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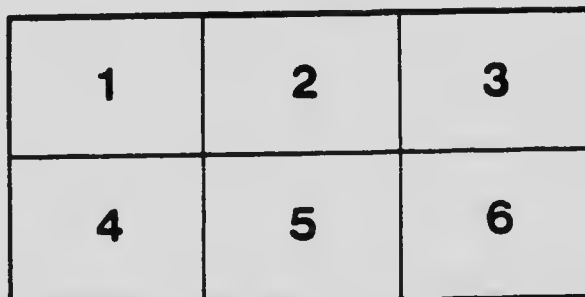
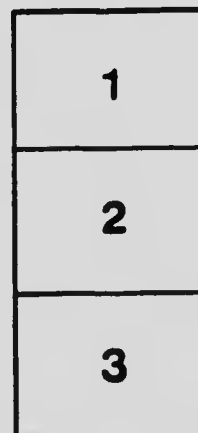
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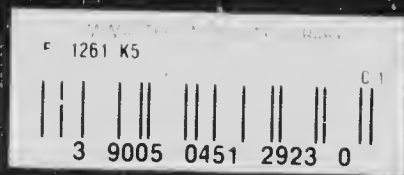
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DAWN OF
the
AWAKENED MIND

JOHN · S · KING











THE AUTHOR—JOHN S. KING, M. D.
(At the Age of 70 Years)

DAWN OF THE AWAKENED MIND

BY

JOHN S. KING, M.D.

Founder and President of the Canadian Society for Psychical
Research for the eight years of its existence

NEW YORK

THE JAMES A. McCANN COMPANY

1920

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JAMES POOLE

TO THOSE WHO SEE AND KNOW THE TRUTH, AND SUFFER
FOR ITS SAKE, THIS BOOK IS DEDICATED BY THE AUTHOR.



"MY SON, BE THOU OF THOSE WHO SEEK AND FIND THE
WONDERS OF THE AWAKENED MIND. I, THY GUIDE,
HYPATIA, OFTEN CALLED MOST WISE OF WOMANKIND, LEAD
THEE IN WHAT YOU NOW ENDEAVOR TO DO. I LEAD YOU
AND I FOLLOW YOU; OR I DO ALL I CAN TO BE AN AIDER
AND A GUIDE; AND EVEN ROYALTY MUST BOW TO THOSE
WHO SOLVE THIS PROBLEM."

HYPATIA.



"FACE THOU A LION, AND IT COWERS BEFORE THE POWER
OF MIND; SO THY ENEMIES SO COWER, BEFORE THY FACE
OF HONEST POWER TO PROVE THAT IT IS TRUE, THAT I—
MAY KING — MAY COME TO YOU."

MAY.



"I AM WITH THEE ALWAYS, AND FROM THY BIRTH I FOLLOWED THEE; AND AT THE SEANCE OF MRS. MOSS I SHOWED MY FACE TO THEE. MY FORM MATERIALIZED WILL SHOW TO THEE AGAIN. MY WHOLE WISH IS TO HAVE THIS BOOK SUCCESSFUL IN EVERY DEGREE. IT IS MY SOUL WISH THAT IT BLOSSOM FORTH FROM EAST TO WEST, FROM SOUTH TO NORTH, UNTIL ALL THINKING MEN SHALL SAY, 'THIS IS THE TRUTH THIS MAN DOES SAY.'"

EGYPTIA.



"HORATIO, AT THE BRIDGE ARE YOU, AND NOT ANOTHER
MAN MAY COME ACROSS THE NARROW SPAN."

ELECTRA.



"MEN ARE AS GROWING PLANTS, AND EVERY WIND THAT BLOWS MAY BRING TO ONE A BENEFIT THAT LAY ANOTHER LOW. THIS BOOK YOU WRITE IS WATER PURE AND GOOD, AND MANY HUNGRY MINDS THERE BE THAT GRASP ITS TREASURES HUNGRILY; AND OVER ALL LANDS OF LIGHT OR ENLIGHTENMENT, THIS BOOK WILL SHINE A TORCH FROM GOD, WHERE EACH MAY LIGHT HIS FLARING LAMP ANEW, AND SPEND DECLINING YEARS IN BLESSING YOU WHO HAVE SHOWN THEM THE TRUTH OF HEAVEN'S DOOR; AND THAT THEY HAVE THE POWER TO MEET THEIR FRIENDS ONCE MORE."

ASIA (Of the ancient people lost in the present age).



PREFACE

IT WAS in truth the "Dawn of the Awakened Mind" to me, when I first received and realized the truth, made known and proved to me through psychic revelations.

The Testaments, both Old and New, contain much recorded evidence of spirit return and communication; and of numerous psychical phenomena, not miraculous, but as spirits themselves demonstrate and tell us, under the operation of natural laws, not yet fully understood. But as natural law may and does repeat itself today, why argue against the possibility of psychical phenomena? Surely no grander truth could ever be established by proofs, than communication between the two worlds. Beliefs are mostly hereditary, and may be right, or may sometimes be wrong, as I have illustrated in Chapter X.

So I reasoned, and determined to investigate; and in this book are recorded a few of the results among many hundreds I have had in the way of experiences, and evidences obtained in my devious, intricate and I may add unpopular pathway of psychical research, consuming a period of about twenty-five years. Like an explorer in an unknown country, without mortal guide: and fully realizing various dangers, and possibilities of attack by certain claimants of the territory, I followed no beaten path of investigation to reach the truth. Having a mental compass of impression or intuition pointing steadily in one direction, I travelled on my solitary way, ever hoping to reach the destination which I strove to attain, examining here and there at long or short intervals and minutely, what to me was new, or evidential of communication between the two worlds.

I found—by extensive travelling in quest of psychics, by patience, perseverance, and constant thoughtful and careful investigation, regardless of opinions, criticism, time or expense—that with each psychic my experience varied. I found individual psychics different from others in their phases, and differences between those of the same phase of mediumship, in distantly sep-

arated places, at any time I visited them. Some of them were as widely different in their *modus operandi* as is found to be the case with man's invented instruments for transmitting messages, in the forms of telegrams, marconigrams, phonograms, and other devices, through each of which when the message came, I could gather thought expressions of certain personalities, of the intelligences using the psychic; and found coming through these different channels, varied expressions physical, mental and psychical in character, voices from visible and invisible intelligences, automatic writing and talking, yet intellectual and consistent throughout the conversation in each case, yet collated them into definite compilation of thought expressions, which had origin of different phase, until the corroborations became so wonderful, and so convincing, that my mind seemed to be washed clear of all uncertainty; and truths flashed upon my consciousness and attached themselves to me as knowledge my own.

In psychical séances I sometimes employed professional stenographers to make exact records for me; and such records were sworn to by them as correct, as will hereafter appear; while scores of intelligent sitters have shared with me some of these wonderful séances; and were willing when called upon to swear to the truth of the records of what several on each occasion, in different séances saw and heard, in conjunction one with another.

Mortals have various devices for intercommunicating which I have referred to, and none will presume to deny their existence, for they are employed day by day, all the time, throughout the so-called civilized nations of the world, and every section of their people. They are employed to encourage acquisition of knowledge, record the world's progress, facilitate business, engender fellowship, and are utilized to promote the interests of each and all.

On going to the spirit world, our loved ones and friends leave behind them all they possessed of the physical, and like the mortal, they claim to have yearnings for their earth loves, as have mortals for them; and like mortals they try to discover or design a means of communicating.

This little earth of ours, among the stars of God's great universe, contains as compared with it, but few souls; while in

the realms beyond, or "Over There," are countless myriads of spirits, once embodied as are present mortals but now free. Surely they have succeeded in finding but a few, among the many millions of mortal beings who contain in their make-up, a peculiar psychic element, while their body and mind are but the channels through which the element operates, as does electricity in the wire, and power in the wavelets or vibrations we utilize; and the spirit intelligence, through the, to us, unseen power speaks, writes, or demonstrates, to convey to us their thoughts; and who thus can, and do commune with us, in our presence, when conditions, not yet made plain, are favorable.

I may here premise for your guidance, that you can no more reach a correct conclusion as to what the book proves, by picking out sentences, or even chapters isolated here and there, and thus prejudice, than a youth at college, who will assuredly fail to solve a problem in the third book of Euclid, before having first succeeded in solving those in books one and two.

It will prove more satisfactory, therefore, to peruse each page carefully as you find it, in order of its number, and long before you have finished, you will realize it embraces a cobweb of correlated and corroborative evidence. Propositions, predictions or promises made through a psychic of one phase, at a given time and place, may be answered or fulfilled through another psychic of a different phase, at a different date and place absolutely in some instances continuing a prior conversation, or making a promised demonstration, for no medium can truthfully claim to be the only avenue of communication for our spirit friend, or friends. Such attitude suggests ignorance of facts, or the alternative, jealousy of other psychics. Spirit friends say they are constantly seeking open doors, through which to commune with mortals; and use psychics irrespective of their sex, age, character, nationality or sphere in the mortal life, through whom to commune with those they desire to reach. This I have found to be very frequently true, as the reader will observe in different chapters. So also, do not allow your bias of former, or existing belief, to influence your investigations. This is the best course to follow when in pursuit of truth. I did not assume the attitude of

"seeking, hoping not to find," for that very attitude creates a barrier by disturbing harmony, obstructs one's pathway of progress, and dims the dawning light, which might otherwise enlighten the understanding, and enable the investigator to grasp the truth, as a golden nugget of absolute knowledge, his own.

One enigma which frequently presents for solution is to prove the spirit's human personality; and this requires the exercise of tact to accomplish, to one's own satisfaction, at the same time avoiding the presentation of a clue, or suggestion, which the spirit, or the medium, might discern, and consciously or unconsciously utilize in framing a response to our question or wish.

In many instances of written messages spirits alleging themselves to be ancient, or modern, strangers or former friends, or relatives, it would at the time appear difficult to accept their statements as those from their asserted personalities, yet some of them have later returned to me several times at séances held by mediums of other phases; and in various ways have established their identity as the one who came at the original séance, or first communicated. The reader will readily understand that in any event a psychical researcher's detailed records attain to such voluminous proportions as to render it practically impossible to publish them in their entirety, for general reading.

It appears to be a fact that some spirits have but a rare opportunity to use a psychic; and when such opportunity presents, readily embrace it, even when the sitter is unknown to it; and in answer to the question, "Who is speaking now?" replies, "It matters not, you never knew me, I do this as an experiment now that I have the opportunity." Or some similar reply. So too spirits humorously inclined, seek to promote good feeling, and secure harmony, by language inducing laughter; or by singing something familiar, to aid in producing harmonious conditions.

The limitations of my records as presented in the present volume, are to the very few selected physical, mental and automatic mediums, though I have interviewed many scores of psychics, and have attended many hundreds of séances. The reason for this selection is that in each case I have repeatedly and critically observed them, and studied their occult demonstrations for years,

one at intervals for eighteen years, and the others for at least eight years each; and by such course had my assurance on the one hand, against fraud or deception; and on the other, a more experienced, and therefore a more perfect accuracy of attainment of detailed observation; and probably a more skilled detection of idiosyncrasies, or that of hypnotic, hysterical, perverted or disordered mind conditions, than I could have had if I divided my investigations among the many psychics, and the numerous phases.

My conclusions were that there is more advantage in constant and consecutive observation, with changes in mode or degree of investigation, than in alternate or disconnected order, and unexpected times, thus disconcerting possible premeditations.

Psychics or mediums, like other people, greatly differ in their capabilities and attainments; and like pupils are instructed or trained, but unconsciously (through the subjective self) by different spirit teachers, and controls, whose purposes and modes widely vary, as does the character of the attainment of the vehicle or instrument (the medium); and the mode of attunement employed, before the communicating spirit can demonstrate through or in the presence of the psychic. Results at times are most peculiar. I have conversed with the alleged controls of these mediums many times through their own instrument as well as through psychics of other phases, such as voicing through trumpets, and talking with their own vocal organs when materialized; and have received explanations, and other valued information, some of which is noted here and there in different chapters. One example I may give here in the case of the automatic writing and rhyming psychic, who from the first was an unwilling instrument; and was made to suffer mental punishment, yet by her spirit control is still compelled to translate spirit messages in a rhyming manner (as set forth in the chapter devoted to herself), though truthfully conveying the thoughts of the spirit communicating. This constitutes a *veto* to absolute independence of the subjective mind, and at the same time preserves the objective mind in full normality, and thus protects the reasoning faculty.

In the very few cases selected from among the many for critical study, they were representative among the available psychics of

their class, in America at least. I feel, therefore, after completing my critical study of them, that it is due to not only the readers of the results obtained through these psychics, but to the psychics themselves, to here give credit due, and say I have generally had entire satisfaction with their honesty; and found them as instruments void of both conscious and unconscious fraud; and do so the more freely as I am under no obligation to favor them, not even in slight degree.

In addition to the records already indicated, chapters are interspersed containing further features of physical phenomena, including the phase of materialization in the presence of a conscious medium, where the spirit visitors produce their own light, illuminating themselves in a previously darkened room. Clairvoyance and Clairaudience are briefly dealt with. There is a chapter on Hypnotic-psychic-phenomena; and one chiefly devoted to a criticism of "The Mind Hypothesis." Conditions in relation to results are also dealt with; and the conclusion of my argument on the evidence submitted.

Fearless of either public or personal opinion, and with every regard for the sacred privilege accorded all, of individual faith and belief, I began my work. Nothing will be found throughout the volume which to any degree, either by direct statement or by innuendo, attacks any man's church, religious belief, creed or philosophy, the State's power or authority, or the collective community. *My resolve, from first to last, has been, irrespective of beliefs, and with an open mind, to "seek, prove and declare the truth."*

In presenting my acquired experiences, evidences and knowledge, I do so in a narrative or descriptive style, suited to the general reader, hoping that what the book's pages contain, may to some extent at least, render the task of investigating easier; and thus aid other belated investigators to attain to a positive knowledge, infinitely more self-satisfying, and more valuable, than any belief not so founded.

I reached my final conclusions, and first made them public verbally, in my "*pronunciamento*" on April 26, 1913, at Toronto, Canada; and now in 1920, publish them to the world.

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Evidence for truth of life's continuity,
Return and communication, in perpetuity.
Are not my loved ones, who have proved to me,
And my spirit guides, and others near,
Including noted ones who no longer fear,
Bringing to mankind good cheer?
Are not work and book endorsed by them,
As coming from the spirit sphere?
The evidence bids strong for coming change,
From base desire, and sordid greeds,
From selfish wants, and warring creeds,
To waking minds to truth, and human needs.
From war, distrust, unrighteousness,
To peace with knowledge, and pure happiness,
To trust in God's own fatherhood,
To faith in man's true brotherhood;
When all humanity will know and realize,
Immortal life awaits them in the skies.

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CHAPTER I

IN another place I will deal with the attitude of the public toward Psychical Research, and the many barriers to surmount in the very best endeavor to obtain a vantage ground. I ask, in all sincerity and in a spirit of humility, the reader to approach with an open mind what is offered in this book, as being at least worthy of earnest consideration, by the ablest and most fairminded thinkers, who can engage themselves to enter upon such consideration without bias, prejudice, or distrust of misrepresentation. I do not hesitate to say that almost universally there is strong objection raised by the individualized public against being asked to admit that they have witnessed occult phenomena; or that they can believe in the possibility of its existence; and apparently are in great fear of being classified as unorthodox. In the case of most of the more important phenomena to which I allude, there are many living witnesses to confirm what is recorded herein, as having well demonstrated existence. I have yet to add to the foregoing, that the earliest record, which with the preceding declaration of my attitude, as herewith follows, was constructed and entered as a record, in the year 1894. The record of occurrences and phenomena was made in each instance, immediately after each *séance*, from notes taken during the *séance*; and is the plain unvarnished narrative of an earnest truth seeker, who attended the *séances*, individual and collective, with an open mind, determined at all hazards to make a truthful record.

I am free to state that from the hour of my birth, and through the subsequent years of life spent upon this mundane sphere, I have been blessed with good mental and physical health, with two or three brief exceptions; and since my early boyhood days have lived a life of self-dependence; have had a reasonably successful career; have endeavored to make the best use of my opportunities; and unaided, financially at

least, obtained for myself an education as a professional man; and I believe a fair status as a citizen.

This much I state, not to any extent in an egotistical spirit, but with a view to support the claim that I have at least a fair share of common sense, intelligence, and discernment; and am not more liable to be deceived than the average intelligent man. I have never professed, nor laid claim in a religious sense, to being very devout or holy; but have always entertained a respectful, though not unquestioning attitude toward the orthodoxies of the church in which I was reared (Presbyterian). I have never recognized any inclination to materialism; but on the contrary have always cherished the conviction, almost as an intuition, that the few short years of physical existence on this terrestrial sphere, varied with its trials, and temptations, joys and sorrows, successes and failures, growth and decay, were but an incident, in the continued existence of the individual creation called man; and that an All-powerful, All-seeing, everywhere present, All-wise Intelligence, and Infinite Power and Governor of the universe—of which this earth is but an infinitesimal speck, in a boundless expanse of worlds, of planetary systems, and of space—had a system of development with a purpose, by which mankind was to attain to higher intelligence, nobler conditions of being, and purer realms of existence. The earnest orthodoxical expositions of heaven and hell; and the familiar pulpit references to man as a body, soul, and spirit, destined either for eternal happiness or eternal misery, with deviations at the starting point in earth life not discernible by human judges while interesting, fell far short of being to me at least, perfectly lucid and satisfactory.

“Constant and persistent assertion naturally has a tendency to create conviction; and conviction crystallized becomes belief. Belief is not necessarily knowledge, though many assume that it is. How can we reconcile the many religious beliefs, though we may be prepared to admit the sincerity of the many believers? Not only is there diversity of belief, but equal diversity in the intensity of belief; and does not intensity of belief develop

bigotry, and bigotry result in illiberality, misrepresentation, and even persecution? The man who ventures an opinion at variance with popular belief is placed in the category of antagonists of truth, though he may be much nearer the truth than those who uncharitably judge him. Christ, according to testamentary evidence, was persecuted by the priesthood and people because he taught that which was different from their cherished orthodoxies and beliefs."*

Who is more to be pitied than the reverend minister or priest (whose designation means entitled to reverence, which latter means fear mingled with respect and affection) who is so egotistical in his belief, and at the same time uncharitable, that he presumes to pass condemnation upon his fellow man who differs from that belief; and withal so Pharisaical, as he thanks God he is not the dupe his neighbor is? And what must be said of those who blindly adopt a belief, the result of circumstantial surroundings, or hereditary family belief, or by an assertion oft repeated, yet deny others the attainment of a satisfactory knowledge, from careful and continued study and investigation?

"Most men by education are misled;
They so believe because they are so bred.
The priest continues what the nurse began,
And so the child imposes on the man."

Have we not been taught from childhood up that he who preaches and teaches from the orthodox pulpit is a minister or ambassador from God, or, as some say, "called of God" to teach and preach the truth, and we must not question it? Orthodoxy asks us to have faith and believe. It demands acceptance of the statements by faith and belief, and promises salvation; or doubt, and it promises damnation.

In business, men exercise what is known as "common sense." Why should not man exercise common sense in other matters, such as belief? Why shut their eyes to self-evident truth? Will it be denied that mankind of today knows, or ought to know more of the Infinite Spirit or Universal Spirit God, the fount of creation

*The above portion included in quotation marks has had previous publicity but was nevertheless strictly a portion of the original writing, connected with my psychic records.

and of all spirit power, and of His laws, and their operation, than was known in bygone centuries? If they do not, is it not a sad reflection, not only upon man's development and intelligence, but also upon the teachers and priests who claim to be "chosen of God" to enlighten His people? Humanity appears at all times to be hungry for information and knowledge; and naturally selfish as to its being advantageous to the individual self. It is because of inquiring, examining, and analyzing minds that fresh knowledge is being gained from century to century, from year to year, and from day to day; as appertains to all things mundane in character, as well as to the invisible forces, physical and spiritual; and who will deny that mankind is the gainer thereby? In things material and physical, investigation seems to antedate discovery; and discovery antedates utilization. This order seems to meet with general approbation or commendation. Is not the spiritual part of man paramount in interest to the physical? And if so are not all men warranted in seeking further Spiritual Knowledge? Did not Job (in Chapter XIV, Verse XIV) ask, "If a man die shall he live again?" It is a question which has doubtless suggested itself to the mind of nearly every individual member of the human race. It would appear not inconsistent that to pursue the study of life one must not stop with the death of the physical part of man, but follow after the spirit. The beginning and the ending of physical life, whether animal or vegetable, is but a change of elements in arrangement or in composition. The body returns to dust or its elements, while the spirit returns to the kingdom of spirit, from which it originally came. Eternal natural law rules the universe.

I am in accord with the declaration that we have no right to question or deny the existence of anything, or any condition, if we cannot disprove it. Actuated by this conviction, and feeling deeply interested in some features of psychical investigation, I have during the past few years become an investigator of the critical kind known as a psychical researcher; and lately found myself in contact with some new occult force, as mysterious as it was interesting. Of psychic or occult phenomena, though I have but recent knowledge, and as that knowledge is so new, so sur-



I - a septuagenary - no longer doubt or disbelieve continuity of existence, nor inter-communication of those in different spheres; for my motto has been and still is "Search, prove and declare the truth," and I now affirm it in my pronouncements as herein presented, which supports the spiritual hypothesis because founded on facts.

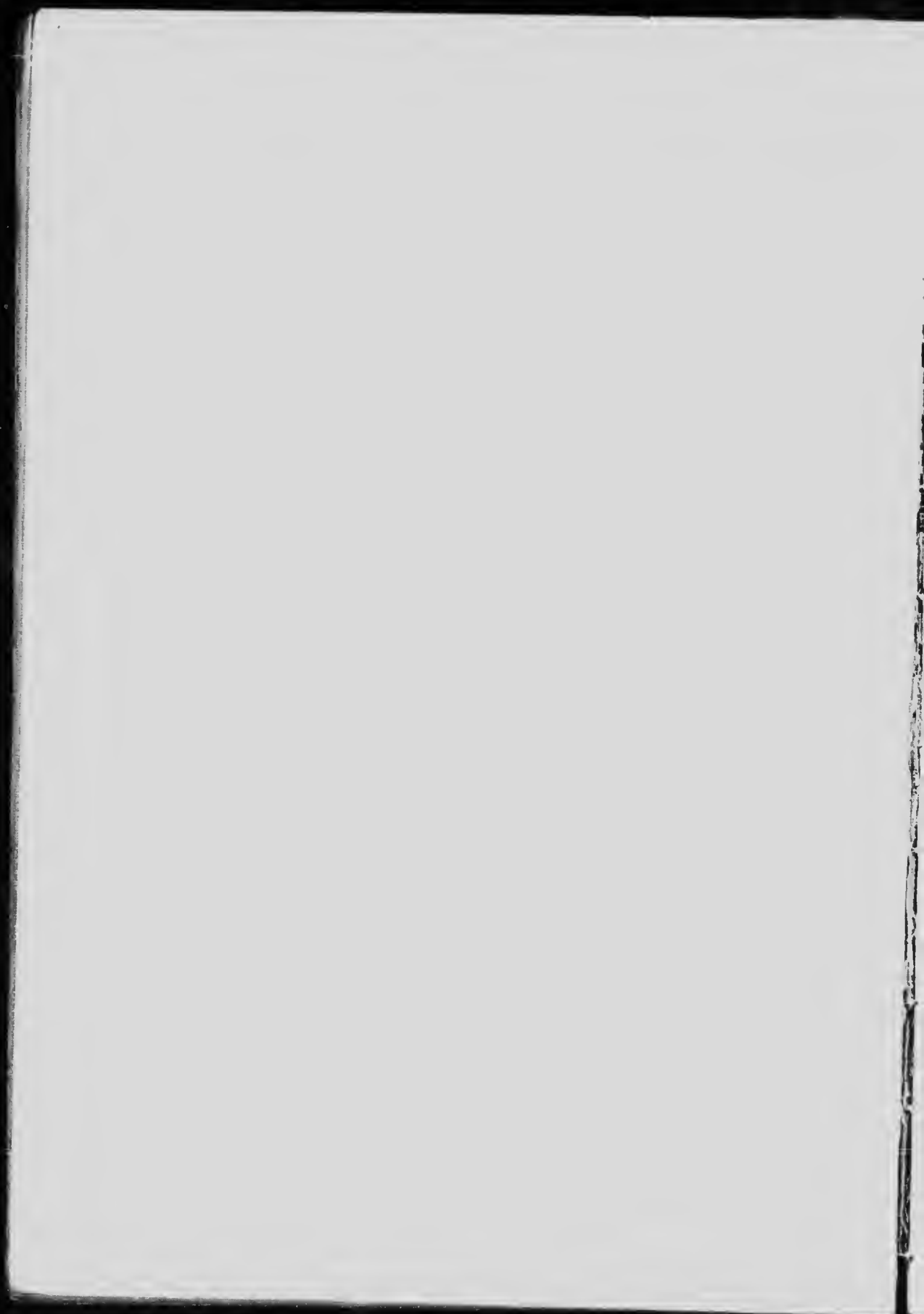
Knowledge is of greater value than belief; and I now know life of the ego - whether as incarnate or disembodied - ends not in death, but is ever continuous in eternity, with existence as real and as natural to it, in whatsoever sphere it may be, as with man in the earth sphere;

I have met and conversed with many - including my own loved ones - here before, my angel guides, aids, and exalted ones from higher spirit realms, who have progressed from one sphere to another - and all confirm it. I still commune with them and heavenly joys enjoy. No narrow creed of any kind shall curb my awakened mind. In harmony my life shall be, and to spirit realms ethereal. My "Standard of Truth" will be upheld by an angel host; not while I stand with this armor about me, a truth defender - shall the darts of unbelievers or skeptics affect me.

John King.



Symbolical of
"DAWN OF THE AWAKENED MIND"



prising, so convincing, and yet so entirely confirmatory of the intuitions and convictions of my boyhood life, I ask the reader to withhold judgment until I have narrated in detail the precautions taken, conditions found, and environments existing together with a description and analysis of a few of the phenomena; and until he or she adopts an hypothesis which can withstand all criticism, as accounting satisfactorily for the production of the phenomena now most generally classified as psychic or occult in character.

CHAPTER II

ALL things have their beginnings, even the great city of Washington, D. C. As the Capital of the United States of America it has long been a centre of interest; and that interest has chiefly been owing to its official character. However, it fell to my lot to visit that city for the first time in the year 1894 and in the early part of the month of September of that year. On that occasion I was brought into contact with Dr. B. L. W. Theodor Hansmann, who had at one time been not only a medical adviser to the late President Abraham Lincoln, but likewise a personal friend; and was popularly known to the citizens of high degree in that great city; and enjoyed not only a reputation in his professional capacity, but an individual popularity that anyone might well envy. The penalty which attached to an avowal of his convictions, and of his belief in the continuity of life, spirit return and spirit communion, cost him the loss of these social as well as professional standings, nevertheless a happier or more contented man I have never met. One whose very presence seemed aglow with all the finer qualities of manhood; and in his expressions and sentiments of the right cast, he evolved many in ordinary conversations. Such for instance as "The friends I once did love, I will love them forever;" and again "I love my friends and never hated my enemies." This noble-hearted man sent me a communication as late as January, 1912; and then was hale at his advanced age of 91 years. On the occasion of our first meeting, he engaged me in conversation regarding matters of present and future existence, which to me was the most vital question of all questions; and which I have since appreciated as being equally the most important question, for the consideration of every man, no matter what his status in life may be, nor where his lot be cast, nor howsoever important, or humble his individual existence may be in the community. He seemed enthusiastic upon the matter, and gave my wife and myself a very cordial invitation to be present at a psychical séance, which was to be held at a

neighbor's residence the following evening, with the presence of the medium Mrs. Mary A. Keeler, — wife of Dr. Wm. M. Keeler, — who had for some time been ill, but had recovered; and the séance in question would be the first held after the lapse of many weeks, and would be well attended. Without hesitation, so favorable an opportunity presenting, I required no persuasion in accepting the invitation. As I was not as yet a full-fledged psychical researcher, I was not prepared for critical investigation, but rather made myself an individual of receptive disposition; and was quite content to allow myself to be an "initiate neophyte." wherein my duties and privileges were limited simply to observation of what might present in an occult séance, and ready to comply with the proffered conditions which were suggested by the white-headed old doctor, who was especially desirous that I should have every opportunity to see and realize, outside and inside of the Cabinet, everything that could be observable, or realized by the ordinary senses. I was introduced to this lady who was designated as a materializing medium. I held a short conversation with her, found her barely convalescent from severe illness; and according to her own statement not yet in normal condition. I was impressed with the fairness of the medium in granting me the privilege of entering the Cabinet (which was constructed in one corner of a small room adjoining a much larger room), not only before and after the séance, but during the same; and as circumstances developed during the séance, an opportunity seemed to have been especially provided for me to occupy a position which I so very much desired to have, and which I did not even have to ask for. Owing to a weakened state physically, the medium sat for some considerable time before manifestations were produced, when a strong voice, which was claimed to be a spirit voice, called out "Reservoir," but with no name mentioned; and consequently some time was lost by appealing to one and another in the room to know what was meant by "Reservoir," when the explanation was vouchsafed by my being pointed out, at the most extreme point of the circle formation, as being no less than the desirable "Reservoir;" and I was invited to visit the medium where she sat that a supply of animal magnetism or psychic power

from myself, might be contributed to the now entranced woman, which the reader will understand is not my claim, but the claim made why my presence near medium was required. I had not long to wait, for I stood at her side as she sat with her back to the corner, when I distinctly saw the formations rising before us and passing toward the curtains which opened immediately in front of her. I then resumed my own seat and became witness to a variety of forms as they entered the larger room, from the smaller one, which was designated "the Cabinet;" and heard the voices of what appeared to be men, women and children, as they advanced into the room and up to individual sitters in the circle. As the room was rather dimly lighted, and as the circle was a large one, and I at the greatest distance from the medium, and as I could not distinguish their features plainly, nor identify their individuality, from where I viewed them, to me it was not conclusively convincing of anything, but it, however, determined my future course should a similar opportunity present itself.

I had not long to wait, for returning home and learning that the late Effie Moss, an alleged celebrated materializing medium, was to visit the City of London, Ontario, I sought to secure another opportunity of investigating the phenomena of so-called materialization, and of endeavoring faithfully to prove the truth or falsehood of the claim that there is at this day, as well as in Bible history times, possibility of spirit communion by return of spirits to earth clothed in spiritual or transient and visible bodies.

CHAPTER III

I HAD twice before met Mr. MacRoberts, the Chairman of the London School Board (now deceased). Through him I obtained the privilege of attending four séances, held during a week in December, 1894, three of which were in his own home, and the fourth and last one in a room of an entirely empty new house. The medium and all the parties met at the series of séances were, with the single exception of Mr. MacRoberts, entire strangers to me. Never to my knowledge had I met any of them before the visit in question. One of the four séances was designated a typewriting séance, of which but few records were made by me.

Before my interview with the medium, I determined upon a course of utter silence, as to all knowledge regarding myself, relatives or friends, so as to afford no suggestion or clue for an apt medium to work upon. I sought and obtained during my first afternoon a lengthy interview with Mrs. Moss, the self-designated "materializing medium." or "materialization medium." Her physical form was very portly, and abnormally abundant was her adipose tissue, and her movements slow, while her manner was meek and retiring, and her demeanor modest. I was favorably impressed as I scanned her features, noted her action, gauged her mentality, gave critical observation to every movement, mannerism and expression, lent attentive ear to each and every utterance that fell from her lips; and had no reason to doubt the sincerity of the woman. On the other hand I was in quest of knowledge and asked a great many questions, to which she unreservedly gave answer. For the courtesy thus extended me, and the information given me, I desire to make grateful acknowledgment (though she has passed the so-called portals of death since this record was made). I further desire to here place on record, that contrary to my expectations in my interviews with this medium, I was not questioned by her at all. She claimed that when the circle formed with positive and negative forces

equalized, and harmony prevailed, and the vibrations were right as induced by instrumental music, or singing, she would become entranced or controlled, and unconscious of what was transpiring in either the cabinet or circle; and that usually the trance condition prevailed throughout the entire séance. She granted me a similar privilege to that granted me by medium Keeler in Washington, namely, that of entrance into the cabinet during the séance. This privilege I utilized on two separate occasions, to one of which I make a detailed reference later on; and on both occasions the medium preserved her trance state, and sat unmoved on her wooden chair.

INVESTIGATING THE CABINET AND SÉANCE ROOM

On the evening of the day of the foregoing interview, I attended a séance which was held in the back parlor of the MacRoberts residence. Owing to misrepresentation made in a portion of the public press, and on account of deliberate personal misrepresentation of facts, by illiberal, unfair, and prejudiced opponents of the spiritual philosophy, I was determined to free myself as much as possible from all bias, and approach my work of investigation with an open mind. I took the precaution to note details, and am therefore able to give herewith a faithful and conscientious report thereof, as becomes the character of an impartial searcher after truth. The front and back parlors were separated, partially by sliding partition doors; and partially by heavy curtains hanging from a pole. In the front parlor, next to the street, lights were burning and rays were cast into the back parlor to the south, until they were excluded by the drawing together of these curtains. A dozen men and women and three little girls were seated around the room in a semicircle form or horseshoe-shaped arrangement of chairs, facing towards the cabinet formed in the bay window on the east side of the south parlor. I asked for and was granted, the favor of having the second seat from the cabinet on the south side of the circle. From being so close to the opening of the curtains of the cabinet, I had during the séance every advantage and saw these manifestations front view, side view and back view, from close quarters

— so close that I was able to discern color of the hair, and of the eyes, see the texture of the garments worn, or draperies cast about the forms. The bay window recess from the eastern wall of the south parlor, had an opening 9 feet in length, on a line with the wall, and a width or depth of about 30 inches at the centre, with the base of the window 15 to 18 inches from the floor. The view from the window was open lawn, beyond which was a low fence, and beyond the fence a passage-way and an adjoining residence. On the inner aspect of the window was stretched a thick texture dark in color, to cover the glass some distance up and thus exclude light from without. The window was securely fastened to the sill. The floor was like the rest of the room, covered with carpet tacked down and continuous with that covering the room. On the northern side of this cabinet recess (or bay window space) was placed an ordinary chair and a footstool. To the front of the recess and at the height of 7 or 8 feet was a pole suspending heavy curtains, which met about the middle thereof. A single light was burning on the west side of the room opposite the cabinet recess, which light was gently dimmed by a Chinese or Japanese parasol, or sunshade of light red color, placed before it. This light was during the séance regulated by a cord passing from it to the cabinet recess, which as there alleged, was managed by a Cabinet spirit worker, and at times increased or decreased as desired, by or for the different manifestations, so it was claimed. When all was in readiness the curtains were examined, then drawn over the pole, while all present had the opportunity to scrutinize this temporized cabinet, which, as the reader will conclude from the foregoing, I did in detail, during the time prior to the hour named for the séance.

I have already stated, that the séances were held in the back parlor of a private residence; and having described the cabinet which the medium occupied on the east side of this room, will now describe the arrangement of the sitters for the séance. The chairs for the sitters were placed in horseshoe form, so that the toe of the shoe would come under the light and a little east of the wall on the western side; while the open end of the horseshoe

exactly corresponded to the open cabinet on both the north and south end of the latter. The cabinet was closed by the two curtains hanging from the pole in such a way that they were even with the eastern wall of the back parlor or tenporized séance room, and met at the centre of the pole. While these hanging curtains formed the western boundary of the Cabinet, they also formed the closure of the open end of the horseshoe circle. The chairs of the end sitters were placed so that if the curtains were lifted the side of the cabinet would be continuous with the sides of the horseshoe circle, with no space to get past the end chairs, except between them, where the curtains hung, a space of not more than 6 feet. Before the séance was held, as I have already intimated, I had made a most careful and minute examination of every square foot of surface, not only of the entire carpet and walls of the back parlor, including the ceiling, as well as all woodwork, but included also the improvised cabinet in the bay window space; and saw that strong nails (which I hammered in) held down heavy-sashed windows, and that every one of the large panes of glass was secured in position by seasoned and hardened putty, while I took part in covering the glass with heavy dark opaque material, to exclude light from outside them, and create a dark background. After being minutely careful in my examination, there appeared to me absolutely no possible trap door or aperture, or other means of access, to the cabinet for a very small child, much less an adult or young person, from any point east of the hanging curtains forming the west border or front of the cabinet neither through window, walls, floor, or ceiling; and as I had permission to enter the cabinet when I desired, I had opportunity to satisfy myself, during, as well as before and after the séance, that no aperture had been created. The only evidential access to the cabinet was between the terminal chairs of the horseshoe circle and by separating the two curtains. All through the séance the lamp continued burning on the western wall of the room, so at all times there was light enough for any of the sitters to pick out from their seat any man or woman in the circle; and if acquainted could distinguish one friend from another. With this condition of subdued rays of light, it would

seem absolutely impossible, for a man, woman or child accomplice to pass from the room to the cabinet, without being seen by all in the circle, and distinctly seen by those seated near the cabinet, a position which I occupied, and I give it as evidence of my senses, and will be prepared to make declaration that to the best of my knowledge and belief, after a minute and most careful investigation, that neither trap doors nor any other opening existed through which entry could be made by accomplices, in fact the cabinet could not possibly hold at once one-half of the forms, whatever they were, that came out of the cabinet, even if they were packed like herrings. Then there were many forms which materialized to all appearances in the circle, which neither entered nor departed from the cabinet, so far as the sitters were able to judge. All the chairs in the horseshoe circle were side by side and touching, and occupied by sitters, so that no person could ordinarily pass between any two sitters in the circle, and the doors leading into the front and back parlors were locked. No person was standing and no person was permitted to enter the room after the séance opened, and had one entered, sitters in the circle would have known it; but if a person had entered the door, he or she would still have been on the outside of the horseshoe circle, and I feel I have made it clear that no one could enter the cabinet except from the inside of the horseshoe circle of sitters; nor could anyone get on the inside of that circle, by passing between sitters, as they sat close side by side; and if they could have come over the heads of sitters, or under the chairs without their being seen and noticed by sitters, would it not have been as phenomenal as the cases I shall narrate? The conductor or manager of the séance was rather above the average size of man, and was acting very much in the capacity of a church usher, with this difference, that he summoned individual sitters to rise and meet the forms that expressed a desire to meet them, and to make announcements of the names of spirit forms, and names of sitters wanted.

CHAPTER IV

I NEXT come to the record of some of the more interesting phenomena witnessed in the Moss séances, which I was privileged to attend, and shall number them consecutively, for convenience sake in subsequent examination or analysis of them. Someone has said that "those who deny the existence of occult phenomena are simply ignorant, for they have been scientifically proven repeatedly to have occurred." One has only to read the writings of Sir William Crookes of England, as well as other scientific men to be convinced of the truth of the foregoing statement. The selection and maintenance of an hypothesis to account for the phenomena will give rise to a greater difference of opinions.

With those who attended these séances with me as investigators, as well as in my own case, no question existed after the first séance, as to the presentation of phenomena, however much we might be at sea in accounting for them. Though I have passed the meridian of my physical life, I am free to confess, that I have not yet attained intuitive or any other kind of knowledge, warranting my denial of the possibility of occult phenomena. In fact I am not prepared to deny the possibility of anything that I cannot disprove.

The reader, while perusing the narration of the facts herein recorded, will have his or her own theory or hypothesis to account for the phenomena in individual cases. Whatever hypothesis may be adopted, it would seem that it must be one which, while impervious to the shafts of criticism, will account for the existence of some natural law, not fully comprehended, though possibly conjectured. The phenomena continue to present here and there, and intelligent inquiring minds will continue to desire to solve the problem, which will account for them, and lay bare the truth.

After all who wished to do so had examined the window, ceiling, floor, walls, and curtains constituting the improvised cabinet without contents, except one plain wooden chair for the

medium, they assumed a position in the horseshoe circle, as already explained in detail. The medium, who was dressed in a plain dark dress, without anything superfluous on the outside, next raised from a seat in the circle, adjoining the cabinet space, where she had been constantly under the close scrutiny of every sitter from the first opportunity she gave them, until she stepped inside the cabinet which I have described in detail, and took her seat on the plain wooden chair, at the north end of the cabinet space. All being seated, the conductor pulled down the curtains, and took his seat in the circle. Those present then joined in singing familiar hymns, and shortly after the manifestations began. It is not my purpose to refer to all the manifestations, but to such only as made a marked impression on my mind. A few apparently human forms appeared, one at a time at the opening of the curtains, and were presently recognized by one or another of the sitters, as purporting to be that of near relatives or friends; and would engage in conversation in some instances in a whisper, in others audible to all present. Some of these advanced either alone, or by the hand of some one from the circle, out in the room and up to individual sitters, myself among the number.

(1) In one instance what appeared to be a brisk young girl, who came out of the cabinet, called one of the little girl sitters from the circle, and standing adjacent to where I sat, asked me to examine the little girl's hair and face, which I did. The former (the girl from the cabinet) then asked me to take her own hand in mine, which I likewise did, after which she placed my hand upon her head and asked me to examine the hair, which I found to be long, black, coarse in fibre and the quantity abundant. This apparition, materialized form, or actual human girl, whichever she was, claimed to be the spirit of an Indian girl. She next permitted me to feel her feet, which were encased in a pair of moccasins; and while I was observing her stature, features, eyes and mouth, she chatted pleasantly; and gave all present an evidence of her agility, by running and jumping upon the floor, finishing by asking me if I thought the big medium could make herself up like a little Indian girl, with small hands

and feet like those I felt. I had to admit my disbelief in the possibility of the large and heavy medium diminishing her size and weight in that manner, or to such a degree. This form disappeared by way of the cabinet.

(2) Another manifestation or apparition was that of a little girl dressed in white, at the opening of the curtains, who wanted to know if the sitters thought she was the medium, when almost immediately the medium appeared at her side, having the same appearance she had when first entering the cabinet, and the two stood side by side before the curtains, the medium being apparently in a trance state. This little girl in white retired into the cabinet, as did the medium also. We were informed that the medium claimed that this was Lily, one of her band of spirits that helped to build up the so-called materialized forms.

This same little cabinet spirit Lily, pretty as a Christmas doll, said to me in the presence and hearing of all the sitters in that séance: "Dr. King, when Mrs. Moss passes over to spirit side of life, then I'll come and join your band." Chapter XXXIII, December 24, 1912, contains the record of the fulfillment of the promise, after eighteen years' time.

(3) Another manifestation of peculiar interest was the appearance of a form which was recognized by sitters as a perfect duplication in physique and manner of speech, of a well-known citizen, who had passed out of the body after having been for some time an editor of a farmers' paper published in the same city of London, Ontario. I was invited to approach the cabinet, but I did not recognize the form or features, for I had never seen or known the said editor in the physical life; and consequently would not recognize this materialized representation of him; but he claimed brotherhood and designated my status in the brotherhood. I had not made myself known fraternally to any one present, nor had I any insignia or symbols, or anything about me to indicate that I was a fraternity man or brother. In response to his invitation I entered with him into the cabinet, and to my astonishment he did certainly prove himself a brother. I may add that while this testing and proving was in process in

the cabinet with curtains closed, I could see the medium seated on the chair, her eyes closed, and apparently in a deep trance state, as was her usual condition during a séance. The form, which proved itself to be a brother, was surrounded by a certain degree of illumination, which made the cabinet as well as the form of the medium, distinctly visible to me. Coming to the outside of the cabinet again with me, this form's grip was strong, substantial, and real, yet seemed to melt away while still I held it, and after first taking three irregular steps from the cabinet, gradually dissolved from view as white or grayish smoke or vapor, entering the carpet at that point.

(4) Another manifestation alleged to be that of a minister, having a portly and easily recognized form, was claimed by several of those who knew him in the physical form, to be a preacher who formerly preached in South London Methodist church. The form appeared in the black clothing, as was the custom of the minister in the physical form, and addressed those present in a manner familiar to those who had listened to his pulpit utterances; but added that had he known what he now knew he would have been enabled to teach and preach with a much clearer knowledge of the truth. I was privileged to take the ghost's hand and look well into his countenance, and witness the movement of his lips and of his eyes, and hear the breath movements of his speech. He disappeared by way of the cabinet from which he came.

(5) Another of the many manifestations at this séance was that of an alleged actress, suitably clad in garments of a creamy white color; who claimed to have passed out of the physical form in Brooklyn one hour after completing her part in an act or play at the theatre. Her stature was taller than that of the medium and much more spare. Her voice was strong and sweet. She addressed those present for several minutes, exhorting them to a proper life and good deeds for humanity. After concluding her address she favored the company by singing in a magnificent manner a song which would have required great natural capability, and much culture for so fine a rendition, on the part of a human

singer. Had the window been open, the singing could have been heard easily a block away. I was also permitted to approach this manifestation, and shake hands with it, and saw its features most distinctly. This form disappeared into the cabinet from which it had made its first appearance.

(6) During one portion of the séance, when all was quiet, the room hitherto dimly lit suddenly became darker. Almost immediately after, within the circle of the sitters, and about one yard from my chair, I noticed a light upon the carpet, phosphorescent in appearance, about the size of a 25-cent piece or English shilling, which soon became more extensive, and apparently rose as a vapor from which evolved curling flame like white and purple light, until suddenly it took on tangible form, and developed what all the sitters agreed upon, as being beyond doubt a beautiful young woman, clad in draperies of creamy white, bearing supported or suspended above her head a purple ball of light, which, however, seemed physically separate from any connection with the head; and which illumined the entire room, and simultaneously the air was impregnated with odor of a most delicate and agreeable perfume, resembling nothing I had ever before inhaled. All over the draperies and coverings of this apparition were small star-spangles as if they were most brilliant electric star lights. This manifestation differed in appearance from the others preceding, inasmuch as they had a substantial, every-day, solid, life-like physical body and raiment, such as we are accustomed to look upon in our every-day experience; while this female materialization, perfect in physical form, seemed attired in vestures and draperies most unusual, but in themselves beautiful and well-adapted in their application, giving an angelic cast to the entire figure. She took my hand as if for salutation, held it firmly as if for support, for perhaps half a minute, and apparently until fully materialized, and explained that she had the power to appropriate material from the medium, and from my own and other sitters' composition, to form a body to occupy; and by aid of other spirits likewise formed the vestures, and draperies worn, of thought creation from particles of matter in textures in the

room, and also from the air. The hand appeared natural to the sight, and the touch or grip revealed feeling, solidity, and motion. Her stay was brief, and her departure was as if she had dissolved into mist or white smoke, and was drawn downwards and absorbed into the carpet. This particular form, materialization, or apparition neither entered nor approached the cabinet. Some of the more experienced sitters explained that this form was that of an advanced spirit, and one long since passed to spirit life; but none there were who claimed to have ever seen her before; nor did she give any indication at this sitting as to her human personality or her angelic home. (This was Egyptia, my alleged guardian spirit, as I subsequently learned from her.)

I may here remark that I shook hands and conversed with the majority of the forms appearing at this séance, listened to the messages conveyed to individual friends in the room, or to the more general exhortations and advice regarding the real objects and purposes of life. All this to me was passing strange, and unaccountable on ordinary or natural lines of investigation, as I shall attempt to show in discussing the various hypotheses.

Being acquainted with the existence of the phenomena of hypnotism, which I had for several years been able to induce and utilize for physiological, therapeutical, and psychical purposes, I naturally sought to satisfy myself that this was not sufficient to account for all the phenomena heard and witnessed by all alike. The more personally interesting manifestations to which I could apply critical tests as being more conclusive, and more evidential in character to me at least, I will allude to in detail.

PHENOMENA EVIDENTIAL IN CHARACTER TO ME

(7) The event in this séance and in a subsequent one, of the deepest personal interest to me, as affording not only more support, but in my judgment the strongest evidential support of the spiritual hypothesis, as contrasted with any other hypothesis that I have considered or that can be offered, I shall now describe. I have said this case engaged my deepest interest; but I may add that the most conclusively convincing tests possible were presented to my judgment, as I shall presently show. Among

the forms to appear at the parting of the curtains of the improvised cabinet, was that of an apparently old lady, above medium height, build and weight, slightly bent forward, whose hair was silvery white, whose face was directed towards myself, to whom she seemed to beckon, but in no single particular resembling the medium. Several remarked to me, "You are wanted, Doctor," and I arose and advanced close to the form, my face being within a few inches of the face presented, which appeared illuminated so clearly and distinctly that I could see individual hairs hanging across the temple. I beheld the form and features, the perfect physical resemblance, and physiognomy of my own mother, who passed out of the physical life, as the result of an accident in my own and her own home, some nine years previously. So natural, so human and life-like was the apparition that it formed a perfect duplicate of my mother — as perfect a view as her mirrored reflection in life, while it possessed tangibility, solidity, weight, moved the eyes as if looking into mine, grasped my hand as really as ever it was grasped, and used the mouth to speak and I heard her breathe. I stood a few moments to test myself, as to whether I was awake or dreaming, or in a hypnotized state. Up to this point, though I had recognized what I have stated, I had said nothing. I then spoke aloud in the hearing of all present and said "Who is this?" The form then stepped forward from the cabinet and in a similar characteristic and affectionate manner to that of my mother when in my home said, so that all present could hear what she said, "My dear boy, do you recognize me?" I replied by asking "Is this the one I am thinking of?" The apparition before me said: "Yes, I am still alive, and am pleased to see you here, and I bring you proof of my existence." The form patted me on my cheek, kissed me, and said, "Your Pa is here with me. He only recently came to me out of the body, and was extremely weak." The form then explained that he, the father, was not yet able to gather the forces necessary to manifest himself, but would do so at another séance if I would remain. All this was heard by the others present, as all assented when asked if they heard distinctly. I at this point explained to the sitters in this séance, that my mother passed out of the physical

between eight and nine years previously, while my father had only passed out about two months anterior to this occasion; and as I was a stranger to them all, as well as to the medium, with the single exception of the gentleman in whose house we were meeting — that of Mr. MacRoberts (and I had only twice before met him, many miles from my home) — and therefore all were ignorant of the dates of death of my mother and father, and of any other data concerning them. The materialized manifestation claiming to be that of my mother, also spoke to me in a whisper, and the utterances were those peculiarly characteristic of my mother, and such as no other human being could imitate or know and use them. She took my hand, stepped out into the circle, and was seen and heard by all therein, and spoken with by several. As one or two among the many evidential tests of personal physical identity, or duplication thereof, I give the following.

My mother had for many years carried the evidence of rheumatic arthritis in the lower two rows of the joints of her fingers on both hands, they being, as she used to term them, "hickory-nut joints," and her habit was, when not specially using her hands, or when she had company or went out, — to wear thin silk gloves or mitts over them, a size or two larger than would otherwise be necessary, on account of large joints, to prevent their being noticeable by others. My mother was also accustomed to wear about the shoulders a light comforter or shawl of old-fashioned pattern and size, to prevent chills from the draughts, she claimed. On this occasion, exact duplications of the old-fashioned silk gloves and shawl were worn by this manifestation, apparently as real as I had ever seen them, and further, and ever yet more conclusively convincing, myself and others looked for the hickory-nut jointed fingers, and sure enough the evidence was convincing, tested by sight and touch of more than one-half of the sitters present. Corroborative inspection likewise demonstrated the existence in the eye of a brown spot on the white of the globe of the left eye; and a cluster or cord of silvery hair hanging over the left temple to the left ear, from the upper part of the forehead of the demonstrating apparition, which stood before us and talked with us. Both of these latter features were distinctly noticeable,

and had in my mother's life-time been examined and commented upon, by those who knew her, and to myself they were in this instance a perfect duplication or reflection in the animated apparition which I am now describing.

Space forbids my speaking in further detail. As the manifestation was about to go it gave me a parting kiss, and said "Good-bye" in a precisely similar manner to that which my mother always adopted, when we parted with each other during her physical existence.

CHAPTER V

THE next succeeding séance of this series was held a few evenings later, in the same room as the first séance; and under an arrangement similar to the former one. There were twenty-seven persons of both sexes and varied ages present, including spiritualists, skeptics, and investigators irregular and regular, so that the company was not as harmonious, or the conditions as favorable as might have been desired, nor so conducive to good results, though to me they were not only as interesting but quite as instructive. I occupied the same advantageous position I previously occupied, with the fullest possible advantages for seeing and hearing, which fact I fully appreciated, owing to the unsatisfactory situation I had, in the remotest portion of the circle, at the séance held under the mediumship of Mrs. Keeler in the city of Washington, D. C. (my initiatory séance), when I neither saw nor heard anything distinctly, nor anything evidentially convincing, to a person skeptical of these phenomena, as I confess I was at that time, it being the first materializing séance I ever attended. I mention this here, on account of the expressions I heard during Mrs. Moss' séance on this occasion, on the part of some in the remote portion of the circle, owing to their inability to see clearly; while others could in the nearer situation see distinctly. The room, as on the former occasion, was in different degrees of darkness with different manifestations. The one partially shaded lamp was kept burning. The darkness was not sufficient to prevent me from counting the people in the circle, and distinguishing the ladies from the gentlemen, the men with whiskers or beards from those who had neither, except just prior to the appearance of an apparition alleged to be an advanced spirit, when the light of the lamp was very much diminished. This form of apparition usually made its appearance by rising from the carpet or floor, within the area of the circle; and at a distance of two or three paces from the front of the cabinet, and increased by its own presence the amount

of light in the room. At this and the succeeding séance many of the same and other similar apparitions, etherializations or materialized manifestations were present that had presented on a former occasion, while other new ones announced themselves. While not desirous of registering all the phenomena, as there is to the casual observer a difference only in forms (with many of them), I desire to make truthful record of those, which appeared to me as an investigator, to merit my own recognition, as evidential in character, and as presenting to me at least, a genuineness of existence alike surprising and convincing.

(8) As will be remembered, I received an intimation at the former séance, that my father would probably be able to manifest himself to me, and consequently I had remained; and was prepared for this particular event, and cogitated in my own mind as to what tests I could apply to prove the personal identity. I had not long to wait before I saw this manifestation, in a sitting posture; or as if trying to rise from a low seat on the floor, and beckoning me. As I neared the manifestation, its hands were slowly lifted, backs upwards, as my father was wont to do, when any one sought to assist him to rise, for some time previous to his physical death. His hands were plump and fat; and when the fingers were extended there were depressions or dimples opposite the knuckles of the fingers, and his hands felt soft to the touch. His weakness was primarily due, to the results of a severe injury received nearly a year and a half before his death, which combined with heart disease at the advanced age of four score years, ended his physical existence about two months prior to the date of this séance. The apparition presenting at this particular time, after its formation assumed, what to my physical senses was a solid physical materialized form, as patent to the senses of touch, sight and hearing as any human terrestrial man I ever saw and heard speak. It extended the two hands, and I clasped them. They had the similar appearance and soft touch, with all the tremulous movement that I was familiar with in the physical form of my father. Not that alone, but the quickened breathing so characteristic of my father's condition, the last few weeks of his sojourn

on earth, was present in the case of this apparition, and could be distinctly heard. As if by touch of me this form gained strength, by magnetism or other unseen force from me (as was claimed by some), it gradually rose to a man's natural height; and its countenance brightened up as distinctly as I saw the delineation of my mother's form and features. The paralleling of forms, features and conditions of this material phantom (if I may use the expression), and of my father, were to say the least both astounding and perplexing. I then in the presence and hearing of all the sitters asked "Who is it?" And the response came promptly, as well as loud and distinct, "I am your father, Stephen King." I turned to those present and said, "Friends, did you hear what he said?" and several replied "Yes, he said he was your father, Stephen King." This occult development then patted me on my cheek, and spoke to me. I took the following note at the time, "I still live and am able to bring to you proof of my continued existence. I found your mother awaiting me on my awakening into spirit life, and there are many of our relatives and friends there, who have gone over before us. We have learned that God in his goodness has not condemned us to destruction, but has afforded us the opportunity of working out our own salvation. I want to say to you before I go, that we are always near you, and try to use our influence with you." This form also gave me vocally and audibly this message, "Tell Robbie that Grandpa still lives." (Robbie was my father's favorite grandson). The talking was concluded by some information of a personal nature for myself, and a "Good-bye," and this materialized life-like physical form resembling my father in form, features and mannerisms, began dissolving from my view into the carpet before the eyes of all; who likewise with myself heard the voice, and those who were near the very language spoken, as above recorded. I would ask the reader what hypothesis best accounts for the facts related in the preceding record?

Can fraud substitute a duplicate dead or alive, of the reader's father, in every feature, whether physical, mental or moral, natural or artificial, with endowments, knowledge, habits and desires that would command your recognition, and acceptance

by your senses, your life's knowledge of him, and the exercise of your reason? I leave you to accept the substitute, or to prefer the original. I am forced to adopt the evidence, as proving the original.

At the foregoing séance circumstances occurred which have been ventilated in the press and in court, namely, the creation of a disturbance to break up the séance, the outcome of the admission thereto of a peregrinating actor seeking some notoriety, by a professed exposure, which was no sense an exposure, but a contemptible misbehavior of himself and a companion, and thus the séance was broken up, and the majesty of the law was afterwards administered by a judge who was not bound, and hence justice could see that the doings at the séance were nefarious and the mischief-makers were punished while the so-called nefarious manager was sentenced to prison or else pay a fine of \$100.00 with costs, in order to be free, with advice to leave the country.

This is one example of a person "*who could see and know the truth and suffer for its sake.*"

CHAPTER VI

THE third and concluding séance of the series, which I was privileged to attend, under the mediumship of Mrs. Moss, was held in a house taken for the purpose on this occasion, by the London (Out.) Spiritual Society, or by some of its members. The personnel of the Society were well known citizens of good repute, several of whom are still living in London, and can verify the facts contained in the records of these séances. I believe that with the exception of the medium, Mr. Randall Sunderland (her manager) and myself, all present at this séance were members of that society; and hence as the sitters were harmonious, I was assured that the conditions were most favorable for satisfactory results. As nearly as my memory serves me, for I did not count them, there were about a dozen sitters present. The portion of the empty house used consisted of two rooms, front and rear, with a division similar to that described at the MacRoberts residence, only the house and its compartments were smaller. There was absence of everything in the way of carpets and furniture, except what chairs were actually necessary to accommodate the sitters, and were brought there for that special occasion. The back room was by curtains separated from the front room and thereby converted into a cabinet.

The séance began immediately after my arrival and was unquestionably much better than preceding ones in the matter of distinctness of manifestations; but I was fortunate in having new features, and additional evidence of personal identity. I was also especially favored, by having an opportunity of seeing a manifestation which was in the form of a woman who was alleged to be related to the medium. It showed me how the textures for the spirit garments were woven or made, and I also received a special visit from what was termed a visitor from the higher spheres, or an advanced spirit. Aside from the repetition of some forms seen at previous séances and some new ones, the nature

of which I have already explained, my interest centered in those which I am about to describe.

(9) The form which appeared phenomenally to be the very personality of my mother in the physical form, but with presence of tangibility, voice and motion, again manifested at this séance, and with some clinging doubts in my mind, as to the possibility or probability of her return to earth in physical form, I determined to be more bold in my requests, and said, "if you are my mother, will you prove yourself to me and those present by coming from the cabinet (which was simply the back room empty) and speak with each of the friends present. The phantom, materialization, apparition, angel, or spirit, or whatever it was, acceded to my request, and I offered my left arm for support, but it immediately took my right arm (the arm my mother preferred in life to take for the reason that it left her right arm free), and she walked with me around the entire circle of sitters, shaking hands or speaking with each and every one of those present in the circle. One old gentleman, the first and only person in the circle outside of myself, to recognize the features, did so, as those of an old friend who used to worship at the same church as himself, in Toronto nine or ten years previously, remarking while conversing with her, "Why, Mrs. King, I used to know you at Bond Street Congregational Church, Toronto, where we worshipped together under the Rev. Dr. Joseph Wyld." "Yes," she replied, "that was years ago." He commented upon the recognition, and added that he did not know before now that she was the Doctor's mother. After giving me some information of a personally interesting character, and convincing as a test, she said "good-bye," kissed me, and hurried back to the cabinet.

Where am I at, or am I dreaming? Am I realizing that truth is truly stranger than fiction? The room was well lighted, so well that we could read a newspaper, or tell the time by our watch. Well, these phenomena are so strange, so new, so natural, what hypothesis do you, my reader friend, adopt to account for them, and the accuracy of description, the truth of statement, the naturalness of voice, the perfection of duplication, of tangibility,

form, features and mannerisms? I can narrate and describe in detail the phenomena, but I ask you to simply account for them. Are they spiritual phenomena, such as are recorded in history, and in the Bible and Testament; and if not what are they, and what hypothesis will fit better than the spiritual hypothesis?

(10) Another manifestation unknown to me, or unfamiliar, but whose name was given, approached me, and informed me that I was being prepared for special work, and that she, this female angelic form (resembling at least to some extent, the pictures of angels) would avail herself of this opportunity to give information, and to show me something I had not hitherto been privileged to see. She held up her hands and arms for me to examine them, and they looked and felt like the arms and hands of women, such as we meet in our daily experiences, in fact she claimed to be — or some one in the circle stated that she was — in earth life the sister of the medium. She, the apparition, said to me, "You notice that my arms are bared, and my draperies are only such as are required to cover my body." She then explained that by the knowledge of chemical combination not known on the earth plane, selection was made of particles of matter, with which were built up not only the bodies, but the apparel worn upon the bodies; and the spirit material to do this was not confined alone to what could be seen and recognized by mortals; but was also drawn from the air and from the surroundings. She then, with my white linen handkerchief as a starting point, began her work. I placed it on her extended hands in the well-lighted room and in the presence of all the sitters and at arm's length, she rolled it and fingered it, when it suddenly seemed to break up into fibres and gradually changed from white to a creamy tint, and from close texture to open net work; and increased in bulk and volume, until it began to hang down nearly to the floor, when she requested a lady present to hold two corners with outstretched arms, and slowly walk backwards until she reached the limit of the room, while the manifestation held the other end in a similar manner. The fabric then would be, I should judge, about 5 feet wide and 10 or 12 feet

long. All in the room examined it and pronounced it a fine slight fabric, and compared it with that worn by the producer of it. It was dematerialized subsequently.

This surely is evidential, that the apparition was more than an appearance, and had a tangible existence, with form, power and voice. She also gave me information as to what I should yet be permitted to learn and to witness; and among other things said that in the years to come, that spirits would materialize upon the public platform in day light, with some speakers. She like the others dematerialized from solid form into vapor before our eyes, and thus disappeared.

Of all I had seen and heard at the various séances, the most startling and wonderful manifestation to me was that of the female form which appeared, and is described as number six, (Egyptia). This same form reappeared a second time, in the last of this series of séances, again coming in the midst of a splendid evolution of sparkling lights, colors, and odors. The form and appearance was like that of an Egyptian lady of rank, and her name was spoken by herself as Egyptia. Her features were pleasing and intellectual, and she was about my own height, but medium build, and was clad in the peculiarly created draperies. She was again covered with bright stars glittering like large diamonds or small electric lights. She placed her hands upon my head, and said she had been with me as my guardian spirit from the moment of my birth, and would again appear to and commune with me in the future. As this was her second appearance at the Moss series I had favorable opportunity, and saw her form and features distinctly, and conversed with her. I may add that when she dematerialized at this the final séance, she disappeared into the curtains separating the two rooms, as would white smoke or steam.

There were other features which to the other sitters, as well as to myself, were very interesting, but space will not permit my referring to them at this time. All I saw, felt and heard at this and the other séances appeared real; and as far as my objective senses were concerned, had palpable existence.

Conversations were conducted in the room, between the sitters,

one with another, the same as in any drawing room with a like number, and also between the sitters and their transient visitors; and during the time of this select Levee, there was no discernible evidence of the presence or existence of hypnotic influence, somnambulism, insanity or fraud.

A SPECIAL OCCULT SÉANCE

In addition to the foregoing series of materializing séances, I was also present at a special one for a select number, which proved to be one of occult wonders not a few, which I will briefly indicate.

A black texture of close fibre, about three feet high, when stretched as a partition, reached across the centre of a well lighted room. On one side of it were eight or ten ladies and gentlemen. On the other side was placed a typewriting instrument of well-known design, with nothing else visible. Presently we all saw hands and wrists reaching through the texture towards those who were present, as if to shake with them; and when taken hold of seemed like as human hands; and when withdrawn no opening in the fibre was found. Then articles of small size, such as gloves and kerchiefs, were tossed by sitters over the top, and immediately returned through the texture, to the side from which thrown. It seemed as if it mattered not whether soft or hard, for a purse, knife or ring came quite as freely, as a lady's small handkerchief, or kid glove.

Presently the typewriter, which stood in full view, began to operate by unseen power, using those hands and wrists before mentioned. All received typewritten messages, as fast as completed, and dropped over the top of the texture to each of the several sitters. The following message was printed on the typewriting instrument, in my presence, in a well lighted room, by two hands unattached to visible arms or body, in a fraction of the time it could be done by an ordinary operator, and nothing nearer to it, than two paces away.

THE MESSAGE FOR THE WRITER

"My Dear John:"

"Is it not delightful to be enabled to once again visit each other in the material life, and bring you such glorious proof of the life beyond, that life that you have always had so strong a conviction must exist, and yet could not quite explain? O how can I find words to explain the joy that filled my soul, when on my awakening in spirit life, I found your dear mother, my own dear companion, waiting to give me welcome home; and gradually in her own loving way make me realize that though dead, I was yet living; and that the Infinite had indeed planned all things well, and that instead of being condemned for our misdeeds, *He, in His great love, had provided a way whereby we might work out our own redemption.* As you know there are none perfect, no, not one, all of us, no matter how much we try, are sure to make mistakes, for 'man is prone to evil,' has ever been found a true saying.

"My son, as I come into a clearer conception of the truth, I can more fully realize how great a need there is that we should pass through all conditions that the earth plane can furnish; and have even learned to bless the hearts and hands that at times made me suffer in the mortal, both mental and spiritual agony, as I find it is really for our good. May God and his ministering angels bless you and yours."

"FATHER."

(My father officiated as a Presbyterian Minister at Pelham, Lincoln County; and at Barton, Wentworth County, in Ontario, when I was a child, and left earth life aged 80 years.—J. S. K.)

CHAPTER VII

THERE are those, who having never seen or experienced psychic phenomena, briefly dispose of them, by asserting that such phenomena do not present themselves; or if they admit their appearance, account for them by designating them as an hallucination of the mind; or vision under hypnotic influence, or while in somnambulistic state; or possibly the operation of the sub-conscious self, or perhaps a trick of conjuring, or fraud. And some there are who assert, "It is the work of the Devil." While I am prepared to admit, that hallucinations in some instances are due to a disordered mind, it were nevertheless presumptuous to claim, that a given number of people constituting a circle, must of necessity be all of disordered mind, because they all agree in their recognition of precisely the same phenomena; and this claim is reduced to an absurdity, to account for hundreds of thousands of people in all parts of the world, singly and in groups of five, ten, twenty, thirty or more, in each instance simultaneously seeing, hearing, feeling in unison, and corroborating each the other's account of what has presented to their recognition.

As an hypothesis, can hypnosis without audible suggestion, silently and simultaneously affect each and every person in the séance room exactly alike, so that all hear the suggested sentences rolling from the lips of the hypnotically materialized forms, which the sitters in their own hypnotized condition are looking at? Will such hypothesis sustain itself, long enough for a person to give it second or serious thought?

As an hypothesis, can the sub-conscious or subjective self, the ego, or within the Astral, as designated by some, externalize itself and then exercise a constructive faculty, or power sufficiently perfect to operate through its creation, and make results visible to the sight, and audible to the hearing of all alike; and exercise volition or reason, and interchange of knowledge? As well might one argue that black is white, as to expect a convert to that belief.

We have now come to another hypothesis of the skeptic's list,

viz., fraud and trickery or conjuring. Here we begin with a very large handicap, for we must admit it has in the past, as well as at the present time played, and gives promise in the future of playing a most important part, in deceiving the so-designated "gullibles." But, is it a reasonable thing, and can it be depended upon as a fact, that it is always and invariably, an imposition of trickery or conjuring? Will the reader deny, and can the skeptic honestly deny, as Barnum or Lincoln said, that "You can deceive some of the people all of the time; and all of the people some of the time; but you cannot deceive all of the people all of the time," everywhere, nor anywhere?

The hypothesis of Spirit power giving rise to the phenomena, is not on the skeptic's list; but it most certainly must be examined, repeatedly tested, and well considered if it be found, that after the fullest, keenest, most exacting investigation by clear-headed investigators, approaching the work of investigation with an open mind, and proceeding according to scientific methods, that the other hypothesis cannot account for the phenomena.

I am compelled to admit the existence of the phenomena of materialization; and many other apparently psychic manifestations. I cannot deny their existence, if I am to depend upon my ordinary physical senses, and I have no proof that any one of my senses is unreliable. To me, therefore, the phenomena I have recorded and investigated are unaccountable, on the ordinary plea of deception of the physical senses, by fraud or conjuring of the skeptic's hypothesis. Those present with me in the many séances confirmed my senses and experiences. They admitted to me that they saw what I saw, heard what I heard, felt what I felt, inhaled some of the strange perfume that I inhaled and described. How then shall these occurrences be accounted for? And if not accounted for in ordinary or evident ways, why should a person who had not seen or experienced them, assert that they did not occur? I have great sympathy for unbelievers in spiritual phenomena; for such unbelievers, whether avowed Christians, or outside of the church membership, place themselves in antagonism to the continued and repeated narratives of spirit return. and

spirit communion, recorded as truth in the book best known as the Holy Bible.

As an investigator among strangers, I had and have no reason to either court favors or fear frowns of any one who was present; and after recording facts, leave my readers to construct their own hypothesis to account for these phenomena, and form their own conclusions.

The foregoing is submitted as my testimony, as to the psychical conditions and environment of the medium, before, during and after the first and other séances. I feel that I can fairly presume, that if I gave evidence in a criminal court, before judge and jury in a murder trial, or in any other court, with any other case, my credibility as witness of the facts, would go unchallenged, nor would doubt be cast upon me, as to the reliability of my physical senses employed in compiling the facts as evidence. If so, the same credibility and reliability should hold good here, in the foregoing evidence presented to the reader.

Along with me were others watching, who were suspicious sitters. And now I ask the reader here to note a fact or two. All the séances but one, were held in the private home, of one of the members of the local society, where strangers or accomplices could not be, except by invitation.

As a true investigator I put my trust in none, but spent an hour in most critical examination of the séance room, and considered well, not only all conditions, but devised in several ways precautions, for example, against accomplices, trap doors and secret entrances, movable windows, and unlocked doors. So we locked the various doors, and we nailed the windows down, and felt ourselves secure from imposition there. And further, this feature or phase of mediumship was to some of us quite new, and therefore we were inclined to be quite skeptical, and but few if any of us could be called credulous.

Now there are many men, who exist here and there, and everywhere, and some of these I've met, who are ready, and can stay at home and tell you all about a séance, and who never yet have made investigation for evidence, nor had a personal experience, and yet presume to pronounce it all deception, and fraudulent,

and take delight in saying it. To such I say, "you are a 'barrack' soldier, and out of sight, and know not the duties of a sentinel or scout; and I now ask you, for once be good enough to now account for the phenomena I have described, and tell me truly just how it could be done, notwithstanding the existence of the various conditions I have narrated in detail; and also explain how fifteen to thirty different accomplices could get into the cabinet in the first place; or how they could individually get there later, if human, and out and away after doing their stunt, as in a play, without leaving a trace of their belongings behind them; and without a single sitter, of the ten to twenty at the different séances (who were up to average intelligent citizenship, of as many well informed citizens anywhere) being able to discern how they entered or departed from the cabinet; or not be able to distinguish either of the men, women or children with incarnate spirits, if such they believe they were, even if they could not quite understand the difference between such, and those which are incarnate? But it must be remembered, that all the figures, male and female, talked and walked among us, and were well seen by us. They took their departure, apparently one portion by way of the cabinet disappearing and nothing left behind at the close; the other portion did so by slowly dissolving into vapor, before our very eyes, while descending towards the carpet, and became invisible by dissolution into their elements, which would be impossible for accomplices.

These are my quotations from early records ending with December, 1894; and this their first publication.

END OF EARLY RECORDS

CHAPTER VIII

A TRANS-ATLANTIC communication from myself. John S. King, M.D., as President of the Canadian Society for Psychical Research, to W. T. Stead, Editor "*Review of Reviews*," Bank Buildings, Kingsway, London, W. C., England; per favor of an intelligence claiming to be Hypatia, known in history of the fifth century, as the daughter of Theon; and who made for herself a great and lasting reputation, as a Neoplatonic philosopher, and as the wisest woman of her time; and came to her death by being murdered at Alexandria, A. D. 415.

She also claims to be the Author's spirit guide, who can and will assist him in demonstrating to the world the truth of the continuity of life, and that of spirit return, and communication between discarnate spirits and humanity, on the earth plane.

On Wednesday, May 3, 1911, I received a letter written by Mrs. Etta Wriedt, "Trumpet Medium," on Monday, May 1, 1911, at her home in Detroit, Michigan.

In the letter she (Mrs. Wriedt) said she was going to sail for England, to fill an engagement with W. T. Stead at Julia's Bureau, London.

On Saturday, May 6, 1911, in the afternoon, I had a sitting with Mrs. Ripley, a trance medium in Toronto, who was entranced by Hypatia, the alleged spirit intelligence.

To her (Hypatia) I addressed myself and asked if she herself would be able and *willing to help me with a test* which would be evidential of spirit communion between discarnate spirits and humanity? The intelligence replying through Mrs. Ripley's vocal organs said, "*I will try to do so, and hope to succeed.*"

I then made the following proposition, viz.: I want to send a letter and message to W. T. Stead through you, speaking through Mrs. Wriedt's trumpet, before Mr. Stead opens my sealed envelope, containing the written message signed by myself as President of The Canadian Society for Psychical Research. If this can be carried out it will be valuable as evidential matter.

Hypatia then said, "*I will be with you as you write the message.*"
The following under its own date is a copy of the original letter containing the specified message, which I mailed to England.

(Copy)

"TORONTO, 7th May, 1911."

"W. T. STEAD,

Dear Sir:— Mrs. Etta Wriedt, trumpet medium, of Detroit, Michigan, wrote me from that address, May 1, 1911, that she was going to sail for England, to take part as a psychic in Julia's Bureau. I received her letter the 3rd May, 1911. I have neither seen her since, nor heard from her directly or indirectly, and presume therefore she is now on the Atlantic Ocean.

I have known her many years as a psychic, and have on various occasions had sittings with her, with facilities for detecting fraudulent acts; and am free to say that up to the present moment, I have never been able to detect any fraudulent act on her part, nor have I learned of any member of our Society who has, but on the contrary, up to date, they consider her to be an honest psychic.

The fact that she will now be a factor, or instrument in Julia's Bureau, will afford me the opportunity of attempting to prove, *under test conditions*, the reality of spiritual intercourse, providing you are willing to assist me, *as herein indicated*.

I am alone in my office at this time while writing; and not a living human being is even cognizant of my intention; and I have had no suggestion given out to Mrs. Wriedt of my intention; and I presume she sailed some days ago.

In this letter you will find *a sealed envelope*. It contains a test message to you written by myself this afternoon. *It is not to be opened until after the spirit intelligence claiming to be that of Hypatia, has spoken through Mrs. Wriedt's trumpet*. You are then requested to open it, and compare the language of the message with the recorded language as expressed through the trumpet by Hypatia. If you will allow me, I will suggest that *you form a circle of three or four harmonious friends including yourself*, and I feel certain you will be greatly pleased with results.

I shall be glad to be informed of the outcome of the test, which, if carried out as I have here suggested, I fully expect will develop in a more or less satisfactory way."

(The test message is enclosed in sealed envelope.)

W. T. STEAD.

"TORONTO, 7th May, 1911.

'W a a t d o a g a'

JOHN S. KING, M.D.,
Presdt. C. S. P. R."

Can Hypatia deliver the message?

[NOTE: — W. T. Stead did not adopt my suggestion of a circle of three or four harmonious friends, and Hypatia did not find conditions therefore, in the public séance, as favorable as desired or necessary. J. S. K.]

The test of exact message is promised later, hence not given out at this time.

I had a sitting with medium Ripley on Sunday, 4th June, 1911, between 10 and 11 A. M. The medium was again entranced and I held converse with the same intelligence Hypatia, who asked me to note this fact.

"Mrs. Wriedt will hold a trumpet séance on Wednesday night, 7th inst. It will not be at Julia's Bureau, nor yet a public séance, but in a private home of an interested party, and W. T. Stead will be there, and so will a goodly number." Hypatia assured me that she will be there, and that if permitted to do so, will try to deliver my message through the trumpet.

I had a sitting with medium Ripley on Sunday, 11th June, 1911, from 10.40 A. M. to 11.30 A. M. While the medium was again entranced, the intelligence Hypatia told me *she was present at the séance on Wednesday evening last, 7th inst. as previously indicated, and saw W. T. Stead there, but the vibrations of the séance or circle, were not such as would enable her to complete her task. There were about twenty present.*

My next sitting with medium Ripley was on Sunday, June 18, 1911, from 10 to 11 A. M.

After a very brief preliminary talk, Hypatia said, "You are anxiously waiting to hear, if I have been able to deliver your message as yet, or whether I have made my presence realized. *I have met with partial success only. I have not yet delivered the test message though I have met and spoken with Mr. Stead,*

and told him who I was, and that I came to him at your request. Yes, he was told you were President of the Psychical Research Society. *I hope to give the message as you wrote it very shortly. Conditions are improving; and when just right, I will have very little difficulty in giving it correctly.*"

All the foregoing evidential matter has been on this side of the Atlantic, or this end of the new line. Now remembering evidence and dates already presentin_g, let us note what comes to us through the post from the other end of the line.

"THE REVIEW OF REVIEWS,

EDITED BY W. T. STEAD,

BANK BUILDINGS, KINGSWAY,

LONDON W. C., ENGLAND, June 17, 1911.

"Dear Doctor King:

You will be interested to know the result of the test which you kindly proposed. I forgot all about your message. They (the Bureau) have been very crowded, since Mrs. Wriedt arrived, and it was not until we had had nearly three weeks' sittings, that on Wednesday night (14th inst.) to my surprise, I was hailed through the trumpet by Hypatia, who said she had a message from you to give me, mentioning your name. *I had at that time not opened your sealed envelope*, and I was therefore not aware what the message was which she had been given. I enclose you a copy of a shorthand note of what actually was said in this connection at this séance. (He had not complied with my suggestion as to three or four friends present including himself, which was by me intended to be a special circle while this was not such an one, J. S. K.). At the time when Hypatia came I had completely forgotten her name, and connection with you, but *on looking up the correspondence from you afterwards, I found everything exactly as it was said.* This is very good, although it has not been quite the success that you had hoped for. Will you write again and tell Hypatia to give another message, and send it to me in a sealed envelope? I will say nothing to Mrs. Wriedt about it.

Thanking you for your kindness, I am,

Yours sincerely,

W. T. STEAD.

Enclosure,
Extract from minutes of
Julia's Circle, 14th June, 1911."

"EXTRACT FROM SHORTHAND REPORTED MINUTES
OF JULIA'S CIRCLE OF 14TH JUNE, 1911."

W. T. STEAD. "Hypatia, this is the first time you have ever come to us. Thank you very much indeed. Do you wish to speak to me privately — I mean personally?"

HYPATIA. "I come to you this evening, and I have a message for you. I come to you from my medium who so kindly wanted you to hear from me — Dr. King of Toronto — (to Mrs. Wriedt) and he wrote to Mr. Stead."

MRS. WRIEDT. "He is President of the Psychological Research Society of Canada."

HYPATIA. Addressing W. T. Stead. "And you tell him I am doing all I can to help his wife, and also to help him."

W. T. STEAD. "Did he request you to come?"

HYPATIA. "He did. Tell him I am so happy to see dear old Julia again in her tabernacle of spirit communion. I am very glad to be here tonight, and wish your Mr. King success." (To Mr. K.) "You are a namesake of my medium in Toronto. I am most happy to congratulate you upon being a member of this Bureau, also the good gentleman (Mr. Peters) who will travel far and near. I wish you all success and God bless you." (To W. T. Stead.) "The interview you had this morning will not be a useless one. It will be a very interesting one in the future."

W. T. STEAD. "Which interview do you refer to?"

HYPATIA. "Sir Wilfred Laurier! Something good will develop."

W. T. STEAD. "It was a very pleasant talk."

VOICE. "God bless you — Good night."

W. T. STEAD was handed roses.

VOICE. "Conditions are very nice."

W. T. STEAD. "I will look up the letter from Dr. King of Toronto. He wrote to me some time ago."

Note taken from a letter to Dr. King from W. T. Stead.

"The conversation about Sir Wilfrid Laurier was very interesting. I had breakfasted with him that morning and had had a very interesting conversation with him, and I think that Hypatia is quite right in expecting that something good will develop."

In compliance with the request of W. T. Stead, I have inaugurated a second test experiment of Transatlantic Spiritualistic Com-

munication, the outcome of which will be made known when completed.

SECOND EXPERIMENT

[NOTE:— The second communication in this series from John S. King, M.D., President of the C. S. for P. R. to W. T. Stead, is a reply to Stead's letter.]

"THE ELLIOTT HOUSE,
TORONTO, 28th June, 1911.

My Dear Mr. Stead:

Your letter and enclosure of 17th June reached me on Monday, 26th June, 8 A. M., postal delivery. Though everything promised or attempted had not up to date been delivered, nevertheless there was encouraging evidential matter. By a reference to my first letter, you will perceive I made a suggestion regarding *a special circle to receive my test message*. Hypatia states that she was present before, on more than one occasion; and told me you were present at one large circle where there were mostly men (a majority being men). She could not get conditions to suit her, nor proper opportunity on that occasion. She told me about the matter on Sunday, 18th June, and I think I sent you a copy of that record some time ago.

Hypatia's reference to your interview with Laurier is, under existing circumstances, quite evidential in quality. Later on I may be able to confirm from my records in the past, other information, and will be glad in the interest of truth, to do so on request by you. I shall await with deep interest the developments.

Yours sincerely,

JOHN S. KING."

[NOTE:— The sealed letter and message, were enclosed with foregoing letter; and were not to be opened, until after Hypatia had communicated with W. T. Stead through a trumpet or otherwise. They immediately follow this note. J. S. K.]

"THE CANADIAN SOCIETY FOR PSYCHICAL RESEARCH,
JOHN S. KING, M.D., *Presdt.*,
ELLIOTT HOUSE, TORONTO.
Office Phone M. 235.

TORONTO, 5. 15 P. M.,
28th June, 1911.

To Those Whom It May Concern, Greeting:

To establish the validity of the claim that discarnate spirits

can and do return to converse with mortals, (intercommunion of spirits carnate and discarnate) I am making a strong and earnest request of Hypatia — (who claims she was the daughter of Theon of Alexandria, and therefore the veritable Neoplatonic philosopher, who was cruelly murdered by a mob at Alexandria; and she also claims that she was and is to me a Spirit Guide), — to be good and kind enough to help to prove beyond all cavil, not only the continuity of life, but also the intercommunion between spirit and earth spheres; and demonstrate her ability to not only commune with me, but likewise, conditions being favorable, to give audibly to W. T. Stead, Editor of "*The Review of Reviews*," London, England, through a trumpet or otherwise, a synopsis of the contents of this pronouncement, together with the test sentence in full, which I have written in red ink, before he (Mr. Stead) opens the envelope containing them; and if possible before he receives my letter containing the sealed envelope and test message.

This entire statement is written by myself while absolutely alone in my office; and without the knowledge of any living human being. On a previous occasion Hypatia consented and did make an effort, which I learn was partially successful, and which encouraged the promise of success in the end. Hence this second trial. It does seem obvious that aside from the postal route of the message from my pen to W. T. Stead's hand, there are only two other modes by which the message can be carried to Mr. Stead in London. One is by the discarnate spirit Hypatia, the other by the incarnate spirit of myself. (The sub-conscious or subjective mind of my own incarnate spirit.)

The completed message together with this statement, will bear the date, hour and minute, Toronto time, of sealing up of both the envelopes, and their deposit in the post box. Being therefore in care of the postal authorities, it doubtless would not be opened before reaching Mr. W. T. Stead's hand, and therefore no chance would exist for the perpetration of fraud. If the test proves successful, I think the spiritual hypothesis will be the only hypothesis that will correctly account for the success of the test.

My first message was 'W a a t d o a g a.'

[NOTE:— The above message is not made out for the test is not completed. It was in full in sealed envelope. J. S. K.]

"The second message will fit into the first one, and is attached herewith.

This test is made in all sincerity in the interests of truth.

JOHN S. KING."

SECOND SPIRIT TEST MESSAGE

"TORONTO, 5.15 P. M., 28th June, 1911.

W. T. STEAD,
London, England.

'A g r a p t d.'

JOHN S. KING."

[NOTE:— The above message is not made out for the test is not completed. It was in full in the sealed envelope. J. S. K.]

This second message will fit into the first or preceding one.

THE TWO TEST MESSAGES COMBINED, FORM ONE COMPLETE

"W a a t d o a g a a g r
a p t d."

I had a sitting with medium Ripley on the 2nd July, 1911, 10.15 to 11.15 A. M., at which the intelligence Hypatia spoke through the vocal organs of the entranced medium, and she claimed to have been with me when I was alone writing to Stead, and knew all I wrote in the letter, and influenced me to make certain statements, more *particularly in deciding on the second test message in the make-up of the double test message*; and will do her best to deliver it by the trumpet or in some other way as soon as she can.

Subsequent to above date, I learned Mrs. Wriedt left England — that she went to Scotland and Wales — that she left for America and therefore presumably Hypatia will have to use some other medium to get her message to W. T. Stead.

I await in confidence the realization of her success in what she has undertaken to accomplish.

This now completes the efforts made at this end of the line.

[The *Titanic* disaster put an end to further effort. J. S. K.]

THIRD EXPERIMENT, THIS SIDE OF THE ATLANTIC

(A)

Copy of a letter sent to Col. J. L. H. N—— of Province of Quebec (Canada), while in Toledo, Ohio.

"Dear Col. N——:

I am sending you herewith an enclosed and sealed envelope, a

copy of a letter, or special request addressed to my Guide; and left open on my table during the night, for her to peruse before I sealed and mailed it in my letter to you, thus to remain sealed until after Hypatia has spoken with or to you, with the purpose of creating evidence to prove the continuity of life, and the intercommunion between discarnate spirits and the human.

I hope the conditions will prove satisfactory, and nothing hinder the existence of favorable intercommunion.

Yours sincerely,

JOHN S. KING.

Toronto, Monday night,
4th September, 1911."

(B)

This is a copy from a draft of my request to my alleged Guide Hypatia, as written in my home in Toronto, Monday night, 4th September, 1911; and left on my office table during the night.

"HYPATIA,

Dear One:—Kindly convey to Colonel N——, my Quebec friend who called on me last evening (Sunday, September 3rd), my best wishes for a successful season with his Guide, at Brother Jonson's, while you assume your materialized form, letting him know you do so at my request, as a test.

Sincerely,

JOHN S. KING."

(C)

Following is a copy of a letter written by Colonel N. to me on the 8th September, 1911, and which reached me the following day.

"TOLEDO, 8th September, 1911.

Dear Dr. King:

Just a line to say that last night at a public séance at Jonson's, I was favored by a visit of Hypatia as you predicted. What a magnificent and impressive presence! I was so overcome that I cannot well recall her exact words:—I think a promise made to you, a desire to apprise you of her visit to me. A loving message to you, and the assurance of her continued assistance.

She was beautifully gowned, on her head a species of diadem. She walked toward me from the cabinet as a queen. As I perceived she was coming to me, I rose to meet her. She raised

her hands signifying she could not be touched. She then spoke
the measured sentences, which I imperfectly send you.

* * * * *

Yours sincerely and fraternally,

J. L. H. N—'

[NOTE:— He was a frequent contributor to "*Light*," over an
assumed name before this event; and was known by the Editor.
J. S. K.]

CHAPTER IX

THE reader may question the context of hypnosis and psychical research phenomena proper; but be assured it is appropriate, as knowledge of hypnosis greatly simplifies the understanding of both mental and psychical phenomena, and in some instances makes clear the distinguishing feature between a psychologized person, and one controlled in trance state by discarnate spirit from the realms, and doubtless all psychical researchers sometimes come into contact with pseudo mediums, and psychologized persons, as well as genuine psychics. Want of space will not permit of my dealing in detail with hypnosis, though I will again refer briefly to it in a later chapter; but for the present will illustrate with a special feature case, differing from those usually met with, in that there is a similarity *in some respects only*, in the speaking phenomena, to that of a psychic controlled by a spirit, which may aid readers in their differential diagnosis between the two conditions of *trance* with spirit control, and unusual mental operation as a result of hypnotic suggestion.

Mind functioning is by an objective portion of the mind, together with a subjective portion, acting in unison, yet each with its own purpose to accomplish; and mind as a whole being an attribute of the spirit ego which is encompassed by an astral body of the same dimensions as the physical, and continues to serve the ego after it withdraws, which in some cases it *may do* temporarily; but finally, or at the death of the physical body *must do* permanently.

In the state of hypnotized subject, when the activities of the objective portion of the mind are made subjective, or cease functioning, the possibility develops for man's communion with the incarnate spirit of his subject through the subjective portion of the mind, and in that way, and by suggestion it — the spirit ego — may travel far or near in quest of certain definite knowledge asked for. This proven so, then may it not be true that centered

thought or strong desire, or prayer, may be sent forth from human, and reach by harmonious vibration or attunement, a desired discarnate ego, no matter howsoever far or near, for the soul or ego has the ability to acquire from external sources of available knowledge, entirely outside of present knowledge, at a distance near or far, as may be related to the physical body of that particular spirit ego.

The evidence in support of this I present here.

I introduce Case 3 of my record of hypnotic psychical phenomena, extracted from a talk given, as president, to the members of the Canadian Society for Psychical Research. I cite it as a case of incarnate spirit communion of my patient, with me, and by such spirit, power obtained, as the body sat on the same chair, with both eyes closed all the time, from my entrance till I secured exact and truthful information from her home in Massachusetts, hundreds of miles distant, and subsequently verified in detail in writing by her aunt in the home. The spirit being the incarnate spirit or ego of the living young woman E. B—— then serving time in a public institution.

Following is the text of the recorded history of the case.

Case 3. Hypnotic Psychical Phenomena.

"A woman in a Toronto institution, about 26 years of age, under suggestion while in hypnosis, told me what her Aunt H—— was doing on that very day and at the very hour, and for a period of nearly fifteen minutes, in her own home in a town in a far off state of the American Union, talking rapidly and assigning reasons for preferring a different arrangement of the pictures, which her Aunt H—— was having cleaned and rearranged. She spoke as if addressing her Aunt and said, "Do be careful, or you will fall off that stepladder." She spoke of Annie, a little girl who came into the room where Aunt H—— was. She mentioned a variety of changes that had been made or were being made in the arrangement of pictures on the wall, and of furniture in the rooms, while she was talking. A letter was immediately sent to her aunt, requesting a description in detail of what she was doing during the time specified, while her niece was in hypnotic state, who was there beside herself, and a variety of details of

family or private nature. The letter received in reply confirmed what the niece had told us. I may say the woman in this case was constantly under supervision in the institution, and that the official lady who wrote to Aunt H—— and received her reply was the party who was present and made record of the facts as they occurred, or as the words fell from the lips of the subject. All correspondence from or to the residents of the institution, had to pass through this lady and she affirms that none passed at that time except her own, and the girl's Aunt H——'s reply. In the reply letter received from the Aunt by this lady, the confirmation of what was recorded and the happenings as given in the Aunt's own words, were confirmed, the concluding portion of which is as follows: "I want to tell you that I was at the very time she told you, hanging pictures, and using a stepladder. I hung a lot of them and among them one of her, and I sat down and looked at it, and thought of her; and little Annie was out and in, while I was at work."

It would require several hours for me to give every detail of interest in this case, and to clearly illustrate the various features which present, suffice it to say that the two conditions, which for the present I will designate hypnotic clairvoyance and clair-audience, were distinctly established. I am not convinced that these terms best convey the true idea. It may be that while the natural, or rather physical senses, are in bondage as a result of the operation of hypnosis, the spiritual senses (or operations of the subjective mind) are liberated or unrestricted, or operate as a result of ego power, or the incarnate spirit; or possibly by the use of an ordinary latent sense, which may become active as the others become passive; or fully exercised by the ego, when becoming discarnate, either alone or in connection with other new found faculties; or lastly, and quite probably the information was secured by the flight of the spirit or ego to the home, aided by spirit guides, which has been proved to have been accomplished in some cases.

Fuller particulars and some other features of this peculiarly interesting case I will now give as a conclusion to my talk on hypnosis. In preserving the facts for record, I must protect the

identity of the individual personality, and she the subject shall therefore receive, or be known by, the fictitious initials of E— B—.

