would have done before I passed over, it would be very difficult for me to talk to you. Every thought is carried by a spirit. That spirit finds me and brings me to you. It is spiritual power that carries thought."

To another spirit who was speaking to me through a medium of the realities of spirit life I said:

"Can you in the spirit land go back in what we call time to see things which occurred, say a thousand years ago?"

Reply: "We cannot look back so far away unless we can find some one that went over in those times who can communicate with us and tell us. And so it is with the future. There are certain spirits who go back or go forward for that sole purpose. Now I myself could not tell you one thing which was going to transpire or had transpired. That is not my *forte*. There are some, like the Indian girl, who comes to this medium, who can tell you past and coming events, because spirit friends can see further ahead than you can; but there are only certain spirits who do that work. The Indian girl can look ahead, but the future is not revealed except to those whose work it is to read it. If you had a sick child you would not send for a lawyer, but for a physician. For instance, a clairvoyant passes out. She can come back, and her clairvoyancy is stronger than it ever was before. She can give a communication to some medium which is wonderful, because that was her work when on the earth-plane, and it is still continued, with stronger and a higher force, and with more help than she had on the earth-plane."

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Spiritual philosophy teaches that there is but One Great Source of all things, and that the Life of the Universe, though manifested to the physical consciousness of Man in many ways, pulsates and vibrates in unison. We may not yet be able to demonstrate scientifically the exact lines along which every vibration may be made to harmonize with every other, but such lines exist. The harmony of the spheres, the consonance of all life, intelligence and energy, is not poetic fiction; it is scientific fact.

Surely the light of Eternal Truth is breaking upon the world! The beginning of demonstration in physical science brought the morning twilight of the glorious day of knowledge which was approaching. With the beginning of demonstration of spiritual science, the sun of that knowledge, which shall shed the light of Eternal Truth among men for all coming generations, is rising. That sun shall never set until the earth grows cold and can no longer develop and nourish the physical molds in which souls are cast to

people with immortal individualities the boundless realms of the Spirit of God.

And how shall we judge the ethics of spiritual philosophy? It teaches the universal fatherhood of God, the universal brotherhood of Man, and of all sentient beings. It teaches that through this universal fatherhood and brotherhood the primary emotion developed in the individualized soul is that of love. It teaches that Man is spirit and not flesh, that life is continuous, and that spirit individualities may be immortal. It teaches that, "As you sow so shall you reap;" that there can be no vicarious atonement, but that every soul must suffer for its own misdeeds. That the practice of moral virtues in physical life brings happiness here, and prepares the way for a happy entrance into, and full realization of, the enjoyments of decarnate life. That happiness may be properly sought in physical life, but that to be real and continuous it must be sought by ways and means which do not detract from the happiness of others. That righteousness profiteth in all things, while sin is a curse to any man.

Can any code of ethics be evolved from these teachings not in consonance with the highest evolution of morals among men? Can there be evil in seeking and promoting individual happiness here and hereafter? If the demonstration of Eternal Truth tends to banish sorrow and mitigate suffering, should not the knowledge of such truth be spread abroad among men?

As the primary emotion of Spirit is love, so the keenest pang, the bitterest sorrow, which can come to the incarnate soul, is parting from souls it loves. Shall such parting be eternal? Faith may say no, and leave

a doubt which reflects back the sorrow. Demonstration of the continuity of life and spirit return heals the wound and brings realization of the presence of those gone from the flesh, and sweet communion with them.

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On Tuesday, August 20, 1895, I called upon a medium, accompanied by a stenographer. After the medium had passed under control I placed in her hand one of two folded slips I had brought with me, on which were written requests addressed to different persons. One of them was as follows:

Will Mr. Brooks dictate through the medium a summary of spiritual philosophy for the last chapter of the book?