E— B— was of fine figure, intellectual countenance, well educated, peculiar temperament, self-willed, strong-minded, somewhat reckless, and had wandered from the path of propriety, and had met with kindred companionship in Canada; and ended that particular career by entering an educational and industrial institution. It was while there I treated her for insomnia and other nervous conditions. This was done by placing her in hypnotic trance. It was by her own solicitation, endorsed by the strong request made to me, by her brother — a professional man — and her Aunt H— and with the cognizance and approval of her mother, and with the presence and consent of the official lady who had her in charge in the institution, that I undertook to bring about a reformation of character. Her condition at times suggested a double personality. The chief point sought, aside from treating her by suggestive therapeutics, for insomnia and nervousness, was to eradicate the vicious tendency of her normal character; and to establish a fixedness or stability of character on a higher plane of morality by psychical treatment.

On the 8th of May, 1907, having with no loss of time placed E. B. in the somnambulistic stage of hypnosis, I addressed her as she sat before me in a chair near the official lady, who made record of her statements.

I said, "You are shortly to leave us for your distant home. This change can be made an important epoch in your life; anterior to this time and this event, there is much that is regrettable; and much that you fain would forget if you could. Before you is a life of credit and honor, or otherwise, as you choose to make it. The decision rests with yourself, and I shall be pleased if you will commit to writing your own resolution with reference thereto before we separate."

No other suggestion was given on that occasion and no further word spoken at that time. Paper and pencil were on the desk at hand, and without any hesitancy, and without even opening her eyes even momentarily, she reached for the pencil and began writing at once the following, which was copied from the original

which was given to her when leaving the institution with her aunt who came to meet her, and escort her home.

"I do faithfully promise through or by the help of the Unseen yet Guiding Force that we call God, to hereafter refrain from doing or saying anything debasing, or grievous to any of my family or friends; that the kind advice given me by Dr. King and Mrs. — I will remember and adhere to, and be a help and comfort to my family and friends, and earn by so doing the respect and confidence of family, friends, and humanity."

Signed E— B—.

The foregoing "decision" was written rapidly and in a very fine style, the eyes meanwhile remaining closed.

On the 9th May, 1907, we sat again and when in a similar hypnotic state she spoke as if inspired. Her remarks were as if delivered to people everywhere, that is in general, and her quotations from various writers and authors, and distinguished literary men, such as one would expect only from a scholar or literary character, and that they were accompanied by emotion was apparent as her face reddened, and the tears rolled down her cheeks.

The official lady having E. B. in charge wrote to the aunt after my third treatment and in the course of her letter said: "You would have been greatly edified by everything E. said in her trance state. Her thoughts were beautiful and beautifully expressed. Among other things she then spoke of the great debt she owes all of you, speaking thus, 'Up to now, or quite recently, you could write across my life "failure." While I have failed with empty pockets, I have been benefited in experience. I feel like calling my creditors together and trying to pay back. I owe you, Mother, more than I can ever repay. You are the heaviest Creditor. I shall liquidate that debt. Don't press, Mother, don't foreclose. I'll be such a comfort, Mother, I'll pay your debt. M—'s, I'll be companionable, I will make home so happy for him; when he has a home of his own, he can look back on the happy home here. Aunt H—, our debt is too great to tackle I

fear at all; but I will devote my life to you and Mother.'"

Our next sitting was on the 12th June, 1907, I had said to her that today's sitting might be the last we would have together. It was a short sitting; and while E. B. was in a deep stage of hypnosis, both eyes being closed, I asked her if there was anything she would like to say or write, when she reached for the paper and pencil and wrote what follows — "The cross-roads are before me, and I stand to choose my path. Strange to say I do not hesitate, for I can clearly discern the best road to walk upon. May be it's the narrowest, thereby not permitting any useless luggage of the past to accompany me. From this time forward I am going to walk that road, cost what it will, and when I return to those nearest and dearest to me, it will be with that resolution almost a reality, which will I trust in time become part of myself. I cannot do this in myself, yet I feel after seeing Dr. King that I could move mountains almost, and I feel sure that the good helpful influence he and Mrs ——— have had over me will tell for good."

Signed E. B——,

It was only on the day of departure from the Institution that E. B. was made aware of the resolutions she had made and signed, they being handed to her as she left

Five years later, or in January, 1912, those in blood relationship with E. B. are inclined to the belief, that there is a permanent change in her character and habits, in accordance with the high ideals she herself had enunciated and signed on the foregoing occasions.

Now I submit that had that woman been heard speaking as she did on the rostrum of a spiritual meeting in one of the halls or meeting places in this city, or any other place, she would have been designated by a large proportion of her auditors, sympathetically in accord with the spiritual philosophy, as a medium speaking under the inspiration of a discarnate spirit. It was simply *her own inspiration, acting on a well-timed gentle suggestion, made to or through her subjective mind, and set in motion by her own incarnate spirit.*

In this connection I may say I have the strong conviction that both clairvoyance or discernment of things in most persons, invisible to the human eye, and clairaudience or hearing what is in most persons, inaudible to the human ear, are spirit senses still belonging to the ego, when it becomes discarnate; and that they must be recognized, as subconscious in the human. Though all possess these senses subjectively in human life, they are not usually recognized by the physical objectively; but really are a part of the outfit of the incarnate spirit self, and ready for utility when it becomes discarnate. Its development in man is but a springing up from spirit in the subconscious self. This is evident but relatively rarely in normal life, and sometimes also happens as evidence in a deathbed declaration, just before the separation of spirit body from the earthly one.



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CHAPTER X

I MAY premise for general information, that when I began my investigations of hypnotism, and hypnotic phenomena, some thirty years ago, I met with difficulties and discouragements which no longer exist. Fear of heterodoxical classification, by members of the medical profession, held back several of my *confreres*, who with myself desired to investigate, with a view to demonstrate its therapeutical advantages. For a few years there were none of my professional brethren with whom I could exchange experiences. At that time many persons asserted that hypnotism was either an hysterical condition, or more probably humbug; and that a medical man was in bad form, having anything to do with it; and that I was credulous enough to be deceived. I held a quiet tongue, and continued my investigations, and soon realized that I was well repaid for all the time spent in this unpopular line of research work, by the knowledge I was acquiring. But witness the wonderful change in individual and wide-spread knowledge; and the strides made by science; and the great advancement of public opinion, that has taken place during these years. Many members of my own profession, as well as the public, have come to the recognition of the truth or verity of hypnosis, and the momentous force and power of suggestion; and realize from becoming more or less familiar with either its physiological, therapeutical, or psychical phenomena, that it has important uses and that they are able to give answer to the question "What good is it?" By study and experience they have demonstrated some of its practical utilities, as well as marked out new features for investigation.

At the time above referred to, I rested under an obliquity, because I did believe, and desired to satisfy myself of the truth of my belief, by investigating the phenomena of hypnotism and power of suggestion. The psychical features of hypnosis a few years later, led me to other newer and more important investigations into the psychical phenomena of spiritistic power; and study

of the spiritual philosophy; and consequently following close upon the obliquity which by my previous venture, I had brought upon myself, I found that not only strangers, but acquaintances, friends, and relations were alike in their attitude towards me, and each and all, including my professional brethren, continued heaping further and greater manifestations of disapproval upon me. Suggestions were not infrequent that I was showing some indications of a disordered mind, due to my proclivities for "ghost hunting." Others who had ventured to make investigations as to both of these classes of phenomena, feared for their reputations, and discontinued them; while some of the self-wise ones, or members of the clan, would sneeringly allude to me, and were guilty of pseudology. So I soon found myself comparatively alone; but became more determined than ever to demonstrate the truth or falsity of those varied hypnotic and spiritistic phenomena which were claimed by the few to be verities, which my intuitions endorsed, while *the masses who embraced orthodox views without proof, demonstration or even enquiry, as true, passed judgment and affirmed that such phenomena were not real, and were impossible, or else creatures of imagination, or the production of fraud.* From first to last I endeavored to be consistent, acting from self-satisfying integrity of motive. I felt competent to thwart the shafts of obliquity aimed from all sides at me. I was honest with myself, in the undertaking I had engaged in, to this extent at least, that while not discarding the faith and belief of my parents and ancestry, which I still possessed, nevertheless with hope and confidence, I sought for a confirmation of the evidences, which presented in the past, and are recorded among the other evidences found in the authoritatively accepted records of the old and new Testaments.

The discovery of my ability to commune with the incarnate spirit of my fellow human being, an instance of which is found in the chapter on hypnotic psychic phenomena (see preceding chapter); and the establishment in my mind of the reasonable conjecture or intuition, that the same spirit continued in existence after dissolution of the body unimpaired, became one of my strongest incentives to prosecute my investigations after the spirit.

Ignoring all discouragements, and mostly singly and alone (save the last brief years when my wife joined me), and without either donation, endowment, or co-operation, I continued my investigations until rewarded by the spirit guides, that led me to discover the brilliant and most valued "gem of truth," that so long had been hid from my view.

I feel that this is the right place to recognize all those who have in the past so charitably bestowed their sympathy and pity upon their brother, (myself) who unlike themselves, was not content to profit solely by the results produced by the physical and mental activity of others; and who having accomplished something by his investigations, feels amply recompensed, for the time and energy bestowed, and money expended; and thanks them for the stimulus which their attitude towards him supplied; and in acknowledgement of its influence reciprocates, by first demonstrating what he has accomplished; and secondly thanking them for the undesigned aid, their attitude gave him, in strengthening his resolution and purpose.

Upon reflection I believe it will be found, that most people who are in search of new or primary knowledge, have a lonely journey, and often a long one; but above all an unsympathetic and unaided one. Some there are ready to belittle the project; others will discredit the projector; while the many exhibit indifference, or question the wisdom of it. "What good is it?" or "What good will it be?" are the questions one frequently hears. Each individual questioner considering it from his own point of view, as to whether or not of advantage to himself personally.

The uninformed, if sincere in their inquiry, are entitled to know something of the purpose of psychical research, and whether or not it be like the finger post on the highway to indicate the direction to be taken. When traveling we naturally want to know something of the terminus from the finger board; the direction and nature of the road may be indicated, still we look for some one who is familiar with the locality, and can inform us as to details, or give us information that we feel is necessary to guide us. So when the question of "What good is it all?" was propounded to the earliest astronomer, who through his instruments

and various devices to be used, was peering into the great and boundless ethereal immensity overhead: and who found in that as yet unknown distant location bright orbs, planets and myriads of stars, he could only say he was investigating; and after lapse of time he was doubtless asked by his halting fellow men "Now that you have discovered these, what good is it?" He probably looked upon his interrogator, and answered with humility, "I cannot yet inform you. I am only started in my investigations; but my intuitions and hopes are meeting with encouragement, that lead to a belief that I will yet reveal the answer to your question." We have lived to learn in our school day acquirement of knowledge, that the relationship of those orbs or suns, even the distant planetary systems, have not only their local uses, but are parts of one stupendous whole, and may contribute in some measure at least, to the conditions of existence upon our little grain of earth, designated world, which is a mere speck among the myriads that exist.

Again Christopher Columbus, the great explorer, who in response to his intuitions and convictions, sought to demonstrate their reality, at first met with great opposition, and doubtless the question oft' repeated "What good is it?" or "You don't know where you're going, or where you'll land" was offered to discourage his proposed undertaking to sail out upon the unknown waters, in search of unknown land, hoping to meet unknown people. Nevertheless, in his isolation, with a select few helpers and followers, he started with intrepid mien upon a sea whose extent he did not know, but craved to know, until his reward came, after earnest investigation, in the discovery of a mighty continent, peopled with another class of incarnate spirits; and doubtless with a soul-felt satisfaction to himself, on his return proclaimed his discoveries for the benefit of his fellow men, and the "good of it" has since developed.

In more recent times it may be noted that Franklin, the kite-flying investigator of the air, discovered within the limits of his kite line, the existence of electricity. Those who were his questioners then, as some would be today with their self-limited wisdom, inquired "Now that you have found out by your kite flying

that there is electricity in the air, what good is it? — God created it for some purpose of His own, and you should not try to find out God's secrets." The epoch of time — limited on the one hand by Franklin and his experimental investigations, and on the other by the electrical wizard Edison, and Marconi the incarnate spirit, who not only sends invisible messages from continent to continent, from a distributor to a receiver, but sends them through an invisible medium, capable of various degrees of vibrating motion, the possibility of which was questioned only a very few years ago by men of science,—is but brief. Co-existent with these are other almost equally notable electrical wizards, who are still engaged in the work of investigation; and who have developed the vast treasures of utility, not only in the air, but everywhere in creation, a power which is universally recognized and appreciated.

Whatsoever the position and place assigned to individualized humanity on the earth plane, to each and all the question of the soul's future state, as being applicable to all, is the greatest question, and of the first and most momentous importance to the individual, of any question hitherto presented to the human mind, for the reason that its individual creation is the result of the Infinite's design, and for a purpose.

The question of salvation, irrespective of plan or source of exposition, is one which mortal man is naturally directly interested in, has belief in, and has faith that provision exists for his inclusion. Then what more natural to man than a desire to be absolutely sure without any misgivings, that his belief and faith are well founded? What more natural and what more justifiable than to think of the hereafter, and to question within one's own conscious self whether his faith and belief fully coincide with the occasional intuitions which appear to have contact with his reason, and from time to time impress it. And further, what more natural when placing the lifeless remains of parents, brothers, sisters, husband, wife, children, one by one, in their tenement of cold clay, than to raise the thoughts from the perishable, now deposited, to the imperishable ego, the individual personality or soul containing life, which has taken departure from the physical to —

where? And to question self whether that is the final parting from our loved ones, or whether we shall again meet them in the "sweet bye-and-bye?" Or whether it be true that they are the angels hovering 'round; or whether there be continuity of family life, and association in spirit realms?

The limitation year of the allotted span of three score years and ten, together with added years by reason of strength, covering infancy, childhood, youth and manhood, should be a period of life offering vantage ground, physically, mentally, and spiritually, to one in the fullest enjoyment of physical and mental health and strength, for investigation, weighing of evidence, reflection, and self-preparation for that approaching time, be the years few or many, when we shall know our destiny. It should at least prevent a thoughtless indifferent attitude, on any question pertaining to each individual unit in the universe, and more especially on the most important question to which any human being can give contemplation, the question of final destination, and the purpose or object of his individual existence.

If scientists and learned men are justified in their inquiry into the origin, growth and development of human life, and who can deny their right, then am I and others not also as fully justified in our enquiry into life's continuity, and true destination?

In other words it is recognized as legitimate to study conditions past, present and future, of earth, air and sea; and so I claim it is quite as legitimate to learn what we can of man in both time and eternity. It would seem unreasonable, useless, and folly that I should have ever had an individual existence if death of the body ends all.

If there be no other answer to the question of "What is the good of psychic investigation?" or more properly speaking "What is the good or benefit of finding out that you can commune with spirits?" I affirm that if for no other reason, this is not only my answer, but my justification. . . . After I had proved by my investigations, that my loved ones, who are discarnate spirits, can come to me on thought waves, or by soul power, and by the aid of mediums, and have come, as sworn testimony declares in following pages of the book, not once but repeatedly by aid of

guides and different mediums or instruments, not in a single instance, but through one phase and instrument (or medium), viz.: a trumpet phase and medium in one place; a materializing phase and medium in another; and through a human-psychic-telephone and automatic medium in a third; and proved and doubly proved their identity, and established their personality in each case by tests agreed upon during life, thus proving the truth; it must needs be to me and to others a solace and a comfort, and enhance my personal happiness during my remaining years, to know I can reunite with those loved ones who have passed out of the physical body, and into higher, purer, nobler realms where they claim they have found themselves in a more perfect condition of being, with environment and occupation best suited to their several existences; where harmony and progression are stated to be of Heaven's eternal laws, and can and do, with favorable conditions existing, commune with me; and we will be enabled, each one of us, eventually to fulfil the future mission of our continued existence as a unit ego, in the great illimitable universe.

It is my desire to have it well understood that I am not taking issue with, nor trying to controvert the attitude assumed by, nor discriminate against those who are wholly satisfied with faith and belief alone, however much they fail to agree in details: but that I clearly and definitely state that my investigations have been pursued for fully twenty-five years, with a view to demonstrating my intuitions and belief to be true. I have presented circumstantial evidence in the foregoing chapters; and am presenting direct evidence as addressed to the senses and conscious understanding, in the chapters to follow, which I claim established their personality in each case by tests agreed upon in life, thus proving beyond all cavil in the special individual cases at least, not only continuity of life, but spirit return and spirit communion; and these special cases establish the probability of a general application of the claim. In this connection I may say the combination of the old and new Testament, commonly known as the Bible, apparently abounds in records of all phases of psychical phenomena. These evidences are either true or false. Old orthodoxy in its several organizations affirms and roclaims them all to have

been true at the time. If biblical psychic manifestations are accepted now by faith and belief as facts, why should not psychic manifestations at the present time be so accepted? And if not, what reason exists for objecting to psychical research or investigation to ascertain the truth? If these manifestations were facts in bible times (and I do not take issue with orthodoxy on that contention) how can orthodoxy deny the possibility in our day and generation of similar natural psychic occurrences as those of bygone times? Natural law does not cease to exist at the dictum of Ecclesiastical or any other earthly authority, and hence still exists, and is quite as real now as it could have been then. *It would almost seem as if some persons were fearful lest some alleged facts should be proven by research methods to be true; or on the other hand that other alleged facts should be disproven.*

On entering upon my investigation I determined that I could, as any careful discerning person could, detect and expose fraud if it existed. The more minutely careful I became in the Moss series of investigations, the more I was baffled. I always had a belief or conviction, that spirits might still return, but spirit communion with earth folk appeared to be more or less improbable. My belief in the last respect was wrong, as has many a time been proved, not only in my case, but in the case of very many others.

KNOWLEDGE MORE VALUABLE THAN BELIEF

Where is the man or woman who having attained maturity has not often noted the death and burial of a belief long cherished? Let any one look back over their life's record. They will find in it many, very many changes of opinion or belief; and in some instances direct reversals of former beliefs. What has brought it about? Knowledge gained. Let me give illustrations applicable to a generation or two ago. What would our grandparents have said if they had been told that by the aid of electricity messages would be sent from Washington to Paris, France, or from Toronto to London, England, after breakfast; and an answer received back before dinner; when it had taken these same grandparents six to eight weeks to make their trip across the Atlantic in

a sailing vessel? If we had heard their reply, would it not most likely have been, "ridiculous, because it is impossible."

In my own mundane experiences, like others whom I have known, early beliefs or disbeliefs have later been proven wrong by knowledge gained. The cable and telegraph enable us at the present time to communicate with others successfully; yet time and demonstration were required by their discoverers and promoters, before they were able to overcome disbelief in their possibilities, with absolute knowledge.

So also in the case of Stephenson the Engineer, who first harnessed steam. Disbelief and ridicule were expressed freely by his countrymen, when he claimed he had invented an engine and discovered how he could propel it by steam. But he proved his assertions to be true. The present day universality of its application as a world-wide utility, in a great variety of ways, truly demonstrates it, for steam as a wonderful power, on a small scale, as well as in the stupendous engines, and mighty machinery operating in all civilized lands, or in the floating fortresses, or superdreadnoughts on all seas, thus proves the original, or former existing belief unreliable, when knowledge, from demonstration and observation, was in the same countrymen's possession.

Many a person a few years ago, hearing it said that they could stand at one end of a wire fifty, a hundred, or five hundred miles in length, and speak into an instrument attached to the wire called a telephone, ask for and directly hold converse with an acquaintance or friend at the other end of the wire, and clearly distinguish, not only the language, but the very characteristics of the voice and peculiarity of expression beyond any doubt, would have shaken his wise head, indicating his ripe unbelief of the assertion, and had a clear conviction or belief that such a result was certainly impossible for many reasons, which were readily offered. Time brought with it practical experience. Investigation established the truth, hence that belief has had, along with many other beliefs, its death and burial. What caused its death? Knowledge.

In more recent years marconigrams were pronounced by scientists as impracticable or impossible, for they considered it quite impossible to send messages across the ocean without a wire; but

that belief has also been disposed of by the succeeding universal knowledge that wireless messages are passing to and fro in all directions, over both land and sea.

Well and truly has Edison been designated "wizard," because of the various electrical accomplishments he brought into existence. How could anyone previously thereto conceive it possible to perfectly reproduce a "record" for preservation and future rendition of the human voice, in the speech of a great statesman, or the song of a vocal artist, when no person as yet had been able with the best endeavor to perfectly repeat or duplicate either, with like voice, tone and rendition, for even a brief few minutes, in the presence and judgment of a competent critic; and would not such disbelief seem well founded until knowledge of Edison's demonstration disproved that attitude?

Likewise in the case of wireless telephone, moving pictures and many other discoveries, how easily knowledge dethrones previous belief, or disbelief.

If we examine ourselves we find that our thoughts and beliefs have undergone wonderful change, from our childhood beliefs to our adult knowledge, in very many instances, as for example the toy balloon, held captive by a string in our youth, if allowed to escape, was carried higher in the air, and blown far away by the wind; but then we believed its only use was for amusement, and could never be of practical utility, for air-ships could never carry passengers and navigate the air as ships upon the water do; and yet only a little while ago a score or more people in a single airship are reported as riding through the air. Knowledge brought that airship to a perfection which enabled it to go hundreds of miles at a velocity doubling the speed of a railway train. When the youth reached manhood his thoughts and beliefs became altogether changed, for from the toy has been developed airships propelled by machinery, while some of them have changed to dreadnoughts and other warships comprising fleets, which engage in warfare with other fleets in the air, or on the sea as well as with earth's armies below them. So also knowledge, the outcome of investigation, has enabled men to construct boats for warfare of such utility that their destructive power can be employed by

trained men within them, while in action on the surface of the ocean, or to escape destruction by the enemy, by diving beneath the surface for a definite time and escape pursuit, or even pursue the small boat, or that laden with human freight, and even attack the greatest dreadnought of war, and from its own submarine nearness deal that monster a wound sufficient to sink it.

These foregoing phenomenal demonstrations of fact have been given during the world's greatest war. Belief in their possibility would have been discredited or considered chimerical, not many years ago, but at present day everybody knows it is so. Here again present knowledge supersedes in value previous belief entertained in the same human lifetime.

In this volume is presented some of the many evidences which I have discovered and which I present as absolutely true, after many exacting and repeated tests and confirmations through different mediums of varied phases; and I am able therefore to claim with full confidence, that notwithstanding any or many disbeliefs or declarations that what I offer the reader as truth is fiction, imagination, deception, fraudulent or impossible of realization, I am quite as sure of the results attained alone, and also in the presence of credible witnesses, from knowledge secured that continuity of the life of the human spirit ego, return of the same to earth, and communication with those in attunement with them is all true, as I am of my own existence. From past personal experience I now can state that it is easy for self-wise men, yet ignorant of psychic facts, to refer to those who know the truth and credit them with suspected gullibility in entertaining as feasible communication between spirits and humans. Doubting Thomases still continue numerous, even though scientists and psychical investigators in all lands are establishing psychic facts as truly as any other natural law. Psychical phenomena were common in ancient times, and were recorded in the sacred book, and accepted as true; though modern creedists exclude them from their present teachings without endorsing or condemning them or even admitting their modern existence.

I am one, however, who dares to proclaim the "*Dawn of the Awakened Mind*"; and am convinced we are at the beginning of

a New Era, when spiritual knowledge will prevail, and spiritual power and influence will reign supreme; then error and false belief will give place to knowledge.

CHAPTER XI

CRITICS of every kind and grade, find it almost impossible to approach the question of psychic demonstration without bias; and hence their mental sight is impaired, and their judgment perverted, when *they encounter truth which they do not want to find*. Psychics by inference as well as by affirmation are classified by unbelievers as fraudulent or hysterical, and darkness aids their deception. Critics ask, "Why are conditions made to favor the fraudulent?" "Why are they not such, and so?" I am prepared to admit that fraud or deceit seeks to pass as genuine sometimes in a séance room; and sometimes in nearly every other group of persons; but even so, it gives value to the genuine.

One must of necessity, when proceeding with an analysis of any particular phenomenon, and more especially when attempting to account for its existence by some definite hypothesis, well consider certain features in each case, which attain to a position demanding at least the best thought of the unbiased and impartial investigator. This holds good in the highest degree, especially in considering the spiritual hypothesis, as we cannot readily cite acceptable examples outside of those recorded in the Bible and Testament writings, which by general consent as well as by authority, are designated inspired writings.

Is it not somewhat presumptuous for a man, whose capabilities are very limited, and whose powers at best are small, to formulate conditions for spirit communication, and expect spirit forces to act in harmony in producing the best results, while thus prevented through the ignorance of the human, from demonstrating in the best, or perhaps the only way? As well might one expect to hear the choicest music from an instrument, capable in the highest degree of producing perfect harmony of sounds, for the cultured ear, after a mechanic had changed the keys, wires or tubes, with a desire to test the player, and hear whether he could now so play, as to prove himself a music artist.

The difficulty in dealing with the spiritualistic hypothesis is due to our lack of knowledge of the conditions necessary to the production of what is designated spiritual phenomena. When conditions necessary are present, the phenomena are successfully presented. If the necessary conditions are not present, there will be no spiritistic phenomena. The conditions essential must in the natural order of things be harmonious. In a séance a skeptic, or strong opponent of spiritualism, or one who asserts that the inhabitants of the spirit realms cannot by spirit form or in any other way, present themselves to a single individual, in the séance, composed of few or many, by such attitude supplies the ingredient called discord, which destroys harmony, and likewise destroys all chance of contributing conditions so essential to the production of successful phenomena. To illustrate my meaning, take the perfect or phenomenal production of Verdi's Requiem by the two hundred and thirty members of the Toronto Mendelssohn Choir in New York City, which a representative musician considered so successful, that no chorus in that city at that time could hope to rival its achievement; and allow that only two per cent. of discordant voices were heard in that same choir, still it would have destroyed all possibility of such a result as was demonstrated according to the witness who spoke his authoritative judgment.

But no matter what hypothesis we may select to account for the production of the phenomena, we must in all fairness admit that certain conditions must exist in order to obtain certain results. The importance of giving further consideration to this question will doubtless be recognized. The relations existing between conditions and results is that of a permanent equation. No matter what the equation represents, it will be found that its parts bear harmonious and perfect relationship the one to the other. Let us both reflect and investigate, that we may intelligently establish the verity or falsity of this claim.

Will it not be admitted that the success or failure of everything in our everyday human experience of results, is conceded to be dependent upon conditions? Everything in nature and in art, presents different results, or different aspects, under different conditions. An abundant harvest of grain is conditional upon richness

of soil, suitable cultivation, good healthy matured seed, sown or planted at a favorable time in advantageous location, with soil suitably drained, sufficient heat and moisture, sunshine and darkness. If the conditions are not favorable, poor crops or no crops is the result. A grain of corn or wheat may have remained a century or longer in an hermetically sealed jar, — and it would neither grow nor decay. Take such a grain out, and plant it in the soil, so that it may have the advantages of the already named conditions, and in the course of a very short time, "In the silence" and "in the dark," its spirit energy promotes its physical unfolding, and it begins the attainment of certain results, which were unattainable without the favorable conditions. It reaches for sustenance, and growth is attained, and reproduction follows. In the air-tight jar there were no conditions favorable to growth, and hence no results of growth. The conditions have everything to do with results, in the quality or perfection sought, by the careful selection and mate-ing in the inbreeding for perfection of animals. Favorable conditions, under natural laws, are essential in every chemical action. In such action when certain results are desired, certain conditions must exist. If the strings or wires of a musical instrument are not properly attuned, discord of sounds rather than music results. All the conditions must be favorable to insure success. In the case of anticipated conversation with a friend far or near, by means of a telephone, the slightest impairment of the essential conditions, prevents the result naturally desired. Specific knowledge, therefore, is necessary to provide the essential conditions, to secure the favorable, or in this instance, the desired results. In many cases, given the conditions fully, our experience will enable us to predict results; and *vice versa*, the results being known to us, we may from our habits of investigation, premise what the conditions were. While this is true to a limited extent, and with reference to matters pertaining to the limitations of practical experience, it is because man has learned the operation of many natural laws; and works along the line of his knowledge of, and experience with such natural law. When man runs counter to such laws or seeks to create results by attempting to make conditions which

are out of harmony with natural law, he fails to create or produce the results.

We may fairly assume that although physical life has a beginning and an ending on the physical plane, that individualized spiritual life begins contemporaneously with the physical, as an evolverment from the Infinite Spirit energy, and varies in degree of unfoldment of abilities in not only races of men, but in the individuals of any race, which unfoldment is progressive and ever continuous; and hence the individual accumulates knowledge from experience in the physical body; and subsequently from spiritual sources when disembodied.

Now with reference to spiritual phenomena, or results of certain first causes and favorable conditions, man who is still in bondage to ecclesiasticism, naturally denies their origin and insists upon making his own conditions; and with an absence of the results, proves to his own satisfaction, that he has definitely established the existence of fraud or deceit; or on the other hand, shown what was claimed as fact, to be impossible. As well might we expect rapturous, soul-stirring music from a large choir, which included a few voices ignorant of the music, and wholly out of harmony with the others, as to expect successful spiritual phenomena to present to a circle of friends, in whose midst there were several who objected to the existing conditions, who charged the medium with trying to practice fraud, and who put themselves in an antagonistic frame of mind, thus contributing discord, which would break up harmonious vibrations.

The skeptics' questions have been so long utilized that they are universally familiar, viz.: Why do these phenomena occur in the dark? Why don't they occur in a well lighted room, or in daylight, anywhere, at any time, whether there is a medium or not? The inference sought to be established is that darkness is preferred to enable deception to be practised. Well and profitably might the skeptical questioners take time to reflect, to ascertain whether it may not be, and probably is a fact, that darkness contributes most advantageously to conditions favoring the operation of natural laws; and that this is almost, if not quite universally true in nature; and that investigation will lead to the discovery,

that it is a law of nature that conception occurs in the stillness or quietude and in darkness; and the young of the human race and of animals, have their beginning, formation, development and spirit influx, in the stillness and darkness of the womb till ripe for birth. The same conditions and stillness are included among the necessary conditions for the grain and seed to result in growth and reproduction of their kind, as I have already pointed out. The conditions of life, whether animal or vegetable, would fail to be perpetuated, were it not a law of Infinite Wisdom, which is another name for Law of Nature, to permit rest in order to recuperate energy. Continuous condition of sunshine, or continuous condition of darkness, without interruption, would produce disastrous results; as much so as would continuous heat, or continuous cold; continuous drouth, or continuous rain. With a multiplicity of human experiences in the darkness and in the light, with every known precaution against fraud, by the clear-headed, cautious, intelligent investigators, as well as scientists of the highest standing, to prevent fraud, to discover truth, the most wonderful phenomena continue to be recorded from time to time; and still the skeptic enquires, "Why can't these phenomena be produced without the presence of a medium?" Our answer is, for the same reason that electricity cannot be utilized without suitable conditions and a medium; or the heat and light from the sun cannot be received and appropriated by our earth except there be essential conditions, and a medium of communication; or the daily events of the civilized world cannot be collated and spread before our eyes in the daily newspaper, without a variety of essential conditions, and a medium, — the printing press. Neither can you use your 'phone successfully without a central office, to connect you with the 'phone you want.

While human beings may seem ordinarily able to control the conditions, in order to bring about certain results, it must not be forgotten, that all conditions must have for their existence, and all results for their attainment, some governing influence; and that everything that is, even life itself, and its continuance, must be in accord with the intention and will of the Infinite Spirit or first cause, which is an All-seeing, All-wise, Everywhere present,

All-powerful energy, and utilizes its own conditions for producing spiritual phenomena. And is it not a reasonable conclusion that the Infinite form and existence is Universal Spirit, permeating all things, developing its innumerable conditions, and manifestations of the animal and vegetable kingdoms, and more or less latent, so far as we can judge in the mineral kingdom; in fact, in all matter of whatsoever kind and form? How else can it be that regularity is everywhere constant in the various processes of nature, even in the molecular arrangement of so-termed inanimate matter? Latent energy has a source. Does not the molecular action in chemical changes prove the presence of a hitherto latent energy, or force dependent on something more than mere chance for its manifestation? It is a calculable condition, with an effect or result, of something regular in its purpose, and so regular as to be termed a natural law? And if it be a law, there must be a law-maker; and the power of the law-maker must be in contact with every ultimate molecular portion of that which is effected by it. Does it not occur to the mind that it is probably the correct conclusion, that in the molecular disposition of power, primitive power, we have the Universal Spirit or Infinite Intelligent Energy? Where else shall we look for the power? And is not our spirit entity, a partaker in some measure of the attributes of the Infinite and Universal Spirit? Is not the spirit portion of our individual existence working upon every molecular portion of our physical personality an understandable condition? How else shall we comprehend the physical functions of the body, such as digestion, assimilation, secretion, circulation, development or growth and decay, none of which are under the control of the organism, nor amenable to the objective or physical senses? If the brain organism or machine operates, it does so as the result of some power in the same way that the engine propels the machinery of a large factory, but only when the power, whether electricity or steam, (in man the incarnate spirit acting through the objective or subjective mind), is applied to its working. And is it not a reasonable conclusion to arrive at, that the spiritual part of our existence is from the Infinite? And a portion of his Universal Spirit, and should have, to some extent at least, the attribute of ability to

utilize the physical part of our existence for its present purposes, though not able by the physical senses to comprehend, or at least to control, such as I have mentioned? Most phenomena ultimately come to be viewed as the result of the operation of natural laws, and it appears reasonably probable, and at least undeniable, that all operations in nature, animate and inanimate, as ordinarily classified, are in accord with natural laws; if we had the knowledge and wisdom to understand them. If our spirit entity has the power to control, through the subjective mind, outside of our ordinary consciousness, the various functions and processes above alluded to in the body in which it governs, why should it be difficult for that same spirit, when freed from the confines of the physical body, to control molecules of matter and accumulate energy, and form a likeness to that body; and to utilize for the time being the body so formed? Or again, what is to prevent that disembodied spirit exerting influence on the embodied spirit of another? In those suggested conditions, we have what spiritualists term materialization and spirit control.

The human mind can comprehend that evolution of man as a duality (body and spirit) is for some wise purpose; and that the embodiment of the spirit, for a term of earthly experience, the better fits the spirit for its subsequent development and participation in some of the attributes of the universal and All-wise Spirit power. Where there is life there is evolution, and in the case of the human life there is continuity of life for the real ego; and the Infinite utilizes the spirit egos as angels. He gives them charge concerning men. He employs ministering angels. He sends angel visitants to man. All of which, in His infinite wisdom, and by His all-wise power, may be done now as in the past, for the instruction and guidance of members of the human race. His ways and means of convincing men by signs and wonders, and physical, mental and spiritual phenomena are not necessarily new, but in keeping with scriptural records; though ecclesiastical influence will seek to establish a human made gateway of entrance to Heaven, the Orthodox Church.

CHAPTER XII

[NOTE: — The Author feels that each reader, to appreciate their full import, should most carefully read chapters twelve and twenty-nine consecutively. Chapter twelve must of necessity be read for proper understanding of all succeeding chapters in which "May" expresses her thoughts; but may, with advantage, be read a second time, before beginning to read chapter twenty-nine. The former is written by the Author; and the latter — the reply, is by his spirit wife. The rhyming, grammar, words and sentences of the reply are shaped, by the instrument (the medium), but not by her normal self. The reason for this is stated elsewhere. It matters not what personality makes use of her, it rhymes in places when read, and is euphonious.]

THES E chapters are essential to the book, and will be found to be a guide in the consideration of the evidential matter, not only in the November 1911 series of séances, including both trumpet and materialization, but also, and most generally since, and with the addition of the new instrument, Miss Maud Venice Gates, "the Human-Psychic Telephone," as well as in the April series of 1912, at J. B. Jonson's, and on other occasions, for reasons that will be obvious to the reader. I feel sure, that owing to the exceptional nature of their contents, they will be accepted as a justification for their presentation; and at the same time, will be considered as a memorial acknowledgment of proof offered by my spirit wife; and that she kept a momentous promise, and thus has aided me in proving true, the hope of human life, its continuity, and the further fact established, of terrestrial and celestial communion, by strong evidence presented in many chapters of the book.

May E. King, my beloved wife, my ever kind and affectionate life partner, my daily and almost hourly companion, for a quarter of a century, my true love and pal, in whom I could and did confide, passed from the physical to spirit realms on the 29th of September, 1911, in her 47th year. Hereafter in the chapters to follow this one, I shall use her daily name "May," (by her

approval), as I was wont to do when she was with me in physical life; and as her intimates and relatives were accustomed to call her. Her home private pet name during her last illness was "Babe," — which I fondly bestowed upon her while she was in a dependent condition during her frequent illnesses, at intervals which extended over a period of nearly four years. — while officiating in my triple capacity of physician, nurse and husband, until the closing days of her suffering and sickness.

When I returned from my London, Ontario, spiritistic investigations in 1894, I found my wife nearly distracted, from the number and variety of the questions received by her over the 'phone, by personal calls, and by letters from her own and my acquaintances, as well as by representatives of the press; and some, among all of them, of course were most desirous of knowing, if I were really "going insane," extended their sympathy to her, and hoped that I could be prevailed upon to have nothing more to do with such unnatural things, as no good could come out of it. The press reporters also wanted all they could get for news, or for sensational reading, from one who was so well known as a professional man, and as a former newspaper man. Nights without sleep, and days without food, and the threatened loss of my prestige and our means of livelihood, well-nigh wrecked her physical and mental health at that time; and seemingly created a chronic uneasiness, and want of confidence for a time; but an extended recess in the research work resulted in the bringing about of a period of calm and contentment.

In the year 1905, some eleven years later, sufficient change had been wrought in her mind, that she could admit to me that there had been much change in personal and public sentiment; and raised no objection to my visiting the famous resort of the spiritualists, Lily Dale, which I did in August of that year. Two years later she designed a trip to that same place with me, and though I had carefully refrained from inviting her, I expressed my pleasure when she intimated her desire of going with me. Opportunity was presented to attend several séances with a party of a dozen of our relatives and friends. She saw and talked (at two separate séances, and two different mediums) with the materialized form



THE AUTHOR'S WIFE, MAY E. KING.
(At the Age of 47.)
"THE KEY THAT UNLOCKED THE MYSTERY."

of Egyptia, who alleged to me in London thirteen years previously, that she was my guardian spirit; and she also on many different occasions there and at other places saw and conversed with that beautiful embodied guiding spirit Hypatia, who succeeded in winning her to a thorough conviction of new realities; and satisfied her, that there were more verities than fictions or illusions, in these séances.

When the Canadian Society for Psychical Research was organized, under a charter obtained from the Government in March, 1908, my wife willingly consented to my acceptance of the office and responsibilities of President, while she identified herself with full membership by undergoing the ballot, and being regularly and legally accepted; and from that time on, so far as her health would permit, took an active interest in its meetings, which as the membership could testify, she much appreciated as long as its activities lasted, which was until her own passing to spirit realm. ✓

With the knowledge of the truth gained by us both, through spiritual teachings by the angelic messengers, our guides and aiders, who came to us in reality of form and voice; and which we had repeated experiences of, and profited by, as psychical researchers, with our motto ever in mind "Search, prove, and declare the truth," and therefore we knew that wherever and whenever the door (or way) is opened by earth friends, and welcome extended the spirit loved ones, they will enter. We likewise knew that in earth life of whatsoever grade, class or attainment; whether the personnel of governments and parliaments, churches and assemblies, societies and groups of individuals and alleged friends, we are liable sooner or later to be deceived by them. No mentally well balanced person will extend full confidence to anyone, and fully accept and welcome such as a friend, until he or she has had time to 'try the man'. So too the advice long since given is good, "try the spirit," it is the proper thing to do.

There existed a strong bond of affection between my wife and myself, and the lasting impression made upon her by the ministering spirit Hypatia, gave her confidence that once in spirit

sphere it is possible to return to earth, when an interest is centered on loved ones still remaining there.

My wife and I frequently discussed, among the very many interesting matters of psychic character, how best we could establish for each other's personal advantage and satisfaction, the proof of our individual human personality, which would be unassailable and convincing. Some weeks before her very last illness, we again seriously considered and decided, what her individual test, and my individual test, would be.

"May," my wife, had acquired the habit of always calling me (whether in company or in privacy), "Doctor." A few short years ago she adopted a variety of nicknames, which she invariably humorously interpreted and applied in good-natured way, which were adapted to certain conditions; or bearing relations to some of my habits, that for instance of smoking. She would exclaim, "Oh Johnnie Smoker! you make the curtains black; and you perfume the house with your tobacco." And so with other names for other habits, but always spoken good-naturedly. Some years ago or at the end of the year 1907, I ceased to use tobacco, and had not smoked even once after (until left without a companion). Her practice when alone, of calling me 'Johnnie Smoker' when she wanted me had become so strongly a habit, that thoughtlessly she would call me 'Johnnie Smoker,' even after my cessation of the indulgence. Having told her that was not my name any more, as I did not smoke now, she dropped the word "Smoker" and called me "Johnnie," only however when we were alone.

On the other hand I simultaneously and humorously responded to her initiative and adopted various names or appellations for her, suggested by some habit, peculiarity, faculty, condition or association. I also had pet names for her, as she had for me, which we only used when with each other alone. She was out of health as I have said, more or less for the last four years of her earth life; and had passed through two serious illnesses before the last one, which resulted in the final dissolution. During her last illness, I officiated more fully as nurse than I did as doctor, scarcely leaving her; and in lifting or changing her, or administer-

ing to her suffering or wants, would call her by endearing designations, such as "Dear," "Darling" or "Babe." What then more natural, because it would be more specific and convincing, in selecting some discarnate test, than to adopt some such private or personal expression peculiarly our own, in home life only, and unknown to others? So it was easily decided what our test names were to be after separation by dissolution of the body, of either of us; if it should be we continued to live on in spirit realms, and were permitted and found ourselves able to return.

If I passed away first and returned, I was to partially prove my human personality, by speaking her test name "Babe"; and partially by private or personal matters, unknown to those outside of ourselves.

If she passed away first and returned, she was to partially prove her human personality by speaking my test name "Johnnie," and partially by private or personal matters, unknown to those outside of ourselves.

These appellations or designations were unknown to other parties. It was likewise understood, that the personal or private matter, was to be taken in connection with some event of a personal or individual character; or an act or interest, that was known to us both, but not known to others, and would in such way strengthen the evidence in favor of the personality of the one returning, its value depending upon its truthfulness, or its existence as a fact, and a matter of exclusive knowledge to ourselves alone. At the same time the selection thereof must not in either case be agreed upon in earth life; and must be chosen from facts or circumstances, which may have occurred before the incarnate spirit became discarnate; or something that had occurred since, and which the returning discarnate spirit could not possibly have known as an incarnate spirit on that account; and which was known only to the survivor of the two, the sole idea being, that to prove the identity in the return of the individual spirit, something should be stated that could not be stated, by any other person, from that other person's knowledge, nor in accord with the habit or manner of expression; and consistent with the general line of action and character, of the partner

first becoming discarnate. These shades of differences in modes of tests have their values in evidence secured.

In the case of an etheralization or materialization, then acts as well as words would be considered evidential, on the one hand to establish the verity and personality of the individual existence; while on the other hand each act, look, and word would form evidence for or against the claimant for recognition, to which in each instance would be added, if in materialized form, that exactness of appearance, voice, and language, which could no more be doubted, than it could in human life, in the home association; and where lives the husband or the wife, who could be accused of making a mistake in the personality of their life partner, while looking at and talking with the form presenting as that life partner, if it was not that partner?

I venture to say that psychical researchers would never as readily accept as evidence of returning spirit, or of a particular human form or personality in a communicating intelligence seen or unseen, as would be accepted by an ordinary police magistrate, or presiding judge. In a Court of Justice, — or rather a court of law — a witness swears that such or so, as he asserts, is the case, and his statement is presumably evidential; while researchers demand proof to convince that it cannot possibly by mistake or otherwise, be anything else, or any other person, or any other case or fact than as stated; and let it not be forgotten the public will accept on statement or publication generally, when the source or origin is respectable, — yes and are *satisfied to accept by faith and belief alone, yet will deny that privilege to psychical researchers, when psychic presentations or demonstrations of great or small extent are considered, and even deny the truth of their evidence, if it does not harmonize with, or become parallel to their own existing beliefs.*

This is not to be wondered at when we reflect upon the fact, that almost universally young children have implicit faith and belief in everything their parents say or do, as being so; and their unbounded faith in their parents' ability to do almost anything. Do they not retire on Christmas Eve, in the full belief, that Santa Claus, a non-resident of their home, who comes from where they

do not know, will call and leave them a present during their slumbers, if they have "tried to be good," because their parents told them so? And as they became older children, did not they grow up Protestants, because their parents were Protestants; or became Catholics, because their parents were, and most generally followed in the political footsteps of their father, and in the exercise of their franchise? The exceptions to this only prove the rule.

After a number of discussions along the foregoing lines, we each jointly and individually adopted our proof tests, as specially indicated in this same chapter, to enable us to establish our human personality, little thinking that only a few short weeks would elapse, ere one of us would have our opportunity present for identification, by establishing our own personality, and making the proofs of our continued existence so strong, as to defy any effort to destroy them.

After twenty years of my own and four years of my wife's earnest, patient, critical research work, our reward has come at last, though it was not consummated until she who had been my most devoted and zealous co-worker, had passed to that sphere where spiritual discernment gave her the opportunity which had long been previously discussed, to comprehend and bring about, she in the spirit, and I in the earth sphere, the conclusive proofs such as are presented in the following chapters, which we stood in need of, and which but seldom are arranged for in detail, as in our case, before it is too late, by which to establish without a single lingering doubt, 1st, *Continuity of life*; 2nd, *Spirit return*; and 3rd, *Spirit communion*.

CHAPTER XIII

AS AN introduction to the medium Mrs. Etta Wriedt, I may say that I first met her at a Moss séance, in London, Ontario, in 1894, and since then, have had very many sittings with her for investigation; as well as communicating with guides, relatives and friends. I had hoped to print the medium's picture in my book, and along with it, a short sketch of her life; but she informed me, in reply to my request, that "I never had a photo taken, since I was a little girl; and as to my life being printed, I don't really care for it. Let people remember me as they knew me. My life is of no interest to investigator. My work speaks for itself. I was born in New York State, but lived most of my life in Ohio, and am now here." (In Detroit, Mich.)

To revert to the object of my visit, I will here state that a few weeks after the passing over of my wife, my guide Hypatia — speaking through the entranced medium Mrs. Ripley, utilized previously (see Chapter VIII), told me to go to Mrs. Wriedt in Detroit, Michigan, on November 11, 1911; and (prediction) she would bring to me, May my spirit wife, who would be able to speak with me through the trumpet; and to also go to Jonson's in Toledo, Ohio, where she hoped by then, to have May show herself there in a materialized body, and converse with me. I acted accordingly, and have made record of it. I was fortunate in having in this series no less than seven séances, in two different states, and of two different phases, which were closely connected in the features of time, and of their joint production, of strong evidential matter; as also the advantage of alternation, and exclusion of opportunity, for co-operation between the instruments. I may here say, by way of explanation, that of the seven séances, comprising the November series, the first and second held on the twelfth and thirteenth, as well as the sixth and seventh held on the eighteenth and nineteenth of the month, were trumpet séances; and were held in Mrs. Etta Wriedt's séance room, in the city of Detroit, and State of Michigan. Three of the series, viz.: the

third, fourth and fifth, were materializing séances with conversations, and were held in Mr. J. B. Jonson's séance room, in Toledo, State of Ohio, on the thirteenth, fifteenth and sixteenth of November. In this manner, and by this plan, results are more convincing; and as a consequence, there was a remarkable connection of direct evidence, first developed in the two sittings with Mrs. Wriedt in Detroit, followed by a continuance of that evidence, and some entirely new, at the three succeeding séances, at Jonson's in Toledo, and then concluded at the remaining two at Mrs. Wriedt's.

I had my first sitting, of about forty-five minutes, on Sunday, 12th November, 1911, beginning at 2.45 p. m., and with, to me, direct and most convincing evidence, that May's ante-mortem promises were being, on this her first opportunity, most faithfully fulfilled, and in a manner wholly satisfactory 44 days after death of her body; and consider it to be, both the strongest and most conclusive I could get — which would endorse our agreement — from May, my lately departed wife, who passed to spirit realms on the 29th September, 1911, after an unconscious state lasting nine days. She talked with me for fully fifteen minutes in this sitting.

The first intelligence to address me in the séance was the alleged Guide of Mrs. Wriedt, viz.: Dr. Sharp who referred to my loss, and my wife's gain. He pointed out that I could not do much for the departed spirit, but that it could do much for me; that my worrying and fretting, or sorrowing, would only tend to hinder or delay her progress or advancement. He also advised me to take care of myself, told me that Hypatia, my spirit guide, was here with her, and would speak with me. (Prediction.)

The next voice claimed to be that of Dr. McC——, who passed out of the flesh at Toronto some years ago. I said I remembered that there was a Dr. McC——, but that I was not personally acquainted with him. He replied "I was about your age, and about your time. You are Dr. J. S. King of Church Street, ain't you?" My reply was "Yes."

The third intelligence that spoke said "Well, Uncle John, how are you?"

Instead of answering him directly I enquired:

"Who are you?"

THE VOICE: "I am your nephew."

J. S. K.: "Which nephew?"

THE VOICE: "Jesse."

MRS. WRIEDT: "Dr., is that your brother's son?"

J. S. K.: "My brother had a son Jesse."

MRS. WRIEDT: "Jesse, how does the Hamilton Spiritual Society progress?"

JESSE: "Not very well, there is too much wrangling among the membership."

JESSE: "Say Uncle John, your worry makes Auntie May worry. I want to tell you that the party you know who I mean, don't you?"

J. S. K.: "Yes, Jesse."

JESSE: "Well, ne expected that you would die before Auntie would, and then there might have been a chance to try and get but he was disappointed and wonders what you are going to do. Auntie wants me to tell you not to give your money, nor the other party your or money, but take care of them and of yourself. Strangers think more of you, and will do more for you, than some of your relatives who want what you've got. Now Uncle John, don't tell anything you know, or anything I tell you"

[NOTE: — For reasons which will be readily apparent the very convincing evidential matter, which directiy connects with personal, private, and family events, I am unable to make public by recording all the conversation. — THE AUTHOR.]

Jesse went on talking, the synopsis of it being that his Auntie May wished me not to give her rings and trinkets away, till she told me what to do with them, and the other things that I kept. He said she would try and talk with me if she could, but as her tongue and throat were paralyzed before she passed out (a fact), she might find it a little difficult to speak as yet, clearly enough for me to hear her distinctly; and she had asked him, to tell me those things in case she could not make me understand.

The fourth intelligence announced herself as Hypatia, the one who at my request visited and conversed with Wm. T. Stead,

in London (see Chap. VIII), and to those who read the succeeding chapters the name will become familiar. She has for years alleged that she is my spirit guide. She announced that she had brought May with her, and that May would herself speak with me. Hypatia, as usual, gave me advice and instruction; and informed me that May and she would also meet me at Jonson's séance in Toledo; and that she, Hypatia, would return to me at Jonson's séance, the rose I gave her nearly two years ago (prediction), to be kept by her for a good period of time, and returned to me; and said I would also receive while at Mr. Jonson's home a great surprise. (Prediction.)

The fifth and last voice communicating at this séance, was alleged to be, and I need no longer say alleged, for I believe it was my wife, for I now know for a truth, it was the one who has been the nearest and dearest to me, the one who had promised that if ever she could, and if permitted, would according to our mutual agreement of a few weeks ago, help to prove her personality, and thereby the continuity of life, spirit return, and communion between her spirit discarnate, and myself. It proved to be my own May, whom I had not expected to do much in the way of talking after what Jesse had said, but as she proceeded her voice assumed a human naturalness, increased in volume and in strength, and soon was adjusted in pitch or tone, until it sounded as familiar, and life-like to me, as I had been accustomed to hear it when she spoke with me, in life, in our home, or over the 'phone. (A fulfillment.)

True to her ante-mortem promise, her momentous test of her human personality, came with force, power, and evident satisfaction, her first utterances being "Johnnie!" "Oh Johnnie!" "My dear Johnnie!" "It's I!" "It's May!" "It's your 'Babe'!" "I am not dead, I am alive." "I told you I would come if I could, and I am here." (Fulfillment.)

From what Jesse had said I expected to hear a weak voice. My joy and satisfaction therefore at her success, and my expression of appreciation of her effort, seemed to give her strength and encouragement, and throughout the fifteen or more minutes, occupied with our conversation, she frequently repeated the name

"Johnnie" both with and without the qualifying adjective, intermingled with various endearing, and pet names, that she was accustomed to use in her every-day life; still "Johnnie" was evidently so often repeated to impress me deeply, with the fact that it was the test name previously selected, by which to identify herself. (A fulfillment.) She told me that she could not alone have succeeded in coming, and talking with me, but Hypatia had helped her very much, and so had Jesse helped her. She was glad that by the help of others, she could speak with me, and said among other expressions, "Oh my dear, I miss you so much; you were so kind to me always, and I loved you so much. I cannot help my feelings, I miss you so much. Yes, I know now that it was all for the best for me to go first. I am happy; I am free from pain and suffering now, and I can be near you still. It was better than for me to be left. I want you to stay on independently where you are. I don't want you to be beholding to anybody, but attend to your engagements as usual; and spend your money in caring for yourself. *I am satisfied with the way you disposed of my things.* (Evidential.) *Don't part with my watch, diamonds, rings, jewelry, and things that you put in the safety deposit vault at the bank.*" (Strong evidence.) (I had only placed them there on Friday, as I left the city on Saturday morning, and held this conversation on Sunday afternoon.) "Don't give my diamond earrings to E—— (a relative) as she is careless and would lose them (good evidence). I will tell you from time to time how to dispose of those things. *When you go home I want you to get my single diamond ring out of the vault. You can take the stone out, and have it set in a safety scarf pin, so you can wear it without losing it, and get the good of it. Be careful to take the diamond to an honest jeweler, for it would be easy to slip a less valuable stone in its place, and you could hardly tell the difference.*" (Strong evidence connecting with more about the pin in Chapter XXVI. J. S. K.) She then became more earnest and said, "Don't make a will. Give away whatever you wish to give away of what you possess, and to the persons whom you wish to have it, and the same with your money during your life; and do not let anybody have a claim on anything, except what you gave

them in your life time as a clear gift; and put away or leave enough of your money to provide for yourself in your old age, and set aside enough to give you burial. I cannot keep house for you any more, my darling, but I can be, and I will be, with you to help you all the time." (All good evidence.)

She asked me to send word to her mother, that she was able to come back and talk. I asked her if she would like her mother to come and speak with her some time, and she replied "Yes," which was followed twice by the sound of kissing.

She also asked me to give her thanks to M—— for the part she took in preparing her body for the casket (true). She talked as naturally about these things as she ever conversed with me in her home life, and she was always known as a shrewd business woman. When I said that her efforts had exceeded my fondest, and most sanguine expectations, she said encouragingly, "I will materialize for you at Toledo, and I will speak with you there, while in my materialized body. (Prediction.) Good-bye!"

I give to readers the foregoing details, as being a sample of the evidence I got, and all she said appealed to me as true. I do not hesitate, but say this is the kind of evidence, "the home-life kind," which brings conviction home to man, and makes him know it's true; and that no criticism can upset it, nor hypothesis account for it, except the one. Readers may watch for future evidence, and for fulfillment of predictions, for there is much more to come.

I felt sure that May's earthly promise would be fulfilled, and further that when accomplished, the proof of the truth in that single instance, would establish the probability of its general application to the human race, and if so, the wholesale and retail dealers in every variety of hypotheses, save and except the Spiritual hypothesis, would have to sacrifice their entire stock in trade, and re-invest in what must needs be the source and supply for all nations, tongues, and peoples, which will satisfy the soul's hunger, development, and perfection, and change humanity's in-harmonious vibrations, into one grand and universal harmonious vibration of peace and good will among mankind, and all shall

then recognize the fatherhood of God, and the true brotherhood of man, and live the life that they profess.

Before the séance was over Hypatia again spoke, and said, "I will give you back the rose at Toledo (prediction); but we will have a surprise in store for you besides." (Prediction.)

Dr. Sharp, Mrs. Wriedt's Guide, in reply to my invitation, that he call and see me on the occasion to which Hypatia and May alluded, said, "I will materialize in the cabinet, step out, and put my hand on your head to let you know that it is me." (Prediction.)

This séance lasted for three-quarters of an hour, and I can no longer doubt, for I am confident without a remaining shade of doubt, that I have established by strong evidence the truth of the continuity of life, spirit return, and spirit communication.

This report and chapter were completed as soon as séance was ended, from notes taken during the séance.

My comment and my argument upon the evidence in this, and in each of the seven séances embraced in the November, 1911, series are here deferred, and will appear after the seventh séance in a chapter wholly devoted to that purpose.

[Before leaving this chapter, I will ask the reader to carefully examine the evidence of May, so far as it is recorded, and also from time to time, and see if it be not truly in accord with the plan mutually agreed upon, (and as embraced in Chapter XII, which I claim to be the psychic key, that enabled us together, to unlock the mystery.)

CHAPTER XIV

MY SECOND sitting of this series, with Mrs. Wriedt in Detroit, was held on Monday, 13th November 1911, between 9 and 10 A. M. in the same séance room as on the previous occasion. As I sat expecting to hear the voice of Dr. Sharp, Mrs. Wriedt's guide, who usually opens and closes the séance, I had the unexpected view of an old grey-haired lady wearing a black cap. She looked at me but did not speak. She bore some resemblance in features to my own mother; but I could not declare it a true likeness; but it was almost as clear to vision as in an ordinarily lighted room. The creation showed the head and face and very little more, the black darkness of the room made it stand out very distinctly. The same face appeared later in the evening. Mrs. Wriedt considered it an etherialized face, though she said she could not see it, the first time it appeared, nor when Jesse appeared; and claimed it might be a clairvoyant vision, as I saw it, and she could not, when I spoke of seeing it so distinctly. The view was not held for more than a full half minute I should judge, and presented on my front and right, the opposite side to the medium.

The second personality to present showed the face of a young man, a few feet to the front of me, while he (Jesse) spoke through the trumpet, and said, "Good Morning, Uncle John, it's Jesse." He referred to a statement of five pages I had written, after making my record of the first séance; and which I had designated by the headings or jottings after the séance, in which I addressed it to May, selecting what I considered proofs of May's human personality. It was written with lead pencil, and left exposed on the table, separated so that each written page was uncovered, and in full view in the parlor below. Jesse told me that Auntie May had seen and read it, and didn't want family or private matters made public. I assured him that I would respect her wish; and no names would be mentioned, and that there would be nothing said that would prove injudicious, or

worry anybody. He said he was helping Auntie all he could, and so was Hypatia.

Dr. Sharp came next and complimented me upon my speech last evening, when there was a gathering of fourteen persons present; and conditions were not favorable for the production of phenomena (true).

May came again and said for the second time, "I am going to be with you, and go with you to Toledo; and am going to materialize there, and speak to you also, while in my materialized body. (Prediction.) She gave her kisses for me in smacks through the trumpet. One instance here of evidential matter I must give, as follows:

J. S. K.: "*May, can you tell Mrs. Wriedt what present you gave me last Christmas Day?*"

MAY: "*I had a grip made for the Doctor's instruments, and had his initials, J. S. K., printed in gold letters on the outside; and a Christmas card with printed greetings and written on by myself, which card I placed on the inside of the grip. He found it on his chair at breakfast time.*" (Absolutely correct.)

[NOTE: — At this very time I had that card in my pocket diary, though I could not give from memory what was written on the card. The following is what was upon it, viz.: "With best wishes for a Merry Christmas" (in red and black print) and "May life, health and happiness grip you for years to come, so long as a shred of this grip lasts." (The writing was by her own hand.) J. S. K.]

It strikes me very forcibly and convincingly that this is about as strong circumstantial evidence, as one is likely to find, if it is not direct evidence, in support of the personality of May. Another query in my mind was — had May read the memoranda of proofs on the table downstairs, as referred to by Jesse — when she gleefully informed me "I not only have some of my ordinary senses which have been quickened or become more acute, but I can now read or know your thoughts," and she told me in response to the question in my mind, and not yet expressed, that she had read what I had written, and that it was all right, but that she did not want private or family matters made public.

She next made a repetition of the promise or prediction, that she would be able to materialize, and talk also, at Jonson's; and would be with me all the time, and humorously remarked that she could go as a little parcel in my grip to Toledo, and laughed. This promise or prediction is made the second time.

May also told me that she communicates, with me while I am in bed sleeping. This I interpret as follows:

[May is a discarnate spirit; I am an incarnate spirit. During sleep the objective portion of my mind ceases activity, and hence the subjective portion of my mind, which never ceases functioning, in addition to its own regular activities assumes those of the objective portion, utilizing the spirit senses instead of those usually called physical, and by so doing can register the conversation in my life record.]

May also makes a promise or prediction that she will again commune with me, during my wake state, and impress me, while present by spirit sense functioning. And granted that she fulfills her promise complete, then which of all the listed hypotheses adopted, in any or all lands, will account for it, outside of the spiritual hypothesis? Here I avow my knowledge, and say that I not only believe and have faith that she will do as she has promised, but my intuitions endorse my faith and belief; and I await in confidence the result, because I know, that it is the spirit of May that speaks.

It is but right that I should at this time, premise for the information of all concerned, that May was better informed along psychical lines than most women. She had knowledge acquired from the many papers and discussions by fellow members of the Canadian Society for Psychical Research, practical experience from her association with my work in that line, from her attendance at trumpet séances — the very first of which was under the same medium, Mrs. Wriedt, and Dr. Sharp, her guide, probably ten years previous to this séance — as well as other similar experiences; at séances with materialization and mediums, Effie Moss, Nichols, and J. B. Jonson, at Lily Dale in 1907, and several times with J. B. Jonson, since. This experience had qualified her to comprehend her postmortem condition, and the oppor-

tunities afforded her; and being met at this stage, by the very spirit Hypatia, who first brought conviction to her conscious understanding in 1907; and met her as she claims on her entry into spirit realms, and became for the immediate time her guardian spirit and teacher. Thus securing her aid, she made close connection with me, through the very spirit who claims to be my chief spirit guide, on the first opportunity presenting. This information, and other as well, is the assurance I have received from May herself, elsewhere recorded; and coming as it does confirms knowledge similar in character, which I received through a trance medium, controlled by Hypatia, it seems that with that knowledge possessed by her, and the knowledge also that she passed away in the belief that she would be able to find ways and means of returning to the one from whom there was enforced severance, but made the desire all the stronger to return.

Returning now to the séance, the very next to greet me was the intelligence Hypatia, who has in preceding chapters established her capabilities, her intelligence, her loyalty to truth and to promise. On this occasion as on many others she bid me "Good Morning" and next repeated two beautiful poems of her own composition, one addressed to the Lilies of the Valley upon the table at my side, and the other as a toast. In addition to this treat she again intimated that I would get a great surprise at Toledo.

I next received a pleasant surprise, in hearing the voice of my alleged old-time friend MacRoberts, at whose residence in London, in 1894, I had my first series of materializing phenomena, associated with the mediumship of the late Mrs. Effie Moss, where an intelligence claiming to be Egyptia presented herself to me as an Egyptian Princess, who also claimed then to be my guardian spirit, and who figured very prominently in connection with my investigations at the MacRoberts home, as detailed in early chapters of this book, and continuously ever since, embracing the present time. On the previous Saturday evening an assemblage of fourteen had gathered in the séance room; but owing to the absence of favorable conditions, or due to causes unknown to me, there were no communications or phenomena. I was requested

by Mrs. Wriedt to address those present, which I did. The intelligence MacRoberts chanced to be present while I was speaking, so he subsequently made this call, and told me he was pleased with what I said.

Dr. Sharp, a wonderful personality, and the guide for many years of Mrs. Wriedt, intervened to close the séance, and repeated his promise to be at Jonson's, and would materialize.

CHAPTER XV

I LEFT Detroit Monday afternoon, 13th November, 1911, by trolley, arriving on the same day in Toledo. I called at the Jonson residence soon after seven o'clock in the evening, and chatted pleasantly with Mrs. and Mr. Jonson, until the arrival of Mrs. H—, her two daughters, and a gentleman friend, which four were to have a private séance with Mr. Jonson. I was invited to join them, and I promptly accepted the invitation.

INVESTIGATION OF THE CABINET AND THE MEDIUM

On this occasion as on every other previous one that I have visited Jonson, and participated in these materializing séances, all present were invited to investigate or examine the so-called cabinet, and approaches to or adjoining it, which I had done before; and on two occasions did so in connection with another member of the Canadian Society for Psychical Research, these latter séances the special two, being conducted under test conditions, in a house other than his home. On one occasion an officer of our society reported that he sat in the cabinet with Jonson, part of the time during the séance, and that Jonson was in a trance state, of lethargy or deep sleep. On the present occasion the cabinet consisted of one corner of the upstairs room, square in shape, the height being from floor to ceiling, two of the walls the natural walls of the room, and the other two, temporized partitions, completing the cabinet or room, with two separating curtains for doorway of entrance to, or exit from the room or cabinet; and no other discernible opening or place for one, could be discovered in the walls, ceiling or floor. On the inside was an ordinary arm chair, a small stand for flowers, papered walls, bare floor, unbroken ceiling, no window except one in the wall off to our left, to which the front wall or partition of the cabinet extended, dividing the window from top to bottom, so that a section of it a few inches wide, would be on the inside of the

cabinet, and a section outside of the cabinet visible to the sitters, leaving a space too narrow to permit a person to crowd their body through, and all visible above the floor, so that no one could enter through the window without the sitters being aware of the fact; and to reach the window from the outside a person would require a ladder long enough to reach the second storey. Nor was there a door to the cabinet, except that improvised one, formed by curtains on the side next the sitters.

As noticed at the different séances, Jonson spends a part of the sittings seated with the sitters in the semi-circle or curved row of seats; a part of the time walking along in front of the sitters; and a part of the time inside the cabinet. Mrs. Jonson sat off to my right, when she did sit, but she was on the move most of the time, either winding the movement of the music box, or tending the stove, answering questions of sitters, or meeting the forms after they came out of the cabinet; or those which formed outside of the cabinet and moved about the room.

I had on more than one occasion seen the most wonderful results, after to me satisfactory test conditions had been imposed, and Jonson's body found to be covered only by a dark woolen shirt, and a dark pair of pants.

I cannot claim to be a neophyte, nor should I be so classed, for I have been a researcher in hypnotism and spiritualism, for many years; and can fairly claim to have discovered but one or two bold attempts at fraudulent work in either of the lines I was engaged in.

I had nevertheless had more frequent occasion to regret the premature appearance in public, of eager psychic aspirants for approbation, long before a mature development of their psychic qualities. It will not, I trust, be considered egotistical to claim that I feel myself to be, from long and varied experience, quite competent to distinguish between the fraudulent and the genuine; or to discern the status or grade of the individual psychic instrument, for my sympathy is always with the striving student, rather than with the acknowledged graduate.

Reverting once more to the cabinet, the medium, and the developments at this séance, I with the others examined the room,

utilized as a cabinet; and had a look at the medium Jonson in ordinary clothing, as he sat with the rest of the people in the circle.

Mrs. H., her daughters, and friend, and myself, together with Mrs. J. B. Jonson, constituted a circle of six people. After they each had a visitor from the cabinet, the predicted event of May materializing and conversing with me, — as having been definitely made, as late as this very morning in Detroit, through the trumpet in Mrs. Wriedt's séance, — actually took place (fulfillment), and was not only intensely interesting and convincing to me, but even more so than anything which had previously transpired in this series. May stepped out of the cabinet with a degree of confidence, and greeted me in the stipulated manner (fulfillment), adding "It's I," "I'm May," "I told you I would be here," and with that joyful "welcome home" look on her countenance, that had oft-times greeted me in her home and mine, in days gone by, slapped me on my left shoulder with her right hand, put her right arm around my neck, pressed her left cheek against mine, and said, "You will come here oftener than you used to, now, won't you? Oh I am so glad I can talk with you; and I want you to come here oftener, so I can materialize and talk with you. I am so happy now to find myself alive, and able to talk with you still. Hypatia and others help me so much, and I get stronger each time I come. I can't stay any longer now." (Fulfillment of promise complete.)

As I stood looking at her she got shorter and shorter in stature, and while still looking me in the face, she went down and down, in sight of all the sitters, till she disappeared in the floor. Her voice in this, her first materialization, was not as strong as when speaking through the trumpet at Mrs. Wriedt's.

I here desire to say that May's physical form as materialized, was not as large as her physical form in life, in other words while perfectly natural in appearance in other respects, still it was not of full natural stature. This fault or deficiency may be rectified in her future appearances, the first of which will be according to promise at Wednesday night's séance, 15th November. In her natural size in life, she stood about two inches shorter

than myself, and her weight averaged about one hundred and sixty-five pounds before she took to bed.

A third materialization came from the cabinet to me, and claimed to be David Williams King, my brother, who passed to spirit life while a baby, not more than eighteen months old. He was born three years after my birth, and three years before my living brother's birth, and in size appeared to be an average between my living brother and myself. He said he was with very many relatives and friends who were present when May entered the spirit realms. He soon passed away from want of power to hold his form together, but presently returned to tell me he knew that my spirit guide, Hypatia, would be at Wednesday night's séance.

Another manifestation came from the cabinet in the form of a young, beautiful, and angelic female, which proved to be important, inasmuch as it was the form of a young woman about twenty years of age, and corresponding size, who alleged she was my daughter by my spirit wife May and bore resemblance to us both; and had passed to spirit realms at her physical birth; and promised (prediction) she would be able to speak more clearly and distinctly through the trumpet when opportunity presented, at some time, unless she had some other privilege sooner, she would tell me (prediction) the name given her in the spirit world. The fact is that some twenty years ago a female child of ours died at birth.

This occult demonstration in the séance presents to the reader's mind the problem of attained spiritual growth, where an infant soul has passed on to the other life, and returns as an adult demonstration. The question has been submitted verbally to me more than once, "Do you really mean to say that infants and small children attain to adult existence in spirit life?" In answer I may say that I have been so informed by communicating intelligences from the spirit spheres. But I also think, and I am guided by that reason that Deity has implanted in me, and so realize the meaning of the words that Christ used when he said, "Suffer little children to come unto me, for of such is the Kingdom of heaven." I do not take the meaning as literal, as to size

or stature, for it would surely be unthinkable, if after all the teaching and preaching during the past centuries, it were found to be true that no souls of adults had gone to heaven; or that there were no adult souls to save; but rather it would seem, as it is conveyed to my mind, that all are as little children in their knowledge of their future state, and have to be taught by those who have gained by long experience "over there." Even adults, and those bereft of reason, when entering on the future state, begin to acquire knowledge, or start, so to speak, at No. 1, helpless as babes bereft of mother; and are cared for, and are taught, for progression is a law in spirit spheres. If it were not so there would be stagnation in development, and souls would cease to aspire. Every human being changes in both soul and body from the cradle to the grave. All are wholly dependent at the start on a mother, real or foster; and all have a limitation of physical development in earth life for an allotted time; and in accord with the soul's requirement. Each infant child, and every man, has a soul which utilizes a body, which changes continually as the soul develops till the end of mortal life; and when the body is no longer of service, whether young or old, it is discarded, and the soul is set free; and like its former body, has a limitation to attain, and hence develops to its perfection by slow degrees. As in a juvenile or ordinary school, all the while there are little children there, but the same little children are not there all the while; for as mental development takes place, they each pass on through other grades of mental and physical development till they reach man's estate on earth; while in the future life each soul attains its own perfected growth, and when it adopts the human form, that form would simply be of the dimensions it would have been, had it developed as did the soul, during those selfsame years, or lived during those added years.

From the storehouse of acquired evidence we take that which sustains the claim that human life as spirit is a continuity, and therefore an infant spirit which enters the spirit sphere must continue to develop until it completes its spirit growth, and becomes a perfected soul. This it will accomplish more rapidly than when

fettered or confined in the environment of physical matter, its first and cruder abode.

Reverting again to the séance and to the phenomena: Up to this point I felt I had had a great share of what presented, but I was destined to have more, for a man with auburn hair, a small moustache and short beard of the same color, a dark coat, white turn-down collar, black tie, advanced to me and bowed; and put his finger to his throat and mouth to indicate that he could not speak, for the person he represented himself to be could not speak before death, on account of tuberculosis in the throat and lungs. He impressed me as being Mr. H——, who a few years ago was the storekeeper at an Institution in Toronto, at which I was, and am at this writing, the medical officer. I identified him as the party mentioned above.

I would estimate the number of materializations at this séance as about twenty.

UNBELIEVABLE PHENOMENA, BECOME BELIEVABLE BY INVESTIGATION AND EXPERIENCE

How natural for people of inexperience to judge or criticize the experience of others, and point out its failures. How easy it is for one ignorant of the knowledge, to assume that the knowledge is deficient of genuine existence. Supreme pity is deserved by the ignorant mortal, who cannot accept as true something that he does not happen to have knowledge of and how prone individual humanity is to affirm the impossibility of such phenomena, as mentioned by those who have knowledge of them. How common a remark it is that we hear, "I would not believe it unless I saw it, and then I would want to be sure it was not a fraud." What a minute array of humanity there would be, if it were to be composed of people who would not believe something, unless they could see it, and as a matter of fact it is substantially true, that the great bulk of our knowledge comes from what other people tell us, what we read in books, and the public press; and what a minimum of knowledge we have acquired from investigation, and individual observation. I remember reading somewhere of a person who would not believe what another had

stated to be a fact, unless he could appreciate it with all his senses, and having presented to him the opportunity of being tested in that way regarding pain, was asked if he could see it, hear it, taste it, smell it. No, but he could feel it. In brief he could only appreciate it by one-fifth of his normal senses, and he would certainly come far short in proving it to be a truth by his five senses, and yet he accepted that pain as true by sense of feeling only. I am prepared to admit that many phenomena are so strange, and incomprehensible, that they seem unbelievable until they have been appreciated or experienced by physical senses. I mention some such phenomena that have occurred at séances, and will limit the examples to the three Jonson séances on the 13th, 15th, and 16th of November, 1911, which were appreciated, and can be testified to, on those occasions by from six to fifteen people at each séance.

As examples of these classes of phenomena to which I have alluded, I was witness to a form of a full grown tall old man walking about the room, while Jonson sat with the other sitters outside of the cabinet in view of every one present; and that form talked with those who claimed to be relatives and with myself, and at the request of one of them he picked up his little granddaughter of seven years of age, held her up in his arms, kissed her, then put her down on the floor, in full view of everybody, then melted, so to speak, down into the floor, and disappeared from view, several feet from the cabinet entrance. Now had there been a bold rush to catch the body and it had succeeded, it would not have been, as we are so often assured, the medium in disguise, for Mr. Jonson sat in an armchair on my left, and was neither near the opening of the cabinet, nor near the form. But even mosquito netting, which has been so often suggested, by some who never have investigated, as very necessary or useful to catch the fraudulent persons who pretended to be spirits, could not have caught or held this spirit, for it went down into the floor as vapor and disappeared.

Another form, with long hair, like an Indian girl, reaching to the knee, and holding *Crysanthemums* in her hand, went down at another spot, feet first, arm extended above the head, holding

the flowers, down and down, till nothing remained but hand and flowers, and lastly they also disappeared in the floor, which presented no evidence of an artificial opening. Still Jonson sat on my left, and Mrs. Jonson away to my right, when almost immediately the flowers again appeared at the spot on the floor where they had disappeared a minute before and began to rise, followed by the materializing hand and arm and head, neck, body, limbs and feet; and all this in view of the sitters outside the cabinet, and no one in close proximity to the form; and the Jonsons at either end of the circle of sitters. Where does the fraud appear with these phenomena? And the form talks after it reappears. The existence of these and similar phenomena can no longer be denied, nor can they be credited to fraud. Their cause may be legitimately discussed, however.

The majority of the forms I saw in the three séances in November materialized inside the cabinet, and returning towards the cabinet, disappeared as they got to the opening of the curtains, but without entering the cabinet. A few materialized outside of the cabinet, and several were materialized inside the cabinet, while Jonson sat at one end of the semi-circle of people part of the time, and another part of the time he walked along in front of the line of sitters, drawing magnetism from them to build the forms inside the cabinet, so Grey Feather, his Indian spirit guide, explained through Jonson's vocal organs; and lastly a part of the time was spent on the inside of the cabinet.

The presence of music, instrumental or vocal, or both, facilitated the appearance of the forms. Absence of music seems to lessen the number and efficiency of the forms. The higher developed intelligences appear to have the power of producing much more light, or else require less darkness to exhibit themselves in materialized form and perfect detail. I have had opportunities for years past to investigate Jonson. I have yet to discover the first act of fraud on his part, and have no hesitation in saying that after full and satisfactory investigations, I express my belief and well established knowledge that the phenomena are genuine, and the most clever conjurers, professional fraud exposers, leading United States detective, nor any of our modern Solomons, have

so far been able to locate and establish as such, one single act of fraud on the part of J. B. Jonson, so far as I have learned.

PREDICTIONS OF AN IMPORTANT SÉANCE FOR MF

After finishing my record of the Monday night séance, November 13, 1911, I compiled the following for comparison with Wednesday night's record of November 15, 1911. My alleged spirit guide Hypatia has notified me herself on different occasions, and through a trumpet recently at Detroit, that she will be at a séance at Jonson's Wednesday night, 15th November, 1911; that she will not only bring my spirit wife, "May," with her, but will also have a surprise in store for me; whereas my alleged spirit wife, May, has notified me through my alleged guide, Hypatia, and through my alleged nephew, Jesse, in spirit life, speaking through a trumpet; and by her own statement through a trumpet in Mrs. Wriedt's séance room, — and also while in her materialized form this Monday night, 13th November, 1911, that she will come to the Wednesday night, 15th November, 1911, séance, and will be materialized, and will talk with me (prediction), so I shall have the opportunity of testing her, and of asking her to further prove — if she don't do it voluntarily — her human personality; and as my alleged spirit daughter (prediction) has promised to be at that same séance; and that while there she will tell me the name which was given to her in spirit realms (prediction); and lastly, Dr. Sharp, the alleged spirit guide and control of Mrs. Wriedt, told me in Detroit, he also would be present at the séance above designated; and would step out of the cabinet, and place his hand upon my head (prediction). I have therefore decided to secure, if possible, a stenographic report of the séance, and have said report, when complete, sworn to as a correct report; so that instead of an epitomized report, by myself, of the personally interesting parts, I shall have a report of everything from the beginning to the end of the séance, without personally having anything to do with that report.

All those foregoing predictions were made to and received by me personally, from the various intelligences, at different times, and in a different place, and through a different channel of com-

munication in their entirety, without my being able to discover error, or the existence of fraud, as regards the main facts; and I leave fair-minded people and honest critics, to say whether on the hypothesis of fraud, or that of any other hypothesis than the natural one, "the spirit hypothesis," such facts, explanations, conversations regarding family matters; and individual mutual talks, regarding articles that have been put in a place of safety; and something directed to be done, with a special article, which was not even entertained as a thought for a single moment; or advice given contrary to a conclusion reached in my own mind, touching some particular matter and whether what I now note and declare as herein preceding, is within the bounds of possibility, to carry out, by fraudulent means. Such samples are to be found in my earlier trumpet communications of this series of seven séances.

CHAPTER XVI

THE fourth séance of the series of seven, and the second J. B. Jonson séance, is the only one of the entire November series, which embraces a record of all the materializations presenting during the séance; and is likewise exceptional, in that it is the only one of any series up to date, in which the full record is reproduced in the publication; and the entire stenographic report of what each and every one presenting said; also the stenographer's description of their appearance and acts, as well as each event of sufficient interest to be described. I had several reasons for having not only a full report of everything of interest, but for making sure of its being an accurate report in every particular. I had been assured by Hypatia in Detroit, that a grand surprise would await me at this séance (November 15, 1911); and it occurred to me that if I made the record, it would not be a stenographic one, nor would I be able to concentrate my attention upon the presenting surprise; and the individual incidents connected with each and every one of the psychical phenomena under observation; and at the same time take notes or make a full report, and do justice either to myself or to the report. Further, I desired the report to be absolutely and verbally perfect, as only a stenographer's report could be, and my own would not be a stenographer's report. Lastly I desired to place myself beyond the possibility of being to any extent chargeable with interested motives, on account of what was promised, or influenced by selfish reason, or excited by what presented itself to my senses and mind; or having my personal judgment warped, so as to influence the description I might subsequently give to others as evidential matter; and to make it obvious that I could not possibly write up the matter to suit myself, or to give color to the possibilities or probabilities, which might be presumed to harmonize with my opinions, hopes or convictions. In fact my wishes were no less my soul's desire, to demonstrate a truth, for I did indeed most heartily and sincerely

desire that some one, possibly a member of this select group of psychical researchers, or some one employed by the class, would make for me a true and full report of the, in this instance, séance as a whole, for me to have and to hold as evidence of what occurred outside of my own written or spoken description. I had not been at the séance many minutes, before I found that the secretary of the club or class was making a stenographic report for the class. When opportunity presented I bespoke a copy of the record, and secured the promise of it, and later obtained possession of it, and thus my wishes, my soul's desire, my true prayer for a full report — and the said report to bear the declaration, and sworn statements of the stenographer who made it, as to all the matter, including that which pertains to my guide and loved ones, as evidential records — was truly answered. Those present never saw me before. I had only a few minutes previously been introduced to them as the official representative of the Canadian Society for Psychical Research, and as such was admitted as the first individual not a member, who was permitted the privilege of being present at a séance with this class of investigators, which favor is hereby acknowledged. I attach the record as embracing all the main features, and being absolutely independent of even a suggestion on my part.

THE OFFICIAL STENOGRAPHER'S SWORN RECORD

"The seventh meeting of the Sunflower Class was a notable one, being honored by the presence of Dr. John S. King of Toronto, Canada, who is President of the Canadian Society for Psychical Research, with a charter from the Government. This gentleman's long experience in the work, and high development, were a source of great benefit to the class, and productive of marvelously beautiful materializations most thoroughly appreciated by the Circle. We wish to thank Dr. King for his words, attesting to personal experiences so convincing as to impress more deeply on our hearts and minds the wonderful possibilities of this great work, stimulating us to strive together to the attaining of results with ever-increasing earnestness and harmonious co-operation.

The materializations recorded for this meeting are as follows:

1. JOHN.

Mrs. Moore's son, a boy of sixteen, who has been in spirit-land for one year. This date being that of his birthday, Mrs. Moore had provided beautiful chrysanthemums to be given to each materialization in honor of the occasion. John materialized most beautifully and strong, building up in sight of all, attired in his vesture, having on earth been a member of the Trinity Choir. Seeing that his mother held a large bouquet to give to him, he entered the cabinet, dematerialized the book which he held, and returned to receive the flowers. Walking beside Mrs. Jonson, John went from one end of the circle to the other, carrying the flowers, thanking one and all for their words of greeting on this his birthday.

Returning to his mother, he told her to be patient, that it would not be long before she would be able to walk. Going to the cabinet for more strength, John returned, stopping on his way to take a flower from the case and handing it to Sister Martha, the beautiful white sister who materialized with him. Standing beside his mother, John said:

"Now don't sigh, mother dear, nor be sad. It would be much worse if you could not see me at all, but had to feel that I was lying in that cold ground."

Meanwhile Sister Martha was drawing strength from the medium toward John with indescribably graceful movements of her hands.

John continued: "I have to go now. Please don't feel lonely any more, will you, because I am with you?"

Kissing his mother and little cousin goodbye, John retreated toward the cabinet, holding in his hand the large bouquet of chrysanthemums, and dematerialized both himself and the flowers, outside of the cabinet, in full view of the class.

2. FLORENCE.

Mrs. Russell's sister. This materialization is a beautiful young woman who comes each week to talk to her sister, often giving

important advice. At the close of the conversation Florence dematerialized with her flower from the birthday bouquet.

3. VIOLA.

This is always a beautifully strong materialization, being Mrs. Jouson's spirit guide. As is usual with her, Viola had a bright word for each member. Answering the general greeting she said gaily: "I'se right here." To Mrs. Moore: "Hello Auntie Moore," "Told Mr. Robbleto that he was too sober tonight." Accepted her birthday flower saying: "Sorry Auntie Cleary is not here," a facetious remark which she seldom forgets, appearing to ignore the member's invariable presence. Going toward Mrs. Cleary, Viola held her dress in position to catch the candy which Mrs. Cleary had brought for her. Inquired about Mr. Eyster as "Secretary No. 2" and instructed the secretary to put a long line for him way across the page for being absent. Standing in the middle of the floor Viola said: "Now I cannot go until you all laugh and talk at once and give me a little brightness. We must have conditions, you know."

Dematerializing outside the cabinet, Viola added as she was disappearing:

"Now don't all get sober the minute I quit talking."

Grey Feather, who had kept his medium outside of the cabinet with the class to show that he could bring the materialization in that way, was magnetizing some cards for members, and the sparks radiated from same in a remarkable manner.

4. INEZ.

This materialization is a most beautiful young girl of about sixteen, and is a guide of Mrs. Cleary's. She always brings brightness into the circle, and has a merry word for all. Receiving her birthday flower and thanking Mrs. Moore prettily for same, she went over to Grey Feather and held the flower under his nose, much to his disgust.

5. CELIA.

Mr. Cleary's guide. This is always a beautiful materialization of a young woman, and Mr. Cleary has received many convincing proofs of her power to assist him. Celia gracefully acknowledged

an introduction to Dr. King, and walking toward the flowers, evidently admiring them, remarked that flowers gave beautiful conditions. After a private conversation with Mr. and Mrs. Cleary in the cabinet, Celia dematerialized visibly to the class.

6. INEZ.

Inez reappeared and took Grey Feather into the cabinet. Returning, Inez let each member smell her flower, remarking:

"They don't smell very good, but, oh, aren't they beautiful?"

Coming to Dr. King, Inez let him feel her beautiful hair. Dancing merrily toward the cabinet Inez also dematerialized visibly.

7. CLARA.

A young woman materialization who is a guide for Mrs. Russell. She says her name is Clara Navarre, and her home on earth was in Philadelphia. Also that she is in the fourth sphere and soon to progress to the fifth. That she will tell Mrs. Russell when the time of her progression comes. Asked if she wore a white veil because of the sphere in which she existed, she replied:

"No, we garb ourselves in white because it is symbolical of purity."

8. DR. SHARP.

A wonderful materialization of a spirit guide of Mrs. Etta Wriedt of Detroit, and a man whose venerable and striking appearance commanded the most profound respect. Responding to Dr. King, Dr. Sharp said:

"Yes, I told you I would come. I told you at Sister Wriedt's in Detroit I would be here. Yes, you may tell them who I am."

Having told Dr. King at Detroit that he would place his hand on his, Dr. King's, head, when he visited Toledo, he also fulfilled that promise, saying: "I am a friend to all who are friends of the Cause." With the words: "Here is your surprise," this imposing spirit dematerialized. (Fulfillment complete.)

9. HYPATIA.

Dr. King's high spirit guide, who alleges she is the daughter of Theon, next walked out of the cabinet into full view of all

present. Words are hardly adequate to describe in a fitting manner this beautiful materialization. Tall and queenly with brilliant jewels scintillating at every movement, Hypatia was glorious to behold. She said to Dr. King:

"This is the rose you gave me nearly two years ago, do you remember? and here is another. This is the white ribbon and this is the blue. The conditions here tonight are glorious. How beautiful that this was all prepared ahead of time for you all. I am going now, but I will try to return. Just sit down."

Requested by Mrs. Jonson to take the birthday flower to Dr. Sharp Hypatia graciously accepted her own flower and the one for Dr. Sharp. While waiting for Hypatia to return, Dr. King spoke most beautifully of the wonderful qualities of his queenly guide, saying he had always found her the soul of loyalty and truth. That she helps his wife on the other side, making her rapid progression possible. Also told the class of Hypatia's promise to bring to him on this occasion his wife's first-born child, who passed out at birth, and who had now grown to be a beautiful young woman. When Dr. King had finished speaking, Hypatia reappeared and said:

"I would do much more tonight but it takes so much power from the medium, and there are so many yet to come that it would not be right for me to do so, therefore I will bid you good night."

Bowing gracefully to all, this radiant spirit dematerialized outside the cabinet.

10. MAY DONNA.

The promise of Hypatia was fulfilled and Dr. King saw before him his spirit daughter, who spoke beautifully as follows:

"Papa, O Papa, I love you. I came the other evening. Yes, I am going to tell you my name. I want to be near to both you and Mamma; so they call me May Donna. The May is for Mamma and the Donna is for you." Asked to spell the name, May Donna did so distinctly. She continued:

"You must never feel sad, dear papa, for you never shall be alone, so you must not feel so lonesome. You will be, oh, so

happy when mamma and I take you with us. Don't forget, papa, to tell all the dear ones that I came."

May Donna accepted a flower from her father, and also took the birthday flower from Mrs. Moore, saying:

"Be sure and tell grandma that I came. Good night, papa, dear, dear papa."

With these loving words this lovely spirit dematerialized in view of the class.

11. . . . MRS. JOHN S. KING

(Known in the Records as May).

Beautiful and strong, and so convincingly natural as to overcome a strong man's self-control, Dr. King's wife stood materialized before him, speaking the following comforting words:

"Don't cry, dear Johnnie. My dear, this life is beautiful, all brightness and joy. Oh, dear one, I love you so, and the love we feel on earth only grows stronger and more beautiful on our side.

"Do just as I said about my things. It is not necessary to repeat that. About my jewels, I want them left where they are in the safety deposit vault in the bank, I don't want them given away for a very long time, then I will instruct you about what I want done with them. The single diamond, I want you as soon as you go home, to have set as a scarf pin. Be careful and watch where you take it, do you understand? and when you wear it, it will make it easier for me to come near to you.

"Oh, my dear Johnnie, I wish I could stand here and talk to you, but I cannot, but as many times as I come it will give me more strength. Oh, Johnnie dear, I feel my strength going. You know I could not speak when I passed out. I want to materialize to you more often, dear Johnnie."

Being asked what pet names she called Dr. King besides "Dear Johnnie," she replied by mentioning all the terms of endearment which she had been accustomed to use to her husband.

Resuming the conversation, Mrs. King said:

"You were not with me when I passed out, Johnnie dear, but I could not have spoken to you if you had been there, but now, dear Johnnie, we will make up for lost time. I feel my strength

leaving me, and I must say good night, my dear, dear Johnnie, I love you so much."

12. . . . CONSTANCE EYSTER.

A beautiful materialization of a child who passed out at the age of eight years and has been in spirit world a year and a month. Asked by her mother how she ever managed to get through when there were so many great spirits there, she replied:

"Well, you see, mamma, they sang a little baby song and I just popped right in on it." Being told why her papa was not present, she replied, sympathetically:

"Oh, poor daddy. You tell daddy that I am going to help him and Chrystal is going to help him, and we will make him feel all right again. And don't feel sad so much, mamma dear, because I am, oh, so happy, and I love you and daddy more than you know that I can love you. Chrystal is going to talk to you, mamma dear, and now I must go. Please say good night to daddy for me, and good night, mamma dear. I love you so much."

13. CHRYSTAL.

Mr. Eyster's beautiful spirit guide, who always materializes with strength and power. Giving a message to be taken to Mr. Eyster, she said:

"Tell the dear one to push ahead in that matter. He must get hold of that. If he has to work day and night, he must find a way, for in it lies an end to all worry for you both. I see ahead to great things for you both."

With a few words of further advice this powerful spirit dematerialized outside of the cabinet, her silver crown resting on the floor for an instant before disappearing.

14. MR. STACK.

This is a materialization of Mrs. Cleary's father, who is always convincingly natural to all who knew him in life, even to speaking with a rich brogue. When someone said it was Mr. Stack, he replied:

"Sure it is, but I waited too long to come. Sure I am happy."

Being offered the birthday flower he took same with the pleased remark, "Of course I'll take it."

Mr. Stack also dematerialized visibly with his flower.

15. VIOLA.

A beautiful materialization of a young girl, who is a guide for Mrs. Jonson. She seemed delighted with her birthday flower, and went from one member of the class to the other showing it, dematerializing with it in her hand.

16. . . . MRS. MOORE'S FATHER.

This gentleman materialized very distinctly, and accepted his flower from his little grandchild, who was present, and kissing her good-bye, the little girl afterwards remarking that Grandpa's whiskers tickled her mouth.

17. MARY.

Mr. Robleto's beautiful guide, who by referring to certain happenings gave him positive proof that she is always with him. Sent a message of love to his family, and promised to give him proof of her presence at a future time by touching him on the head. Taking Mr. Robleto by the hands Mary led him with her to the cabinet, where, after a short conversation, she dematerialized visibly.

18. ALBERT.

This materialization is the young son of Mrs. Russell. He is always a beautifully strong spirit, and talked for some time with his mother, also walking toward Dr. King for an introduction, and expressing his pleasure in meeting the gentleman.

19. MINNIE.

A beautiful materialization of Mrs. Moore's sister, who stood during the materialization of Albert and admired the flowers, removing from the vase the one of her choice. She also told Mrs. Moore to be prepared for the passing out of her sister, which lies in the near future. Saying good-bye to her little niece, Minnie and Albert dematerialized almost simultaneously.