After the slip had been placed in the medium's hand the control described a large number of spirits who stood around me. She said Mr. Brooks and Mr. Murray were there, together with my father, my uncle John Scotford, who was a Congregational clergyman, Willie, and many others. Then they were represented as forming a semi-circle about me, with Mr. Brooks at the front, and bowing their heads. The medium then passed under another control (Mr. Brooks) and delivered the following invocation:

O Thou Great and Over-Powerful Power! Thou in Thy Infinite wisdom hast given, through Spirit and through matter, to the world, the wonderful recognition of Spirit power! Wouldst thou in Thy greatness ever draw near, that we, through Thy beneficial help, may give to the medium the strength, and the power, and the wisdom, to write the truth, that is so grand and so beautiful! We in our many weaknesses have gathered near, and with Thy great overpowering influence have been able to wield the pen to give to the world the glorious news of the great and grand truths that are being spread over this Thy Universe. We ask Thy aid in all sympathy, in all power, and with the greatest of supplication. We come to Thee acknowledging that Thou art the Power that brings the proof to the material world that this life is continuous, that there is a strength far beyond that which has ever been known heretofore. We ask Thy aid. We ask Thy overpowering strength, that we may be able at all times to prove to the world the continuity of life and the projection of the great and grand Soul Power that has brought to the world a knowledge which had lain dormant for ages. In Thy mercy Thou givest to us a knowledge that we heretofore may perhaps have been ignorant of. But O, that Power which is

so uplifting brings the mind higher and higher in its grandeur! We thank Thee, O God! Because we know no better name, we call Thee that. It is to test Thy love and Thy power that we would ask that Thou would'st bring upon this bended head Thy influence, that he may give to the world, with all his strength and with all his power, the knowledge that he has received. Wouldst Thou place every atom and every moment of this life that it may be given fully and substantially for this work! We ask it for the spirit side of life, and for the help of all humanity. Amen!

Mr. Brooks then addressed me, saying:

My friend: In coming to you today we feel that we must ask the blessing of a higher Power than our own bended heads, upon the hand and arm that has been willing to give to the world the knowledge that has been received within the past few months. We have been so anxious. We know that we have used and taxed you to the utmost, but when the rest comes it will be a quiet and a peaceful rest to you, for you will realize in your own soul all the grand work you have done, and that the Spirit forces are singing praises on their side of life, while the world at large is learning the wonderful things given to them in that book. We are only too glad to know that we have been instrumental in helping you to do this work, to know that we, with the surrounding band that has gathered near us, have been able to show through your penmanship to the world that there is a mighty Power that moves the whole Universe. We are so anxious, and we shall be so, until that book is placed before the world, that all may know, and read, and realize the truth.

We feel we have much to thank you for. We feel that you have much to be thankful for as well as we. We realize that the material world and the physical of this wide-spread government have knowledge that recently has come to them through many publications, and still comes stronger through your efforts than ever has been given to the world before.

You will be thanked, not only on the earth-plane, but on the spirit side of life, because spirit friends many times gather here who do not realize that it is a fact that spirits can and do communicate with those in the physical. We have divines who stand here day after day, as I have stood in this room, and they are astounded and astonished to think that I could converse through a medium intelligibly, and make you understand what I wish to say, and give it to the world with that force of mind and strength that was my own. And still I recognize that I lack many forces in using this medium, and that many demonstrations I could have given in my own physical will be lacking; but we are glad to accept any instrument we are able to use to advantage. We feel that the Spirit world has been benefited by your undertaking. We know that we have been benefited by your undertaking; and we know that e'er many weeks pass over the world at large will realize that there is a truth and a fact which cannot be trampled down. They will understand that there is a knowledge which has been given in the work, that heretofore has been only blindly given,—not because

there were not spirit forces enough to give it, but because of the lack of time and opportunity.