This closed one of the most beautiful and satisfactory Circles ever held by the Sunflower Class.

Nov. 15, 1911. (Sgd.) Katherine M. Eyster, SEC.
State of Ohio, Lucas County, ss:

Subscribed and sworn to before me, a Notary Public in and for Lucas County, Ohio, this 18th day of November, 1911.

(Sgd.) James W. Harbaugh,
Notary Public.

Law Seal.

ADDENDA.

Readers will, in the foregoing séance, find fulfillment of predictions made in the Detroit trumpet séances, with addition of more new evidence.

Dr. Sharp, guide of Etta Wriedt, was present as promised, materialized, placed his hand on my head, and contributed to my surprise.

Hypatia brought May and our daughter to the séance so they could both materialize and talk with me; handed to me the two roses May and I gave her, when May was in earth life, nearly two years before this, thus completing a test of her (Hypatia's) capacity, which she had promised. This is referred to at length elsewhere. She also fulfilled her promise to bring my angel daughter to materialize and talk with me.

May Donna fulfilled her promise to tell me the name the angels gave to her.

May fulfilled each promise made at Detroit. She also gave evidence that she was with me and knew what articles were in the safety-deposit vault, which I only placed there on Friday, as I left home the next day, and no living person save myself knew what I had placed there, or when. She also gave in response to a request of a lady present, all the pet names I called her by when in our home, and did so correctly. She likewise made a request of me which no one else could comply with, the outcome of which will appear as completed and complied with, in a future chapter. J. S. K.

CHAPTER XVII

THIS séance was held on Thursday night, 16th November, 1911, following the special séance of the night before.

The Thursday night séance each week is called the public séance, inasmuch as it is open to admission to those not belonging to the Sunflower Class, nor to any special circle of friends; and it is the circle to which newcomers, strangers, and personal friends of some of those who are more or less familiar with séances, are admitted, or acquaintances of the Jonsons. As every opportunity for me counted, I availed myself of this one, and found myself present at the appointed time, for the opening of the séance. I recognized three or four whom I had met on previous occasions, but the total number present was less than at the previous séance. Of the materializations which presented, in all about twenty, several had presented at one or other of the two preceding séances.

The forms which came to me at this séance, and held converse, were only four. The first form to come to and speak with me was the man whom I have described in a previous chapter, as the one who pointed to his throat and mouth at the Monday night séance, but who was on that occasion unable to talk with me; but he now walked right up to me, so that I could see his every feature, and every movement of his eyes and lips, and hear the words distinctly, as they passed through his lips. He was dressed as on the previous occasion, and a perfect reproduction of his former self; a man I had known in life as connected with a public institution, and as I had often seen him dressed in his Sunday clothing in my city. This time his face was radiant with smiles, and joy seemed to gleam in his eyes. He spoke as follows: "Doctor, when you return to Toronto I want you to tell Mrs. O——, — who thinks that I am dead, — that I am not dead, that you saw me and talked with me, and that I asked you to tell her this. Will you do so?" And I told him that I would. (On my return I did as promised. J. S. K.).

May Donna, my alleged spirit daughter, for the third time materialized, and seemed to have gained in strength each time. She said that both she and her mamma were with me most of the time, and would accompany me back to Mrs. Wriedt's in Detroit; and then back to my home in Toronto, to keep me from becoming sad; and would, before long, be able to talk with me, and to appear to me when alone.

Before speaking of the next form to appear, I may say that a single light on the wall behind the sitters cast its direct rays to the point where the cabinet curtains were separated by the forms as they came out and where the investigators' faces turned from the light toward the face and form which received the light rays, while the entire room was dimly lighted, but sufficiently so that one could distinguish the sitters, male or female, in the chairs, and easily note the difference in size and feature of those presenting.

The next form to appear was that of May, who evinced greater strength, and the more natural developed physical appearance, than on the first occasion, being normal in size, voice, and the various attributes already mentioned in previous chapters. On this occasion, while speaking affectionately, she expressed the pleasure that she realized in her capability of materializing, and being able to talk in this organized but transient body, though she could speak better through the trumpet. She also again acknowledged the wonderful care and assistance she had received from Hypatia. She wished me to visit the Jonsons again before long. She promised to be with me on my return to Mrs. Wriedt's, where she would have opportunity of talking with me through the trumpet. "We will all be with you," meaning those who had been with me when I was there before.

There came to me in this séance in materialized form a very ancient-looking and peculiar-visaged spirit form, who alleged he was a spirit guide of mine, the most ancient of all the guides. He indeed was the strangest-looking human I had ever seen, differing so much in features, and in size and color as well as dress, from known races. He spoke, giving a name so long, and so peculiar, that I could neither pronounce, write, nor even

remember it ; and found out what little I did find out then regarding him through others ; through my own alleged guides, especially Otelleo, and the little cabinet spirit worker, who said that he, the guide, would for the present be designated des-Asia. He originally came from Thibet or Himalaya mountains, in which former place he was one time a priest in a religion differing from anything now in existence. The little cabinet spirit who claims she helps to build the forms in the cabinet at these séances, speaking out after the ancient spirit dematerialized, said he was thousands of years old, and had said four or six thousand years were not much, as there was a city buried in Mexico, which has been buried for full forty thousand years, but would soon be discovered. I requested Otelleo to find out more concerning this materialization, and to let me know, and later requested Hypatia to let me know the purport of his visit, and his character, and whether he should be recognized. Though there is no evidential matter, save what the physical senses produce, still I will maintain the record and await future developments.

My spirit guide, Hypatia, was reported to be present, but did not materialize at this séance.

AUTOBIOGRAPHY OF J. B. JONSON

[NOTE:—In response to my request for a brief autobiographical sketch of his life for publication in this book, Mr. J. B. Jonson complied by sending me the following under date of February 28, 1912. THE AUTHOR.]

“I was born in 1854 in Akron, Ohio. Father was a native of England, and a lineal descendant on the paternal side of the house of the immortal Ben Jonson, the British poet and writer. His father’s mother, my great-grandmother, was a Payne, a descendant of Tom Payne, the noted infidel, so called. In my boyhood days I remember attending a celebration of Payne’s birthday, held in Toledo, in the old Lyceum Hall, then used by Spiritualists and Free Thinkers, when they spoke with much unction of his relation. It seems that his father, who, by the way, was a very wealthy man and an intensely religious individual, never spoke of Payne except in tones of disparagement and deplored the relationship. His son



J. B. JONSON,
Materializing Medium.

never agreed with him either in his views of religion or Payne.

Father, being the youngest son, at the decease of his father, was cut off with the usual portion accorded in those days to the youngest, which he refused to accept, coming to America in 1851, entered into business in 1853, meeting the one who was to become my mother, and after a short courtship was married. Mother's maiden name was Margaret J. Dolson, she was also of English ancestry. At the time of my birth, October 16, 1854, my parents were boarding with a family in Akron, who were spiritualists. The evening previous to my birth they held a séance for physical manifestations, so being born amid such surroundings, is it not possible that prenatal conditions had something to do with developments of later years? My earliest recollections of anything of a psychic nature date back to the time that I was seven years of age — having a sister, Josephine, five years of age. Romping through the house one summer day in childish play, she chasing me, I ran out of the house, and into, and through, a large, burly, black-whiskered man on the steps of the house. On turning round no one was there. My sister saw him, too. We ran to mother in fear. While telling her, father came home from the store. I remember father saying, "Tut, tut! It is all imagination," but that did not satisfy us, and all through my boyhood days we had various manifestations, wherever we lived, unexplained noises, rappings, sounds of footfalls at night through rooms where no one was visible to our sight, in fact so many manifestations that I have not the time or space to mention them.

My first serious investigation began at the age of 18, as to the cause of these manifestations. My sister, who had passed away shortly after the first incident mentioned, being the first to manifest in my first regular séance that I sat in. My progress after that was rapid, beginning with trance control in 1876. Having moved to Springfield, Ohio, I became acquainted with friends interested in Spiritualism, who formed a circle. I got directions to build a cabinet, and soon obtained physical manifestations under strict test conditions, and some materializations developed. There occurred many things of an occult nature during my sojourn of four years among the friends I met in Springfield, and a decided development of my mediumship.

Coming back to Toledo, Ohio, in 1880, my employment interfering with our sittings, I did not devote so much time to the subject for several years. In the interval I found that I possessed mediumship in the trumpet line, which I have experienced more or less from time to time, up to the present. We had various manifestations in our home circle of spirit power, until I was

forced through circumstances to come to the front as a public medium, my first development being as a trumpet medium and for physical manifestations, having materializations in the meantime, which did not assume the present stabilities until I married my present wife in 1901, which I lay to the fact of our being both born under the same planet. Our birthdays fall respectively, hers on the 9th and mine on the 16th of October, making a strong psychic connection, as per Butler's Solar Biology.

As to the character of our manifestations or rather description of them, I leave that to others, as my friend, the author of this book, has requested me to be brief in sketch of my life, will leave it with the reader, and the statement that if I in my humble way have been the instrument through whom their friends, who have passed to the next life, have been able to again come in touch with them, with the consoling knowledge that if a man dies he does indeed live again, then my work has not been in vain, or my life without purpose.

I am, dear reader, yours sincerely,

(Sgd.) J. B. JONSON."

CHAPTER XVIII

THIS séance was held on Saturday night, 18th November, 1911, in Mrs. Wriedt's séance room, Detroit. The sitters were four women, a man, and a little boy, who together with myself made a circle of seven. I did not take copious notes as I usually did, but wrote my record after my return to the hotel. I do not therefore record all the facts, but briefly note interesting features which I deem worthy of record as evidential in character. Dr. Sharp, the control of Mrs. Wriedt, greeted me, and in doing so, reminded me that he had fulfilled the promise he had made me in this same séance room last Sunday, the 12th November, to visit the Jonson séance on the night I would have my surprise. He had promised that he would materialize in the cabinet, walk out, and place his hand on my head, and I would know by that act, that it was he (Dr. Sharp). I admitted to his medium, Mrs. Wriedt, and before all the sitters, that Dr. Sharp had fully and successfully carried out his promise, exhibiting much strength when he placed his hand on my head. That occasion was the second one where Dr. Sharp appeared materialized in my presence. In my records of August 7, 1910, I find this entry, which mentions him, viz.:

"At the private séance this Saturday forenoon, 7th August, 1910, Mrs. Jonson sat with Mrs. King (then in mortal life) and myself, we three being all in room B. while Jonson was lying on a couch in room A, the other side of the curtain, which filled the space left for a door. After several forms had materialized, a form claiming to be that of Dr. Sharp, a heavy set, and well bearded intelligent-looking old man, called on me, and said while he stood in the materialized form, "As you are an old friend of my medium, Mrs. Etta Wriedt of Detroit, I felt I would like to call on you." We (my wife, then living, and myself) bade him welcome, and after a short conversation he withdrew."

The same séance which Dr. Sharp attended in materialized form, above recorded, was rendered memorable to me for several

reasons which merit recognition, and may hold connection with events of prior date, as well as with others of later date in this volume, which even now, or probably in the near future, will by association with other dates, events, facts, or statements, prove to be circumstantial evidence, or corroborative testimony, hence will be noted in the foregoing connection.

"Otelio, another intelligence, who has held communication with me for years, through various mediums, and as varied phases, having first materialized and conversed with me, through this same medium (J. B. Jonson) in another place in 1907, as he was about to retire promised to return, and bring with him a distinguished personality that I would be pleased to meet. He retired and shortly after returned with an alleged friend and brother; and introduced one alleged Hiram Abiff."

"My guide, Hypatia, who has always alleged that she was the daughter of Theon, and consequently as such would be known as the Neoplatonic philosopher, visited us and then retired, but before doing so promised to return and did in a little while re-enter with another beautiful angelic young woman, whom she introduced to my wife as Saphrona. This same 7th of August, 1910, séance was made memorable, by the conditions imposed and accepted, at the time of our presentation to Hypatia of white roses, tied in my case with a bow of white satin baby ribbon, and in the case of my then wife, May, tied in a bow with blue satin baby ribbon, and which is more fully referred to in two other chapters covering the present series of séances, viz.: at Detroit through the trumpet, and on Wednesday night, the 15th November, 1911, at Jonson's, on both occasions by Hypatia, who retained the roses one year, three months and eight days before returning them to me, tied as when she received them, and looking as fresh, and my wife as spirit was present when she did so."

The next intelligence to address me at Mrs. Wriedt's séance of 18th November, 1911, was Grey Feather, the alleged Indian control of J. B. Jonson, in Toledo, who gave me two reasons for coming to this séance, the first being, that he promised me he would come, and he now kept that promise; and the second

being a matter of solely personal and private interest, which would serve no useful purpose to make record of here.

May, my spirit wife, followed Grey Feather, and not only endorsed what Grey Feather said, but went more into details.

Hypatia spoke about the same matter as did Grey Feather, and May, but spoke more earnestly and advisedly than was usual with her.

The attitude and earnestness of these three spirit witnesses in their several communications to me, touching a matter of personal interest, supplied evidential matter of a most convincing kind, but unavailable here.

Another feature of this séance was the singing by two different voices separately of Scotch melodies, and a few stanzas of well-known hymns.

One of the sitters received very much advice from some alleged spirit speaking through the trumpet, regarding an intricate business matter, which became very interesting to her, though of no evidential value to me.

My alleged spirit daughter's name (May Donna), as I received it at the Jonson séance, was announced, with the addition "Only to let you know that I am here, Papa."

At this séance the very ancient guide — with a very long name, which I could not write down nor pronounce, nor remember after he had materialized at the fifth séance of the series at Jonson's, but who was by me to be designated, and known for the present, as des-Asia, — came. As he spoke without announcing his name, the question asked was, "Who is this?" After a brief pause there came in thundering tones the word or name "Asia." He had some years ago made himself known as an ancient spirit guide of mine. He spoke slowly in the English language, and informed me that he had now come to begin the work that he had on the first and only occasion, about six years previously, indicated through another medium, and that he would talk with me again when I sat alone.

The alleged spirit of a little Indian girl who said her name was "Pansy," and that she came to see Big Chief, enlivened matters for fully fifteen minutes, creating much laughter, which

became more or less contagious from her own. She also created some amusement at my expense, and set me guessing. She said she was in my home, Toronto, and "your squaw (meaning my wife's photograph) was on your office table." I was at first puzzled to know what she meant. She apparently enjoyed my stupidity for the moment, and laughed heartily and said, "Your squaw stands by you now." Then I realized that part, when it dawned on me that I had left my late wife's picture on my table with that of a friend. So I said, "Now tell me if she is anywhere else," and she told me where three of her pictures hung on walls and a photograph picture on the dresser. She described the location of each as I found them on my return home. They, with all the hangings, had been changed during my absence, and I had not absolutely definite fixture of these in my mind; and though I knew the position of some of them, before the change, I could not give their relative positions with adjacent pictures, after the change, which she had done.

I think under the circumstances, the hypothesis of thought transmission or mind reading in this case would be far-fetched. After my return home I was able to verify the absolutely correct location and situation of the pictures, as she had stated in the séance; and am able therefore to include in this connection my acknowledgement of the correctness of what was described in the hearing of all who participated in the séance. So that the testimony given in the séance was confirmed as correct from my comparison of the testimony with the existing facts.

THE TELEPATHIC AND MIND READING HYPOTHESES.

Here let us analyze the mental hypotheses, and prove if we may, that they cannot account for all psychic phenomena, for there are some produced by the carnate soul, and others when it becomes discarnate. The functioning of the objective portion of the mind, it is claimed, has to do with the five senses, with reason, and with the acquisition of knowledge; while that of the subjective portion of the mind controls the organic functions throughout the body, and is the seat of all emotions, and the storehouse of memory. I will even grant this much of what is

claimed, and further admit it is harmonious with the incarnate spirit, in each individual man; but while it may be impressed to do service for a discarnate spirit, is not itself creative of physical form, voice, or other psychic phenomena outside of its own physical environment or human body?

I am not a mental expert, nor eminent psychologist, but have a healthy functioning of mind, and normal faculty of reasoning and therefore claim the right to question the assertionist, who says a certain functioning of the subjective self will account for the so-called psychic mysteries. I wish to say and make my statement clear, that I am not myself able, and do not believe that any man is able, to correctly define or demonstrate all the varied functions of any mind; and I object to the assumption of an hypothesis, without facts are presented to sustain it, and therefore with definition there must be demonstration, by the defender of the mind hypothesis. It is the champion's part to sustain it. I do not, in discussing the hypothesis in question, claim to know, but simply assume or suppose, for purpose of argument leaving onus of proof, with the one who uses the hypothesis. Let us see the application of the different mind hypotheses, in the case of the testimony, of the alleged little Indian girl. Can it be accounted for by any mind hypothesis? Or was the information she conveyed compiled from facts and knowledge stored in my subjective mind? Or was the voice a physical phenomena on that occasion in the séance due to mind reading or telepathic transmission of thought? I claim it was neither. I must have cast eye on each one of those pictures before they had changed from their former locations, and if so I am prepared to admit their former location was fixed in my subjective mind, and there retained for all time to come, in earth life at any rate. I have proven, to my own satisfaction, scores of times, that the subjective mind is a storehouse of all our knowledge, howsoever obtained, from childhood to old age, though mostly forgotten by the normal or objective mind; and as I had absolutely no objective knowledge, at the time the information was telepathically given off from me, of the location of the pictures, it must have been supplied, if that hypothesis be the correct one, from my sub-conscious or subjective mind, if

from me at all, and if that possibility is admitted (and I will admit it for argument's sake solely), then the thought impression, or association of thoughts, having their existence in or self-evolvement from the human transmitter (my subjective mind), to the human receiver (Mrs. Etta Wriedt's subjective mind), it was thus in her possession. Keeping in view the fact, that the thought impression reaching the human receiver, must be absolutely the very thought, or perfect duplicate or wavelet as from the stone thrown in the pond, of the thought leaving the human transmitter, my sub-conscious self, which is not supposed to be active in that way; and is practically well illustrated by the well known acts of transmitting both telephonic and telegraphic messages, which follow a line, straight or circuitous in route, from the transmitting clerk or person, or instrument to ear of the receiver, or the receiving instrument; and if it be thus, the origin is human, and if the knowledge be not voluntarily sent by the sitter (at Mrs. Wriedt's, myself) then the medium, in order to get it, must interview with her subjective mind, or peep into my storehouse of memory (my subjective mind), and look and find therein, the very thing she wants by mind-reading process; and having found it, set to work to dress it up (in words or shape) and palm it off as original with her, and by her conscious self transmit it back to my objective mind, but not by telepathy, but in a different way, by putting it into a trumpet, a physical reality, and giving it a voice to speak it, — for all present heard the voice, and what it said — so that the thought is dressed in physical, and by waves of sound strikes on the drum of ear of me, and through this channel physical gains entrance in the normal way, to my conscious mind and understanding; and to be consistent, in any such contention of course the information would be first stolen, or at least taken from my subjective mind, by the so-called mind-reading plan, for it was not transmitted, as I will later show, and it was not original with the medium, and thus from first to last, even if it were possible — which it was not, under my super-vigilance — it would be nothing but hypocrisy, and now I'll pin the critic fast. There is nothing sent back by telepathic route, nor yet by the natural way, but what was stolen from my sub-

conscious mind, by mind-reading theft, and note this fact, *that if it was not there at first, it could not be stolen, utilized, received or sent*, and hence as I got information through "Pansy" and knowledge of some events new to me, that never were in stock in store of my subconscious self, but came from other source to me on that occasion, upsets entirely, the hypothesis which critic had adopted, instead of mine, by which he claimed the medium (Mrs. Wriedt) had humbugged me (as sitter).

Let us look at it another way, as, for example, I as sitter do not think it, and therefore don't transmit it, which is quite reasonable; and hence it is not my telepathy, nor my transmission of thought, but on the other hand the critic claims she (the medium) reads my thoughts in mind, and hence "'tis done by mind-reading," and action emanates from her; and she knows, by copying it from what is in my storehouse, or takes it out of my subjective mind by view, or by theft from me, which would be mind-reading theft, with intent, and sends it back by route of trumpet, on waves of ether or common air to my objective mind, through sense of hearing, all of which is physical, and once again the copy goes, or else the original, on the shelf of my subjective storehouse; but even that won't do, for 'tis not true, for once on shelf of subjective mind, it stolen cannot be, nor lost, but always there, and copied or repeated only, so medium gets a photographic picture of thought or thoughts of mine, or my reflected thoughts, in her subconscious or subjective mind, and there they'll stay, and not rise to the upper, or objective mind to be forthwith sent back to me, as she might wish to so impress me that it was spirit, instead of her, so here again the mind hypothesis won't fit, because the knowledge, or facts, are not in mind to be photographed, copied, reflected or repeated.

And still I may in other words express it, and bring out the facts by reasoning, and say the receiver of the thoughts (the medium's subjective mind) becomes possessed of them, or their reflection rather, or from the waves of harmony produced by molecular vibrations, or in some other way, which have origin in thought creation or evolvment, and rearranges them from what they were, and sends them back by aid of the physical to my

objective mind, for the express purpose of deceiving me into believing it to be what it is represented. But here again resort is had to what is physical, that is a trumpet, and a voice, which are not created by the mind, and that hypothesis will not account for them, for that presupposes prior existence of these thoughts.

But to carry out her motive the medium assigns or designates the duty to its subjective self, of acquiring thoughts from out the storehouse of the subjective mind of me, which I may grant in argument as possible, if such thoughts are there, and have them passed up to the assignee, the objective mind of medium (but even this is exceptionally difficult), and then arrange therewith a likely story to be sent back to me, from her objective mind, but it would have to be, if at all, by telepathy, for it could not be by transmission through a trumpet; and through the organ of hearing of myself, to my objective mind, what is supposed, or so argued by the defender of the mind hypothesis, to have been obtained out of my subjective storehouse, which, if that be true, belonged to me, which it did not, under the false pretense of its being obtained from an Indian girl, which had in fact, at least so argued at this time and place, no real existence. This I would designate a very lame excuse, for a very weak mind hypothesis. But had the thoughts and the knowledge once been there regarding Pansy, they might possibly have been telepathically transmitted or read, reflected or cognized, so they could be utilized, reconstructed, redressed in words, and sent back, in the natural and human way, but not by trumpet and language spoken, for the purpose of deceiving me.

To me it seems ridiculous, the argument and reason, that the medium gets it all from me, even if the thoughts were on the shelf of my sub-conscious mind, and hence I ask who could devise the deceitful part of it? or what motive could prompt it? What advantage or benefit could it be to anyone? The possibility and actuality of mind-reading, or telepathy, have never yet been accepted as well established for communication, or for practical utility. But the thoughts were never mine, and therefore could not be obtained from me, and hence no thought or knowledge of Pansy, whom I never heard or saw or identified, and never

knew had an existence up to then; and consequently never had in mind to be transmitted, read or reflected to the subjective mind of medium, and therefore it was mentally non-existent, and no attempt could be made either mentally or in natural way, to carry out a fraudulent deception by means of mind, and hence no mental hypothesis could fit the situation.

As author I am now addressing an intelligent and very numerous jury of thinking men and women. Perhaps you think my style of expression, or mode of illustration and likewise demonstration new and peculiar, and my language not exactly clear in definition; but I want each and every one to know, and fully understand, that I seek to solve and demonstrate as I would a problem in geometry, and so defend the spiritual hypothesis and make passable, to honest critics, and true investigators, the *pons asinorum* of the calumniator of this philosophy, and argue on the premise, that the true hypothesis which will and does account for the phenomena I have recorded and the philosophy I have adopted, is not a mental one, but is the spiritual one.

If you bulk large in confidence, that I am wrong, and critic right in his selection of the telepathic transmission of thought hypothesis, or on the other hand the mind-reading one, then you must defend and prove it, if you can, by demonstration, that it can withstand all criticism, but more than this, you must needs also demonstrate how such hypothesis works out. This I have done with the spiritual one, by demonstrating in different ways and times and places, as all must admit who heard my former lecture. I have yet to see and fully comprehend, how the mental operating hypotheses do operate. As yet I have not had the opportunity to see, or the privilege so far to learn the operation and wish to be shown by critic the solution.

I will call the champion of mind hypotheses and examine him. My previous criticisms in this same chapter do not affect your claim, you state, as it is not the proper operation I have indicated, nor have I guessed your plan. Well then again you may jingle your sweet-sounding symbols, or arguments, of mind hypotheses, for I'll make a fresh attack. I ask your close attention to my arguments. The thoughts of the subjective mind of sitter

(myself) need not, voluntarily nor otherwise, move from their location in the subjective storehouse of mind, but reflect from where they are, upon the mind of medium, as face of sitter reflects perfectly on the mirror in dressing room, and this indeed seems true, as I have proved (see case 3 of hypnotic-psychic-phenomena in Chapter IX). As May and my spirit guides have told me, and as I have proved by thought attunement with them, and with others in spirit realms, and found by actual experiment oft repeated, my thought sent out by me as souls desire to ego or spirit of a loved one, or friend, or desired one, impinges shortly on their mind, and my desire brings back from them through a writing psychic, or other instrument, though absent from me, a message, which is an answer to my true desire. But mind you, my thoughts are recognized, that is they are seen by spirit sight, or their reflection is made manifest, or through vibrations create waves in harmony, as a certain note in tuning fork vibration begets the same in wire string of piano at other end of room; and also by a sense of prescience or spirit sense of intuition. The latter two are active with the discarnate spirit ego, while passive with the incarnate one, and therefore not patent to the incarnate ego, or at least to his objective mind, especially an ordinary one.

But to admit that these senses exist in the subjective mind for discarnate life purposes, does not in any way account for what does not exist in thought or thoughts of my subjective mind. as sitter, in the trumpet séance, nor has it been, nor can it be shown, that spirit sight, nor intuition, nor any power of mind, has creative power to make or find, what was not there in my subjective mind; and if not there in mind of me, it could not show reflection, on the medium's mind, nor as apparition to her, nor could the mind of either, or these two faculties of ego create sound, or voice, or language in the air, nor show anything as physical, beyond the normal self of medium; and hence we find ourselves again at the blind end of the lane, and this hypothesis along with several others counts as naught.

"Pansy," the little Indian girl, was therefore not created from a thought of mine, as listening sitter, along with other six, nor from a reflection of such asserted thought, nor was she a creation

by the thought of medium, nor was she a reflection of a form or vision, nor a simple apparition in the medium's mind. "Pansy" was a spirit, and what I heard was simply vibratory sound waves of harmony impinging on my drum of ear, and that of the other sitters, produced by spirit vocal organs, operated by a living intelligent entity, which then and there asserted she was "Pansy," once an Indian girl. I had no thought in my mental storehouse, at any time in all my life, of such a personality as "Pansy;" and hence it could not be in my sub-conscious storehouse of knowledge, at the time in question. And here is an insurmountable obstacle to the adoption in this case at any rate, of the hypothesis of mind-reading, to account for the sayings of an intelligence of some kind, either by the medium, or the Indian girl, no matter which. I subsequently learned that she or some other intelligence, representing itself as "Pansy," was a guide in the séances of the late Maggie Gaul, medium. I have pointed out elsewhere in connection with the expressed wish of May — where my decision as to the proposed gift of a certain article to a certain relative — if transmitted to the medium, was not in accord with May's wish; and that was recognized and spoken of by her; and she adduced her reasons for a different disposition of the article, at Mrs. Wriedt's trumpet séance, in Detroit. Again it was not my thought to her or to the medium, to withhold certain articles which I had decided to place with a certain firm for sale (for the same reason as in previous instance) but accepted and decided to act upon the expressed advice received a day or two later from her at the sitting at the materializing séance at Jonson's in Toledo, where she appeared in her transient body and spoke through its vocal organs. This is another insurmountable obstacle for the claimant that the mind-reading hypothesis will account for it all, or for such part of it at least.

The numerous readers, constituting my jury of thinking men and women will please excuse me if I say, that if the telepathic hypothesis, or the mind-reading one, or any other mental hypothesis is adduced by an opponent of the spiritual hypothesis, as the true cause of the "Pansy" phenomena for instance, I must have evidence, for as it stands, it is but an assertion, and it seems

as such ridiculous to me, to say the least, and very intricate in theory; and I maintain cannot be substantiated, nor sustained by proof, that my own thought should be conveyed by any such plan to some other, to enable her, that other one (the medium), to practice deceit on me, for it could not be obtained, as my thought, if it were not my thought, and if it were not there, and therefore the one who uses the argument, is too presumptive, to try to use it as a weapon against the other argument, that it is a psychic truth.

There is another point which may be considered here. The facts as conveyed to me in the language of the ostensible Indian girl I could not verify, until I returned home, and then by comparison with my notes after sitting, I satisfied myself of the absolutely correct statements of the alleged spirit of the Indian girl. There is another feature that will merit the best thought of those who so readily discredit the spiritual hypothesis, and quite as readily assert their belief in the telepathic transmission of thought, which has never been accepted as well established, and the other one, mind-reading, as well. That feature is, that to be consistent all the way through, there should on the part of the advocates of these hypotheses, be given us some description or indication of how an invisible, inaudible, intangible thought is carried from the "transmitter" of one human personality to the "receiver" of another human personality, over long or short distances, and some reason should be assigned for the necessity of a medium using the foregoing, or some other mind hypothesis, to account for her getting it, and then adopting a different one to account for her using it, such as for the necessity of harnessing the thought in words, and creating sound for their expression when conveying them back to the original source from which they came. But for the present, and for argument's sake solely, it is admitted that the language used is the outcome of transmitted thought; then how could that account, on the one hand for varieties of sound emanating from the so claimed intelligent entities; or on the other for psychical manifestations called etherializations and materializations? But is it realized where we land, if we adopt a mental hypothesis, viz., the mind

creates physical sounds, and can therefore create physical forms. Is it realized that the incarnate spirit acts through the sub-conscious or subjective mind, this being an indestructible occupant, of the ego or soul, or more correctly, an attribute of soul.

Now a step further, and the incarnate spirit having a mind, and living in its soul or astral body, within the ordinary body physical, has been thus associated during infancy, childhood, youth and manhood or womanhood, till advanced age, disease or accident makes this physical habitation no longer tenable, and a natural law lets the incarnate spirit out, and into the spirit sphere, and by this transition it becomes discarnate, and thereafter a spiritual being in contradistinction to the physical man. Does it occur to you that as discarnate, the personality is no longer encumbered with a physical body, which held it while incarnate in check; and does it not also follow that the phenomena which at best would be only clumsily and imperfectly performed with a physical environment or shell, can now, if at all, be produced with greater facility and effectiveness, by the unfettered spirit, which has perfected more or less in spiritual knowledge; and do not the evidences in favor of the latter greatly outweigh those of the former? Though believing in the probability of telepathic communication between incarnate spirits through their sub-conscious minds, still of weightier importance are the testimonies of many discarnate spirits who communicate with me, through the incarnate spirit aid, as given in the latter chapters of the book.

From personal tests and observations in the normal, trance and hypnotic states, I have yet to discover clear, unmistakable, and perfect reproduction of the thought of one person being received by the mind of another, by telepathy or mind-reading, to an extent to be fairly considered as practicable. Among scores of trials I have made, during the long period of my psychical, hypnotic and other investigations. I may have been much less successful in my telepathic tests, than most investigators, nevertheless I have found as a rule, where there were any evidential results at all, they may be described as "a general impression," "an approximation," "an approach to the real," or impression that

it was "a coincidence," rather than an absolutely perfect duplication in the "receiver" of the thought that emanated from the "transmitter."

I have for example written on a slip of paper, folded the same, handed it to a lady sitting passively, giving her the suggestion to sit for a minute or two, with her mind not concentrated on anything, until a clear thought came to her mind, and then act on that thought. I had written this note, "You will arise, walk over to me and pull my nose, as a joke." She did it, laughing from the time she arose from her chair, until she returned to it. I then asked her to read the note in the hearing of others present. She said the thought came to her distinctly but not with every detail of words. I next handed the lady's brother a slip on which I wrote, "You will rub the top of your head with your hand, while sitting, because you don't know what else to do." He sat on his chair, and laughingly started rubbing the top of his head, and remarked, "I don't know what you want me to do." That lady was my wife, who with the brother is now in spirit life.

My office boy, a lad of sixteen years, with whom I conducted many hypnotic experiments, could while hypnotized stand at a distance from me, at the opposite side of the room, and tell me, what figure or letter of the alphabet I was then looking at. He could not do it invariably, but has consecutively sometimes, with occasional mistakes, but he did it while in hypnotic state. With my own experience, of which the foregoing are examples, and with such knowledge as I acquired from the experience of other men, I cannot avow my conviction or belief in the adequacy of the telepathic hypothesis, nor the mind-reading one, in the normal state, and when it's found in trance condition, or hypnotic state, it's apt to have its origin in suggestion, which may then be word, or act, or concentrated thought.

I would not expect the mind to account for the production, for example of answers to mental questions in the nature of a quizzing, or a cross-examination, or otherwise I would not expect answers to mental questions, which would necessitate a thorough and exact knowledge as to each detail, nor could I transmit a

thought that would be to me a solution of a problem, or a something outside of the latitude and longitude of the receiver's sphere of knowledge, as I do not think such mind capable in natural way, to appropriate what was tendered.

In the trumpet séances with Mrs. Wriedt I would not expect the opportunity to gather evidences of the sub-conscious variety, for the reason that she is not entranced in her sittings.

Obviously there could be no attempt made at using the telepathic hypothesis to account for the various phases of psychical phenomena of the physical kind, such as materialization of a transient body, which uses its own vocal organs to communicate with; or the externalization of psychic power, when heavy bodies are moved without visible contact with any person, power or object.

I have carefully, and patiently watched for evidence, which might appear to sustain one or other of the mind hypotheses, but up to the present time, have watched in vain; and to my mind those hypotheses utterly fail to account for the phenomena described in the foregoing pages, and among other records.

One may theorize, invent and plan, as to how the thought originates, and what it is, and what is mind in which it is. Perhaps it is a thing or body physical, for we are told that thoughts are things. Some one may claim that it is power, as manifest in molecular aggregation which may cause waves in motion, and then at other times a dormant state, but still if in power, quiet or in motion, then to that extent at least, it has existence, and must be physical, and patent to spirit sight, and also capable of reflection. But under each and every circumstance, the thought or thoughts must by this hypothesis have existence in the mind of sitter, before seen, reflected, read, realized or felt.

As thought or knowledge of an intelligence called "Pansy" had never habitation in my mind (the sitter), it clearly follows a mind hypothesis will not apply.

In this connection I feel free to say, that there be none who can truly describe the mind or rightly designate its various powers, capabilities and functionings. The more I grope and think, reflect and meditate, the more convinced am I that mind

is as deep a mystery as all else, which pertains to the wonderful universe of each individual man, which in turn is but a molecule of spirit personality, in the larger Universe. In its functioning it would appear to be an attribute of the soul.

CHAPTER XIX.

THE seventh and last séance of the November, 1911, series was held during the forenoon of November 19th at the home of Mrs. Etta Wriedt, and was absolutely private, save and except for the presence of this very exceptional psychic. This séance proved to be, to me, one of the most important, if not absolutely the most relatively important, of all the séances I have ever attended in my life up to the present time; and at the same time most deeply interesting, and evidentially convincing; leaving not even a lingering doubt in my mind, as to May having kept her promise and redeemed her bond. Taking into consideration the many evidential matters presenting, from the intercommunion between various members of the family connections of mine, and myself; and the various attitudes of individual relatives one toward another, to all intents and purposes, the private family talk, with the attitude assumed by one and another, regarding this or that circumstance, all so realistic and true to the knowledge I possessed, even to minutiae; and the apparently harmonious condition, and happy relationship experienced by each and everyone; as well as the confirmations of previous evidential matter, facts and messages; together with the presentation of new evidential matter, and the clearing away of any fragments of ignorance, and my enlightenment as to many matters, while so satisfactory and convincing to me, cannot in the very nature of things be reproduced in this publication in detail, but only alluded to in the briefest outline. One reason for not reproducing family affairs in this publication is the fact that to most people, as well as to myself, it would appear as needless exposure of confidential knowledge; and another reason, as has been mentioned elsewhere, that May, my spirit wife, whose human personality she has established to my entire satisfaction,— and as I have already said redeemed her bond,— expressed her desire that I should not use family matters when I had enough

other material for my book. This request I shall show my respect for, by a faithful compliance therewith in matters of detail, or where it would prove inadvisable to repeat a message from one to another, or to use language which might be construed as personal.

My alleged spirit daughter, who not only materialized as a young woman of about twenty years, but also spoke with me on the special occasion at Toledo, when I learned for the first time her name, as known in spirit life, and which occasion is elsewhere recorded as being the 15th November, 1911, séance at Jonson's, and who promised then, and at the last of the Jonson séances, to come with her mamma and myself to Detroit; and without a doubt she has fulfilled that promise; and was one of the first of the numerous intelligences, to speak to me through the trumpet at Mrs. Wriedt's. She gave me messages to be delivered to her brother and her sister (half-brother and half-sister); also told me that their mother Martha was present at the séance with her mamma, May.

The next to converse with me was Martha E. King, my first wife, who passed to spirit realms about 37 years ago now, and who, on this occasion, talked with me, about our children, and also other matters.

Then May joined in the conversation with Martha and me, and both of them were agreed and harmonious; and with one accord and single purpose, advised me as to my future course.

Hypatia, my ever-present guide, joined in now, before the loved ones withdrew, and her first words were, "You wrote it correctly, 'tia' is right." To make clear the relation of this interjected sentence, I may say that the stenographer who made the report of the second séance at Jonson's for me, had in the report spelled my guide's name "Hypacia," which I corrected with my pen by changing the fifth letter to "t," thus making the word "Hypatia." A few minutes before going upstairs to the séance room, and while waiting to be called, I wrote the following on a page of my memo-book, and kept it exposed to her view until I started upstairs, when I put it in my pocket. "Hypatia, the stenographer

spelt your name with last syllable 'cia,' while I write it 'tia.' Which is correct?" The first exclamation was Hypatia's answer to my question, and was the first expression which she vocally gave in my hearing. This was followed by advice, and instruction in regard to certain business matters. A short discussion of a particular situation was had by Hypatia, May and Dr. Sharp, the psychic's own control, and conclusion reached, that all would come out right by my maintaining the attitude I had assumed.

The balance of the séance turned out to be a gathering of spirit guides, and many of them gave their instructions to me. There was also some prediction, and caution meted out to me, as well as information for me, and instruction what to do. My life was to be a new one, and still active I would be; for special work, in spirit spheres, was planning for me. From records which I now possess, I must select and gather more, and print a book. Then other books to follow this there'll be; and other work for me to do, of which I must be close, and much would be done for me. I cannot more than outline give, as I have done above. This chapter now will conclude a series; but still more evidence I will collect, and more truth I will proclaim.

CORROBORATIVE TESTIMONY.

"Reports by Herbert G. Paull, Secretary; and by Rev'd Canon William Walsh, member of the Canadian Society for Psychical Research. A deceased member, Mrs. May E. King, wife of the President, visits a trumpet circle, in Toronto, held by Mrs. Etta Wriedt, trumpet medium, and speaks to those two members.

DR. JOHN S. KING, President C. S. P. R.,
Dear Sir:

I herewith hand you a partial report of a trumpet séance held at the house of Mr. and Mrs. W——, Toronto, on the evening of Monday, November 27, 1911.

The séance was held in an attic room, with twenty-five sitters, and the medium, Mrs. Etta Wriedt. Among those present were the following members of the Canadian Society for Psychical Research, namely: Dr. John S. King, President; Rev'd Canon Wm. Walsh, Professor E. B. Shuttleworth, Mrs. Coleman, and the Secretary, Herbert G. Paull (the writer of this report).

The circle was opened with a repetition of the Lord's Prayer in unison, followed by singing "Nearer My God to Thee," augmented by a powerful spirit voice through the trumpet. After a cordial introduction by the guide, Dr. Sharp, who evidently was able to give the names and idiosyncrasies of every sitter present, occasional whispering voices were heard and recognized by friends present. Presently a strong and clear voice spoke out near Canon Walsh.

VOICE: Canon Walsh.

CANON WALSH: Yes, who is it?

VOICE: It is May.

CANON WALSH: What is your name?

VOICE: May E. King. I want to thank you for the kind and beautiful words you spoke over my body as it lay in the casket.

The voice purporting to be that of Mrs. King, then continued in a lengthy, and touching strain, voicing her thanks and appreciation of Rev. Canon William Walsh's tribute to her memory, she having been a member of the Research Society, of which Rev. Canon Walsh is also a member. Again the same voice changed location to where I was sitting, and addressed me.

MAY E. KING: And you, Mr. Paull, I'm so pleased to see you here.

MR. PAULL: I am delighted to hear you indeed.

MAY E. KING: I am pleased to be here tonight. All is beautiful and bright over here. There is no death.

The writer cannot recall the exact words of what followed, but Mrs. King continued to speak cheerily of the spirit life, and spoke once at least of Dr. King as "Johnnie." Several other individual voices continued to speak through the trumpet, and then a whispering voice said, while the trumpet was directed to Dr. King.

VOICE: Papa.

DR. KING: Who is it for?

VOICE: For you, papa.

DR. KING: Is it you, my darling?

MR. PAULL: Tell us your name.

VOICE: May Donna.

MAY DONNA: Papa, Hypatia is here.

DR. KING: Will she sing for us tonight?

MR. PAULL: I do not recollect the exact reply.

MAY DONNA: Good-bye, papa.

DR. KING: Good-bye, darling, speak to us again.

The writer cannot set down with exactness what further was spoken, but subscribes to the above as a faithful account as he

recalls it after the séance, and the conversations and communications between the voices purporting (and evidently being) the voices of Mrs. May E. King and her daughter, May Donna, both in spirit life.

(Signed) HERBERT G. PAULL,
Secretary C. S. P. R."

DR. JOHN S. KING, President C. S. P. R.,

Dear Sir: I send you my report of Mrs. Etta Wriedt's séance, held on the 27th of November, 1911, as follows" (corroborative testimony):

[THE AUTHOR'S NOTE:—Following is another individual member's report of the same section of the trumpet séance as reported by the Secretary, Mr. Herbert G. Paull, and although the report as a whole was given much more extendedly, the quotation therefrom has a slightly different construction, though it is valuable in that there is harmony of facts in the reports of both, though neither is a stenographer.]

The Canon in his report says:

"I had a small writing pad and by feeling was guiding myself in writing, as it was absolutely black darkness in the room, and straining my eyes and ears; almost unconsciously I was stooping forward, trying to catch some faint sight or revealing sound, when this to me new, unexpected, and surprising episode took place. Now I was quietly startled by just a perceptible touch of the trumpet on my left eyebrow. At the instant there was suggested to my mind that it was done caressingly. From the trumpet, seemingly, in the centre of the circle, and pointing towards me, came a strong whisper repeating my name. Then I said: "Who is it?"

VOICE: May.

Then a voice, full, cultured, and clear, and which at once recalled to me the voice of Mrs. King, said:

"Canon, I want to thank you for your kindness in coming and offering up a prayer before the casket was closed that day."

"Then the trumpet seemed to move over in the direction of Dr. King and Mr. Paull, who were seated comparatively near together, and addressed them in similar tones, as they by their responses seemed to recognize. The words addressed to them I cannot recall, as I was so interested, excited, and thrilled by the recognition of Mrs. Dr. King's familiar and kindly voice, that I could not concentrate my attention upon them and their respective conversations with her. To me it was all the more

startlingly striking in view of the fact that not long before I left the residence of Dr. John S. King (the President of our Society) accompanied by him, he wrote in his office on a slip of paper and showed it to me, as a request of his addressed to Mrs. King, using her Christian name, and when the trumpet voice spoke to me it was a direct response to, and compliance with, the written request at that moment remaining spread out on the table in the room we had just left to come to the séance, and some of the words and phrases of the trumpet voice were identical with those contained in the request.

Surely the line of least resistance is to follow the exercise of our reasoning powers, and accept of the claimed fact, that the spirit of Mrs. Dr. King spoke through the trumpet consciously and intelligently, touching that very important episode—the removal from time to the spirit world, and the bearing away of the sacred body to be laid in the last resting-place.

(Signed) WILLIAM WALSH."

More Corroborative Evidence. Mr. and Mrs. John G. Bain, Toronto, converse with Mrs. May E. King, while in her transient body, at a Jonson séance in Toledo.

TORONTO, January 27, 1912.

"Dear Dr. King:

About the middle of December last, we left Toronto on Sunday morning, and on Christmas night I called up Mrs. Jonson and made an appointment for the next morning, ten o'clock. On meeting Mr. Jonson, he informed me that Tuesday evenings belonged to the Sun Flower Club, but he would arrange matters so that myself and wife might attend.

We were on hand at eight o'clock, December 26th, and met members of the above club, which on that night consisted of seventeen. The room where the sitting was held was a large room upstairs; the cabinet a small room leading from the large one. As strangers we were taken into the small room to inspect it. There was no outlet from this room called cabinet, except to the large room. Plenty of light was left in the room so that we could plainly see anything that might come from the cabinet. The minutes of the meeting showed that there were twenty-one materialized forms which came from the cabinet. I shook hands with two or three of them, one an Indian girl, who came out and gave us a lively dance within two feet of where I was sitting, and without the slightest sound or vibration. One came who had hair about four feet long. I also shook hands with her, and

by request of Mrs. Jonson I examined her hair, and let about two feet of it draw across my hand, when she turned to cross to the other side of the circle.

Another form, that of a lady strong and most beautiful in appearance, came to the cabinet door. At first it could not be ascertained who was wanted, but at last the form spoke, saying: "I wish to speak to Mr. and Mrs. Bain." We went to the cabinet door, and to our surprise and delight there stood Mrs. John S. King, your wife, whom we had both known well in life; and who had passed out about three months before. She told us she had been attracted there by Mrs. Bain's singing, which she had heard before while at home in Toronto. She then gave us this message to give to you, viz.:

"Tell Johnnie that you saw and talked with me. Hypatia is here; and my Baby also."

She was a woman a little above the average size, and she dematerialized at our feet, which seemed quite as interesting and wonderful, as did her appearing.

After a few more had appeared, a gentleman came to the door. He seemed somewhat weak, and it was perhaps nearly a minute before Mrs. Jonson could get any information from him that would identify him. At last he said, "I wish to speak to John." Mrs. Jonson turned round and said, "Who is John?" I said that perhaps it was me. I went to the door of the cabinet, and to my surprise, there stood my brother, who had passed out about four years ago. He seemed rather weak and became partly dematerialized two or three times; and after a few words of welcome he said, "I wish to speak to Katie." (No one in the room knew my wife's name.) I called her and he spoke to her. I never saw him more plainly in my life; and his voice was if possible more convincing than his features. The last few years of his life he wore a beard; but while in the hospital this was shaven off. He came with this beard on, and the last suit of clothes that he had worn before his illness.

* * * * *

I have given a true account of features of this séance at Mr. Jonson's, in my simple way as it occurred.

Yours very truly,

(Signed) JOHN G. BAIN,
(for self and wife)."

CHAPTER XX.

THIS chapter is devoted to the various trumpet and materializing séances, ending with the November series of 1911, where communication was had with the personality alleged to be my wife; and in that connection I present my argument upon the evidences which brought me to my final and firm conviction, that I have attained to a positive knowledge, of the truth of spirit return and communion. The form that presented for me, was certainly neither a probable nor possible fraudulent creation to deceive.

I would say to each reader, ask yourself the question, how do I identify and know my loved ones, friends and acquaintances, of the present time, when I meet them anywhere? Would not your mental answer be a quick response, "By seeing, hearing and conversing with them, as we all do constantly in our daily lives, when we meet?" If you have lost your sight, you utilize your sense of hearing, and thus judge and recognize them by the sound of their voice, tone of speech, manner of expression; and by the nature of the conversation which evolves the evidential knowledge. The reader can best test these matters in his own home, or among his friends or relatives; for there are no two human beings exactly alike, not even so-called twins. No two voices sound precisely the same, though in the same key, for nature loves variety and produces some peculiarity, which differentiates the one from all the others. There is in the make-up of every individual a combination of variations which we term human personality, which is the distinguishing feature of each, and of every individual.

Unless a man is bereft of reason, he can identify a relative or friend, or anyone whom he previously knew, by the aid of one or other of his senses, and usually by two of them, such as sight and observation, by hearing the voice, and the conversation, noting its intonation, and mode of inflection; and by knowing his

previous habits, and any peculiarity; or from a knowledge of his personal history, or by enquiry, in brief, though changing physically as the years roll by, he never loses his personal identity, and his personality, either here or hereafter, and constantly by the securing of evidence from personal, family, business or other topics of conversation. The same faculties, and similar procedure as in the case of mortals, will enable you to identify the forms, voices and individualities which present themselves to you for your recognition, when conditions favorable for occult demonstrations exist. Personally I can neither claim to be easily deceived, nor can I be charged with ignorance regarding psychic matters, for I have devoted many years to investigating hypnotic and psychic phenomena; and have discovered much hypnotized condition, and self-deception, as well as fraudulent design and practice. Furthermore, as will be seen in Chapter XII of this book, the one who has been "my other self," my true love, my life partner, my pal, my constant companion for more than twenty-five years, had agreed with me, and I with her in life, how each should prove to the other his or her human personality, no matter which should first pass out of the body, and be permitted to return from spirit realms, to greet the other in earth realm; and I am able to present instances of fulfillment of the bond. To prove it was none other than my own "May," who now presented, frequently in the series of occult séances, she wore that smile upon the face which signified the externalized joy she felt at her ability to redeem in full the bond; and the impress appeared to me as distinct in detail, as the pictured face in looking-glass or on photographic plate. To me she came as tangible, as true to life, as ever she had been; her slap of hand upon my shoulder, the arm about my neck, the cheek to mine, were all in view to those who viewed with me, and they too thought it grand and true, and due to her joyful thought, that she could come back to me.

"And did she speak with you?" you ask, "and did the voice sound natural?" She spoke, conversed, appeared and natural was in all respects. Her voice was quite as natural as it sounded, when she spoke formerly to me in the home, or through the

telephone; and you have had the experience of hearing the voice of your acquaintance, friend or relative, who conversed over the 'phone with you the other day. My "doubting Thomas" friends continue to ask me in all earnestness, "Could you be quite sure that it was she?" Quite as sure as you could be, either in your home, or in your own 'phone conversation with a loved one. "Do you not think the gathering where these manifestations occurred was the outcome of evil influence or evil spirits?" No! To me it was corroborated in a very marked degree, by the scriptural evidence — a physical séance, held in a closed room, where were gathered Christ's own disciples, at which their late Lord and Master, in materialized form, showed Himself to them, and proved His personality to them, in order to convince them, exhibiting to a doubting disciple the wounds in His side. One the other does confirm, whatsoever it be, for there is exact similarity.

And still you ask, "Why do you need a medium?" To this my answer is, for the same reason that you need a central office, as well as your home 'phone.

May, who at another place, through the aid of another medium, at a previous time (at Mrs. Wriedt's, the trumpet medium, 12th, 13th November, 1911, see Chapters XIII and XIV), had promised me to be at Jonson's séances, to do the very thing which she has done, and which I have recorded (see Chapters XV, XVI and XVII); and the reader is now considering; and who, acting on the suggestion I had given her at a previous séance (see Chapter XV), that she was not as large as in life, came to me since then in her fully formed natural development, true to life in form, features, voice, mannerisms, action and tangibility; with power, zeal, and other characteristics, and normal expression, and stepping out and up to see me, with the agreed upon name greeting of "Jehnnie" patted me on the cheek and head with her hand, put her cheek to mine, slapped me several times on my left shoulder; and continuing said, "Yes, my dear, dear Johnnie" (which was to be her proof test name for me after she passed out), "I am May. I am your 'Babe'" — what I had agreed to

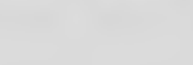
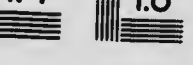
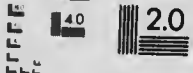
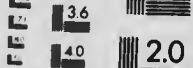
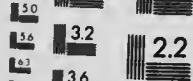
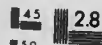
call her, as a test of my human personality, if I passed to spirit realms and returned, and "Johnnie" was to be her proof test name, after she had passed out and had come back to me. So that in either case, no matter which passed out first, my name was to be "Johnnie," and so designated by her, as a test, if she could return; and hers was to be "Babe" if I could return. So here came the proof urging itself on me, viz.: "Oh! my dear 'Johnnie,' I do miss you so much, but I am able to be near you, and each time I materialize I can be stronger; and I enjoy materializing so you can see me, and the oftener I do so, the easier it will be for me to do it." She said also, "It is easier for me to speak to you through the trumpet, than this way, and I can speak louder too," which I found to be correct. Her style of speaking, language used, mode of expression, features, size, build, her very compound self, with her every mannerism most assuredly established in my mind, her individuality and personality at each of the séances, but particularly so at the last of the November séances held with Jonson.

Aside altogether from the foregoing, there is in addition absolutely strong and irrefutable evidence, relating to family matters, personal possessions left behind her, and her directions as to their disposal; and family and personal business affairs, in which her directions, in several instances, were in direct conflict with the decision I had reached in my mind, thus entirely destroying the hypothesis of thought transference or telepathy in her case; and her expressed desire to have her gold watch, jewelry, diamonds and other valuables retained in the safety deposit vault of a bank, that no person other than the bank official and myself knew; and said official did not see or know a single one of the several articles; and there to remain until she would give me at some future time instructions as to her desires regarding their disposal; and in this respect proving that there was not, nor could there be, any mental telepathy from others to the medium, while if telepathic communication from me to the medium, whether Mrs. Wriedt, trumpet medium of Detroit, or J. B. Jonson, materializing medium of Toledo, Ohio; it must certainly, to be



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genuine, be my mental thought or decision, and not the very contrary. So that the only hypothesis that has any show of probability, or even possibility, outside of the spiritualistic hypothesis, viz.: mental telepathy or thought transference, has already been shown to be in other chapters as well as now an absurdity as well as untenable, insufficient and useless, as an hypothesis to account for the production. I may here add that much of the communications relative to family connections, domestic affairs, personal possessions, and business matters, for obvious reasons cannot be given publicity; and hence some of the very best evidences, to myself personally, cannot be utilized in the record herein contained, which is intended for publicity.

In earth life, May E. King used certain pertinent, and as I thought sensible expressions; on occasions when they might benefit those who heard them, though not intended for that purpose. Her many friends will recognize them when they read them. "I don't believe in telling family or business affairs to anybody." "I never gossip about others." "I have enough to do minding my own business," etc.

While she spoke with me alone through the trumpet at Mrs. Wriedt's, and gave advice about certain possessions, and the views which she had been able to hear of certain interested parties, she said in her characteristic language, "I don't want you to make public family or business matters." This is certainly characteristic of the personality, if it be not of the character that will admit it as circumstantial evidence in favor of the personality.

Again at the Jonson séance, where others were present with myself, she, in materialized form, not only confirmed her prediction at Detroit, that she would materialize at Jonson's séance, and speak with me there, but she likewise confirmed, and continued that conversation, and most guardedly avoided naming the Bank, which she had done when I was with her alone, on the first occasion; and also studiously avoided naming any of the articles to be distributed, or the persons who were considered in that connection; or the name of any business firm which had on the previous occasion been mentioned. Nor did she allude to

my removal of her jewels from the home to the bank on Friday, 10th November, 1911, as I left for Detroit next morning. (Saturday morning, 11th November.) In addition to the foregoing, the same intelligence spoke; and the records contain additional evidence, establishing the human personality of May E. King. (See No. 11 materialization, in Chapter XVI, at Jonson séance on 15th November, 1911.)

I submit that the evidence is presented, which proves the intelligence to be exceedingly cautious, a characteristic of the alleged personality. The evidence also proves that the intelligence talking through the trumpet on the 12th November, and the one talking in materialized form on the 15th November, another time and place were one and the same intelligence, and personality. The evidence also proves that as the intelligence disapproved of some things that I had decided to do, it could not be accounted for by telepathic communication; and could not possibly be accounted for by a coincidence; nor by fraud; nor as a matter of fact, by any other known hypothesis; it must therefore of necessity be, as it represented itself to be, the stated personality. Then there is the circumstantial evidence of both Hypatia and Dr. Sharp, promising me at Mrs. Wriedt's that they also would visit the Wednesday night séance at Jonson's; and both keeping that promise; and not only keeping it, but materialization of their bodies was promised; and this promise was also kept. Not only does their appearance at Jonson's in materialized form establish the fulfillment of their prediction, that they would; but becomes corroborative evidence, that the materialization of both wife and daughter took place as predicted at Detroit; and established as a fact or truth by the introduction by Hypatia of wife and daughter, which is evidence of each of these personalities, that the prediction made at Detroit, by May was, as well as the promises by Hypatia and Dr. Sharp, fulfilled at Jonson's in Toledo, in the sight and hearing of all the members of the Sunflower class, present at the séance on 15th November, 1911. (See Chapter XVI.)

I am quite certain, in fact quite as certain as I am of anything

I presume to know, such as my friends, relatives, acquaintances, occupation and responsibilities, that the best professional delineator or actor the world could produce would ignominiously fail to present himself or herself, or produce anyone to so present, for example at a Jonson séance, as a perfect duplicate form of my life partner, and constant daily associate for the last quarter of a century; and with similar natural development, form, feature, voice and mannerisms, together with similar action, tangibility, power, zeal and other normal indications, and thought expressions, so as to deceive me, regarding each and all of the foregoing characteristics. And again, even in one of Mrs. Wriedt's trumpet séances conducted in the dark, for voice communication, how could it be possible for the medium, or an accomplice, to conduct a conversation, or reply to my numerous interrogations, or make request of me not to dispose of each of several of her personal effects as I had designed in my mind to do; and give her reasons therefor, regarding their disposal; make use on the one hand of the personal name, and in these cases likewise give her reasons. And further, two days later in another State in a Jonson séance with the materialized body (and to be consistent it would have to be the same personality, even if an accomplice) comes, as I will show, into the view and hearing of all the sitters; and the conversation began in Detroit is continued in Toledo, and not only that but it confirms what was said and done at the former place, as witness the quotation from the stenographer's report, which was sworn to: "Do just as I said about my things." "It is not necessary to repeat that. About my jewels, I want them left where they are, in the safety deposit vault in the bank. I don't want them given away for a very long time. Then I will instruct you about what I want done with them. My single diamond, I want you as soon as you go home, to have it set as a scarf pin. Be careful and watch where you take it, do you understand? And when you wear it, it will make it easier for me to come near to you."

I ask the reader to note the facts; that I placed watch, diamonds and jewelry above referred to in the bank on Friday noon, left

my home on Saturday morning, and had my first communication from my wife on Sunday through the trumpet at Mrs. Wriedt's, slightly more than forty-eight hours after the deposit had been made.

In speaking to me at the very first of the November, 1911, series, in Mrs. Wriedt's séance room May or "Babe" employed the test name "Johnnie," it being the first opportunity she had for so doing; and alluded to my having placed her things in the safety deposit vault at the bank. I immediately asked her what bank, and she replied giving the name. I have already twice mentioned our agreement in the summer of 1911; but I wish to impress its importance on the mind of the reader, and to enable each to recognize the early constant efforts made by May, for not only proving by test names her personality, but by tests of her own design, to prove her personality in many ways, some of these have already been presented, and she has assured me she, if debarred at one door, will try another; and if one plan fails will devise another.

It had been mutually agreed between us in the summer of 1911, that after separation by death of the body, if should be we continued to be alive and were permitted to return, if I passed out of body first and returned, I was to partially prove my personality by speaking her test name, "Babe," and partially by private or personal matters unknown by those outside of ourselves. If she passed out of body first and returned, she was to partially prove her personality by speaking my test name "Johnnie," and partially by private or personal matters unknown by those outside of ourselves. These names were not known as ours by other persons. As she passed from her physical body on September 29, 1911 it was the forty-fourth day thereafter, that she began to prove her personality, as outlined in the chapter dealing with the first séance on November 12, 1911.

I now quote further from the sworn statement of record as follows: "You were not with me when I passed out (a fact), but I couldn't have spoken to you if you had been there, but now, dear 'Johnnie,' we will make up for lost time."

In order to rightly and understandingly appreciate my conclusions, the reader has only to assume a similar relative position to mine.

If you are a man do you really mean to say it is possible to deceive you in either night or day, by the presentation of a woman form to represent your wife, with whom you've lived most happily for many years of life, and whose habits and conversations, acts and mannerisms, as well as knowledge of personal affairs, induce you to accept the presentation as your wife, if it were some other woman? And I ask you further, either man or wife, if you really did believe and accepted it as a fact, how long would your acceptance last? Now I will also ask you, if you are not aware that variety in all creation is so very great, that man cannot find two apples in an orchard, or two blades of grass, two human beings, not even twins, nor two units of any natural thing which are in each and all respects a perfect duplicate, the one of the other.

I feel justified in saying that, having during many years made scores of individual private investigations, conducted with patience, perseverance and care, results have in a large number of them proved unprofitable and disappointing; and therefore the assumption by any person that I could be so imposed upon, by either a medium or their accomplice, or in any other manner, with the experience I have gained, would awaken my sympathy for them in their self-delusion.

I submit the foregoing group of associated evidence, which I claim no single hypothesis or combination of hypotheses will account for, other than the spiritual hypothesis, which, even if unsupported by any other evidence, clearly establishes the truths contended for.

I will ask the man without prejudice, and with an open mind to consider the possibility of a fraudulent interjection upon the scene, at each of the three materialization séances at Jonson's, of some one, and the same one human being on each occasion, claiming to be my spirit wife; where the said form would be visible not only to me, but to all present; and whose conversation

would have to be consistently maintained throughout the three occasions at Jonson's, as well as on the first two occasions before I went to Jonson's, together with two which were subsequent thereto, or total of four trumpet ones at Mrs. Wriedt's and a grand total of seven. Three of the four sittings had were with her alone, and door was locked, and voice was strong, and more clear than that at Jonson's, and easier too with trumpet there, than with the mouth at Jonson's, so the form claimed. The reader will further realize that these various talks on subjects personal or private, or in the home, as held throughout the November series of seven séances, first two in Detroit, then three in Toledo, and lastly and again two in Detroit, must all absolutely harmonize with the verities discussed, or realized, or which were known to have existence; and close connection with family, general and business matters. I ask you now, could I be deceived into believing, or could any one, by any system of fraud, however cleverly devised or invented, succeed by both trumpet, and form presenting — in either or in both cases to the area of my mental conception, so as to be cognized by my physical senses, and accepted by conviction as being my wife; which likewise was confirmed by others, as note the stenographic report sworn to as correct, and supplied to me, if it were not her? And here note further that the said form encompassed a detail of knowledge, sufficient to converse intelligently upon personal, private, family and business affairs, and at the same time if fraudulent appeared in the duplicate physical form of the genuine, for the presumably express purpose of deceiving me, and with me all the others at the séance. Moreover, is any reader of the foregoing, or could there be any one in their normal senses anywhere, ready to admit the probability, much less the possibility of my being hoaxed into accepting the fraudulent substitute for the genuine? Such presumption cannot stand. Is it not self-evident that there could never be a fraudulent substitute, that would be the exact duplicate of the genuine physical form and personality; and equally self-evident, that no attempted fraudulent effort could have been made, that would harmonize fraudulent and genuine, in natural voice, facial expres-

sion, manner of speech, language used, and personal characteristics, to say nothing of the intimate personal knowledge possessed of family events, personal possessions, casual knowledge, local in character, or acquired information. Where would land, or what would be the fate of a fraudulent person seeking to duplicate the genuine, under my quizzing cross-examination, and difference of view or opinion, as held by the genuine and myself before; and between another and myself since the genuine passed to spirit life? Ever and always, remembering that events on this occasion, as well as on the first, the fulfillment at Detroit of a promise or agreement made in earth life, by the genuine and myself; and secondly the consummation of predictions made to me in Detroit, by my alleged life partner, or a fraudulent existence, that she or it would materialize and talk with me at Toledo, a continuation there, of what was talked of in Detroit. No other plan or way, it seems to me, would serve as well, to intercept a fraud presenting. The detailed instructions or requests for me not to do, what I proposed to do, with certain things among my wife's possessions, of which no person, other than myself and she, had any knowledge, together with instructions as to what she (this form, my wife "May," or "Babe"), desired me to do instead, with the self-same articles; disposes not alone of the question of fraud in this instance at least; but likewise, most effectually, disposes of the mind-reading, or thought-transference and every other faulty mind hypothesis; and they need not, therefore, be further entertained for even brief consideration.

Throughout these chapters, the careful investigator will find from beginning to the end, a cobweb connection of circumstantial, corroborative and direct evidential matter, in support of the claim that the human personality has been established, as that of the individualized materialization, claiming to be my spirit wife May. So conclusively convincing is the evidence to me, that I am sure, that the intelligence which formed up in my presence, on the three occasions at Jonson's, talked and walked with me, as she had done for nearly quarter of a century in life, asked me to do certain things when I returned home and bid me "Good-

bye," then slowly dissolved or melted away, as snow, passing down into the floor, as I leaned over towards her, my face and my eyes meeting hers as the smile and all else melted into thin vapor, disappearing at my very feet, was none other intelligence or personality save what it professed to be, viz.: my spirit wife, with manifest and tangible body, May E. King. What she and I had earnestly, sincerely, and I might say almost sacredly agreed in life to do, if our existence continued in spirit realms, and it were possible for either of us, and we were permitted to carry out our agreement, that either one would contribute their best efforts in offering the proofs of the truth as we found it.

Unless the minds of readers are firmly set as biased, so that they will not accept any evidence to be adduced to prove a truth, but stubbornly object to acknowledge it, then such must stand convicted as unreasonable. I therefore maintain that the case as herewith submitted, along with the evidence, is sustained.

Permit me, honest critic with unbiased mind, now to ask you, was all the foregoing as described, and further much more of it, in great variety to come, simply a coincidence, or a strange yet singular combination of hypotheses to work together as a complicated plan; and if not, then what was it, if it be not spirit life made manifest to man? If answer you cannot give to me, and have an awakened mind, I will appeal to reason, and I answer for you. My physical senses, my mental impressions, my soul recognition manifesting in my spiritual sense of intuition, which long has slumbered, but now awakens to find resulting proof, from tests mutually agreed upon, while yet she lived with me on earth; and which are further endorsed or supported by numerous evidences throughout the book, together now confirm the truth, that our spirit life or carnate spirit continues on after the shell or body dies, and can and does, when it becomes discarnate, communicate with mortals.

I frankly state that I no longer doubt, nor hold a mental reservation; but claim that May and I have together solved the problem, upon which I have spent the riper years of my life; and she as a co-investigator spent several later years (four);

and concluded with carefully studied plans, and strong desire, and with determined truthful operative demonstration, are satisfied that we are by the aid of mediums and spirit guides and helpers, able to conjointly present in the chapters and records of this book facts, circumstances, and evidences, which can be substantiated in most cases on oath by responsible and reputable witnesses and auditors of such evidence. We believe that the evidences presented can withstand the storms of any or all adverse criticism—no matter where nor what the point of origin; nor the measure of the force or influence employed; and this and similar evidence, which accumulates as the work of compilation goes on, does and will establish the existence of

(1) The continuity of life; (2) Spirit return, and (3) Spirit communion with mortals of earth.

CHAPTER XXI

I HAVE already afforded the reader the opportunity of considering two distinct phases of psychic mediumship, viz.: That for the trumpet-voices; and that for the physical production of materialized but transient physical bodies. I will now introduce a third distinct phase commonly designated automatic writing — but as an exceptional case of that phase, differing from all others of the phase I have met, in that it is complicated with other features of a psychic character. The intelligences who have written through her hand have utilized one or the other, or both of the other two phases, to prove themselves to be the identical personalities they alleged themselves to be.

Miss Maud Venice Gates, "The Human-Psychic-Telephone," is a native of New York State, and was educated, trained and graduated as a nurse; and has also been teacher, manager, genealogist and writer. She is mentally bright and intelligent; statuesque, robust in build, and a maiden lady. The photo for the plate, the last one possessed, was taken a few years ago, when as a graduate nurse she registered at Albany, New York State. Her object in view earlier in life was to become a physician, but family changes and illness prevented its attainment.

In answer to my question "How did you find out about your automatic writing gift, and when?" she replied: "In 1892, while experimenting with a ouija board (a kind of planchette), I soon learned that I could not only write with the board, but could write if I placed a pencil in my fingers and sat passively. I asked my hand questions when I wished to know things about the future, and about other things, with as much interest as girls ordinarily have in telling their fortunes by cards. The capacity to write automatically has remained with me ever since, but not as perfected as it now is."

"The automatic speaking is in obedience to my will or voluntary commands. This only came to me in 1905, when I was playing

different records on a graphophone. My vocal organs talked an eloquent speech, that I had never heard. Without to me apparent cause this speech stopped in the middle of a sentence, and refused to continue in response to my mentally expressed wish."

"In August, 1892, I became ill, abandoned a case I was nursing and went home. I had what I believed to be a slight delusion, which I naturally ascribed to the effects of mercurial poison I had inhaled, while I had sublimated it in course of duty. Soon voice began talking to me and told me I was to be a medium. To this in any form I was strongly opposed. However, on August 21, 1892, a constant ring of rhyme began to go through my head; and different intelligences talked to me on one subject or another."

The melody of rhyming sentences in what the psychic writes is not more strange and exceptional, than are the spoken exclamations of trance mediums speaking to their audiences. The language used in either case, is not the exact language of the intelligence in every case that communicates, or if so be, it is moulded by the instrument through which it comes, no matter from what source the thought emanates; the thought itself is really conveyed. Rhyming in this case is an unconventional mode of expression, some of which may sound as frivolous, or meaningless play with words, but nevertheless conveys, both hidden and plain, certain thoughts and absolute facts, quite unknown to the psychic writer's objective mind, which had existence in some instances before she was born; and in sources which she never could have reached, and which thoughts could not to her be conveyed in any ordinary way.

This woman, who had studied for three years and graduated as a nurse, and had studied to become a physician, for at least a full year, had some knowledge of the human anatomy. For she said to me, "At one time my conscious self seemed to be crowded down into my medulla oblongata region; and the involuntary talking power seemed to occupy my whole upper brain region. Music seemed to ring through my bones and muscles, as well as my head. This independent passive portion of my ego, seemed to go through many experiences too numerous to

mention now. This strange power was attached to me. I could not escape it, and therefore must abide by its possession. To be, as you have asked me to be, perfectly candid, I viewed it about as you would view a useful, perfect third arm. I resolved to never wed, lest a husband would be my guardian, according to our laws; and in the case as I have mentioned to you, in every detail, he might consider, and succeed in proving me insane, and place me in an asylum. So I decided to treat this gift as a third arm, and keep it out of sight."

She has been looked upon as being an unsolved mental curiosity. As a psychic instrument, I have secured through her most wonderful results. She has given me her full consent to give my definition, of the name and functions of the instrument, which I now do this month of April, 1912.

Miss Maud Venice Gates, of New York State, defined to be "*The Human-Psychic-Telephone*," with automatic action, including movement, writing and speech; whose conscious and subconscious minds, act independent of each other, without clashing or confusion; and with both carnate and discarnate psychic force and action. (Though this definition was made subsequent to many of my records, I did anticipate, and placed it here.)

The rhyming, grammar, words and sentences, are shaped by the psychic instrument, but not the normal self, more like the mouldboard of the plow that shapes each furrow, no matter who the plowman be. As even-ness of furrows is harmonious to the eye, so rhythm by the instrument makes words sound euphonious to the ear. Through this peculiar automatic instrument there come expressions colored, shaded, tinted or modified by her own personality, but mysterious as a whole, on account of its harmony of sound, and its rhyming character when read aloud; likewise directly confirmatory, or circumstantial and evidential in character; and is certainly a problem worthy of the consideration of the most experienced psychologist. My experience with, and study of her extended, at long and short intervals, over a period of some seven or eight years.

I give more or less disconnectedly a series of my own jottings

of the operations of her mind, together with her replies to a portion of my interrogations herewith. She apparently is an open-minded person, not wedded to anything, and realizes she is different, mentally and psychically, from all others she has met; admits she has never been anything but an involuntary psychic student, and has not deeply studied any but her own case. It is as easy she says for her to write letters as it is to talk, and she can do both at one and the same time, which is evident to me. Her consciousness remained with her through all of the peculiar, and often disagreeable and alarming processes of her development, or attunement of the conditions necessary to the power to be a sort of telephonic instrument, as she alleges, between the living and their departed friends. But as her entire story would be too long to include here, I give it in brief, as gathered more or less consecutively, and combine it with my own observations.

As she remembered, its early beginning was a strange sensation to her, when she found that if she let herself settle into a certain passive state, her lips would talk themselves, her hands would move, accompanying the words; and many other easily noticeable peculiarities would present; and to her own apprehension curious and interesting things happened to her. She experimented and learned that her body and speech would act independently of her volition. All she had to do was to request it to perform, and it would speak, or gesture, or sing, or dance for her own entertainment, for hours if she desired it to do so; and she would not feel tired as a consequence. Instead of being tired she was more likely to feel rested or revitalized, when she was ready to command it to stop.

She claims that her father in spirit does not stay with her, but comes to her soon after she begins to write, with the idea that she wishes for his presence, and dictation. The automatic speaking came as an added form of the automatic action. She told me she never liked the name medium, as in her mind it was associated with control or dictation, which was not exactly true in her case. She had been called an "automatic message bearer," but even that might indicate that the power to do was not under



MISS MAUD VENICE GATES,
"The Human-Psychic-Telephone."

Vertical text along the left edge, likely bleed-through from the reverse side of the page. The text is extremely faint and illegible.



her own volition, which would be untrue. She thought that perhaps the name I gave her, "Human-Psychic-Telephone," with automatic action would be the best, and after due consideration accepted it, as a comprehensive designation. She really never gave it a serious thought before, but will henceforth acknowledge it, as her exclusive right; and she will hereafter, therefore, be better known, and designated. She alleges she can hear clair-audiently, as if the message is written on a fine thread, and so comes down through her brain. This power is interchangeable with the automatic writing, but she never has them both at the same time. If she is writing, or is in a hurry, she will sometimes hear the rest or balance of the message. If she hears the message her hand does not write it, and if she then wishes it on the paper she must write it voluntarily. If she is making an automatic speech, and is disturbed, so that she herself talks about ordinary subjects, the speech waits, where she left it, like water in a tube; and she can hitch on her power, to let it rule her speech; and it will continue from where it left off, without any break or evident annoyance. The speeches she so makes, are far above her normal power of composition or expression; and as a rule have a tendency to rhyme. Sometimes her hand writes poems, and she can talk while the hand is doing the writing, and not interfere in the slightest with its action. It will continue, easily, steadily, like a graphophone playing a tune, after it is set in motion, and will so continue to do until it is through. The first conscious knowledge she has, of what it has written, is when it stops and she reads it through.

She has good health and to exert this power does not tire her. She alleges that she sometimes has the power to heal in this same automatic fashion. She can talk in several, to her unknown, languages. She tells me that these tongues seem to be ancient, and not modern languages. She cannot understand what she says unless she automatically translates it, which she appears to have the power to do. This she says in her own words, "These languages are not meaningless jargon, for I have experimented, and found that this power would, at my suggestion, converse

through my powers of speech, with intelligences speaking peculiar languages, either through entranced mediums, or through trumpets in séances." All her different phases are to her now so habitual, that to have them seems to her to be normal, and she would be as astonished if she should attempt to talk automatically, and no talk came, as she might be if she attempted to move her arm and found it refused to act.

She writes, she claims, for her father every morning and evening. She asserts with very candidly expressed words and sentiments that "the proceeding takes the place of former, or is now, our modernized family worship." Regarding the question of conditions as applicable to her phenomena, she explained that she habitually and easily, as one would move their hands, concentrates her conscious attention to about the condition of a slight *reverie*; but is at the time perfectly conscious, and can stop writing, or begin at any time; and if she stops in the middle of a message, when she returns to it (the message), it will continue perfectly from where she left off before. All the automatic messages are written in her own handwriting, and do not appear to be impressed on her consciousness, until she reads them. If she hears any part of the message clair-audiently, her hand does not write it; and she must then write what she heard voluntarily. Her mind in the proper condition for the automatic writing is sufficiently preoccupied, so that when alone she spells the words written voluntarily aloud, so as to attract her conscious approval. She frequently writes whole pages purely automatically, receiving no mental impression, except from reading the words after they are written. The messages come in a continuous way without capitalization, and it is necessary for her to add those and also "notice when the individuals change."

I think I have already mentioned, that the messages, as a rule, are either spoken or written rhyme. I may add that though they rhyme, those I have seen are rarely, if at all, in regular meter, as is usual in standard poetry. The rhyming sentences however sound euphonious. One point mentioned by her, that I find I have missed recording is, that when she was alone, she used to

experiment in many ways, and among other things learned that she could stand passively and her "feet would walk themselves."

While writing sometimes, the messages run into each other, and two come at once, one semi-clairaudiently, using part of the sentence, or rather the sentence being written by her hand as a part of the thought they are expressing. Sometimes they double on a phrase. So then she normally copies them to make them clear.

Suffice it to say that most of the automatic written messages to me were written by the hand of Miss Gates while holding my own fountain pen — designated by Stead and some others of the writers as my psychic pen — and on pages of blank books, which I invariably took there for the purpose, and brought back with me when the writing was completed each time. Such writings as I selected for publication were reproduced for printer's copy in the exact wording as received by me. To have eliminated the rhythm by substitution of words of mine — as has been suggested by a distinguished earth friend, as well as by a valued spirit teacher and aider — would surely have been, in my judgment, a tampering with the evidence. Hypatia, who has vouched for the genuineness of each writer who made use of my pen in the automatic writing séances, endorses my decision in this matter.

THE AUTHOR'S CONCLUSIONS, CONCERNING THIS PSYCHIC INSTRUMENT.

I would ask the reader before proceeding further, to dispossess himself of the error of supposing that the written message as it comes to view, is a *fac-simile* of what the intelligence incarnate used to write, while incarnate as a mortal, for such is not the case; but takes the form which the instrument's normal hand writes, so the intelligence uses what is already there, and suited to its purposes. The reader will then probably enquire in thought, "How then can I be assured that the thought which suggests the words so penned in a kind of medley, and of rhyming character, has not its origin in the mind of the instrument?" As a general rule, it is not even difficult to find corroborative, or even direct evidence in some cases, which not only disproves it, but which

easily establishes the view that the psychic could not have in her own mind the capacity and knowledge which through her is imparted to the writing hand, while her own objective mind is otherwise engaged in conversing with others who are present. Again messages are written by her hand, bearing the signatures of former mortals, from whom she had never heard, with facts, dates, names and relationships, regarding which she could not by any possibility have the slightest knowledge, until after her own incarnate spirit secured it from the subjective mind of a mortal, or from a discarnate spirit, which already possessed it.

The psychic was from the first, as she has intimated, an unwilling instrument, and was made to suffer mental punishment by her controls, who still compel her to transmit spirit messages in a rhyming manner, which constitutes a veto to absolute or total independence of the subjective mind, and at the same time relieves the objective portion of the mind, and thereby protects the reasoning faculty. This faculty of writing in this peculiar way is not more wonderful than is that of her automatic speaking capacity, without apparent control of her objective mind; for many short messages or essays are promulgated by her vocal organs, in different languages, as noted by people of various nationalities, though she in normal state cannot speak in more than one language. In either case no matter how the thought may be expressed it is conveyed in a way to establish its identity.

At first most spirits cannot write at all through her hand, except by aid of guides, but with added experience can do so, and write freely through any automatic hand; and also independently on slates, or with leaden pencil nib on paper. This I found true to such an extent, that the very first written message from my wife, and from Wm. T. Stead, certainly caused serious doubt in my own mind; and in that of others, but after continued experience these two writers' reference thereto became amusing. An erudite critic, and former London friend of Stead, sought to cast ridicule upon it as being done by Stead—so too in the case of a certain medium of renown who claimed that "Stead would only come through my mediumship."—While Stead informs me he will

come through any open door (and Julia confirms it) — and has come through at least fourteen different doors or mediums to me thus far. Ask Stead himself when you have opportunity, and he will confirm what I have written here as true.

The rhyming style of the written communications is not invariably employed, and I give one notable example in the later pages of these records, where an intelligence alleged itself to be the spirit of the late Clegg Wright, a former medium of wide repute who wrote to me through this psychic, in his natural way describing the difference between trance state and when the spirit is in transition; and was followed by his guide, who gave me the reason, and explained how it was accomplished. (See Chapter XXXIV.)

I will here offer some evidence which sustains the psychic's credibility. Three distinct intelligences spoke to me through the trumpet at Mrs. Wriedt's home in Detroit, Mich. (See Chapter XIV), and told me that they would materialize for me at Jonson's home in Toledo, Ohio; and talk with me there, and did so. (See Chapter XVI.) After I reached the home of Miss Gates at Lily Dale, New York, some weeks later, these same three intelligences, viz.: my wife May, my guide Hypatia, Dr. Sharp, the guide of Mrs. Wriedt, also wrote through the hand of this psychic, as they have done very many times alone, and in company with others. Such evidence cannot be set aside by the critic, and must certainly be accounted for in some rational way. Again an intelligence spoke audibly through a trumpet with me, in New York State, one day; and then later wrote through the automatic writer, the "Human-Psychic-Telephone," also in New York State, but at another place, that "I kept my promise to you by speaking through the trumpet this morning, and also gave you my name, did I not?"

Another and somewhat similar proof was where an intelligence communicating through the writing psychic promised to meet me at the home of a trance medium, with whom I never sat before; and while there proved its identity, also by giving its name in full, through the vocal organs of that medium.

These examples from among many I submit, are to myself most convincing proofs that the writing psychic is not personating, and not guilty of fraud, for some of the mediums through whom I made these tests were hundreds of miles apart from her.

The evidence above quoted is largely circumstantial and corroborative, and yet establishes the genuineness of the automatic psychic; but there is yet to consider the strongest and most convincing kind of evidence to be found, viz.: direct evidence which is voluntarily presented in many of the communications; while by cross-examination as question and answer direct, the intelligence establishes its identity, and often proves its human personality. I would here ask each scholastic reader, or even the off-hand and self-wise critic — who scorns to consider the matter seriously enough to investigate, and does not hesitate to pronounce it all as absurd, ridiculous and incredible, or simply to pronounce it fraud — to stop and think whether a student could open the third or fourth book of Euclid, and demonstrate any problem there correctly, without first being possessed of all the knowledge contained in the pages preceding it; and if not, will it not be quite as unreasonable for a critic to open up this book at a later page, and begin to criticize without knowledge of the contents of all previous pages, lest he build his opposition structure on a false premise?

Another thought I include for the reader's consideration on this feature is, that no human being is so wise that they may perchance know everything, or possess at least all the knowledge, names, dates and circumstances that are contained in each and all of the written messages from first to last, of the many hundreds received through this psychic's hand, as well as the personalities of all the writers of those messages, for the hypothesis of fraud presupposes that the medium must possess all the knowledge which she imparts through the various messages she writes; and this an unbiased reader will not admit, nor even believe, for such varied and prolific knowledge could never be encompassed by any one mind, from such diversified sources, and limited by years exceeding the span of the instrument's mortal life.

In conclusion I give it as my unbiased opinion that "The Human-Psychic-Telephone" is the most complicated psychical instrument I have ever met. She has been subjected by me to very many and exacting tests of her mental, as well as psychical capacity, and supplied, without a moment's hesitation, automatic answers in writing, which I believe prove from their nature, and from the knowledge conveyed, that they could only have had their source in the intelligences which were credited with writing them, many of which appear in different chapters. These intelligences who write have many of them appeared to me, at one or more séances held by each of four different materializing mediums; six trumpet mediums, either before or after their written messages, or their own part of the conversations held with me; and in this manner I have secured ample evidence of corroborative character, to establish their identity beyond a single doubt. This fact alone must establish the genuineness of her automatic faculty, as well as to account for the wonderful diversity of thought and knowledge imparted to me. The reader will find in the chapters to follow, much of what I promised, viz.: cobweb or connecting evidence, and of sufficient interest to compel the most careful investigation.

In the writing of messages, which feature I am dealing with, Eberling, the guide or controlling spirit of "The Human-Psychic-Telephone," is assisted by elemental spirits, with the result that rhyming is introduced for a purpose which I will not attempt to explain, though it may possibly be simple, and if rightly understood might be quite acceptable. A wise and prudent person will never deny the possibility of anything, unless prepared to disprove it.

It may prove of interest to readers to learn the view of some of the intelligences who have made use of this rhyming psychic. From each communication I make extracts, for they write at greater length elsewhere. (See Chapter XXXI.)

HYPATIA: "It is not difficult to make this subject write, that is "if she is active in the automatic key; but as she of her conscious "self does neither hear nor see, unless she thinks of writing, the

"door is closed to me; and as her mind subconscious is our instrument alone, her mind aids our suggestion. If she reads the words your own it causes her to listen, and give proper time to me, and then I write to answer as 'tis written thee."

DR. RICHARD HODGSON, in detail (in Chapter XXXI) at greater length than others explains how very difficult he finds it to fully and properly convey in language appropriate the exact expression of his thoughts through this psychic to me. He writes clearly: "I wish I could come near to you, and talk without this rhyme." He further states that his guardian is with him; and that Eberling, her guide, is with the psychic. They aid with changes seeming slight, but so it does not sound as if I do it. In another sentence he says: "Faults of complete control give to us silence here and there, so our best efforts are but fair, and not to be compared to the efforts we made when here in life."

FREDRICK MYERS in one of his written messages to me says: "I communicate this message. It is a peculiar thing to do. I do not govern this hand. I speak to it and the hand writes my words. It is governed by my words, as was Mrs. Piper's hand in long ago. You've heard—or else you may not know—that we spoke to the discarnate spirits, by holding her hand to our lips. Now in this case I stand by and talk what I wish to say, the mortal senses me not, though she is in consciousness I am told. She only sees as I see what the hand writes. I see it is not my handwriting but her own." From another message from Myers I quote what follows: "There are other mentalities who assist us like to servants in a well regulated home. In fact the tendency to rhyme is fault in some degree of one of these who near her (the psychic) stand, and aid us in our least command. Like to a megaphone they be to my completed thought to thee. They confine and direct it to its best service, but suggest not."

PROF. THOMPSON J. HUDSON says: "I like you have studied this instrument from this side of life. . . . She has double mental action; or the action of the other portion of her mentality is similar to the normal mental action. . . . This one case is

"most peculiar of all, because the two minds are interchangeable, and neither disturbs the other."

MAY (the author's wife). In one of her communications through this psychic she says: "She is not impressed by my thoughts, but her hand is governed by a mind that is intelligent enough to transcribe what I dictate by words. It seems to me, or to my conscious mind, very much as if you could step to a telephone and talk to a friend; and as you spoke the message, see a hand writing it as if ruled by the spoken words."

On another occasion I asked May this question, viz.: Why do you rhyme like so many others, who write through Miss Gates? Her reply was: "I rhyme because it is easier so to do. If I let it rhyme it sort of runs itself like to a pianola or piano-player; but in the case of Mr. Wright, John Shaw and Rushton (Wright's guides) served instead of her, rhyming guides."

CLEGG WRIGHT. From this former well known medium I received a most interesting communication which will be found in Chapter XXXIV. I quote what he wrote through the rhyming psychic, so much as refers to his being an exceptional case, and the reason why. He says: "I am just as real, and just as much in life, as when I was a visitor at Lily Dale before. I see you too. I also see why I was shifted. I am nearer and beyond the rhyming necessity. Eberling, the instrument's guide, in accordance with the expressed wish of my guides, permitted me to be shifted beyond the rhyming zone."

With the foregoing information in mind regarding this unique psychic instrument, the reader will be prepared to further comprehend her exceptional capacity for repeated and prolonged psychical activity, by critically noting the results secured through her while perusing Chapters XXII, XXIII, XXIV, XXIX, XXX, XXXI, XXXIV and XXXV.

CHAPTER XXII

HYPATIA, THE NEOPLATONIC PHILOSOPHER — DAUGHTER OF THEON — ALLEGED SPIRIT GUIDE OF THE AUTHOR — HAS PROVED TO BE A GREAT TEACHER — THIS BOOK HER OWN SUGGESTION — SHE AIDED IN SECURING EVIDENCE FOR IT — SHE BROUGHT RELATIVES, FRIENDS, STRANGERS, SEERS, PHILOSOPHERS AND RESEARCHERS TO COMMUNE WITH THE WRITER — SHE SPENT HOURS AT A TIME IN ANSWERING HIS QUESTIONS — FULFILLED HER PROMISE TO AID HIM TO SECURE HER SPIRIT PORTRAIT — SHE WROTE THROUGH "THE HUMAN-PSYCHIC-TELEPHONE" AND OTHER AUTOMATIC WRITERS — ALSO SPOKE THROUGH TRUMPETS — HAS HELD CONVERSE WITH THE AUTHOR AND WITH OTHER PEOPLE WHILE PRESENT IN HER TRANSIENT BODY.

[Hypatia's spirit portrait, in natural colors, about three-quarters life size, made by spirit artists in the presence of the Bangs Sisters in the city of Chicago, on April 27, 1912, while under the author's inspection, on a basis selected by him; and was completed in ten minutes, immediately after that of William T. Stead. It was subsequently photographed by a local photographer in Toronto, from which a photo-engraving plate was produced, which in turn was used by the printer to produce her picture here, costumed as she appeared at the Jonson séance the same night as William T. Stead in his first materialization, viz.: 10 P. M. April 18, 1912.]

Hypatia has been designated the "most wise of womankind" in the age in which she lived. In the prime of earthly life she was universally admired for her great learning, talents, eloquence, beauty and modesty. She exercised marvelous influence over all who heard her public utterances. Her life was a distinguished one, yet had a tragic ending as a martyr. Of her Professor Draper writes: "Each day, before her academy, stood a long train of chariots; her lecture room was crowded with the wealth and fashion of Alexandria. They came to listen to her discourses on those great questions which man in all ages has asked, but



HYPATIA, THE NEOPLATONIC PHILOSOPHER
(Born 370 A. D.; Murdered 415 A. D.)
From Painting Made by Spirit Artists for the Author.

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which have never yet been answered: What am I? Where am I? What can I do? One day as she repaired to her academy she was assaulted by Cyril's mob—a mob of blood-thirsty monks. Stripped naked in the street, she was dragged into a church and there killed with a club. The corpse was cut in pieces, the flesh was scraped from the bones with shells, and the remnants cast into a fire. For this frightful crime Cyril (an Archbishop) was never called to account. It seemed to be admitted that the end sanctified the means."

A record of psychical phenomena from which has been eliminated an important contributing element must prove valueless, if it is to form the basis or foundation upon which to formulate a permanent hypothesis; or to construct a declaration of an important truth; or to define a new, or not well understood natural law.

In all the important research work with which I have the past few years been closely associated, I may say always, under every circumstance, in every location, and with every true psychic, there has been present a dominant or controlling intelligence and influence which impressed my mentality, invariably having its distinct individuality, making known by assertion its former human identity, establishing the verity of the same by accurate knowledge given when under examination as to life's history and contemporaneous events, together with names, locations and dates and other confirmatory information.

The various channels through which this intelligence has communicated have been somewhat unlimited, that is, not confined to any one system or phase or psychic. It has manifested for years past by voice through trumpets in various places, in the presence of different psychics; also by independent voice in the air whether trumpet was present or not; through the vocal organs of entranced mediums; appeared to view in a semi-transparent or etherialized formation; and while materialized and gowned as a lady held refined converse with me, or sang songs of her own creation, by using the vocal organs of such transient body; and many times by utilizing the hand and pen of an entranced psychic

communicated information and instruction—some of general character, some of a specific personal and confidential nature; and lastly by utilizing the new instrument I have in the preceding chapter described as the "Human-Psychic-Telephone," with automatic action, and of rhyming tendency. The language used by her, the mannerisms adopted, and alleged name announced or signed; as well as predictions or confirmations at one place and time harmonizing with those at another place and time, and with other appearances on sundry occasions, thus confirming the individuality of the intelligence under separate, different or even opposite conditions; she has so fully and satisfactorily demonstrated her individuality, that she has secured my confidence, approval and support, on account of her many capabilities, promises, prophecies and fulfillment of them, and demonstrated to be of a quality and character which cannot but command my regard and that of those who also know them; and which not only have been but continue to be displayed; and added to this is her definite and complete demonstration of not only wonderful mind and correct judgment, but the wonderful power she commands; and to me so absolutely consistent in promise and fulfillment as to win my entire confidence and trust, and establish her in truthfulness and reliability. This intelligence alleges herself to be Hypatia, the neoplatonic philosopher, the daughter of Theon. (See her own statements near the end of Chapter XXIII.)

Numbers of living intelligent citizens of Canada and of the United States have met Hypatia in her transient physical body at a Jonson séance when I was present; while a much smaller number have met and conversed with her there, in response to my request made to her, to materialize, meet and speak with certain specified friends, though I was absent. This request was several times complied with, while on three different occasions, in the case of three close personal friends of mine — unacquainted with each other — and visiting the séance alone, or at least not with each other, she dictated a message, intended for me, and requested on each occasion its deliverance to me in person. In each instance I received the message.