Another advantage is that you have not only gotten facts through your own mediumship, but you have endeavored through different mediums to obtain something from their own manner and ways, which brings a light to the work that has never been brought before, because it is combined in the one; and it will show to the world conclusively that the book which you have written on soul projection and the continuity of life demonstrates that both are facts, and that soul control is not always a hypnotic state. And yet we recognize that we have hypnotized our medium that we are using here, and others. We have used her soul while we are using your own to give to the world the knowledge that is great and grand, and the truth that cannot be crushed. The time is nigh for the soul to give to the world the truth. The pages that will be read e'er long will prove to the world conclusively that what has been taught before is a fact, and many will be converted through your instrumentality.

We feel many times in losing friends on the earth-side that we have lost our all. But what a wonderful gift you have gained! And yet we realize your grief-stricken heart at the loss of your boy. The work is greater than any that has ever been given to the world before. It is grander than any knowledge that has ever come, and we realize this fact. And we feel that your loss has not only been your son's gain, but a gain to the spirit side of life, and a grand and glorious gain to the earth-plane. We realize that in giving your time, your brain, your physical to the work and our use, for the benefit of the world, there has been in it something noble, and grand, and heroic. We give you praise. We give our spirit friends great praise. And the world at large will appreciate the work that you have done. And after you are gone, for years and years, your book will be handed down to the friends saying, "Read and believe."

We, when on the earth-plane, were glad to give to the world liberal thoughts, and still we were held creed-bound. We could not throw aside those creeds, as we could when we left the earth-plane. We could not give to the world facts that we knew were facts, because the world was not ready for them. The friends were not thoroughly awakened to the matter, as they are now. Even though it has been only a short time since we passed over, there have been many changes. We are glad to realize that our work on the earth-plane that was left unfinished, that we had endeavored to do to the best of our ability, we have been able to continue. That we have been able to come back and give through the physicals the knowledge of the continuity of life and the strength there is beyond it. On account of the environments that hold those who speak from the platform today, there are many that do not try to give the facts as they know them. But the moment they have crossed that beautiful river called Death, and clasped the hands of the loved ones that have gone before, the moment they have done that, they have broken the shackles that bound them to the creeds and dogmas of the earth-plane. And today we are as free as the spirit. We can see away up the trace of the light that is so far beyond, beckoning us to come; but we say our work is

this way. And as we come to you we will give to you, from time to time, these truths that have been given to us since we passed over to the spirit side of life.

In our transition we gained much. In yours you will gain more. The life beyond is more beautiful, grander and greater, and did the world realize today how little the sorrow is in going over; that it is but a few moments of pain to pass to the spirit side of life and be with those who have gone before, the world's people would not cling to life as they do; but they would realize that the truth beyond, and the environments which we enjoy beyond, will bring to them a grander light and a greater blessing.

After Mr. Brooks had closed his address, the medium passed under her familiar control, who said: "Willie is giving me some poetry. He says:"

I go today to prepare the way  
 For the loved ones that are gathered here.  
 And as I come to you I draw so near  
 That you can feel the breath from the spirit sphere.  
 There are angels ever nigh,  
 There are loved ones in the sweet bye and bye!  
 But, O papa dear, when I come here,  
 I know that you feel a saddened tear!  
 Let it not drop on the sand of the shore,  
 For I am with the loved ones who have gone before.  
 There is a time and a tide,  
 And a beauteous boat that we could ride,  
 Which would bring our lives without a sigh  
 Where we gather flowers for the spirits on high.  
 So remember, father dear,  
 That of me as you think, drop not a tear;  
 But know that I live, and my light will be bright,  
 And that it will shine for you both day and night.

From your WILLIE.

My father then controlled the medium and said:

My son: May the angels ever bless and watch over you and yours! How little you realize what you have done for humanity and the world at large, in having the manhood and the strength to give to the world what has been proven to you as a fact! While many would have grown faint by the wayside, you have stood grandly by and carried on the holy work that you have commenced, aided and guided by the spirit life. Thus I have grown close to you, have gotten very near, being so anxious to prove to the world in all its truth and grandeur the wonderful power that stands behind all mankind. In all the spirit life our work is continuous, and



we are growing better, and brighter, and grander and older; still we keep our youth as in our younger days, while our knowledge becomes the knowledge of sages.