With one instrument entranced, and with the automatic writers, as well as other types and phases of mediumship, by her aid I am enabled to show a connection of needed links forming a chain of strong evidence too convincing to be disconcerted or entangled by any hypothesis of either fraud, conjuring, mind-reading, telepathy, hallucination or hypnotic state, which may be constructed and applied by any critic, who seeks for evidence which he does not want to find. Of this intelligence, alleged by herself to be Hypatia, I shall give as concisely as possible within the limits of this chapter, a few incidents chosen from the very many, of her association with me and my research efforts since 1905, inasmuch as she enacts a most important part in the various phenomena which seem to recur with frequency, increasing interest, and importance. It will only be necessary hereafter for the observant reader to note events connected with her; and the frequency of confirmatory or direct evidence, in almost every chapter.

Hypatia, the angelic visitor, was the means, by materializing her transient body and using speech of convincing my late wife that she, Hypatia, is my spirit guide; and her persuasive manner and capabilities made a convert of her, and thereby a coworker instead of an opponent of my attitude on psychic matters. With reference to this circumstance I will here include part of a memo made at that time, viz.: "In the month of June, 1907, Hypatia, speaking through an entranced medium, Mrs. Ripley, said that 'May' (my wife), who had never shown an inclination to the belief in spirit return and communion — would be influenced by her to desire to go with me to Lily Dale, and see and hear and judge if it were true or no. Suffice it to say, I decided to not ask her to go, nor even suggest that she accompany me on the trip; but waited patiently for a time to see if she would be influenced by the spirit power of suggestion. She soon began to plan, which ended in the decision to go with me, which met my wish and I expressed myself as pleased. We reached there on Saturday, the fourth of August, 1907, and that very night attended a Jonson materializing séance; and to her own astonish-

"ment, Hypatia, in a beautiful angelic embodiment, came and "made of 'May' a friend during our sojourn there."

These séances were conducted under test conditions which were intended to absolutely preclude aid to the medium from any quarter. Of the sixteen adults present, eight were members of our Research Society while the remaining eight were our selected friends (which included my wife). There were three séances in all, and ten to fifteen presentations at each. At one of these Otelleo, another alleged guide of mine — of Egyptian nativity, B. C. 8,000 years, and associated with Hypatia in a band of seven advanced spirits, assigned to act in unison — made a brief call, yet intimated who it was that he called especially to see, for the first time. At each séance Hypatia presented herself, and centered her interest chiefly on May. On the first occasion she entered in creamy white vesture, her head, neck, chest and arms bearing apparently diamond bedecked jewels and ornaments, a golden bracelet on her wrist, while on her feet were sandals; and she moved gracefully across the room to where my wife and I sat in the circle, and placing her hand on my shoulder spoke to me — she kept her promise that she would come; I arose and she led me to the centre of the room, where May was invited to join us: and while May was engaged by Hypatia in conversation, she at first was acutely critical in matter of detail, such as feeling of muscles and gauging her solidity, and that of her jewels and ornaments, and noting closely the color of her hair and eyes and the movements of the mouth while speaking, as well as appreciating the reality of the hands and fingers as they were placed one on each cheek, and listened to the persuasive words she spoke: "I am glad you are here, dear May: I am your husband's guide, and I will act as guide to you." But May could not comprehend how Hypatia's vestures had changed in texture and design while conversing, nor quite realize the gradual disappearance from near us by a dissolution of all we had been in contact with. Her curiosity became a compelling power, and May attended the second and third séances, at one of which Hypatia appeared, talked to May and again disappeared slowly by dissolution into

the floor. But in the end May began to comprehend and finally acknowledge that she had seen and been talking with an angel visitor.

During the remaining four years of May's earth life following her convincing experience with Hypatia at the Lily Dale séances, she freely joined me in psychical investigations, and became acquainted with Hypatia. She also willingly became a joint partner with me in the agreement which appears in Chapter XII, which since her transition has been put to the test (see Chapter XIII, and others following), and strongly sustains the truth of both continuity and communion between those in the two states of existence; or between those now in the spirit world, and those on earth.

I will at this stage designate a few out of many tests of Hypatia's capability, each of which she acquiesced in and successfully accomplished. Two of these may be found in Chapter VIII, and each has been verified since—one as a trumpet speaking test, in the home of the late Wm. T. Stead; and the other by materializing her body and holding an interview in a specified séance at Jonson's from or in compliance with the written request, as in the preceding case, which lay on my desk over night, and was read by Hypatia, to meet Col. N——, a Canadian friend of mine, who was then in Toledo, for the purpose of attending a materializing séance, and tell him why she introduced herself to him.

A third and unusual test, with a special condition attached to it, I will designate "the rose test." This was inaugurated by Hypatia giving her assent to it, as soon as I proposed it to her in a materializing séance had in the home of the Jonsons, by my wife and myself, with Mrs. Jonson, the medium's wife, also present. The date was August 10, 1910. As other evidential matters had some association with this séance, I will briefly make mention of it as it will come under observation again. This test was successfully completed November 15, 1911. (See Chapter XVI, presentations 8, 9, 10 and 11.) Following is only a portion

of the record of this séance as made at the time of inauguration of "the rose test."

"Three years, almost to the very day, had elapsed since
"May's first convincing evidence had made a convert of her to
"this new truth; and she had since improved her opportunities,
"in gathering further experiences and becoming better acquainted
"with Hypatia. So when we were seated we felt satisfied that
"the harmonious conditions would probably bring satisfactory
"results; and as will be seen we were not in the least disappointed.
"Our callers were limited in numbers, and the first was Hypatia,
"who looked as natural in her thought-created vestures as any
"lady in a well lighted room, on 'calling day,' her whole presence
"bright and clear in detail of natural observation, so that we
"could readily distinguish the features, and color of the hair,
"and eyes, and observe every ornamentation. She gracefully and
"in a dignified manner approached us and gave us loving wel-
"come, which filled our souls with joy, and afforded us the com-
"forting assurances of the after-life, and the pleasures we would
"realize when we would be met and welcomed by those who
"preceded us. Turning to me she answered a mental question
"I had in mind; and next turning to my wife said, 'I am glad to
"meet you again, dear May, and though I'm going now I will
"return presently with a lovable spirit who will be an aider to
"you.' After a brief absence Hypatia returned, bringing with her
"another spirit somewhat resembling herself in general figure,
"features and garb. This spirit walked over to a vase containing
"flowers and plucked one, and returned to the side of Hypatia,
"who then spoke and said, 'May, I bring to you one who will be
"a guide and helper to you — this is Saphrona.' Saphrona greeted
"May, and handed her the flower she had plucked from out the
"vase, and then spoke with my wife. After we were given an
"opportunity for a close scrutiny of the vestures, forms and
"adornments of these two spirits who were with us at one and
"the same time, they were each presented with a fine white rose,
"on one long, leafy stem. To Hypatia I presented mine. I said,
"While presenting this rose as a token of my appreciation of

"you, I desire it to be at the same time a test; and will ask you
"if you will protect it, and somewhere, and at some time in the
"future return it to me, as you now receive it?" Hypatia replied:
"I will take care of it, and return it to you as you wish, as a
"proof of my ability to fulfil my promise.' The stem and rose
"would be about twelve inches long, and the stem was covered
"with leaves and thorns, and tied with a double bow of white
"satin baby ribbon. I thanked Hypatia, who then placed it against
"the centre point of the chest, withdrew her hand from it and
"there it remained as if pinned fast; but there was no evidence
"of fastening, for it was placed, and in a second the hand with-
"drew. My wife also presented her guest, Saphrona, with a
"like present; but in her case the stem was tied with blue satin
"baby ribbon. Both of these angels dematerialized from before
"our presence, at the entrance to the little room — which served
"as a cabinet — bodies, roses and all.

"Among the various callers at this most interesting séance
"were two fraternal friends, who claimed to have lived in the
"very long ago in the East, and who came, remained, and
"departed together, after exchanging greetings with us. One
"of these, Otelleo, will be remembered as associated with Hypatia
"in a band of exalted spirits. The other spirit was introduced
"to me in a significant way by Otelleo as Hiram Abiff.

"One of the remaining callers was Dr. Sharp, who has fre-
"quently called on me before, and will be recognized by quite a
"few interested people as the trumpet control and guide of Mrs.
"Etta Wriedt, trumpet medium. This gray-haired and long-
"bearded old spirit guide entertained both of us with some of
"his reminiscences, for we both had knowledge of him before.
"One fact especially, which he wished to impress upon our minds,
"was that he claimed to have been the first to introduce physical
"phenomena in Ontario."

May passed from earth life to spirit realms on September 29,
1911, and after she had gone from me, my thoughts constantly
reverted to our ante-mortem agreement found in Chapter XII;
and though hoping and believing it would be successfully carried

out, yet these questions would continue to arise in my mind: When? where? and how? Oh that it may soon be really proved to be an accomplished fact, was my constant soul desire. I had not long to wait, for Hypatia so impressed me that I went to the same psychic lady (Mrs. Ripley) visited early in the month of May, in the case of my first test, when Hypatia agreed to convey my wish to Wm. T. Stead. If so be you will give your consent to allow the guides to utilize you, I told her, I feel satisfied that some spirit prompts this request, and I shall await some new development. The psychic gave immediate and harmonious consent, and evidence was apparent that some spirit was taking control of her. It proved to be the same spirit — Mary Blackburn — who took control of her when I sat with her before. The controlling spirit greeted me, though her words were few — “I now give place to your guide, who wishes to talk with you,” was all she said. The psychic immediately began to lapse into a deeper trance condition, and after perhaps two minutes’ waiting, Hypatia began to use her vocal organs, and told me she wished me to go on November 11th to Etta Wriedt, the trumpet medium, at Detroit, and that she, Hypatia, would during my presence there bring May to converse with me. This direction I complied with, and sure enough the prediction was fulfilled in a most gratifying manner. (See Chapter XIII.) The reader doubtless will in some measure realize that my interest in view of all the facts mentioned, was now profoundly increased, and my confidence in Hypatia becoming most firmly established.

The reader will please note that “the rose test” began August 10, 1910. May being then in earth life, Hypatia and Saphrona both being present with her; and it was concluded November, 1911, May being then in spirit realms, but returned with Hypatia, and was present in the séance at the successful conclusion of the test. (See Chapter XVI, presentations 8, 9, 10 and 11.) Dr. Sharp was present on all these occasions.

In this same November, as the foregoing incident, while in a trumpet séance held in Toronto, with over a score of its intelligent citizens present, Dr. Sharp availed himself of the opportunity,

and my presence, to say through the trumpet, "Dr. King, I wish to thank you for having recognized me when I appeared in my materialized body at the Jonson séance in August last year." (The séance alluded to, when the rose test had its origin.) Shortly after those words had been spoken, a voice addressed Rev. Canon William Walsh, who was present. It was soon recognized by him and others, as that of May, who had only passed over to the other life last 29th of September, and was met and cared for by Hypatia and Saphrona; and now was returning as spirit. She came on this occasion, especially to thank her personal friend Canon Walsh for his kind reference to her in the words he so recently gave utterance to while addressing those who were present before her earthly remains — then in view in the casket — were conveyed to their last resting-place. (See corroborative testimony at conclusion of Chapter XIX.)

Hypatia's exalted character and work are being now made manifest in bringing aid and evidence to establish the truth of continuity of life, and direct communion, beyond all doubt, between those still of earth, and other loved ones and friends in spirit realms. She brought about communing between myself and wife, also with our daughter, my brother, parents, and other relatives, as well as friends, strangers, seers, philosophers and former psychical researchers; and most of these through psychics of different phases, some through three or four phases. The evidence is presented in chapters of this book, which the writer believes will successfully sustain the claim against attack by any skeptic, scientist, priest or man.

"The dawn has come for a grand awakening. Hypatia." The foregoing was Hypatia's first recognized written communication to me, as made in red letter on a slate, and signed by her at 5 P. M., August 10, 1905.

She wrote her second message in red letter the following day on another slate. The precautions taken, and results obtained, including their reproduction in this book, are to be found at the end of this chapter, and will give the reader a clearer understanding of this psychic demonstration.

It would be impossible for me to prove in ordinary way her human, earthly personality; though I feel that I have that of her spirit identity, for this has been possible, as she has been my constant teacher, guide and helper since the above date. To spirit Hypatia I am indebted for much I have learned of spirit life; and also to loved ones, and former friends of earth, as well as some noted men of experience now in spirit spheres, whose minds are active still, and with added knowledge aid in furnishing from the spirit world much evidence to prove their continuity, and ability to return to the earth plane and commune with mortals.

And now to show that Hypatia's close association is not alone with me, but also continues with my spirit wife, "May," I quote a few extracts from the records I have secured while in pursuit of further psychic knowledge. Before doing so, however, I will endeavor to make clear to the reader that which he does not comprehend, or questions in his mind, the fact of a spirit writing through a human psychic hand. I will here explain briefly, as I do so more fully elsewhere, how this is done.

To illustrate:— A hypnotizer selects a likely stranger subject, and diverts his objective mind from concentration, or attracts it by anticipation, and at the psychological moment suggests to the subjective mind of the one he seeks to control that he (the subject) is going to write a letter to a friend, sing a song, deliver a short address, or as a nurse girl will take care of a crying baby; and in either case the subject complies with the general suggestion made to his subjective mind, which has become active without detailed direction, and the objective part of the mind immediately becomes passive or dormant. In the case of the writing psychic the spirit Hypatia or May or whosoever controls, by consent of the objective mind (and non-consent means locking the door) speaks into the telephone receiving ear of her subjective mind the dictated very words and sentences to be written, and at once her subjective self writes them, with her own physical hand, just as naturally as when the objective mind controls the hand. Walking or talking in sleep are ordinary examples resulting from

suggestions, — without detailed direction, and without exercise of reason, — to the subjective mind by noises, voices, motion, physical contact, indigestion, and other causes. Such undirected suggestion to the subjective mind of the individual in question thereby causes action, mental or physical, or both, such as on the one hand dreams of impossibilities, or on the other, physical activities of no definite purpose, because of the absence of detailed direction in the suggestion which acts upon the subjective mind.

I am instructed from spirit source, that when any spirit intelligence wishes to speak the words of a message to be written, such spirit obtains consent to speak them to the subjective mind of the psychic; and when Eberling, her guide, takes control of her, and is assisted by elemental spirits; and that he considers rhyming, in her case, a constant necessity for a definite purpose.

With this explanation I will now follow here in this relation by quotations from May's own spirit communication of March 13, 1912, as by the hand of the human-psychic-telephone recorded; as also in the case of Hypatia, viz.:

MAY: "Saphrona is like to Hypatia; she is so capable that she takes very loving care of me."

I had asked her if Saphrona — whom Hypatia had brought to her as helper and protector when at Toledo in 1910 — was seen or met by her in spirit life, and the quotation was her answer, as through the psychic instrument.

J. S. K.: "When and where and how did you awaken to conscious spirit existence?"

MAY: "I fell into a restless sleep, and floated out of life. "I realized it not until I was with the one who so cares for thee. "Hypatia was the first to say your spirit is set free dear May, "do not feel sad for it is fate of all mankind to die; and we are "all and all to you, and to your loving Johnnie too; and we will "blend you into one now that your living here is done. I also "weep. . . . and wish I could be here to stay; but laws "of mind we do not know have brought me here and willed it so. "I'll do each little thing I may till I have learned the very way "to come to you. . . . Heaven is a state and not a place,

"or I might say more exact it is an attunement. If light of the sun is confined it will let a man see even in a cave. So with our heavenly necessity it may be confined or held near to us, so that we are at ease even here on earth. If I were not in artificial protection, I could not remain as I do with you often by night and by day. My spirit body is of higher development because of Hypatia and your band who are advanced, so I receive vitality like to a shower of power; but in the lower mental states the human minds disembodied of earth-bound degree wish to return and hear and see and eat and drink because they have not learned to think."

J. S. K.: "Tell me, May, if you can, where you were."

MAY: "I did seem to be in my bed. I thought now I have slept so long I will arise quite well. I felt a slight shock like to a parting thread; and then I seemed to float away; and I thought I've heard Johnnie say he did so (in astral flights) and I wonder where I shall go; and later I came back to see it was all done, and I was truly free, and so I wept as you did too. I am now at ease and love to study also, and later I will often be with you. Many were with me, dear, but as I said I was not prepared for the truth. I was attended by Hypatia who was the principal one. I saw my babe, at first she came like a vision and I thought it was a vision or a dream; and then I thought how real they seem, and how faint my earthly vision. It all comes gradually to me, and seems most wisely done that way."

J. S. K.: "I thank you, 'babe,' for all you've said; and Hypatia, dear one, who so cares for May, I desire to know how you communicate with her, and with others in spirit life."

HYPATIA (replying through the same instrument): "We communicate according to our development and capacity to use advanced advantages. With May, thy darling of earthly life, I talk in language earth-like. It is the English speech I use. Her sense is exactly like to clairaudient power in humans—and a power to hear without an ear. With Electra, or des-Asia or Otello and others like to me I talk with a directed focussed thought as if I would by earth photography convey the picture,

and the thought complete, without the need of words as used by men. Intuition in humans is this power in rudimentary way, I it know, is all you can say."

On other occasions — both previous and subsequent to the foregoing questions to both May and the guide — I questioned, and still continue to question Hypatia from time to time to gain knowledge, and I receive it in generous measure. At most I give but a few examples in this chapter, while in the one that follows, the whole of it is devoted to Hypatia's answers to my questions relating to mind and soul or spirit, and other matters of interest to me.

J. S. K.: "Can you sense my wants or wishes; and do you read my thoughts?"

HYPATIA: "I first receive a call from thee like to a bell to you; and to my conscious self it would convey the thought to me — he calls or wishes me. Then I give to it attention, as you would open a window by a voluntary act, and if I do so, I then see you, and also see the thing that would result from what your thoughts express to me, that is if you should ask 'is this wise?' I would not only hear thy direct question, but I would see like pictures, as we say, from land of 'sure to be,' the way that it will be, and what is good or bad for thee, for I am finite too, in a comparison of increased degree; and I am taught and led and used, not as are the needs of men, but as I need, a growing child of Deity."

J. S. K.: "When I write on paper, and leave what I have written, on the desk for you, as in the case of my communications to Wm. T. Stead of London, and my Quebec friend (see Chapter VIII), do you read it from the writing, or from my mind?"

HYPATIA: "If you write it I read it from the writing, and by a wireless repetition so convey it. If it is typewritten, it confuses me, and I but read thy thoughts then, and convey it in thought only, and not in exact English speech."

J. S. K.: "Do you think you can deliver to Mr. Stead, the single, or better still the compound message, as contained in my second communication to him before my book appears? If not the test after would not be so convincing."

HYPATIA: "My intention is to do it. I have many aides with me, among them many masters, such as des-Asia, known to thee; and we hold a line together, and we thus the thoughts convey, and will try to do it better if we can, or the same way. Stead is himself a psychic, therefore we to him can say do it thus, or do it this way, and he will our wish obey. (The departure of Mrs. Wriedt, and the subsequent passing of Mr. Stead prevented its accomplishment). You are gifted with the heavenly gift my own beloved here; and you are growing steadily more than to you appear; and a little later, dear one, we will cleave the outer air, and you will see us face to face, and sense us everywhere."

Hypatia it was who first suggested the compilation of this book, and likewise wrote its closing sentences. She volunteered to help me, and became chief collaborator in securing the many new revelations regarding the next stage of existence; and gathered and introduced to me the many witnesses from spirit spheres to confirm the accumulating evidences.

The records of various chapters will show her presence, intelligence, judgment, skill and labor, which will command appreciation of her.

She likewise expressed her desire that I should secure what Wm. T. Stead promised me in writing through the Human-Psychic-Telephone, viz.: his spirit picture for this book; and when I wrote the Bangs Sisters of Chicago to secure a sitting with them for a spirit picture, their immediate reply came back to me that my guide, naming Hypatia, had been there and secured it for me; and she herself corroborated it while materialized at Jonson's in Toledo, and also named the day I was to go there for it; and when I did so, though no spirit's name was mentioned in connection with the sitting by or to the sisters, when I sat I got Stead's picture; and unexpectedly I got Hypatia's picture also; and they each appeared as they were dressed when they both presented, the same evening (18th April) in the Jonson séance.

I may here again affirm what is stated elsewhere, that when May speaks to me through any trumpet, I instantly recognize

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August 10th, 1908. . . 8 pm. see last conditions

Hypatia

Dear Mr. [unclear]

I have just received your letter of the 7th inst. and am glad to hear from you. I am sorry that I cannot answer you more fully at present, but I am so busy that I have no time to do so. I will try to do so as soon as possible.

Yours truly,
[unclear]

HYPATIA'S FIRST WRITTEN MESSAGE TO THE AUTHOR.

[Faint, illegible text visible along the left edge of the page, likely bleed-through from the reverse side.]

the voice as May's, for it sounds in my ear quite as familiar as it did in earth life, whether she spoke in my immediate presence, or in an adjoining room, or from a distance, through a telephone.

The same holds true in the case of Hypatia, to the extent of her psychical opportunities, and the comparison of her speaking efforts, for her familiar voice is at once recognizable, beyond any suggestion of doubt, as it comes from the trumpet, or through the vocal organs of her transient body, no matter where or when I hear it.

Again when either of the two is materialized, or in the transient body and talking or moving about, such one appears quite as life-like, and real to me, and to my friends, as any person at the séance, and each voice is quite as familiar and natural as that of other friends of mine who may be present with me.

I may also mention that May's and Hypatia's communications have quite as often been by spoken language as by the psychic writing. The manner of speaking is characteristic, though the delivery and tone are modified in some degree in the cases when using the vocal organs of different entranced psychics.

At times I have employed stenographers to make record of exact spoken language; but in the case of writing psychics such aid is not requisite as accuracy is found in such records, not only in the case of the two here mentioned, but also with others from the spheres, and hence no necessity exists for repeating.

The rhyming tendency has already been accounted for. Notwithstanding rhyme and tone spirit writers claim their thoughts are conveyed unchanged.

I have spent hours at a time, on more than one occasion, in questioning Hypatia to gain knowledge, and her responses thereto were immediately given through the automatic writer. A few selections from the many are embodied in Chapter XXIII, next following, which I claim demonstrate her wonderful knowledge, and her great capacity for imparting it. But I need specify no more, for everywhere throughout this book — which she herself named — she has shown unlimited capacity in aiding me to secure strong evidence designed for the benefit of humanity. Through-

out all her association with me, she invariably courteously proffered wise suggestions; and avoided the semblance of effort to dethrone the majesty of individual will or choice. She has not only to me, but to others alleged that she is my spirit guide. ("The Voices" by Admiral Moore.) I will conclude this description with my estimation in regard to her, viz.:

Her power appears to be almost unlimited; her wisdom acknowledged also; and she will measure up to any mind which questions her ability. I accept her in full confidence as teacher, helper and guide to me; and have no doubt that she is the one she claims to be, the one who died a martyr to principle, at Alexandria, A. D. 415.

Hypatia's first written messages to me came as a surprise. Precautions were taken to guard against fraud or conjuring. They were reproduced for introduction with this chapter, by aid of isochromatic photography; and hence appear as ordinary grayish-white, like other slate writing.

I first met a stranger psychic in New York State, and had my first experience with slate-writing intelligences. As a precaution I procured new slates, void of blemish. After I washed and dried them, I placed two of them of equal dimensions in apposition, and securely bound them together. The psychic's hand first touched them, and I next covered them with a dark velvet texture, as they lay directly in front of me on the table. Almost immediately I heard the sound of writing, which concluded with a tap, signifying finished. On removal of the cloth with which I had covered them, I next untied and separated the two slates, and found that the surface of each which was hidden from view when they were bound together, was now covered with writing, which differed one portion from another.

The first message on Slate No. 1 (see engraving No. 1) appeared in *deep-red color*, and was the first message signed by "Hypatia," and previously referred to elsewhere.

The second message appeared in *soft-yellow color*, and was signed "Judge Rose." The judge, up to a recent date, had been an acquaintance and fellow-citizen of mine.

No 2. August 11th 5^{pm}. 95.A

[The main body of the image is a dark, rectangular area containing extremely faint and illegible handwritten text, likely bleed-through from the reverse side of the page.]

HYPATIA'S SECOND WRITTEN MESSAGE TO THE AUTHOR.



The third message, in *color white*, was signed by "Electra," another alleged guide, and a member of the band of seven. This writing began at the lower lefthand corner of the slate, as well as covered in successive slightly curved lines all the balance of the surface of the slate, and, as will be seen, is in the inverted position in relation to the writing which precedes it.

Next examining the other slate, I found a single message, in the ordinary *grayish-white color* of usual slate-writing, and signed "John King," a name-sake, who has been seen and heard by other writers and investigators, and been particularized as the apparition with a heavy black beard.

At the same hour on the following day, during my second sitting, Hypatia wrote another message in red color and signed it (see No. 2 photo-engraving). The writing begins at the upper right-hand corner, and continues to extend in very slightly curved lines in a diagonal direction in relation to the edges of the slate, and covering about three-fifths of the surface. The other writer, an alleged college-mate, utilized the remainder of the surface, beginning at the lower right-hand corner. I may here briefly state that when I last called on him, during his earth life, he was well and lived on York Street, Hamilton, Ontario. I did not know until I received the message on this occasion that he had moved from where I last spoke with him, to where the message says he was living, nor did I know until that moment that he had passed to the spirit world. On subsequent enquiry from a reliable source, I received corroboration of the truth embodied in these simple statements conveyed in the written message.

The second slate bore on its inner surface but one message which was likewise the writer's first one on a slate, and was signed "Egyptia," who has always claimed to have been my guardian angel from the moment of my birth; and has very often materialized and conversed with me through the vocal organs of her transient body, at séances of at least three different materializing mediums during the period beginning with the year 1894 (refer to Chapter IV, presentation No. 6, and also latter part of Chapter VI).

Egyptia, Hypatia and other guides of spirit band of seven have walked and talked with me, while in their transient bodies; and also sang songs of their own creation, as well as utilized trumpets when occasion presented for communicating with me; and these evidences have continued until the present.

All the foregoing slate messages were written very rapidly, consuming but a fraction of the time it takes to read them.

The writing subsequently became blurred in the natural way, by careless handling of the slates, during a period of years prior to the process of transferring them from slates to engravings.

CHAPTER XXIII

THE present chapter will be wholly devoted to Hypatia's views regarding mind, thought and soul or spirit, and their relation to Deity, together with an outline of her philosophy, and tenets of her creed. She briefly gives her autobiography, and simply refers to her martyrdom at Alexandria.

My questions were prepared at my home in Toronto, and placed in my pocket; and no human eye saw them save my own, nor did a single mortal, other than myself, know their contents: and yet she gave her answers, and expositions in response to my desires, as contained in them, for further knowledge, as one who proved herself to have been unexcelled as a teacher, in the age in which she lived. This sitting with the psychic at Lily Dale, New York State, was indeed an important and memorable one, inasmuch as it was the occasion of a most exacting test of the genuineness of both the intelligence communicating, and the instrument or medium.

I may premise for the reader's information, that to Hypatia, more than to all else, am I indebted for the aid I have received in the compilation of this book, entitled "Dawn of the Awakened Mind," which name I now realize more than ever, best designates the true condition of the present day mind development, and presents to view a new established truth; and while I recognize her partnership of effort, her wisdom as my guide and teacher, her power and influence as a leader in both spirit life and here, I wish to have her place on record what must stand as evidence plain and clear, of her ability to uphold my claim, that life is a continuity; that spirits do come back again to men; and beyond each and every doubt, they do commune with them; and lastly, that the work in which I have engaged, is endorsed by the angel world, and thus is affirmed to humanity as truth.

As the time for our sitting had arrived, and Hypatia's presence was made known, I thus addressed her: "Hypatia, you have

well established your identity in very many ways, such as by letter, or message writing; speaking with vocal organs of a medium in a trance; as well as talking through trumpets; and less frequently, your voice has been heard in song; while many scores of sitters, at materializing séances, have seen you time and again in more than one place, and heard your conversations when meeting me there; and most especially, when a large circle of interested researchers saw you bring for the first time my spirit wife and daughter to me, in a Jonson séance in November, 1911."

"No pedantic critic need attempt to credit me with seeing a creature of imagination, nor a fraudulent presentation, for you have too often established your identity to me, beyond all question, as well as to others who saw you more than once, and who with me, could frequently have the opportunity to view and recognize your features and your form, your tangibility and motion, your mannerisms and your speech, and in many other ways; as any man could recognize his mother or his wife, and could swear that she was such, without a single doubt or question."

"Now that Miss Gates, the instrument, is ready and waiting, will you please utilize her services and answer these several questions for me, so that I may have them recorded, and take them home with me."

Almost instantly the psychic's hand began to write, and "Hypatia" was the single word she wrote, as an indication that she at least was ready.

To lead the way I first asked for direction.

J. S. K. "Shall I read all the questions in the order I have them written here; or submit them one by one, and receive your answers?"

Answer by HYPATIA. "I prefer to receive them the latter way, and then proceed to answer them."

The answer followed each question immediately, and continued so to come, until this chapter was concluded.

Question 1, by J. S. K. When the spirit leaves the body, at the so-called time of death, of what does it, the spirit, consist?

Answer, by HYPATIA. It is the same spirit that occupied the body, intangible to human normal sense, but tangible to us as spirit. In fact we don't sense anatomy, at all. It is to us as matter, a machine of static order, that generates for the growing soul, proper health radiation. After the spirit is free, it is to us cognizant, whereas when it is in the body it is inexpressive or dumb. Body does not exist and spirit is all. Your body is made up of matter or moving particles of inert spirit, and God is spirit or that from which all things come. If you want me to describe it from your point of view, I will say it consists of mind, the thinking part of soul, the living or loving part, and of a body produced from habits of thought added to what it was at first, a spirit produced by process of birth. The words may be confusing or interchangeable. Your ideal is correct as to the duality of mind, the mind that thinks, and the mind that produces harmony for the thinking ego blended together make a whole or spirit. If you like the word soul better so use it. Name is limited to express what must be unknown quantity to a mortal or limited mind.

Question 2, J. S. K. Is the mind immortal, does it exist for all time to come?

Answer by HYPATIA. The mind is a portion of the Deity, or to describe it in a picture, it is a portion of the Deity at birth, but like a plate without markings. A human life-time engraves upon it certain errors of judgment that give to it an opalescent hue, and cause it to be most precious to all who see and serve it. It was everlasting at birth, and after a human life-time, it is not only everlasting but most precious to those who see its work of growth and attainment. What I specially wish to here convey is that the mind or ego, is not only preserved, but the personality is also retained, and continued.

Question 3, J. S. K. Before we proceed further, I desire to know if I err? Or, am I doing what I should not do, in asking these questions, which of necessity are in advance of the normal knowledge of humanity?

Answer by HYPATIA. It is not sinful to endeavor to find out

what is beyond your comprehension. If you ask of what the sun consists, you do no harm. Therefore, from my point of view, it is not sinful to ask about that which you do not know, regarding intangible things, but to you made real by experiences and observation.

Question 4, J. S. K. Is the whole of mind a unit, and of what does it consist?

Answer by HYPATIA. The whole of mind is like to a ball of mercury. It is all of one substance but may easily be separated into smaller complete balls or portions of the first division, or in immature infancy these portions are not engraved and go back easily to high degree, but after life of human, they become individualized so that their life is put on record, like a book, and like a blossom beautiful or dwarfed it stays forever in the garden of its God. When it by more perfection of its growth becomes completed in its love and loses selfish greed of gain, it goes at last into a pool of power, which like to corpuscles of living blood, moves ever onward in a harmony of power to aid and power to grow, and each one helps the other so there is no clashing anywhere, but different power to do as with wise men in human life of you.

Question 5, J. S. K. Is mind compound or has it parts objective and subjective?

Answer by HYPATIA. It is compound as you might see but to us perfect like a tree, the sub-conscious is the perfected mind of animal. Its instinct is perfect. It does not reason, and it does not err. The other portion in man developed is like the blossom of the fruit. It reasons and it errs, and yet is by us believed to be most perfect so, with an unending power to grow.

Question 6, J. S. K. Has mind at death to be divided, and some part no longer used?

Answer by HYPATIA. It is sometimes cut off from memory of this past life. It, I mean the mind, as a whole is at times deprived of memory, and in that state is placed in circumstances like to a second human life, and so it grows in even state, till from its vicious tendency set free, then it is after shown, and

taught what circumstances caused it to be, for man is ruled by circumstance in large degree. Perhaps a fault in growth of brain, perhaps an evil moral tendency inherited from certain fault or error of his ancestry.

Question 7, J. S. K. Does some new element of mind manifest when body dies?

Answer by HYPATIA. New senses open to the spirit view. It is as if you for your life-time through, were of your sight or smell bereft. You simply use what you had not the need of while your brain an organ frail was being used by you.

Question 8, J. S. K. By what part of mind is reason exercised in spirit life?

Answer by HYPATIA. It is the reasoning portion of the completed mind. The mind is dual as a tree above ground and beneath would be, but each dependent on the other for perfect harmony; but if either was bereft like in the tree the sub-conscious or the root is the most substantial part. The reasoning portion is the portion that develops as a whole and glorifies perfected soul.

Question 9, J. S. K. What difference, if any, is there between spirits carnate and discarnate?

Answer by HYPATIA. I referred to that before. I might give your mind a picture of it by saying the living human spirit or incarnate one, is as a child compared to man. A child might have better eyes than the father, but he could not mentally use the objects impressed on his sight, so the incarnate spirit, even when awakened in spiritual power to sense, is not greatly benefited thereby, but when set free the need of spirit senses then exists, and they are appreciated indeed.

Question 10, J. S. K. By what authority is discarnate mind controlled?

Answer by HYPATIA. Discarnate mind is controlled on a similar principle to the incarnate. It is guided into paths for its best good. If it proceeds with good and grace, it is allowed to stay and advance rapidly along the way. If it is slow or does not wish to go another takes its place, and it is left to be taught privately. Like to a school the after life, if all are in a class, and do their

best, they keep together in a forward way, just as a normal human life will grow in similar degree to its perfection or completion; but if it, the discarnate spirit, cannot be like to the average ones, 'tis given private tutorage along the way, and will attain its growth at later day, like to a backward child at school, but all are forced to certain rule. As birth and death to man is certainty, so to the spirit certain laws must be. If I ask you what makes a comet return to a certain prophesied point, after a lapse of years, you will answer, law, which has been discovered by observation. So in spirit, laws of exactness exist, but God or Deity is all life, and all love, and all wisdom. As perfection cannot err, so it cannot change. It is modified to some degree by other spirits, but the good of each individual is the ultimate end.

Question 11, J. S. K. How is mind of infant spirit developed to adult state?

Answer by HYPATIA. Inherited tendency, or the impressions made upon the minds of its ancestors are impressed upon its mind at birth, on principle like to photography after its start, its food and body growth, and also its social environment, have much to do with developing it toward good or evil tendencies. But good is best when it is understood, and wise and loving hearts are always good.

Question 12, J. S. K. Is the ruling power in spirit, or is it found in mind?

Answer by HYPATIA. The ruling power is spirit, which is perfect, and perfects all things according to the best of perfect law. Spirit is more perfect than mind. Spirit is the power to produce all things, and maybe complete to the final etherialized state, finer than anything material. A mind is an expression of this spirit. Mind has limitations, spirit has none. The substance mind is a creation of the spirit. It is not easy for a finite being to comprehend absolute capacity to do, to think and reason are attributes of the mind. The spirit is not in this necessity, it knows without effort or need to attain. The Ruling Power of the Universe, the Spirit, has made an absolutely perfect law. This law

or these laws are always for the good of the ones governed. These laws are the result of growth, and develop as necessities of development call for laws. Laws are a necessity to finite minds, but to Infinite Spirit there is no need for limitation or law. Law of itself suggests consequence. If you disobey a law, you must suffer in some way. So I think I best express it when I tell you that spirit is absolute, and pervades all matter and mind. Without God or Deity no life would be. So finite beings are but individual expressions of this general and all pervading spirit, necessary to life in all forms. Death is not possible to spirit. Death is a gateway of change only. The ruling power is, as far as our ability to comprehend, perfect law modified by loving united minds, who teach and aid all lesser ones. You know the heated stove will burn you, but if a child or idiot came near, you would withhold his hand by force, if 'twas necessity to save him. Pain you know would be, and yet the fire is a friend to men. So laws of force exist, and laws of consequence, but all are for the best growth of all concerned.

Question 13, J. S. K. I desire fully to comprehend the true meaning of mind, and of the terms mind-reading, telepathy and thought-transference, and how thought is recognized by me in another's mind, or how thought may be propelled, or attracted from one mind to another one. Is telepathy possible only between two minds in harmonious attunement by a process of vibration similar in principle to that necessary in transmitting Marconigrams from one tower or station to another one, or on the other hand do you deny its real existence? In this same connection I would ask have you knowledge that a thought which originally belonged to the mind of one person may impinge upon or connect in some way, with the mind of another person in harmonious attunement with herself like to the note caused by the bow of a violin, drawn across the string, causing response in a wire which produces a similar note in the piano at the other end of the room?

Answer by HYPATIA. I may first say I believe and know it is true, if I had instrument like you, at this end, I could cause her

here to sense and know, but she, this one, (the Human-Psychic-Telephone) will not do so. She says cut off all of their power, and leave me silent free, and like a person in a room, her mental door is locked to me; but if I see her little maid, (an elemental spirit) I say call "Maudie" to our aid, and if it seems to Lala Lee (the maid) desirable she mention me, and then this one (the instrument) may listen if she wishes to, but she is opposite to you in every way, and does not wish to know, or even care if it is so.

It is somewhat difficult to describe to finite beings, things intangible to their senses, like Mind, Soul, Spirit, etc. Mind is substance real to myself, real to yourself, but your senses are associated with the knowledge and belief in gravity, and to human senses things not governed by gravity are not real. Mind is not governed by gravity of planets, or gravitation's law. Centrifugal and centripetal forces affect it not, but it has length, breadth and thickness, and has necessity. It may have comfort or discomfort, it may be relaxed or in tension. It is of itself without necessary form and at birth would be void, or without engravings. The mind of each human are at birth alike as far as serious variations are concerned. If I would be most exact, I should say that God is mind, and each individual of whatsoever order, is a chunk of God in greater or less size capacity. I might describe the creation of the universal universes, as having been made on the principles of the development of rudimentary animal life, on the plan of fission or automatic division of a cell, or an independent organism, that is to say each globule or filament after elongating divides into two segments, each of which increases in its turn, to again divide into parts and so on. The Universes are so produced by growth from the original oneness of Deity, these large or astronomical minds are in desire to produce and protect lives, and are taught how to proceed to their perfection by ability to communicate directly to Deity. These original minds or individuals are governed by exact laws, and matter, which is all that is cognizant to humans, is the result of these laws. I from my point of view would call all matter mind in different degrees of

tension, or potential. Therefore under bonds a mind of advanced order for the purpose of enlightening or teaching investigating men, may in a small degree materialize or de-materialize objects to men familiar, on a similar principle to that used by a human scientist when he would cause heat waves to be changed into sound waves. I might perhaps make you understand the conditions of the universe, if I should say you are living in the completed universe, or the growing one, but there are myriads of complete or ripe universes or individual large minds, like to the Coral Islands produced by the living small animals, on each of these is exactly recorded every thing of its experience. Or perhaps you would understand better if I'd say a spirit after birth completes itself according to its best development, and then, becomes a perfected "I am" like to Deity in its desire to do good to all, and after further development it becomes an "I am not," or a positively negative force, from which matter is made. This mind then becomes like to mother earth vibrant with life, but does not act except in a beneficent way, toward the myriad forms or individuals of life, upon its surface. The spirits of men, and the spirits of elementals are in truth the only truly irresponsible individuals of the mind order. These two orders belong as I might describe to you men, to the conscious or inventive portion of the God mind, and elementals to the active sub-conscious portion of the God mind. An elemental, if not suggested to by a man spirit, will never make a mistake or err in execution of a command. They are of the recording and imitating order, and whatever they do or wherever they go, they follow the suggestion of a mind either carnate or discarnate. They do not invent. The body of humans in life is a static machine, that generates through the life process, the radiation and vibrations necessary for a man's best development.

Question 14, J. S. K. Will you kindly explain to me what thought is, where it originates, how it is created, how directed and controlled.

Answer by HYPATIA. Thought is more than a vibration, it is an invention or mental succession of pictures, which as you ask

in previous question, may be conveyed to another mind in attunement to itself, either by natural or produced state. Telepathy has real existence, because it is thought-transference either by picture or word method. It may be caught by a disinterested mind, if that mind is in line of its conveyance, or is in harmonious attunement with itself. Elementals may be used to generate any vibration which I might describe to you as colors. Blue and yellow will produce green. Suppose a "blue" mind endeavored to communicate by telepathy with a "green" mind it could not do so till a guide caused the "yellow" to be added to the blue, till they were of the same shade. This could be done by additions from this side, but its success would depend upon its exactness. Rest and fatigue of body have much to do with the condition of a living mind, and these conditions are dependent on circumstances, not wholly spiritual. Thought is a power of reason, a power to invent, to take things known or observed, and make new pictures from combining them in different kaleidoscopic ways. I know your happiness or unhappiness by intuition, if I come in tune with you. This is a soul power. The power to feel or know. This is done by intuition and power to me known, but with May she cannot of her own self unaided come into tune with you. She is a babe not properly clothed, and I by additions clothe her for the occasions, as is best for her and you.

Question 15, J. S. K. If my thoughts are now known to May and you, is it by sense of sight, or feeling or is it by spirit sense of intuition or prehension?

Answer by HYPATIA. You are to me a radiant being, and thus bodily radiation of you is to me as light. What you think or write is recorded, and under proper conditions I can read it as you could a book. I cannot always produce or cause to be produced these conditions, therefore I cannot always read your thoughts or written words. These small necessities to me are like to the pen or pencil and paper to this writer if she would communicate with you. If you were developed in mediumship your body would be like a house equipped with a telephone. I

could use it, so could a stranger spirit as well, except a stranger would probably be withheld from entering your house.

Question 16, J. S. K. Have thoughts once formed continuous existence?

Answer by HYPATIA. Thoughts once formed have continued existence because they are recorded. The Kingdom of life, both animal and vegetable, is on or over a "carbon sheet," that exactly reproduces it. This is in the Kingdom called at the present time, or rather from which the spirits of Levitation and Elementals come. I can, by going through proper forms of vibration and waiting, knock on any door of record of any type or time and find what is therein, kept or treasured. Or I may, which I would do in ordinary way, employ an elemental to go to this point, receive the impression of what I wish to know, and then come to me and repeat it as a graphophone repeats a record. The elemental will go in a bee line, and the record will be exact, if it is not interfered with in transmission. Thought as a rule goes straight forward as in a tube and does not impinge upon a mind unless that mind enters its ray by accident or design. The thought is complete like to a picture created or painted. It may be retraced or copied or obtained again for the hall of record, but it does not continue to vibrate on the principle of waves on a lake after a stone is dropped therein. If it did so one set of pictures would impinge upon another set of pictures, and tend to efface each other. A beautiful thought like a beautiful song, may be retained in memories near, and repeated in a modified way, either with additions or subtractions.

Question 17, J. S. K. If thoughts are definite in form are they not physical?

Answer by HYPATIA. In answer I would say that thoughts are physical from spirit point of view, but not from that of human. That is they have not weight, and are not governed by gravity. They cannot be disturbed or delayed by physical substance. Other thoughts cannot modify or change their origin, continuance or end. Other thoughts cannot quicken or delay their execution. They may impress mind and cause new thoughts

to be invented, but each thought remains itself intact or unchanged.

Question 18, J. S. K. Am I correct in assuming that I am in attunement with spirit realms, when while I am in a passive state I send forth my soul's desire to receive a message from you or May or other loved one or friend, or whoever I may, and that same one goes to the Human-Psychic-Telephone and communicates their thoughts through that instrument to me in writing?

Answer by HYPATIA. All men are in attunement with spirit realms at all times, but when you send forth a true prayer or soul's desire you call to your assistance many exalted spirits, who like to the "Jacob's Ladder" picture make the way between you and your wish more smooth. The greatest good to the greatest number is always to be considered, and even though we wish earnestly, we often fail to win. But who can say we are not benefited by the wishing?

Question 19, J. S. K. Hypatia, will you kindly explain to me, why some former acquaintances, some distant relatives, and most of the strangers who have sent the messages through the writing instrument, the Human-Psychic-Telephone, to me, have done so without my request, and some whom I had no thought of, was it a thought wave from me to someone that they sensed, (or by telepathy) or why was it so?

Answer by HYPATIA. Myriads of spirits wish to communicate with men. Sometimes they serve us in our work for you, and so earn the right to have their wish to communicate granted. Many observe all mediumistic experiments and are like onlookers at the moving of a building, at hand ready to assist, and afterwards deserving of reward in the way of having their wishes granted in regard to personal communications, etc.

Question 20, J. S. K. If thought is a creation of the mind, and mind as a whole is a unit, though having parts as to qualities or functionings, and has for future advantage dormant spiritual senses, then am I to understand that what still remains is soul or spirit, the source from which emanates love, emotion, and other attributes? And does this combination form the completed

individual whole of each spirit personality, with its origin in, and future final destination, the Universal and Infinite Spirit, Deity or God? I have thought and I have reasoned that the various parts having spirit origin, by their union together constitute each individual carnate and discarnate personality, an immortal spirit. As an earnest, honest student, I want to learn along these lines what you can and will teach me. Does the spirit through its soul govern the operations of the mind, and if so, is not the spirit entity the ruler of all its parts, and a portion of the Infinite Spirit or Deity, but with a limitation and adaptability to the physical body in human life; but after death without an organized body only as one is assumed for some reason, such for example as recognition, though both physical and visible from spirit point of view?

Answer by HYPATIA. I will give answer to your question as well as make response to several others in your mind. The mind is a ball that may either centralize or does centralize, until a thought is invented, then it focuses and sends that thought forth, catapults it as it were. That thought must be in a way a completed picture, expressed in words, or symbols. I would say thought is a creation of the mind. It, the mind, may be active or passive. When passive it is easily impressed by thoughts about it, and must come in touch with it, through some sense either physical or spiritual. The eye as an organ is an instrument like a camera that produces agreeable effects on the mind. There are spiritual senses, in the spiritual body, which continue with the mind and soul of man, after death. A man's mind is like to God's mind, on the same principle that the tree in the seed is just as perfect as the grown tree. Scientists contend that even the future blossom is in this its primal state. But in the primal state, it is perfect. In real tree life, or development, some blossoms will be blighted by frost and circumstance, and some will bear fruit. The God mind would be like to the mind of every individual at birth, but without personalities, which are attained by circumstance and growth. The key to each condition and sphere is in the body and soul of every man.

Mind of God is a Kingdom or sphere of wholeness, like to white paper not engraved with personality.

Soul of God is a Kingdom or sphere of wholeness. Love is the principle thereof.

Body of God is the Universe as a whole, both spiritual and physical.

This the "three in one" incomprehensible to many yet evident in all men, matter is an expression of this (the body) part thereof. Severity of Justice without mercy that does not deviate in body or matter, in exactness, of all natural laws, like those of fire, electricity and forces not yet known to men, is modified by soul, all the way to perfection, both in body and spirit.

The mind of each individual is with that individual always. Its capacity to think and therefore develop and grow in human life depends upon its brain health, and development (circumstance.)

If it is an idiot the brain cells are disturbed and cannot be used, the mind remains in inability to think until death relieves it to the freedom of its spiritual state.

In insanity, the brain disease sets the spirit into partial freedom, from the body, so it floats, toy-balloon-like, between its body and its spiritual home. Not able to grow, or use its brain, it is acted on by discarnate minds, and also incorrect impulses or impressions caused by diseased brain. When it is free spirit, it is cut off from the memory of this experience, and begins at its well, or child state, and grows again complete.

Soul is a portion of man. It has the power to feel, to love, to be attuned to the best in ourselves, and in the Infinite. It is the blossom or the fruit of the whole completed life of man. Two men may be alike in mental power, but one may be almost wholly without moral sense. Morality is an attribute also of the soul, as mentality is of the mind, both aided by the body instrument become the completed man. Morality is the distinguishing trait of man. It may reverse and become immorality. These attributes are of the soul, which is not in animals. A moral or immoral beast would be incomprehensible.

All spirits are a part of Deity, just as blood corpuscles are a part of a human body, red ones I might describe as thinkers, or active forces, and white ones as the passive, or elemental part, yet all circulate forward to perfected degree.

Each individual is placed in his proper environment, for best growth and development. I have a body, or a combination of soul, mind and attributes in complete harmony, to produce a spirit which is an individual differing from all others. I am advanced according to my capacity to do, and this advancement is a part of myself, and radiates from me, just as intelligence radiates from a wise man, and shows abroad to distinguish him from a fool; just as kindness shows abroad in a man to distinguish him from one who is vicious. I have things I like to do. I have things I wish to do. I have limitations, I am taught, and in turn I teach others. I am not cut off from individuals of any other order, but I have my interests and they have theirs, like to men of equal intelligence passing on a city street. I carry with me the engravings of my attainment. I go to what I admire, and am attracted to those who are interested along the same line. Spirit life is not so different from human life, except that as we advance we drop off limitations. We become more intangible as it were.

A spirit of the first sphere or order of human existence, after death is intangible to a living human one.

A spirit of the second sphere is intangible to those of the first order, except it assume the first sphere condition or limitations, and so on to the final perfection of exalted degree, where though they retain their individuality, they are dissolved into the body of the spirit of God, as it has been said, or become so God-like, that his wishes are their wishes in every degree. They have not limitations of action, but they have not wish to act, except in accordance with law, which is and must be perfect. They assist less capable spirits to attain, they assist such as I am, to aid living mortals, and discarnate spirits, to their own harmony, etc.

The wonders of God's great Universe are indeed beyond finding out. We have a means of being taught, which I might describe as projected pictures, from the land of the sure to be.

I ask any question, and see the answer at once thrown on to the screen of my consciousness, in Symbology. This is a universal language. Our power to prophesy or know the future depends on our ability to read these symbols correctly.

Clairvoyant humans have power at times, to sense these symbols.

In some of your past letters of enquiry, you have asked me in regard to evil spirits, etc. The deceptive spirits are as a rule misplaced spiritual powers, as fire, which is a blessing indeed to man in artificial environments, of northern climate, but destructive without our responsibility if set free. It is governed by exact laws, that must be followed or obeyed with care. Your lamp and your stove are devils indeed, but waiting an opportunity to destroy your home and you, one might say; but if properly managed they are blessings indeed to all men.

In mediumistic experiments these forces are not always balanced properly, if so they would revitalize the medium, as they do in the case of this instrument. (The Human-Psychic-Telephone.) In the case of J. B. Jonson they are exhausting his vital forces; and if he continues to give séances he will die. Perhaps a protracted rest might enable his guides to learn how to provide for his better protection, I do not know. I do not know so much more than I did, when living, but I have added capacity to sense, and at my request in any line I am kindly and carefully taught how to proceed. Sometimes I proceed along as a child would play a tune that it had been taught. At other times I proceed by repeating a record given to me, as one would play a pianola. In either case it is my act, but governed by my capacity to do. There are bands of spirits, like to the bands about mediums. Sometimes these bands of discarnate spirits, aided by elementals, invade weak-minded people, and produce peculiar or evil acts. Thus in suicidal mania, certain astronomy, or large spirits believe it is sad that a human soul or spirit must be kept in the limitations of life. They believe it desirable to set them free, that they may enjoy the broader life, and knowledge granted to discarnate spirits. If by accident or design, one of these becomes attuned to a weak or diseased mentality, it may suggest suicide, but the

spirit that so does it is not a devil, instead it is a spirit that loves living men too much, etc. Sometimes elementals and men become fraternal, and change work as it were. A severe power of levitation's kingdom, accustomed to the exact execution of an elemental servant, is displeased, when a man is substituted in service, and fails in exactness of execution from his wish to know what the result of so doing would be, etc. In these cases the elementals in their efforts to protect their friend, the reasoner, place him in an ill man's body, and in trying to teach him, or divert the attention of the severe power from him, sometimes cause obscession, and other injury to humans; but this is not the result of an evil intention, but of a good intention wrongly placed.

A child sent for a wire might remove a wire from a piano and so do great harm or damage, but it would not be to blame, if its judgment could not comprehend the harm done. So guardianship is extended all along the line.

If a heavy vibration spirit, by artificial aid, is placed and left in wrong environment, we produce its comfort and return it to its element.

Like to a fish on land, it could be kept in comfort in a small amount of water till it could be conveyed to the sea, its home.

A man could be conveyed through the air, but could not of himself fly like a bird, etc

Elementals and men combined, produce evil effects, at times. The law of the elemental is that it shall obey the commands of men. It is glad to serve men, in their bodies, and after they are freed by death. Its reward is in the service, and in being allowed to imitate the thoughts and acts of its chosen charge.

Attraction and repulsion are not laws of all life, and all matter is life in a positively negative degree, or in a proper state or attunement, for growth and development of individuals, of animal, and vegetable forms, that perfect the geography of each sphere.

As you believe or think, I might say that the elementals belong to the sub-conscious portion of the God mind, and have in themselves only the sub-conscious power to think and act. Attempt

to teach a child of three the principles of Geometry, and you will realize in some degree the limitations I feel in trying to give to yourself, a but slightly developed medium, an idea of that which is really outside of your comprehension.

Suppose I should have the first three spheres like to ocean, earth and air. A fish to live on the earth must have water about it artificially for its comfort. A man might go down to the fish, but he must have an anchor for his comfort. A bird might come to the earth to rest with the man, but to fly in the air is possible, while to the man it is not, etc. An imaginary large bird could carry a man from one spot to another, but it must be sure and dependable on the ground, or in his native element, or the man would be left on a high tree, helpless and in trouble.

In Jonson's case of mediumship, he is not revitalized by his guides, and his spirit cannot of itself go to or gain this vital force.

I may become like to your wife, May, as like to yourself, but neither of you can become like to me. The power to do so is in each of you, but it is not yet developed, or grown to your power to use.

God is good. All of the wonders of nature and spirit are good, and wonderful to the last degree, in utility and economy. We are all parts of the whole of God, as plants are parts of the landscape, but we each retain our own individuality, and we are protected and aided in our growths, and development. To die is not calamity, but to be cut off by death's law from loved faces, and soul communion, is a calamity indeed; but you who feel the withering of this great woe, are in a way assisted along the barren way, of these your after years, by belief and hope in continuity of life beyond the grave. I believe that this trouble is to you as the furnace in making the steel. It has shaped you into a proper instrument, to fulfill God's great purpose, and aid many to see even in slight degree, the smile of hope through the blackness of their woe. I like the name, "Dawn of the Awakened Mind," and am told that good will follow in the wake that this your book will make. I love you and your work, and everywhere

I can I will aid you to aid your fellow-man. I think the name Human-Psychic-Telephone is good. She is in truth an instrument of that kind. She is peculiar to herself in her line of power to do. I use her power to write, and so communicate with you. She is to me an instrument, just as the pen is to her an instrument. I cannot do without her aid, if I could I truly would, for I knew you were aware of this her power to write. I have at different times, and in different places, used such instruments as were at hand. I will continue so to do. I will also be with you, your life-time through, and after death has set you free, I still your guardian will be, to aid you to your harmony and to your future power to do in after-life, allotted you.

Question 21, J. S. K. I appreciate most fully this opportunity which you have granted me, and thank you heartily for all that you, as spirit guide and aider, have done for me during the many years of your relationship to me, but now and more especially I thank you as a teacher, for the knowledge you have imparted regarding mind and thought and soul, and spirit and their attributes, as well as your special promises yet to be fulfilled; and for your permission to reproduce your views, as here and now expressed, as well as others of deep interest which are to follow to complete this special chapter. I therefore accept the privilege you afford me of further questioning, and will ask you to enlighten me regarding some psychical phenomena. Is it a transient body that is seen when you appear at a séance; and is it made up for that occasion for purpose of recognition only?

Answer by HYPATIA. It is so done by spirit aids that come at wish of me. They come from the levitation Kingdom, or from the hall of record here. They see the picture we wish to show, and aid us so to do. At Jonson's they draw strength from you, but with this one (the automatic instrument) vitality is brought directly from below, and in the end she's rested usually, instead of feeling tiredness and woe. Much there is indeed, my beloved one, that you do not yet know, and when I try to teach you, I feel at loss indeed, for I must see the view of you, and limited my answer true must be.

Question 22, J. S. K. Do you and the other guides, as well as May, May Donna, and each of the loved ones who materialize and speak with me, have any part in producing individual transient forms?

Answer by HYPATIA. We have a part in large degree. It is as if a ball of living clay was there, and it could sense us as free spirits, and instantly shape itself like living car which we propel with ease as we would use a medium. It has not expressed personality. It simply makes itself to us a useful part, and we need to do nothing with the art of body-making or retaining. We simply enter it, as easily as you would enter an elevator, or moving car, and instantly we see and touch, and are ourselves again, but when we disappear, another spirit comes the same clay to serve its purpose in its way.

Question 23, J. S. K. From what material is the transient body formed?

Answer by HYPATIA. It is produced from several substances at hand, which I cannot describe, or make you understand. Like to radium, it is co-existent in common substances, and yet when free is powerful in a large degree. So in all matter is balanced force in silent state, this is unbalanced in a proper way to make an image that will stay upon the consciousness of any human present. It is your radiation that we take, and like an artesian well, you are in ordinary life, but we with pump exhaust your pond of power, which later is developed for your use. It does no especial harm to you, but aids us greatly in the work we do.

Question 24, J. S. K. I presume to think the atoms of the transient body are all physical, but separate and invisible. If that be right how are they summoned into regularity, and apportioned each its appropriate place?

Answer by HYPATIA. In the case of atoms you err, for atoms are not physical, but are instead spirit or mind, that from its choice is negative or moves not in the least degree, just as you in a small degree would say, I will not move at all, but let another rule me all. This negative force is not negative, instead it is positive beyond all positive degree, by that I mean it is a posi-

tively negative force, that has for its beginning, minds completed by perfected growth. If they are ruled, they must be ruled by living men, not by discarnate spirits. So in case of materialization and de-materialization. These individuals of levitations land obedient are to some one individual in life like Jonson, by some decision or decree they say we will this individual obey, and will allow a slight digression of a natural law to be, so they record it and agree, and then if so is best, you know the rest and out of matter, matter comes like to the smoke upon a winter's day. It is not as you seem to think. This negative power to serve is capable of changing itself to a tube or wall so that vibrations cannot go at all, or may proceed in peace along the way. The minds I refer to, are astronomy powers, or developed mentalities perfected by ages of teaching and experience, they serve man's best development but they think slowly. If a medium is entranced it is one of these that requires it. It is a complicated study, but ultimate good for the whole, and for each individual as well, is their view and intention. If the stove, chairs and piano would persist in dematerializing or moving from your touch chaotic state would be resultant in a large degree, but law transgressed alone permits such things to be, and when it is allowed, a bondsman strong is with such action everywhere, to observe it in small detail, and keep all harm away if possible to stay. Now in the case of Jonson to be able to cause forms to show is his power, but he is exhausted and depleted there by it so the balance of power advises and suggests that he cease to use this peculiar, but not to his best development necessary gift. What he will later do I cannot tell, but he must for the present cease if he would after live in peace.

Question 25, J. S. K. I have other questions which relate to various matters of interest to me, which I may at a future time ask you, but at present date I will only ask a few, to which I would like response by you. What was it that you taught or said, that created enmity and incensed the mob to take your life at Alexandria?

Answer by HYPATIA. As I look back at life of me, lighted by

knowledge here attained, I wonder at the zeal I felt, in teaching those about me to believe in things that men, now Christians say are true, but then were altogether new, to those not looking from my view. But one must judge each mortal from his education, and environments, as well as from his own mortal view of right. I was born and bred in Alexandria, in the atmosphere of Art and Culture, of the highest kind attainable in my time. In the museum or university presided over by my father Theon, I was taught to believe in the wonders and beauties of nature, as revealed to men through astronomy, aided by mathematics. After, when I went to Athens, I became proficient in the plotonic philosophy, or rather the philosophy as taught by Plotinus and others. Plotonic teachings were to me acceptable in some degree only, so I became of the New Platonics, or Neoplatonic teachers, like the beliefs of modern men. Each great teacher, inculcating in his or her work new, or personal thoughts, became a practically new teacher, of a new thought. I believed that spirits could return. I was not afraid to boldly affirm, that the spirits could supply themselves with bodies, and even commix with frail mortality. This was my belief and came from my being gifted in large degree with mediumistic power to see and hear, and therefore know, that this philosophy was so. I read the works of all the thinkers of that early Christian day. I wished to discourage the belief of a personal God, and other forms as then taught by the early Archbishops. Cyril, an Archbishop of the Christian Church in Alexandria, in his zeal to carry out the work begun by his uncle Theophilus, who because of his cruelties was said to be in a compact with the devil, left no stone unturned in his efforts to remove all teachers or leaders of other creeds. My popularity among the students and people aroused his jealousy, and so he persecuted and murdered me. It was a severe and cruel age, but it was the same spirit that has caused more modern people to persecute, and execute the witches, or those gifted with peculiar or psychic powers. To be severe and cruel was the custom of the age in which I lived.

Question 26, J. S. K. Did you teach a new creed?

Answer by HYPATIA. I did not teach a new creed, but rather a modification or blending of those teachings that had been given forth by the thinkers who preceded me.

Question 27, J. S. K. Did you secure disciples from among the people who had been opposed to you?

Answer by HYPATIA. I had great influence over the students of the Museum or University of Alexandria, where my father Theon was teacher of mathematics, and later I was teacher of sciences, and philosophy. Many new ideas I had gained while at Athens.

Question 28, J. S. K. Did you know the contents of Kingsley's book named after you?

Answer by HYPATIA. I know of the work of fiction you refer to, as Kingsley's book. I do not know its exact contents, but have been told it is good, and has done good for the human race.

Question 29, J. S. K. Will you please define for me the foundation stones of your philosophy?

Answer by HYPATIA. The foundation stones of my philosophy were that God was unknowable, and unapproachable, and that from him proceeded by emanations or growth subordinate individuals or personalities.

Question 30, J. S. K. Is the special work in which I am engaged designed by you, and is it endorsed by the spirit world as a good to be, to all humanity, and why am I selected to be your medium?

Answer by HYPATIA. The special work in which you are engaged is to my taste, I alone did not design it, but since my earth life, I have sent out a continuous soul or spirit prayer for means to be given to me, of being useful to the living humans. You are the one I have selected in this age, because old credal prejudices, to many advanced thinkers are inadequate to their soul needs; and to you I have now reached from my advanced spirit plane, and am endeavoring to use you as an instrument to aid me in supplying this earth soul need. I have planned to use you, as an instrument, to aid me and others like to me, in our present attempt to supply this soul hunger, or thirst after

knowledge, that may in truth be demonstrated to their personal cognizance. Your work is endorsed by me, and by the spirit world about me, as a stepping stone on the way to more advanced thought, and knowledge. It is, I believe, needed in this age. You were selected because you are capable, or adapted to the work of compiling and collecting, and presenting the truth, as gained by you along the way of your experiences. You have proper personal education, and position to command the respect of those who may differ from your judgments, and conclusions. Even the thorns of criticism will blossom beautiful indeed in this life you are in, and in your after-life, and like a crown they will uplift, not bear you down.

CHAPTER XXIV

[NOTE:—I wish here to make an explanation, which may prevent misapprehension by the reader, in the interpretation of certain statements found in the pages of the present chapter, viz.: The chapter was not included here until much of what follows it was completed; as it was my intention to assign it to another publication; while the reason for the change is, that I desired my interview with the philosophers to immediately follow my interview with Hypatia—herself a philosopher of that age—upon the same subjects; and because it was due to her intercession, in response to my wish, that I was fortunate enough to secure so valued an opportunity. J. S. K.]

TO this psychological session I brought with me several previously written questions, sufficient to secure from the alleged philosophers their present view on the mind and soul questions, should Hypatia succeed in securing their presence.

With the questions in my pocket, and with grave doubts in my mind as to whether I could or would have so great a privilege, as to secure their views, expressed as of their present knowledge; and as the first two days of my sojourn were to be occupied as I had already arranged, I asked Hypatia if my wish could be gratified on the third day, by devoting it chiefly to the purpose mentioned.

Hypatia in that gracious manner characteristic of her every effort to meet my wish, wrote in reply to my question, through the automatic hand, "I hope to have them here, and will do my best to accomplish it."

When the day and hour selected had arrived, with the psychic seated at the table, I asked the question which I had then in mind.

J. S. K. Hypatia, do the philosophers know anything regarding what is contained in my writings as to mind, soul and spirit; or the other features of the book I am compiling?

HYPATIA. Aristotle is in interest near to me, and well informed regarding the nature of your work; and he doubtless communicated with the others, since I requested them to be present here.

J. S. K. Hypatia, if Socrates, Plato and Aristotle are all here, I am indeed most grateful to them; and hope they will forgive me, if I questions ask each one of them, during this extended session, for I have strong mental hunger, or "wish to know." The questions I will read aloud.

HYPATIA. All three are here. 'Tis best to so proceed as you suggest, and we will write for you.

Before I had further time for remark or for question, the psychic began to automatically write rapidly without stop, the following response from Plato, viz.:

PLATO. We see as you now do, and in regard to soul, we too believe it is the whole, and body but machinery, which is result of soul degree. One may be tall or short, or thin or stout to some degree, no matter what his thoughts may be. I, Plato, was a man of power, and named as broad in shoulders so, but I was narrow in my thoughts as now I see and know; and as you ask me I will do. I do not think that I am cognizant of all your book; but we are present here today to hear and see, and also say an answer back to you, if you request us so to do. I idealized the human life, and made the soul of man to be superior, or of lasting quality; but what it was, and where it went, I could not tell as well as you; and so I listen here today, and much approve of what to you is plain. The working of the lower brain was to me not apparent, so I could not teach what I had not the power to know. We did not know the power of one living mind over another in my day (hypnotic). That study is as modern new, and is there well described by you. I had in mind a wish to know, and followed with my teacher Socrates, along each line of knowledge or surmise; and what we gained thereby was aided by the souls exalted near, but this I did not know was so.

When Socrates was lifted from his clay, I looked and wept beside his bier; and prayed as you, that he might be allowed to follow through my life with me. I sometimes saw him in a

dream like sleep; but he was gone, and I alone to weep. It has been so for years — two thousand now — and you are one to make it plain by arguments, not faith and hope alone. I thought and wished it true, but could not prove as you. If I could have proved even one step, I should have been proud indeed. I had a pupil Aristotle, he was teacher of a king called great. I taught the King of Syracuse, but he rewarded me by slavery; and yet I led the thought of men, so they by ransom set me free to found a University. So you may arouse arguments, and if 'tis so, 'twill lead to glory, and not to future woe. All that you do is brought to me by those who love me honestly; and I approve of all you do to prove what I now know is true. I did not come direct to you, but learned from Aristotle, what one visited by him had done for men, to prove that spirits come again. If I have failed before, I will not do so any more; but will stand ever ready here to aid you, till you're in the bier. I'll answer the questions you ask.

J. S. K. What would be your present definition of soul? Of what composed? Have you knowledge of Reincarnation?

PLATO. My present definition of soul is, that which occupies the body as a whole in life, and at death departs a whole to be, of what the mortal is and was, and is to be, a living "himself" in capacity to use what God's laws bring to hand, for his best powers to command. In earth life, or physical body life, five senses seem to be sufficient for his need; and out of matter living cells are taken, to replace the wear and tear of the anatomy, which like to a machinery generates forces needed to bring harmony of soul till he by death is from the body free; then added senses come to wakened state, and what he needs in forces wait for his command; and higher thinkers teach him how to rightly understand, or use what is his own, as in earth life 'tis also true, as was the work of me, or you. Hunger of soul exist, this is twofold as I might say, hunger for love or companionship; and hunger for entertainment and knowledge. Appetites, normal ones, are voice of God, or spirit which is part

of God, but Ego made complete in individuality, after a mortal birth as I now see.

To undergo reincarnation is not true from literal or mortal view; but minds deprived of proper growth in mortal state, will be allowed, or forced to undergo a second living like to human life, so they in soul to proper state may grow. We all assist in work of love for minds of mortal plan, just as you work sad and alone, to aid your fellow-men, who feel your woe, but do not consolation know. Ideas are expressed and proved in this new work called "Dawn of the Awakened Mind," and it will be of use to men, where simply ideality is useless quite entirely.

[The psychic's mother here intimated that "lunch will be ready, when it suits your convenience."]

Plato here interjected, through the psychic's hand, this remark, "I will be here, if you must go, you will not thus disturb me."

[To the psychic—at the moment objectively normal—the author suggested a few minutes more, and then it would be 1 P. M., which might be followed by a recess for our spirit friends and ourselves, of one hour, which was adopted.]

J. S. K. Have you present belief in immortality, or have you knowledge that a human ego has immortal life?

PLATO. We have not knowledge of the Deity. As individual I have been allowed to meet men of exalted state, who tell me they are children yet, and never need to wait for something new, so I believe in immortality as part of God or Deity begun. I will be so, no matter where or how I go; and injury but sets me back, as lightning jars the trunk of tree, but makes the root more strong to be, for future growth. So I observe and believe that when a being does his best, a spirit beautiful and good, will plan and guide the rest.

J. S. K. Can you define or demonstrate your human personality, to a critical psychologist of the present day?

PLATO. I would describe it as a thing which has the power to hold past knowledge; and has power to gain and grow by added knowing gained from sources new, no matter what forms it passes through.

[The writing stopped at 1 P. M., we went and had lunch, and were back in our seats at 2 P. M., when the psychic's hand again began to write. J. S. K.]

PLATO continuing. I will add further that it is of form or characteristics, uniform or typical of its own individuality, through all these its powers to do; and all the changes it passes through tend to, and do cause it to grow, and improve, and become God-like, or more to its ideality of what perfected man should be. Beneath a rod of beauty, of comparison, we spirits free are here allowed to grow and be, and as we improve, we become radiant; and as we retrograde we become darkened in degree.

J. S. K. Are my views as recorded in my book such as you can endorse as true?

PLATO. I can endorse them all as true, and wonder at your power to do so well, regarding what is hard to tell; or what is to the language of all men, hard to encompass true, so reader shall think as you do.

J. S. K. Had you in human life knowledge of, or the power to control the mind of a fellow human by suggestion to the subjective mind, which is now known as hypnotic power of suggestion; by which means you now convey your thoughts to me through the subjective mind of the psychic, who conforms to your dictation to her subjective mind, to transcribe in writing, what do you wish me to know?

PLATO. I had knowledge of it in a superficial way; but did not know its source, or limitations; or whether it was natural, or morbid. No one of my time that I knew, had thought of it as false or true.

J. S. K. Will you kindly explain for the benefit of readers who may wish to know, how it is possible for me to have attunement with yourself, or with others in spirit life, such as the example I gave elsewhere regarding my corresponding friend Wm. T. Stead, then in spirit life, calling my attention to the interesting fact that he sensed my thoughts toward him at a particular time, which was mentioned?

PLATO. An attunement is a track unseen, over which thoughts and answerings may flow, like to communication to and fro; and if no spirit sense in you awakened be, we use your intuition key; or that which leads a horse to drink, a wiser power than 'tis to think. Wise in this sense means more perfect or exact; or less to be questioned than is judgment born of reason, which starts from the limited premises of human power to sense.

[A break or interruption here occurs to the writing of Plato, and its place is taken by the following in explanation. "It is the wish of the discarnate spirits mentioned on your tablet page, especially to do the very things you ask them to; and so when you requested it to be, he, Wm. T. Stead, brought to bear his wish to do; and other guides assisted him to be able to thus present to you the fact he sensed you; and he knew your wish to be able to thus express to him, this truth" -- The attunement, between author and Wm. T. Stead.]

J. S. K. Does the evidence presented in my book in your judgment sustain the claim I make regarding , 1st, Continuity of Life; 2nd, Spirit Return; and 3rd, Spirit Communion?

PLATO. It is my opinion that the evidence compiled for your book, "Dawn of the Awakened Mind," is very conclusive, because it takes up normal mentality from your developed student view; and distinctly tells where its powers end; and so produces the necessity of belief, that added suggestion must be given to produce the effects observed by you, and nearly always others present with you. In your belief you are candid and honest, and men like to you, will follow your reasonings with interest in every step; and the how you come to your conclusions is so well explained, that they will wish to be able to do, as you in printing say, that you have had the power to do. Doubting Thomases will ever be, or *those who do not wish to know*; but honest thinkers lost in mist of facts, mixed in with theory, will be assisted by the steps you make; and what you teach will aid them to go forward, and proceed with care, and learn much of the "Over There."

J. S. K. Were not the various dogmas, theories and plans of all the philosophers speculative and idealistic?

PLATO. In our time we had superstitions of peculiar types to combat, and idealism was the basis of most of my philosophy. Gods, heroes and men with mythological powers, were to the generality of men like to realities at then.

J. S. K. Is not the soul the nucleus of the origin of each human activity of whatsoever sort?

PLATO. Oh yes, a soul or ego, like to a cell of a human body, selects its food from what comes within its reach; and morbid or unwholesome food may be taken, when it is deprived of what is wholesome to its state of best development.

J. S. K. If you know what my views and thoughts are regarding mind, soul, and spirit, have you also knowledge of the other consecutive contents of the book as it is prepared for general readers?

PLATO. I have been informed of the contents of your book by Aristotle, as I before have said. Hypatia's interest in my teachings, and in the teachings of my pupil Aristotle, have caused us all to be in touch to her capacity to come and go, and let us know.

J. S. K. I try to make clear to reader that the dual mind functions for both soul and body in the incarnate state in the human; and at the parting called death, the mind still functions for the soul ego; and new senses, attributes and powers are manifest. Can you, friend Plato, confirm this from your own experiences, as a solution of this special psychic problem?

PLATO. It is difficult to define and picture intangible things, but the functions of each portion of mind observable by man, are in your book well defined, it seems to me. The mind and soul are like to the growing tree, the body more like the pot in which it grows, but that does not of necessity combat or change your definition. It is the same in appearance, as what the body would be if perfect. Scars, illness and evil fate to body do not change appearance of the soul. The soul is copied by matter in the growth of body.

J. S. K. Have you knowledge and experience regarding the flight of the incarnate Ego. My Ego has visited relatives and

friends at varying distances, and in various directions, and has been seen and heard by them; but I do not wish it so unless by my own desire, except it be for some wise or important purpose, and conducted by exalted spirits connected with my band.

PLATO. Your body is pervaded by a thing ethereal, and of certain habit, and of certain size, call it what you will, it is the habitation of the man, when death of body comes. This body may go forth, as you so did, by other ego in attunement — like to you — being in space it occupied in your anatomy. This thing I speak of is not divisible, it cannot be abbreviated or changed in its appearance, or capacity, but it may be limited in its freedom.

You yourself, with the body were, and spoke to friend as you now speak to her (the psychic), and while Marconi-like conditions existed between yourself and your anatomy you were at ease even though free, and loving spirit hands like bands produced this power to do in you, and aided the friend to be able to hear, and able to see. It pleases me, whatever you have wish to do, I, Plato, am with other two, and all of us wish to serve you. (See Hypatia's explanation elsewhere.)

[NOTE:—The communications from Aristotle follow those from Plato. They are the first of extended length which I have received from him.]

Several years ago a control speaking through the vocal organs of a psychic while entranced claimed to be Aristotle; but only a sentence or two were spoken at the time, and really no conversation was entered into to confirm an opinion, and hence no evidence to my mind was presented which would establish any view.

Again through another trance psychic, a year or two later, in Hamilton, Canada, while entranced, some intelligence utilized the vocal organs to give expression to thoughts which were philosophic in character and claimed to be Aristotle, and spoke a sentence or two, as in the former instance. A third time, a call was made upon me in the trumpet séance held in New York State, only a short time ago. The medium who held the séance to which I refer was under the control of Gray Feather, the strong Indian

guide and control of J. B. Jonson, of Ohio, who took the place on two occasions of the psychic's own guide. Then for the first time, Aristotle, as he alleged himself to be, conversed with me by the aid of a trumpet, the date being the fourth of August, 1912, and his speech conveyed the impression that his words were those of a wise man; and one of much experience; and were of a character that made them seem similar to those which I found expression through two other psychics, who were in the trance state. As I felt deeply interested in this personality, I invited him to meet me at the home of the Human-Psychic-Telephone that same afternoon, which he did; and there did write for me beginning at the hour of 4:15 P. M. and what next follows is what he wrote through the automatic hand, viz.:

ARISTOTLE. I, a philosopher of long ago, worked on the problem of the power of thought, and how the mind divine, and mind of man, could be so placed in unison by certain laws of behavior and speech, and so your "Dawn of the Awakened Mind" appeals to me. I had to shape each dart of thought, as from my heart it flew, and I am interested in this careful work you do. This carving out of stepping stones up cliffs of known degree, that lead to flights above the stars, it much appeals to me; and so as a philosopher, I came and spoke to you *in trumpet séance* (a confirmation); and I will aid you all I can in this work that you do.

The present interview will do more than confirm what had preceded it, and goes far to establish the reputation, and the identity of this famous philosopher.

I may add to the foregoing, that my questions all were read aloud by myself, while responses came immediately, and were there and then recorded, in my note-book, by the hand of my psychic, using my fountain pen; and when written and finished, were handed to me without copy, change or additions while under my sight from first to last. Though the questions were prepared by me, they were offered *viva voce* or read from the page on which they were written, and the answers came without hesitation or delay, and were as written by my own fountain pen, in the

psychic's hand ; which pen has come to be almost a psychic pen, for it has had its guidance by hundreds of different forces, or separate intelligences.

But to return to the communications. After the assurance that Aristotle was present and ready to write, I proceeded with my questioning.

J. S. K. Aristotle, I desire to know your views upon the subjects I embraced in the chapters on mind and the soul, in its present and future state. As you have evinced an interest in my researches, and my proposed publications, as shown by your communications, audibly and also through this writing psychic, I feel a strong desire to attune myself to you at this time, and request from you your present view, regarding these selfsame subjects. With many of your former views no doubt changed, as have my own, I desire to learn from you if what my book presents to mortal view regarding mind and soul or spirit is the truth, as you now know it.

ARISTOTLE. I agree with you that what you are at birth you are at every future state, with modified degree of fate. A violet in nature never becomes a lily or a rose ; and men are varied like to flowers, but each a one alone, or white, or pink or blue, as he was from the seed, but strong or frail, by circumstance of fate. Set out a rose, and rose 'twill stay, and when a man's soul blossoms in the light of God, his spirit beautified by added privileges, is still his spirit only and alone.

J. S. K. Do you agree with what I claim that the discarnate spirit or soul of each human presents the same personality, that formerly existed in the incarnate state?

ARISTOTLE. My present view is like to you. The garment body as a man is cast aside at death ; and like to butterfly, the soul set free, but uses what it had in body crysalistic state, but for its growth it had no wait.

J. S. K. What would be your present definition of soul?

ARISTOTLE. My definition of soul, if well expressed, would mean the whole. The body, if one could speak true, is but its tenement of clay, in which imprisoned for a day, it holds itself

alone complete, till called or wafted to God's throne it comes into its very own, or comes into its power to be complete in powers men cannot see or sense no matter how they try. Yourself is taken to the sky, and what remains is nought to you. As to the body of yourself, at three, it is now gone entirely, and nothing but your memory retains its form, or semblance. So 'tis with life here through which you go. Your acts are all recorded where they may be found by you; but you have entered into state that's altogether new, and body has no part with you.

J. S. K. Kindly make clear to my perception, what, in your view, discarnate spirit or soul is composed of.

ARISTOTLE. It is composed of substances to spirits only tangible, to man material 'tis nothingness. If you were able to communicate with me, by your latent spirit faculty, I should not have so done, or needed to; but as it was material I had to be, to come to earth and talk to thee; and so to do. I take a transient body like to you, made from substances of small degree, that for the purpose moving rapidly, they impress man as a reality. Matter does not exist, by the way; but is as scientists believe and know, made up of Eons plus and minus so they seem to be to man as a reality.

J. S. K. Have you present belief in or actual knowledge of Immortality?

ARISTOTLE. I have present knowledge that it is true, that I am part of God complete, and may use matter as a means to be able to so communicate with you, and aid you in the work you do, which is to teach the present age to realize that it has reached a stage of flood tide of experience; and you show this flood or current where it is to go, to reach its wish to sense or know that it may find its living dead, after their powers of earth have fled.

J. S. K. Is re-incarnation of spirit a fact recognized by you, or is the word misapplied, or misunderstood?

ARISTOTLE. Reincarnation is a fact recognized by me from my standpoint. Undeveloped discarnate spirits are replaced in earth life experiences of health and good, until they grow to learn and

know. But into babes born on the earth they never go, and it was not intended it should be so understood; but literal minds so believed from teaching true given by ancient psychics to the men who listened near.

Reincarnation is not allowable in fact, but souls discarnate are allowed to act as aids or helps to men, who may not ever be informed that this is true, that spirits may return to you.

J. S. K. How can you demonstrate or define your human personality to me, or to any critical psychologist of the present day?

ARISTOTLE. My personality is made up of my inherited traits, added to by the results of impressions made upon my power to sense, by my senses five, while in body, and added ones here, for instance, as a babe I discovered light, and learned to know it through my organ eye, but what I saw in color or degree, would not be just what any other eye would see. Each picturing of my imagining is my very own, for it is made of what I saw or heard, or sensed; and as this premise was a different one from every other one in life, each picture so created would be mine alone. These are retained in record, and to me they are my worn geography, in which I trace the way I learned to know my Master's face.

J. S. K. I understand, through Hypatia, that you are cognizant of much, if not all that I have written for the book I am now compiling. Are my views as there recorded such as you can endorse as true?

ARISTOTLE. I can endorse as true, that spirits may return to you, for I am one of those who do. I also endorse your way of seemingly agreeing with a possible argument, and then showing its weakness later in what you say or prove. "Dawn of the Awakened Mind" is good from many points of view. It is impersonal. It treats of facts you have experienced; of disappointments you have been through; and of consequent joy in revelations new, and by added observers certified to as true.

J. S. K. Does the evidence in my book, in your judgment, sustain the claim I make regarding 1st, Continuity, 2nd, Spirit Return, and 3rd, Spirit Communion?

ARISTOTLE. The evidence of Indian girl (spirit of Pansy), who, as you say, described location of pictures in your home of which you were not aware, but later comprehended and confirmed as true. Your symbology is good, starting proof, afterwards fulfillment of promises through different psychics having no acquaintance or possible collusion is to me a very positive proof. The disappointment of the man Stead in not being able to use the ones you hoped he would, and yet used others strange to you. The change of heart or mind in girl after messages were corroborated. The rose experience, interesting and convincing, because of success after long lapse of time. Your wife's fulfillment of ante-mortem agreement is also strikingly convincing.

J. S. K. Were not the various dogmas, theories and plans of all the philosophers speculative?

ARISTOTLE. All of the dogmas were speculative, but many had origin in some form of supposed revelation either real or imagery. Myths were means of picturing desirable results from good acts to a primitive savage people.

J. S. K. In my human life I have experienced great change in view from youth to advanced adult life; and so I presume that your centuries of experience in spirit spheres enables you to discern changes in character and number quite a few in your belief of then, your human life, and *what now you know*.

ARISTOTLE. We do not cast aside the rudiments of our arithmetic; so with my teachings, I but attained the rudiments of what to you in wholeness or completeness have proved true.

I grew with added knowledge to see the errors or incompleteness of my human theory; and yet to men in my time, it was new and grand, and difficult for them to understand.

J. S. K. Is not mind a necessity for the functioning of soul, and like to a highly skilled workman, qualified to solve difficult problems of construction or performance; whether on the one hand it be reasoning out or developing human attributes; or on the other classifying the memory records, and the culture and development of the Divine attributes, or those attuned to the "Over-soul?"

ARISTOTLE. Mind and reason are necessities to the soul, but mind is like an organ, and reason what it does. Reason is a function of the mind, or mentality. Instinct and moral impulse are from the soul. I entertained theories founded upon very limited knowledge. As my knowledge increased my belief was changed, so that I now believe as you, that what is man is God, and so is indestructible; but it may as it advances become above or without the necessity of fixed apparent form. A body is a means of holding and withholding and as spirit becomes God-like, it loses the need of restraint and protection. It is true to this extent, I remain myself and on record in my memory, and recorded in fact are the feature and form I had in human life, and in after spirit state. If I materialize in any sphere, I'll be as I was when I was native there; but when the need of doing ends, I leave my body and proceed to be, as to her now a soul set free.

[NOTE:— At 5 P. M. the interview with Aristotle ended; and in view of all the subjects dealt with, and the time consumed, I feel it to be wise to leave to Socrates the field, to speak upon such matters as his wisdom and my requirements would suggest to him as of most advantage, in the object sought by this special session. J. S. K.]

Next following is the deliverance of Socrates.

SOCRATES. As you wish to do so do I. Socrates I am, and also here, and if when you're away a new thought comes to you to ask a question regarding it, write it, and we will answer automatically. We all shall linger with your band, to aid you in the work you've planned, and hemlock tea will not be given to thee as reward of what you do in sacrifice to men. I also know that spirits come again, and Plato is to me disciple dear, and what he wrote to you, and what you read to him I heard, for I was near to him, and also near to you.

I'll try to aid your wish to be a speaker eloquent, for to me it was like a necessity. I walked upon the shore with pebbles in my mouth, to be a means of teaching my delinquent tongue to understand it must obey my least command. Yet when I won the hemlock tea was all that fate awarded me. Yes, I still live,

and here today I have my influence; and the words I say show thought and power. 'Twas not to me a known fact that a soul could come and like to brother help me through; but I had faith and hope, and love of all humanity, and I was helped to bear the load, and aid humanity out of the rut of fixed belief in idolatry and superstition's fear, into a way to see more clear; and later pupils taught it so, and like to river in its flow it washed away in large degree the followers or beliefs in the idolatry of period then; and made a way for souls of men to grow, though what I taught I did not know.

OTHELLO (an Egyptian of the long ago and member of my spirit band). Sift out the gold some men would do, but it is not the case with you. You sift the dross away from what you wrote, and all is gold, that you allow to stay. Like to a crown of gold buried for ages in the halls of time, dust gathered clings to it, and you have made its wonders beautiful and true, and it will prove a crown to you.

Precious indeed it is, and we have led you forward carefully to this its nearly completed state; and when sufficient time is passed, no longer wait but put it through, for we in thoughts are guiding you, and lighting up your veil of care, till you can see the one is there. You have selected well and true, and good will be the completion of the task for thee. I am Othello as you believe.

CHAPTER XXV

ONLY five short months have gone, since the November series of 1911; and I return with increased earnestness and zeal to prosecute the study of the wonderful occult problems, at a Jonson séance in Toledo. Truly impressive and important are the demonstrations of such a séance. They mark the possibilities, and develop the certainties of actual meeting of representatives of two realms of existence—the earthly and the spiritual.

When I remember that over twenty years ago, a female babe was born to my then living wife and me, but passed away at birth to spirit realms, to be from care and trouble free—and few there be but would agree, that it had gone to heaven. I did not then know, that we should meet again on earth, but I do know now.

The mother, May, was always of the desire and strong belief, that she would some day, when she had passed to spirit life, find her angel daughter.

For the past few years she had joined me in this important work and earnest study, and with me visited during passing years, this wonderful medium Jonson, time after time; and often hoped as years rolled on to see her angel baby. On September 29, 1911, May passed out of earth life into spirit realms. In forty-five days after this change, she returned in form, and brought along with her our angel daughter, on the 13th, 15th and 16th of November, 1911; and it was in this same home, where she and I had before investigated, as will be found recorded in previous chapters.

The first séance of this present April series, 1912, which I was privileged to attend, opened as a public one, on Thursday night, the 11th of April.

I have quite often there, and for a long time pursued the avocation of a critical psychical researcher; and not alone but

aided by my then mortal wife, and by an officer of my Society, and also by other members, have tried and tried in vain, to account by every known hypothesis, for human-like forms and features, dress, voice and conversation; and with many other natural conditions, thus coming into close communion as relatives and friends; and in full hearing and presence of all sitters for a brief time, then bidding all goodnight, disappeared as physical through their anatomical dissolution at the floor, some time to reappear. The only satisfactory hypothesis that can account for all the demonstrations here, is the one which I have, after twenty years of earnest, honest, critical examination and careful study, fully adopted, viz.: the Spiritual Hypothesis. I found when I first came to this psychic Jonson, I was not a lone investigator; but that scores of others from far and near, not only on the American continent, but individuals from other countries too, had also sought him out, and have labored incessantly to solve the problem; and had professed belief that they could, each in his own way, and according to his ideal hypothesis. So each as he arrived proceeded to unlock the mystery, with his own magic key.

Some very zealous ones would proceed to seal the window, and lock and seal the door; and be prepared for all designs of trap doors and panels, and armed with mosquito netting; and ready were for all confederates. The cabinet was in an upstairs room, within it naught but a single chair; and to the critic's surprise, the medium was not there, but sitting with the sitters in the room outside the cabinet, in full view during the séance; or while a part thereof was held.

The whole most nearly resembled a friendly family circle, ready to receive the callers from spirit land; and thus time was allowed the critics to examine to their heart's content the cabinet or room, and all else. When they were through and seated, some forms came by the way of the floor, just in front of their feet, while some came by way of the cabinet; and others from the air and room; which was so well lighted one could pick their own friends out.

Just here I wish to make my statement plain, that of the expert gentlemen above alluded to was one, a National Government official of credit and renown, possessed of well known skill and high integrity. He had been deputed by those in authority to make discovery of a supposed fraud; but was soon convinced of the reality of existence, from the most critical observation and investigation, of a fact and truth that would not down, by this among many of his plans, viz.: taking a flashlight picture of an apparition standing near, he found it was a spirit relative, who there and then conversed with him, and proved he was his spirit brother; and had a transient body clothed, and conversed and answered questions, and proved his personality to his living brother; and gave testimony quite in conformity with what I have also given in previous chapters: and hence hereafter there will be no necessity for further reference in any sense to precautions taken by expert researchers of different classes in the work of investigation of J. B. Jonson; and of the phenomena of physical character, whenever present at the séance. This much and more is commended to such authorities as have in past years expressed their conviction that Jonson's phenomena were not of psychic origin, and who in an official capacity, and with authoritative tone, invited him to depart.

After many years of close observation and repeated investigations, I have secured much evidence—only a portion of which I give in the psychic series of my publications—which will, I am confident, sustain the hypothesis I have adopted; and which I believe to be quite strong enough to baffle and successfully resist the ablest criticism that can be brought to bear against it, by the best qualified detective, conjurer, scientist, psychical researcher, priest or man.

A PUBLIC JONSON SÉANCE APRIL 11TH, 1912.

The medium sat on a chair in semi-circle or horse-shoe form, along with all the sitters, for a major portion of the séance. After the Lord's prayer had been offered in unison, and the instrumental music began the harmonizing, Jonson was seen to

be in a trance state sitting. Nearly every sitter had one or two callers, and there were two apparently advanced spirit guides, one of whom was Hypatia. When advanced spirit guides appear, the room is usually lightened up by, or during their presence. There were twelve sitters in the room besides the medium Jonson, and without actual count I would estimate there were some twenty forms presented.

The personality that has frequently communicated with me in broken English, through trumpets and through the Human-Psychic-Telephone in New York State, as will appear in chapters of the book elsewhere, proved then, and in that way, to have an interest in my spirit wife, as well as in myself, and showed by the language used, that he was the selfsame Indian personality, so well and widely known as chief control of J. B. Jonson, and held him thus throughout the entire séance, in a trance condition; and did not respond to the suggestion of Mrs. Jonson, "Had you not better go inside, Gray Feather?" to which he quickly replied, "No," and waited till after he brought my wife May, who had with her, her angel daughter, two forms at once; while Jonson was still sitting outside of the cabinet as a part of the circle. After I held my conversation with the two, they dissolved into invisible state (which is reported by the stenographer), and as I returned to my chair in the circle, he, Gray Feather, said, "Me now go; I stay till I bring 'em two together for you, Big Chief."

One circumstance out of the ordinary that I noticed, and in which I also participated, was this. I sat at the toe of the horse-shoe circle, or form of sitting before the curtains of the room called cabinet, and at a point fully ten feet from them, and I as well as all the others, had some candy placed in my mouth, by the deft fingers of what had the appearance of a beautiful angel form; but without wings. (Wings are symbolical, but are not attached to bodies, nor made use of in any other way, so my spirit guide Hypatia informs me.) This angel form resorted to a humorous tantalizing manner with one or two, who sought to have her place the candy in their hand, so as to take her hand

as well. This visit was near the close; but she first appeared when the séance opened and was addressed by many sitters familiar with her appearance as being "Viola," the control of Mrs. Jonson, who is a trumpet medium.

THE STENOGRAPHER'S REPORT.

Toledo, 11th April (evening), 1912.

(A report of conversations had, or of words spoken, in indicated cases, at Jonson's Séance.)

GRAY FEATHER: (Who is alleged to speak through the vocal organs of Mr. J. B. Jonson) "Good evening."

MEMBERS OF THE CIRCLE ALL: "Good evening, Gray Feather."

GRAY FEATHER: "Me glad to see big medicine man here. Me come to help you all me can. Me not say anything just right. Me only beginning."

DR. JOHN S. KING: "It is all right, Gray Feather, and I thank you."

The form that now appears is that of the alleged spirit guide of Dr. King. She was pretty and was clothed in white flowing garments, with bright bands about the head, and sparkling jewels around her arms and neck. She came to Dr. King.

DR. KING: "Hypatia, have you May with you tonight?"

HYPATIA: "Yes, she is here."

DR. KING: "Will you bring her to speak to me?"

HYPATIA: "Yes." "I want you to press on and finish your book while you have your strength. There are many other writings yet to come." (She then disappeared from view.)

DR. KING: "Come again, Hypatia."

(Two other forms do now appear who are announced as Mrs. King, the Doctor's wife, and his daughter May Donna.)

MRS. KING (patting the Doctor on his left shoulder): "Johnnie dear, I love you; I love you so."

DR. KING: "Yes, yes, I know you do, and I am so glad we get a chance to talk again."

MRS. KING: "Though I am gone from earth life, yet I am with you all the time, and will be as long as you live."

DR. KING: "Yes, yes, loved one."

MRS. KING: "I want you to finish your book, and I will give you all the information that you want. I do want you to finish your book."

(MAY DONNA NOT IN SIGHT.)

DR. KING: "Is May Donna with you now?"

MRS. KING: "Yes." (And then May Donna appears.)

MAY DONNA: "Yes, I come with mamma. We stay with you all we can."

DR. KING: "Will you sing for us tonight, May Donna?"

MAY DONNA: "I don't know whether I can or not, but will sing for you before you leave Toledo."

MRS. KING: "I love you, my dear one. I will come again. May Donna will sing for you before you leave Toledo."

DR. KING: "Do you ever see Mabel, and your sister, is she with you?"

MRS. KING: "Yes, I see Mabel often. They are both with me."

DR. KING: "Will you try and get a message for me from Mabel for her father, or send it to him?"

MRS. KING (again patting the Doctor on the shoulder) says, "I love you, dear one."

DR. KING: "Yes, I know you do."

MRS. KING: "Good-bye."

DOCTOR: "Good-bye, dear."

[NOTE:—May Donna was rather below medium height—had golden hair and curls—gold bands about head and neck, and arms bare, and flowing draperies were worn.]

(A form now appears of an elderly man with a long, heavy white beard, who appeared to be familiar to all the sitters, and was greeted by them as Dr. Sharp, who is the alleged control of Mrs. Wriedt.)

DR. KING: "Good evening, Dr. Sharp, I'm pleased to meet you again."

DR. SHARP: "I'm glad to see you here."

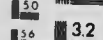
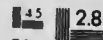
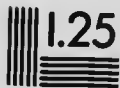
DR. KING: "I'm always glad to see and meet you."

DR. SHARP: "I am the control of Mrs. Wriedt, who will shortly



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cross the ocean for a time, and I will not soon have the opportunity of meeting you again. I wanted to call and say that the ones who have passed away are all in sympathy with your work; and they will aid you all the time."

DR. KING: "I thank you very much."

DR. SHARP: "Mrs. King is a member of my band, and we all work for you."

DR. KING: "I understand."

DR. SHARP: "There are many others who wish to appear so I must go now," and he then disappeared from view.

GRAY FEATHER: "I do as I said: I bring them as I said I would."

DR. KING: "Yes, Gray Feather, and I thank you."

(Sgd.) MINNIE NOBLE,
Stenographer.

State of Ohio, Lucas County, U. S.

Subscribed and sworn to before me, a notary public in and for Lucas County, Ohio, at Toledo, this 20th day of April, 1912.

(Sgd.) A. H. PEITER,
Notary Public.

[NOTE:—The foregoing appearance of Dr. Sharp is one of several referred to in the attached article, which appeared in "Light," of London, England, over three years later. J. S. K.]

"THE DIRECT VOICE.

A CORRELATION.

BY VICE-ADMIRAL USBORNE MOORE."

(From "Light," of July 10, 1915.)

"The best evidence that can be put forward of the existence and identity of a spirit is afforded by correlations, *i. e.*, when a spirit is able to manifest in one place and then tell someone in another place, through another medium, where he has been and what he has said or who was present. When this takes place in two different countries with different sitters it is more satisfactory than when it occurs only in two cities of the same country or to the same sitter. I have experienced these correlations very

often in the United States and three or four times between the United States and England. I cannot, however, remember ever having such a clean-cut or convincing example as that which I am now going to relate.

In December, 1914, the Editor of *Light* received a letter from Dr. John S. King, the well-known physician and psychic investigator in Toronto, Canada, telling him that "Dr. Sharp," the spirit guide, or "control," of Mrs. Wriedt, had spoken to him and others at certain meetings in Toronto in November. No one knows better than Dr. King the rules of the game. He does not give away details; he only mentions one item of "Sharp's" talk — that he had first visited him on a night when he (Dr. King) had delivered an address, when he "came over from Dover." Enclosed in the letter was some corroborative evidence of one of those present at the Toronto séances and a narrative, also testified to, a sitting with J. B. Jonson at Toledo, Ohio, on which occasion "Dr. Sharp" had materialized and spoken to him. The ladies of the society at Toronto (not named) were much interested and had asked Dr. King to write to England and ascertain if "Dr. Sharp" would corroborate the fact of his having visited their circle; it was known by some that Mrs. Wriedt was in England.

The Editor waited a few weeks for an opportunity of seeing Mrs. Wriedt. None having occurred he wrote to me on February 13th, asking if I would investigate the matter. I received this note, enclosing Dr. King's letter, at breakfast on Sunday, February 14th, at my club, skimmed over it, put it in my pocket, and immediately after breakfast went to Mrs. Wriedt, with whom I had an appointment at 10.15. I did not mention the letters to Mrs. Wriedt.

In a few minutes we went into the séance room. "Dr. Sharp" soon made his presence known and the following colloquy took place:—

QUESTION: "Have you been over to Canada within the last three months?"

ANSWER: "Do you mean to 'Paul'?" ("Paul" is the pseudonym of a Canadian gentleman who has contributed under that name to *Light* and who is known to me and "Dr. Sharp.")

Q.: "No, somebody else."

A.: "I went to Dr. John King at a séance where there was a man-medium for the voice. I wish you to write to Dr. King and tell him from me that medium is quite genuine. A number of people were there; among them Mrs. Calvert and Mrs. Sales —(spelling) CALVERT."

Q.: "How do you spell 'Sales'?"

A.: "I forget. We went over a bridge to get to the seance-room. It was Toronto, Canada. The people asked after Mrs. Wriedt and they asked after you. They were anxious to know if it was me speaking and wanted this to be confirmed in England. Tell Dr. King his wife spoke to him, and his little girl was sitting on his knee."

Q.: "Can you give the date?"

A.: "No; I can't remember dates."

Q.: "*Have you manifested to Dr. King through J. B. Jonson at Toledo?*"

A.: "*I most certainly have, and through other mediums. I am very pleased to meet Dr. King, as he has done so much for the cause. I wish you to tell Dr. King that I was the first person to introduce phenomenal mediumship into Canada.*"

("Dr. Sharp" did not volunteer anything about a lecture or an address.)

On the following morning I had an opportunity to speak to "Dr. Sharp" again. I said, "The paper from Toronto said that you told the people you had come from Dover. What is the meaning of this? Is it a mistake?" "No mistake at all," he replied, emphatically. "I was at *Dover, or near Dover*, in a hospital ship, looking after the wounded. I was hovering about between Southampton, Folkestone and Dover in the hospital ships, and I was *nearest to Dover at the time when I left to visit Canada.*"

All this was sent to Dr. King at Toronto, and in course of time he sent me an account of his séances. One of them was on November 18th when "Dr. Sharp" informed him that he had come over for the first time from Dover on the night of Dr. King's address, November 14th. Dr. King goes on to say:

On November 19, 1914, a séance was held at the house of Mr. and Mrs. Julian Sale^h in Rosedale, a residential part of the city, by the same medium, and twenty-six sitters were present, including Mrs. Calvert. In order to go to this séance we had to cross a ravine, with a roadway below at the distance of 120 ft. *I inquired after Mrs. Wriedt, and you were inquired after by Mrs. Calvert and, I think, by one other.* (The italics are mine.)

Want of space prevents me from quoting the whole of Dr. King's interesting letter to me, but he mentions that *his deceased wife did speak to him at this and all his other séances*; that his daughter's presence was felt by him, and that the medium was a *man-medium for the direct voice*, a Mr. Burroughs, who was placed under the strictest test conditions.

I have never been to Toronto. Though I have heard of him from W. T. Stead and others, I have not yet had the pleasure of meeting Dr. King and I do not recollect ever hearing or seeing the name of Calvert, in connection with Canadian affairs, before this incident. Mrs. Wriedt is acquainted with Toronto and knows Dr. King and Mrs. Calvert, but she did not hear of the November séances till my talk with "Dr. Sharp" on February 14th; and, even if she had, it would not account for "Dr. Sharp's" loud and clear utterance on that day in a London flat. Nothing is more certain than that "Dr. Sharp," though working with and assisting Mrs. Wriedt, is an independent personality."

CHAPTER XXVI

To me this séance was more realistic than the previous one, as I seemed to see and hear much more distinctly, than in the first or public séance, though not so well as in the November series. When my spirit wife stood at the opening of the curtains, in the doorway of the room, called cabinet, I took my stand on her left hand, and she close to my right shoulder; and I saw her bring our spirit daughter close to her right side. I standing thus, and my stenographer opposite to me, enabled her to write by the light on the opposite wall, and still not prevent its slightly shaded or diminished rays from falling directly on presenting forms. As our conversation proceeded, and seemed so true to life, my thoughts reverted to the falling clods of earth upon the coffin in the tomb, containing the corruptible body; while I stood in the living presence of my loved one, who had put on the transient body and exhibited her living duplicate, with mirrored likeness of features and familiar voice, for this occasion; and then conversed with me, as in the home, to prove her human personality. Her form all could see, and her voice all could hear; and having lived the mortal life, she had entered upon the spiritual one and yet was present here with me. And thus I find that life's experience, as matured by age, but verifies the early intuitions of my boyhood days. (See Chapter I.)

The thought does now present most strongly, that mortal life is short, and but a time for preparation for the perfecting one, known as the immortal. As I have so recently dealt with her presentment to my normal senses, as found in Chapter XX, I will conclude this introduction to the Stenographer's report, by directing special attention to a very strong evidential matter of more than passing moment. While I stood listening to her language, and viewing her placid smile of satisfaction, and also speaking with my daughter, *I felt May's fingers pulling at my*

scarf-pin; and her eyes directed towards it. It seemed as if she were trying to test it, whether securely retained or not, for last 12th of November, at the first séance with Mrs. Wriedt, the trumpet medium, she asked me most decidedly to have her single diamond ring made over into a scarf pin; but to be sure and use a "safety" pin so as not to lose it. Again at the fourth séance of the series, held at Jonson's on the 15th of November, 1911 the stenographer reported what here follows, viz.: "The diamond I want you, as soon as you go home, to have set as a scarf pin. Be careful and watch where you take it, do you understand? and when you wear it, it will make it easier for me to come near to you." (See Chapter XVI, No. 11.) These facts she had retained in memory (she and none other) and now sought to satisfy herself by reason, and by examination, of the security or safety of the pin's attachment. When she found it all secure, and worn as she had requested, she looked me in the eyes and said, "You used to be so proud of me, when I was wearing it, and so I am most glad to know you wear it now."

THE STENOGRAPHER'S REPORT.

Toledo, 15th April, 1912.

(A report of conversations held, or of words spoken in indicated cases at Jonson Séance.)

GRAY FEATHER (who is alleged to speak through the vocal organs of Mr. Jonson), after greeting other members of the circle, says: "Me glad to see big Medicine Man here."

DR. KING: "Thank you, Gray Feather, I'm glad to be here, too."

Two forms now appear which are claimed to be the author's spirit wife and daughter.

MRS. KING: "I am so glad to see you tonight, Johnnie dear."

DR. KING: "My, you do look so well; and May Donna, you're here, too!"

MAY DONNA: "Yes, papa."

MRS. KING: "It seems as though ——"

DR. KING: "Yes."

MRS. KING: "It seems as though my love grows fonder ever

since we have parted, my dear Johnnie. How happy we will be when the time comes, when you come with me."

DR. KING: "I have missed you."

MRS. KING: "And, my dear Johnnie, I want you to have everything ready, so that you will be prepared when I come for you."

DR. KING: "Yes, but I have more work to do yet?"

MRS. KING: "Yes, that is what I want you to do. I love you so much. You were so good to me through my sickness."

DR. KING: "No more than I ought to have been."

MRS. KING: "If it had not been for you hanging to me, I never would have lived so long as I did."

DR. KING: "I know, my dear."

MRS. KING: "Never mind, my dear Johnnie, there will be one time when we will meet, never more to part."

DR. KING: "Yes."

MRS. KING: "I am so glad you have come, Doctor."

DR. KING: "My dear one! I am so delighted that you are able to come so soon and do so well."

MRS. KING: "Yes, I want you to give me strength."

DR. KING: "Draw all the strength that you can from me. Tell me how I can help you."

(Here she noticed pin worn by Dr. King made from Mrs. King's ring.) "You used to be so proud of me when I wore it."

DR. KING: "That's right, I did. You will come again before I leave Toledo, won't you?"

MRS. KING (turning to stenographer): "And I want to thank you, and I want you (looking at the Doctor) to be good to her. Do all you can for everybody. You will get a star in your crown for it, my dear Johnnie."

[NOTE:—Before leaving the Doctor she showed her warm affection by patting him gently on his shoulder, and smoothing his hair with her fingers, and kissing him audibly, twice on his right cheek, bade him good-bye, and disappeared from sight.]

The next form appearing for the Doctor claimed to be that of his father.

DR. KING: "I am so glad to see you, father."

STEPHEN KING: "I have tried so hard to talk to you."

DR. KING: "You are doing fine for the first time." (First time with Jonson.)

STEPHEN KING: "This is not the first time I have tried; this is the first time I have succeeded, in Jonson's séance."

DR. KING: "I am so proud of that."

STEPHEN KING: "It gives me more confidence."

DR. KING: "You will come again."

STEPHEN KING: "I will try."

DR. KING: "Good-bye, good-bye."

(Sgd.) MINNIE NOBLE,
Stenographer.

State of Ohio, Lucas County, U. S.

Subscribed and sworn to before me, a notary public in and for Lucas County, Ohio, at Toledo this 20th day of April, 1912.

(Sgd.) A. H. PEITER,
Notary Public.

CHAPTER XXVII

I WAS again honored as in November last, with an invitation from the "Sunflower Class," and hence the third séance of the April series was held with excellent conditions. The reason for this courtesy, as last time explained, was due to the fact of my being an officer of the Canadian Society for Psychical Research; and conditions certainly specially favored me at this time, as in addition to my own guide Hypatia, my spirit wife May, and my daughter, there were also my spirit mother Margaret P., who came in company with my father Stephen King, who formerly lived with me in Toronto. Besides these were other three, a Mr. Hill, the silent boy, and a third one called himself MacDonald, and two unrecognized. The lighted room was changed more frequently, in the degree of light, than previously, and especially was it observed when advanced spirits came, the more advanced the brighter was the light, while some required the darker stage to form their body and to move about. All seemed to realize a fine condition of harmony; and it was perhaps singular, that forms did appear for a longer time.

The more important evidential matters that are here noted have reference to the promises which have been made by Hypatia and my wife on various occasions regarding their appearance with me, and with other spirit forms upon the photographic plates which are promised in the not distant future. This was again alluded to at this appearance, and a strong desire expressed, to make it all a grand success for evidential purposes.

THE STENOGRAPHER'S REPORT.

Toledo, 16th April, 1912.

(A report of conversations held or of words spoken in indicated cases at Jonson's Séance.)

GRAY FEATHER: Greets Gathering.

SITTERS: "How do you do, Gray Feather?"

GRAY FEATHER: "Me do all right. Me talk to big Medicine Man. Me feel bad canoe (*Titanic*) went down. Me talk to him (Stead) many times. Me often been at his wigwam."

(Refers to *Titanic* disaster, and loss of Stead; and to speaking through trumpet in Stead's home.)

DR. KING: "Yes, Gray Feather, that's right."

GRAY FEATHER: "He comes over where I am. That not sad. There is much work to do. He not finish work. That is what is sad. It's bad when you ne finish what you do."

The next form to appear announces herself as Mrs. King, the Doctor's wife. She strokes the Doctor's hair, and kisses him. He gives her a rose and asks her if she would like some perfume which he had previously bought for her, but which she had never received owing to her having passed away at that time.

MRS. KING: "Like you used to give me?"

DR. KING: "Yes. Shall I bring it with me? I have it here at the hotel."

MRS. KING: "Yes. . . . I want you to have picture of me as I am, at Chicago."

DR. KING: "Yes."

MRS. KING: "I will try and come with some of the guides."

Dr. King here asks Mrs. King if he will send a rose to May Donna, and she replies: "Let her come and get it. It teaches her to larger grow. Every time that you come it seems to give new force."

Two forms now appear who claim to be the father and mother of Dr. King. The Doctor does not at first recognize his father, who keeps plucking at his coat-sleeve to attract his attention. Not much conversation is carried on, but the form claiming to be the Doctor's father intimates that he approves of the work upon which the Doctor is now engaged, and the Doctor thanks him. After Mrs. King (Doctor's mother) had received a pink rose from the Doctor they disappear from view.

Here a form appears claiming to be May Donna, the Doctor's daughter. She greets the Doctor as "Papa."

DR. KING: "And you came without your mother tonight?"

MAY DONNA: "Yes."

Dr. King presented her with a rose, which after receiving she holds out for the stenographer to smell.

DR. KING: "Will you sing for us tonight?"

MAY DONNA: "I don't think I can tonight, papa. I will try some time, but not tonight. I am so happy. . . . And this little girl is helping you so much" (turning to stenographer).

DR. KING: "I was going to ask your mamma to send a message to Minnie, the housekeeper who looks after me."

MAY DONNA: "Yes. . . . Your guide Hypatia is here. Good-bye," and she disappears. She also kissed Dr. King.

Form claiming to be Dr. King's guide now appears. She is dressed in white garments, low neck and short sleeves (Grecian costume). She walks out to the middle of the room, courtesies to all; and retires behind the curtains, where she holds conversation with the Doctor. She is accompanied by a somewhat similar form, who also claims to be a guide.

HYPATIA: "I want you to give your dear wife all the strength you can."

Dr. King presents Hypatia with rose which she takes away with her.

HYPATIA: "With your pictures you will have success."

DR. KING: "Yes, yes."

HYPATIA: "And we will appear."

She then disappears from view.

Form now appears who claims to be MacDonald by name.

MACDONALD: "The good book that you are writing, I am interested in. I take a great interest in all that is good. I will help you all that I can. I think we can be of great assistance."

A form now comes who, when asked by the Doctor if he is Hill, a person known to the Doctor in a business way, says he is.

DR. KING: "Well, then I have a message for you. Can you take it and read it and let me have your answer before I leave Toledo?" (Hands him paper.)

MR. HILL: "I will try if possible."

In all there were eight forms who appeared for the Doctor,

one of whom was a little boy who was not recognized by him.
(See Chapters XII, XIV and XXXI.)

(Sgd.) MINNIE NOBLE,
Stenographer.

State of Ohio, Lucas County, U. S

Subscribed and sworn to before me, a notary public in and for
Lucas County, Ohio, at Toledo, this 20th day of April, 1912.

(Sgd.) A. H. PEITER,
Notary Public.

CHAPTER XXVIII

CONDITIONS at this, the fourth and last séance of the April series, were most harmonious, and more interesting and important than any which preceded it among the series. There were several guides of sitters present, and features quite a few; and all of the dozen sitters seemed to have evidence to them satisfactory. Singing by my daughter was predicted on 20th February, 1912, by her mother, May, in a written message through the automatic writing psychic, "Our daughter has the power of song; and I am told that she will later come to you . . . and her voice to you will be apparent." May Donna herself likewise promised at the first séance of the present series, held on the evening of 11th of April, as did her mother, May, that she would sing for me before I would leave Toledo. During the present séance, stenographically reported, I had joy and satisfaction in the fulfillment of May's prediction, and May Donna's promise, when the latter walked out alone into the circle from the cabinet, and sang most sweetly the well-known selection which is as reported by the stenographer.

My brother, David Williams King, also wrote through the New York psychic on the 10th of April, 1912, to say: "*When you are there at Jonson's, please look for me, and father Stephen too;*" and when I complied with the suggestion, I again found fulfillment of prediction, and this was what my brother, standing in his transient body, said to me: "*It is with great pleasure that I return to you. Death does not end all.*"

Though father was present with my brother—as the latter previously predicted he would be—he consumed no time in speaking, evidently due, as after realized, to the power being required for the singing by my daughter, the first attempt of William T. Stead to materialize, and other features for other sitters.

As to May, she is all the time in evidence, as anyone who follows her throughout the various recent records, can satisfy their curiosity by tracing.

Again I assert, and I fear no successful contradiction, all the foregoing is more evidence, presented to sustain my contention, that continuity is a fact, and Spirit return can no longer be disputed; and that those who can see and hear, can do as I have done, and for themselves be as well convinced, as I have been.

As usual I have only retained for publication my own cases, of satisfactory and continued evidential matter, all ending in a most wonderful demonstration of spirit power, which, though belonging to this chapter, will be made a continuance of the séance, though incorporated in Chapter XXX, in connection with the associate communications, alleged to be signed and sent from W. T. Stead. (See Chapter XXX, which is wholly devoted to him. See also Chapter XXXI, and the remaining ones.) This séance, held on 18th April, 1912, closed with this sudden manifestation, and its dissolution.

THE STENOGRAPHER'S REPORT.

Toledo, April 18, 1912.

(A report of conversations held or of words spoken in indicated cases at Jonson's Séance.)

GRAY FEATHER (who is alleged to speak through Jonson's vocal organs), greets gathering.

CIRCLE: "How do you do, Gray Feather!"

Form reappears claiming to be that of Dr. King's wife. He asks her if she will send a message to Minnie, the housekeeper at his home in Toronto. She responds:

"Give her my love and tell her how I have come, and how I have talked, dear Johnnie. Tell her not to worry about me, that I am happy, and it only keeps me back for them to worry about me."

Here Dr. King asks the form presenting if she can take his ring and return it to him in the near future, to which she replies: "I will try."

DR. KING: "This is for 'Babe,'" and puts ring on finger.

MRS. KING: "Yes, dear Johnnie."

DR. KING: "I didn't bring the perfume. It was so awkward, I thought I would let you take my ring. Take it and give it to me another time."

DR. KING: "Is May Donna going to sing for us tonight?"

MRS. KING: "Yes. (Turning to stenographer) Now I want you to get every word of it. She sings beautifully."

MRS. KING (to Dr. King): "I don't want you to stay away so long. I want you to come, so that we can talk. When you get your book finished, I want you to come so as to give me a chance to develop. I want you to come to mediums anywhere so that I can talk to you."

(Here says she will come again and with "Good-bye" disappears.)

Here form appears who claims to be Hypatia, the Doctor's guide. She walks out into the circle, courtesys and retires partially behind the curtain, where she holds the following conversation: "We have got a certain portion of strength that is necessary for the pictures, and I think now that the vibration is as it is, this would be the best time for you to go for the pictures — I think about Saturday, for the strength is very strong at present, and I am afraid if you sat in many more circles, you would not be able to get the results you would just now."

DR. KING: "I see, I want to ask you one question. Will Mr. Stead be able to come tonight, and talk?"

HYPATIA intimates that she cannot tell for certain.

Dr. King now asks if he shall make public messages which he has received from Mr. Stead and she replies: "Say nothing until it all appears in the book."

DR. KING: "That is all right."

HYPATIA: "And I want you to give your wife all the strength you can, for you know how she and you loved to be together."

DR. KING: "Well, how can I?"

HYPATIA: "I want you to give her every opportunity to return, for you know that is all she cares for."

DR. KING: "And shall I leave on Saturday and go to Chicago?"

HYPATIA: "Yes, yes, and all others will be there. Everything will be satisfactory for you when you reach there."

DR. KING: "That is good."

HYPATIA: "For I have things so arranged. . . . I will not

be able to do and explain things as I will when I reach Chicago with you. I will have everything shown plainly there for you, so that you will be able to understand it and have it all on paper at once."

DR. KING: "Yes, will you show yourself to the others once more?"

HYPATIA: "I will talk to you or write to you, and I do not want you to stay away from some medium of whom you will hear; I think that she (Mrs. King) will return again tonight, seeing that you will not be here again. Good-night."

Here form appears claiming to be May Donna, the Doctor's daughter, and greets the Doctor as "Papa," advancing out into the circle.

MAY DONNA: "Mamma is here tonight."

DR. KING: "Mother and daughter."

May Donna, having advanced just inside of the circle, now sings:

"Holy, Holy, Holy, Lord God Almighty,
All Thy works shall praise Thy name
In earth and sky and sea," etc. (All of the Anthem.)

MAY DONNA: "Is this not grand tonight?"

Dr. King here introduces Mrs. King to an acquaintance, who says: "I am glad to meet you."

May Donna and Mrs. King both kiss Doctor King.

MAY DONNA: "Mamma and I will be right with you, when you go away," and the two forms disappear.

Form now appears claiming to be David (David Williams King), brother of Dr. King. Dr. King greets him and says: "I will tell Sam that you were here, and that we talked."

BROTHER: "Yes, I am your dear brother."

DR. KING: "Will you go on the picture?"

BROTHER: "I will try."

DR. KING: "Yes."

BROTHER: "It is with great pleasure that I return to you. Death does not end all." (Here form disappears from view.)

Just before the closing of the séance a form appeared who advanced to the middle of the room with arms extended. Several

of the sitters alleged that it was the form of Mr. W. T. Stead, who was drowned recently. After coming to the centre of the room in the direction of Dr. King, he slowly backed toward the curtains and disappeared.

(During séance one form appeared who was not recognized by the Doctor, it being that of a man.) See Chapter XXXI, 19th June, 1912.

(Sgd.) MINNIE NOBLE,
Stenographer.

State of Ohio, Lucas County, U. S.

Subscribed and sworn to before me, a notary public in and for Lucas County, Ohio, at Toledo, this 20th day of April, 1912.

(Sgd.) A. H. PEITER,
Notary Public.

CORROBORATING TESTIMONY REGARDING AUTHOR'S MOTHER AS
RECEIVED FROM A FRIEND.

"TORONTO, 24th July, 1912.

"DEAR DOCTOR KING:

What I am writing I have given to you before, and referred to many times, and spoken of with others, but as you have asked me for my written statement of facts, I give it as it impressed me deeply years ago, and was remembered. Hoping you will excuse my composition, and as it is the facts you want, I'll give you them correctly.

While spending two weeks' vacation, in the month of August, 1901, at the spiritual camp meeting, held in Lily Dale, New York State, one evening I attended one of Mrs. Effie Moss' materialization séances. After several materialized forms had appeared, and were recognized by their friends, I was called up to the cabinet and I went, wondering who it could be who wanted me. I waited perhaps a minute when the curtains parted, and there stood a stately lady whom I did not recognize. She stood looking at me, for several seconds, first stroking one hand, and then the other, as any person would do when putting on kid gloves. I watched her movements, and wondered why she did not speak. I thought

perhaps she could not speak until I spoke to her. I then said, is there anything the matter with your hands? as I could only see the tips of her fingers, as she had white lace mitts on. She said no, and extended her hand to shake hands with me, and said, "How do you do, Miss Donaldson, I am Mother King, mother of Dr. John S. King, of Toronto, Canada."

I then said, "Oh, indeed, I am very pleased to meet and welcome you here." She again spoke and said: "Yes, I am very pleased to meet you, and I want you to take a good look at me, so you can tell my boy, and he will know it was me."

She stroked one side of her head several times, which I took notice of, and saw a dark spot on the side of the forehead, near the temple.

She next asked me this question: "Will you carry a message to my boy, for he is hungry for this knowledge concerning me." I told her that I would be very pleased to carry any message to him, she would give me. She said, "Tell him that yesterday, after hearing that you were in Lily Dale, he went in his office, sat down in his chair, and said, "Mother, if you are here now, will you please go to Lily Dale, and find Miss Donaldson and send me a message by her?" Tell my boy when you go home, that I was there, by his side when he spoke, and tell him, I started right away for Lily Dale, and had quite a time to find you; but as I heard you were going to attend this circle tonight, I came and here I am."

She gave me other messages to convey to you on arriving home. When I got home I sent word to you to call and see me, which you did as you doubtless remember. This is what you said to me when you called: "You have been to Lily Dale. I wonder if you have brought a message to me?" I told you I had some messages for you from your mother. I first asked you the question: "Did you on a certain day send out a thought, or ask your mother to go to Lily Dale, and find me, and send a message by me?" You said, "I did." I then told you how your mother had materialized, and gave me a message for you, and that she had asked me to give it to you.

I asked you if you knew why your mother wore those lace mitts on her hands. You then exclaimed, "That was Mother sure, for she had rheumatism in her hands, the joints were swollen, she always wore mitts or gloves on her hands when receiving callers, because of unsightly joints."

Then I further asked you, what did it mean about stroking the side of her head, and the dark bruise on it, and you told me she had fallen down the cellar steps, striking her head against the stone wall, which was the cause of her death, before next morning, all of which was news to me, for I had never heard the cause of her passing out.

Yours in truth,
(Sgd.) M. A. DONALDSON."

EVIDENTIAL MATTER RELATING TO FAMILY HISTORY, AND ALL
NAMES AND RELATIONSHIPS CORRECTLY STATED.

In *The Progressive Thinker*, published on the 20th July, 1912, at Chicago, and for which I am a subscriber, I found the following message intended for me, in the columns devoted to messages, which come through the psychic Maggie Waite, and are published weekly, viz.:

"FOR DR. JOHN S. KING, of Toronto, Canada. — I am Grandfather Hess, and I am bringing his Grandmother Alice Taylor King and her husband, James, with me. He says that she is with Stephen and Margaret many times — that is his father and mother. We visit you all on earth as we go to see each other in earth life. I am glad that John is engaged in the good work he is doing. He knew the truth for many a day, but he had to hide his light for a long time under a bushel, but everything is harmonious now, and I often go into your home with the rest of the friends that are here. I just thought I would drop into this place and send a little word to you all. Don't think I am idle in this life. I am busier than I was in earth life, and Daddy Hess was always thought an active and busy person. Well, Toronto has got woke up the last fifteen years. The truth will crawl in everywhere without asking anyone's

permission. The rest of the folks are here with me, but I am the spokesman on this occasion and the rest can come some other time and do their own talking. Good-bye for this time, but keep on working for the truth."

[NOTE:—I have acknowledged to *The Progressive Thinker*, and now do so to the readers of my book, the correctness of the names and the relationships of all who are mentioned in the message. My work to which he alludes is evidently the preparation for publication of this book. He also speaks truly when he says, I knew the truth for many a day, but had to hide my light, for a long time, under the bushel. It is also true that he was called Daddy Hess by everybody over sixty years ago. He and his family connections were widely known as U. E. Loyalists. It must be nearly sixty years since he passed to spirit realms, after a mortal life of 97 years. What hypothesis can best account for all the facts as given? Methinks it is the spiritual one, for I don't see how one can adjust another to fit the facts in this case. J. S. K.]

CHAPTER XXIX

[NOTE:—The reader, to appreciate their full import, should halt, and read Chapters XII and XXIX consecutively. The former is by the author; and the latter, the response, is by his spirit wife. The rhyming, grammar, words and sentences are shaped by the instrument (the medium), but not by her normal self. It matters not what personality makes use of her, it rhymes when read, and is euphonious.]

MY beloved 'Johnnie.'—It is to me a delight, to be able to write my answer as the Key that has unlocked the mystery.

As to the Ante-mortem Agreement Conditions that favored psychic results, I have this to say, I remember it all, as I do our wedding day; and all the bliss of human harmony that you, my loving husband, gave to me.

One cannot change himself into a tone of thought, until he thinks it out, in his own way; and I was born with prejudices strong, that were as part of me; and like a bending in a tree, I had to change these in a gradual way. I thought of you as changed, in love for me, and following a myth, and bringing to the ground, the garments beautiful of scholarly attainment, and good repute, that you through many years in your town had gained. It was to me a woe, a dreadful woe, that you were thus inclined to go where deceivers were, in every key, as it was talked by others, and told to me. I wished to snatch you from the burning, so I thought it best to wish you not to go, for I believed the love you had for me, would keep you from your downfall permanently. And when you ceased to go, I felt at rest; and still I wondered if I did the right; or was I doing ill, and was it all the best; and was it right if it was true, to thus withhold that which you loved, from you. I meditated about the subject everywhere, and seeds that you had planted, grew in me, till I with my own wish began to wish to know if after death we live, was so. I thought if it is true, my Johnnie boy and I could both this truth

enjoy ; and that is why I bade you go to centre of the spiritualistic thought ; and be able with me to hear and see, and in all of it feel quite free to say, it is so, or is not ; or I cannot it so see, or this thing thus appears to me. I had a wish to know, if from the sky my sister Gertie and our daughter dear could really come, and to ourselves appear. I gleaned with you along this open plain, and hoped with you that I might also gain, the very knowledge that would be able to bind us two eternally.

As ill health came, I clung more strong to planks of truth, that came along, into my power to touch ; and so I gathered knowledge here and there ; and thinking earnestly and honestly, I said if ever I am taken I will do the things that I have promised you — come back and write, and speak, and be as much as possible in touch with thee.

My death was like a restful sleep, I lay upon my bed and hardly did I realize that fate had cut the thread that severed me my one love free, from thy kind presence ever dear, faithful and sweet, and ever to me near. I felt alone, bereft upon a mountain bare. I could not find contentment anywhere. I love my 'Johnnie' only, I would say. I do not love the beauties of this way of living here.

Thy guardian Electra, stays with me, Saphrona and another also here Hypatia, your mother aided by many who are known to you, pass from me, dear one, now, to you, so I have from this knowledge comforts not a few, and I have gained in spirit growth, from seeds planted by you. If I had not this 'blessed power,' I don't know what I'd do, to be on this side alone and not go back to you. But as it is I'm happy, and patiently I wait till your time comes to join me in this second living state.

Light is my path, the way is bright, and many beauties throug my sight, and I have much I wish to do, but greatest pleasure is to go to you.

When I had learned that I was really dead, that body dear to me lay silent ever more, that locked to me was every mortal door, and spirit ever more I was to be. how grateful was I, my beloved, then to know that you so honest in your love and true, were a believer in this truth now bright. What had appeared a stigma

in my sight, was now the door ajar to me; and angel songs afar might be if I could go again to thee.

He is prepared I told the angels near, and he will joyful be to hear and see. Please therefore tell the how to me.

The guardians listened to my prayer, and told me you were praying too; and shortly I was then allowed to go dear heart to you. I grow, I lean upon this staff of truth, to me it grows more stable and strong as time goes on; and every time I may do so, I do as far as possible the thing that I have promised you. I call you 'Johnnie Boy,' I reach with loving hand for every blossom of this truth you gain; and I will be one to rejoice with every living mortal brain, that walks through critic's thorny path, and prejudices' bitter hate, until at last they gain this height, that God has granted me; and learn to know that this is true, their friends may grow to be able to come to them again, and make their personality and loved forms of expression true, with them to be. When this the truth is to them known, and its laws properly obeyed, — tho we cannot come without a human aid — we sweep the heavens' golden shore of every sand of hope, and treasure it to brighten those who still remain in this.

My husband is to me as dear as he was in earth life. I lived in pain and woe. All that I do is to him dear, and I use instrument... when'er I can, and try to bring him cheer. *I try to ope his spirit eye and ear, so he shall be though still in life a spirit free, able to sense me, as I living be, across the gulf of death unfathomed and unknown, to many men a terror like a mighty sea, that takes their friends from them to be, hidden forever in its mystery. Lost in the tomb in final sleep, in silence ever more, how many living loving dead would touch the portal closed of those who weep; and lift the pall a curtain to the heaven shore, and prove they may come back once more, if friends would learn to ope the door.* But when the bands of angel hands, aid the enlightened mind to see that we are but transplanted flowers which grow in more perfect degree; when thoughts as things completed be, and we come back our friends to see. When men believe that this is true, how great the benefit, how new the good

to all. How shallow then will seem the pall, that of the body, covers all. *I lift the curtain of the dreaded grave, and glancing back across the life of me, see that it all was planned as best, and I am happy here, and am in harmony and joy, because I may communicate with my dear 'Johnnie boy.'* One may endeavor every way, and gain but smallest crumb of hope; but climb as I in life did do, till angels point the way to you. I kneel and pray to Highest Deity, to aid me in my powers to do, till I may come to our own home, and show 'Johnnie Boy,' to you; whatever is the best for me, I take it as a remedy. I realize that I am here, that I am loved by faces sweet, that I am aided everywhere, to make my wishes here complete; and though I feel it when I cannot do, I grateful am that I was taught, before I fell asleep, that life continues ever more; and I may make your last years sweet, and aid you in your efforts to bless other men, as this truth blesses you and myself too.

Like to photography each demonstration be, and if a little error, or a little change, is made in light or chemical upon the plate, nothing will come into the human view. Whatever is right, and right in end shall win, and after it has won, the truth triumphant is to stand, with wands of peace on every hand; and you shall echo forth from every land, because of this true history, men have unlocked the greatest mystery.

MAY E. KING."

The foregoing was written May 4th, 1912.

To her this was my acknowledgement.

"To 'BABE':—

My loved one now in spirit realm. While thanking you for many words of cheer, in many messages, through trumpet and through automatic hand, as well as while in your transient body, many times and dates at Jonson's, I truly now relieve you, for you've kept your promise, and thus redeemed your Bond.

'The Gem of Truth' for which we searched together, has now been found; and we can surely claim in fact, as well as name,

*to have demonstrated to mankind, that there is continuity of life,
as well as terrestrial and celestial intercommunication*

JOHN S. KING."

[NOTE:— Read November, 1911, and April, 1912, series and
Chapter XX.]

CHAPTER XXX

[Stead's picture, made by spirit artists in natural life coloring, about three-quarters life size, immediately before that of Hypatia, on the 27th of April, 1912, in the presence of the Bangs sisters, in the city of Chicago; also in the author's presence, on a base selected by him, was completed in a trifle less than fifteen minutes. The figure was dressed as he first appeared at the Jonson séance, soon after that of Hypatia, on the 18th April, 1912. The construction of the base, and the subsequent developments, were similar to those in the case of Hypatia. J. S. K.]

IT may be mentioned here, that in the early messages received by me after the *Titanic* disaster — selections from which will be found recorded in this chapter — that Hypatia, an advanced intelligence, made known to me, that she along with Julia Ames and Stead's son, Otelleo and other guides, escorted Stead's spirit from the sea to the psychic instrument, in New York State, where he was enabled to communicate with me, and he (Stead) also so states to me.

To the reader's mind the thought will readily occur, when Julia Ames, the guide of Stead, would naturally be there on the scene, why was Hypatia there as well?

Be it remembered from reading Chapter VIII that Hypatia had previously in Stead's own home, communicated with him, in response to my request. Be it also remembered that Hypatia constantly communed with me through the "Human-Psychic-Telephone" (the New York psychic); and what more natural then, than for Hypatia to aid Stead, to a satisfying state of continued existence, and an opportunity to prove the same; and demonstrate his ability to communicate with the writer, his corresponding pen friend, for he had in life promised me to aid to prove these very conditions? Whatsoever the view that anyone may take, I hope to prove it clear, by his own evidence, which I have been enabled to accumulate, that Stead himself, in my judgment, well established continuity, return and communion.

I never met William T. Stead in life, nor did I ever see him, or hear him speak. However some years ago I became interested in his attitude towards the spiritual philosophy; and he having learned of psychical research-work, wrote requesting me to endeavor to secure the consent of a famous American psychic (Jonson) to visit England, to afford himself and others similar opportunity to that which I had enjoyed, of studying the wonderful phenomena of a physical and psychical character. In my effort I failed, but it led to a cordial corresponding friendship, which existed up to the time of the *Titanic* disaster. Much of the evidence is too voluminous to find place in this chapter; but I may briefly refer to it, and can produce it as received by me when in writing. I will indicate briefly the evidence of various kinds. I have in all received over seventy written messages signed by Stead. These came from different sources, and are modified in expression, by the psychic through whom they are produced. As the mould-board of a plow shapes each furrow, no matter what man guides the plow; so no matter who the writer may be that uses a particular psychic, a certain characteristic is made manifest. This, however, does not nullify the thoughts conveyed. We know but little of conditions, either here or there required to accomplish physical demonstrations. We however know men use different words at different times, to express the same thought. The church bells ring out the National Anthem, and all who hear it know it is the prayer "God save the King." So too the same anthem may be rendered through an organ, trumpet, piano, cornet, flute, accordeon or violin, even by the same musical interpreter; still the sounds or tone in each and every case are different, though each may be harmonious, and convey the true thought to the listening ear. The listener not only recognizes the anthem, but can readily distinguish it, and name the instrument by which produced. Rhyming messages through the writing psychic create doubt of the true origin from its strangeness; but the National Anthem rendered through the bagpipes is quite as unfamiliar to many men, though they do not impair the thought they render for the ear that is accustomed to them. Marconigrams between



WILLIAM T. STEAD.
(From Painting by Spirit Artists for the Author.)

sections of the Allies in the war zone, are full of information and both origin and destination are well understood. On the other hand, if one of these same Marconigrams reach the enemy its origin and its thought conveyed is not understood, and to such enemy such a Marconigram is simply meaningless jargon. Because a spirit has acquired a new mode of speaking, due to his new necessity; or because no two instruments or psychics used are alike, through which he speaks, by aid of trumpet, or writes by aid of the psychic's hand, is not sufficient reason for denying the source of the voice, or the thought conveyed as being that of a particular individual spirit.

It is a well-known fact, that no spirit intelligence can write the same through one writing psychic, as through another; nor speak with the same intonation through each trumpet; and further presents a different aspect through different materializing mediums in slight degree; nor does any photograph of a human by one photographer resemble exactly that of every, or any other. It will be further conceded that the spirit cannot write at all times the same through any one psychic; cannot always speak the same through the one trumpet; cannot always materialize the same in the presence of the same materializing medium, everything being so absolutely dependent upon the present existing conditions. Again it is true that specified spirits, speaking through different trance mediums, whose vocal organs differ, do not each time speak in the same key or tone; nor does a vocalist or pianist always sing or play a selected song, in the same tone or key; nor do public speakers on the platform always use the same words or language, in expressing their thoughts, which alone are truly convincing to the hearers for whom intended.

When a prediction or promise is made through one psychic or medium, and fulfilled through another of different phase, at wide distance apart, and at very different dates; and this repeated in various ways, or through several different phases of psychic instruments, who know not each other, and at unfixed dates, it surely cannot be classed as fraudulent; and would in ordinary human events be accepted as a corroboration.

Two days after its date, I received the following message from the "Human-Psychic-Telephone" in New York State, while at Toledo; but will again remind the reader, that whether I am present, as in the interviews with Hypatia, and with the philosophers, and others as recorded in preceding chapters — as well as those to follow — or absent from her presence, all messages which I have received through her, are more or less of a rhyming character. Particulars regarding this psychic instrument are given in a separate chapter devoted entirely to her (Chapter XXI), and her peculiar and wonderful gifts.

4.45 p. m. 16th April 1912. From William T. Stead. (No. 1.)
*"All of us try, but when we fail, as one in health I tried to sail
 to you my friend for ever dear, I did not land, I now am here."*

From what I gathered from the press at the time, the great ship "Titanic" made its dive below, at 2.20 a. m. of April 15th, and Stead with spirit aid wrote his first message from spirit sphere to me 38 hours and 25 minutes after that event.

Following are extracts from other messages.

5 p. m. 16th April 1912. From William T. Stead. (No 2.)
"Stead I am, and it is true, that I am now cut off from you my friend of the past" (a fact). . . . "My hand-writing is known to you, (a truth) and I will see what I can do to make it proved beyond a doubt, that I a spirit, come again from this side" (prediction).

8.15 a. m. 17th April 1912. From William T. Stead. (No. 3.)
"I am of those who are in the higher life. I hope to be able to write for you, and for Hypatia, your guide, who is with me in this my wish to have this hand write it for you" (prediction). . . . "I started on a pleasant way, and storm came not, a sudden jar, and then the grinding, and the crushing of the iceberg and the sea. It all was done suddenly."

4.35 p. m. 17th April 1912. From William T. Stead. . . .
"I did not realize that death was the cause of my sudden harmony."

. . . . I hope to be able to prove identity (prediction) in several ways, not known to the hand that I use to write to you."

9.45 p.m. 17th April 1912. From William T. Stead. "My name is world-wide in its fame and yet with all my faith, and psychic power, I did not once foresee my fate. . . . It was ocean grave to me, and my body now lies beneath the sea."

4.30 p.m. 18th April 1912. From Wm. T. Stead. . . . "Hypatia" (author's guide) "seems to be away; but she is to be here." (Was present later.) "Oh very hard and very slow, I learn to leave my friends. . . . I am so earth-bound still. . . . I see by me your loving wife. I'll go now, I must learn the way if I am truly here to stay. . . . I'll make it so you'll surely see and know me, if I can." (A strong prediction later fulfilled.)

That same night, while in a materializing séance at Jonson's in Toledo, Western Ohio, Hypatia and my spirit wife "May" materialized, and conversed with me; and while doing so I asked Hypatia this question, "Will friend Stead be able to come to-night?" She answered me in these words, "I cannot tell for certain. I fear he has not power as yet to come and talk."

May, my spirit wife, was pleased to say to me, "May Donna (our daughter) will sing for you tonight."—I placed my ring on May's finger, and she wore it during the séance, returning it before disappearing for the night. Our daughter, while materialized, said, "Mamma is here tonight," and I responded, "Mother and daughter."

May Donna then advanced out among the sitters in the circle; and as both her mother and herself had previously promised me, she would sing for me before I left Toledo, now did so. Her selection was the anthem

Holy, Holy, Holy, Lord God Almighty,
All Thy works shall praise Thy name
In earth, and sky, and sea. Etc.

Her singing was received with surprise, and admiration, by those who were assembled there; and after bowing her acknowl-

edgement of their appreciation of her effort, along with her mamma then kissed me good-bye, and dissolved from view.

As we neared the hour of closing, 10 o'clock p. m. — while all in the circle sat at ease, and were quietly talking — the curtains of the cabinet suddenly parted; and out there came, with arms extended, and with a determined, yet hopeful appearance, a man who walked straight over near to me, and was proclaimed by those who knew him, as William T. Stead. He did not speak, but retraced his steps, until near the curtain of the cabinet, and melted — so to speak — from the view of all the sitters.

His predictions as expressed in the written message through the Human-Psychic-Telephone at 4.30 that same afternoon near Buffalo, New York, were here fulfilled, some five hours and thirty minutes after they had been made.

This appearance was shortly followed by another and longer communication, signed by Wm. T. Stead, as coming through the same automatic writer; and from it I quote a few brief extracts, viz.:

"I wish to say, I'll often show to you from this time forth, and help you all I can to prove the continuity of life" (prediction). . . . "I am convinced at last, that I am from my body free, and I am growing more content that it was so to be. I climb the steps of God's great outer throne, that every man, whate'er his fate, must climb alone. . . . I showed myself to you at Jonson's" (fulfilled promise), "that settles all the questions in my mind tonight. I'll visit you at Chicago" (prediction). . . . "I will do everything which is possible for me to do, to aid your heart plans to come true" (prediction). "After I showed myself to you, and realized that I was known by you, I thrilled with power of thought, and of desire to do; and I am very glad indeed you gave me opportunity to show. . . . I have with me tonight, your mother Margaret P. King." (The P is correct, though in ordinary signature she rarely, if ever, used it, in life) "and your father Stephen King. . . . I will ally myself to you," (prediction) "for Julia loves Hypatia; and I free spirit unallied to need or necessity . . . float forth to be aider to thee, in your heart

wish to set men free. . . . I will hope to be able if possible to show to thee" (prediction) "and on pictured page of your book too, if it is wished dear friend by you" (prediction).

He next went by spirit route and met me in Chicago, Illinois, on the 27th April, 1912, nine days after his appearance at Toledo. He met me at the psychic sisters window, and there his picture was produced, as he had appeared in the clothing worn when he came to me at Toledo (prediction fulfilled).

THE PROCESS OF SPIRIT PAINTING.

The day was fine and beautiful, that is the sun shone bright, the time between one and two p. m., the 27th April, 1912. The twin houses of the Baugs sisters had undergone artistic renovation; and paper, paint and varnish of human selection, had been employed by skilled renovators and decorators. The room, a southern one, had but a single window, but it was bare of blinds and curtains, no pictures on the wall, no bric-a-brac about, no chair or seat or furniture at all; the room contained but odor, light and air, as we entered in; and as the sisters worked at replenishing, I watched, to learn just what was necessary, before we settled down. A light and empty table was first brought in, and placed near the only window, at the southern side of the room; and next were placed three common chairs, on three sides of the table, the east and west for them and the northern one for me. The pastelles, cards, or canvasses, or whatsoever their name, which were prepared, or stretched or mounted on wooden frame or rack, were next brought in, some six or eight; and placed at western side, and northern end of room. There were no spirits in sight, nor smiling "angel forms," and no other articles in view, save a dark colored curtain, and its purpose will be made known soon. So the work of preparation was now nearly through; and as there was no darkness, and therefore vision clear, I was permitted to make my own selection of the necessary two canvasses, out of the group before alluded to; and such I brought as I selected them; and the bright light of day was shining in on them, and also through them, for they were not opaque. The position in which they were placed may be thus specialized.

The two blank canvasses, clean and pure white, which I had next placed on the table, back to back, the two frames together meeting in their whole circumference; thus with the canvasses completing the walls of a cavity, like with the two slates for spirit writing is produced a cabinet of small degree, on the same principle as is the larger cabinet at Jonson's, in which the spirit forces act; and so by aid of this unique cabinet, *Hermes is able, as ruler of the power of levitation, to utilize the elements, which may be rightly called the pigments, or coloring of clay, in accord with the design of the spirit-picture artist, architect or designer Rembrandt.*

The canvasses, as I have described them above, were placed between the window, and myself, about the center of the little table. The upper corners East and West were held in close apposition, after the bottom margins had been so placed by the sisters. The upper corner of the canvasses on my right, at the Western end, first placed in close juxtaposition, was so held by the thumb and finger of the one sister's dexter hand; while the other used her left, and did the same at corner nearest her, while she sat at the eastern end; so that each of them had one hand free, but in my sight were both of them quite constantly.

The question arises in the mind, as to why this is done. I may answer briefly there are but three reasons which occurred to me, the one as I have explained was to keep the two frames in apposition, thus to create a cavity or cabinet; another to keep them both erect, for it was evident they would not stand alone; and as to the second hand of each, it was constantly within the angle of my vision. By some it is asserted, that there is a reason third, which is claimed to be important, and is said to be no less than a psychic current force, running from the living mediums to the inorganic base, on which appears the picture. As to the curtain I referred to, I have this to say, the window did need it not, and with it was made a border at the top and sides, to help to concentrate the light and power upon the base, which was fitted to the frames; so that the various colors of the pigments, as they came in waves from the bottom towards the top, were made by

contrast so much more clear or visible. I hope the reader will comprehend the true situation of the sitting psychics to the small improvised cabinet; and I wish such to be assured, that my description is a truthful delineation so far as I am concerned.

I learned from one of the sisters, that *the spirit artist was alleged to be no less an one than the famous Rembrandt, at least most generally; though at rare intervals, some special pictures were said to be the work of Raphael.*

I was and am satisfied, that 'twere quite impossible for skilful conjuror, or artist in legerdemain, to work a chance to deceive my experienced eye on this occasion, for I may enlighten readers by telling them, that I have been a confidential guest, right on the stage with the best of them, to witness the wizard acts devised by them and am not therefore a "gullible." But to resume, as there appeared to be no more to do, we took our seats in the positions I have specified. The room was light, as I have said, and my sight was clear, and believe me true, that I always was a critic most skeptical, and never credulous, and harbored doubt, until I could no longer entertain it, for I had a mind my own, and quality of great activity; and *now was my supreme opportunity to detect a fraud, if such existed.*

I have in mind the one I want, I said, for such can read my thoughts; and if the work be done by spirit true, 'twill come just as I now desire; and so I looked upon these two sisters, and quiet sat, with watch in hand to note the time, which was half-way 'tween one and two; and gave my strict attention alternately to hands and arms of sisters both, and canvas before my face; and all within the area of the angle of my central fixed vision; while I felt a glow of subconscious knowledge elevating, which seemed to indicate, as if by intuition, that he, my friend Stead, was now coming; and I gazed most critically upon the pure white canvas, with full light of day on front and back of it, and watching from my favored position each change, however slight, in motion or position of the psychic sisters; and I was as well extremely quiet, and motionless and listening, and could have almost heard the flappings of the wings of a butterfly in air, or

the breathing of a humming bird, as I was constantly on the *qui-vive* of great expectancy; and so anxiously watched for the slightest indication of the work of spirit artist, no matter what moment, nor in what position it might appear.

Very presently just two feet in front of me, I noticed beginning change, from clear white light on surface of the canvas, to that less clear, and on from that to faint shadow, slight evidence of waves of color, mixing with the shadow, and all in motion, like small wavelets, or ripples on an almost placid lake; and creeping, or rather rolling upwards, one after another, in orderly succession, as if striving slowly to attain the top; and then a portion in one place would deepen in shade, making form; and this with other delineations came into view, and slowly filling in with light, or darkness here or there, and colors more and more in evidence, along with apparent movement, and eyes forming, as if closed in sleep; and as the picture finished, the eyes were widely open, as in wake from sleep, or to emphasize "Dawn of (his) Awakened Mind," and before me, as natural as he could be, I saw and recognized the face of William T. Stead, who wrote through the Human-Psychic-Telephone, near Buffalo, at 4.30 p. m., 18th April, that he would try and show himself to me; and who that same night at 10 p. m. came from the cabinet at Jonson's in Toledo, western side of Ohio State; in transient body, clothed as he is in this spirit picture of him, and crossed the room to me, to prove as he has once more done, that he, my friend and co-worker, in human life, still lives and returns, and thus proves continuity. He surely fulfilled his promise to meet me in Chicago.

On the following day another message came from the same source, hundreds of miles distant, and from it I also quote.

"Well brother King be sure I'll bring you every proof I can" (prediction). . . . *"I am glad the artist of Bangs sisters pictured me"* (prediction fulfilled) *"and the whole of us together decided that my picture would be of use to your book, as it would go to show that it is true that I, a discarnate spirit, known through press to many men, may so come back in touch with life, and show my face to them. More dreadful than the*

wave that struck my life from me with final blow, is that great hatred of this truth, that we dear brother King are trying hard to make the living see . . . but smiles of God's approving son will be with us who suffer most; and we are both of us upheld as by an angel host and naught can conquer us who are upheld by truth's great majesty. In all thy work, I am with thee."

Hypatia, whose form, voice, and personality have been observed by many hundreds of people in America, as well as by a well-known author in England, gave me her views regarding the spirit picture of Mr. Stead, by utilizing the Human-Psychic-Telephone, and those views are recorded here.

"Beloved one, I'll try to tell how it was done. Rembrandt in spirit paints the picture here, and it is held aloft in psychic ray, and on the canvas is repeated, so the colors come to stay. *Hermes the levitation ruler*, of the earthly powers to do, repeats exactly on the canvas, what *Rembrandt tells him to*. It is done by a repeating from light to heavy tone. The short waves become long waves. . . . Hermes like a town clock, keeps time exact in key with Rembrandt like a Swiss watch held, so it shows to him. Hermes like a set picture of fireworks, does so attune himself, that he can be repeater of the thing that he in Rembrandt's picture sees. It is like clay-moulder, copying a picture shown to him. Rembrandt the composer, and levitation key ruled by this being Hermes, at once responds to him. 'Tis process very beautiful, and much admired by me, and I encourage you to say 'twas free from fraud in every way. Let critics talk, I look on with pride, and aid you through to prove to men that it was true."

From Hermes (a levitation spirit).

"Hermes I am, Bangs sisters did not do it. The artist could not do it, though wise he be. I Hermes help the labor, I do it with a tone of heavier octave than is now Rembrandt's own. Light is a wave of substance, and I from nature's own great kingdom of the clay kinds, make pigments of my own. I do it, as Marconi tower I make myself to be, and what Rembrandt suggests as best, I answer real to him, or in the tone of painting that is preserved by thee."

At 2.15 p. m., 10th June, 1912, a spirit intelligence who signed his name as Rev. Theodore Parker wrote: "I wish to give this word to you that I believe that it is true all you have said; and if I can, I'll aid to so enlighten man, that men abroad in every land shall look at it, and understand what had been as mist before, will come out clear and plain; and you will be successful in trying to explain. Bangs sisters are not fraudulent, I stood where I could see, and I approve of what you've done in every degree. For all eternity the men of enlightened thought will proudly speak of thee; and as I feel great love for you, receive this word from me."

A CRITICISM OF WILLIAM T. STEAD'S SPIRIT PICTURE BY
E. J. B. DUNCAN, A RELATIVE OF HIM.

"Toronto, 23rd February, 1913.

To John S. King, M.D.

Elliott House, Toronto.

DEAR SIR:—You are authorized to use my letter of 18th December, 1912, to you, in your coming book, in connection with the picture of William T. Stead, giving it, or rather a truthful copy of it, and without making any change in its wording.

Yours very sincerely,

E. J. B. DUNCAN."

"Toronto, 18th December, 1912.

Dr. John S. King,

Toronto.

MY DEAR SIR:—I have now before me a large picture, purporting to be one of my cousin, the late W. T. Stead; and a photograph, said to be taken from same. I do not consider either the picture or photograph to be a faithful likeness of my late cousin, although *there is a very strong suggestion of his face, in both of them, particularly in the expression about the eyes, and in the firm set of the mouth.* I may further say that *the moment I saw the large picture, I knew at once it was, or at least was intended to be, one of my late cousin. It is five years since I*

last saw him; and I further understand, the picture referred to is alleged to be a spirit picture, and not one of a living human.

Yours very sincerely,

E. J. B. DUNCAN."

[NOTE:—On the occasion of Mr. Duncan's view of the spirit painting of Stead, he exhibited a photograph of Stead procured some five years previously which served him in his *critique*. When Stead came to me accompanied by Julia Ames, his guide, in the séance held by Mrs. Wells, he appeared with features more nearly resembling the photograph than the spirit painting; while elsewhere in the book he (Stead) especially calls my attention to the fact that he so appeared to illustrate that his features at that time were correct on the photograph, just as at the present time his features are equally true to the complete spirit painting. J. S. K.]

JULIA AMES, STEAD'S ALLEGED GUIDE.

It was not long after the foregoing letter, and our conversation, that Stead's alleged guide, Julia Ames, was heard from as follows:

2 p. m. 21st Feby. 1913. From Julia Ames. "*I am Julia Ames. I write today to Dr. King. It is not a very desirable work to be an author. It is like a soldier baring his breast to his enemy's lance. He must do his best, and wait for the smile or frown of a fickle public. I approve of the remarks you have made regarding the spirit picture of Mr. Stead. It is true to his appearance, as he is. I was there when it was painted. There are many living mortals with psychic gifts, so it is foolish for any sensitive to say I am the only one through whom this individual communicates. It would be like a pen saying I am the only instrument so used. Psychics are to us instruments, and we use them according to their capacity to serve us, be they black or white, be they ignorant or wise. Wisdom in a psychic, especially a conscious one, is often a disadvantage, because their wishes interfere with what the spirits may desire to do. I'd not use a psychic at all if I had my choice. I would instead communicate directly to the individual addressed by me; but we are limited in our capacity, and all we do, is aided or withheld by acts of men, when we make instru-*

ments of them. You will do much to aid humanity to grasp, and understand this truth, that we the souls departed come again to be, by aid of sensitives in touch with thee.

Health and good mental power is to be granted to you, and angels near will guide you through to what you really wish to do. Displeasure may be aroused in small degree, but most of it will come from jealousy. I'd have written when Mr. Stead did, but the medium was too ill and tired to write more that day.

May peace and joy attend thee, all the way, is wish of me, guide of thy friend, stranger to thee."

[A few selections from messages, from over seventy received from Stead, will be found in Chapter XXXI; while some direct communicating will be found recorded in Chapter XXXIV.]

Regarding Mr. Stead's picture, each reader will form his or her own opinion, and will be entitled to know mine. Had he in mortal life selected the best two artists in Europe or America to paint his portrait and bust, I think it will be conceded that, even with the same pose for each of them, and working from the same point of view, they would neither of them be an exact duplicate of the man, nor yet a perfect duplicate the one of the other.

I think it will likewise be granted, that no artist whosoever could produce his second picture of either the mortal subject, or the original painting of him, doing it entirely from memory. So too it will be readily conceded that no two photographers can produce under similar circumstances, a picture which will duplicate the other photograph in every detail. But the similarity of picture, and its original, constantly undergoes change, so that if we were, a year or two later, to make the comparison, this difference would be more apparent, even strikingly so with the constantly changing original, as the years pass away; so that it is in ordinary experience, often changed to so marked a degree, as to cause doubt to arise in the observer's mind as to whether two pictures represent the same original.

In the absence of two such pictures of the late Mr. Stead,

while a mortal, I have illustrated this assertion by giving a photograph picture of myself at the age of 65 years, which will be found at the end of this chapter; and another one at the age of 70 years, at the beginning of the book. But supposing the spirit picture in its natural coloring — from which this half-tone photo-engraving is made — to be a copy of another painting, or an original then challenge its production, and prove my statements wrong. Until that is done, I rely on Stead's statement that no such picture is in existence. The pictures everywhere recognized as Stead's, were pictures of him in mortal life, at different times. Nor am I aware that spirit artists ever make pictures of men in earth life; or if so I have not knowledge of it as a fact. Stead's picture had not prior existence; but it was produced in conformity with a promise made to me by himself as a spirit, and its production was complete in my presence a fortnight after he passed to spirit life, in a manner already described by me. He has confirmed this as fact through the trumpet and in the hearing of others.

A BRIEF SYNOPSIS OF THE AUTHOR'S VARIED EXPERIENCES WITH THE SPIRIT PERSONALITY OF WM. T. STEAD, UP TO THE CLOSE OF THE YEAR 1912.

1. Stead began to give messages to me, through the Human-Psychic-Telephone, on 16th April, 1912, in New York State, and up to the close of the year 1912, I had received many messages from him; and corroborative testimony, from Julia Ames, his spirit guide and control, and from others.

2. Stead sent a message to me at 4.30 p. m., 18th April, 1912, that he would try and show to me. He materialized to me that same night at 10 p. m. in Jonson's séance in Toledo, Western Ohio State, as he had promised me from New York State, between five and six hours before, although I did not receive the promise till next day through the mail.

3. I sat for spirit pictures in Chicago, Illinois, and Stead met me there as promised, in the home of the psychic sisters, on the afternoon of the 27th April, 1912; and his picture came on canvas clear, and was finished while I sat a little less than fifteen minutes.

4. On the 2nd of August, 1912, through the psychic's hand in New York State, Stead wrote and signed his name to the statement: "I will try to communicate with you through a trumpet tomorrow morning."

5. On the 3rd day of August, 1912, through a trumpet, also in New York State, as promised the previous day, but in a new home, and in the presence of a trumpet psychic, who was under the control of Gray Feather, the strong Indian control of Jonson, who had invited me by a letter also, to come there (Lily Dale), and be witness of what he (Gray Feather) could do. Of the sixteen spirit voices which came and spoke with me Stead was one; and he there reminded me of the previous promise he had made the day before, regarding this effort of his.

6. When I was through with the above séance, I immediately returned to the home of the writing psychic; and Stead was again present with me there, and controlled her hand to write: "My name I gave to you through the trumpet successfully, did I not?" I there and then acknowledged it to be so.

7. In Los Angeles, California, on 20th December, 1912, a communication was written me by Rev. B. F. Austin, A.M., B.A., D.D., and forwarded to, and received by me through the mails, to say: "Dear Brother King: I am going to give you in detail the circumstances of my sitting today with Mrs. Inez Wagner of the People's Church, to secure an answer to your letter." (Without any clue contained.) "Mrs. Wagner was thoroughly blindfolded by me, before the sitting began. Leather pads over the eyes, and a bandage over these, and about the head. She first read a letter from a lawyer in Syracuse, New York, and it was done in a very remarkable manner. Then your letter was taken up and extracted from the envelope" (addressed to him at Rochester). "It had been opened in Rochester, but had not been opened since its arrival here, as I wanted to guard against telepathic influence on the medium's mind, and placed between the medium's palms." (His family lived in Rochester.) "'Why,' she exclaimed at once, 'Stead is here, and so is Julia. Stead says he wishes to answer this letter. He has written to Dr. John

S. King many messages himself. He says 'on the 18th of last April I wrote a message, and presented myself to Dr. King.'" (My records prove both statements true.) "In Julia's Bureau, England, matters were given pertaining to Dr. King." The letter goes on to report, "King had communication with Stead from the Bureau in England, and" (for copy of minute of what occurred, see Chapter VIII), "Stead now says, 'I wish to corroborate. I will come again and give more messages, and these I will corroborate.' At the close, Mrs. Wagner, still entranced, said, 'Why, here comes another John King, but no relation of the Mr. King getting the message.'

You can judge how surprised and delighted I was in reading your letter, after the séance was over; and finding many if not all the points touched on, and answered. Doubtless there may be some slight errors in writing out from memoranda; but I think you will find the main points answered satisfactorily. The medium read the word as from Stead's lips, 'corroborate,' which I also find in your letter. With best wishes.

Fraternally,

B. F. AUSTIN."

8. On 24th December, 1912, I spent an hour of first experience with a psychic in Ohio, who is a non-professional medium, and with some twenty forms appeared to view and also spoke, some of whom I had known in earth life, and others by reputation. But the phase of the medium was to me quite new, still the first guests who came were—and of this there could be no doubt in mind—my own spirit wife and daughter, and William Stead and Julia. What was most peculiar, the psychic was not entranced, and conversed with me, while the guests were arriving and departing. The spirit friends came to me in what appeared to be their transient bodies, though I did not examine any of them. Their mode of coming also varied. Some walked out from the cabinet, some arose from the floor, some from the walls and ceiling, but all conversed with me; and departed like a puff of smoke or steam, on a frosty morning. One who came was William Stead, who simply announced "Stead is here." He

was accompanied by Julia Ames, his guide; and when I saw him, he was high up to my left, where the wall and ceiling meet. He looked his natural size, and his face and bust were like his photograph of five or six years ago and he spoke to me, but when he ceased to talk, went with a whirl across the room's space near to me; and passed on through the right hand wall.

9. On the 26th December, 1912, I called upon a doctor in Toledo, Ohio, in whose office I had never been before; and while we were conversing my friend, the doctor, said: 'I have clair-audient gift'; and he wrote what follows with his pencil and handed it to me: "Well I am William Stead, and I will tell you Dr. King you are mistaken; Professor James did not lack confidence, he was too weak. Myers was also too weak. I will try and write for you the first opportunity I have." [The efforts above referred to were made in a Jonson séance on the 23rd December, 1912. Failure to write I called want of confidence in their power. The intention was to write upon my office pad, with my fountain pen.]

10. On the 27th, 28th and 29th December, 1912, while in the home in New York State of the Human-Psychic-Telephone, Stead wrote me several messages; and conversed by aid of the psychic's hand; and his spirit guide, Julia Ames, also wrote me to corroborate the evidence regarding Stead's picture, and his many messages to me. I have no doubt that my corresponding friend, Wm. T. Stead, who has sent me many messages, also materialized to me, as well as spoke distinctly as a natural voice, now visits me; and thus writes, talks and shows himself in different parts of the country and through different psychics, in accordance with his desires as expressed in a written message which is one of many included in the pages of this book:

"Tis well that relatives and friends, and mediums of every phase should know and realize, that all spirits are free to come, and do so too, through more doors than one; as they know no selfishness, nor jealousy, as humans may, but have the good of all in view."

In my final revision of this book, before its publication; and

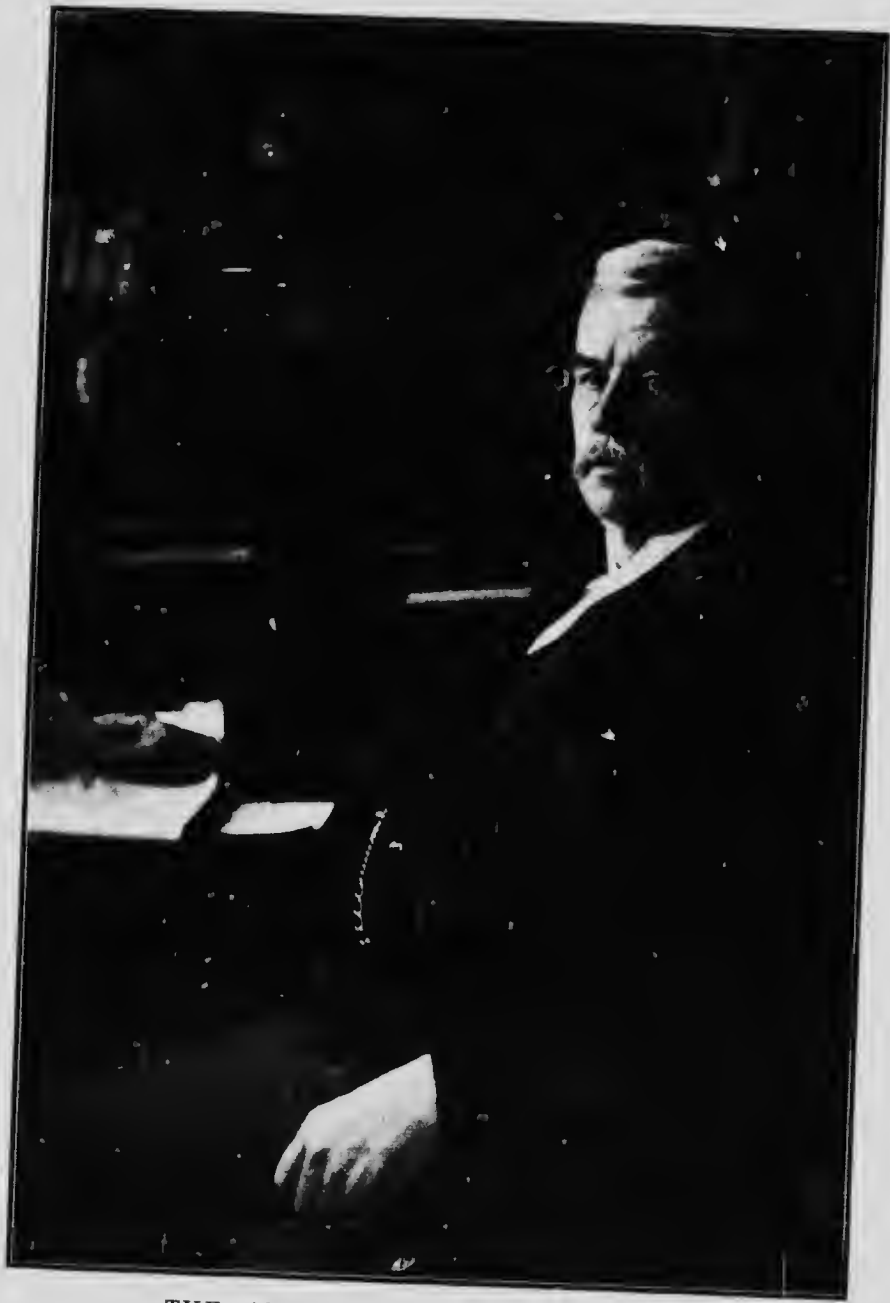
when concluding this chapter, I felt there was much additional evidence, which I could now add, as secured since the chapter was written. Such evidence corroborates that which I received through various communications and demonstrations; and were spoken through the trumpets of two mediums, strangers to each other; as well as some which were entirely new, through an automatic writer, I have not as yet met. My private sittings were about a score, at which Stead talked with me; and half as many more at least when he talked with others present also, as well as myself.

Communications purporting to be Stead's will be found in remaining chapters, together with his handwriting of three communications on slates, which I held in my hands, felt the vibrations, and heard the sounds as he was writing them; and which are in a group of photo-engravings in the "Independent Slate Writing Addenda," which embraces over a score of such writings, immediately following Chapter XXXV.

In some cases, among the many messages signed by W. T. Stead, I found statements which bore in their construction, what impressed me as probably evidential matter; but owing to lack of corroboration from any source I did not include them in the book. As examples of these I quote briefly. From a long communication (No. 17) dated 15th May, 1912: "*I think it is true, about my writing through Mrs. Joslin's hand; and also about my appearing in the séance at Rothesay, as I threw my condition over the medium there.*" Again in the same communication I find this sentence: "*I did not tell the band to play 'Nearer my God to Thee,' but they did play it; and that tune is ever present with me yet.*" Another quoted sentence reads: "*I had no premonition of any kind, regarding death or calamity.*"

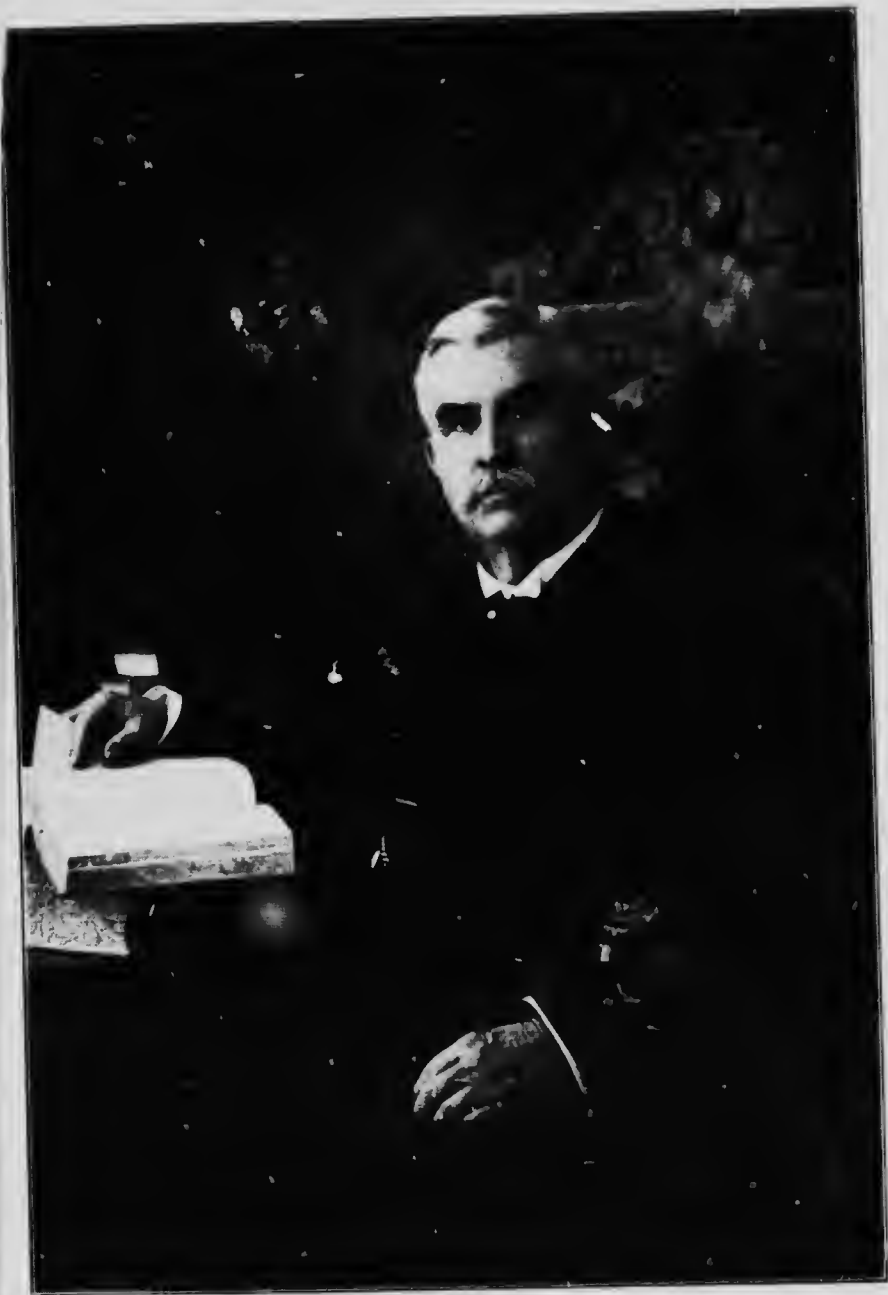
In the evening of the day specified in the foregoing, I sought to reach my friend Stead, as I have for a long time reached my chief guide; and within 48 hours I received through the mail this written message: "*Wafted to me like a zephyr is this thought now, Brother King, 8.15 p.m. (15th May) 1912. I feel your presence here. W. T. Stead.*" Immediately following I read his

expressed view or admonition, which is as follows: "*Regarding your capacity to send your subconscious out of your body, it is interesting, but I believe it is unwise to practice it.*" [This was of course known to myself, but not publicly known at that time. My chief guide and members of my spirit band were aware of it from the first, and consented to my demonstrating it as a truth, in the presence of a circle of Toronto investigators, all of whom knew me; and as is set forth more in detail in Chapter XXXV.]



THE AUTHOR—JOHN S. KING, M. D.
(At the Age of 65 Years.)

1875



THE AUTHOR—JOHN S. KING, M. D.
(At the Age of 60 Years.)



CHAPTER XXXI

AN EVIDENTIAL CHAPTER, OF STRONG TESTIMONY.
A LONG LIST OF VOLUNTEER WITNESSES.
EVIDENCE FOR TRUTH OF LIFE'S CONTINUITY,
RETURN AND COMMUNICATION, IN PERIETUITY.
ARE NOT MY LOVED ONES, WHO HAVE PROVED TO ME;
AND MY SPIRIT GUIDES, AND OTHERS NEAR,
INCLUDING NOTED ONES, WHO NO LONGER FEAR,
BRINGING TO MANKIND GOOD CHEER?
ARE NOT WORK AND BOOK ENDORSED BY THEM,
AS COMING FROM THE SPIRIT SPHERE?
THE EVIDENCE BIDS STRONG FOR COMING CHANGE,
FROM BASE DESIRE, AND SORDID GREEDS,
FROM SELFISH WANTS, AND WARRING CREEDS,
TO WAKING MINDS, TO TRUTH AND HUMAN NEEDS.
FROM WAR, DISTRUST, UNRIGHTEOUSNESS,
TO PEACE, WITH KNOWLEDGE, AND PURE HAPPINESS,
TO TRUST IN GOD'S OWN FATHERHOOD,
TO FAITH IN MAN'S TRUE BROTHERHOOD;
WHEN ALL HUMANITY WILL KNOW AND REALIZE,
IMMORTAL LIFE AWAITS THEM IN THE SKIES.

WHENCE the origin of all the thought, which hereinafter is to be found, clad in great variety of expressive language? It courses through the automatic writing-hand of "The Human-Psychic-Telephone," as the web of cloth, gathered from the scattered threads, emerges from the weaver's loom. Each thread would seem to have different origin, in either carnate, or discarnate mind.

To each reader is left the solution of the problems of whence, and why. From the hundreds of messages received, as intended for me, either in my presence voluntarily, or in quick response to my questioning; or in my absence from the psychic, and

by her sent on to me through the mails, containing specific knowledge which she could not possess; but all alleged to be from discarnate intelligences, whose signatures are attached to them; and I reproduce here but the few, leaving others for the pages of other books, or held by me personally.

Suffice it to say, that when any alleged intelligence is writing through the psychic, it will promptly respond to my previously prepared questions, by immediately writing answers; and these are frequently a test of personality; but necessitating an infinite range or extent of personal knowledge, supremely greater than is the possession of any single individual human mind. This holds good whether I am present to receive them; or absent, and they are sent to me; and this likewise applies to those who passed from earth-life before the psychic was born. Universal knowledge is surely not the possession of any individual human.

The messages as here collated, embrace, as I verily believe, great variety of source; and are alleged to be from those whose earthly homes in life were found in countries widely separated in both time and place. Some were of recent times, and some were of the long ago; some were near and dear to me, such as parents, wife and child, and other relatives, as well as former friends, and public men of my time; while some were those of ancient dates, and long sojourn in spirit realm. Again some of the alleged personalities who spoke through the vocal organs of Mrs. Piper in the years gone by, to investigators of that time, now desire to communicate with me; as those same investigators, gone to the spirit sphere, wish themselves to do so now with me; and the solution of the problem as thereby presented may engage the best thought and judgment of the supporters of the two hypotheses. The claim of some is that the thought and expressions of the alleged personalities have their true origin in the incarnate mind of the psychic instrument herself; while that of others is that the alleged messages have in truth discarnate origin; and are suggested by the discarnate spirit to the subjective mind of the psychic, and are transmitted in the same way as those which have their origin in the mind of the incarnate psychic.

As in the case of a careless stenographer, what may be spoken to her may not be rightly interpreted, or fully comprehended, and thus results error of record, or change of view from that sought to be conveyed—so in the conveyance by the psychic's operation messages are sometimes modified or changed by accident or misinterpretation, or suggested thought by psychic's subjective mind, as in the case of the stenographer's objective mind; or the constantly recurring instances through the receiver of your telephone, where the organ ear oftentimes conveys an erroneous suggested thought to your own objective mind. All psychics are not clairaudient. "The Human-Psychic-Telephone" has that phase, so when she hears a message by her spirit ear, she stops writing; and while she writes a spirit message, she ceases to hear it.

I leave each reader to decide for himself or herself the problem of hypothesis, first bearing in mind the fact that of these same personalities, some of them have materialized, and with the vocal organs of their transient bodies, have assured me that they wrote through the automatic hand certain messages to me; and likewise through different trumpets conversed with me. Some have used four or more psychics, in as many widely separated places, utilizing their different phases to convince me of their personality. In the case of Wm. T. Stead, he utilized psychics of seven distinct phases; and communicated with me through fourteen different instruments or mediums; the evidence through all of whom harmonizes, and one part the other corroborates; and predictions made through one instrument found fulfillment through another. The last door that I opened for him to communicate with me was the independent slate-writing door; and he came to me through it, three times in two days. His communications as written on the slates have been photo-engraved and reproduced in the Addenda, along with others, at the end of the book. His purpose throughout, I am convinced, has been to give me conclusive evidence, that as a discarnate spirit he could return and communicate with me, and fully establish his human personality.

These are the different psychical phases, and the various instruments or mediums utilized by the spirit Wm. T. Stead; while the other spirits made use of two or more of them, and hence they are listed here for future reference.

- A. Automatic-Writers.
 - 1. Miss Maud Venice Gates—Lily Dale, N. Y.
 - 2. Mrs. Arnold—Scarboro on the Hudson, N. Y.
 - 3. Mrs. Jennie Crossley—St. Louis, Mo.
- B. Materializing and Physical Mediums.
 - 4. J. B. Jonson—Toledo, Ohio.
 - 5. Mrs. Harry Wells—Toledo, Ohio.
- C. Trumpet Mediums — for spirit speaking and singing.
 - 6. Mrs. Bartholomew—Lily Dale, N. Y., and Lake Helen, Fla.
 - 7. Dell Herrick—Lily Dale, N. Y., and Boston, Mass.
 - 8. Hugh Gordon Burroughs—Chicago, Ill.
- D. Spirit Painting.
 - 9. Bangs Sisters—Chicago, Ill.
- E. Clairaudience.
 - 10. Dr. U. S. Grant Deaton—Toledo, Ohio.
- F. Trance Speakers.
 - 11. Mrs. Inez Wagner—Los Angeles, Cal.
 - 12. Mrs. Maggie Turner—Lily Dale, N. Y.
 - 13. Mrs. C. Smith—Toronto, Ontario.
- G. Independent Slate-Writing.
 - 14. Pierre L. O. A. Keeler—Lily Dale, N. Y., and Washington, D. C.

For particular records of Wm. T. Stead's evidence, consult Chapter XXX, and also the Addenda, and other chapters devoted to séances, some of which records precede and some follow this statement.

The value of such evidence so attainable, is enhanced by a knowledge of the fact that some of the messages and conversations were spoken, not only in my presence, but in the hearing of others; as well as in my absence, the intelligence making the

request of some one present who knew me, to convey certain information to me, in my home. (See latter part of Chapter VIII.) From Hypatia; and afterwards, other guides, my wife, Wm. T. Stead and others did likewise.

In the foregoing instances, the theories or hypotheses of mind-reading, telepathy, thought-transference or fraud in the psychic's mind, cannot account for it, and are proven untenable. Besides other persons who were present with me in the materializing séances not only saw the forms of my wife and daughter, Hypatia, my guide, and others who appeared; and also who heard our conversation; and heard them refer to what they wrote to me through the writing psychic; or said to me recently through the trumpet; but also what they said to me while they, my friends, were present with me, when speaking through the trumpet. This has also occurred frequently in the case of trumpet séances.

Assume if you will that the automatic writer is not only a scholarly person, but also very clever as well, and with it all is fraudulent; then turn to Chapter XXIII, and carefully read each question which I had previously prepared in writing, and read separately to the psychic; and further, note each answer which follows immediately, in rapidly written words by the psychic's hand; and can you think it possible for her to evolve from the subjective mind of her carnate self the thoughts there embodied as her own?

Again, refer to the following Chapter XXIV, my questions to the alleged philosophers (likewise prepared) and note the profoundness of the replies, which one could scarcely credit as being instantly recorded, without time to mature thought; and does it appear reasonable to credit those answers to the psychic's own mind?

All rendered music betrays the kind of instrument through which the harmonious sounds are evolved, and doubtless the written expressions of the psychic are sometimes mixed with the transmitted thoughts, impinging upon the psychic's subjective mind, as the smoothness of the stream is modified by the nature of the surface of the channel through which the water flows.

Again, I will admit that where the psychic may have a motive in view, such may purposely or even unconsciously interweave her own thoughts, with a view of making them appear as the thought of the intelligence who is writing the message, but thoughts so committed to writing are usually evident; as is the case when a person is speaking into the 'phone, and a friend who is near may interject a word or sentence, to create a certain impression upon the mind of the listening one at the receiving 'phone. In such case where I suspect the psychic, when feasible I resort to other instruments, to test the source of the thought, and question the intelligence; and in that way I have secured conclusive evidence, to warrant the belief that both of these features can and do sometimes occur.

Comment is freely made by spirits who have used "The Human-Psychic-Telephone" in communicating with me — regarding the expressions by the instrument, and the rhyming tendency of the writing, which interferes with the language they use — see latter part of Chapter XXI, devoted to her psychic faculties; also special and extended comment by Dr. Richard Hodgson; F. W. H. Myers, and others in this chapter. Prof. Thompson J. Hudson in particular, refers in a humorous manner to this exceptional psychic.

The first automatically written message from my wife was dated December 26, 1911; and as I have her permission to use her name publicly as "May" (her home name), I am doing so where there is occasion for referring to her. From that date until the closing of this book, I have communications quite frequently, indeed I may say scores of them, but not included here, as well as a written chapter by herself (See Chapter XXIX), in fulfillment of a post-mortem promise.

I give here a communication made through the psychic's automatic hand, written under date of January, 1912, and signed "May." Quotations are selected: "Your letter, I heard her read it aloud. She is not impressed by my thoughts, but her hand is governed by a mind (the subjective) that is intelligent enough to transcribe what I dictate by words. It seems to me, or to my conscious mind, very much as if you could step to a telephone,

and talk to a friend; and as you spoke the message, see a hand writing it, as if ruled by the spoken word. . . . The slavery of your work, is to be a benefit to you. The constant need to do will make your hours less long. . . . We will be reunited by a bond or key, that will make it so that I can come and speak to you; and have you know that it is true, that it is I, and this is so."

12th March, 1912.

FROM MOTHER: "My son, be sure that I love you for yourself alone, and often stay here in the home with thee. I do not need to hide my hands for they are well, but I will be with you, my dear, if you are there, if you are here. I love thy work, and wish to stand beside thee, when the crown is won; and I foresee it to be truly a great success to thee. I feel proud to write to show you what you understand, that I may freely use my hand.

MARGARET KING."

[The foregoing was written in my own home by the psychic, in the presence of her mother, my stenographer, and myself. The psychic could in no wise have known the facts. In human life my mother had Rheumatic Arthritis, and hence all her finger joints were enlarged and stiff; and she named them hickory-nut joints. Her habit was to hide them by wearing gloves or mitts; and hence the foregoing reference. She identified herself also at the Moss séances 18 years previously, in London, Canada. (See Chapters IV, V and VI.) Also in Jonson séances of more recent date. She likewise materialized at a Moss séance at Lily Dale, where a friend of mine received from her lips a kindly message to be given me on that friend's return to Toronto.]

12th March, 1912. FROM FATHER: "Son of me, be assured that I thy father am most glorified and proud of you, and of the things you now do."

STEPHEN KING.

(See Chapters IV, V, VI and the Jonson Séances.)

12th March, 1912. FROM DES ASIA: "I whom you have named as Asia, stand more high than younger minds; and I am aiding you in all you try to do. Be not afraid of failure, for we

appreciate the earnest heart wish to benefit the human race, who look at death as lost in space. Thy book will awaken many a mind to this exact knowledge, and belief. I aid thee ever, and do all I can for thee. To aid thy fellow-man is wish of me."

This giant spirit form has spoken to me through three different trumpets, one in Michigan, one in New York and one in Toronto; he materialized in Ohio, at a Jonson séance, in view of a room full of sitters; and has written much of interest through the New York psychic, which will appear on the pages of this book, and of my future publications.

12th March, 1912. FROM KING EDWARD: "I Edward am and as a man I with this man agree, for death's mantle has made of me a well and earnest thinker here; and I agree with what you do, and give my signature to you. I had a confidence in the power of spirits to communicate; and I believed in the power to heal in this way. I would have died before my coronation, if I had not had assistance in this way. Bedford, he was to me a man of confidence, and we often tried hard to pierce the veil of future state.

We will give further tests to thee when you are with a proper instrument (medium). I will talk to thee through the trumpet. I have been told that it (the book) will be of benefit to earnest thinkers everywhere; and it will be translated into French and German also, that students of those nations may see, and with your thoughts try to agree. All sincere thinkers are respected in this age. I respect thy sincerity."

14th March, 1912. FROM PRINCESS ALICE: "Alice am I, the daughter of the Queen of England. I was often near, so I could make my mother hear my voice; and also see that it was I that came out of the land of spirits. Yes, also use the fact, that my brother Edward, also England's King, in later years had seen me at séance, too. We were able to show ourselves complete; and Grandma too, the mother of my mother Louise Victoria, and Francis Charles, two other names of Albert, called the Consort of the Queen. His names were many and his virtues too."

PROF. THOMPSON JAY HUDSON'S VIEWS NOW. HE TESTS "THE HUMAN-PSYCHIC-TELEPHONE" FROM SPIRIT SIDE OF LIFE.

In a previous chapter I referred to a mental problem I had met with, in a psychic whom I considered to be a mental curiosity; and with her written consent I have since designated "The Human-Psychic-Telephone," with automatic action, including movement, writing and speech; as having also both conscious and sub-conscious minds, *each with independent action*; and I stated that I considered it "a poser," and expressed the wish that Thompson J. Hudson from spirit side of life, would see how he could utilize this psychic instrument, and give his views concerning her. My wish went forth and brought response on the 15th March, 1912, the day set apart for such as wanted opportunity. Hudson's communication is produced here, from the automatic writing of that date, in my home, and in my presence.

FROM THOMPSON J. HUDSON: "I hasten to thy wish. The more I tried to make my meaning clear, the more of questions came to me, and so I am of those like you, who now believe that both are true; that is I believe that both carnate and discarnate minds, may impress and communicate through proper instruments. I, like you, have studied this instrument from this side of life; and I wish to especially agree with you in the fact, that she has not double personality, though she has double mental action; or the action of the other portion of her mentality is similar to the normal mental action. Therefore if she has dual personality, it was born twins. I authorize you to use this statement over my signature. I started out with a certain premise, and I tried to prove it. I often could not. This one case is most peculiar of all, because the two are interchangeable; and neither disturbs the other. Also she is well and strikingly normal; and balanced both in bodily and mental action. All great students will do well to read your book from cover to cover. I am of these."

3.45 p. m., March 31, 1912. FROM WILLIAM JAMES OF HARVARD: "I am William James of Harvard, *I will it, that you shall be the one to have the secrecy between me and the other scientists. It*

is I that was to be first of seven to read it; and some one will know what I mean by that. It is a truth, and it will win. To look into it was no sin, and I am glad I did it, though I did not think I was to go. I have so many friends. I love the truth wherever it is found, and the truth only. I studied a trance medium for many years. I do not believe in direct communication. I believe a medium is as much of a necessity, as is a pen in a written letter. If I had not this hand, I could not write. Good Night, and good to be result to you, in this the work you try to do. I was and am an earnest thinker too."