I am glad and proud to acknowledge you as a son, and to know that you have given to the world the facts as you have been given them, and the truths that you have realized. I come to you with all a father's love. I bring to you a father's blessing; and may the holy spirits that are ever guarding and watching over those who go through life promoting the cause of the truth,—may they ever watch over and stand near you! May God in his infinite mercy bless you and give you long life! May you so adhere to the laws of nature that your life may be prolonged; for you must remember that if you break one of those laws you shorten your life just so much. We have certain laws to live by, we have certain laws to breathe by, and obedience to these laws promotes health and happiness.

And as I come to you I feel thankful that I have a son who dares to stand before the world in his manhood and say he was in the wrong; but that now he has proved the fact of the continuity of life and the projection of the soul, the ego of man, which is everlasting and eternal, and that there is no death. What happiness, my son, you will bring to those on the earth-plane when they realize there is no death! That the loved ones who have been buried beneath the sod are only covered by the outer garment, and at the same time that the spirit hovers near and proves by returning that this life is one and continuous, eternal and everlasting! That the manifestations of evolution which surround us are evidences of one grand life: And that all shall progress and grow better and grander to the greatest heights of knowledge and strength; and while they live upon this earth-plane they may read it and realize its truth!

May the angels ever watch over you, my son! May I always be able to come to you! And when the time comes that you shall pass over and hold out your hand to me across that beautiful river, I will be only too anxious to be there with your mother to greet you. Good bye!

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Spiritual philosophy demonstrates that the home of the decarnate soul is earth idealized. The impersonal Spirit of God is without form or parts, and can be individualized and shaped only by the use of physical molds. Thus it is that man becomes an immortal



personality, and that in the Spirit Land his thought surrounds him with pictures of things physical, idealized and spiritualized, but as real to soul perception and consciousness as are things material to physical perception. Every flower that blooms upon the earth may bloom eternally in the home of the soul, more beautiful and more fragrant than when in the physical. Every bird that sings its songs upon the earth may sing them eternally in the Spirit Land. There is but one Source of Life, and everything that manifests the life principle, animal or vegetable, may be made immortal to the consciousness of man in Spirit Life, where his intelligence reigns supreme, subject only to the laws of the Spirit of God from which the soul proceeds. This realization of material pictures to soul perception is demonstrated in hypnotism, and is a scientific fact. And thereby is evidence of the realities of existence and perception in the home of the decarnate soul presented to man's physical consciousness.

Man need no longer be a mystery to himself. He need no longer seek for the origin of his thoughts and emotions in the physical brain and its operations. But he may realize in himself the individualization of the Spirit which proceeds from the Great Central Power of the Universe; an ego not material but still actual, which is himself; in and from which every thought, every emotion and every manifestation of life and activity which he exhibits has its origin. The soul is Man. Knowledge of this fact, and acceptance of it as the basis of mental and spiritual philosophy, solve every problem of life and consciousness and their manifestations.

Shall not the dread of death, and the anguish of

physical parting from those we love, be relieved, and sweet calm settle upon the incarnate soul, when we know that physical death involves only temporary separation? When we know and realize that on the other side of life all kindred souls shall be reunited, and all the ties of love may be renewed? And still more, when we feel the presence of those who have gone before, and hold sweet communion with them? Through the light of this grand and glorious philosophy and its demonstration, the shadow that has rested upon man incarnate in all ages shall be lifted, and during all coming generations he shall know himself as he is, and both by faith and knowledge shall realize his own destiny.

From the soul that thinketh rightly, doeth rightly and believeth, sorrow shall melt away:  
And that spirit shall not fail of eternal reward.