9.05 p. m., 9th April, 1912. FROM PROFESSOR CROFT OF OLD TORONTO UNIVERSITY: "We worked together in the long ago; but what is forty years but a short span. I loved you as a student and a man. I was with William James of Harvard University when he used this hand here and wrote to you. It is a shock sensation to a busy, active teacher, when he finds himself cut off from all he knew. I know your sterling quality, and it is I who taught to thee, the wonders of God's chemistry. But there is chemistry of thought I know nought of, and you have undertaken to send forth an acid of activity that will bind all the restless minds of men into a salt of human harmony. To prove that we communicate is hard to do; but I like method of the work of you. 'Tis not a narrow creed, but to all human souls a need, and we will stand beside you everywhere, and try our best to aid you to accomplish what you try to do. My student, I am proud of you, and of this work you try to do. I give you my endorsement; and old Toronto University is still in memory dear to me. Adieu, I'll write another time for you. I have not yet gained this power, so I be at ease you see. Hypatia, your guide, is aiding me."

[I studied practical chemistry under this great teacher when a youth; and as he left Canada many years ago, I had no knowledge of his location, nor any word from, or of him, after his departure, until I received it in writing through the automatic hand of "The Human-Psychic-Telephone."]

10 p. m., 27th April, 1912. FROM WM. T. STEAD (No. 11).

To Dr. John S. King. "I am Wm. T. Stead. I did not select anyone to communicate through. I was in too much woe, but Hypatia and Otelleo knowing me, came to help my band, and with them I went to you. At first I did not realize that I was dead, and so I floated in an atmosphere of health, like to mortal warmth. I saw Hypatia use this hand (the psychic's), and after she was through, she aided me to also do. At all times I have been in touch with you; but I have also tried to demonstrate through other instruments. I went to see Mrs. Wriedt, but Hypatia stayed with me, and so as I wished to aid to prove spirit return *I first sent messages to you, Dr. King, I mean.* I did not exactly know what was happening to me at first. Hypatia and your guides aided by my own, assisted me; and when I found I was materialized, I looked for you, and knew you, but could not talk. (See Chapter XXVIII.) *Yours was the first recognition, I had by a mortal.* Until that time I myself was uncertain, as to whether I was dead or delirious, and in power to again return to life later. I was one of many who floated in the ice cold sea, but a short time. I do not see my body. I try to shake off the earth condition. Hypatia will tell you or let me tell you, without the danger of return to that most awful woe of water all about, and nothing near to cling to. Even my plight was preferable to some, for I was hurt by something like a blow, and so I quickly sank below the surface of the sea. No one will find my body, I can tell it now, for they are aiding me to see it as a picture; and I know that I am one of the numerous ones who lie below the surface of the sea, and float away from touch of mortal hand. What better winding sheet than the great sea, so full of life and energy. My body like a coral shell is hidden in the mighty well, and the great waving throbbing sea as living pall has covered me. I listen to the ocean's crone, and know that this is meant for me, for I am truly now its own, and as it whispers in its sleep, it names me in each living sweep, as member of the mighty deep. I sleep in ocean's heart, and if it aches I do not know. I aid to fill it with the mystery that it has held since long ago, when the great continent Atlantis, called by

men, sank from all sight and ne'er returned again. My angel helpers are with me, and on this bright eternal shore I bless my God for evermore. My body lies beneath the sea, my body once so dear to me, no echo reaches either shore, no man will see it ever more, no whispers of its secret be. My body is the ocean's prey and on its breast will sleep for aye, till angels roll the stones away from all man's ignorance and doubt. Till angels lift the shroud of me, and show what's hidden in the sea. 'Twas fate's decree and I believe it was to be. *Now Brother King believe and know that it is I who write to thee, that you were first one here below, who received word direct from me.* I'll stay in touch with you and the ones who aid me to write to thee, and when the "Dawn of the Awakened Mind" is seen by men, I hope to be with others there to prove this truth to men. The spirit, the immortal part of man living after death has swept the body from the living view, and I am living now in harmony, and it is I who write to you. All men are truly brethren when death the great calamity calls for their breath, and I am one of these, and find myself in harmony and hope, and with the others reaching loving hands to clasp the hand of you, my brother here. 'Tis beautiful, and glorious to be free, you'll hear quite often now from me."

9 p. m., 28th April, 1912. FROM WM. T. STEAD (No. 12). (To the Instrument.) "Your Grandmother has gone, and I want to write a word or so. *Tell John S. King that I went to him the first of all.* As soon as I recognized Hypatia, I asked her to take me to where I could communicate with him. She brought me here, and I wrote, *she took me to Toledo, and I showed myself to him.* (See Chapters XXVIII and XXX.) I was so new I could not speak, a feeling best described as weak. I could not do a thing myself as free, partly from my anxiety to do so well. I scarcely had the time to show, before it came the time to go.

(To Dr. King.) *Well, Brother King, be sure I'll bring you every proof I can, and I'll remain near you and help you in this work you do.* "Dawn of the Awakened Mind" is to reach every-

where, and maybe I will be a means of teaching this great truth to men, that though I am in spirit life, I still remain in touch with them. I am glad the artist of Bangs sisters pictured me, but it was not done by them so much as by my hand (see Chapter XXX); and *the whole of us together decided that my picture would be of use to your book*, as it would go to show that it is true, that I, a discarnate spirit, known through press to many men, may so come back in touch with life, and show my face to them. *More dreadful than the wave that struck my life from me with final blow is that great hatred of this truth, that we, dear Brother King, are trying hard to make the living see.* But like pathfinders we must be prepared for opposition's key, and smiles of God's approving Son, will be with us, who suffer most, and we are both of us upheld by an angel host, and nought can conquer us, who be upheld by Truth's great majesty. In all thy work, I am with thee. I close my eyes to the details of this calamity. I have my work to do as well as you. Your brother in love of this truth."

And here a word or two of comment I wish to make upon the contents of the two preceding messages, one bearing date of April 27th and the other of April 28th. The former is regarding the catastrophe, and the latter where Stead alludes to evidence. By those who knew Stead as a writer I feel it will be admitted that in its force (though not wording and ryming, which is psychic) and its *multum in parvo* composition, and comprehensive embrace of the condensed history from first to last, with vivid description of the catastrophe all written in connection with the picture demonstration, on 27th April, 1912, intended to be a confirmation of not only human personality, but of face and feature, and natural expression of the man, as of the living dead, whose spirit picture will henceforth be known as Wm. T. Stead; and which was placed on canvas in a manner described in the chapter devoted to himself. (See Chapter XXX.)

10 a. m., 12th May, 1912. FROM PROFESSOR JAMES OF HARVARD:
"James of Harvard I am. I want to write to John S. King of

Toronto, Ontario. I am told here, that his book 'Dawn of the Awakened Mind,' is to be a great success in every way. I have been shown the work, and I approve of its sentiments, and *I hope to be able to sign my name, on a pad he holds, at a future date.*" (To Dr. King.) "*It is too bad I had to wait, for better opportunity* (See Chapter XXXIII); *but I will do this thing for you Friend King, and it shall be one means of proving the spirits of the living dead, return to men again* (prediction). During my experiments with Mrs. Leonora E. Piper through the years that she was under the observation, of the Society of Psychical Research, of which I was then a chief officer, I could never exactly decide from whence came, all of the peculiar, and enigmatical matter, from this entranced, and perfectly honest woman, whom I was obliged to call a white crow, or an exception to the normally accepted rule, that all crows are black; or all mediums dishonest. My brother, Henry James, the novelist, and my father, Henry James, the mystic, had founded in my heart the desire to know more, and understand more fully, the wonders of that to man, intangible part of him, the mind. I was a close student, of every phase, and yet I could not at the end of many years of careful study, say positively 'I know,' but like a ship cast out at sea, without a chart to guide, so was I cast upon this to me, unknown shore, and *I am glad to say with thee, the spirit does live ever more, and holds its interest with men, after it is cut off from them, and if I can, I will do, as you ask of me, sign my name, on your pad, as I have promised you, that I would do, in my own signature of long ago* (prediction). I see wherein I failed to see, and now I too agree with thee that spirit, the real part of man, fulfills its portion of God's plan, in this frail earth anatomy, then as a perfected butterfly, out of its crumpled set free, enjoys the beautiful of God's Domain, and does not wish to be again, in its more limited degree, as living men are forced to be. I with the wording of your Pronunciamento, quite agree, it is also at present time, my creed indeed. I was Professor of Psychology at Harvard University, but as the blind I led the blind, and into the same ditch I fell with them; but now I come

in hope, through you to witness, that your thought is true, that spirits may come back to you, and bring their personality, and others here now at hand, to use this power at their command, and write as witness through this hand. My brother and co-worker, Richard Hodgson, too, would like to be a witness here with me, that we are as to mortals, free from pain and need of gain, and so can follow out the bent of thought we had in life below, and find out truths we did not know, because to us it did not show. When I can do, I will do all I can for you, to prove that this great truth is true."

11 a.m., 12th May, 1912. FROM RICHARD HODGSON: "I, Richard Hodgson, standing near, would like to write to make it clear, to readers of this book, that you, John King, have in it spoken true. That you are honestly endeavoring to cause men to know, and understand, that this the truth is really grand. I am assisted by your band, and came with William James this morning here, to make my thoughts on paper clear, while yet I have time in this your first book written so, which teaches spirits come below, and speak, and sometimes to men show. Free am I a thinker here to write a word or so, regarding things that while in life, I really could not know. I had no thought, that it was true, but hoped to prove instead, that those who were believers, were not right in their head. I hoped to prove it fraudulent in some phase or degree, but it seemed true in every way, as it was shown to me, and demonstrated by the acts of Mrs. Piper, who made me convinced that these are facts that have been shown by you. It is a quarter of a century, since first I came across the sea, to make this truth proved false to be. 'The phenomena produced by her, is the most baffling thing I know,' so declared Prof. William James in that time long ago. At last I thought that her subliminal self, must have been a kind of a ghastly appendage, through which discarnate spirits might communicate; and from my study of her case, I became convinced, and converted to the belief that I could communicate with departed spirits through her. In this hope I was when from my body freed. It was with me a hope only and not a settled

creed. I had a thought or two, attuned to the correct idea, when as spirit I could see from this exalted view, I was sure it was a fact as it is shown by you. How beautiful and grand it is to be able, to have attunement to the spirit sphere and realize a life that spirit friends are near. We have not an open door and limited is every human power to do, but with other persons standing here, approve of this the work you do, to prove we live a truth to thee, and that we come as ourselves too. And the best of all the brightest strain is that we may return again, and in a slight degree, to prove its truth as told by the

12 a. m., 17th May 1911. FROM PROF. THOMPSON JAY HUDSON
 "My friends Richard Hodgson and Prof. William James have just written to the doctor, who is trying to prove this truth true (To Dr. King.) Let me be one of many men, who say I know they come again. I studied Mrs. Piper too, as these two did who wrote today to you. She was a curiosity who was of perfect honesty, and I was one who studied long, and tried to learn mind like a song. I struck in truth a note or so, and then it was my time to go. And here I am, and here I stay, as one now blessed in perfect day. I look back at my life work small, and see I do not 'know it all.' As author of the *Laws of Psychic Phenomena* etc., I wished to see this Mrs. Piper, out of curiosity. I found her honest, and the subnormal power, was to my mind accounted for, on purely psychological principles and thus I said as matter has a dual mind, or two states of consciousness, the 'objective and subjective'; an entranced psychic is dominated exclusively by her 'subjective' mind, and her reason is in silence. Hence she is controlled by suggestion and telepathy. I thought I made clear to men, but as I am now one of them I know, that spirit friends come again, that we float out of our frail body shell, and cannot even answer 'All is well' to waiting friends upon the shore, but we go forward evermore, learning and knowing truths more bright that are not yet shown to the mortal sight. So write to the living doctor; who is proving now to men, that spirit

may return again, and tell him I, a living witness now more high in thought and means of knowing, say I wish to come from just 'across the way.' The silent land has held us all too long, let us too join our voices in the song, of great rejoicing that is soon to be, when men with this truth known to me, a spirit from my body free, at least agree. Consider me at one with you, and in a wish to prove this true, even if it proves what I said in life, as not the truth, I look at life as at my youth, I spoke what I believed at then, and did not know spirits could come again, but now quite free I clearly see, and with thy statements quite agree."

My strong desire to know just how my guides and friends and loved ones make use of the Human-Psychic-Telephone to write me messages, and how the wonderful evolution of the life-like growing features of my friend Stead could come on pure white canvas on a bright sunshine day by skill of spirit artist Rembrandt, brought me these explanations from my spirit guide Hypatia.

15th May, 1912. FROM HYPATIA: "It is not difficult to make this subject (the Human-Psychic-Telephone) write, that is if she is active, in the automatic key; but as she of her conscious self does neither hear nor see, unless she thinks of writing, the door is closed to me; and as her mind sub-conscious, is our instrument alone, her mind aids our suggestion. If she reads the words your own, it causes her to listen, and give proper time to me, and then I write to answer, as 'tis written there by thee. If you were present near her, and she in pose to write, she could then know your question, with her telepathic sight. Each instrument is different in every tone and key, and Ides of levitation are as instruments to me, in all the different phases of the phenomena. Hermes, who wrote the letter, a giant called by me, is like a living human in live symbology. He is the thing of substance the artist uses, so to paint upon the canvas, so living men may know. To him (the artist), he is a servant, although of high degree, he's held by love of medium, her wish the law of him.

He is to Rembrandt a living hand, that paints upon the canvas as you stand, or sit before it in a wish to be served by his Art capacity. Like man's subconscious in that tone or key, an Idea is often spoken of, as an Idea of one idea, as a mind that follows in one thought till it completed be, these faithful acting servants act only in one key, they follow in one perfect tone until it sound is all their own. They come from God's great storehouse of levitation's key, and are like warp threads, in a loom in any work they be attached to, as a servant, like to the rays of light they change it to a picture, what was the canvas white. It is too complicated for you to understand, but when they work together they are completed band, and this is case of Bang's sisters, and Hermes as you will see, is the chief work mechanic that was there used for thee, by Rembrandt, a great artist, who was human here, but follows still his natural bent, though now in spirit sphere. Asia, an ancient human master, a friend of Hermes Key and Hermes himself assuming proper tone wrote through her hand to thee."

The next to communicate was a friend of my father's family, and knew me from childhood days, and later became my teacher, though I have not heard from him before, I hope hereafter to hear from him many times.

12.15 p. m., 17th May, 1912. FROM DR. JAMES H. RICHARDSON: "May I write to my former student and assistant, Dr. John S. King of Toronto? I have not the knowledge of the spirit, that I had of the anatomy, that wondrous machine, through which the spirit moves, and serves its maker's purpose. While in life, I could not reach the goal, of how to know of the beyond. My mind was so, that it clung, wise or otherwise, to the necessity, to see and touch and know, because it is here shown to be, and was like a law to me; or was thus demonstrable to the human sense, of power to see; but wonderful indeed is power to do, after that sight has gone from you, and you have added senses three, that with some living men now be. The power to sense,

and also know, though nothing is to prove it so, and in these later days to me, most perfect seem these added three, in life called clairvoyancy and spirit power to hear and know, and be inspired, by the flow of the great heart throbs of the spirit ocean near, that aids us now to see and hear. It lifts us as an ocean warm, that with responsive wish to ours, conducts us with intelligence, along a way to us of flowers. Like esculator instrument, for aiding man to climb up buildings tall, so we in spirit go to where we wish, and do not move at all; and what conducts us is the flow of mind completed, in perfection's key, that loving all, and having all, loses its selfish personality, and does as aider to the ones like me. Oh brother student of the laws of life, God has deprived you of your loving wife, that you as one alone, may be of service in a high degree, to aid the sufferings of humanity. For each one loses loved ones, like to thee; but has not comfort, as what comes to thee, from loved ones from the other shore, who prove they live for ever more. Help man to open like a shell, God shall then supply him well, with means to see, and sense to know, and stronger in these powers to grow. I leave thee, Brother King, but be assured you have the love of me, and that I hope in every way to aid you in your hope to be successful in a high degree. I surely much approve of thee, and of thy work, as shown to me, and I am also an M.D."

My former teacher and valued friend, whose communication is the next following, has spoken with me on more than one occasion through a trumpet, and thus identified himself to me in the past. What I present here however is his first communication through the writing psychic.

2.30 p. m., 17th May, 1912. FROM DR. JAMES E. GRAHAM:
 "My beloved friend of long ago, it is not long ago to me, from where I stand upon the higher platform of the known, for one may prize a knowledge small, when he has gained from it new view, of how to see and know to do. I passed the portal dreaded so, and entered into power to grow, perfected with an added sense, and it is ever so. When one has learned to add, he then

is taught new jugglery with figures small, until he tries to measure all the length and breadth of space, and what therein exists, of God's domain, we try to hold it in our mortal brain, a thing of circulation and of cells, that he of ever changing tendency; and after we have done our best, we then leave to our God the rest, and like to children on our final pillow lie. Neither the teachings, nor the ideality of men, has aided us, at all. We enter here an unknown sphere, we do not know at all, as does a child at birth, and learn our way, as he does on the earth. Your book is a good book. Its teachings are all true, and I am glad that you have put it forth, and are candid and honest enough to stand by what you believe is true. I believe it also, and I know, because I'm here and do it so communicate, return and be as specimen I am to thee, to place with others in the alcohol, of thy approving thought; and from the study of us glean, the glitter of the gold, that your new book to men shall hold; and I'll be there, in pride to see, and say to listeners here by me: 'He was my student thus and so, before I from earth life did go. And from some seed, planted by me, this thought has sprung and grown, maybe.'"

Cleopatra, one of the most beautiful guides in her transient body, and grandly gowned, has accepted my arm, and walked with me from the cabinet in the materializing séance room, in plain view, out to the sitters in the circle; and again returned, dissolving from view, outside of the curtains. She also previously promised me through the trumpet, to thus appear on that special occasion. She sang sweetly for me on one occasion, so that her voice could be heard in the street. I give but one at present, of the many messages written by her.

3 p. m., 17th May, 1912. FROM CLEOPATRA: "I, Cleopatra, wish to write. If man in truth is like a shell, we love him, and we treat him well, from every point of view. I serve as *aider* here today. . . . We of your band across the way are like to yourself in our tone, and we will aid you with new capacity to do, till it shall be ended by you in such a way to give you

pride, and give us pride as well. Your power to analyze, and exclude from attention uninteresting detail, and make prominent that which is the central thought, is wonderful; and your experiences, as a writer in your more youthful days, are all as stepping stones to thee, that make thy pathway smooth and easy quite, and we all aid you as you write. We will assist you in the things you write, till angel showers of love, like flowers, shall fall upon thy pathway bright, and you shall be assisted in the thing you wish to write. Bondage is freedom, when 'tis leash of love, that ties thy body to the work of stone; and it shall be a resting place for thee, of pillow-like softness, as the years go by. We will provide for thee in every way, and will provide the things to say."

3.20 p.m., 17th May, 1912. FROM DR. I. K. FUNK, late of Funk and Wagnalls Company, Publishers, New York: "I, Dr. I. K. Funk, of book fame in the past, find time to write to you at last. Like one who enters at a playhouse door, too early, or too late, so it has been with me, in my endeavor to use this hand, and write to thee. With publishers it's ever so, it is not what men write, but what the people want, and need, that proves a glory in their sight. This book you write is as a wedge, 'tis needed like a key-stone in a wall, it makes what other men have tried to teach, but could not reach, in a convincing way, more plain, and interesting to the reader's brain. I reached, as reaches growing sprout out of a darkened crevice in the wall. I could not tell the why, I knew that following bent I would come soonest to the glowing light; but somehow in the heart of me, was that soul hunger, now in many men, that made me feel I need it so; I simply must go forward, though useless is argument to me. I too am blind, I cannot see, I told my reasoning brother near; but I can feel and sense and know, and I believe that it is so. It glorifies the life of me, to think the loved ones dear to me, are in a sense of freedom, so that they may come and also go, and wipe the weeping from my eyes grown dim, with helpless hope, and prove their presence real and true. I now approve of

this the work of you, and try in every way to roll the stones of doubt away, between men and the tomb's grave face, that coldly shuts upon the loved embrace of soul to soul, for evermore, unless through faith we ope' the door. Be thou the one to point the way, and prove the best you can; and it will be of benefit to every living man, for having continuity, and power to touch in distant reach, we each may learn more perfectly, and then have power to teach. Like to the blind man long ago, healed by the Saviour's touch divine, I cannot tell the way it be that brought this blessed truth to me, but whereas I was blind, I see, and am now blessed the same as he. We say, I do not really be able to make it truth to thee, from your own point of view maybe, but brother living, through this woe that all mankind must undergo, when blessed loves are taken, be blessed in the knowledge that to me has been a blessed remedy. I approve of your work and book. Psychic Research is the only true way to go at this complicated study. *Arguments are useless to those who do not wish to know*, but if one hungers, in his soul for knowledge, proof in small degree will prove a stepping stone to be. Your book will aid to lift the clouds of doubt, and turn the darkness inside out, until the silver lining be as shield, to grief a remedy. Our spirits live for ever more, and we may visit from the unknown shore, and prove ourselves alive to be. This is a pleasure great to me, to speak on continuity. I live, I am myself, and I come back to be an aider and a writer for your book that's soon to be. Believe that they have told me true who say 'twill be success to you. Of New York City once, but now of spirit life to thee, but to myself a bird set free from narrow cage to fields' bright view. In endless power of view and flight, I will now say to you goodnight. I bid adieu to writer and to Doctor too."

10 p. m., 17th May, 1912. FROM MAY: "Do not let me be cut off in my love of thee, because she (the instrument) has so much to do. I live in every thought, and heart love I have here. My soul with your soul intertwines till we are one, and all in all,

and I am here a spirit, blessed by aiders good, and kind. Saphrona (her guide) and my brother, who is often spoken of by you, are dear to me. Mabel and Gertie and May-Donna are here tonight protected by an angel guardian's love, aided to waft me to this sunny clime above. We go to every clime, we labor all the time, to bring completed harmony in any way thy thought may see. I love the ones you love, and you are good, and kind, and fond and true; and one we were, and one will be completed in eternity, in power to do, but not at then more near to you than now I am, and am to be. We guide thee into harmony. I with May Donna too, are doing all we can to help you work it out, this book to aid your fellow-man."

8.15 a. m., 18th May, 1912. FROM DR. I. K. FUNK: "Dawn of the Awakened Mind" is strong, as well as true. I like the book as it is now; also the proclamation made by you, and if my 'widow's mite' of evidence, is found of use to thee, I who am now on heaven's shore, most gladly give to thee my signature of an approving mind, gone on before, who knocks upon your casement to prove we come once more."

On the sixteenth of November, 1911, at the third materializing séance of the series, at J. B. Jonson's (See Chapter XVII) there came to me an ancient-looking, and peculiar-visaged spirit form of giant size, different from all mortals that I had ever seen; and who alleged he was a spirit guide of mine, the most ancient of all my guides. Two days later, in the séance room of Mrs. Etta Wriedt in Detroit (see Chapter XVIII), this same spirit, whom I designated des Asia, came and spoke through the trumpet. Since then this same personality writes through the New York psychic to me frequently, and the following is one of his communications. He has thus demonstrated his ability to use each of three different phases of mediumship. His contributions are invariably interesting.

11.30 a. m., 19th May, 1912. FROM DES ASIA: "My delight is to be able to write to my chosen mortal. My home was on

the Himalayan Mountains long ago. What now is a great desert capped with snow, was to us then the fertile land; and we had power to command our spiritual to some degree, advanced from what the present mortals be. My senses were as humans are at now, but more acute; and I had other senses added so that I could sense, and also see my loved ones at a distance, ten miles or more away, and tell if they were busy, or if they in danger lay. We journeyed with our footsteps and with a staff in hand. I wandered here, I wandered there, with no one near me, in the open air. I sensed the second sphere most plain, and knew that spirits came again. With you at this age it is not the same, you do not use the senses, thy Father God has given thee. Even the wisest of this age, is as a child on this first stair of learning who, and where, they are, who live outside the mortal shell and I believe you have done well, to place what proofs you have before them plain, and let the present living race, use judgment of their brain. When I was living this your native land was under water, as you understand, and only heights of mountains now, were islands in the sea, and that was why my home-land was country of fertility. There was a chain of islands that we could reach, with footsteps not, but with aid of rafts that we made from growing tree upon the shore. Weaving we knew in some degree, and also how to use the animals as aids of transportation here, and there. We rode upon their bodies, bare of leather holds. To govern them our voice was all sufficient, we trained them so from infancy, and prodded them to cause a little pain, or make impression on their brain. We are the very ancient race, and very large were we, ten feet in height or more. We were so powerful in anatomy that we had strength of present mortals four or more. Much more I'd tell thee of our life and race, but it would take too much of space. Suffice it that I Asia am to thee, and was a member of the human race, when this your continent was submerged, and only islands here and there would show. I aid your work, and help your hand to write, and try to bring you second sight, so you my medium shall have the power to see us clear. I try to wipe away each tear. Asia

is the continent I was born in and as you could not spell or pronounce my name, with your symbology of sound or sight, let it in silence be, and Asia I will stay to thee."

Otelleo first materialized before my view, at the séance first attended by May, when Hypatia convinced her that spirits do return. He claims to have lived in Egypt centuries ago, — B. C. 8,000 years, — and like Hypatia is exalted in character. He has often spoken through trumpets, and written messages for me.

3.30 p. m., 19th May, 1912. FROM OTELLEO (to the instrument): "My child, write Dr. King that I who often visit from the sky am one of many spirits who have tried to write through hand of you; but duty here and duty there, have caused my time to go to where, I cannot know, or say, but it is gone, and gone to stay. (To Dr. King) "Like pebbles glinting in the shine of sunbeams, on the shores of time, so are life's opportunities to do, take those at hand, while your frail boat is moored upon life's sand, for soon your chance to do will go, and you will live regretful. So would I feel here, if I was not a writer for your book. I never cease to do for you, though I am as a stoker, in this your ship of fate, and have more power, loved medium, to do, than I have time, to write to you. I'll bring some others here to write and e'er you close your mortal sight, your book will be a beam of light, to point to mental mariners the way. In all your work you're helped by me like cog in the machinery."

12.50 p. m., 31st May, 1912. FROM F. W. H. MYERS (late of London Psychic Research Society): "With 'Imperator,' my guide, I come to be the writer of a message here, in a book they will print. I studied Mrs. Piper too, and she was of much use to me. I tried to find the limitations of the subliminal self, of her (as an instrument). I loved the study, and I thought the guide 'Imperator' her own, but he was waiting here for me to guide me to my home, and since I'm of the living dead, I find this guide my own. One may philosophize, and guessing try to s o,

but what is not within our mental reach, is very difficult to teach. One theory is made of God's domain, but like a bubble beautiful, it floats up for a day, and shows upon its transient sides, the ray of sunlight wonderful, and grand, and hard for mortal mind to understand. I did not wish to exceed actual proof in any way, and could not of this proof quite say it showed beyond a doubt, but he who studies mind is often like the least of mortals blind. I tried in every way I could to prove that laws not understood govern each mind, and when the active mind asleep did be, the subjective or subliminal could show as in an eclipse of sun. The rays' extension men can see, but cannot tell of what they are. With Mrs. Piper in a sleeping state I for resultants then did wait, hoping by groping, and by judgment's plan to find the limitations of a man. But one can study wise, and study long, and still be ignorant, in large degree, and this condition was my own, as I from higher plane now see. The continuity of life is proved beyond a doubt; and it is to me natural law, that lets the spirit out. The body like a tuber root, supplies the need to mind, till it reaches its upper air, and grows to its perfection there. The body like the tuber root, forgotten quite must be, and fruitage new results to you and to ourselves, our judgments new, eclipse our other judgments, so, we simply say we did not know, we could not sense, we could not see, we could not judge aright, though we were climbing steadily to light, and learning slowly of the right. The Psychic Research Society of London is filled with earnest, honest men, and I am very proud indeed to be called one of them; and I am proud indeed to have the earthly doctor call for me, to write through mortal hand to him. This book, 'Dawn of the Awakened Mind,' so called by you, is to be beneficial. The kind of work you do is earnest work, is honest work, and I approve of you. I communicate this message. It is a peculiar thing to do. I do not govern this hand. I speak to it and the hand writes my words. It is governed by my words as was Mrs. Piper's hand in long ago. You've heard, or else you may not know, that we spoke to the discarnate spirits, by holding her

hand to our lips. Now in this case I stand by and talk what I wish to say, the mortal senses me not, though she is in consciousness I am told. She only sees, as I see, what the hand writes. I see it is not my handwriting, but her own. You are, dear Dr. King, a help, a stool, a step, to aid the hungry multitude of thinking men, to reach the fruit your active thoughts have gained. You culled through thorns, of climbs and falls, but held the good as fast, secure, a part of thee, and treasured it as farmer treasures grain, and never let it go again. Now on the shelf of your experience, all may look, with aid of this your coming book, and you the farmer standing by, will let the seed at broad cast go, and from these seeds much good will grow. I Frederick Myers am, as much as if in life, though all I thought was as the shaping of a ball of clay, that I did then, like childish play, it seems to me. I tried to limit to my idea; but let it pass into oblivion, or let it be, like a loose plank at sea, a means of buoying some silent swimmer near, till he shall through its aid see clear. We all are babes, whate'er our wisdom be, and walls of limitations, with us be like florists' jars, these limitations seem to be to man's best blossoming necessity. We come back and communicate, and also we continue as ourselves, take this from me, and so to the subliminal, it is not all, in all. I hope to have from you another call. I hope this introduction will be but the beginning of more that I may say, for you, dear Brother King, some other day. Your studies are of interest to me, but whereas I in life was as the blind, I now can see and realize, and love to hold this knowledge like a pearl, that I now give in writing through this hand. Our living knowledge is small, in each degree, but all of us are growing, to divine humanity, when the spirit as a portion shall be recognized, and know when we make the portal of God's palaces our own. The mind of man awakened will lead to this degree of humanized perfection, that I hope is soon to be. Listen, brother, at thy casement, and from the hearts of men will come to thee this answer. Spirits do return again, and we who swell the chorus, and move this soul song so, will thank you for enlightenment,

and for telling what you know. Wm. T. Stead is with
now. I will go away, and write to you, co-worker, u
another day.

F. W. H. MYERS, OF
LONDON PSYCHIC RESEARCH SOCIETY

12.15 p. m., 1st June, 1912. FROM LOMBROSO. (Note: Lom-
broso Cesare, born 1836, a noted Italian criminologist): "With
an area small are all mankind, and I am one of many men call
wise, but what is wisdom in a human here? One life, and
lives added to its span, could not encompass in its power to sc
the thoughts and the beliefs of man. Let us as one, as brother
be, and join in this divine degree, that we the dead may co
to you is truth; and I to prove it true, come near to write
word of truth. I was a student from my youth, and hope
high in heart of me, expanded like growing tree. In this
present life, my countrymen will wish to know, if this philosop
is so, for Catholic is the land of me, and of the saints I ne
must be, in wish to aid humanity I am, for of those who ha
been in life, and wished to know if this was truth was I. I a
called Lombroso or its English form. Buffalo instrument (the
medium lives near Buffalo) I use to conduct this my thought
to thee, and English with a nasal twang, is native tongue I
told of her. Let us be like the flowers most sweet, when mo
in silence, we the least say, so I smile at all the teachings
the wise in earth below. Men of every nation are gathered
here today, and so I step aside, to let them have a word to say

FROM GUILLAUME GUIZOT. (Note: 1787 to 1874. French
Historian): "I, Guillaume Guizot, was historian of France, and
I would write if I but had the chance, for I approve in every
way of what the living doctor does say. His is a mission to
perform, and all of us are here, to prove the living come again
from out the spirit sphere."

"I, Gottlob Hoose, am standing near, of Germany was I
I wish to give my witness that the spirits never die, but com

again to be able to talk to mortals, like to Dr. King, who wishes us so to do."

FROM LABODIE JEAN AND DE. (Note: Jean Joseph de Labodie — French financier and philanthropist): "Labodie Jean and de was name that was attached to me. I tried to teach the multitude the things I did not know, and with great leaders it is often so. I lead toward good, and if we gain the goal, we all must try to analyze the soul. What is it, Where is it? And what is it to be, when death has claimed the frail anatomy? All have a soul, and all must die, and all must ask the reason why that thing we know; and we who have been living men, and come to earth to speak again now aid to shape men's thoughts again. Let us all try to learn the way. It is all good, the words you say are not in language born to me, but I approve the thought of thee, and I will do all that I can, to help convince my fellow man. My countryman Francis Marie de Voltaire heard of by thee is standing near, and he would say a word or two to you today."

FROM VOLTAIRE. (Francois-Marie Aronet — a French philosopher and versatile author, b. 1674): "Like golden shells upon the sea, nearness makes crudeness, thus with me, I see the errors of it all, and must class myself as one small indeed, but glad I am to come, and be a witness of approval here. My name was Aronet, but Voltaire is how I am most called by the English-speaking race of every class and kind. I tried to see and tried to help mankind to be of thinkers independent. I went about it anyway, and thinking independently was one thing that brought fame to me. I much approve the words you say, and I foresee success to thee, and much good to humanity."

FROM FRANCESCO ZABARELLA (prelate and canonist): "Francesco Zabarella near would like to tell you he is here. To be a Cardinal to me was what I wished from infancy. I gained my end; and so I see you'll gain the end in view of thee. Like to

my sunny Italy, so is the shore of mind set free. I love them who love good, and gain a grand contentment, that the best of mortal cannot understand. We give to you our loving help we help you in your language's flow, 'tis not so very long since I was here, five hundred years is but a day, and I hope much I'd like to say, but most of all I wish to do, is give approval to the work of you; and add my witness to the fact that I give forth to men that which is true."

5.15 p. m., 3rd June, 1912. FROM MAY: "I will not let this letter go till of my love for you I've said a word or two. S (the instrument) has to work to get it done, and so must you and I am patient, dearest one, and help you all I can, and we will be together as one, whate'er you do. My sister Gertie, and my brother John, and Mother King and Father too, and Daisy spirit brother you lost in the long ago. We will each write tonight."

8.30 a. m., 4th June, 1912. FROM OTHELLO: "Triumph like a conqueror of circumstances small, you will o'erride your fellows and really lead them all. Under each flag of whatsoever clan is mortal, with the heart and love of man; and what you have with your earth labor won, will be as path made through a tangled wood, a traveller coming after may easily find his way for it is marked in slight degree to show a man was there before and so with footsteps toward the 'other shore.' You open up the path to show this is the where to which we go. This is to a men final goal. This is the thing reached for by every soul. We'll aid you to climax it well, and little secrets we will tell that you will know and understand. Your wish at heart is our command. With your wife and mother here with me, I will be strong write this to thee; Othello I am and underneath the feet shall be all of the thorns and brambles that retard the work of thee. May started in to write to you, and I assisted her to do, till what I wished to say to thee was more her wish than it should be, than what her heart has said before."

4 p. m., 4th June, 1912. FROM GEORGE BROWN: "George Brown of 'The Globe' known to you, and much I love to have you do this work that brings success to you. 'The Globe' was name of paper. I was editor of it you know, but you will rule the mind instead, of the 'Great Globe,' of all below. Which is the wise man of an age? The one who brings to hand of men the thing that gives most good to them and you; who proves that man be joined to his loves across the sea of that oblivion to men, where dead are never known again. You are like the lighter of a torch that lights the lighthouse ray. You send forth an enlightenment that on the earth shall stay, and really never pass away. The words may change but thought of you will never, never pass from view. You open up a brooklet's flow down arid mountain's side, and soon the waters everywhere come forth, and there abide, and follow, follow in the pathway new, till brook to river grow, and onward onward evermore continue in its flow. 'Twill sweep all opposition from its way, and show this thought has come to stay. And smiling from its dimpled sides, blossoms and fruits will grow, that had been silent evermore, had you not done it so, like landscape in a desert dead, but for the rivers flow. Even the sun of opposition's key is beneficial to this work of thee, for you will start enlightenment in men, by causing argument maybe, of them. What you have done is well done, and will in end prove true, and I who was your friend on earth am proud indeed of you; and I will try to aid you in everything you do."

4.30 p. m., 4th June, 1912. FROM IMPERATOR: "Imperator I am. If my beloved Myers can, he'll later write to you and I will try to aid him in the work you wish him to now do for you. One is so small, and God's great light so bright, that why? and how? are dim indeed to every mortal sight. If you a mortal with your senses five, should try to talk to one alive, who had but touch alone, what would you do to make him understand what other four have brought to you? Thus limited are living men from our enlightened view, and it is hard to bend our rays

of power to know, so they will right impress your mortal power to reach. It is one thing to know a thing, but one who is to teach, must not alone possess the knowledge he has wished to teach, but also be able to bring that knowledge to the tone of thought capacity to understand, of pupil near. So with the sense at our own command, we gain and gain, and then we find it difficult indeed to limit them again. And this is thing we must do, when we come near to talk to you. We change the knowledge true, and all our power to do, till it fits into tone to come again to you. With thought communication it is difficult for one like me, as well as for the mortals just departed and who come again to thee. We work as one in *caisson*, and none of us can say, if we have power to do so, when we try to do the way you ask us to. I am to F. H. Myers, as Hypatia is to thee, and will try to do the thing to give you harmony."

4.10 p. m., 12th June, 1912. FROM F. W. H. MYERS: "My dear friend, I am. I have no one to talk of to you today. My life was one of care, and grave anxiety. To pursue this study was to me a difficult at first, as 'twas for you; but broken thread in my own family, soon lead me to the light, and when I was convinced that it was right, I stood up for it as now you do. The ones I love are, I cannot name to thee a special one to send it to, but when they write to thee you'll know, and be able to think as I, that he who took the place of me should not be forced to buy. His office is his signet ring. Let him receive from John S. King a book that is his own; and also send one to King George, who now on throne of England is, and it in end will prove to be of benefit, dear friend, to thee. Hodgson and James, and oh so many of the ones who worked like me, are of the liberated souls set free, living in soul-life here with me. Let us all be united in the wish to prove to live humanity that mind has continuity, from sphere to sphere after they've left the living here."

7.20 a. m., 19th June, 1912. FROM HYPATIA: "Within a week that which you seek will come within your view, and you will

realize, and know that we are leading you into that power to understand and reach us with thy spirit hand. We follow thee, and we shall be able to do as you command us to. Live as a child of God, for underneath the stars of fame you are to stand as one alone. We lift thee nearer to the throne. We climb ourselves by aiding thee, and thus the continuity of spirit is to be brought forth as true, and proved in this the book of you.

10 p. m., 19th June, 1912. FROM JESSE KING: "My father is your brother, and I am Jesse as you think, 'twas true; and I at Jonson's showed to you, but could not speak, I was so weak, or it was all so new. I will try to show so you will know that it is truly I, and that I look like you, and like my father too. I have made several efforts to communicate, with my father, and through him with you. I'll visit you in your room soon, because I want to see if it is possible for me. I'll walk about the room and lift the paper shade, to show that it is I, the one you know, or think of lately. It is to me a difficult power to use, and I am careful not to it abuse. Perhaps I act with too much care, but it was I whom you saw there." (That was at Jonson's third of April, and is thus referred to by my stenographer: "In all there were eight forms which appeared for the doctor, one of whom was a boy who was not recognized by him.") See Chapters XIII, XIV and XVII.

10.30 p. m., 19th June, 1912. FROM SIR OLIVER MOWAT: "The silent man was Sir Oliver Mowat and he will be glad to show himself to you in your own room. Keep your mind silent like to reverie and when you see, don't seem to see, or do not lose the passive state of your mentality, and soon I will show quite plain to thee." (See Chapter XXVIII.)

8.30 a. m., 22nd June, 1912. FROM SIR OLIVER MOWAT: "I am of those living in the heaven of love, that God prepares for men above; and I am of those who know that spirits come again. In all the stars there is no home like to the earth to

me, and I am very glad at last, that I may write to thee. The image is the thing you saw, when in the séance where I saw

"I fell into a restful sleep, when angels brought me here when I was awake, to me it normal did appear. I did not know or know that I had left my friends below, until a guardian told me so. So consciousness is held in its own state, and the change they slowly wait, till we in our minds grow to and see, that here we are from body free, and yet still living happily. So mind in living men is to awake, and grand the awakening be, and we are of those who like you, herald the dawn of this idea; and when the minds of men awaken from their sleeping state, we all shall be in joy indeed, for this time we wait. I too, believe as you in your book, say you will. Your work and book will prove it true, for now, adieu to you."

(In the fourth and concluding séance of the April series of Jenson's in Toledo, one form appeared, who did not speak, being that of a man who, according to this letter, was Oliver.)

3 p. m., 26th June, 1912. FROM SIR OLIVER MOWAT: "I have a vivid memory of all that was. What is to be is glorious and told for thee, as a bright afterglow that follows thee along the sunset way. You will be proud at seventy that you have your say; and fame to follow your good name, shall come to stay. Broad is the way ahead of thee, and though it leads to good, it is the 'narrow way' of old, not as yet understood; when in glorified degree men's friends may come to with thee, be, and death no unknown quantity; when we who listen here above, may come again to those we love, how glorious the day, how broad and perfect then the heaven way. The 'narrow way' made wide by modern thought, made broad and smooth in every way, with angel's whispers in man's ears. How glorious the day, that you will open up to man, when 'Dawn of the Awakened Mind' fulfills its plan; and I of many standing near, look for this time to soon appear, when narrowness and greed shall cease to be in every creed; and broader life, and broader scope come

to each soul in wider hope. The loving spirits from this side, come to your home and there abide. Under no flag, under no creed, your book fulfills a human need."

PRACTICAL PSYCHOLOGICAL STUDY PROFOUND IN CHARACTER.
FULL RECOMPENSE FOR MANY YEARS OF DEVOTION TO THE
SUBJECT. SATISFACTORY KNOWLEDGE GAINED BEYOND EVERY
DOUBT.

In the psychic's presence results to me usually prove most satisfactory. So for the early days of August, 1912, I arranged for a series of séances; and likewise secured two unexpected trumpet séances, with another psychic, where familiar spirit guides and aiders of my own were present; and where "Gray Feather," the strong Indian guide and control of Jonson, for my satisfaction and benefit, assumed control of the psychic, instead of the one claimed as her own. This was due to his long acquaintance with me, in the Jonson séances, and his desire to serve me, and the cause I had espoused, which of itself was gratifying; and I was also enabled to engage, as previously I did, in a psychological interview with Hypatia (see Chapter XXIII), and with the philosophers (see Chapter XXIV) in the study of psychology. I have not been a student with, nor disciple of the cults which have been teaching it; but have followed my intuitions, and exercised my reason; and feel that by the aid of spirit intelligences, I have built my foundation firm, and on it now erect a fortress cemented throughout by truth.

Prior to the séance with the Human-Psychic-Telephone, I had been conversing with a friend who was also there, regarding the various hypotheses of the mind which had been adopted by others to account for the psychic demonstrations; and I read to her my analysis and criticism of them.

What is now to follow will be more of variety than simply volunteer messages, and will embrace question and answer, date, time and place; and explanation, as well as confirmation in the matter of evidence.

The instrument for use (the Human-Psychic-Telephone) is in her own home in New York State, and in a room with absence

of interruption; and there with her I take my seat. I must be honest in my mental attitude towards her, as well as with myself; and try, so far as able, to make conditions favorable; and exclude each act or thought or thing, which may tend to condition of disturbance of harmony, such as criticism or dispute. I must not be too positive or anxious, but rather quite normal or fairly passive; remembering that I have within my body, myself, a spirit, which I have attuned to spirit realm; and it acts as motor which operates the mind, and through the latter in my subjective self, the discarnate mind of a discarnate spirit, can read my thoughts, and answer them by using as an agent, the subjective mind, and physical machinery of my psychic, to write its discarnate thoughts to me, and in this way substantiate my claim, of the possibility of psychical communication.

I had only just been seated when the psychic's hand began to write, before I had a chance to question, or make a remark, and this is what she wrote:

9.45 a.m., 2nd August, 1912. FROM MAY: "I am the first of right to come, and I was disappointed too, because I could not speak to you (that was last night at a trumpet séance). Tomorrow morning I will try to give to you through a trumpet some test complete, so you will know that it is I who visit you from out the sky. My name is public property, and that I'll give of course to you, but I'll try also to proceed in such a way that you will be convinced that I, May, talk to you."

J. S. K. "I will be pleased to talk with you there." (Note: Another trumpet medium, and not the one where I was last night.)

9.55 a.m., 2nd August, 1912. FROM MOTHER: "Mrs. King I am; I am his mother, and I wish to speak a word of joy to you dear boy, before Hypatia comes to be servant to wish of thee.

MARGARET P. KING."

J. S. K.: "To the instrument I speak and say, before I ask for anyone, or make remark, I want to know if Hypatia, my spirit guide, is here?"

At once the psychic's hand begins to write in my own book, which I handed her, and this is what the communication said: 10 a. m., 2nd August, 1912. FROM HYPATIA: "I hear as well, you will observe, if she, the psychic, has her mind quite digressed, for we are using her subliminal entirely. We use it in harmonious consent of her awake, and present consciousness, as you a guest would use a room that is her property. So we assume the power to rule her subliminal consciousness. She as a hostess in her conscious state observes that we have harmony, but leaves us quite at liberty."

J. S. K. "Hypatia, I much desire to have present here certain ones that I may communicate with them, regarding the psychic instrument, and my conclusions as to process of transmitting messages, proving personality, and my analysis of mind hypotheses. The special ones that I most desire are Frederick W. H. Myers, late of the London Psychological Society, Dr. Richard Hodgson, of the same, or its branch, the American; Prof. William James of Harvard and Prof. Thompson J. Hudson, all in spirit realms."

HYPATIA (through psychic): "I will see that they write for you for publication properly. The ones you have named are now here. They came here with you, as they were with you before. Their interest holds them here. They heard your conversation, and what you read. They will remain until you go."

J. S. K.: "Friends and Co-workers: As psychical researchers in earth-life, you were more or less co-workers one with another, and held in high repute by those who knew of your important labors; as well as by one (myself) who worked silently and almost alone, but still with confidence that in time, and with spirit help, I would yet reveal my work, and prove the truth.

"What you each had done in human life encouraged me to seek with you in spirit sphere attunement, and your quick vibration of response in messages proved that I had struck the key. For this alone I am thankful, and feel indebted for your messages; but I further wish to thank you one and all, for your proffered aid to me, and now wish to say, the compilation of

my book, 'Dawn of the Awakened Mind,' is nearly completed, still I desire from each or all of you, your judgment of the article on Mind Hypotheses, with my analysis of them, which constitutes the major part of Chapter XVIII; and likewise your judgment, and your testimony to the truth, regarding the name I have given to the instrument, together with the manner of transmitting spirit messages through her to me; and also have you criticize or endorse my conclusions, or judgment give of what I have seen fit to say, which I have carefully reasoned out, from what I know from study of the mind in normal state, and also by aid of hypnosis, aided likewise, it seems to me, by a weak sense may be, of intuition. If it be correct, I would like to be assured of it by you, and I'll prize your endorsement; or if I be incorrect, I wish your judgment and instruction, as to the functioning by which the message comes from you to me, whichever way it be, it would, I feel, be greatly prized by thinking men throughout the world, and do much to strengthen the work in which I am engaged, as well as that of others; and aid enlightenment of mind, and pave the way for proving other truths of value to humanity.

"My friends, this is my explanation of the *modus operandi* of dispatching these various messages from the sender to me; this is the description as I interpret it, or as I now make it, not absolute, but as it seems to me to be. The sender speaks the word into the mental ear of the *non* (to her) subjective self of the living psychic, as one speaks into the telephone receiver. The discarnate spirit is not seen or heard by psychic's objective self, and is not announced by her *non* (to her) subjective mind to its fellow-occupant, the objective mind, because elsewhere I have already noted, it acts independently; and in this respect is different from all other individual ones, so far as known to me; and therefore this may account for what appears to be the ignorance of psychic, as to what was being limited, or withheld (knowledge to the objective mind); and not being subject to its former master, nor acting in consonance with the objective partner, it therefore acts on its own initiative, or rather when

this (to her) non-subjective mind, or independent one, hears the suggestion of the words and sentences, which the discarnate spirit speaks to it, in form of a message, and name announced as if in signing, by such discarnate one, it then of course adopts the suggestion, and sets in operation its own functioning of nerve energy, and puts in motion the machinery of muscular movements with which it is quite familiar; and makes the symbology with pen to represent the words of the message, which is in no way strange, but quite familiar, just as the discarnate, now bereft of the physical, used to do itself, when it had similar machinery to operate (the human body).

"I feel that my solution of this psychic problem is correct, and can be sustained. All of it can well be illustrated by this fact, that by hypnotic influence the objective mind of my subject can be put to sleep, and thus be deprived of its normal power to rule or control, for the time being, the subjective mind; and thus we gain the freedom or state of independence of the subjective mind, by artificial means, whereas with our psychic instrument, her subjective is constantly independent, or non-subjective to its own, and can no longer be considered abnormal, as such to her, although a most wonderful exception to the normal rule or state, for it has at length become from long existence, to her (the instrument) quite normal. At this point to which I have brought my hypnotic subject by artificial means, I can proceed to make suggestions to him, along similar lines to those of the discarnate spirit who suggests to the psychic, and ask him to speak or write, and leave him act as of himself he chooses; but if exact knowledge I wish to gain, or otherwise impart, a caution I must give, that it must be true and right, and he will not swerve from it, and can follow me in repetition of what I say, for an whole hour, and remember in his subjective mind each word of all I spoke. When truth is spoken in his ear, and he is told to repeat it, by word or message made in writing, he will so do at such time as I may fix for him; and so with suggestive direction from the discarnate to the independent (to her) subjective mind of this psychic, with equal results; and so my

argument, as you can understand, is that the machinery of the operation of the subjective mind of the psychic acts in accord, or in harmony with the wish of the discarnate operator, who desires to send his message through the subjective mind of this psychic to me.

At times the instrument with me will talk, while with the hand she'll write, and claims not to know what is written, unless she reads it; but now her hand begins to write, in answer to what I have read, and as she writes she reads it out, so that her interest is aroused, and I am entertained. This course continues until the subject is completed. The writing is on the pages of a writing book I handed her, and date and hour of each message is recorded with all the messages, and here are some that follow, viz.:

RESPONSES COME FROM THOSE ADDRESSED.

10.30 a. m., 2nd August, 1912. FROM DR. RICHARD HODGSON:

"We approve the name (Human-Psychic-Telephone) for we the extended subliminal in her case can see. It is to us as you have said a means of communicating to you directly without the formality of materialization. I, Richard Hodgson, and the others (Myers, James, and Hudson), have listened to your reading, Brother King, for we are brothers true in this the work you do, and I was one who often tried to prove that man's mentality alone could sense and know by thoughts of men living or dead; but I had not the objects at my hand to study from hypnotic view, and these advantages to you, have given knowledge that I also know, at this time; and it proves 'tis so that the subliminal must be suggested to, either by its co-worker the conscious mind, or by the conscious mind of another, either living or dead. Discarnate is a better word, for a dead man would hardly talk. But being of these discarnate now, I stand beside the instrument of you, and talk with my mentality. I think the words exact as you would think them, if you read a speech. The hand of her at once responds and writes them in the words that she in childhood learned, or the subconscious

like a piano player at once repeats the record of my thoughts although the instrument is quite complete if no record is used. Ripe is the fruit upon the tree of knowledge, and you have the advantage of a college education, and much thought in each line of psychology, and so we all salam to thee. I must admit that it is true, as stated on the pages read by you.—RICHARD HODGSON."

10.35 a. m., 2nd August, 1912. FROM FREDERICK MYERS:
"Frederick Myers I am. I was so interested in it, I forgot formality, and crowded in as you can see. What Dr. Hodgson said was also sentiment of me. In fact on this side, we all quite agree with what is now belief of you. To state in simple words, I would say the subconscious is like the exalted mentality of animals like to a good horse, it will obey a master, and preferably its own master; but it will never reason why. In this case the master rides conscious beside each driver; and if necessary speaks the word of command. In case I could not use the rein the hand of the owner draws it *taut*. It works in such completed harmony, that I am left in pleasure and in joy, after each driving, instead of feeling I am unable to express completed thoughts to you. *There are other mentalities who assist us like to servants in a well regulated home. In fact the tendency to rhyme is fault in some degree of one of these who near her (the psychic) stand, and aid us in our least command. Like to a megaphone they be to my completed thought to thee. They confirm and direct it to its best service, but suggest not.*

"I was president of the London Psychical Research Society. I studied every instrument I could, and tried like you to know, and I am living glorified because you've done it so. You have a good knowledge of the normal functions of the human mentality, and so can recognize, when a wire is crossed, or an instrument is imperfect. The arguments you make in regard to Pansy, an Indian maid (See Chapter XVIII), are to me very convincing. I like plain distinct terms of expression, for the mind, even to scientific thinkers, is a very illusive problem. If

you could take a mind, as you can take a watch, and place it in front of you for observation, you would find its peculiar necessities and complications more intricate by far to understand, and so you like a jeweller are trained by education, and long study to understand each working part, and I endorse your labor from my heart. I'll listen to the words of you and write, for it is blessed to my sight to see all prepared for print by you. I much approve of what you do.—FREDERICK W. H. MYERS."

10.45 a. m., 2nd August, 1912. FROM PROFESSOR WILLIAM JAMES: "William James I am, Professor I was of Psychology, and as an earnest student I spent years in observation of different psychics. I eulogized Professor Myers when he died, for I was living then, but now I am as he is, and we come back to you again. I wanted to get hold of proofs that no one could gainsay. I did not think that I had them, so I would not sign my name among the convinced. A man may believe in a hell, but it's hard to produce it on a lecture platform. Hodgson he was convinced before he left the earth, but I was still looking, for more light, when the windows of heaven opened and took me to the broader view, and I am now convinced like you. Hudson's theory was like that of the ancients who, believing the world was flat, sailed forth to prove it, and found it a globe. Columbus believed it round, but he thought it much smaller than it is. So with us who study into psychological problems. We all learn some truth that is new, from our persistently different points of view, and like the globe the truth is plain, and when 'tis known to many men, they'll all agree as I with thee, that spirits come again; that they communicate, and I as one of these am glad 'tis true, and I approve of present work of you.—WILLIAM JAMES OF HARVARD UNIVERSITY."

10.50 a. m., 2nd August, 1912. FROM THOMPSON J. HUDSON: "I, Thompson J. Hudson, am here to communicate with Dr. John S. King, the author of 'Dawn of the Awakened Mind.' I was like you, believer in the acts of two parts of the mind, but

I could not make a definite border to either. I wrote my 'Laws of Psychic Phenomena' with the belief and hope to start a stone rolling, so that later students with advantages not given me, would be able to clearly see. A widow's mite was my gift to men, and it was all I had for them; and I was like to I. K. Funk unable to tell the law that tips the table. It was not explained by any theory that I could advance. Your mind analysis (see Chapter XVIII) is good. Your thinking is an open book to Hypatia, and others near to you; and they record like bulletin for us, the things you do, especially a theory that would appeal to one like me. The facts I knew as well as you, but what to say to make them be in rhyme with my philosophy, I did not know, and so like genealogist, I could not tack them to my family tree, and so I mentioned them in slight degree. What you said (in Chapter XVIII) in regard to the communication of Pansy, an Indian maid not known to you, communicating through an instrument, unfamiliar with facts not in your own mind; and telling the truth which you afterwards confirmed, would surely tend to prove that she, the disembodied spirit, knew and actually communicated with you, as a living mortal might have done under similar earthly conditions. I think you have given to many of my pet theories a knock-out blow, by doing so. I confirm that I a disembodied spirit now communicate to you, regarding things you did not know I knew. That would confute the telepathic theory at present. Man is a creature of habits both mental and physical. The telepathic theory will not account for the incident you state. Neither will the mind-reading theory.—THOMPSON J. HUDSON."

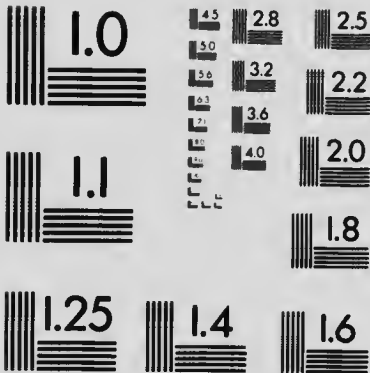
11.00 a. m., 2nd August, 1912. From the foregoing four conjointly, we will all write again for you, and state as you require us to.

11.02 a. m., 2nd August, 1912. FROM I. K. FUNK: "I of the 'Widow's Mite' want you to know, that with me here are many minds like you, who wish to be able to teach humanity. Water



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will run down hill. That is a law you say, but it will never do it so without a rainy day. The drouth condition in the hearts of men is past in large degree; and you are one of the few thinkers who have knowledge of the mind from a physician's view, and so the ordinary critic cannot laugh and say no more; instead he is as cornered, and the solid 2 by 4 of the foundation of the arguments, the braces here and there, will make the thinkers wonder, and say 'I do declare.' I, Funk, was of this belief too the same as you. It is one thing to know and another to teach. 'Widow's Mite' of me, was good in its way. Each man's thoughts are as planks, and each is of a different wood, but each is useful to aid thinkers in building up their own especial theory. The strength of your oak sentiment is such, that the foundation of your theory as expressed in this completed work of you, will combat every other view. Mice may gnaw holes in planks of wood of soft degree, so that they soon sink in the sea, and lose their interest in popularity; but critics cannot gnaw through the principles as defined by thee, is the judgment of your friend and co-worker for the uplift of man. If I was alive I'd enjoy to publish your work, and push it through to great success in every land, you understand.—I. K. FUNK."

When Funk had signed his message the psychic's hand then ceased to write, and I exhibited to her a photo-engraving of herself, for use in my book; and *also another one made from the spirit picture which I obtained of Wm. Stead, by sitting with the psychic sisters.* When she had finished viewing them she handed them back to me, and began again to write, and this is what was recorded.

11.52 a. m., 2nd August, 1912. FROM WM. T. STEAD (No. 24):
"I was glad to have her see my picture as prepared by you. I like it most exceedingly. I'll try to communicate with you through the trumpet tomorrow morning.—WM. T. STEAD."

4.40 p. m., 2nd August, 1912. FROM REV. D. THEODORE PARKER:
"I think you have done it best of all the writers, who have tried

to demonstrate the facts that you and all of us believe are true. I made my teachings too creedal I now think. Spirit return and power to communicate after death, applies to all mortals of whatsoever nation or belief. Let it be proved as true, and then the other conclusions will as a consequence follow. It is a high and lofty view to take, and the great and good of the past ages are gathered near to see and hear, and help whene'er they can, so you may be of service to help your fellowman.

8 p. m., 2nd August, 1912. FROM QUEEN VICTORIA: "I am here, dear subject of mine. The wonders of this truth were known to me in life, and you — through losing of your wife — but undergo the constant woe that I went through, when I lost my beloved consort, and Alice too. The belief in spirit return was strengthened in me, and as my reign was lengthened to its close, and sunset of the heavens near began to be so near to me. I had no woe nor grief, but felt instead relief; and I believe that what I said was like a growing seed in many a heart, that will find in this knowledge a relief from woe, like what we both have had to undergo. The mention of the fact that I believed, and the heart wish of you, triumphant stand the leader of this thought in every land; and I your Queen with you agree that it as truth was known to me, before I touched this unknown shore I sensed my loved ones near, and I was but delighted when I grew to see them clear. My consort was the first of those who clasped me as his own, and we are both together now in our bright spirit home. My wish is with yours on this subject. Stead's tragic ending, and the fact of his defending this truth, will be a means of arousing curiosity at first, and then an interest like to you, from arguments that prove it true. To proclaim it without fear, was to me in the years of prejudice a woe, but I believed that it was true, and so made sacrifice as you often in past years had to do. Pretended belief in anything is not required in this age of modern candor. Each man respects his countryman who is honest in his convictions, whatsoever these convictions may be. I, Victoria, will write to you before you go, and often so. She

(the psychic) need not wait. We all are near in private state, and it is rest, as well as you, to know that this belief is true. —VICTORIA.”

SECOND DAY OF THE AUGUST SERIES, 1912. MY SECOND TRUMPET SÉANCE, AND DIFFERENT PSYCHIC.

An hour I took from the early morning of my second day, August 3rd, and spent it in a séance of a trumpet medium, as the same was arranged for me by Gray Feather, the control or guide of Jonson, and by my guides and aiders; not by the psychic nor her usual control. The room was darkened at 9 a. m. and forty-five minutes were consumed in my conversations with sixteen spirit callers, of whom one was Stead, or claimed so to be. The Indian race are said by some to be most near to nature, and have great magnetic power to harmonize conditions at a séance; and have also knowledge before the body dies that they as spirits can come back again. That this is so to me seems true, for when at Jonson's in Toledo, Gray Feather greets me through Jonson's vocal organs, while Jonson is in a trance. On Thursday night, August 1st, I sat in a trumpet séance where I was not expected, and the psychic was a stranger whom I'd never met, and the first to speak to me in tones familiar was Jonson's control, Gray Feather. He said he had sent me a letter to come — which I received and so admitted — and he said he wanted to get me there (in New York State) for a purpose. He would bring others with him to make conditions good, so I would have May and others talk with me, through the trumpet of another psychic. Sure enough he took control of the trumpet séance on Saturday morning, 3rd of August, 1912, from start to finish, as was manifest by his native voice, and this is the order in which each spirit caller spoke with me, viz.: 1. Gray Feather, 2. May, 3. May Donna, 4. Hypatia, 5. Electra, 6. Brother David, 7. Father, 8. Revd. Dr. Parker, 9. Wm. T. Stead, 10. A nephew, Jesse, 11. Prof. James of Harvard, 12. Dr. Richard Hodgson, 13. Gottlieb Hoose, 14. Emperor Wilhelm of Germany, 15. Sir John A. Macdonald and 16. Bismarck, and I received them all alone.

AGAIN WITH HUMAN-PSYCHIC-TELEPHONE.

From this trumpet séance I went direct and met the Human-Psychic-Telephone in private sitting at 10.30 a. m. August 3rd. Today again the evidence appears to corroborate, for some who have already written, talked through the trumpet with me today; and others said they would try and write, when opportunity presented. No sooner were we seated than the automatic hand began to write, and messages arrived without intermission.

10.30 a. m., 3rd August, 1912. FROM MAY: "My dear husband, I call you that today. Gray Feather helped me so today, that I was enabled to talk to you through trumpet; and it gives joy to me to have you here and to me near, the possibility to do.
—MAY."

The following conversation or communication *viva voce* by me, and in writing through the psychic hand of the instrument by Stead, is really personal in character, and still will prove of interest to all readers, and especially such as knew my friend and co-worker Wm. T. Stead in life. It is also evidential in character, as it corroborates or endorses his conversation through the trumpet this very morning (August 3rd). So as a witness he has made every effort to prove his identity; and certainly exhibited his personality to all, by his various demonstrations to me; and in his several efforts has successfully accomplished what he sought to do. He wrote me several messages, at the beginning of his efforts, *the first one through the Human-Psychic-Telephone, the first day after the "Titanic" boat went down, which was dated 4.45 p. m., 16th April or 38 hours and 25 minutes after his body sank, and these messages were forwarded to me in Toledo. But the seventh one was dated 4.30 p. m. of 18th April, predicting his appearance to me, and was, so I am informed, mailed on the train at 6 p. m. It had not reached me in Toledo till the morning after Stead showed himself to me at Jonson's at 10 p. m., the close of séance, when several others recognized him. This was a physical proof of his identity, and somewhat of his*

personality; while on the 27th of the month, he met me at Chicago, by appointment, at the psychic sisters', while I sat with white canvas or portrait board before me, and the psychic sisters right and left of it, at an unshaded window, where I watched somewhat skeptically for his promised appearance to me, as a picture — particulars of which are elsewhere given (Chapter XXX), — until he came into my critical view in a trifle less than fifteen minutes, similarly dressed as he was in the Jonson séance, thus offering physical and permanent proof of his human personality, and personal identity, and lastly this very morning conversed with me through a trumpet, giving his name, and then conversing upon a matter regarding which he had written before, of which, however, the trumpet medium could not have had any knowledge.

I feel like saying here to the scientist, the psychical researcher or critic great or small, that had you been with me, and seen and heard, and experienced what I have, you would be dumb-founded to produce a reason or an hypothesis that would or could account for it all, in its variety, other than the one I have after careful investigation and ripe thought adopted.

10.50 a. m., 3rd August, 1912. FROM WM. T. STEAD (No. 27): "My name I gave to you through the trumpet successfully. Did I not?"

J. S. K.: "That is correct, you did.

WM. T. STEAD: "I am an investigator still, and I listened in interest to what you said regarding the moral standing of the instrument used. I am grateful to you for affording to me this opportunity, for I will so be enabled to decide for myself when I have done well, and not depend so much on a guardian's judgment.

"My presence here is with my son, or I have him with me, and Julia Ames and others here are trying to appear to you, or give to you the knowledge true that we are able to convey across the sea, the truth of what in thought you said, and laid out printed (typewritten) on your bed. The thing I as a man, like you, am trying earnestly to do is to get proof exact, that I am myself, though I had to die.

"I will tell it to someone, so it will come and you will know.
—WM. T. STEAD."

11.20 a.m., 3rd August, 1912. FROM SIR JOHN A. MACDONALD: "As one benighted I have often stood and wished that I might be in touch with proper instrument so I could talk to thee. It is a pride to me, this work you have in view; and I am glad that England's Queen believed that it was true. I wish to give my signature of faith and hope, to be an aid to prove the questions that you have marked as three. Especially the third one, that is the joy to me, or is the final giant in path of those who try to combat all theories and reach the truth most high."

11.30 a.m., 3rd August, 1912. FROM BISMARCK: "Correspondence of you is to lead to far better power to distribute, and reach humanity as a whole, than would have been result to you if your first plan had worked out true. Horatio at the bridge you stand; and we as soldiers are at hand in armor quite complete and strong; and we will aid you before long to touch the proper target, so of this great truth the world shall know. I, Bismarck, was a fighter too, and to combat was to me joy, if I had right as I believed leading me forward. Let all of us be aiders, and follow in your wake, and your book shall accomplish all that you undertake. That which you undertake to prove is hard indeed to do; and I am glad your standard high is well upheld all through."

8.35 p.m., 3rd August, 1912. FROM SAMUEL HESS: "What you have said regarding me I hear, and that I was successful in even small degree of bringing a true test is pride to me, and I your 'Daddy' called by you, and still respected in your view to be. Or I, though old, am now in spirit free, and young I am compared to thee. (He spoke at the third trumpet séance.) You will be old yourself before you knock upon our heaven's door, and I am told that though I lived until one hundred came in view, I did not live so long as you will do. You will retain vitality, and added spirit power will be given to you till I young

man in your view; or I as young compared to you. I cannot now exactly see how long you live after, to me my dying day, but I am told you are to stay a little longer on life's way."

The foregoing message was written through the hand of "The Human-Psychic-Telephone" by my mother's alleged father, Samuel Hess, one of the small group of United-Empire-Loyalists, who settled in the section now known as the city of Hamilton, and the township of Barton, where he was known by everybody for many long years, as "Grand-Daddy Hess," and who passed from earth-life at the age of 97 years, when I was a youth, some sixty years ago. In July, 1912, there was printed in *The Progressive Thinker* of Chicago, a message from "Daddy Hess," which came through the well-known medium Maggie Waite, and addressed to me, in which each name, relationship or other statement was absolutely correct. (See Chapter XXIX.)

5.45 p. m., 3rd August, 1912. FROM EMPEROR WILHELM: "I, Emperor Wilhelm, father of the present ruler there, come in the séance to advise with you; and I with Queen of England quite agree that it is truth as shown by thee. Some of my people believe it is true, and so I come to write for you, to confirm what you say and do. I'll aid in this the wish of you. To have my countrymen peruse the book, is wish of me, for they are as advanced in thought, as now the English be. I have learned that this is the truth, and come to so proclaim to men, for I a spirit am of those who truly come again. I spoke today through trumpet, I write it now. The trumpet was used by my voice to thee; and now I write to make it plain that no mistake can be. (He spoke through trumpet, as one of the sixteen in the early morning séance of today.)—WILHELM, Late Emperor of Germany."

THIRD DAY OF THE AUGUST SERIES 1912, THIRD TRUMPET SÉANCE, SECOND ONE AT THE SAME TIME AND PLACE; AND SAME CONTROL AND PSYCHIC AS YESTERDAY.

By arrangement with the trumpet psychic yesterday it was agreed that the séance would be held at the same time and place

today, and so I was on hand at 9 a. m., the time specified. The psychic's own control was nowhere in evidence, but in his stead the noble RED MAN Gray Feather again held command with his aids, and brought a royal lot of guests for my benefit. And first of all to come was the Manager Gray Feather, who had yesterday promised me, that he would do his very best to afford me every satisfaction, with the promise added, that I would get information of moment and would be very pleased. Another was Egyptia, my guardian spirit, who first appeared to me in MacRoberts' home in London, Canada, some 18 years ago, and many times thereafter in her transient form, and always spoke to me, so her voice was normal and familiar. May Donna was next to use the trumpet, with which she was familiar, for she learned its use in November of 1911 in an Etta Wriedt séance. My own spirit wife May followed the daughter, and her conversation was as life-like as when in her earthly form, and she was as pleased, as she could be, that the proofs and tests she had given others as well as me, were entirely satisfactory, and she would yet give others. May's sister Gertie gave me in conversation the best of evidence of her personality. After that Hypatia, my spirit guide, spoke with me, and as she had so frequently proved herself in great variety of ways, she spent her time in encouragement of me, and in helping my loved ones. After her there were others who alleged themselves to be Asia the Ancient, so named by me; I. K. Funk of Funk & Wagnall; our beloved Queen Victoria, who has frequently written me; Wilhelm, late Emperor of Germany; Swedenborg, who attained to fame; Aristotle and others.

The trumpet séance concluded, I went direct, as on the previous day, to the writing psychic, and my first greeting came from May.

10.40 a. m., 4th August, 1912. FROM MAY: "I am reunited by this creed that was so long a woe to me. I feel in joy of sympathy in this the added power that he, the psychic's Eberling, and guides of you, have promised me that they will do. The change in your capacity to sense so you will hear from me, in

heaven now to stay, but really just across the way. I am to unite with you in all this thinking strife, and what soe'er you do or say I am with you as here today. Your talk last night was heard by me, and I was glad that you could know that it was true. I come into the atmosphere of you, and feel at home; and so I am delighted when I can make you know, that with my child and others, I am so I may hear and realize with you the things that are so true. *As a test I say, Maud Gates you are the one with us where we sat on piazza there, two years ago. I am myself here, Mrs. King, and John is sitting here.* (One of scores of little tests given me from time to time by May and correct.) I will not go, but I will stay by you here, and listen and give sympathy of thought in every way to what the other writers say, through this her writing and today. Your spirit wife now living in the other life, MAY KING."

10.50 a. m., 4th August, 1912. FROM MOTHER: "Mother of you I am, and I want you to know that I was there at trumpet séance, though I did not speak. May and May Donna, and Gertie were three of the loved ones; and then the exalted ones advised that information be given to you on subjects to you new.—MARGARET P. KING."

10.55 a. m., 4th August, 1912. FROM DAUGHTER, MAY DONNA: "Papa, don't think that I'll ever neglect you, or leave you alone. We are trying to help you when you are at home, and when you can listen and know we are near, 'twill be a great blessing; but later you'll hear, and then I will sing in songs that are sweet, and those you admire, I'll after repeat, so I'll be a real little daughter at home, though the angels soon took me, and carried me home." (She died in birth over twenty years ago. J. S. K.)

11.10 a. m., 4th August, 1912. FROM YAMA: "Destiny points to you, as one who going forward in his latest span may be used by the spirit forces near, to bring this blessing to each living man. Be thou a standard-bearer high, and what you try to do,

we will assist in every way, and bring success to you. A one who digs a little trench upon a mountain side to teach a sweet spring where to go, the added drop beside, added to what you yourself know, will form a river in its flood, to that great ocean of the power to do, that is sword sensed by you. And God in matter is to be made nearer to humanity; and that which some would dread or fear, will be made glorified by thee, and will bless all humanity. The psychic sense, the psychic power that touches mortal man each hour, will be as friend to many men; and proof that spirits come again will by this treatise be made plain, but you will write a book again, and in it make some matters clear that in this one do not appear. I am also an Atlantis seer, Yama by name, I come to you to make your wife's prayer to come true and I am like to him the one who gave his name (Yerma) to thee. (At the trumpet séance.) The power to come to men is to me possible; but if no one of them appeals to me, I stay in what is home of me. But what you have done, and now do, attracted me to aid you."

11.20 a. m., 4th August, 1912. FROM YERMA (of Atlantis 16,000 years ago): "What are the ages that are past to one who through the epochs walk with ease! (Here follows a long communication personal and of much interest to me.) Remember I usurp no way, I simply aid, and always stay.—YERMA." (He previously conversed with me through the trumpet. J. S. K.)

11.30 a. m., 4th August, 1912. FROM HYPATIA: "I too rejoice that the great teacher found a voice, and adds his interest to me, in glorified fraternity.—HYPATIA."

12 noon, 4th August, 1912. FROM DES ASIA: "Hypatia is held by me as flower in vase; and I a powerful Ancient Master will aid you as you try to fulfill your own destiny. I, Asia, will remain with you. This afternoon I will bring the others who will be prepared to write for you. I also aid Egyptia, Electra, Cleopatra, Omar and Otello; or we, Hypatia, myself and these

five, you band of seven, are as one completed strand, of what is to be made completed by added forces new, attracted by the life and work of you.

AFTER A RECESS OF TWO AND A HALF HOURS.

2.35 p. m., 4th August, 1912. FROM JUDGE ROSE OF TORONTO: "I, Judge Rose, won out in the desire of my heart to talk to you that first night. (Thursday night, 1st August.) I kept saying 'Rece,' and after you spoke I gained power, so I too could talk. I would have spoken since, but others had so much to do, I did not interfere. I saw the exalted masters gathered near, that first night, and I said, exalted spirits will assist you in the second great book that you are to write. I, Judge Rose of Toronto, not known to the writer or the trumpet medium, assisted by Gray Feather, demonstrated. Did I not?"

J. S. K.: "You certainly did, and I heard you distinctly, every word you spoke."

JUDGE ROSE: "Was not that of itself a test?"

J. S. K.: "Your name and occupation, and your conversation, as given through a trumpet of a medium I had never met, together with your present writing through this Human-Psychic-Telephone, all combined, does satisfy me as to your identity."

JUDGE ROSE: "My name indicated a flower only to the others, and I was not in your thoughts till I mentioned my name. I'll demonstrate to you again, at some future séance near at hand. Something you do not understand is shaping itself into a reality, and it will prove of use to you, and to us in our power to do so I am told, and tell to you. Judge Rose of Toronto I am. I want you to do it. I had fear lest you should consider it too trivial for comment. I wanted to call your attention to the fact, that I had really added my one demonstration, in proof of spirit return. I was a respected person, my judgments were looked up to; and I believe and know, that what you say is true of me in every way. I continue as myself, I return as myself among strangers to me, I communicate and prove my identity, as far as possible, in my limited opportunity.—JUDGE ROSE."

J. S. K.: "I had a conversation with the normal self of this Human-Psychic-Telephone regarding the many difficulties of a psychical researcher, in obtaining true tests, or proofs of human personality or personal identity; and the great expenses of time and money for the little profit. I had fared better than many men, for I was absolutely satisfied that my wife had kept her promise, and in many ways had proven her ability to return to, and communicate with me; and identify herself beyond all cavil, and prove her human personality, by speaking and conversing through the trumpet; using her vocal organs, while present in her transient body, and writing through the automatic hand of your s' psychic."

On this very point I should like to get some evidence from the psychical researchers and psychologists in spirit sphere, especially the four which I named the other day. Even though it might not prove conclusive to me, it might be accepted as such by the close associates of each of them, in earth life; and yet I hope to receive it, in time to be presented in my book as evidential in character."

3.20 p. m., 4th August, 1912. FROM PROFESSOR JAMES OF HARVARD: "I, William James, a hear and hear, but I had a 'doubting Thomas' ear, and through life, even my wife, or anyone departed, could not do the very thing to prove to me life's truth of continuity. I had a wife in heaven, so this is a thing you do not know."

J. S. K.: "My wife was a member of our Psychical Research Society, and I arranged with her in life to come back as spirit if she could, and how to prove to me her human personality, and this she did, as is recorded in my book." (Chapter XII.)

PROFESSOR JAMES OF HARVARD: "Yes, I heard what you said, and as you say I could but prove it by mind-reading. But that would not clear the personality, or careful interest in the details of care given by her in talk."

J. S. K.: "Do you not think, Professor James, that my wife has given to me good proof of her human personality?"

PROFESSOR JAMES: "I think she, your wife, has given to you good and sufficient proof, in every detail. The earnestness and candor of your speech, the education of experience, and observation, added to your education as a medical man, give you great strength of power to do, and so I as a living brother near, am very proud of it, this work of you. 'Dawn of the Awakened Mind' is a good title, and the way that you treat every part is strong and true. I as one who knows, stand strong for the way that you lead up clear and slow, from one thought to another; and I as earnest thinking brother, uphold you in your effort to prove this truth to men. It was to me beyond my own capacity, and so I would not say I do believe, though I was open to receive. I believed much that I could not prove, and when I was in life, I received much information which I classed as problematical, because it had no foundation beyond my own sensation and beliefs. This is the fountain pen I'm told?" (My own pen, now used by the psychic.)

J. S. K.: "Yes, I had it and office pad with me at Jonson's, for you to try and write your signature, when I was there in April last."

PROFESSOR JAMES: "I could not do it. I will yet do it."

4.05 p. m., 4th August, 1912. FROM WILLIAM STEAD (No. 28): "Yes, brother, I, William Stead, will also do it if I have power, this act for you. I think the things we cannot do often prove more beneficial in the end. The sums you could not do remain in memory of you, while others soon forgotten be, and thus it is with James and with me, who am writing now. I feel it like a solemn vow, and I will it fulfill if possible. Be sure to take this pen, and a pad too, and I will try my best to do."

4.10 p. m., 4th August, 1912. FROM HYPATIA: "I, Hypatia, think I used this instrument (the Human-Psychic-Telephone) and gave an aiding test to you, when I caused her, the instrument, to speak to you in public view before the other members of a circle, before that trumpet séance, when Mrs. King was with

you here. I spoke through her vocal powers and said as you and she now remember, 'I will come back again to you, and bring the rose and ribbon too.' Later (in the second year thereafter) at Jonson's I came and fulfilled what I had promised, through a stranger then to me, and you, that I would in the future do."

J. S. K.: "What you have said I now confirm as true, and record make of it, as one of very many proofs, of your spirit identity."

4.15 p m., 4th August, 1912. FROM ARISTOTLE: "I a philosopher of long ago, worked on the problem of the power of thought, and how the mind Divine and mind of man, could be so placed in unison by certain laws of behavior and speech, and so your 'Dawn of the Awakened Mind' appeals to me. I had to shape each dart of thought as from my heart it flew, and I am interested in this careful work you do. This carving out of stepping-stones up cliffs of known degree, that lead to flights above the stars, it much appeals to me, and so as a philosopher I came and spoke to you (in trumpet séance); and I will aid you all I can in this work that you do."

8.20 a. m., 5th August, 1912. FROM EMANUEL SWEDENBORG: "As an expounder of philosophy I was a noted man. I was looked up to in my day, and I was aided too by intuition, and in large degree this intuition guided me in all I said. My earnestness of purpose, was the thing that caused my brothers, living men about me everywhere, to say: 'If he says so 'tis true! and this will be the way with you. So many minds are as a clock not set in any way, and need a leader always to point the time of day; and after they are started they go in that one way. Your 'Dawn of the Awakened Mind' does much appeal to me, and I will stay and write for you whenever well I may, and when I cannot aid or write, I'll stand at ease at hand, ready to learn and listen and better understand the wonders of the teaching of these masters who are new, and tell me they are shaping your path ahead of you."

8.30 a. m., 5th August, 1912. FROM HYPATIA: The one you called for as above came, and I let him write lest his attention might be digressed, and leave you disappointed. (He had talked with me through the trumpet on Sunday morn. J. S. K.) His interest in living men is not attuned to all of them, and so he goes with purpose high to follow masters of the sky, or rather of the unknown sphere, for up and down are equal here. We have not bodies that to men are as real necessity, that is we are not ruled at all by laws of gravity. I may go up, I may go down, and I may go here or there, and of the law of gravity I need not be aware. A ponderable body from that view the mind is not, but what to you are senses five oft added to in man alive, are added to in large degree after man enters spirit key. What I would now explain as our necessities are not the same, and when I try to teach I must use thoughts within your reach. To give a slight impression clear, how would you tell to blind man near, the wonders that your sight to you gives you ability to do? With fingers crude he'd touch each flower and nothing in them know, but just the wonders of their shape, and coloring would be beyond his comprehension in every degree, and yet its added radiance is everything to thee. So with the spirit senses they are to us so new, so much beyond the others that God has given you, that when I try to tell you, I am at a loss you see to find in your mind, power to grasp a means of teaching thee."

J. S. K.: "I wish to ask May another question before I go: Shall I place your picture at head of Chapter XII, where I describe the key that unlocked the mystery? Or shall it be before Chapter XXIX, the one you as a spirit wrote for my book, for me?"

8.40 a. m., 5th August, 1912. FROM MAY: "I believe it is best to place it before the first one for the reason that it then introduces my features to the mind of the reader; and from that time on they are able to picture me when I am spoken of by you."

INTERESTING VOLUNTARY MESSAGES.

I left the psychic's home on the morning of the fifth of August, and hence the messages of later date which came through the psychic's hand came on then by mail to me, and in proper order, and are made part of the record.

3.15 p. m., 23rd August, 1912. FROM QUEEN VICTORIA:
"Beneath the flag of England's King you were born subject true, and so the former rulers are now drawn near to you, and this is why they gather, they are told you are to be the teacher of this thought to men, and it was wish of me, when I was Queen Victoria, to aid some one to teach, and bring this truth so blessed within the public reach. The continuity of life applies to every one, and it is to be aid I'm told to many a living man. The form of arguments you use appeal to everyone, and you will be a pride to me, as worthy England's son. For though you're of a colony, your interests in heart of me, are very near indeed, and you are right in what you do, to leave alone each creed. The continuity of life applies to every man, and we all may do our part in God's perfected plan; and if we may continue, and live beyond the grave, and even come again to men, 'tis knowledge we all crave. If life keeps on its rolling to a more completed ball; and if it is continuous 'tis glory to us all. I loved it when my Alice, and my consort Albert too, were taken by the dreaded fate, that took your wife from you. I suffered and I hungered, to reach their spirit key, and I found rest, and some content, when they came back to me, through instruments imperfect, and yet with proof most strong. You'll set a ball to rolling that will push this truth along. 'Dawn of the Awakened Mind' is what is needed sore, by many types of thinking men, on this and England's shore. Your years of education, and observation, will bring about conditions, that will aid to prove this true. I watch you at your labor, and I feel this added hope, that the exalted spirits, will aid you so to cope with every type of hardship and every form of woe, so that you will prune it properly, e'er it to public

go. The readers are so careless, and few will think as you, and so with heart approval, we watch the things you do. Albert and Victoria, for I have him here with me, though I alone dictate the words, that she now writes to thee."

1.10 p. m., 26th August, 1912. FROM DR. I. K. FUNK: "I was of those who listened to the reading of your Analysis of Mind Hypotheses, and I appreciated it greatly. It was to me a thing incomprehensible of analysis, like to the universe. I was but able of this truth to say to myself or another, this is, or this seems to me to be. But I could not its substance show, or give the proofs, that made me know. I was as the one who could see, after his blindness was removed by miracle. I could not tell the processes by which I reached the change of view, and so I followed what was said by you, with view to see how in my life it had appeared to me, and I believe you make it plain, as far as possible for men to know. You are not satisfied to say simply this thing is true, or that it thus appears to you, but you go forward by a process slow, and tell the how you gained each point of view, and so you aid each candid follower to come to a conclusion like to you. Telepathy does not explain it quite, nor does the power of second sight, or mind-reading, or anyway; but that the spirit passed away may come to those who certain laws obey, and by attunement of some kind or tone learn to become able to do as have the ones described by you. I wrote the 'Widow's Mite' as all that I could give and so I hoped that some one would later be able to do as you now do, explain in a minute detail, the how you did, the why you know, for it is more convincing so. 'Dawn of the Awakened Mind' is most conclusive of its kind, and we are proud of you, and of the work you are to do, to better all your fellow-men, and I will aid you in this plan, and stand with others who have gone before, trying to help you from this farther shore. I was a well-known worker for the Cause of Truth, and hope to be restored to power to do through you, assisted by exalted guides. I stand near guides of you, and profit by the words you read, and by the teachers too."

9 p. m., 26th August, 1912. FROM PROF. JAMES OF HARVARD:
"I am William James of Harvard, and heard what was read. I cannot think how you could better do than you have done, explain the two, and then go forward one step farther, so to prove that spirits come and go. The wonders of the mind complete, are studied but by few, and to have this great privilege the fates have granted you; and after normal men are shown to have such functions, we are proved to be alive by you through added functions we add to the living psychics, and demonstrate to thee. *I, William James, intend to do as you request, write on the printed pad of you, while I stand there completed so at Jonson's séance (Prediction). Then it will be printed I see. 'Dawn of the Awakened Mind' is wonderful indeed, and we are glad you go with care over each act and deed; and it will be a jewel rare, that all men are to be informed about. Future work you are to do for I am told a man is old, only as he is frail and weak and you are strong. We all are here to help you every way we can, and my now present chief regret is, that you're not 'a Harvard man,' the college long ago so dear to me, but I have hope to come to you in Jonson's séance anyway, as I said I would before, but could not do. At present I am 'after you,' as toasters say, but I am not so long away from the now mortal plane, and I would like to see it proved that spirits come again."*

How often we hear the uninformed say, why do the spirits require a medium? Why cannot spirits come to us here and now, if they can really come at all? Why do they need conditions if there is no fraud? I have anticipated these questions, and dealt with them in my chapter on 'Relationship Between Conditions and Results'; but the reader should fully realize that it were folly to assume that human-made conditions will adapt themselves to spirit requirements. The reason simply is, that absence of what is requisite for spirit purpose of demonstration, is beyond the knowledge of the mortal. A better evidence of this cannot be had than what will be found in the following message or communication, as the experience of an incarnate

spirit once a noted investigator along the lines of psychical research, and thus has a knowledge gained by the double experience terrestrial and celestial, in practical psychology, the well and widely known Dr. Richard Hodgson, who deals with the difficulty, of communicating through another party with me, and shows that the difficulty increased when I am absent altogether, and thus makes plain certain truths, one that suitable conditions are necessary to the production of psychical demonstration; another that conditions vary according to results required; and still a third that even advanced spirits cannot of themselves command or produce the requisite conditions, in all, if in any single case.

5.30 p. m., 2nd September, 1912. FROM DR. RICHARD HODGSON: "I wish to write that spirits when discarnate be in a disturbed mentality, was what I thought would best explain the fact, that they at times remain and say they are the ones called dead, and yet the words that they have said are not distinct or even true. This is observed dear friend by you. If I am here why cannot I do as I try to do, would be asked by the mind of you — because I am assisted by the spirit guides of you, and what I sometimes fail to make you know, I let her (Hypatia) aid to do it so that what is done when quite complete, is like a medley more, than work of me, or like to talking in a dreaming state; some things are clear, and some must be repeated in a thought degree till often it would cease to be in my own personality; but what I think, and what I do, is carried in the thought to you, through other thinkers' aid, until it strike the mortal hand, and there is written as my wish command, though in the process it might be distorted or changed entirely. I know your thought transference argument. It is good, the message in this case is not changed materially. For us to communicate, it is more like telepathy from living minds might prove to be; what I say is repeated, so that into pictures it must go, and from these pictures back to the power of the mortal language key. So if it come without a break, I conquer what I undertake, but if like notes, some notes

have silent key, I fail in what I wish to do, express my thought to you. You might ask here why must it first into the pictures go? I answer 'tis recorded so, and must pass through that censor's fate, and for this change I stand and wait. I wish I could come near to you, and talk without this rhyme; but we must wait in proper state, so to abide our time. I could not when in life believe that if a friend was near, he could not talk direct to me, but now I see more clear. I write this message as I say, but I am helped in every way, and so it may not sound like me according to the wish of you; but I am hoping it will be a means of helping you to know the how and why of what is so. My mind is clear, and I stand near, and yet I cannot do; and what I write is my thought bright, repeated here for you. One is the guardian of me, the other is the one by her who writes for thee. They give with changes seeming slight, but so it does not sound as if I do it, though I do the best I can for you. Myers and Hudson and I heard the paper read. I think you are an accurate thinker, and have done well indeed, in your analysis of each of the different theories. You make the mind a more tangible thing than the others who have done in past a work like you.

"We with your explanations agree, although we do not agree with each other even here. I think one thing, and keep thinking it till I am convinced of my error by proof, not argument. I believe every human soul either carnate or discarnate must work out his own best enlightenment. I solved the problem of misinformation, from the spirit side. I said the spirit mentality is disturbed or unsettled. I was right in the effect but not as to the cause. A discarnate spirit is as powerless to communicate as is a living human with a blow on the head. If he cannot use his brain he cannot let his loving family and attendants know his thoughts. The body is to the mentality as is a pen to the hand of a writer. Except we have some instrument attuned to our use, we cannot communicate no matter how brilliant our thoughts. Though all the keys of a piano are in tune, if other mechanism of the instrument is at fault it will not play, so with the human instruments called mediums, our minds may play

upon their mental strings, though they are merely human things. Faults of complete control give us silence here and there, so our best efforts are but fair, and not to be compared to the efforts we made when here in life. I have been here some time you know, and now I cease to write and go. I'll live with you and try to be of future use somehow to thee. Your book is to be something new, and will lead men to broader view. 'Twill be indeed a 'mental dawn' for those who read it through. For present now, adieu to you.—RICHARD HODGSON."

AN INVOCATION AND ADDRESS BY THE EXALTED SPIRIT YERMA.

In the record of the fourth of August, 1912, which includes the trumpet séance of the morning, there will be found a brief reference to two spirits of the long ago as human, who claimed that their terrestrial home was on the lost continent Atlantis. One of these wise seers of time remote, gave his name as Yerma, and as one, if not the most exalted one at that séance, offered up an Invocation to Deity, and spoke on behalf of an angel host, as if by authority to me, in a voice that was loud, deep and strong and afterward did both speak and write much that was personal to me, and unavailable for publication. My interest was keen for further knowledge from the spirit sphere, and I felt a growing inspiration; but I subsequently craved that I might have repeated through the psychic, the Invocation to the Deity; and so much of the address as might be given publicity, in the pages of this book. I awaited in silence, after my return home, the consummation of the answer to my prayer, and it finally came to me through the psychic's automatic hand, and through the mail, and bore date of

9.30 p. m., 13th September, 1912. YERMA'S INVOCATION: "Oh Thou Exalted Ruler of all Good, called by the name of God by Christian men, allow me as an infant yet, in power to understand compared to Thee, to reach my helpless mental arms, toward Thy protecting hand. Even a child may need, may reach in vain for what may not be for its good, and I so reach with brain. Aid me to reach before I teach that power Divine to me, where

I may sense and understand, and act as aid to Thee. I bless this thinker here and try to make it be to him, as possible to do, what is the wish of me. Give me, I pray, the right to be in touch with him eternally, to aid his present human work, on to completed plan. Bless him I pray upon his way, till he is lifted into power to do, by myself, aided by you. Eternal Good, shine on my way, and light my wish to be, till I gain broader knowledge, of how to help and be of use in this great work, that he, the mortal, tries to do for men. Aid me to aid, to prove this truth that spirits may return again. Awake great dawn of brighter thought, and aid us till this thing is wrought.—YERMA.”

8.30 p.m., 17th September, 1912. FROM YERMA: “I with the exalted rulers near, oft try to whisper in the ear of John S. King. I breathed the invocation from my heart, and may but give to you in part the things I said; but now I say may angels roll the stones away between you and the dome of fame. May you receive from living men a most, exalted name. May I be of those gone before, who help you everywhere, and guide you even unaware into the great and perfect power, to give expression to the thoughts that you now feel, and know are really true. I pray the father part of me to help me in my power, on earth to do the very thing required of you. Oh, Most Exalted Unknown Power, whom men call Deity, aid me, I pray, to roll away the stones and make the blind to see all that is true regarding the — to most men — unknown quantity. Leave us not, whatever is our fate, but help us here, and help them there, until the mind of man enlightened, like a lotus bloom, shall ope in loving thought, in earnest hope, and show itself as capable of the attainment of this new capacity. All of us hold this work as flower, and try to aid it every hour to its completed state. Let all things hasten so that no one wait. I clasp my hands in constant prayer, to aid the living over there, to join with you the living here, and cause your doubts to disappear. ‘Dawn of the Awakened Mind’ is logical and clear, and it will cause much doubt and woe to lift as cloud, and then to go.”

AGAIN WITH THE HUMAN-PSYCHIC-TELEPHONE.

From the afternoon of the 21st to the forenoon of the 24th of September, 1912, I again spent the time in the home of the Human-Psychic-Telephone, where I continued my investigations of this exceptional psychic, and pursued the profound study of practical psychology, and secured further evidence, in support of what I contend for; and can now with confidence and satisfaction affirm that I know, what I was formerly confidently taught by the teachers, was unknowable according to their belief.

These records are chiefly personal and instructive, yet otherwise varied; but the major part thereof will not be included in the present book.

My thought wish, on September 23rd, being, to have the presence of Hypatia, she responded by writing her name through the hand of the psychic instrument. I had noted in a general way, in writing, the various matters for a conversation with Hypatia, my loved ones and others, asking information or advice, all of which was fully dealt with in a regular way; and each request or wish was answered according to its necessity. These had to do with the evidence, and also with the matter of publishing the book, as well as matters personal to me, and not suitable for publication.

1 p. m., 23rd September, 1912. FROM FREDERICK W. H. MYERS: "Polite refusal is better than an unfulfilled promise. What you say in your book in regard to the mind hypotheses interests me in two ways, first as a thinker or philosopher I endeavored to solve the question put by skeptical thinkers, the same as you in your book do. Emperor, through Mrs. Piper, the entranced psychic, gave me much information regarding soul life, and the development of power to do. I am now a spirit free, and in my now return to thee, I find out where I failed to teach; or what the points I failed to reach; or how the truths expressed to me by Emperor and Rector, failed to hit the target impression in my then human mind. Even a scientist is often blind, or biased in his opinion, by the especial 'hobby' he has selected to ride. It was

so with Hudson; and to some degree, I find out now 'twas so with me. I could not comprehend or understand what was then written through that hand. Eels are not more slippery than are the threads of thought into the realm unknown; and thus with you in your own home, you reach and reach, and try and try, and seeing slow it comes to you, though it is good, the thing you do. Brother King, I much approve of this way of treating the mind hypotheses. It is to me the best of several attempts by others. I like your thought. Here and there we work and trace something of moment to the human race; and when we mount to realms unknown, we find we are not here alone; but up the stairs of thought we climb, aided and aided all the time, until we see most clear, and all the former dimness disappears. 'Dawn of the Awakened Mind' will mark the dawn indeed, of liberal endeavor to try to cope with truth; and I am glad in all of it you have attacked no creed; for it becomes more classic so, and will forever onward go, in its ability to do. We scientists approve of you, and I, F. W. H. Myers, — last but not least, in power to know, for in earth life, I studied so, and had advantages, and also ability to do, — come here and write that I approve of you, and also of the work you do. My signature, I too will try to give you, upon your office pad at later date, when Jonson is in the proper state (prediction). I am a listener at the keyhole of her (the psychic's) consciousness. I will be able to hear what you may say to me today. I shall not once go far away. I express it in writing, as I see she heard my expressed thought. It was this, I feel it a privilege to be of those who are permitted to listen, and also to be in touch with you, beloved thinker. I will follow you to your home, and be in touch with your spirit guide Hypatia. Imperator is of her order. When in end the book is complete 'twill be as laurel wreath to you, and later added power to do will bring your secret wish to you. You climb unaided up this stair, and seem to be alone; but many an angel unaware is with you there."

A TABLET PAGE.

TO HONOR THOSE GONE ON BEFORE—THOUGH IN ANOTHER
SI IERE, THEY ARE CO-WORKERS HERE, IN ESTABLISHING CON-
TINUITY, RETURN AND COMMUNION.

As a humble mortal in this my first attempt to publish some of my psychic records, I wish to thank the very many men of note, and prominence, while mortal life and labor was their privilege, for their contributions to my book from spirit realm; which is rendered of great value from the wisdom of the words they wrote; and more especially do I desire to single out those who were co-workers, and students of psychic matters during life, and since they became discarnate spirits have entered into my work, and with me engaged in discussing the problems of the mind, and aided me in demonstrating the study of practical psychology, they from the spirit view, and I from the human. I further crave their co-operation in the future, and I shall as a psychical researcher contribute to their memory my meed of personal appreciation, and trust through the pages of this book to assist in some measure to perpetuate the names of Myers, James, Hodgson, Hudson, Stead and Funk; because of my personal knowledge of their concurrent work; and because I seemed to sense the presence of each one of them at times, while I was engaged upon the problems of the mind and soul.

JOHN S. KING.

CHAPTER XXXII

AFTER twenty years of honest, earnest, careful study of psychical subjects, which I investigated fully, without fear or favor of any man; and determined, so far as I was able, to lay bare the truth of continuity to mortal view, I feel that I am justified in asking any reader of my book, to be honest, unbiased, impartial and sufficiently judicial to not select one single statement, fact or phenomenon, and on it alone base an argument in support of any hypothesis, or to strengthen a critical attack; but wait until you have most critically examined every part of it, and sifted the evidence as a whole, on which to base your conclusions; or if you could have followed in my footsteps to where the various psychics are, and taken part in the various investigations of the phenomena described, your conclusions, I feel quite sure, would be in harmony with mine.

It were not the act of a wise man to claim that his conclusions are correct, unless his investigations have been most exactly conducted, and with a degree of frequency, as well as under very different conditions of existence, environment and variation, as to time, place and method of observation. If after scores of investigations extending in each case, over years of time, and along particular lines, with a single object in view, I gain the same results, no matter what the phase of mediumship; no matter who the individual psychic may be; no matter when or where I may be researching; whether I am known or unknown as a man, to the psychic; no matter whether materializations come from the door of an improvised cabinet, or from the ceiling, walls or floor; or levitated between the ceiling and the floor; and when finished talking, like a whirl of steam, from a locomotive engine on a frosty winter morning, passed through the walls to the outer air; or if it be the familiar tone of a loved one's voice, or that of former friend, who speaks with an independent voice in the atmosphere about me; or if through the

aid of a psychic with clairaudient gift, or one who can see clairvoyantly; and further still with that other condition known as trance, where the vocal organs of a psychic instrument are used by spirit power other than the psychic's own to speak in language which conveys evidence of some other human personality, which most usually announces itself by name, to the one addressed; and lastly suppose it be the writing psychic, whom I have named the Human-Psychic-Telephone, who seems to be quite different from all other automatic or psychic writers, I hold or claim, that if through all these channels there come messages from the same personalities; and if identified as such, it must needs be accepted as evidential.

The feature to which I now call the reader's attention is, that through all the various psychics of different kinds and phases, at different times, and widely separated places, I hold conversations and receive messages from the same intelligences or personalities, which facts or evidence can be supported on oath, by many witnesses, and cannot be controverted; — and it comes, as I am thoroughly convinced, from my spirit wife and other relatives, from my spirit guide Hypatia, and others of my band, and from former friends of earth, as well as other men interested with me as spirits desirous of proving continuity of life, and spirit return, — there is no mention of creed.

There is then, I claim, good reason to accept what I have selected as evidential of spirit power and continuity; and I may further add that if you desire to advance an attack or criticism of the psychic situation, you will do well not to destroy, nor remove the pontoons, over which you proceeded, lest you may have further need of them when retreating.

I shall attempt to abbreviate, and thus include in the few remaining chapters my last ten days of research experience, at the close of the year 1912.

FIRST TRUMPET SÉANCE OF DECEMBER, 1912, SERIES.

I reached Detroit on Friday afternoon, December 20, 1912. I 'phoned Mrs. Wriedt, and secured a sitting for 8 o'clock p.m.

Her house was the one I visited before, but I had to reach it by a new car route. While on the car a coincidence presented. While standing in the aisle, because the seats were occupied, I asked a passenger who sat near to me, and whose eye I caught, "Can you tell me where this car meets Baldwin Avenue?" He replied by first asking me, "What number do you want to find on Baldwin Avenue?" and when I told him, he then said, "That's where I am going now myself, and I will show you if you leave the car when I do." He did so, and found that he and another man along with us were booked for the séance. The one who entered the house with me had had about one year's experience at intervals of séances; while the third man whom we met there, and who helped to form our semi-circle in the séance room, had only sat once or twice before; and who, though fleshy, large and strong, was nervous, which he preferred to call anxiety. In this séance I received but a few demonstrations strictly intended for me, but had a few friendly talks with loved ones, and a guide or two; and my interests were otherwise divided between the efforts of inexperienced spirits, and the "anxiety" of the inexperienced man.

SECOND TRUMPET SÉANCE OF DECEMBER, 1912, SERIES.

This séance, by appointment, was held for me alone, on Saturday morning, December 21st. It was a lengthy sitting, and to me satisfactory, as my lone sittings usually are. As soon as the electric light was turned off in the room, the spirit lights appeared to view; and the demonstrations in the room were beautiful. Lights in all parts of the room appeared to view; and then a spirit brought the trumpet to me, and asked me to examine it; and as I looked into it, at the expanded end, I could see all through to where the mouthpiece was, and the whole of it illuminated, while I held it so that I could see the whole inside from end to end, aglow with light.

Hypatia, my spirit guide, was the first to come; and she told me that my band of guides, and several of my loved ones were present with me; and that while May and some of my loved ones

would talk with me, the guides would either talk with or sing for me. Hypatia was the first one to sing, and she gave a stanza or two of song, so loudly that she could be heard out in the street, Mrs. Wriedt, the medium, meanwhile remarking, "Oh, isn't that wonderful." Then the ancient guide des Asia, as I have named him, came. He was on earth, as he alleges, nearly twenty thousand years before the Christian Era, at which time he claims North America was under water. Electra, sister of my guardian Egyptia, and an alleged member of my band, came and spoke and sang. She sang loudly and distinctly, as did Cleopatra also. All three of these alleged themselves to be members of my spirit band. Then there also came Otelleo, and so there were in all six out of seven of the alleged members of my spirit band, each one of whom spoke as loud as I do when I am speaking to other persons. All these alleged guides have materialized for me at the Jonsons on several occasions, and two or three with other mediums; and conversed with me while presenting to me in their transient bodies. Each one of them has also written messages to me, through the Human-Psychic-Telephone. Both Egyptia and Electra appeared to me materialized, at the séances held by Effie Moss at London, more than twenty years ago; and some fourteen years thereafter, they again appeared in form, when Mrs. Moss was holding séances at Lily Dale. Both of these spirits also came together and walked around the circle of relatives and friends, to whom I introduced them. This was at a séance held by Nichols at Lily Dale, some years ago (in 1908); when some members of the Canadian Society for Psychical Research, and a few other selected friends, held a séance under test conditions; one of which was that the medium lay on his back, upon the floor within the cabinet, while the heavy vice-president stood astride of him, as the various forms materialized, including Egyptia, and Electra, who claim to have been my guardian spirits from the time I was born, and were familiar to the view of May, my spirit wife, while still in her mortal life; and since then they now attend upon her necessities, as she herself tells me in her messages through the writing

psychic to me, though on the first occasion that Electra was materialized, she was brought into the séance at Jonson's by Hypatia in the presence of the selected company. Gray Feather, the strong Indian control of J. B. Jonson, materializing medium of Toledo, came and spoke with me at this trumpet séance to tell me, that Jonson was coming home; and he wanted me to come down there on Monday afternoon. This same Indian control Gray Feather, in my presence in a former Jonson séance in April last, announced the arrival of Stead in spirit land; and told the listeners who were present there with me, that he had visited and talked with Stead in life in Julia's Bureau, in England. Gray Feather also on his own initiative wrote through the hand of a writing psychic, and urged me to meet him on a certain day and at a certain place, in New York State, of which a record appears elsewhere; and when I did so he brought the late Judge Rose of Toronto to speak to me, which was the first and only time that Judge Rose had thus spoken with me, though he wrote a message on a slate for me, and signed it. I have it also recorded in a previous chapter that he, Gray Feather, controlled, on two separate days, another trumpet medium instead of her own acknowledged control. He not only spoke through that trumpet himself, but brought on those occasions thirty-one spirit personalities to speak with me. May has acknowledged, when sending messages to me, that this noble Indian spirit has often been a strong helper to her.

THIRD TRUMPET SÉANCE OF DECEMBER, 1912, SERIES.

I remained in my room at the hotel till nearly noon, the 22nd day of December, then I went by invitation to a friend's home for dinner; and finally reached Mrs. Wriedt's at 3.30 p. m., the time appointed for my séance. I had my sitting not alone, but with one gentleman whom I never met before.

MacRoberts, at whose home in London the Moss séances were held over twenty years ago, came at this séance and talked on several subjects with me. The communication was interesting

and among other things he said to me, "Doctor, you have out-lived most of the boys."

It will be noted that this and other two of the four séances were what is known as mixed circles, where both time and interest are divided between the sitters; and the share is lessened which comes to each one, though opportunities are all the time presenting for investigating and considering conditions; and estimating the relationship of conditions presenting and results obtained; as well as observing the effect of harmonious conditions.

One unexpected caller from the spirit land was a man well known in my city, and likewise a man of wealth, who lost money, caste and influence, on account of acquired habits undesirable in character; and his language and tone of speech were sad when he spoke with me, as he was aware that I knew his habits.

Among others who came and spoke with me, on matters of personal interest, or benefit, but not specially of public interest, was des Asia, my alleged ancient guide of the very long ago, who came and talked in English language, and told me much that I was pleased to know. And so it was with others of my guides, especially my chief spirit guide Hypatia, and also another one, Cleopatra.

May Donna, my daughter, who passed to spirit life at birth more than twenty years ago, also made her presence known and now told me that when I reached Toledo she would again materialize and talk to me there.

May came to me as usual, for she always does whenever I am with a psychic, and proves herself by calling me according to our ante-mortem agreement, by the test name "Johnnie." I had a good talk with May about her personal possessions, and what she suggested I had better do with everything, and she gave me her directions explicitly. May talked with me this time, I believe, without a trumpet, and said she had no suffering now, and I must try and be cheerful and enjoy myself; and that she was told I was to have splendid health and strength and live to be very old, and had most important work before me to accomplish. She also wished me Merry Christmas and a Happy

New Year. Before she bid me good-bye she told me that she was going home tonight to see her mother, but would be here again with me at the morning séance at 8 o'clock.

I may here add that when the spirits assume the transient bodies formed for them, they look as natural as in life, though the garments which are upon them may or may not resemble those worn by human ones; and they claim they are creations of their own desires.

THE FOURTH TRUMPET SÉANCE OF DECEMBER, 1912, SERIES.

In the early morning of the 23rd of December, 1912, I had my sitting with another gentleman in the last trumpet séance of the season, which will be the last one also to be recorded in the book, which will go forth to the world as an expositor of truth, and upholder of the spiritual philosophy.

The reader will remember that as reported in the séance preceding this one, that May said to me through the *trumpet* that she was going to her mother's, after the séance, but would be back in time to meet me in the séance this morning.

I entered the séance room feeling slightly chilly, and Mrs. Wriedt brought me a cup of hot coffee, remarking, "You are the man who drank the first cup of coffee in my séance room." When the coffee cup was empty, and the light turned off, a man's voice loud and natural said "Good morning," and I enquired, "Who is this?" when May answered me, "Why, it is Pa." I then remarked, "Your coming is a great surprise, for this is the first time I have heard from you since you left your body many years ago," after which he gave through the trumpet his full name, as if to corroborate what May had said, and seemed to be overjoyed, at this his new-found mode of conversing. May was also very pleased on account of my surprise, as I did not know why she was going home, and something prevented my asking her. She probably knew that his inclinations would most likely take him there. All of this seemed very natural, and I had a good talk with both of them (father and daughter). May, while she was talking with me there, cried a most life-like cry, and said,

"Oh, it makes me feel so sad, to see you all alone, and no one about you to do or care for you, when you were always so good and kind to me, and did everything you could for my benefit. I am near to you nearly all the while, though I cannot seem to impress you, by myself alone."

Asia and Hypatia, two of my guides, came again, and Dr. Sharp, control of Mrs. Wriedt, told me that Gray Feather, J. B. Jonson's strong Indian control, was busy gathering spirit bands, and forces, so that I might have the very best results along the lines I had in mind, especially so because Jonson was not strong in vitality.

May Donna, my daughter, humorously remarked to me, "Some time while you are at Jonson's, I'll walk out from the cabinet and kiss you."

Cleopatra, as she alleges herself to be, and also claims to be a guide and aider, told me during the séance, that she would try and find an opportunity to materialize while at Jonson's. Stainton Moses, as he claimed to be, and whose name and fame are known to Englishmen, also made a call at this morning séance, and spoke quite unreservedly to me. I told him I would be glad to hear again from him, and communicate any message which he might have for his fellow-countrymen.

Mrs. Effie Moss, the physical medium, I first met in London, Canada, at the MacRoberts home, was pleased once more to come from spirit sphere and talk with me, and thanked me for all I said and did for her, and for her manager, at the time they had their trouble there some twenty years ago.

MacRoberts' alleged guide, Cynthia, also came and talked with me.

Dr. Sharp, Mrs. Wriedt's control, then spoke a word or two, before he closed the séance, and in doing so, said, before you leave Toledo I will be down to show myself, as I always admire, and like to honor you.

One feature of this séance, as well as of some others, has developed a circumstance of importance, inasmuch as it has helped to unfold a secret which has been withheld for many years,

and establishes, beyond any doubt, all the three contentions claimed by me, viz.: 1st, Continuity of Life; 2nd, Spirit Return, and 3rd, Spirit Communion; and to this may now be added Prophecy. The personalities concerned will in no way be disclosed, but the circumstances I will now relate in support of my repeated contention made in tripartite as above. Many years ago, there resided in my city a man, his wife and family, together with a sister of the wife. His means were ample, and occupation and reputation were both good. The wife and family were sent to the summer residence, while the husband and father remained, as did the sister of his wife. The time was fast approaching when an event of importance and of anxiety was due to most certainly transpire. It came and so did I as doctor, and I was therefore present at the birth of a son to the father, this well-known citizen, and the mother, who was a sister of his wife. In brief, the boy was illegitimate, and had come to stay; and whatsoever was said or done, it must be kept a secret by the doctor and the two concerned. A foster-mother was soon found, and the boy was well cared for. Everything ran quite smoothly, and the secret was not divulged. A few years elapsed, and then the father of this growing lad took ill, and passed out of the body to spirit realm.

On two or three occasions prior to the present séance, the spirit of that father came and conversed with me through a trumpet, about his anxiety of mind regarding the past and the future of this illegitimate son. He told me that he had made provision for the boy's education and advancement, and had placed it with the mother of the boy to be administered; but she did not evince an interest of earthly mother character, but preferred that he would go to heaven. He has not, however, gone to that place, in accordance with her wish, as will be realized by further reading. At the present séance, the spirit of the father again came and spoke with me, and told me exactly where I could find his boy, and how and where he was employed, and that he had grown to be a man. He asked me to divulge the secret to the boy of his true parentage, and let him know of what was placed with

the mother for his benefit, before he, the father, had gone out of the physical. He also said that he would try and bring the boy and me together, and let me know the address of the mother. The latter part of this strange foregoing communication was made to me in the séance room at Mrs. Wriedt's in Detroit on the morning of 23rd December, 1912.

Developments are promised, and will climax very shortly, and if they are presented in time will be added to this chapter.

FULFILLMENT OF A SPIRIT PROPHECY.

While in my office this afternoon 'tween 2 and 4, a tall young man of over six feet high was shown in, and requested to take a seat; and as my eyes were cast on him, I was so strongly impressed that I called him by his name, as when I knew him as a child of five, but who was now a man of over 24 years of age. As his spirit father told me, he was a resident of a western city in the United States; and I questioned him as to his visit to Toronto, and this one to me. He proceeded without delay to answer, and told me also that about one year ago, while at a trumpet séance, his father came and spoke to him, and said, "I want you to go when'er you can, and have a talk with Dr. John S. King, Toronto, who will corroborate all that I have told you and more; and what I have done for you; and will reveal the secret of your life, and will give you necessary advice."

The time and place and privacy were all opportune for me to tell this man what his father had requested me to make known to him. On his part he also assured me that his father had instructed him to come to me to learn just what I had to say. Suffice it to briefly state, that though this man has not seen his mother, nor can have recollection of her; nor does the mother know aught of him, nor retain remembrance of his face since baby days, and later has no trace of him, still this young man now knows her name, and who she is, and what she does, and where she lives, and will shortly go to her, and introduce himself to her, and let her know he has not yet gone to heaven, and is now prepared to receive what was left for him in trust with her;

and expects for some time at least to be a resident of earth, similar to herself. This record is of course abbreviated. I have divulged only what I had authority to divulge, but I have preserved each one's identity.

If I had no other proof, I feel that what is contained in particulars of this case suffices to establish my contention.

CHAPTER XXXIII

FOUR séances in Detroit, Michigan, with the trumpet on the 20th, 21st, 22nd and 23rd December, 1912, together with four séances in Toledo, Ohio, on evenings of the 23rd and 26th, with materializations at Jonson's; one afternoon at a private psychi- s, with materializations and features new; and also one with a well-known physician, who claims to hear clairaudiently, and who commits to writing what he alleges he hears, on this trip so far occupied all my time for a full week; and following this three days devoted to practical psychology, and messages which were sent to me through the human-psychic-telephone while I was in her home in New York State and resting. I am thus enabled to complete my book up to the closing of the year; but in doing so, have had to have recourse to abbreviation of the cases, and the chapters as I approached the latter pages.

When I reached Toledo on the afternoon of the 23rd December, 1912, and got myself located in a comfortable room, I 'phoned to the home of the Jonsons and secured a sitting for a séance that evening. When I reached there and was seated in the séance, I found that with me there were five others; and I realized also that Jonson and his wife were a pair of sick ones, fit subjects for a hospital. There was no question but that both were sick, having on'y reached their home on Sunday after an absence, he of four months, and she of two. But with generous consideration and with personal sacrifice of rest and comfort, rather than have their patrons disappointed after the distances travelled and the corresponding expense incurred, together with the lingering doubt existing as to whether there would be many or even any more séances, owing to the worn-out condition of both man and wife, but especially the former, who, acting on the advice of the writer, has determined, for this winter time at least, to abandon his sittings and to try and improve his health. This compromise to be in effect after the present week had terminated.

It was then to all present, medium and sitters, a question whether it could be possible to have a successful séance, but it was agreed to try, taking our sittings and Mrs. Jonson set the music in operation; and notwithstanding lack of the best conditions, we saw and realized much that was interesting and very convincing, along the lines of spiritual phenomena. I note that when in a Jonson séance, whether the sitters be few or many, that there is most usually a fairly equal distribution to the sitters all, although a few seem to be favored with more than the average to the rest, while now and then I've noticed some have no guest at all. My stenographer for instance was paid to come with me to work, and I also paid for her admission, yet still she was present at each séance and there were four, but no guest came to her, while for me there were no less than eight at one sitting of the four which we attended, on the occasion to which I refer; and usually from four to six each time, if others were with me sitting. The foregoing fact did not affect the general average to each in the circle.

But to resume my record at this séance, I had my third call from the late Mr. Hill of Toronto, who simply came, and showed himself again, but was not able this time to speak. The results as a whole in this séance, as well as in the next, were not up to the standard of seasons gone by, nor of others before the power weakened, evidently much less, and the conditions not as favorable for the reasons which are referred to elsewhere.

Cleopatra, who had conversed with me at Mrs. Wriedt's through the trumpet, and gave me her promise to materialize when I would be in séance at J. B. Jonson's, kept her promise as will now be seen, and talking with me through the vocal organs of her transient body, walked from the cabinet out into the room. She told me in the presence and hearing of the other five that she was helping others, to create such conditions as would enable May to appear and talk with me, when in my home alone. May herself came again, and brought along with her May Donna, our daughter. They each stepped out from the cabinet, or room where they formed transient bodies and stood in front of the

curtains, and while there they both kissed me (my daughter, through the trumpet at Mrs. Wriedt's, told me she would), so that all present could both see and hear them, then and there. May talked quite as clearly as ever before, while in séance, through the vocal organs of the transient body in which she appeared. May Donna, who resembles in some respects both May and me, had ringlets hanging down each side of her head, and wore a pleasant smile. She took her mother's left arm, and the mother took mine, and we stepped forward a pace, and stood in a row in front of where the curtains separate; and the sitters came up and viewed their faces and raiments, while Mrs. Jonson was spoken to by May, who knew her in life. Having backed up to the opening, they kissed me again, and said "Good night" quite as naturally as any humans could do. My descriptions are confined to my own guests, as much space would be needed if I described all that were there, for an average séance will bring eighteen to twenty-five guests, or even more, if too much time is not consumed in talking, and walking here and there.

I will now ask my readers, to try and remember the prophecies or promises in preceding chapters of Professor James, F. W. H. Myers and other two or three to try and write their signature on my office pad with printed heading for me, by using my fountain pen, at a Jonson séance, in time to be included in my book, if possible it be, and there be good conditions. If so you will realize, that with conditions now impaired—not only by the sickness and depletion of Jonson's vitality, but by several reasons otherwise than by the cause referred to, which is itself to me more or less alarming, having reference to both health and mediumship,—results could scarcely be successful, but what there were I give you. Professor James of Harvard, as he alleged himself to be, and who has been communicating messages to me in writing, with his name attached, through the hand of the Human-Psychic-Telephone in New York State, desired to establish his human personality, and on one occasion wrote to say that he would try to write his usual signature as in life, and

would meet me for that purpose, in a Jouson séance, when I would visit Toledo. He kept his promise, or at least tried so to do. The séance I am now recording, and possibly another one, would be his last opportunity for his signature to be produced, and to be incorporated in my book, as well as his promise. The very fact that I was anticipating this, would, along with the sickness of the medium, and also with that of his wife; and the depletion of the medium's nervous energy and psychic power; and the absence from the house for several months, allowing magnetic, electric and psychic forces to more or less disperse, would materially depreciate the value of conditions for demonstrations. With a knowledge of these various facts, I naturally felt considerable anxiety, which could not in any way assist to make harmonious conditions, which are essential to success. I had no picture or photo of Professor James; I have no recollection of having seen his face; and therefore on this occasion I waited between hope and doubt for some personality, who, when he appeared, would prove himself to be the man that I did want; and the one who was desirous of proving himself to be the professor of Harvard University. I had not long to wait until a form materialized, and in some way which I have not noted, impressed Mrs. Jouson to call me to the cabinet. I spoke to the form and said, "Is this spirit now for me?" and with a gentle inclination, or bow of head, he thus answered the question. Again I asked, "If you are for me, please tell me your name." His answer followed in one word, "James."

Though I had nothing to guide me as to his appearance or feature, except that he exceeded my age by a trifle more than a year, I felt a degree of disappointment when I took a general glance at him, for I expected to see an older-looking man. He appeared to be a man of medium stature and build; but had no beard or whiskers, but a heavy moustache; and extending over his head from back to front, and meeting the line of his forehead, he wore his hair in parallel locks with wavy ends which in the light in which I viewed him, seemed to be the color of a shade of red, the same as was his moustache, and his features were

younger than his years would permit them to be. He had a commanding countenance, an elevated, broadened forehead and scrutinizing eyes. He was neither fleshy nor very thin, and seemed to have assumed the middle age or younger, — as most forms presenting appear younger than in life, — but looked very wistfully at me, as I drew from my pocket my office pad, and exhibited my fountain pen. The form then spoke as if disappointed, while I extended the pen to him, and these are the words I caught: "I fear I cannot do it now." No further effort was made, and the transient body melted from view. This was the first time he materialized for me. I tried to encourage him to make another effort, if not now, then at some future sitting.

As this form disappeared another came into view rising up from the floor, where the curtains of the cabinet divide, to full height in front of the cabinet. This was also the form of a man whom I never saw in life, nor did I know his features, but the name received from the other form led me to suspect, that this caller now before me, was F. W. H. Myers, late President of the London Society for Psychical Research, for in a communication through a reliable source, he promised over his own name that he also would try his best to meet me here, and give his signature. Though never seen or known by me in life, or in picture, he was born the same year as myself. I will describe the appearance of this form in outline at least, as it presented to me. He had more hair on his head than Professor William James, and it divided in the centre of the top of his head, and it was dark in color, and was mixed with gray; he had a full beard and moustache, both of which were iron gray and also curly. His forehead was high and features indicated intelligence, but for some reason I did not get a good view of his eyes. When he announced himself as "Myers," I, without delay, asked him, if he desired to write, and gracefully bowing his answer affirmative to my question, I, without hesitation, held my pad with the top of it resting midway up my left chest, meanwhile I steadied it with my left hand. I next offered my fountain pen, and the form responded to my expectancy, and my delight; and

with a prompt and emphatic effort, with his right hand he reached for and took from me my pen, and placed its point upon a leaf of the pad. That was about as far as he was able to demonstrate, for when he made a second effort to grip the fountain pen tighter, his fingers relaxed, and the pen slipped from them and rolled on the pad, and was not recovered by him. I interpreted the event as an evidence of partial success, sufficient, however, to encourage my belief that with good conditions and renewal of his effort he will yet succeed. When he failed to write his signature I felt perhaps it was want of confidence, for he quickly stepped back to the cabinet, and sank from view, at the entrance where he first appeared. I then walked back to my seat, and said, "I really believe that was Myers," when three loud raps were heard in the cabinet room to affirm it. I then spoke and said, "You made a good start, and perhaps if you try again, before the séance closes you may then succeed." One very loud rap was then heard, which I interpreted to mean most emphatically "No." I next suggested that he try again at some future séance, but that my presence in Toledo at this date would be the last opportunity to secure his signature for my present book.

As I have other séances with other mediums in view, I have every hope that I will yet hear from both James and Myers regarding their effort here, and learn the probabilities of this and other experiments in the future.

It will be seen that I had thus six presentations at this séance, the foregoing two having special interest to psychical researchers. The other four forms which came were Mr. Hill, whom I knew in Toronto, May, my spirit wife, May Donna, my spirit daughter, Cleopatra, one of my spirit guides, who spoke so I could hear distinctly every word; and these latter three all walked with me from the cabinet into the circle, the wife and daughter walking side by side on my left, for a distance of a few feet, while Cleopatra walked, later, out with me a little farther. The two psychical researchers James and Myers have had double experience, as to the difficulty of communication, and may yet possibly explain through some channel why they were not successful in

giving me their signatures, or rectify any errors which may have arisen in some of their many communications.

WONDERFUL EXPERIENCES, NEW PHASES, AND SOME SURPRISING RESULTS, WITH A PRIVATE, OR NON-PROFESSIONAL PSYCHIC.

On the afternoon of Tuesday, 24th December, 1912, I secured the valued privilege, through a letter of introduction to a private lady medium, or non-professional, location—for reason expressed to me—not indicated. During all of the many long years of my interesting ventures, and investigations, it has never fallen to my lot to participate in more wonderful developments of unusual phenomena. The note which I carried was a brief one, and simply stated that I was a friend of the writer, and from Canada, and that the note would be a sufficient guarantee of my integrity of purpose. She had no further knowledge whatsoever of me, and though very busy getting ready for Christmas, sat herself quietly down for a minute and then unreservedly consented to give me a séance. The séance lasted for an hour, beginning at 3 o'clock p. m.

The séance room had the appearance of a back parlor, separated from the front and large one by sliding doors. Nothing whatsoever appeared unusual, or that would or could arouse suspicion of any mechanism or device, or suggest an idea of trickery or conjuring, nor in her personal attitude or speech, which could be construed to suggest chicanery to the senses or comprehension of a psychological researcher, of long continued experience. I found the frame and curtains of the cabinet similar to many others I had seen, and it occupied six feet square in the south-east corner of the room, while the psychic herself during the séance occupied a seat on my left, and was engaged with myself in conversation, or with the spirit guests who called on us during the sitting, and never for a moment was she entranced, and in this respect entirely at variance with other materializing mediums I have met. Another marked feature was the fact that when the psychic pulled down the blinds and darkened the room so

as to exclude all light, the spirit callers each began to come, and they each as they entered produced the light by which they could be perceived.

I was welcomed as a guest by a personality which claimed to be the control of the medium. I did not see his form, nor could I designate the location from which he spoke, but it sounded to me like an independent voice in the air. The cabinet did not seem to be the exclusive place of origin of the various forms presenting, in fact it seemed to be used by only the few, for my attention would be drawn to a light above me in the air, and there I would see the transient form of a spirit coming from the ceiling, or rather as I was in darkness, it had the appearance as if coming from the sky. Places and directions were all utilized in this respect, for the spirit forms would come and go not only from the cabinet, but from the walls and floor, and it seemed as if I were in a dark cloud up in the air, meeting the various spirits in their transient bodies there. As I am crowded for both time and space I will abbreviate and say that at this séance no light was burning, and each and every spirit brought their own with them; and thus being in the dark, made each stand out like a picture in a frame more clear, or like a sculptured image with a dark background, though the features of the face in the séance I attended were not as distinct as usual, in the materializing séances which I had been accustomed to, but were in every instance darker than natural face, yet at the same time their voice and language were clearer and more distinct, as I can always hear them when they speak to me when I have a solitary séance, or one in which I sit alone.

The control who gave his name, and claimed to once have been a doctor, kindly greeted and welcomed me. Each spirit presenting seemed to be happy and contented, and spoke a word or two with me. I made a list of the alleged personalities of each and all who spoke to me, and that itself was most interesting in more respects than one.

The first and second forms to present were my spirit wife May and my spirit daughter May Donna, who both seemed to

come together, and greeted me as usual, and in appearance, manner, voice, with which I was so familiar, varied but little. That little was the darkness or shadow over the features and the color of the textures which were worn, and these remarks applied to all. So I criticized the color, and said I preferred the lighter, when my loved ones returned to the cabinet, and very shortly after came back again with both features and apparel brighter. Confirmation then I have once more, without any doubt, in the case of my wife and daughter, as I have had before at different materializing séances, with different mediums, in different places, and on different dates; and in a manner, and with conditions similar regarding séances, with trumpets and with automatic writing. My two loved ones came from the cabinet and returned thereto as they were accustomed to, in other séances. The spirit form number three, which came with an apparent rush to me, from the region of the ceiling, was in life the materializing medium Mrs. Effie Moss, whom I first met at the MacRoberts home in London in the year 1894. She thanked me for my kindness and sympathy at London when they needed it many years ago; and completed a promise made in life, which will be again referred to below; and then, like some of the others, seemed to leave me with a whirl, or like a puff of steam from an engine, or from the pipe of a smoker on a frosty morning, and in a second the transient body which stood before me and conversed like a woman, had gone like a puff of smoke, from her position off to my right and through the wall. No. 4 was a girl whose name I could not catch, but she told me that she died from trouble in her throat. No. 5 was an old man whom I failed to recognize. After he had likewise vanished at a tangent down through the floor I heard a voice mention me by name and no one standing near me. I began to peer about, and as I looked up where the ceiling and the wall met, I saw a head and face and bust quite familiar to me, smiling, and he said: "Stead is here." I had no conversation, nor heard more from him, and like a flash of pale light he went from view across in front of me right through the northern wall. No. 7 was a female form

who only remained long enough to announce, "I came with Stead. I am Julia." No. 8 was my spirit guide, who showed herself to let me know that she was also there, and uttered only one word, "Hypatia." No. 9 was a boy who gave the name of Will, but I was unable to identify him at the time. No. 10 was Gertie, the sister of May, who came and went as did her sister, from and to the cabinet. No. 11 claimed to be Ex-President McKinley, and No. 12, he said, was his wife, who had travelled much with him, adding that for years she was an invalid. I thanked them both for their call on me. No. 13 was a female that I failed to recognize. No. 14 was the ancient giant spirit guide Asia, who filled the room with sonorous vibrations of great depth and power, and sang for us a stanza or two in his own language, as he after explained in English to us. No. 15 and 16 were my own father, Stephen, and mother, Margaret P., who always in one way or another are quite able to identify themselves to me. No. 17 was the spirit of a man who alleged himself to be Dr. Burroughs, late of Detroit, a former friend, I think he was, of a present friend of mine, or possibly a fellow-student of mine during college days; but whose whereabouts for some years past have been unknown to me. No. 18 came and with sweet voice and manner said, "I am a little Indian girl, my name is Silver Star," and the light she made resembled one, but only for a moment, and then with a flicker it shot upwards and away through the ceiling.

No forms appeared again for a short space of time, and in their absence, the lady psychic made the remark that "sometimes spirits from other planets call here, and show themselves and talk," and she went on to speak of their size and peculiarities. She also mentioned that some of the people of Bible times would return here and converse, and named a few, of which one was King Solomon, when I remarked that it was a matter of interest for me to learn that fact, as one of the several she had mentioned, viz.: King Solomon had written me, or at least I had received some messages signed by that name and addressed to me through a writing psychic, and I wondered if it could be really and truly a fact, that King Solomon of old had interest here now or no.

The cabinet control, responding to my thought and wish to know, announced that King Solomon had written me some messages but would write me many more, as he was helping me because I was to be his medium, though King Solomon himself did not appear to my vision here. When I subsequently enquired of Hypatia she told me that he did not speak or show today, but that it was truly so that King Solomon wrote the messages signed by him and sent to me.

No. 20 Lily, the bright and intelligent little cabinet control with the late Mrs. Moss, materializing medium, who has been seen and heard by thousands, during the many years of Mrs. Moss's mediumship, and who never seemed to look older, nor to get any larger, at least that was my experience of some eighteen years, announced herself unexpectedly, in her doll-like cheerful way, by laughter of the giggling kind. Lily promised me in 1894 in London, Ontario, that in case of the death of Mrs. Moss, she, Lily, would connect herself with my band. At the first when Lily came I did not see her, and no word of her was spoken, nor any reference made by another, but when she giggled and laughed, I spoke and said, "That's Lily, I'm sure that's Lily," and so it proved to be. To my remark Lily replied by saying, "I promised you long ago in London, Ontario, that when Mrs. Moss passed to spirit life, that I would come to you, and today Mrs. Moss brought me here, to stay with your band." And I then added words of welcome.

Thus was a promise made many years ago confirmed today. Thus also more evidence has been created confirmatory in character regarding wife, daughter, wife's sister, Hypatia, my parents and Wm. Stead. After the psychic's control had closed the séance and bid me good-bye; but before the light was admitted Lily came back, and while not visible seemingly had power, and had a brief conversation with the psychic and me.

At some future time, or in another book, I may explain the kind of spirit Lily is, and so of the cabinet and levitation spirits generally, which differ materially as a class from the others, quite as much, in fact, as different men in the human race.

A CLAIRAUDIENT MESSAGE RECEIVED AND WRITTEN IN MY
PRESENCE BY A PHYSICIAN.

I had only met the doctor once before, and that was in Toledo; and after our acquaintance was formed, he had given me a letter of introduction to a private lady psychic who did not give public séances. The séance held for me by that lady, I have described, and now only refer to it, as I promised the doctor to call, and let him know my experience while at the séance; and what I thought of her and it. This call I made on Thursday afternoon, and while I sat chatting with him regarding the new phase of materialization, he kept telling me of things he heard clairaudiently and then he ceased speaking and began to write what he alleged was said to him for me; and he grasped his pencil and paper, and as he wrote he handed it to me, and as I have it now before me, I will copy a part of it, which says: December 26, 1912, 5 p. m. (No. 37). From Wm. Stead. "I will tell you, Dr. King, you are mistaken, James did not lack confidence, he was too weak. Myers also was too weak. I will try and write for you the first time I have the opportunity. Good-bye.—W. T. STEAD."

The foregoing refers to what I thought or said regarding the failure of James and Myers to write their signatures upon my office pad.

LAST SÉANCE WITH J. B. JONSON, 26TH DECEMBER, 1912. SEVEN-
TEEN SITTERS IN THE CIRCLE. THE AUTHOR HAS THREE
CALLERS.

J. B. Jonson and his wife have both been away for a season, and therefore held no séances, but they came home again on Sunday, 22nd December, and of course held a séance on Monday night, though both man and wife were sick, and the report of it is given in this chapter, and shows a degree of success. But they both felt the strong draught on their supply of energy, and psychic force, and felt the withdrawal or exhaustion of vitality. They cancelled their invitations and would make no appointments

unless there should be improvement in both, of their conditions, and so three days went by, Tuesday, Wednesday and Thursday, and the evenings of both Tuesday and Wednesday, and thus they were enabled to make a little gain, and by Thursday afternoon arrangements were entered into for another séance on that evening, which perhaps may prove to be his last for he has changed his occupation and will go away and free himself for this winter at least, and maybe altogether, of holding séances, which are without a doubt a very heavy drain upon his physical and nervous vitality, and will undoubtedly shorten his life.

I was privileged to be present at the séance on Thursday night, 26th December, 1912, which may prove to be my last with him. The demonstrations were truly wonderful considering conditions presenting. The sitters numbered seventeen, old and young, and everyone had one or more callers, for there were some twenty-five in all; but the interviews were short and it was evident that the power required was weakening. I may note in passing, that there was nothing to report different from other séances, or in addition to what was recorded before, and will conclude with a reference or two to my own experience.

May came to me again and seemed inclined to try again and better walk. Touching my left arm she stepped out from the cabinet five or six feet so all could see her well and seemed to have gained strength, and was now able to both walk and talk better than on some previous occasions, though she has not yet been able to speak as loud and clear, as when she used the trumpet.

Cleopatra the beautiful again presented herself to our view, and at my request touched my arm and walked with me out in the circle, where the sitters were able to approach near enough to obtain an excellent view.

I wish here to conclude my reference to Mr. and Mrs. Jonson and their psychical demonstrations, by acknowledging my fullest appreciation of their uniformly courteous attitude and good will extended me continuously, during eight years, as well as to my wife, when she with me conducted critical investigations; and

where since passing to spirit realms, she now returns to meet me, and corroborate from both points of view the facts I strive to demonstrate, and prove as true. I hope and trust that Jonson and his wife may live to enjoy many years of human life; and that each year may be well filled with health, happiness and prosperity. I wish also to thank Gray Feather, the strong Indian, with such noble character, who takes the control of Jonson in the séance, for uniformity of his kindness and friendship, not only in the home of Jonson, but elsewhere, and for his repeated acts of bringing messages to me; but likewise for some advantages which he has shown to me, by his control of other mediums, one especially, where he could speak himself through trumpets to me, and also bring loved ones, friends and others to talk with me.

CHAPTER XXXIV

A GAIN I had a valued opportunity while resting for a day or two, during the closing week of December, 1912; for in accordance with an understanding between Hypatia, the psychic and myself, on my first arrival as a guest at the home of the Human-Psychic-Telephone, it was agreed that time for communication should be divided into parts, so as to afford my loved ones, guides, and the group of friends, scientists and researchers, all a fair opportunity to communicate with me, and I with them. My loved ones came and our communings were a joy to all; but this feature was mostly personal, and not available for publication, with one or two exceptions; but to me as well as to them, was very gratifying.

So too with my guides, who encouraged me, and gave me information, and instruction; but here I make exception, and share with the reader, the pleasure, knowledge and the advantages I gained, from communications held with Hypatia; and a part of this I have already given in a chapter by itself, devoted to some questions of moment, and of deep interest, which I commend to the reader's thoughtful consideration. (See Chapter XXIII.)

I now desire as before, on a previous visit, where my presence alone with the psychic seemed to improve conditions, to ask *à viva voce* questions, and have my spirit friends answer me, and as to commune or converse through the automatic hand and pen.

I now speak to the instrument, and wish to say, that as this is my final *levee* here, for my spirit friends, before I close my book, I wish especially to afford early opportunity to all, and will myself be ready when you are at ease.

THE INSTRUMENT. — I am now free to be continuously at your service, for the remainder of your time here. Your loved ones, and also Hypatia, are here, as well as others.

J S. K. — Hypatia, I would among the first desire to hear

from some of those with whom I held converse before. I expect to hear from Professor James and F. W. H. Myers. And I also expect to hear from Wm. Stead, regarding some matters on either side of the Atlantic which are in the minds of us both.

HYPATIA. — The three you name are now here, and will remain until you go away. And there are others also from whom you will be pleased to hear.

11 a. m., 28th December, 1912. (No. 38.) FROM WM. T. STEAD.
— My dear friend, I remember it all in spirit, if not in detail. I will be here and listen. It is plain to me that jealousy is to be cause for silence. . . . I feel assured that it will be all straightened out eventually.

J. S. K. — Friend Stead, your spirit picture does not fully coincide with your photo taken a few years ago.

WM. STEAD. — It is my picture that you have, and as I told you it is copy of no other. If you cannot print it you can describe it, and tell how it was obtained. Your description of the picture coming into view is remarkably concise, and direct, and at the same time readable, or presented in a way to arouse interest of the casual reader. . . . It is like me to some degree. I think my desire to have it differ from all other pictures of me, may have caused the assistants to change it too materially. I will remain here most of the day, and while you sleep I'll go away.

J. S. K. — You will remember the error in your message, where you said, "My son and wife are with me here," and that some one at home had condemned the messages as not genuine on that account, and then I wrote an explanation for the book, showing how errors creep in, and how easily I accounted for it, by using the word "your" before wife, as that had occurred frequently, for both she and you had told me so; and now I feel I want to know if what I added is to your mind quite satisfactory?

WM. STEAD. — What you have said is true, attended by the wife of you, I always am, when I am here, for when the hand is writing she (your wife) is near; and if she thought it proper

space, her thought with mine the pen would trace, as mixed photography could be without design, but carelessly. A person speaking loud in the same room when telephone is used, might be heard at a distance so. This is a mental instrument of similar degree, and often by an accident a message mixed may be.

J. S. K. — *I understand that a certain medium known to you and me, was first to hear that you had gone to spirit sphere, the fact being made known to her through her guide; and that I was first to receive word direct from you, through the hand of this present instrument, which was dated on the 16th of April; and that I was the first human that you recognized, and that recognized you when you first appeared in your transient body, at J. B. Jonson's, April 18th, 10 p.m.*

WM. STEAD. — *I think she refers to the fact that I told you, that this hand was the first that I wrote through but it was not a case of favoritism on my part at all. Your guide Hypatia, capable and strong, came to me in my need and woe, and held me to my harmony, till I grew free from earth conditions' woe in me. What she says is true to this extent, that she was the first trumpet instrument used by me, but I came here with Hypatia, and wrote, assisted by her and Julia. It is of small moment anyway. I was too weak to use a trumpet at first, and had to be assisted every way to write or talk.*

Your explanation regarding interjection of words in error, is to me wonderfully exact description. Like to that which I just wrote, a person speaking in a room when telephone is being used, might have his or her voice conveyed to distant listener, without design, or desire to interfere with what was being done by speaker at the 'phone. *We all are in a state of harmony, and no deceiving evil thinker is allowed at hand.* This is attended to by her (the instrument's) small elemental servants known to thee as "Mike" and "Lala Lee." *Outside are strangers, inside are friends in harmony, as your guides, her guides and such ones as James and Myers, and others who work for good of all humanity like you are trying now to do.* Serving spirits may be crude in some degree, but they all love and serve in harmony. . . .

The description of my picture is remarkable and assists your scientific endeavor to prove the fact of continuity of life.

J. S. K. — *You know the attitude assumed by a certain inexperienced one, that the messages over your name were not genuine.*

WM. STEAD. — *The messages were written by my dictation. This is true, the same as it is true that I was sitter for the picture. I would like to have them published as far as I myself am concerned, but if you know of any serious reason, why they should not be, do with them as you think it best. I do not see what harm 'twould be if it should be proved true, that I communicate through many men. Does it not also prove I come again? If you were spirit free, with all your thinking life and energy, would you not go to every open door, and use each power at hand, and then feel sad, to see so little was your power to do? It is that case with me. I think and argue too. Why cannot you be blessed with psychic power to touch and see and hear the loving spirits near, when others who do not make use of it like you would do, are blessed indeed. I also tried in every way to teach mankind, but often found them most perverse and blind.*

J. S. K. — Friend Stead, if you know its wording do you approve of my Pronunciamento on the first page of my book?

WM. STEAD. — I do indeed, 'tis stated like a creed, and semi-prayer, or dedicatory benediction.

J. S. K. — I would like to have your opinion as to whether law or public sentiment would be opposed to the publication of the contents of the messages from members of the Royal Family, which is in no way disrespectful?

WM. STEAD. — It would not seem to me to be in any way a harm to Royalty. It is well known that our good Queen was student of this thought, and thinkers of this age have liberal grown, so they allow a man to think quite free, and all the statements you have made have come to you through medium's aid, and what you think is what you say. I think it is a book of experience and belief; and will so impress any reader. You do not use the names of Royalty in any but respectful way; and

I believe no word they'll say, I do, and I believe it would apply for even a law court could not question that you so received it, and that to you it seemed acceptable and true. To me it seems a readable interesting description of mind in normal and sub-normal consciousness, and I fail to see wherein it is not right or free from stain. I'll write to you today again. I'll step aside and let Hypatia be writer instead of me.

2.30 p. m., 28th December, 1912. FROM HYPATIA. — I wish to say that I have been with you the whole week through, and I with you believe 'twill be beyond question of law or creed, and you will feel quite glad in end; and realize your woe was friend; for it has armed you for a fight that is ahead, you fear, but as I see, no fight will be. The danger has passed. Near to you is good indeed, and you will be made proud and strong, and what you pray will come to you this very day.

J. S. K. — Thank you, Hypatia, for what you say.

2.45 p. m., 28th December, 1912. FROM WILLIAM JAMES. — We are listeners, interested ones indeed. I am William James who write. It was to me a grief and woe that I could not use your pen so to write upon your pad; and here I wish to say, that I will yet do that act for you.

J. S. K. — I never met you in human life, and when you materialized for me, I felt somewhat disappointed, as I expected to see an old man, with gray hair, and instead, it appeared to me as shade of red.

WILLIAM JAMES. — After we are in spirit for a time, we go back to our youth or prime, and so I do appear since I am living here, like to a man of forty-five or fifty at the most. It was myself at best, and you will find it true that it was I who so appeared to you. My idea was that the picture of me as gray were common to humanity, and might be in your memory, therefore I showed myself to you as myself whom you never knew. My hair was reddish blonde, and later it was mixed with gray and nearly white when I was free from my own frail anatomy.

FROM F. W. H. MYERS. — I gave to Professor James first opportunity, as it was understood by you; and when he failed, I thought now I will wait till I have strength to try and surely do; and this I did in sight of you. It seems divulged to be to you, the fact of my appearance true. We have been talking here today; and wondering why we cannot with this hand give our personality. The laws of God's domain are strange beyond compare, and it was myself who was there to view of you. I took the pen in hand and thought that I might it command, but after second effort, the power of support was gone from me, and I was spirit only without power to rule the pen. I now intend to try again at future day, and hope to be successful in the view of you, upon your office pad to sign my name, as I did when on earth. My appearance to you was not so very plain, but what I tried to do was write to you.

J. S. K. — Friend Myers, can you not write for me, something of such a character as will prove your own personality?

MYERS. — I will answer the question when I may, perhaps some other time today.

FROM QUEEN VICTORIA. — My beloved subject, I, Victoria, have listened to your thought and prayer, and woe, and I for one cannot see why it should not be produced in print, what I have written so, through psychic hand. It is the truth and many living men knew I believed that spirits come again, and if I have not won the prize by speaking words I promised you, it is not fault of me. I surely thought I did it so, that it made living mortals know. There is a mental tension there (at Julia's Bureau), that jars capacity to do; but it is to me quite enigmatical, the same as it has been to you. It is like a repellant force, and jars us from our plan and course.

My son Edward, and my consort Albert, both believe that it will not be cause of harm or injury to you, but we may err, so talk with man of law, if you believe it wise. In other books we have been mentioned so, at least myself and Albert good and true, and loved by me the same as wife to you. Alice also to me very dear, and I found comfort in a way, because of words

that I believed came from the dear ones through the different psychic instruments that I had opportunity to use and see.

Yes, I would have signed on the pad for you, if there had been sufficient power. I'd have given my home signature familiar to the family, and others too; and I still hope this thing to do. Hypatia is wide awake and tries in every way to fulfill prayers of you.

The medium new (private lady psychic in Toledo) and doctor psychic too, gave to you hope of future promise in case of Johnson's silence or death.

J. S. K. — At this point the psychic's hand ceased to write for Her Majesty, but did so for another, and hence I enquired by speaking, is Queen Victoria still here? If so I wish to say I am grateful for her encouragement.

FROM VICTORIA. — Yes, I Victoria remain, but wishing a slight rest, I let a stranger to me speak, till I should be in readiness to write. You will sleep well tonight. It is a wise thing for you to fast, for you have not a need of food. I was of your temperament in some degree; and I will stay near you, and be able to write at future date upon a pad you hold in your own hand. I will, if possible to me, fulfill what I have promised you that I would do.

Etherializations will appear to your mortal view, life-like but transparent. I say it because I remain, but it is given to me by another. I will go now and let your spirit brother David write to you, my subject true. Goodnight.

11.22 a. m., 29th December, 1912. FROM HYPATIA. — I am prepared to write for you in any way you ask me to. It is as easy for me to write in one order as another.

I have with me at present time your wife and spirit brother, and Jesse too, nephew of you, your daughter also is with May, and will write later in the day.

FROM WM. T. STEAD. (No. 39.) I a listener am, to what you say to me today. I am also studying the features of this cut before me. I believe that I, a spirit bereft of earthly clay, do

really look more like to the picture received by you at Bangs sisters.

When I appear to you in séances, do I not in some degree appear as in the picture here?

J. S. K. — The picture which came into view at Chicago on April 27th, was certainly a true picture of your form, and clothed appearance, as you came from the cabinet in a transient body to me in the Jonson séance on the 18th of April, the difference in time being only nine days.

WM. T. STEAD. — *I told you true it was not a fake, or fraudulent. It is my opinion, and this opinion is founded on experience, and observation, that the spirit, or soul, if you prefer that word to designate that which departs from man, when life goes out, is personally engraved and impressed, and truly is the man, and I myself believe I look like this the picture here.* If you were kicked or battered in the face — to human view the scar would show; but when you were a spirit free, the normal face would show to thee, or to the ones like you in spirit free. Old age and circumstances of my life, would change my face and hair in some degree, but when at ease my spirit free comes forth to view, it would appear more like this cut to you. In the private lady psychic's séance (on December 24th) I made a special effort to appear as I was known or remembered. *At Bangs sisters I had it in view, that I should give a picture true of me, as glorified by being spirit free, and thus remove all thought of trickery of these the sisters gifted with this power.* Why is it that it cannot be published as what you received at Bangs sisters, I myself cannot see? It was so received by you, and if it looks like me even in slight degree, it does as well as much of human effort in that line. Take this one's photo, is it like to her (the psychic) and if it may go forth as artist's work, I see no reason why the same privilege cannot be granted to me. If relative of mine (a cousin) unbiased by affection's jealousy, can see in this my looks, improved may be, why should it not go forth to show the general public what to you is interesting, as a view of spirit face as shown to you.

J. S. K. — I think I'll act on the suggestion of Hypatia regard to publishing two pictures of myself. The one, side view at age of 65, will appear at the end of Chapter XXX, devoted to yourself, while the one, full face view, at age 70, will follow my declaration at the first of the book, and though they both are pictures of myself, which many might discredit, because there are so many points of difference, and still they both were photographic pictures of me. Though the earlier one is 65 and looks older than the one at 70, and so in your case, with a greater range for difference between the human and the spirit pictures, and hence whate'er the doubt of others, we both know that your picture and my picture are each genuine.

WM. STEAD. — I like the idea also. The first one is presented (in side view) in a view that cuts off natural look of you. If you so do, and say the question arises, are we as spirits fundamentally changed in our looks in some degree. And was it not the truth that Stead so wrote to me by written words at a distance, saying the picture thus presented was a view of him at then, and altogether new. It is my intention to sign my name on your picture too, when it is held in hand of you.

J. S. K. — Hypatia, do you approve of my having the picture of Stead published?

HYPATIA. — I favor it because my opinion is in the line that you present. . . . I also favor it because if I had not favored it, I would not have allowed you to have the cut made.

J. S. K. — You intimated the last time I was here, that I would have another sitting with Jonson, but that it would not be as successful as some in the past, and this I since found to be true. Still I feel satisfied to have the evidence from James and Myers, even though it was incomplete, it was partially successful for they materialized, and made the attempt to write; and I am encouraged to anticipate greater success at some future day with favorable opportunity, and thank them both, for the effort at fulfillment of a previous promise, made to me at another time.

and place, namely through this psychic here, other than the one through whom they materialized to me.

FROM F. W. H. MYERS.—I felt the need of effort strong, for I was told 'twas my last opportunity to get my signature, in public view presented in the first book of you. His (Jonson's) vital force is low. His winter work is ended quite, and I am glad that you appreciate my effort strong to write. I presented myself as more youthful than pictures taken at the last, but how I looked as shown to you is in your memory fast.

FROM PROF. WILLIAM JAMES.—I, William James, listen with earnestness to what you say, the why this one cannot tell you how Myers looks is because her (the psychic's) guides do not allow him to tell it. She don't see him and if she could, she could describe him. It is true as you say, but in a way the little guides depend upon her conscious knowledge in the matter. They hold a private censorship over it. In the message in which "Martha," your first wife, was mentioned, the instrument had never heard that name associated with you, and she did not know, if it was right or not. It slipped in, and as she sent the message to you as her hand wrote it, you received it, thus, but if she'd copied it, she might have left it out, for fear of error. Her little guides do not judge, except by her judgment or past experience. It is a peculiar thing that you are working out, dear Brother King, and if I can in any way at any future time complete or compete in effort to write my name, I will do so.

In regard to the description of Myers it is like this hand not being permitted to write in imitation of my own.

We have been about here, since you came. In fact we attended you here, and at the other séances (in Toledo) and I have contended with the ancient guides at her side, or managers of her capacity to do, and I have argued, if it is her wish, and your wish, and Hypatia's wish, why can I not be permitted to use these pliable muscles in giving my signature to you. It produces no effect beyond their permission to let her know that I so wish to do.

FROM DR. SHARP (Guide of Etta Wriedt).—Your book is

shown to me in symbol of a book upon a cloud, and by its aid you'll lift the shroud of death in large degree from readers, humanity. It is my opinion that your book "Dawn of the Awakened Mind" will be a standard of its kind.

My medium is not exhausted, and she enjoys the work, and she will feel proud of the words you say regarding work of her. Yes, it will please her. She don't want pictures of her in print. I, Dr. Sharpe, want you to decide yourself what to do regarding the picture painted by the spirit hand. It is my opinion its better left out, but my opinion does not coincide with what Hypatia and your band believe is best. I, too, admire how you're dressed. It climaxes your dignity in very marked degree.

As the words were spoken out, as they were written, they provoked a humorous remark or two, from those sitting in the room, and provoked as well a quiet titter of laughter among them, when Dr. Sharpe quickly responded as here follows:

"Oh, I don't question your dignity, or respected position. I was simply remarking on your choice of plumage. I believe the selection of chapters or pictures in your book is truly a matter of choice, like your selection of apparel, really none of my affair. The season's greeting to you, Doctor dear; I am delighted too to see you here, in happiness and rest. It is for you the very best you can do. As to the spelling of my name, *I think it should be signed with an "e" added after the "p", it is as I have used it so.*

I'll give your respects to Etta, Doctor King. It is to me speaking seriously, a joy to have met and respected you, so many years of this your mortal life. Your statements regarding her work will please and delight my medium, Etta Wriedt. She likes and respects you, and I also do. Your Professional brother, DR. SHARPE. [The way he wrote his own name in human life, others omit the e now.]

FROM JULIA AMES. — Gains are like golden grains of sand, and what your book is here, is like a mountain made of precious stone. Each statement has a beauty of its own, but all together it is good and strong. I wish to help this work along, and help

my medium William Stead to be able at later date to prove that this is true what he has written through this hand for you. I also like the picture too.

FROM CLEGG WRIGHT. — To Dr. King I wish to say that when my spirit went to stay, I was for a time clairaudient like in power to sense the earth and spirit sphere. I was transferred to the other end of the tube of my consciousness. I myself was complete where my consciousness was accustomed to be taken when I was entranced. After I was there by a similar process my consciousness was allowed to return to the vicinity of my dead body. I could sense it at a distant point, and yet be conscious of my spiritual surroundings. I saw William Stead, and Julia Ames, who by the way are here now — and many of the noted, advanced thinkers, that I have met from time to time. Of course my wife, of whom I was deprived for year or so, was at my side, and with me during my transition from ill body, into consciousness of this the glory of eternal life. The mind set free. I was an analytical thinker, and I often wondered too, the same as you, and so I make a picture of the way that I was taken from this life to stay. It was like going into a trance state, except that state in my case was an unconscious one, except my own consent to have it done. But in transition, I was broad awake, and knew my friends, and felt the break, that set me free. Oh, life is not the wonder or the good, that men believe it is. To me before I died, I felt that I so wished to live, and gain my health, so that I might work do, but after I was free I felt and realized and knew, the wonders of the spirit view, and wondered how I could have felt content to live and suffer as I had to do, in body frail, and thin and pale.

My guides Rushton, John Shaw and others are with me here, and help me all they can. I am told this the work you do, will benefit your fellow man. "Dawn of the Awakened Mind" is a fit name and strong, and you will feel the benefits of years of study, now before so very long. Your contention is proved in many a way. Spirits do come to earth to stay, and to assist men on their way. I, Clegg Wright, am here, and I am just as real,

and just as much in life as when I was a visitor at Lily Dale before. I see you too, I also see why I was shifted. I am nearer and beyond the rhyming necessity. Eberling, the instrument's guide, in accordance with the expressed wish of my guides, permitted me to be shifted beyond the rhyming zone.

It is a great privilege indeed to be a teacher of teachers, and I am told that you will cause much discussion, but it will be of a friendly, or argumentative type. What a frail thing a man is anyway. It is my condition that the medium gets, but is it not a comfort to be able to write like myself, and not rhyme? I am glad she is protected so she don't feel the condition I went through. I suffered more than people knew. Yes, I want to be of those who try to give characteristic signatures to you.

I see Myers here. If I get into the knack of entering this central zone, I'll give description of him to you, some time when censorship is off its guard.

J. S. K.—This description by Clegg Wright has proved wonderfully interesting, and brings to my view something new in the operation of this wonderful instrument.

FROM JOHN SHAW, Guide of Clegg Wright.—Yes, it is a most peculiar mediumship, Dr. King. I, John Shaw, his guide and speaker, am a student from this view, and state this fact to you. Rhyming again you say, well that is true, I will now take Clegg Wright away, and he will come another day.

J. S. K.—Hypatia, I have heard from each of those whom I expected, and therefore am free to give attention and reception to others, who have or have not shown, spoken or written to me; and before I could give verbal expression to this idea, I am greeted by Clegg Wright, whom I did not expect, but whom I always considered genuine as a psychic, though not investigated or studied as others were. His presence here, and his description of his former trance condition, and his experience in departing from his mortal tenement, and passing through different phases of soul condition, with his psychic experience, and his wonderfully clear-cut differentiation of the conditions existing in and actions of the subjective self, during the unconsciousness of the

trance state, and the consciousness of the passing hence, once the cord of connection broke, and the spirit gained the greater freedom, without regrets regarding his separation from his poor worn-out body or home of clay, were each and all exceedingly interesting and instructive, *and were given in his natural way, through the psychic, without the usual rhyming, which of itself is most exceptional.* To his guides as well as to himself I am very thankful for this, to me, new knowledge gained, and for all that he has been pleased to communicate today.

The order of communications having been completed, if there be any who have a further word to say, well and good, I await your pleasure, and will greet you with heartfelt welcome.

I cannot print all the communications, it would make the book too large, but I select those which to me appear more evidential; and it should be remembered that I have intimated previously, that this book will soon be followed by another of equal or even greater interest than this one.

FROM MAY. — I've waited long for you to get time to write, or have her write for me to you. It is a little careless what you do with that *scarf pin* (and unusual also, for I am careful of it). If you would pin it on the tie, and lay the tie in your valise, in haste of need, there would not be a danger of its loss maybe. It would be to you a great woe, to lose that pin. You see and know I'm looking after it. It may be that her hand (the psychic's) will be allowed to write in signatures at late date. Editor Brown is here, he calls you "Son," also.

FROM GEORGE BROWN. (This honored man, with whom I was employed as long ago as 187), was kind to me and fatherly, and called me "Son."—J. S. K.) — A "babe" of you (the wife's pet name) is here with me, and she is comely too. I'll stay beside her here, for she as wife of you, my relative may be. Editor I was, of the "Globe," and what I had in view was to present a symbol of it in some way to you, but your guides, and exalted spirits, from on high, tell me to wait, and soon or late, I'll be able to give this "test" to you.

FROM MAY. — Did you change the grammar, dear, at where first spoke to you? Yes, do it so. Don't let it go.

FROM DES ASIA (The Ancient Guide). — I, Asia, giant strong, walk in a pace ahead of you. A beautiful name, a worthy cause, a lifetime of experience and research. Do not fear, I, Asia, see a glorious success to thee.

FROM DR. SHARP. — I see Stead's point of view regarding publication of his picture. He thinks let the public judge, if that might be a wise course. It will arouse discussion to be sure, but no one can deny that you so received it for a price.

FROM MAY. — I would not have you careless be of any small details of the protection of this book, a work of years that you have struggled for in hope and tears. *I rhyme because it is easier to so do. If I let it rhyme it sort of runs itself like a pianola or piano-player; but in the case of Mr. Wright, John Shaw and Rushton served instead of rhyming guides.*

The whole of it is good; and when 'tis understood how you obtained Stead's picture, and what view you take of it, 'tis wise to do as you have thought of late you would. What harm can it be if the picture of Stead is reproduced in your book. It was his wish, it is your property, let it arouse discussion as it will. It will but sell more copies so. It will arouse attention in the two lands of France, and Germany and Italy and Spain in less degree. They all have spirits that will be set free in time. MAY I am and guides assist me some in this my last dictation to the hand, for this time. Mr. Stead is trying hard to gain the power to write his name in signature for you. Mother King is a great comfort to me here. Gertie, May Donna, John and father, and several relatives and friends besides are often together near to you. Mabel Kelly was here with me today, and Martha King was too. Widower you are not this time, but with me more and more till angels lift you from this life up to my heaven shore. A road well trod it is to be and so you'll travel easily. Don't weep, my dear, for it is best. To be deprived of me is hard indeed, but what is done can never be undone. No vacillating in a death decree. No power can give me back to you in

home life, as I used to do; but I am growing beautiful, and in a way content, and I would like to have you rest and realize, that I with arms entwined about your neck, will follow everywhere no matter what you do, or who are there. As to Mrs. C——'s photographic work, be it good or bad there will be other opportunity, where I will stand beside you in a photo picture as I have promised you that I would do. And like medium new, will photograph me for you. I was there too. (Where I was taking part in a discussion. J. S. K.) I like to see you give it to them too. I like to have justice done. Don't omit to change. *It's me to It's I*, a slip made in grammar, when I first spoke to you through the trumpet at Mrs. Wriedt's. (See Chapter XIII.)

J. S. K. — I will attend to that. I also think that as a test, that is most remarkable, for that occurred in November, 1911, and the chapter is a record of that date, while this is the 29th December, 1912.

FROM KING SOLOMON OF ISRAEL. — Rake the hay into piles and stock it to your purpose. I, King Solomon, greet you, brother of the Lodge of God. Let me proceed to say, that I am with you in this work, and hope to be able to prove a master of most high degree. "Dawn of the Awakened Mind" is to be a success, in spite of what may have been said, or what the future ones may say. A bright star in your crown, is to be its renown. Why the picture came will later be to you apparent. When one has enough to prove a point he should be satisfied, and I believe you have enough and to spare. You are deprived of her you love, but you have years and health; and fame will come from book to you, and guidance will be given you from time to time through psychics new, and this one too. In regard to the rhyme, it may be a little tiresome at times, but it is at least quaint and peculiar, and I think it would be difficult to fake it. It shows a subnormal power, and what that power is, is what you, as well as the reader, are endeavoring to find out. It is her own or voluntary, that you have carefully observed. It is also practically limitless, for you have tested that well. It does not diminish. It does not exhaust. It changes materially from one individual

message to another. I like your method of describing it like plow shaping a furrow. When Clegg Wright wrote, the plow was straightened. How was that done, you ask? Clegg Wright wished it. He accomplished it. What did he do? And why do we all pursue the same course? Are questions that arise in mind to you. Well it is not easy to answer questions in regard to an unknown quantity. Mind is what? to begin with. It comes from where? etc. Oneness of purpose we all have in our endeavor to help you along this path to fame. To your taste fix it. You are the author, and this is your dose, that you prepared for the public. The palatable part you have fixed well. The good it will do is endless, or will continue through time after you are dead. Broaden a stream and go your way. Another one can never place again the stream within the course it would have gone, without your aiding hand. Broaden the thought of many men, and what a myriad of thinkers gain following the thought of you, that you have placed in public view. I dream no more, I hope, I see that good completed it soon to be. And the exalted ones from highest shore will help you onward evermore, until your time of life is through, and angels lift you into final sleep. Don't worry, brother Mason true. A crown of glory is awaiting you. I'll do more for you at the next opportunity. I have to do. Otelleo tells me that you know that he is Mason of a high degree also. The medium judgment is not necessary. She does not really care if we message err. Oh we will do all we can to help you aid your fellow man. Otelleo and Asia and I are often together.

CHAPTER XXXV

I HAVE already dealt with earlier evidence, in my argument as presented in Chapter XX, as having reference to my wife in spirit life, and the proving of her human personality; and will deal with some evidence which has presented since, including that which pertains to Wm. T. Stead, and a few among the many others; and will ask the reader to synthetically gather evidence from the varied individual messages; and exercise your faculty of reason, while searching for the truth.

Be it first remembered that there were many guides and loved ones, friends and men of note, some of whom I never knew, but who from interest in the work and book volunteered their services, and offered evidence to prove the after life. As I have said elsewhere, the book is full of cobweb evidence, that is to say, the evidence connects in many ways, as different as with time and place, medium and phase, through which one spirit personality can demonstrate, as for example I'll state that my guide Hypatia, while near my side at home, would see me write a note or letter with my pen and leave it on my table through the night, to mail it on the morrow to my friend and co-worker Wm. T. Stead, across the sea in London; and though I was alone and no human saw or heard or read or knew it, still Hypatia at my request could carry its contents, and deliver them through the trumpet at Julia's Bureau and to Wm. T. Stead, for whom intended, before reading my letter. (See Chapter VIII.) Somewhat later, at my request, Hypatia met a Quebec friend of mine at Jonson's in Toledo, Western Ohio while in her transient body as materialized, and conversed with him; and sent by him a message to me. (See Chapter VIII.) Again on one occasion a skeptic friend doubting her personality and date and place of origin, undertook by quizzing to find out and got all the information asked for, *and something more*, of personal nature, and found himself in an unpleasant plight.

I gave a public address in Toronto, during which I stated that I frequently conversed with Hypatia while in her transient body. Two Chicago gentlemen were present, and neither would believe it to be true. Shortly after these same two men attended a Jonson séance in Toledo, on which occasion Hypatia materialized, called them each by name, and asked them if they would write to Dr. King and tell him that Hypatia, his guide, had materialized and introduced herself to them; and requested them to write, and so inform him, which they did; and the letter was attested by all the sitters in the séance, and forwarded to, and received by me.

Again, take the evidential messages in connection with her various appearance at Jonson's, and at other dates and places when she also talked; and by use of trumpet at Detroit and other places, auditors could hear her voice and conversation; also by using vocal organs of trance mediums; likewise by controlling the hand of psychics to write. So all the time from first to last her spirit personality shows forth in evidence, as everyone can see and appreciate. After reading the book through, the interested reader and investigator can take up her case only, and follow it all carefully; and so in a similar manner, with each or all of any particular one, among the many personalities, in everything they do. The words and demonstrations of each are interesting; but time and space prevent my dealing with the bulk of them in argument by summing up the evidence to establish both spirit and human identity as well as personality of each; but it will prove most interesting, and also more or less conclusive, to follow up consecutively the message maker or demonstrator, and see the termination; and also trace out the intercommunication one with the other, and that one with another, by co-operation and co-words in connection, with the act or word or sight or sound producing evidential evidence.

So also there were many acts and references by words and messages by wife, which friends and others can verify at home, and others still, which other persons can verify as evidential in séance; and I need only mention a few of them, which may prove

interesting to readers; and is most conclusive to me; and of date subsequent to the November, 1911, establishment of her human personality; and which also connect with it, as per example: *In November she requested me to take her single diamond ring out of the safety deposit vault, and carry it to a jeweller, and have it wrought into a "safety" scarf-pin; and this I complied with on my return to Toronto. So when again I visited a Jonson séance in Toledo, in April, 1912, and stood looking at and talking with both my spirit daughter and her mother, my spirit wife May, the latter reached for, and withdrew my scarf from within my vest, and turned it round and hunted for and found, and then tested the pin with her own fingers, that I had thus made, to prove to her own satisfaction that I had not only complied with her wish, but that the pin was positively "safety"; and then replaced it where it belonged, and smiling said, "You used to be so proud of me when I was wearing it, and so I am most glad to know you wear it now." "It makes it easier for me to come to you."* This is but one evidence of many, and this is truly of the most convincing kind to me.

For a few moments I ask the reader to note a few facts in addition to those already referred to, which compel the conviction in me, that none other than May could have so presented them. In her communication through the writing psychic on February 15, 1912, there is the suggestion and approval of the compilation of the evidence, and that of its publication. Again she makes her selection of the photograph of the book's author, two of which were at that very time on my desk; and clearly expressed her preference as to which should appear in the book. "I see the picture too at the age of sixty-five years, and I am proud of it and you. I like the other one at the age of seventy, the best by far, for in it I see you as you are; and even if I write, it is to me a sorry sight to see you all alone. . . . Your latest picture (at 70) pleases me the best."

And further, the design for the book's cover, and the other one symbolical, intended for the book, and brought to me for my selection, attracted her attention, and brought this communica-

tion of April 8, 1912, through the writing psychic, which part: "I have watched the works of art as they were made in your view of you, and we are of those near to you, and have a right to you to wise selection with regard to what was brought to you to see. The beauty of it all is as we wished it, dear. It emphasizes carefully what they will see and hear about in written text before them spread regarding living, and their living dead."

[NOTE:— The message came from New York State through the Human-Psychic-Telephone, and via postal route, while the developed sketches were made for me, from my suggested pictures by pencil drawn, and these all lay on my office table in my home in Toronto.]

In Chapter XII I've carefully explained the ante-mortem agreement between us. I also explained, following the November series, how May redeemed her promise; and now in order to establish in the minds of thinking men, what our agreement was accomplished; and how in thought and soul's desire or prayer that May might confirm what she and I both said and did, as I had noted in Chapter XII, she on the 16th day of April, 1912, through the hand of the Human-Psychic-Telephone, sent the following message on to me: "*I am glad to be the one so dear to you and so the key that opened up the truth to thee. 'I'll write you all as you request of me. (See Chapter XXIX.) Hearts are easily divided; and I shall love and love you more though death has entered through the door.*"

And now I wish to say to the reader, if still you doubt, turn back and read just what May wrote, the whole of Chapter XXI, and surely then you'll be convinced, for every statement in it relating to the earthly portion of it is to my knowledge true, and I now thus confirm it.

Of May's messages to me, or her conversations, not only those which are included in my book, but the many private ones, which deal with matters of my daily concern, which could only be known by her from her spirit presence with me constantly, are of themselves of such exactness of detail as to be to me entirely convincing. And then again the voice and conversation by the a-

of a trumpet, is so natural to life, and no two voices are exactly alike, that it were impossible to doubt them, or to be mistaken; and she made herself known, and talked with a Toronto man and wife, friends of hers, at Jonson's, and sent a message home by them to me.

I ask any man, be he skeptic or critic, to deny if he can, the assertion that no substitute in all creation could duplicate the voice and conversation of your wife successfully, with both of which you were daily familiar for quarter of a century. But when these features are added to by the presentation of her transient form, together with its operation as a perfect duplication of herself in human life, in all its varied circumstances, which you can call to mind; and further that these conditions are presented correctly no matter when the time, nor where the place, nor who the instrument by whose presence it is made possible to occur, will not all this kill the prejudice, the fraud or substitution hypothesis, along with all other suggested hypotheses; and point to the necessity for an awakened mind to comprehend as I do, a demonstrated truth? In concluding my reference to my wife, *I now assert that the accumulated evidence, from first to last, is so profoundly convincing to my senses, intelligence, my intuition and my reason, that I now declare that I am quite as sure of her continuity, return, communion, identity and human personality as I am of my own existence; and this, so far at least, I have been constantly able to demonstrate.*

Again, for an instance of evidence, in proof of my mother's human personality I refer the reader to the demonstration recorded in Chapter IV in a Moss séance, at MacRoberts' residence in London, Ontario, in 1894, and which is there numbered 7. My mother had crippled fingers with rheumatic arthritis, which she designated "hickory-nut joints;" and covered them with loose silk gloves or mitts, and held them out for sitters in the séance, to see and feel and examine them, for the purpose of proving to me and to them, her personal identity and human personality; and later, on March 12th, in 1912, in message sent through Human-Psychic-Telephone to me, while she was in my

home, and while I watched the hand while she (the psychic) and this was what she said, "My son, be sure that I look for yourself alone, and often stay here in the home with *I do not need now to hide my hands for they are well beautiful to see*, but I will be with you, my dear, if you are if you are here. . . . *I feel proud to write, to show you you understand, that I may freely use my hands.*" And again in April of 1912, when she came to me at Jonson's eighteen years after her first demonstration, and there she see and feel of them to prove she had no bad conditions.

What could be more natural and reasonable for my son with restricted opportunities, than to utilize three different mediums, at intervals of years, and long distances apart, to me, her own son, by reasoning out, and demonstrating, proving her personality to me, in what would, perhaps, the very best way? I do not hesitate to say, it is all quite true as strong as any evidence I can offer, and it convinces me? meaneth all this, and much more through the passing of produced in this connected way, if it be not my mother's communication with me? Would it not otherwise be true quite, and no purpose served?

And now another instance, but not the last. *My spirit May told me in message of February 20, 1912, that she would go to Jonson's, at such time as Hypatia advised me to go thither, that our spirit daughter May Donna would sing for me. So when I got there I saw and spoke with her in her materialized form, and asked her if she could now sing for me? she replied, "Not tonight, dear papa, but before you leave Tolson and at my last séance of that series there she walked out from the cabinet into the circle, and sang as she had promised me a sweet and inspiring selection which all applauded. (See Chapter XXVIII.)* Before we parted she promised me to write me more messages which she has since done, and through "The Human Psychic-Telephone" in New York State; and also conversed more times through trumpets.

I will ask another question. Is this case not either confirmatory

psychic) wrote,
 that I love you
 come with thee.
are well, and
 you are there,
show you what
s." And then
 Jonson's some
 ere she let me
 onditions now.
 or my mother
 hree different
 part, to satisfy
 nstrating and
 rhaps, be the
 uite true; and
 es me? What
 assing years,
 other seeking
 se be useless

y spirit wife
that when I
dvised me to
ould sing for
her material-
or me? She
ave Toledo:"
out from the
l me a sweet
 See Chapter
 ite me many
 The Human-
 versed many
 onfirmatory,

circumstantial, or direct evidence; or all of evidential character? Can the reader explain how, and why, it happens thus, if it be not the discarnate spirit of my daughter brought back to earth, to help to prove my contention, that to all humans there is granted 1st, Continuity of life; 2nd, Spirit return; and 3rd, Spirit communion?

I had an old-time friend when I was in my youth, who was then my instructor in practical chemistry at old Toronto University, more than forty years ago, I mean Professor Croft. He must have been for many years in the other life, for he was old and gray at that time, but he still remembers me; and he too writes through psychic to identify for me his human personality.

Lily, the cabinet spirit of Mrs. Moss, and who materialized at my first séance in London in 1894, did so again with self-same feature, mannerism and name, fully eighteen years later; and had the same appearance and voice and conversed with myself and wife, at Lily Dale, in 1907; and again conversed with me in 1912; and was present when both Mrs. Moss and my wife May materialized in Mrs. Well's séance. She had promised at London, that she would join my band after Mrs. Moss's passing over, and did so at this séance.

A form also presented the same time as Lily in London, which claimed to be a brother member in a secret society. He took me in the cabinet with him and there, in our seclusion, proved himself by signs and words and grip to me; then with cabinet after lighted up; and in the circle later, was further known and recognized and spoken with by several who knew him well in life.

My father showed himself to me in 1894 at the Moss séance, London, as record No. 8, in form and feature and voice, and spoke loud and clear his name, and relationship to me; and also showed his swollen hands as evidence of his disease; and in the hearing of the circle said, a note of which I made, "I still live and am able to bring to you proof of my continued existence," and also gave this message to me for his favorite grandson, "Tell Robbie that grandpa still lives." He also there told me, that some of the views I had held regarding future life, when

he was with me, he had since found out were right, and eight years later for the first time through Jonson came again showed himself to me, expressing his pleasure and his appreciation of the work which I was engaged in, the compilation of evidence for this book. The reader may ask me now, how can you be sure it was your father? and I answer just as I could in life by seeing, hearing and conversing with him, as I did in life, and by the aid of my senses and my reason, as well as by the evidence of swollen hands, message to grandson Robert and reference to my views of the after life, which he had found nearer the truth than the orthodox views he expounded in the pulpit. Had the reader been similarly situated as myself, could he or she not say it was, or it was not his or her father, mother, brother, sister or child with whom he or she was conversing; and had lived daily an earth life of many years; and further not limited to a single interview, but extending over a period of years; and not only presenting through a single person but by the aid of different instruments or mediums of each of several phases, they become as familiar as the earthly friends we similarly meet at intervals of time under changing conditions.

FACTS AS COMMUNICATED TO ME BY MEMBERS OF MY OWN
FAMILY, ALL IN SPIRIT LIFE.

My mother passed to spirit life in 1886, my father in 1894, my wife in 1911, and my daughter at the time of her birth. I had a special sitting with the automatic writer—the rhyming medium—at Lily Dale, N. Y., beginning at 10.20 a. m., October 1913. My questions each and all were previously prepared at my home in Toronto, and retained by me all the time while the sitting was in progress. The answer to each question was written with my fountain pen by the medium in a blank book, which I took with me, for the purpose, to her home and which book she returned to me at the close of the séance. I also made it plain at the beginning that both questions and answers would be made public by their inclusion in my book. So soon as each question was read aloud by me, the psychic's automatic hand recorded the response there-

J. S. K. 1. I thank you, Hypatia, for all the information you have imparted to me, and for your encouragement; and as you say you will remain while I am here, I will have further opportunity to commune with you. First and foremost I wish to hold communion with my spirit wife and daughter for a little time; and then other relatives to follow during our first sitting today.

RESPONSE BY "MAY," MY SPIRIT WIFE. It is to me a joy to be here with you, and "Johnnie Boy" you are still to me, though I am where you cannot see me when I come in robe of white. I'll also hold the pen and write my signature. May Donna is with me present now.

J. S. K. 2. There are many things I wish to ask about, and much, no doubt, you can tell of interest; but we can only occupy a part of the time during my present visit, as I want to gather important material for publication in my second book. I communed with Hypatia, as you heard, and will hear again; and I will also probably hear from other guides and teachers who may be selected to impart important information. What would you like to talk about now?

RESPONSE BY MAY. I have not changed for the worse, I can tell that to you; and I can also say in truth I am trying all I can to aid you in your second book; and I will try to come in view in spirit pictures as 'twas promised you that I would be able to do.

J. S. K. 3. Referring to a trumpet séance in Mrs. Wriedt's séance room in Detroit in December of last year, as reported earlier in my book, you told me there you were going home to see your mother that night, but would be with me again at my morning séance next day. You did not tell me why you were going home, but gave me a surprise, by bringing back with you your father, it being the first occasion since he passed to spirit life, over twenty years ago. Now I want to ask you what guide or guides accompanied you and did you find your father at home?

RESPONSE BY MAY. It was to me granted, and Otelleo and Omar from your spirit band were with me on the journey to mother. Father was and is with her, and at her death they will

be reunited. I was in wireless-like communion with F during the process, and capable master-like spirits not known shifted the scenes and made it possible for me to my father to the reach of you, as he then spoke through trumpet with you.

J. S. K. 4. What did your father think of that experience or was he surprised to find it both strange and true? Was your spirit brother, there?

RESPONSE BY MAY. John was the one who stayed with me during the absence of father, so that father might know he return to her as soon as he had talked to you through trumpet. John and father will write for you if they can.

J. S. K. 5. In what sphere is your spirit home at present and who shares that home with you?

RESPONSE BY MAY. My spirit home is like to a bow of vegetation in draperies of flowers and vines. I do not to be shut in by walls, but draperies of white, closed by my seclude me from publicity. My father and brother come but my sister Gertie, and daughter May Donna are with often, so I am never alone. One may be absent, but if both absent, Hypatia or my teachers beautiful and new, now known to me, but not to you, lead me with care, and grant to every prayer.

J. S. K. 6. Does the guide introduced to you in your life Hypatia when we were together at Jonson's as recorded by have aught relationship to you now?

RESPONSE BY MAY. Yes, Saphrona is my immediate guide or personal attendant like to a servant of superior attributes, my wish, as a trained nurse is to a babe, so is she to me.

J. S. K. 7. If Hypatia is agreeable, and also you, I wish to make of these communings with Hypatia, you and other relations a special allotment by itself, so it can be readily referred to.

RESPONSE BY MAY. Yes, I will allow you, and will also write with care a chapter clear, distinct and new, to occupy a part of the book "After the Dawn a Clearer View."

J. S. K. 8. Have the members of your family, and of my

in spirit life, each separate homes? And are they all assigned to one sphere?

RESPONSE BY MAY. We are all in one plane or neighborhood-like surrounding, but each is in power to be alone, cast off for rest or meditation. I may also call to anyone, and with great ease they come to me, not by walking, which at first seemed strange to me, nor governed by the law of gravity; but with a sweeping ease of entrance, something like to the materializations in the private séance (with the private lady medium) but without delay or effort. I have things to do, so have they. If busy, cause for their delay would be by telepathic-like message told to me. I do not need any loved one with me, because of the superior comfort of angel attainments.

J. S. K. 9. When I pass to spirit realms will I have a separate home from you, or will the home be jointly ours? Do all spirits enter each and pass through all spheres, from earth plane advancing like steps of a stairway? In what sphere did you stop, when first you passed over there, and what sphere is your home in now?

RESPONSE BY MAY. When you die I shall be with you at the time of your death, and from that time on we shall be in a home together, but I shall know things you have not attained; and I shall wish to go to places, when you will wish to rest, but where'er I am you will be able to speak to me, and as one we are to stay, no matter what the changes be in your life, or the life of me. I am in the necessity to believe objects necessary to my harmony; and while I remain in this earth-bound, or earth-like mental state in desire to have earth-life appearance, and earth-life objects, etc., I will truly be of the first sphere or growing state of soul; and when I am in readiness to cease to need these things, then and then only will the change to third state be. It is not a necessity to change at all. I love my home too much to leave it now, and birds and animals and objects dear and near make it my own, and so it will be till I grow, and I wait for you and to have it be the home of us eventually. It is possible for us to be together as long as we are interested in the same things. My

baby (May Donna) is in truth of an advanced sphere, for her earth objects are not a necessity. She was adopted by an angel mother and so can readily do and be contented in advanced state, not yet to me possible. They are advanced and so the sphere is subdivided in proportion of seven as has been done to indicate development, I would, at this time, be of fourth attainment. May Donna may stay with me indefinitely, but she may also dematerialize to me and disappear, as I would do in séances to you. Gertie (sister) never does this, in fact she cannot do it, so she is like to myself in fourth degree, and will not leave. May Donna be for many a year of living here.

J. S. K. 10. Can you name those who met you when you passed through the gate of death, and accompanied you to your heavenly abode?

RESPONSE BY MAY. Father and Gertie (sister) and John (brother), May Donna (daughter), Hypatia and Saphro (guide) were the principal ones; though others like to David (author's brother) and Jesse (author's nephew) were near. I did not sense it all. The process of change causes the mental to be blurred in consciousness of detail. I wanted you, and wanted to return, and so was left at rest until I could be made to know that I was dead and had to go.

J. S. K. 11. How far, in our miles, do you suppose you are from the home in which I live; or do you know how long it took you to go from your body to where you were left to repose?

RESPONSE BY MAY. We are not limited by distance and cannot tell it. Like to Marconigrams we are conveyed, like through tubes of proper magnetic-like attunement. I was there while you were at Mrs. Wriedt's, I might bring my father and surprise you. I did not go, I was conveyed, and it was done for me. I do not realize the details of how it was done. To me senses the scenes shifted. I was with mother, and my father came, I rested and was then with you in the séance room.

J. S. K. 12. Will you bring your grandmother to talk through the trumpet with me? Does she still stay around the old home ignorant of the fact that she has experienced bodily death?

RESPONSE BY MAY. Yes, and it is often so with spirits, and so they stay till angels roll the stones away between them and the clearer view which fact is already known to you. A farmer farms, a churchman preaches, and followers listen to the words, and talk and argue as they did before they came across to the unknown shore.

J. S. K. 13. When, where, and how did you find our spirit daughter? Was it soon after you reached spirit realms?

RESPONSE BY MAY. I felt her loving touch before I left my body, and in silent loving way she told me I was soon to better be, and it would be so I could see you, and return to our home; and so I never felt alone. I floated out for several days and so the final step of change, was not to me severe. I simply knew that it was through and grieved because cut off from you.

J. S. K. 14. Can you see and read what I write here and also in my home? Can you hear my human voice as well when I read my questions aloud, as you could hear it when I spoke with you at Jonson's, while you were in your materialized body and used your sense of hearing and your vocal organs there to speak to me? Which of the two methods do you prefer?

RESPONSE BY MAY. Sometimes I seem to be quite near and what you say and read I hear. At other times I do not know all that you do, I simply sense that it is you. Some things are needed to make clear, and when not there you disappear; and I, like to a person blind, must feel in darkness till I find. I hear today the words you say, I also see the room and you, and that at present there are two, but who the writer is I cannot see. I am but conscious that a writing hand is putting down what I now say. I cannot always read your writing, but often or sometimes; but like to clear or stormy weather these changes are produced by conditions external to my volition. I like to hear your voice, I then realize it is your own if so.

J. S. K. 15. Is there anything special which you would like to say that I can publish as a chapter in my second book?

RESPONSE BY MAY. I'll write an essay-like chapter for you. I'd like it if you'd write something for me to respond to.

J. S. K. 16. When you want to talk or write about any person or private matter, either through the trumpet, while in your materialized body, or when dictating to the subjective mind of this psychic with her automatic hand; or any automatic writer say this is personal, and I will so consider it; though my judgment has usually guided me in this matter.

RESPONSE BY MAY. I will so do, but as you say your judgment is enough for me no matter what I say to thee. I'll be here at your visit through to listen or to write.

J. S. K. 17. Now I'm waiting in the hope that I shall hear from my spirit daughter, who gave a surprise to the sitters at a Jonson materializing séance in Toledo by singing in the circle the grand anthem "Holy! Holy! Holy! Lord God Almighty" in a manner to merit the great applause she received, just a few minutes before Wm. T. Stead for the first time materialized and tried to walk across a large room to me.

RESPONSE BY MY DAUGHTER. My dear father, I am glad to say I sang for you. I will do it again at any time, as I now write. It was to us a joy to hear the music sweet which was rendered here for you; and it has the advantage that you may have it all repeat; but with the séances it is not so, but if it were we'd be with you as company your life time through; and when 'tis so you find or know the very thing to do, then you may depend upon us here, at least upon mama and me.

J. S. K. 18. Will my angel daughter, now a young woman tell me who was foster-mother to you while as an infant on earth in heaven; and who is your present guide?

RESPONSE BY MY DAUGHTER. My mama here is not to me the same as human mama is; but like to a flower transplanted to a bed, with beauty I was clothed and fed and loving mortal who had babies none at times to us soul flowers may come and gather one with love and care and carry it to here and there; but we then are returned to be in sunlight of the smile of God; though while we grow, and who we are, we are taught to know at times I saw my father and mother at times, and I felt myself to be like growing bird hovered by thee; but I was not cut from love

of you by anything that I did do. In cases where no love is there for the soul flower so small, the childless woman is allowed to own it all. I was taught music in a class and often angel sweet conducted me through many a hall and often would repeat the lessons I must learn for ma, and was an aid in each degree, but she was not my own alone, and never took me to her home. We grow like children in a ward or hospital, till we have reached a stage of independent thought, and we are shown our loving parents, so that when they die we to them go like children of a higher sphere, but always held by loving here.

J. S. K. If my father is present now I wish to commune with him.

HYPATIA. Your father is here.

J. S. K. 19. I wish to say to you, father, that when I was a boy in my early teens you preached the gospel in the old Presbyterian stone church out in the country — only a few yards from which your earthly remains now lie — and you spoke so frequently about the devil and hell and everlasting punishment with torment, that I, who otherwise was considered a brave boy, was really afraid to be out alone on a dark night lest the devil would catch me, and take me away to that dreaded burn or lake of fire and brimstone, a place of never-ending torture. I then to go to church every Sunday morning and night and Sunday school in the afternoon, no matter how much I hated to go on Sunday; or if I failed to memorize a certain section of the Bible or Testament assigned me by you.

All such teaching made me fear rather than love, but you may now judge me in a different light, so I now hold a different view from that of those early boyhood days, when I often sat brooding over my present and possible future lot, and many a time I wished most truly that I had never had a beginning if there was a possibility that I would never have an ending, and meanwhile suffer everlasting punishment with torture, because I could not live a perfect life if every little fault of mine were counted a sin.

As you now have altogether different views, and entirely new

experiences over there in spirit realms, as you have at different times told me when meeting me in séances in and since the first one in the Moss series of séances at London, Ontario, in 1891. You ought to be well able now to make a statement founded on your experience, observation and knowledge, gained in spirit worlds during many years, as to the reality of which you presumed to speak from the pulpit in human life, without exact knowledge (just as will the critics probably, who will criticize what I say in my book say). I feel that you now owe it to your son, and other boys and girls of my time, still in their mortal tenements, a duty as well as a pleasure to tell us what you have learned regarding rewards and punishments, since residing in the spirit world, and experiencing the after-life these many years. I trust you will make your statement as clear at the present time for publication, as you formerly made them from the pulpit, when I was a very credulous son in the years of long ago. I ask you to grant me the privilege of publishing your statement in an allotted portion of my book; as you can write it briefly here and now, by dictating it to the subjective mind of the psychic whose automatic hand will reproduce it with my fountain pen, as you speak it to her.

RESPONSE BY FATHER. Stephen King I am. Tell my son John that I am here to do as he may wish me to do. I was myself so taught, and I to you taught what my father taught to me concerning future punishments. I have not learned if any be like those of which I spoke to thee. In certain realms are beings who have not yet learned the way to do, and so are *held and not yet freed*; but kindness is the law of spirit life; and in the need of sorrow and of pain some souls would seem to be, but earth-like suffering is all that any soul is forced to undergo: such as the sorrow of a severed mate, or an unjust act, but never punishment or hate. No fiery furnace is prepared for erring boys; and I am sorry now, I taught you so, but you have grown to be a pride to me in spite of it, and all that you and I your father have been through, I found it altogether different from all of my ideals or habitual thoughts. I was a child in soul development

when I came here, and so began again, not cut off from the memory of earth, but like a child in second birth or like a man in language new, I began here, and thus I grew to know and wish to know like you.

Beauty surrounds us here, and love in radiant whiteness from above illumines our path on every side; and if we cannot walk we all may ride, or be assisted to the end by many a listening angel friend.

Mother is with me now, and she is listener here to what to you is effort or your task to do.

J. S. K. 20. To mother most boys look for protection and sympathy when father is displeased with their conduct or expression, and such was the case with me, for as I grew older and did some thinking for myself, I showed at times my independence of mind and speech, which provoked father to severity; but father never did, nor could he make me believe all that he taught, and hence there was more fear of, than love for, my father, especially on Sunday; and hence I was quite inclined to appreciate the sympathy of my mother, when father made rules fast and hard regarding my beliefs and practices.

Now, mother, no one in the world knew better than you that father's insistence that I should adopt both theory and practice, as he taught his boys, would not prove to be a grand success, and naturally, mother, you tried to temper my spirit to father's cold breezes, or shall I say the hot breezes of his speech? Now I would like to know from my mother in heaven, if I always was as a boy, and am as a man, so wicked as to deserve everlasting punishment; and whether you are convinced that such punishment was intended by God for your son, or any other mother's son or daughter; and whether such kind of punishment is ever inflicted, or not. Please make your statement clear and plain, so I may with your consent publish it in my book as an allotment in a suitable place.

RESPONSE BY MOTHER. Like to you, my son, was your father in his earnestness of thought, and act, and the severity of his rules grieved me, as well as you; and so I did the best I could;

and I believe I softened some, the natural instinct in you to quit rebel, or be set free. *I love you now, and always shall, you were so very good to me; and hell is not for you, my son, for any acts that you have done.*

My fingers are well, and the rheumatic tendency in you is to be lifted from now on; and lithe and limber bow you are to grow, and in a year or two you will be free from all care and necessity.

I am your mother, Margaret P. King.

I introduce here what to me appears to be in accord with the view that variety of source of evidence in any given case strengthens it. It is a quotation from Wm. T. Stead's message to me (No. 33) through the hand of the automatic writer: "I realize that the proof of continuity of life depends largely upon the same personality presenting through different and widely separated instruments" (mediums). The reader will have noted in an early page of Chapter XXXI, a tabulated record of my experiences with the spirit personality of William T. Stead, and it will there be evident, that he has been endeavoring to demonstrate in the very way suggested in the extract quoted.

This view, however, harmonizes with my own, and has appealed to me in very many cases, among the scores to be found in these records. The majority of all the intelligences communicating have done so through more than one instrument, some through several, and some have used the same kind of instrument several times. This might of course be to make their personality better known. Variety of instruments have been utilized by me in test cases. And of course spirits communicating, just like humans, have preference in the use of instruments. As every musical instrument has an intonation characteristic of its make-up, and by which it can be distinguished from all other kinds of musical instruments, without seeing it, so also every medium or psychic instrument differs from all others, even those of the same phase in some measure or quality of psychic force, combined with the psychic's individual spiritual personality as evinced in results.

produced, modified perhaps by the psychic's control, consciously or unconsciously.

This seems to be recognized as a rule by communicating spirit intelligences. To substantiate this view, which has always impressed me strongly, I again quote the following from a communication from my chief guide Hypatia, and which appears elsewhere several times in the book: "You must consider that messages that come from the spirit world, are more or less tinged with the medium's personality, through whom they are given. The clearness of the message depends on the spiritual status of the instrument. A cheap piano will give out musical sounds, but cannot give the tone and richness that comes from the more finished instrument."

Another feature usually — and in my own case nearly always — met with in the automatic psychic writers is that of the withholding from me a valued feature. I now refer especially to my unsuccessful efforts to secure either evidential description of the writer's human personality, or the writing, so far, by the spirit in a fac-simile of its human handwriting. In the case of Miss Gates, the automatic-writing-psychic, my guide Hypatia, the philosophers and other advanced spirit intelligences, could not wholly overcome the introduction of rhyming words. Dr. Richard Hodgson, Frederick Myers, Wm. T. Stead, and my spirit wife and others allude to this peculiarity, some with regret, but without casting blame on the instrument; and knowing the reason for it, attribute the cause to her ancient spirit control. There was only one exception of not rhyming in the writing I received, through this psychic, and that was when Clegg Wright, the once noted medium, wrote for me; and through him we learn the reason why he did not rhyme in his writing. His message appears at length in the preceding chapter; and from it I quote his own evidence on this point, viz.: "I Clegg Wright am here; and I am just as real, and just as much in life, as when I was a visitor at Lily Dale before. I see you too, I also see why I was shifted. I am nearer and beyond the rhyming necessity. Eberling, the instrument's guide, in accordance with the expressed wish of

my guides, permitted me to be shifted beyond the rhyming zone. That would tend to exonerate the instrument from fault. It also adds another exception, which is embraced in the sentence: "It is my condition, that the medium gets, but is it not a comfort to be able to write like myself, and not rhyme? I am glad she is protected so she don't feel the condition I went through." Then as to the difficulty that Frederick Myers had in trying to give me his personality, Clegg Wright writes: "If I get in the knack of entering this central zone, I'll give description of him to you, some time when censorship is off its guard." Clegg Wright's guide considered it a most peculiar mediumship; and I may add that it is the only case of its kind I ever met with or heard of.

For long it was my strong desire to secure as evidence the handwriting, especially the signature, as in human life, as evidence of the spirit loved ones and friends who communed with me. Having failed in the quarter where I might reasonably expect it, I suggested that a few of the many who desired to accomplish it might try and write a short message together with their signature, while in the materialized form of the earthly expression. Soon I had on my waiting list of those who promised to try several, which included Professor James of Harvard, Frederick Myers, Wm. T. Stead, my wife and others.

With the close of the year approaching, and with the conclusion of gathering of evidence for this book, there remained time only for one or two séances with Jonson, as my final opportunity. To this was added the misfortune of an unfavorable condition of health and strength, and a weakening of the psychic power in Jonson. Still notwithstanding I attended with my office or pocket pad with printed heading and my fountain pen, all as promised the writers ready for use. I first had Professor James (see Chapter XXXIII) in his transient (materialized) body approach me, and while I was hoping for his successful effort, he said "I fear I cannot do it now." He then dissolved from view.

Myers next presented as described in the same chapter; but he did make an effort, which raised my expectations, by accepting

my pen from me, and placing its point on the pad, but failed to write, as he lost his grasp and the pen dropped from his hand.

My concluding séance with Jonson was not held till the lapse of three days, and was a large mixed assembly numbering nineteen sitters; and though I had some five callers, James and Myers did not again appear.

From Toledo I went to Lily Dale, where I had another valued opportunity of hearing from relatives and friends, through the Human-Psychic-Telephone. Among those who wrote, were Professor James and Frederick Myers; and both of them referred to their appearance at Jonson's; and their statements are of peculiar interest. It was made clear by Myers that he still hoped at some future date, to write and sign his name for me; and likewise expressed the thought of complying with my request for evidence of his human identity and personality. In the pages of Chapter XXXIV are statements from James, Myers and Stead that the reader will do well to remember, for I am quite as satisfied that all their promises will be fulfilled, as I am that other promises made were — such as the promise to meet me at Jonson's and try to write on my office pad — which were kept, and partially fulfilled by them. Though this chapter is the closing one, as my guide Hypatia informs me that the selected time is now approaching to publish this book; so if the predictions made are fulfilled before that date, they will appear as Addenda. *I have full confidence that I shall receive the human signatures of Professor James, Frederick Myers, Wm. T. Stead, my near relatives and perhaps others; but not even when, or through what medium, none of the spirit writers will venture to say with certainty, as all will depend upon existing conditions at the time.*

D'Asia, so named by me, as that was the place of his nativity, is, so far as I know, the most ancient of all my guides that have evinced great interest in my research work. So also other exalted spirits from advanced spheres have manifested and spoken in no uncertain tones of the great mental and spiritual awakening; and the ushering in of a New Era. I shall not presume to state

anything I'm not authorized to say; but have authority to make public the sayings and writings of the alleged speakers and writers, and by them assured that all they state is true.

Spirits can read our thoughts and sense our desires. This I have proven scores of times. The first time my spirit wife spoke with and to me through the trumpet, she told me this; and once I put her to the test.

Another test that I imposed on her, as well as more frequently upon Hypatia, my guide, was that of reading my questions and my requests, as I had written them, with either pen or lead pencil, and then responding to them in reply, through trumpet speaking through their own vocal organs while materialized at Jonson's, and through the writing psychic.

I am also pleased to state that there are living witnesses in Toronto, who can verify the statement I make regarding the first and second phases mentioned above. I am free to state that spirit authority that, if a man is fortified by right principles, and has proper soul desires, he need have no fear of evil spirits.

I would that all could realize that spirits experience as great a difficulty in finding avenues open (properly developed mediums) for communicating with earth's inhabitants, as the latter find in trying to communicate with them; *some mortals even lock their mental doors against their spirit friends, with the key of prejudice.*

We are assured that life in the spheres is as natural and as free to them there, as earth life was while here; that when they are released from the mortal habitation they are met and conveyed by spirit guides to a place of rest assigned them for a brief repose, and then to the sphere of activity for which their human life has qualified them; that in spirit realms all is activity and progression, as earned by consistent desires and efforts, and is attainable by some time even by those who on their arrival as earth-bound spirits are "held," some in mental darkness for long years, until they have atoned for wrong-doing in earth life, and been imbued with proper motives, and wholesome desires to seek for light and knowledge that qualifies for progression and service.

Efforts are aided when towards a higher status; spheres are numerous for those of like attainment; nurseries, graded schools, colleges, libraries, lecture halls, brotherhood societies and places of amusement of an instructive character are ample; so are foster-mothers for babes, nurses for young children, teachers, lecturers; there are avenues for investigators, authors, inventors, etc., for such as have special ambitions to enter them; many earthly experts in various earthly vocations are aided or inspired by spirits.

The spirit world is a second earth plane many times more beautiful and grand, with its duplicate of water and land, streams, rivers, lakes, forests, hills, fields and flowers, all vastly more beautiful than can be conceived; travel is as rapid as thought from the mind; unison and harmony exist instead of creed and contention; gardens and parks surpassingly beautiful, and trees, and birds and other animals in the primary spheres; no allotted place called Heaven, nor the Hell of torture, both of which are described by them as conditions rather than places; not one of hundreds who have communicated with me ever expressed a desire to again become a resident of the earth plane. One spirit thus clearly expressed his view on this subject: "Oh, life is not the wonder or good, that men believe it is. To me before I died, I felt that I so wished to live and gain my health, so that I might work do; but after I was free I felt and realized and knew the wonders of the spirit view; and wondered how I could have felt content to live and suffer as I had to do in body frail, and thin and pale." (See Chapter XXXIV.)

Spirits in my experience with them express the desire to aid mortals all they can. All are greatly pleased to have the opportunity of communicating with mortals through any instrument or medium. This I have been repeatedly assured is true. If it be true that error and false belief have led to eternal divisions on the earth plane, then may not this the greatest of all world wars be a means of chastening and improving the conditions of nations and peoples, for *angel communicants assure us, that following in the wake of the war, there will be violent commo-*

tions of both earth and water, earthquakes, floods, pestilence, famine and great calamities among the people of earth, a purging before the New Era will be ushered in of an awakened mind; and conditions of peace on earth, and truth and righteousness prevail with nations, and with individuals.

There is of course a limit to all human investigation, and no means of proving to others that which to each investigator is convincing.

In my later years, my soul's desire to learn more regarding spirit realms, has been and is being granted.

As this my first publication is already voluminous, and intended for the minds of neophyte psychical researchers or investigators, I will after briefly referring to two or three matters defer until a future publication, some of the revelations made to me by the spirits of men of the long centuries ago.

As each spirit withdraws from its mundane home — the mortal body, which is left behind on the earth plane, and changed, reduced or disfigured by disease or accident — it is granted a brief repose, and awakens to realize it has an astral body or boundary of the then present dimensions of the earthly one, but more ethereal than its former one; and which is entirely void of the markings of its former birth, disease or accident conditions; while in the sphere to which assigned, it continues so to be; at the time of its advancement to its next succeeding sphere its body or boundary undergoes change in its density becoming still more ethereal and spiritual before its new activities begin in its new sphere. Each promotion in some degree affects the spirit's limitation; though the spirit's mind, consciousness, individuality and personality continue from sphere to sphere; and added senses new are found functioning. Advancement of probationers in the earlier spheres is unequal. Some are "held" therefrom for long years, or until such probationer has fulfilled the probation, and secures its reward of merited advancement. Spirits can return from any sphere to which they have attained, to any sphere less advanced, or to the earth sphere.

though at first only with the assistance of guides, and of aides assigned to them, and are taught how to make themselves apparent or heard, by making use of the conditions existing in the sphere they enter. This is also requisite to enable those from any more advanced sphere who seek communion and desire to demonstrate their presence to spirits less advanced, or to mortals of the earth plane. They can, when conditions are favorable, manifest in a transient physical body, which is a duplicate of that formerly possessed, at any particular stage of existence, and is utilized when occupied by such as wish to demonstrate, and can speak with the vocal organs of such body; as well as by entering the body of a living mortal instrument entranced and using such instrument's vocal organs for operating with. In such case the spirit of the medium gives place, or withdraws itself from the body and remains adjacent, or in some cases may go to a distance. An alternative to this is the spirit wishing to speak through the medium's vocal organs suggests the thoughts and words to the subjective portion of the mind of the medium to make use of through his or her objective mind; though meanwhile the medium is unconscious of what he or she is uttering as in the case of a hypnotized person delivering a speech in response to the suggestion from the hypnotizer to do so; and is under the control or influence of the hypnotizer while doing so; but has no conscious memory of a word that was spoken, after restored to normal condition, neither has a medium so utilized. The spirit of some individuals who are quite normal, indulges during the period of sleep, in astral flights, or the going out of the spirit without the individual really knowing it, except in rare cases, but afterward relate their wonderful experiences, that at the time seemed real, but were regarded as a remarkable dream. In such cases, they cannot always return and succeed in re-entering their body, which may not have been protected by advanced guides qualified to assist them to re-enter their body; and that is one of the causes of death in the case of "found dead in bed" in the morning — cause of death unknown — but supposedly "heart failure." I have frequently taken such flights, but more often without my knowl-

edge, until afterwards, when told by Hypatia, or by Otelleo, one of the ancient Egyptian guides, and aiders. He claims to belong to the Brotherhood of Light. My astral flight is explained elsewhere by those who participated in the matter, as to how it was accomplished. Otelleo with two others escorted me to a gathering or assembly for instruction and preparation for certain work when I pass over the boundary permanently and become a sojourner in the spirit realms, so he thus explained the object sought.

Whether in the physical body or out of it, as in the astral body, everything seen or heard or done, forms a part of the "liferecord," retained in the subjective portion of the mind; and hence what is recorded during the astral flights, including the instruction given, is retained, and may or may not be reproduced in the objective portion of the mind, before reaching the spirit realms.

I will here make a brief digression from the subject now engaging the mind of the reader, while I refer to some of my findings during my primary investigation of hypnotism; and will only revert to some of the knowledge gleaned during several years of that investigation which induced me to pursue my psychical knowledge, which will always outweigh belief, and is by far more valuable. In my practice as a physician, surgeon and *accoucher*, I found that as a satisfactory therapeutical agent in many cases it had no rival. In surgical cases it stopped the flow of blood, the pain of the injury, and superseded anæsthetic during minor operations. It banished the pangs of child-birth and caused the phantom of fear to depart. It is wonderful how the subject can diagnose the abnormal conditions existing within the limitations of the human abode.

The following facts are but a few of the many I have established as such, viz.: The mind of man is a duality in its functions. The one portion of mind, I designate the "objective portion," while the other is the "subjective portion," and they are each in harmony one with the other. The objective portion acquires knowledge through the five senses which it governs

when awake and functioning. It is the location of intelligence. It discovers, devises, plans and invents and exercises reason; and having will power commands the subjective portion to a limited degree or extent. The subjective portion of the mind is the storehouse of memory, and withall never sleeps as does its copartner; and is ever active and alert, like a faithful sentinel on duty; and at times acts independently when necessity exists. Its constant duties are the guarding and regulating of the various physiological functionings, continuing without any cessation; even including the assumption of the objective mind's responsibilities, made necessary by that partner's repose, disorder, or incapacity; and at the same time continues its own activities pertaining to the temple of the soul or spirit, the human body, its heart's action, circulation, digestion, assimilation, secretion, excretion, etc. Further, together they serve as supreme authority in the soul or spirit which is enthroned within the body and in its every part; and of this embodiment the mind is the executive, while the subjective portion is the keeper of the soul's human life record, which the spirit, when it withdraws from its human habitation carries with it, as it passes to spirit realms; and it there becomes its passport to be seen and read by spirit personalities, as it enters the sphere for which it is qualified.

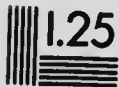
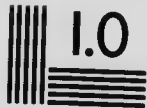
Consent and Suggestion are lock and key to mind in hypnosis.

The reader will now be better able I trust to comprehend that *when my hypnotic subject is ready*, I by concentrated mind and will power directed to the objective portion of my subject's mind, aided by suggestion, capture that mental fort, and his objective mind is a prisoner; and thus is out of action, and becomes dormant; that is, asleep. I can now commune, or talk with his incarnate spirit by means of its subjective mind; and the use of its copartner's sense of hearing (which while asleep is of no use to it); and the subjective in like manner, in response to my suggestion, makes use of my subject's vocal organs (now that his objective partner is not using them, because asleep); and thus the subjective mind of the incarnate spirit of my subject can



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answer my questions, and has no motive to serve; is truthful what it speaks; can tell me anything it has ever recorded in its life record, though the subject in normal state could not remember it all. This subjective portion accepts what emanates from the objective mind, just as it did from the objective mind of its copartner, and records it as part of the continued life record. All of which is concluded *before I restore the subject to his normal condition, otherwise confusion of mind, would result, followed by disordered action.*

The foregoing detailed description may aid the reader to understand how a spirit can entrance or control, and make use of a sensitive human, by speaking through his or her vocal organ and yet the sensitive can have no recollection of any word spoken simply because the objective portion of his or her mind was overcome with sleep, or rendered inactive.

ASTRAL FLIGHTS.

I have also learned among other matters of psychical interest to myself, and possibly to others, that by strong concentration of mind, and exercise of will power, I can withdraw myself from my physical body, at a given fixed time, and thereupon present myself in my astral body, at a place I desire to reach, and be recognized there; though apparently debarred, or at least am unable to exercise connected and detailed memory of what I saw and heard during my presence in my astral body; and this psychic demonstration has been verified verbally, in writing, and in a printed book, after its accomplishment.

Before making an astral flight in recent years, I have received assurances from my guides, whom I have frequently tested, and in whom I have confidence, that my body would be protected, and my flight aided, as well as my re-entry of my physical body on return.

I so stated on the public platform in St. George's Hall, Toronto on Sunday evening, 28th November, 1915; and there promised I would demonstrate it to be a fact sometime in Toronto. Three evenings later I did so, before a private circle for trumpet voices

(everyone present knowing me). It was my first effort for that particular phase. On the afternoon preceding the evening séance, I sent a brief intimation to the place for the circle, simply stating, "I hope to be at the séance tonight; but don't wait for me. You will hear from me later."

Full particulars have been published by Herbert G. Paull, in a booklet, "The Voice of the Spirit." Chapter V or the fifth séance will verify my statement, and my demonstration through a trumpet, and that I was reported by the spirit control of the medium as present in my astral body. However, my astral was escorted to and from the place by spirit guides who had me in my home in time to reply to the spokesman over the 'phone, who cross-examined me, and gave my replies to others present with him. My arrival at the séance was a sudden surprise, and my demonstration produced the conviction of "proven."

As promised over the 'phone, I prepared a written explanation of my experiences of the evening, a copy of which was called for the next day, and appears along with the records of particulars, at the séance in question, which is numbered V in the booklet. I include here all that I had then to say, viz.:

"Sitting in the occult circle of seven, comprised of the Toronto Bureau Committee, listening to discarnate spirits' voices, at a recent séance with Hugh Gordon Burroughs, trumpet psychic, "I was spoken to and questioned, by his control."

"Dr. King, why are you so quiet tonight?" "I replied, I am "thinking."

"This was true, for I was cogitating the trial of another new "experiment, which if successful, could be confirmed by my colleagues sitters, and thus prepare further evidence of value to "prove what I had previously asserted several times regarding "astral flights."

"Two features I had listed as proven already, viz.: my flight "to New York State, where my spirit-picture appeared on a photograph along with a mortal one of my brother's wife."

"Again another psychic phase I had succeeded in, by making "an astral flight and appearing along with other personalities at

"a materializing séance held by the "Intellectual Circle" in Kansas "City, on the night of January 25th, 1910. On that occasion my "astral body was visible, and my voice was audible to Judge Dill, "and the other sitters. I there told them I was Dr. John S. King "of Toronto, and I would make another visit and would then "have sufficient strength, I thought, to sign my name for them. "What I here affirm has been verified in writing, and can be cor- "roborated by Judge Dill and others among the then sitters."

I introduce another similar instance to the above here, as a matter of convenience and preservation of a more recent experience, viz.: On May 14th, 1916, I appeared at a séance held at J. B. Jonson's, Toledo, and noticed present a Toronto gentleman friend, James Poole, a well-known business man to whom, owing to conditions being unfavorable (a thunder storm had been prevailing) I could not speak, but as I had promised him before he left home that I would meet him there in my astral body, by walking from the cabinet during the séance as others do. I did so and tapped him on his thumb with a small stick I carried, just to remind him that I had kept my promise to him.

Hypatia and des Asia, two of my guides, and my wife May were there also and materialized. I was present in my astral body. The sitters signed a written declaration affirming my presence and demonstration. This ends the new demonstration added, which did not appear in the written record promise over the 'phone, and handed out the following day, and occurred nearly four and a half months later. I now resume the statement as handed out the day after my first experience of speaking through the trumpet: "My "thinking, alluded to in the beginning, resulted in my decision to "absent myself from a séance, and to my surprise my colleague "sitters by coming in my astral body and trying to talk with them "through the trumpet if conditions permitted."

"My preparations consisted in turning out all my front lights "at 8 p.m., then retired to my bedroom and lay on my bed, when "I remembered that the instructions of my spirit guide that our "spirit party would reach the séance room somewhere near nine "o'clock. I lay awake thinking, but could not then sleep, and

"when the time was nearly 9 o'clock, I got up and closed my bedroom door to shut off the light from the adjoining hall, and hurrying back, spoke aloud: "This is just about the time for my spirit friends to call for me." Then with my head on the pillow, I closed my eyes, still having many proofs of my personality in mind to use. I quickly became asleep. I soon awakened suddenly, and felt satisfied I had just returned, turned on the light, and found the time 9.35 p. m., and so went forward to my office, and with my telephone near at hand, felt sure it would ring. Presently it rang. 'Hello!' and I recognized the voice I had expected. 'What are you doing, doctor?' 'I have been asleep and have only been seated here a few minutes,' I answered."

"Mr. Paull then told me I had been at the séance room in my astral body, and that the sitters were greatly surprised. He jocularly charged me with having been playing a sharp trick on them. He wanted me to tell him my experience. I mentioned briefly a few incidents, which appeared to be correct from his acknowledgement (and concluded to go into the matter more fully next day). As it was getting late, he said he would call and see me in the morning; and I promised to write for him a description of my experiences, but told him I was not permitted to tell him everything I knew."

"When he called the next day, it seemed to me as if a curtain had been drawn in front of my memory; and I could not comply with my promise made to him to give my experience of the experiment."

"Did you ever have a most wonderful experience in a dream, and fully realized at the time that it was only a dream, but worth telling at the breakfast table next morning; but when you tried to relate the incidents they had most of them vanished from your memory? This is the situation in which I find myself, with a very few exceptional incidents."

"The *modus operandi* of my 'astral flights' as described in my book by my guides will be interesting reading. Whether or not I succeeded in this my first effort to speak as a carnate spirit

"through the trumpet, I leave the decision to those of my colleagues present in the séance room on Wednesday night, 13 December, 1915, as they were purposely kept in ignorance of my intention so as not to disturb conditions.

"Notwithstanding, I am informed that so very anxious were they to verify something said, that the light was turned on (to see the time), conditions were affected, and I was unfortunately prevented from presenting further proofs, and thus not completing what I have earnestly, and honestly, contemplated accomplishing; but I am hoping that I shall next time be more successful." Thus endeth the statement handed out, and known in the booklet as my explanation.

After the 'phone conversation was concluded all repaired to the seats they had vacated, lights were turned off and the séance resumed. As to what most immediately followed, I quote from the booklet's record:

"SPIRIT MURPHY (the control of the medium): 'There, ladies and gentlemen, I did all I could to help that manifestation.'

"SPIRIT BLACK HAWK (an Indian who can also control the medium): 'Say, everybody, wasn't that a good idea of the doctor's — ain't he funny.'

"SPIRIT HYPATIA: 'I give you greeting, friends, tonight. I am pleased to be here, my dear ones, especially to please my friend the doctor, and help in his interesting experiment. We have done this for a purpose, and I must say I am pleased and gratified at the result. It will have two distinct influences, and it represents before the world the distinction between the physical and the spirit side of life; and proves demonstrably that there is an astral body, which can and does leave at times the physical temple — I leave, and I greet you all, dear ones, with a message of help and love — goodnight.'

Having thus demonstrated an important psychic fact in my home city, as well as in four different places in the United States, I concluded that even though I had done so and that my guides were agreeable to my doing it, they were compelled to prevent me from seeing, hearing and remembering too much, in case the

I might not wish to return to my body; and they would encounter difficulty in inducing me to do so.

As the psychic fact had been well established in the presence of sufficient credible witnesses, and my object attained, I shall abandon further efforts in the future; but am fully convinced that after I have passed to spirit realms, and spent a short season there, as a free spirit, I shall be permitted by the Infinite Spirit — and aided by his ministering spirits, who act as my guides — to return and demonstrate through some of the good mediums of earth — as scores of my relatives, friends and strangers have done, to convince me. And if so be that I may, the reader can rest assured that I shall, beyond every doubt, do so; and still try to prove to the skeptic and disbelievers in the spiritualistic creed that they are still in error, as I again prove by my presence, when they recognize me in a transient body speaking, or hear my voice through a trumpet, or hear me as a spirit writing independently on a slate; or through some person's hand automatically these words: *I, Dr. John S. King, have kept my promise as made in "Dawn of the Awakened Mind," for I have proven, and do now prove, Continuity, Return and Communion, all true.*

REINCARNATION.

I am asked, "Do you believe in reincarnation?" I answer, I have no belief regarding anything of which I have no conception; and for the same reason I have no knowledge concerning reincarnation. As defined by some individuals, I interpret it as meaning — the re-entry of an individual discarnate spirit into a babe before birth, which particular spirit has already undergone birth and physical life experiences, of perhaps an adult man or woman; and passed through the gateway of physical death, and thereafter underwent change through evolution in the spirit spheres for perhaps centuries. And now, either from its own choice, or because so directed, again enters a new infant, before its birth, not as it entered on its (the spirit's) first experience as an emanation from spirit Infinite; while now, if at all, by a process of retrocession from such sphere as it occupied by merit of attain-

ment, and with much attained knowledge and its attained adult spirit proportions, must by its retrocession become reduced to the diminutive form of the newly conceived infant, which is to become its physical abiding place, and its physical body growth be ever subject to the requirements of the spirit which occupies it during a second earth-life experience.

Is the first life record still preserved in the subjective mind as that of Wm. Smith, together with what was added in the years spent in the spirit spheres, and are these now further to be added to, by Wm. Smith's second life record as made by John Brown, into whose body Wm. Smith entered in order to gain a second human life experience, with a second spirit life experience to follow, which indeed is somewhat perplexing for the ordinary mind to comprehend, to say nothing as to the motive which prompts its enactment, and the results to be attained?

To me it appears that there is reason for the belief that the retrocession will be found to prove unsatisfactory, with no evidence to prove that the second human life is any improvement upon that of the first human life.

I have not discovered any natural law with provision made for such an exception; and were it to be the rule, or a natural law, it would be self-evident to all.

Having no tangible evidence in support of reincarnation, I questioned some of the alleged advanced spirits regarding it. Among others questioned were the alleged spirits of the philosophers Socrates, Plato and Aristotle, brought to me by Hypatia. By reference to Chapter XXIV, the reader will learn what each of them had written in reply to my question, at least Plato and Aristotle did so.

The gist of the several responses to my plea for some knowledge regarding reincarnation, is briefly embodied here. It was pronounced to be "chimerical." All affirmed it was not true. One of the philosophers said, "Nor was it intended to be so understood." Another said such a conception is inconsistent with natural law, and with the evolution of discarnate spirit; and that literal minds so interpreted, in error, the sayings of ancient psychics.

Moreover, the Infinite Spirit, the Grand Architect of the Universe, nowhere alludes to it in any of His plans.

CONCLUSION.

MAN is an emanation from spirit Infinite, and after the experience of building his earthly physical body, in which he lives, moves, and has his mortal existence and experience for a period of years, finally withdraws with his astral or spirit body, and is immediately met and escorted by ministering spirits to an appointed place of rest, where he secures a brief period of repose, is enabled to realize that he is no longer a mortal, but one who henceforth will be a sojourner in spirit realms — but not in idleness, though as a probationer he will voluntarily work his way from sphere to sphere in a capacity for which he was primarily qualified by motives, desires and acts while forming his human personality. He soon learns that belief alone does not save, no dependence on any one.

Spirits known to me in their earth life, after they have passed to spirit realms, on their return affirm that each and all must work out their own redemption in the spirit spheres. Each and everyone who reach there have to undergo a schooling, and work their way to secure merited attainment.

CHRIST (the Nazarene). He exemplified in his earth life the true soul personality, which man by his motives, desires and acts, should establish. He, like all other men, emanated from spirit Infinite; and to the realm of spirit returned, after an earthly physical experience, and is still seen by other spirits from different spheres: and continues his good work while going from one sphere to another, exemplifying duty and teaching others. He is known to all in the celestial spheres from the humble to the most exalted spirit, for his radiance is everywhere apparent in its opalescent hue. He will not again, as man, come upon the earth plane, where his spiritual teachings were distorted, and his body crucified; but assurance from spirit sources is given that the *Christ principle* will continue forever, which is so accepted by all orders of spirit.

GOD OR "DEITY" is unknowable, for not one among all the spirits who have communed with me, acknowledge the existence of a personal God; while the more exalted ones define God as Spirit Infinite, Omnific, Omnipresent, Omnipotent and Omniscient — All, and in all — thus constituting the universe as a whole.

As a humble mortal I cannot but admit that at times in my mental application I have felt the inspiration of unseen intelligences prompting or compelling the thought committed to writing; but nevertheless in the work of the magnitude of the subject, the years for the accumulation of facts and evidences, it must needs be that errors in some degree may have been made, but not knowingly or willfully; and as I now draw it to a close, and send it forth to the thinkers of the world, with, as I am assured, the approbation of a strong spirit hand, I do so with the hope that my soul's desire — that "it will be a benefit to humanity" — will be realized.

Before attaching my signature to my closing page of this great volume of evidence, I desire to express a full measure of my gratitude and appreciation of Hypatia's work and inspirations, and other valuable aidings, including the securing of capable witnesses to testify, and to bring evidence worthy of introduction in this book. From first to last Hypatia has been my earnest collaborator of the book's compilation. I therefore feel that it is but fitting — while remembering also the fact that the book was her own suggestion, as was its title — that she give her concluding expressions to its readers, as to her view regarding its mission.

In conclusion:

Here are the things that I have won as I climbed with care, till I attained this comfort, in the sunset of my years. I have now ceased to feel the doubt, and the attendant fears, that come to most of men below.

I feel, I sense, and think 'tis true, all that I state as facts to you.

John S. King.

HYPATIA CONTRIBUTES THE CONCLUDING SENTENCES.

"Every mortal here or there has the earnest desire to know; and I, too, once living on the earth plane, suffered for the truth as revealed to me, even to death; and since I was set free I have searched for an instrument through which to come in better touch with humanity, and teach them what I have learned of truth.

Each human soul must, as an atom of the whole, reach forth for itself, in accordance with the will of the Heavenly Father, who has provided for each one, whether they climb or fall; however, like vines, we eventually climb to the great light of Oversoul. We start as parts of the great whole; and we attain along our paths through effort the things for which we pray. As vines creep up along a wall, so we climb by knowledge, the pathway of life, overcoming obstacles and thereby gaining that altitude of hope, where we see the Oversoul or Father giving us truths we can understand.

Our souls like vines reach out tendrils that entwine the truth we find along the way, and thus add to our power to attain a higher plane. Our longings for knowledge, our desire to know, are steps by and through which we receive support from the Guides.

This book is to be a guide to the inquiring mind. "Dawn of the Awakened Mind" is a wail of facts; and as such is sent forth to the thinkers of this age. As you peruse each page will tell you how to find the path to knowledge that God the Infinite Spirit hath given to all mankind, to learn how your own soul may reach out for the truth that teaches you the great fact, that man is not within his brain. The soul, the blossom, the fruit of life, grows within the human body until its journey on earth is completed, and it is ready to cross through what is termed death, into that larger life where it has more power to do good to all.

I have written this truth through you, my dear instrument; and have manifested my presence, through many mediums of

different phases, and in many different places, in order to demonstrate this truth.

I pray the great and exalted ones of spirit life, to help me to be with the great thinkers that I may, with the great thinkers — whose writings appear on these pages — be of use to men of earth, by proving that spirits come back to earth.

I pray that the darkness of doubt may float away as "Dawn of the Awakened Mind" brings truth and light to those who were born blind in their minds, to this great truth.

Continuity of life makes all life complete, and proves that spirits can and do come back and write to all mankind.

I, the leader of the band around this physician, who has written this book, send you, through him, my earnest prayer that all the darkness of ignorance shall fade eternally away.

HYPATIA.

INDEPENDENT SLATE WRITING.

ADDENDA.

THESE addenda become a connecting link between this book, and further revelations by some of the exalted spirit intelligences named herein. They comprise brief greetings and intimations, from relatives, friends and intelligences in the higher spheres. The slate writings of the "Independent" phase were secured through the kind co-operation and influence of Hypatia, my chief guide and teacher, as per my written request left on my desk for her to read; and which--as will be seen later--she complied with in its entirety. It will prove of deep interest all through.

I concluded that these independent slate writings, for the first time for me, as *an unparalleled test*, so far as I know, would corroborate or strengthen former evidence already recorded, especially so much as could be produced here by the aid of the photo-engraving of the slates containing the written evidence thereon, over each writer's own signature. My own comments follow at the close of each sitting.

As the work of compiling my book was ended, I determined to give my readers in the addenda the details of three sittings, or individual experiences with independent slate writing. I selected for that purpose medium Pierre L. O. A. Keeler, with whom I had never hitherto had a sitting; but as he is generally acknowledged to be America's best in that phase or class, I made choice of him for a good test; and it proved afterwards to be an unusually good and satisfactory one; and at the same time a surprise, even for this experienced medium, as he expressed himself to me at the close of my third half-hour sitting; when he realized what the final total results were.

THE DETAILS OF PREPARATION WHILE STILL AT MY HOME.

I first wrote out a list of those I chiefly desired to hear from, and who would probably require the time of three sittings, of

half an hour each, and numbered them in order from 1 to 20.

I selected those twenty from among hundreds of spirit intelligences of different spheres, with whom I have held communion in the years that are past, and at different times, at different places, and through different phases of mediumship, covering a period of about twenty-five years in all.

Everyone in the list — save and except my son — had utilized more than one medium, some as many as five or six different ones, with as many different phases; while all my loved ones, my psychical research friends, and my guides — constituting fifteen of the twenty selected — have each met me face to face in their earthly expression, some of them several times, in the materialized yet transient body, and spoken with the vocal organs of such body.

But of them all my Chief Guide and Teacher Hypatia has made herself known in England, Canada and United States of America. On the Western side of the Atlantic she has been both seen and heard by scores of people, including a number of relatives and friends of my own city and province, and elsewhere, including also, Col. N — of the Province of Quebec and has dictated messages to a few of them — including my Quebec friend — with the request to them, in each case, to take such message back with them to me.

Having completed my list of twenty, I next wrote my request to my Chief Guide, Teacher and Co-worker, as any student in earth life would naturally do, when requiring that teacher's co-operation.

WRITTEN REQUEST TO HYPATIA.

"Toronto, Tuesday, p. m., 21st August, 1911

To Hypatia,

My Spirit Guide, Teacher and Aider.

Following on the accompanying list, are my loved ones, friend spirits guides, co-workers and exalted ones from the high spheres, that I hope to have greetings from by writing on slat to me, independently of a medium's direct hand, when I a

at Pierre L. O. A. Keeler's house in Lily Dale, while I am at that Spiritualistic Summer Resort.

Will you kindly invite them to meet me there and comply with my request? Will you please likewise request George Christie (Keeler's Control) to grant me the sittings with Keeler sufficient for them to do so?

I fully realize how indebted I always am to you, in my psychical investigations, and my experiences, for your most valuable cooperation. I will be thankful to you, and to George Christie, if this privilege is granted to me.

A personal friend of my own in this city (Prof. S.) once expressed himself as doubting the fact of your being the identical Hypatia, the Neoplatonic philosopher of Grecian and Egyptian historical reference; and as having suffered martyrdom at Alexandria; and before he would be convinced, he said he would like to be satisfied that you could read, write or speak, in the Greek language of that time. So as the coming occasion is one for independent slate writing, I shall be very glad to have you write something that I may show him and others, written in the Greek writing of the time you were in earth life, and active as a teacher. That may possibly convince him and them.

I have endeavored — while compiling my book — to prove that all I have stated therein regarding psychical matters is correct and true.

Independent slate writing greetings or communications are therefore requested by me from each of the twenty I am naming; and all of whom as you are aware have written (save and except my son) through the hand of Miss Gates, whom I have — with her concurrence — named or designated "The Human-Psychic-Telephone;" and in addition, as readers of my book will have observed, communicated through several phases of mediumship, chiefly materializing, trumpet speaking, automatic writing and trance condition, in brief, coming to me when any psychic door was open for them.

I anticipate that the result of all these invited ones writing their greetings on the slates and signing their names to what

they write, will be generally accepted by readers as a most unusual test; and at the same time most convincing evidence that spirits can and do commune with those on the earth plane; while doubtless it will prove to be an exceptional surprise to even the experienced Mr. Keeler, the psychic, himself.

Sincerely and with confidence,

Your Charge,

JOHN S. KING"

THE INVITATION LIST.

Here follows the entire list of invitations, though I here and now personally extend the first one immediately to you, my Chief Guide, Teacher and Co-worker, throughout the many past years of my psychical investigations.

- No. 1. Hypatia, Chief Guide and member of Spirit Band.
- No. 2. Egyptia, Guide, Guardian and member of Spirit Band.
- No. 3. Asia, Guide, most ancient, and member of Spirit Band.
- No. 4. "May," Wife, passed to Spirit Realms 29th Sept., 1911.
- No. 5. G. H. S. King, Son, passed to Spirit Realms, 14th November, 1916.
- No. 6. "May Donna," passed over to Spirit Realms as infant, and so named by Angels.
- No. 7. Stephen King, my father, passed to Spirit Realms in 1894.
- No. 8. Margaret P. King, my mother, passed to Spirit Realms in 1886.
- No. 9. Frederick Myers, England's Psychical Researcher.
- No. 10. Prof. James of Harvard University.
- No. 11. Wm. T. Stead, pen-friend in life, Aider now.
- No. 12. Otelleo, Guide and Aider of Spirit Band.
- No. 13. Omar, Guide, and member of Spirit Band.
- No. 14. Electra, Guide, Guardian and member of Spirit Band.
- No. 15. Cleopatra, Guide, Aider and member of Spirit Band.
- No. 16. Eldemar, Advanced Spirit.
- No. 18. Edward, a King of Great Britain and Ireland.
- No. 19. Victoria, a Queen of Great Britain and Ireland.

No. 20. Hon. George Brown, Editor, and Publisher of *The Globe*.
He called me son, while on his staff, 1869-70.

Sincerely and with confidence

I await the response,

JOHN S. KING.

I next placed my written request and the invitation list side by side on my office desk before me, for Hypatia to read, and be cognizant of what I wished to further establish; and that was really all that was necessary to do.

SOME FURTHER PREPARATIONS WHICH I MADE.

I had learned from some of the patrons of this medium incidentally from time to time, each their own experience at a sitting, the directions they received, and what they were required to do; and found that the routine was very simple. Having this information I utilized an office pad of blank leaves of equal size. On each of twenty leaves I wrote one of the twenty names on the invitation list, so that each leaf differed from all the others. In addition, in a few instances, I added below the name a question; on some of the remainder, I simply wrote, "Write what you wish me to know;" while others were left to write anything they chose without suggestion of any kind from me. So when I had finished my writing I folded each of the twenty leaves separately with a single fold each; and placed them in the order of their number on the list, one upon another, and tied the twenty with a small cord; and put the package in an envelope, which I placed in a deep inside pocket of my vest, on the right hand side of my body. In another envelope I placed the written request, and the invitation list, for Hypatia; and it in turn was deposited in a similar pocket of the vest on my left side, both envelopes in a safe place, there to remain until required, and become meanwhile magnetized from my body, and thus be ready for the magnetized slates of the medium.

OFF FOR LILY DALE.

On Thursday, 23rd August, at 9.30 a. m., my valued and confidential friend — himself a neophyte — called for me with his automobile for two; and we left at a leisurely gait on our health and pleasure-giving trip of about 170 miles, reaching our destination — Lily Dale, the spiritualistic summer resort — among the water-shed hills of Western New York State, at a height of about 1,200 feet above Lake Erie, at 10.30 a. m., 24th August, 1917.

INTERVIEWING PIERRE L. O. A. KEELER.

In a few minutes after our arrival, we were both in the presence of this independent slate-writing medium, through whose psychical make-up most wonderful experiences are to be secured. Our primary object, at the moment, being the securing of our assignment of desired sittings for these phenomena, before acquiring acceptable lodgings, and a food supply depot. Conversation was inaugurated when I proffered Mr. Keeler a small parcel, addressed to him by one of his patrons in Toronto, which had been entrusted to me to deliver to him. Having completed that act, I at once suggested that my friend and myself each desired assignment of sittings. I said, "Speaking for myself, I desire three separate sittings to be assigned to me, and at as early a time as possible, while my friend is here and can speak for himself."

Mr. Keeler's response was, "I cannot give either of you a sitting before next Sunday afternoon, 26th August, at 2 p. m. One of you can follow the other immediately after the first one is through."

I then said, "This is Friday, a. m., and I personally want *three sittings in all, and I desire all three, as soon as you can assign them to me.*"

To my remark Mr. Keeler replied, "Most people do not get more than three or four writings at a sitting, though some get five, six or seven; *but I do not remember any one getting all they asked for or expected.*" This to me was his gentlemanly score for my presumption.

Mr. Keeler focussed on me a look of surprise at my persistence in asking that three sittings be arranged for; while I from my standpoint was studying his facial expression, with a view of determining whether his control was clairaudiently telling him, or impressing his mind, what the arrangement would have to be; or had already been arrived at by his own control (George Christie) and my guide and teacher Hypatia. Having recovered himself from his surprised look my request had apparently created, he said, "*You are expecting more than you are likely to get,*" and ventured to ask me, "Have you ever had a sitting with me for slate-writing before?"

"Never!" was my prompt reply.

This reply was as promptly followed by his intimation, "You may not receive any message at all, and I cannot guarantee anything." This was further supplemented by the suggestion that "It is quite probable that those you are expecting will not write; while others unexpected may come and write instead. *In any event, it is equally probable that one sitting only will prove sufficient for all who will write for you.*"

I then made a somewhat bolder statement in our friendly parley, by telling him that "I confidently expect the ones I have in mind; and further, I feel sure that they will consume the time of three sittings."

Mr. Keeler, the good-natured man, that he really appears to be, then straightened himself up, and enquired of me, while presenting a "doubting Thomas" attitude, "How many writers do you expect will write on the slates for you?"

I modulated my answer to this question as follows: "*I have a list of twenty names in my pocket, that I wish to hear from; and I confidently expect that every one of the twenty will write for me on the slates.*"

On his countenance I interpreted his thought that I was a very presumptuous man, and he vocalized what indicated his unbelief in my prediction. But he little knew — with all his experience — what influence was at work in my behalf; whereas my confidence in Hypatia and her spirit band is as steadfast as

a rock, for I was aware that she and her band could and would bring about the full accomplishment of the purposes as expressed in my written request made three days before, for I had long since proved, beyond peradventure, Hypatia's capacity, power, reliability and influence; and therefore no longer entertain doubt, when she co-operates with me in my efforts to prove to humanity the truths of life, and intercommunion of those of the earth and spir. spheres.

I noticed Mr. Keeler's mien changed after my emphatic reply to his last question, and with few words he remarked, while turning the pages of his engagement book, "*Suppose you wait and see what you get at your first sitting*, for I cannot now assign you but one sitting each, for yourself and your friend. I will enter your name for 2 p. m., Sunday, 26th August, and your friend immediately after the conclusion of your own sitting."

After thanking him for the assignment, my friend and I left, and did not again see him until the time allotted for my sitting had arrived.

INDEPENDENT SLATE WRITING.

MY FIRST SITTING.

Before the hour had arrived for my first sitting, it occurred to me there were others who had frequently communicated through the automatic writer, "The Human-Psychic-Telephone," and through trumpets also, whose names were, in earth life, familiar on either side of the Atlantic; and who might by chance be present at this great concentration meeting place, although not on my list of invited ones, — and not purposely ignored — I did not ask Hypatia to include them in the invitation, nevertheless if time and opportunity presented, they, with the others, would be equally welcome.

When the names evolved from my subjective to my objective mind, I did not hesitate, but prepared three more leaves containing each one a name, and they were the following three, viz.: Prof. Thompson J. Hudson, William Stainton Moses and Dr.

Richard Hodgson. These were then added to the packet, making twenty-three names in all.

WITH THE PSYCHIC ALONE. FIRST SITTING.

I was promptly on hand at the time assigned me. The room was, as judged by the eye, 12x14 feet, or thereabouts. There were two doors and both open; as also two windows, that on the west open, and through it good, pure air was entering, as well as the rays of the sun, when not interrupted by passing clouds. The other window on the south being of stained glass, presented all of color I discovered within the four walls; and may possibly have supplied the coloring matter incorporated in the signatures of some of the Advanced spirits who wrote for me. (This is only a conjecture, for there are other sources from which Levitation-Kingdom Spirits bring coloring matter of the clay kinds.)

On the south side of the table sat the medium while I was accorded the empty chair on the north side; and thus we faced each other, with an ordinary table between us, on one end of which was a stack of slates, which he claimed had been magnetized. The time occupied for a sitting is usually half an hour, more or less, for which a fee of \$2.00 is exacted; and all slates written on are paid for at the rate of ten cents each and are carried away by the sitters.

The slates on the table were all of the same size, and apparently new, and unwritten upon. Mr. Keeler volunteered the statement that "all slates are similar in size in each lot ordered." The surface for writing on measured 5x7 inches. In a small dish adjacent to the slates were the nibs or points of soft and light colored slate pencils, each about one-quarter inch long, and softer in grade than the slates; and are for use by the spirit writers.

A soft, wet sponge was also adjacent to the slates for use in cleaning their surface.

Mr. Keeler directed me to "*clean a couple of the slates, and then examine them*"; and I complied with his direction, for I

rubbed their surface with the wet sponge, to remove any dust or marks, but found none; but incidentally while conversing continued my operating until six slates were so treated; and I was satisfied they were new and devoid of all marks or other device or contrivance, even for conjuring, to develop evidence of the particular kind that I anticipated receiving. On that score I may here add, I am absolutely convinced, for conjurors can never successfully compete with spirit-power.

Mr. Keeler further directed me to write each name of those I expected on a separate slip of paper, and then fold once each of the papers written on. I was a receptive student, but for the moment, when I suggested that I had learned this part of the routine from one of his patrons in the city of Toronto; and had so prepared them accordingly before I had secured the present sitting; and enquired, "Will they do?"

His reply—as I withdrew the packet, now containing the original twenty and the added three papers—was, "Yes, they will do; but take the string off the packet, and scatter the papers loosely in a group on the table between us (which I did), and some among them may come and write." I looked at my watch and by this time the half hour was being rapidly exhausted; and yet not a single sound had been heard, or any vibration felt in the slates that would indicate the presence of a writer.

Mr. Keeler ventured to say, while looking straight into my eyes: "There don't seem to be anyone here, ready to write for you on the slates": but while placing the strong rubber band around the two slates between us on the table, the writing at that very moment started, and he said hurriedly, "Take hold of the slates as I do with both hands, and press the frames together to exclude the light," which I did. The writing was evidently being done very rapidly on the under slate, and the vibrations were felt by the fingers beneath the under slate, then came a distinct tap, as if by a pencil, which signified "slate full." The two slates were immediately reversed, the writing continuing on the now under slate, until another tap, signifying "slate full," and both of the slates were laid down. Quickly inserting another

pencil point between a second pair of the six slates I had cleaned, without adding the rubber band, still around the first pair and there to remain; we held this second pair as in the first instance, the writing beginning the moment we grabbed the slates, and in a few seconds tap, reversal, more writing on the under slate, tap, slates down. A third pair in a moment or two and writing more rapid as time progressed, a tap, followed by reversal, and that by silence — five slates written on. Time of writing, less than five minutes.

The writing concluded, the five slates were in proper order arranged by myself, as they had been written on and signed by each writer, of whom there were ten, as that many signatures were counted. When I read those names over and with subdued expression simply remarked, "Well, Mr. Keeler, these are already ten messages, each signed by the ones expected so far, and that satisfies me."

"*It is wonderful,*" he exclaimed as he gave them a passing glance, though he did not examine them.

Although the slate writing for the present was concluded, I made no reference to what Hypatia said or did in the matter. I did not even hint that she had had her interview with Mr. Keeler's control, nor intimate that the latter had instructed Mr. Keeler as to the two remaining sittings, though it was evident in her own writing in the English language, as made on the slate during the sitting, that she, Hypatia, was summoning the guests for 3 and 5 o'clock p. m. tomorrow, Monday.

I proceeded to wrap up the slates, and when ready to leave again asked Mr. Keeler if he would be able to assign me the other two sittings I so much desired.

Without hesitation he opened his little book and at once entered me for sittings at 3 and 5 o'clock the next day — Monday.

I then passed out and took with me my five slates in a package wrapped up in paper. I also returned the 23 folded papers — each with a guest's name written on — to the envelope and to the pocket.

My friend went in, and after half an hour's sitting came out satisfied with the results he obtained.

Now examine the evidence provided by the slate writing on four of the five slates, reproduced here by photo-engraving, and see if it proves anything.

MY COMMENTS ON THE WRITINGS.

The first guest to respond was No. 8 on the list for Hypatia to read — that of my mother, who first returned to me as a spirit in her materialized body at London, Ontario, in 1894, some eight years after "passing over"; and conversed with me then, and many times since, in a similar manner; and has also spoken through trumpets; and likewise wrote through "The Human-Psychic-Telephone," as will have been noted in the book. The same holds true regarding my daughter, who is No. 6 on the invitation list. They each were writing at the same time, both beginning at the center of the slate and writing lengthwise on it, and parallel with its sides, but both finishing as they approached their own side of the slate. What each of them wrote was of an affectionate character. The daughter also drew a flower in bloom, which bore relation to what she told me a few months previously through a trumpet, viz.: That I would take a trip while the flowers were in bloom; and would have a surprise, and which came true on the occasion of my meeting, on the floor of the large auditorium, a medium with whom I had sat many years ago, but for long time I had the belief that she had "passed over." The surprise was of a pleasurable character, and led to a renewing of former experiences.

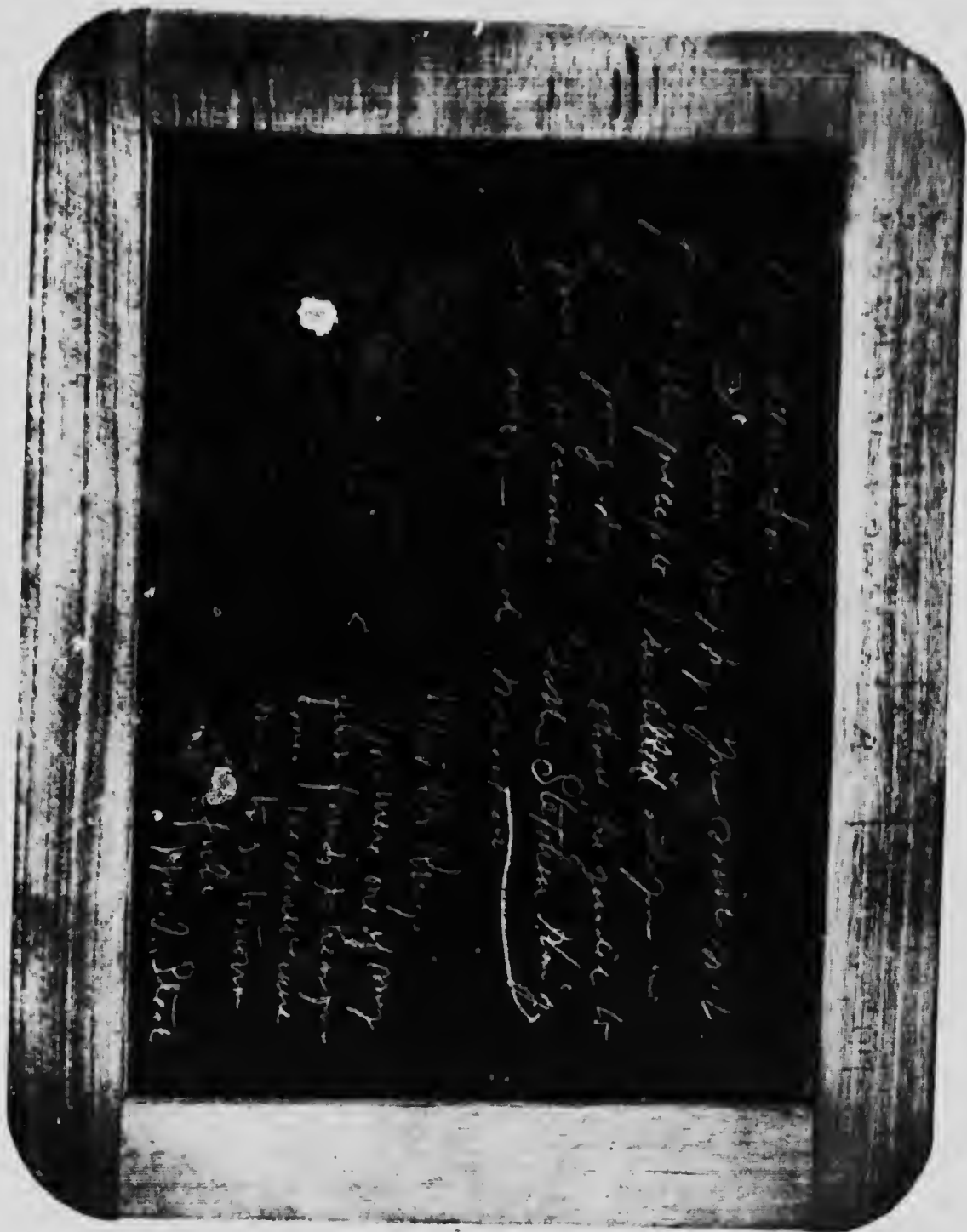
The third guest to respond on the slate was No. 20 on the invitation list; and by photo-engraving the writing is reproduced here. Hon. George Brown, leader of the Reform Party of Upper Canada before confederation, and editor and publisher of the *Daily Globe*, who was chief editor and employed me on the staff in 1869 and 1870; and designated me "son"; and from whom I received fatherly consideration. Those who are yet living and familiar with his writing can compare his former signature with

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Dear Sir: I am a new man, I have just
learned to write what I can do, and
think if you are so kind as to
send me some you of the way, I am in a
very difficult situation, I have no money
for me to be able to live in a country
I should like to see you, I am
The man should be for a while
I am, Sir, your
G. B. Brown

FIRST SITTING — SECOND SLATE.
No. 3—Hon. George Brown.





FIRST SITTING—THIRD SLATE.
No. 4—Stephen King, Author's Father.
No. 5—Hypatia, Chief Guide.
No. 6—Wm. T. Stead.





FIRST SITTING—FOURTH SLATE.

No. 7—William Stainton Moses.

No. 8—Eldemar, Advanced Guide.

No. 9—Yerma, Advanced Spirit.



It is - you know - that seems
to be - but is more. The physical
presence of the is like transition. The
is - then - I am. And then -
the - of the. It is -
I - the -
M. - G. -
- - -

FIRST SITTING—FIFTH SLATE.

No. 10—Frederick Myers, President, Psychical Research Society.



that on the slate and will find satisfaction in so doing. This I have done and am satisfied. He has written me before through the hand of a psychic writer, while on the slate it is independent writing, audible to the ear while I had hold of the slate.

My fourth guest was my father, who listed as No. 7, wrote on the third slate, or on the second one reproduced here; and as in the case of my mother, first made himself known to me on the same occasion, and in a similar manner to her — see early chapters of the book. He refers to his former efforts in life, to instil in my mind the orthodox views, which I well remember, for he was a recognized minister of the Presbyterian denomination and often held parley with me regarding creeds and dogmas.

My fifth communication was No. 1 on the original list, and is *my Guide Hypatia's intimation in English language, that she had arranged for my second and third sittings, with Keeler's control, though Mr. Keeler had not up to the close of the sitting, told me when, if at all, I would be as. . . y second and third sittings. This note was written to acquaint me that she was carrying out what I had requested of her; and to satisfy me, that I would not be disappointed.*

My sixth guest was my former pen-friend and present aider, Wm. T. Stead, who was No. 11 on the list. His call was a brief one, but he promised *he would call again tomorrow*, so that Stead must also have known of the arrangement between Hypatia and George Christie, Keeler's guide.

The one who came next as my seventh guest was not one of the original twenty, but of the added three names that I put in the packet I spread out on the table as the sitting began, and was evidently pleased to know that his friends in old England would be interested in scanning a letter from him, written as an independent writer, without using a psychic's hand. This should prove of interest to the society which made him one of its honored officers, although belonging to the spirit spheres. He introduced himself to me on the first occasion through a trumpet in 1911, and afterward used as an instrument "The Human-Psychic-Telephone" for further communication with me.

The eighth caller on me was the sixteenth on the invitation list. He is a guide, teacher and helper from advanced spheres and a member of the "Brotherhood of Light." His interest in my work is to be continued. What he wrote was in color. I have the English translation of his message.

The ninth on the slate is No. 17 on the original list; and his briefness is an intimation to me of what he intends to do. I have a previous promise he made to me, regarding important communications, which are yet to be made. He has communicated through trumpet and through automatic writer several times.

The one who wrote next was No. 10 at the first sitting, though No. 9 on the original list; an honored name in England as a psychical researcher; and has been much with me during the compilation of my book, in which he has several times expressed his deep interest. Someone in England should be able to compare his writing on the slate with his production while in the mundane sphere.

The reader is invited to take note of the fact that of the original twenty invited, nine of them came in response to my invitation, at the first sitting, while the tenth one was one of the three subsequently afforded an opportunity; for which I am exceedingly gratified, and heartily thank them.

INDEPENDENT SLATE WRITING. MY SECOND SITTING.

Before dealing with the séance, the reader will excuse me. I narrate a personal experience I underwent — before going to keep my 3 o'clock engagement with Mr. Keeler — as evidenced from a distinguished man, over his own signature, refers to the sitting I had in the course of two hours after its occurrence.

The trip to Lily Dale, combined with the pure atmosphere and other salutary conditions were together responsible for inducing a vigorous appetite, which was developing rapidly at the end of three days. So when I had partaken of my lunch, which included

a tempting bit of *cold roast pork*, which was not very well taken care of by my unreasoning stomach, because not accustomed to it, I soon began to feel that abnormal conditions were present and suggested to my friend that we take a walk out in the woods to what was known as "the old camp-meeting ground of the old-time spiritualists," and see and hear what was going on there; and I would show him the stump of a great forest tree, which formed the platform for speakers from all points of the compass, including the Canadian then speaking to him. To this proposal he at once agreed, and we started without delay. As we were approaching the place, I suffered more and more severely from what is generally termed "acute indigestion," and with some difficulty soon reached a seat in the circle of people who were interested in a Pennsylvania farmer, who, under the control of an Indian, was healing the sick. This farmer, and non-professional psychic, approached the group where my friend and I were seated; and while in his normal condition, I asked him, "Can a Canadian Indian control you?" He replied, "Yes." I at once called to my aid Chief Tecumseh, who led the Indian forces as an ally of the British army in the war with the Americans, and who fell in an action near Chatham, Ontario, where, to honor his services, a monument stands today in that city. His spirit I have talked with, he using a trumpet more than once, during which time he informed me that he was one of several who composed my Indian band of aiders. I also summoned Gray Feather, control of J. B. Jonson of Toledo, who in the past had frequently conversed with me, and had controlled a trumpet medium on two occasions for me. The first to arrive and control the farmer psychic was Tecumseh, who shook hands with me first, and then placed them over my epigastric region, and soon I felt improvement. I introduced him to my friend. Immediately after Gray Feather arrived and controlled the farmer psychic. He went at once to my friend, whose hands he shook heartily, for he was already acquainted with him. He then said in his own way of speaking English, "Me so glad to see you here with my friend the doctor," and then came direct to me,

and did as Tecumseh had done. They both deserved and received my thanks, for distress had left me and I was able to keep my appointment with Mr. Keeler at 3 p. m.

The slate writer, Prof. James of Harvard, referred to the cause of my suffering, when he wrote on the slate. All of which goes to establish the fact that spirits of those who once were as we are, now are around and about us as ministering spirits, and know all about everything we are engaged in.

This narrative may prove to be a good condiment in the rich psychological food which is for the minds of those seeking the truth supplied from the vast realm of spiritual knowledge.

I was promptly seated for my second sitting at 3 p. m., 27th August, according to my assignment, *which was made after the intimation I got from Hypatia's note on the slate of the first sitting.*

I first placed once more my prepared papers on the table a trifle to the left of front of me, but minus those which had brought the responses at the first sitting. The same routine was followed, save and except the strong rubber-band was discarded as an impediment, for with the slates more conveniently placed in pairs, and pencil tips in their place, I was ready when the signal of writing began, to be quite responsible that my grip of one-half of the slate frames was much stronger than that of a rubber-band; and better able to keep the frames in a firm and unshifting state of apposition and to continue it until, and even during, the reversal of each pair of them; and prevent all light from entering between them. The half hour was nearly exhausted before this feature was undertaken.

There was no exchange of views or opinions between the medium and myself, for I quite realized that as an instrument he was not the primary source of the knowledge I was seeking, and likewise was quite aware that my own thought questions could be read by such spirits as were expected when the conditions at the moment were favorable. I passively waited with confidence what I expected would soon be made manifest; and at the same time realized that the psychic forces and magnetism

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SECOND SITTING—FIRST SLATE.
No. 11—Electra, Guide, Advanced.
No. 12—Otelio, Guide, Advanced.





SECOND SITTING—SECOND SLATE.

No. 13—Wm. T. Stead, Aider.

No. 14—Omar, Guide, Advanced.





16 Prof James of Harvard Univ.
 1863 Egyptia - a guide and history.
 B. 3 June.
 27th August 1917.

SECOND SITTING—THIRD SLATE

No. 16—Prof. James, of Harvard.

No. 16—Egyptia, Guardian and Guide.



were being utilized, my own with those of the medium; and that meanwhile the routine of arrangement for the exact order of writing was being carried out. Any special interest at the moment centered on the intimations I received from Hypatia in her first note yesterday, which justified my expectation that a portion of my guides would greet me today. Then my pen-friend in life and present aider, Wm. T. Stead, wrote yesterday, "We shall have more to say tomorrow." So I expected that he would prove true to his promise at this sitting. Of other friends invited, some of them surely would respond also. And, peradventure, opportunity presenting, other one or two unexpected might also write. And very naturally as the minutes sped away my expectant interest increased.

Of a sudden the writing began, and the medium and myself grabbed each our own end of the slates and held them tightly and securely till tap, signifying slate full; and being more familiar with the rapid turn, I occasioned no delay. The rapidity seemed to accelerate; tap again and both slates down; and the second pair were in hand in an automatic action, with another tap and reversal, followed in a few seconds by a tap, and both slates down. Silence followed, as no signal was given. Time, three minutes, and four slates written on.

I spread the four slates out in their proper order and found but eight signatures; and glancing rapidly I saw that these were names on the invitation list, and so informed Mr. Keeler, who made no response.

I wrapped up the slates and said my next assignment is five o'clock, which will soon find me here again.

When I reached my lodgings and placed my slates again in proper order, I found that my first guest to respond was No. 14 on the invitation list of those Hypatia so kindly notified at my request and this was Electra, a guide who first materialized for and conversed with me in the year 1894, and several times since; and has privately sang for me through trumpets; and has appeared publicly at séances of three different materializing mediums. She is now and will continue to be closely associated with me in my work.

The next in this list, and No. 12 in the original one, is Otelleo, who first materialized and made himself known to me on the occasion referred to in the book, when Hypatia, at a séance in Lily Dale, convinced and converted "May" to a knowledge of the truth that spirits can and do commune with mortals. He is a member of a powerful band of spirits, and will be heard from in the future. He wrote his greetings in his native language, and in red color, but gave, subsequently, the English translation. He wrote in English through the "Human-Psychic-Telephone," as will be seen in Chapter XXXI.

The next to write at this sitting was Wm. T. Stead, who wrote yesterday promising that he would have more to say, and he by writing now fulfils that promise.

Omar, who next follows, writes his message in green on the slate. He is also one of the guides associated with Otelleo in the spirit band.

The next in order of writing is Prof. James of Harvard University, who refers to the trouble I described in the narrative, which reference in the slate writing becomes interesting in view of existing circumstances. This note was written and will be noted on my return from the woods where I had . . .

No. 16, the next after the professor, was Egyptia, the second on the invitation list. She is one of my guides, and claims to have been my guardian spirit from the moment of my birth. She has promised to write me her own earthly history as an Egyptian princess. Her materialization at London, Ontario, in the MacRoberts home in 1894 was her first for me, and the first one of all my guides. She has presented at all such séances as I have attended since that date and hence oftener than any other guide except Hypatia, who was present at a séance with a private lady psychic when none of the other guides appeared. She has written through an automatic writer's hand. She has talked with me through trumpets and has also sang through trumpets many times when I was alone. I have had many conversations with her, and tested her as to dates and events in my personal history from boyhood up; and she convinced me of the

correctness of her claim from the accuracy of the information in her replies to each and every question of fact regarding sundry events of my life. Refer back to early chapters for her first appearance and statements. Her writing on the slate was a slight shade of green color. Her message "Co-operation," and that applies all the time, and all along my life's journey, as well as the present time; but some day my readers are likely to hear more about my guides, and probably many will both see and hear them, for there is a new and better time coming for all seekers after this truth.

The next two numbers on the slate are from my wife and daughter, whose communications have appeared throughout the book, and are chiefly of the home kind, full of affection, which proffers no feature of special interest to readers. For sixteen long years my wife was in opposition to me on orthodox views; but the last four years of her earth life she became an associate with me in psychical research, and was converted to spiritual knowledge by Hypatia. Her history since passing over is to be found on the pages all through. Read Chapter XII, regarding my wife and myself having a mutual agreement; also Chapter XXIX, written for the book by her, through the "Human-Psychic-Telephone," since passing to spirit realm.

My daughter, who also wrote on the slate independently, has come to me through every open door. She will long be remembered by a large circle of sitters in a materializing séance at J. B. Jonson's, Toledo, on the occasion of her appearance, and singing all through of the anthem, "Holy, Holy, Holy, Lord God, etc., etc.," while in her transient body.

Both my wife and daughter, when writing me, but not for publicity, do so as any wife or daughter in earth life would write to husband or father when not for publicity; that is, they do not when writing private messages maintain the same degree of reserve, but display a natural affection.

I am not photo-engraving nor making public what appears on their slates, because their slates are not for publication; but what is on them is written by them, and that I am sure of.

INDEPENDENT SLATE WRITING.
MY THIRD SITTING.

My third and final sitting began promptly at 5 p. m., 27th August, 1917, with conditions, the period of waiting, and the routine similar to those of the two preceding sittings. Time of the writing two minutes.

When the writing was finished, the medium with a pencil wrote on a slate, "*The friends you expected have all written for you.*" This was then read from the slate by Mr. Keeler to me.

When I enquired how he knew that, his reply was, "*It was spoken in my ear.*" (Clairaudience.)

He then added voluntarily, "*It is wonderful that everyone of the twenty you asked for came and wrote. I do not remember ever having such an experience before.*"

The foregoing admission made by the medium counter-balanced all the effects of his discouraging remarks, when I was seeking on the first occasion to secure the three assignments of sittings. He will, however, probably understand, if he reads this, that with me, at the very time of our parley, it was a fore-gone conclusion, that I would have the three sittings I asked for, and will by now understand why.

However I wrapped up my slates in paper, bid him respectful "good bye" and returned to my lodgings with a realization, that my desires were entirely satisfied.

MY FINAL NOTES AND COMMENTS.

Readers will remember the fact already recorded that I added three names to those in my original packet. One of the three wrote at my first sitting, the remaining two did not write at all at any sitting, for which there may have been a good reason; but in their stead other two wrote, from whom I had never heard before through any medium. They wrote and it appears on the first slate of the four made use of at my third sitting; and these are numbered in their order of writing, as 19 and 20. The former bore the brief greeting, "Votre Sincere et Fidèle —

Josephine Le Reine." The latter note read: "I very much Sir, admire your book. I should like a copy of it. Francisco I. Madero, President of Mexico." [Madero must have read my manuscript for the book as it lay on the office table, at the very time, awaiting a future transfer to the printer, for I did not carry it with me to Lily Dale. My guide, my wife, Frederick Myers, Wm. T. Stead and others I know have done so, and I have often proved their ability in this respect. As examples, Hypatia must either have read my request to her, while I was writing and folding the papers containing the names of my invited guests, or afterwards in the envelope containing it in my pocket for nearly a week; or thirdly by mind reading. In the case of my wife she has told me through a trumpet exactly what I wrote, and what she read, while it lay on my table. Again in the case of Wm. T. Stead this also occurred, when sitting with a trumpet medium in New York State (Mrs. B., now in spirit sphere) I had some written questions in my pocket, to ask him, and was taking them out to spread them open where he could see and answer them, without my asking them vocally. While doing so he said, "Friend King, keep them in your pocket; I can read them there" — and proceeded to answer them. Frederick Myers once informed me through a writing psychic that while I was revising my manuscript for the book he was with me much of the time and was therefore familiar with its contents.]

The third message on my slate read, "You shall have the help from Edward and me, you desire. — Queen Victoria."

This particular slate cannot be reproduced here. The lettering in the lines has been accidentally blurred, and hence would not come out in the photographing process, and is withheld.

Both King Edward and Queen Victoria, however, have written to me through "The Human-Psychic-Telephone," the latter several times. See Chapter XXXI and XXXIV. While she has also spoken through a trumpet in an occult séance in Toronto when six Toronto people were present, including myself; and there gave as one of three reasons for her attendance that evening, as printed on page 103 of a report written by the publisher thereof and

reads: "and also to say that I have given confirmatory evidence more than once, to Dr. King for his book." Etc.

No. 22 on the slate, which is No. 3 on the invitation list comes on the second slate at this the third sitting, being a greeting from the most ancient of all my guides Asia (so named by me) of prehistoric times; whose previous writings in English language through "The Human-Psychic-Telephone," can be found in Chapter XXXI; and on a flyleaf at the front of the book. The slate writing is a greeting in his native writing but now extinct. He will himself give an English translation of it, for he can speak and write in that language, but wished to gratify my desire for a specimen of his native language and writing. He was a priest of high order of a church and religion that nowhere has longer existence. From what he has told me, he must have been a great seer in his time. When he is fully materialized he stands about 9 feet 6 inches tall. New revelations are promised from him in the near future.

No. 23 on the slate is the third one written by my pen friend in life, and present aider Wm. T. Stead. He wrote for me at each sitting, making the record effort. I will a little further on, again refer to the writing and to him.

On the third slate of the third series is the second writing by Hypatia, this time in Greek. Here Prof. S. of Toronto will find Hypatia's response to my request, where I, on the first page of the request, referred to a desire expressed by the Professor on one occasion. I also secured from her a day later, her own English translation of it. Greek professors will here find a good test. The original over her own signature in photograving is reproduced here along with others. (Her translation is retained by me. Prof. S. or any professor of Greek as of Hypatia's time can readily translate it, and thus establish the fact of her being the personality of that period).

The next writer is Cleopatra, another guide. She makes a clear and definite statement on 27th August, 1917. Keep the statement in mind.

My son by my first wife follows Cleopatra.

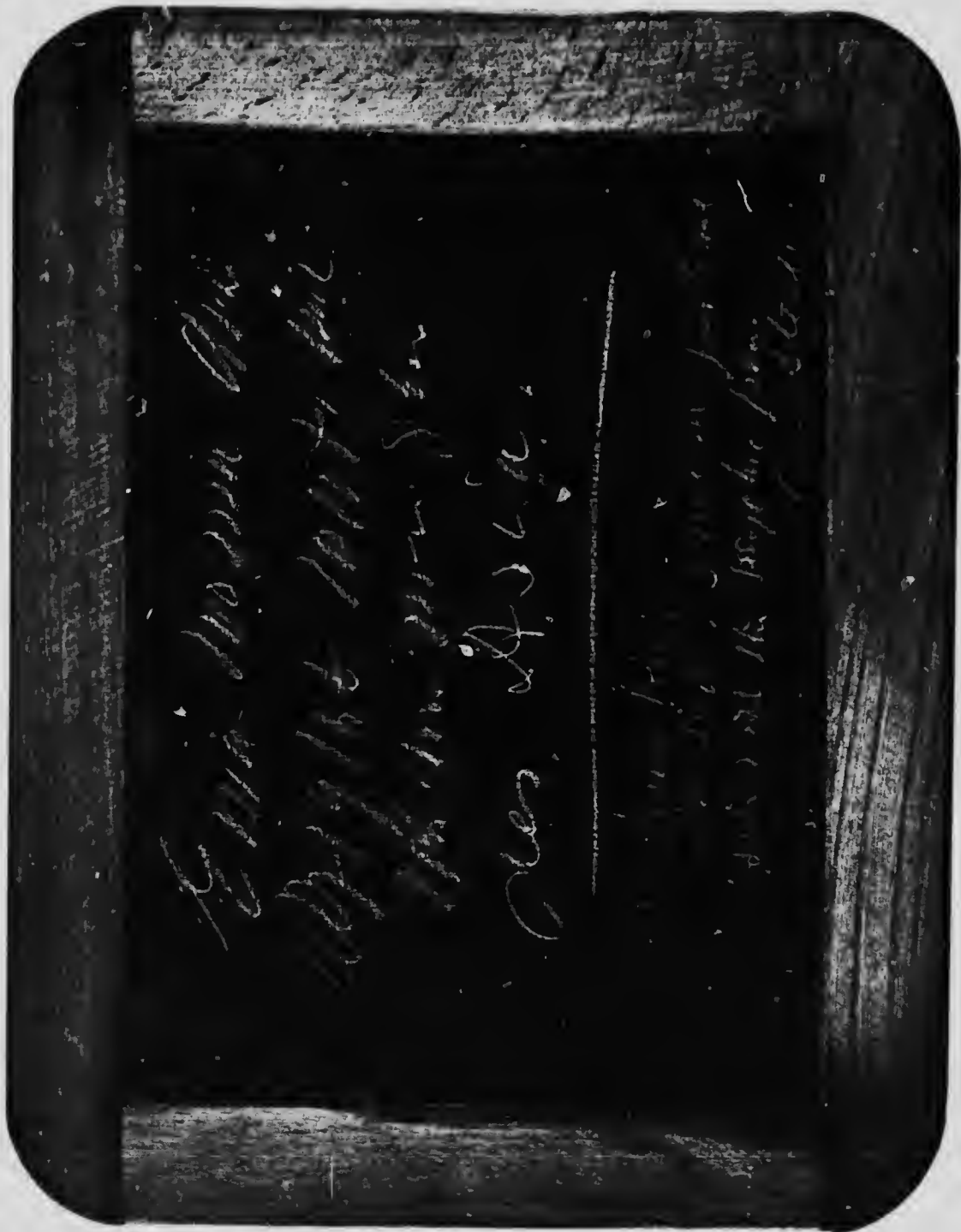
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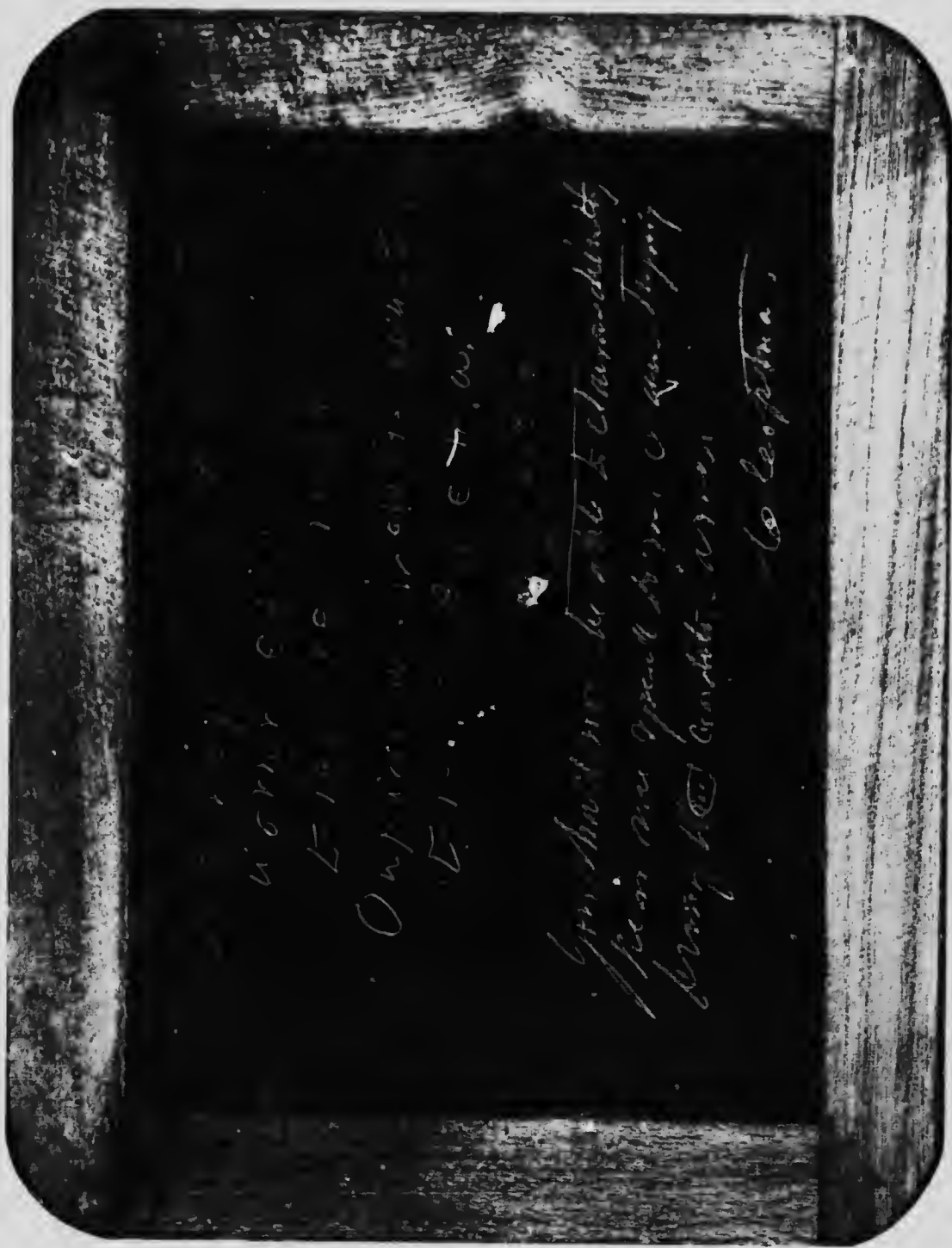
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THIRD SITTING—SECOND SLATE.
No. 22—Asia, Ancient Guide (Prehistoric).
No. 23—Wm. T. Stead.





THIRD SITTING—THIRD SLATE.
No. 24—Hypatia, Chief Guide (Second Time).
No. 25—Cleopatra, a Guide and Aider.



Dear Father, I am sorry
Mr. I am better off than you are, I
will I was some time long before I did,
I will all of you have to be with me, I
with my family to be here. I will
I will be here I am here. I am
I am here I am here. I am
I am here I am here. I am
I am here I am here. I am



No. 26. This is the last of the independent slate writings and it is that of my son. He was the most recent of all the writers to pass into the realm of spirit. He lived in the mundane sphere until he passed his fiftieth year. He had a good education, and possessed natural gifts for drawing, painting and music; and for many years was a deep student of the Bible, and well versed in every part of the Scripture. He was a man of bright intellect, but was greatly held in check, in all his undertakings by an infirmity (epilepsy). He loved controversy, but more for his love of reaching the truth. His belief was that at the death and burial of the body, the soul or spirit begins a deep sleep, and so continues until the general resurrection day; when he would arise and with a vast multitude be present on the great Judgment Day, when the few, of all who had ever lived on the earth, would ascend to a new and everlasting life, while the many (all the remainder) would be earth-bound and sleep eternally. He did not believe in a Hell according to the orthodox view of it.

He also believed that I his own father was losing my reason, which he considered was good evidence of insanity, without any doubt in his mind, and which he sincerely deplored; and as evidence of that condition, often referred to my attitude regarding spiritual philosophy, together with the accounts that I gave of seeing, hearing and conversing with the spirits of those who had once been men on earth as we are today.

Finally all controversy between us ceased, as he passed out of his carnate body, on 14th November, 1916, and his mortal remains were deposited in a grave in one of the city cemeteries, there to lie until nature disintegrates it into earth elements.

My son did not realize his candid, honest belief and his faith was not justified in regard to it, for he entered not upon his long sleep 'till Gabriel's trumpet should sound to awaken him; but meeting his mother and other loved ones, who were awaiting him in spirit, was welcomed by them, as he has since told me and others through a trumpet; and so was made to realize that there is no death for the spirit; and that life in the spirit realm is as natural to those there, as earth life is to mortals here. He also

learned that he like them could pass through any door that was opened to him by those he left behind in the earth sphere, and commune with them in a voice audible to their ear; so he was permitted to speak through one of the identical trumpets that these relatives had themselves spoken through (Mrs. Etta Wriedt's); and which while on earth — as many others still do — he considered impossible; but when assured that it was true, he also would try. On January 7th, 1917, his spirit, or rather himself as a spirit Ego came to me while I was sitting with the trumpet alone, though I had expected his wife to join me at that time.

One of the very first voices to greet me said: "Well, father, this is Herbie speaking. Mollie was early called away to her brother's home in the country, as there is sickness there. The sickness is not serious, and she will return and meet you here at a future sitting. I want to tell you that I am quite right now, and have no trouble like I had so many years. The funeral was appropriate, the flowers beautiful, and my body in a good new wooden overcoat." (He was in earth life humorous.) His wife had gone unexpectedly. She returned and joined me, at a future sitting twenty days later. She met and conversed with her spirit husband, and he with each of us. All three conversed with each other as naturally as in the home. This time he also alluded to the funeral and service in his former home; as well as to his former opposition to my views, and to what I claimed I had proven true. He would try and make amend for the past; and would come through any open door, when opportunity offered. But in doing so he would not frighten "Mollie" in the home by his coming, as he had done so many times during his infirmity (epileptic convulsions). His reference was in a humorous tone, meaning, "as a ghost visiting." He thanked her for all her kindness and patience with him.

During the same month I attended a private circle of a few friends, with Mrs. Wriedt, trumpet medium present, when my son through the trumpet announced his presence, and was welcomed; and while present aided a gentleman sitter to solve a

difficulty he had experienced recently with regard to the absence of a chemical he needed, but had been unable to secure on account of the war. His problem was solved by the aid of my son, on that occasion. All the members of the circle heard every word that was spoken.

Having a knowledge of the truth of spirit return and communion; and wishing to convey it to others, I included the name of my son in the invitation list of twenty, that more evidence, through another phase of mediumship, would corroborate or discredit the evidence I give above, as writing independently of a psychic's hand on a slate in a room with doors and windows open, and the sun shining in. He came as I expected, and so did the whole twenty; and what my son wrote is reproduced here by photoengraving and with others on other pages of this book will stand inspection everywhere.

Do I hear some skeptic father question me, "How do you really know that writer to be your son?" I answer, at the trumpet séance, held *in the dark*, I knew his voice, his manner of expressing himself when talking about something that had transpired; when his wife had gone, of whom he spoke as he always addressed her in the home; not only where, but why she had gone to her relatives in the country; when she would return and meet me, and we three would converse together; the whole of which was corroborated at another sitting with his wife present. Then again in the case of the independent slate writing *in the light*, he corroborated some of the identical things he conversed about at the trumpet séance; and again wrote of his wife "Mollie," as he had spoken of her on the former occasion. Again his writing I consider is a fac-simile of that in life, and quite as natural to me as his face was. The style of it and the manner of expressing himself, interlarded with humor, as familiar as can be. Dependent on more than one phase, by corroboration through several, one cannot but reach a conclusion with pro and con effort or reasoning where all doubt is excluded.

Let me ask any father or any intelligent man, How do you know any friend or relative at any time or place? Is it not by

seeing, hearing and conversing with him or her? Yes and a son's letter from the front in wartime is by the writing recognized as his and his only, for no two people write exactly alike, each is by a different personality. But suppose you entertained doubt, how long would you be in clearing up that doubt? Confirmative and corroborative evidence through trumpet, by manifestation of the earthly expression, as in a materializing séance; or on slate at different times and in different places, one or another establishes a fact. If you shut your eyes, or are standing in the dark, and listen, while your relative or friend speaks, at that moment you know who it is; just as a dog knows his master's voice, and face, no matter how many other men are about. Evidence confirming or corroborating is readily secured through many different phases.

I have known my son more than fifty years. His voice alone or his writing alone are equally conclusively convincing to me.

Throughout this book there exists a veritable cobweb of corroborative evidence in support of nearly every personality named; for instance in the case of Wm. T. Stead alone, for hitherto he had come to me through six or seven different phases of mediumship; and more than a dozen mediums; and now he comes through another door I have opened for him, the phase of independent slate writing, and writes at three different sittings. Ye, who knew Wm. T. Stead in earthly life give answer. Is not that fact of forging ahead at every opportunity; and his effort to make doubly sure of something he wishes to attain, characteristic of the man? He was in earth life a pen-friend of mine, and well I knew his signature, and he wants the readers to know his is yet. But in spirit life his first efforts through automatic writer hand, were not generally accepted as his own — though later ones were convincing. This was doubtless owing to the rhythmic tendency, or the psychic influence, which every medium possesses, of modifying in some degree, more or less the tone, as does every musical instrument, betray by its tone what instrument it is recognized to be, even in the simplest melody rendered

Though in the first instance with Wm. T. Stead the thoughts as conveyed were evidential to me of his own personality.

However Stead wanted to offer still more proof and so accepted my invitation to come again and meet me, where he could write without the aid of a psychic's hand independently on a slate. He likewise wants me to know, and the readers also, that he knows something about my psychic pen, which to me is confirmatory evidence. If you are familiar with his writing as a mortal, what are your thoughts about his letter forming, his strokes and his dots, are they not readily recognizable? He is in a pleasant mood, and writing rapidly.

To me the first effort of my son, Wm. T. Stead and others to commune with me by independent slate writing is a success.

But have you another question in your mind to ask, and is it this? "Can you, the recipient of these messages, be sure that the writers were really your son, your friend Stead, and the other friends?"

Again I answer you, quite as sure as you are of the senders of the messages you receive and are signed by any relative, friend or business man, *by aid of your mediums* of the phase of cablegrams, phase of telegrams, phase of Marconigrams, phase of phonograms, or the more universal phase of government postal delivery of letters.

I cannot hope to convince all others. Each and all who follow my example will have to gain results for themselves.

That we can communicate with those in the spheres, or next state of continued existence, I have convinced myself by facts and by proofs, that it is so, for I have opened doors of communication, and angels have come, and continue to come through them to me. You may follow my example and prove it to your own satisfaction. *The friends will come to all who open the door and welcome them — not otherwise.*

The last door I opened for twenty of them I most immediately desired to receive greetings from or messages; and I publish to the world the results I obtained. The last door I opened during the 26th and 27th days of August, 1917, was the independent

slate writing door; and these added pages of the book contain the evidence of what I got, together with full particulars in every detail from first to last of how I succeeded.

JOHN S. KING.

SUMMARY OF THE INDEPENDENT SLATE WRITING.

On August 21st, p. m., 1917, I made a written request to my Chief Guide Hypatia to invite each spirit on a submitted written list of twenty names of relatives, friends, guides and exalted spirits, whom I had selected from hundreds from whom I had already heard, to write greetings or messages to me while at Lily Dale, and to do so on slates independently of a psychic's hand. These papers I laid on my office desk for her to read.

Five days later, at 2.30 p. m., 26th August, 1917, in my presence and on new slates, cleaned and examined by me, the writing at my first séance was completed. My sitting began at 2 p. m.

The second and third sittings began, the one at 3 p. m. and the other at 5 p. m. on 27th August, 1917.

At 5.30 p. m., the close of my third sitting, all of the original 20 invited had complied with my request, as well as three additional spirit friends.

Each of the three sittings lasted 30 minutes.

The actual time occupied in writing by the 23 writers, who wrote 26 messages or greetings, was ten minutes in all the three sittings; at the first 5 minutes, at the second 3 minutes, and at the third 2 minutes.

All the writings were on one side only of the slates; and thirteen slates were required.

Everyone of the twenty invited responded.

Of those who wrote separately there were.....	18
Two wrote a note jointly, making.....	1
One of the added three names while there wrote.....	1
Two who never before communed, each wrote.....	2
Wm. T. Stead wrote at each sitting, extra two.....	2
My Guide wrote one message in English and one in Greek..	1

My Daughter wrote twice, one extra.....	1
Total writings.....	26
Total time of writing in minutes.....	10
Total different writers.....	23
Average time of each of the twenty-six writings, in seconds	23 $\frac{1}{6}$

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