THE LATE
DR. SEDGWICK
AND THE
SPIRIT MEDIUM



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THE

LATE DR. SEDGWICK

AND THE

SPIRIT MEDIUM

(Based Upon Facts)

A FASCINATING NARRATIVE
REVEALING IN STORY A COMPREHENSIVE AND CONCISE
OUTLINE OF SPIRIT PHILOSOPHY AND THE METHODS
EMPLOYED BY MEDIUMS TO FOIST IT UPON
A CREDULOUS PUBLIC
TOGETHER WITH A CHAPTER ON
PSYCHIC LAW

(Glossary Appended)

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DAYTON, OHIO
UNITED BRETHREN PUBLISHING HOUSE
1900

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PREFACE.

THE narrative, or story, presenting the subject of spiritualism in this book, is based upon incidents and observation in the experience of the writer, so grouped as to entertain the reader in a continuous recital, until he has thoroughly covered that comprehensive and fascinating field frequented by so large a class of inquisitive and credulous minds.

The writer makes no apology for entering the field of fiction to convey so important a truth, involved in so alluring a subject, but reminds the reader that this has been a legitimate field of thought in all ages on all subjects.

The reader, on finishing, will find himself posted with a volume of information on this modern delusion that should fortify him against any of its approaches.

The chapter on psychic force, or mental law, is intended to interest the student in the statement of some now well-established facts in the realm of mind.

Appended is a convenient table of definitions of psychic terms, suggestive also of the complex and comprehensive field outlying a solution of the mysteries of human life.

E. H. CAYLOR.

COLUMBUS, OHIO, May 15, 1900.

The Late Dr. Sedgwick and the Spirit Medium.

CHAPTER I.

H. W. C. was a well-known itinerant spirit medium, and possessed many qualities highly appreciated by the people in whose community he would stop to assist the bereft in coming into touch with their departed friends. One day while in the town of B., of the State of Michigan, as he picked up a Detroit morning paper his eye caught the sad, but to him interesting, notice of the finding of the body of William Sedgwick. The body had been identified at the morgue and later interred at Green Lawn Cemetery.

William Sedgwick was a well-known veterinary surgeon, who had long and successfully practiced his profession in the town of B., but who had sold out his practice to a younger and more ambitious surgeon and had thereafter lived a retired life in the city of Detroit, where he was regarded among his limited personal acquaintances as a somewhat eccentric character.

The doctor had not been seen at any of his usual resorts for some time previous to the finding of his body. Inquiry had been made, but no information could be obtained locating him, nor did any of his movements indicate any purpose of leaving the city. None of his effects were so adjusted as to give a clew to the cause of his absence, and all was conjecture until the finding of the body noticed in the papers.

The life of Doctor Sedgwick was much a secret even to his most intimate friends. As to family he was alone, having buried the companion of his youth many years previous and having never again married. This, however, did not hinder, but seemed to increase the number of suggestions as to the cause and purpose of the doctor's disappearance. His name, in his absence, was used to fill out a story needing a sequel, involving a well-known society lady with whom it was hinted that the doctor had, at least, an acquaintance. The doctor, withal, was an interesting companion, had a good purse, and did not look his age by a decade or more of years; and, while suicide was hinted at to account for his taking off, it found but few sympathizers, as he had never been treated for melancholia.

There was, at the time that the doctor's absence gained attention in Detroit, an interesting item of gossip—hinted at above—attached to the fact that Mrs. F., of B. street,

a lady of means, had left her resort at the Springs, and had neither returned to the city nor kept up her correspondence, and these two incidents were wont to be associated together and were classed by some as more than coincident. Some were heard to say, "I pass my guess," etc., closing with a wise facial gesture.

The next day after the finding of the body, the Detroit paper's industrious news-gatherer had found material to indite a lengthy and interesting biographical sketch of Doctor Sedgwick, which, interwoven with events in the life of this eccentric man, caught the eye and attention of an unusual number of readers. The next day Professor C., the spirit medium, now doing a good business in his profession in the town of B., and who was very successful in obtaining for his sitters messages from departed ones, again took up the Detroit daily and read closely the narrative of the life of Doctor Sedgwick.

It will be noticed that the town of B., as stated, was the former home of Doctor Sedgwick, and this fact, seemingly just now discovered by the medium, made the circumstances of the doctor's death apparently the more interesting to him.

It is a well-known fact in occult experiences that developments are always best where the psychic can, by his own objective knowledge, assist or at least corroborate mes-

sages arriving from supermundane sources; and here Professor C. saw some possible good in memorizing some of the incidents of the narrative of the life of Doctor Sedgwick; for, "who could tell but that," said he, "the spirit of one so fond of all things out of the ordinary would find its way into the seance circle?"

Then Professor C., after reading the article, dropped the paper, rose to his feet, placed both hands within his pockets, bent over with eyes downward, deeply meditative, and slowly paced the floor. Then, standing erect, with eyes immovable for a moment, as though in a trance or a clairvoyant condition, he suddenly resumed his chair and taking up the paper again, carefully re-read the narrative and thus soliloquized, "Now if any spirit appears and attempts to impersonate Doctor Sedgwick, I am prepared to determine the truth," remembering his experience in Boston where three different spirits had presumed to claim that they were General Grant. "Impersonating" is a peculiar and mischievous phase that sometimes develops in spiritualistic experiences. It is brought on by the overwrought anxiety of a sitter who has frequently urged and sought communications with a departed one until enough has been said by the sitter about his friend to give the spirit present a clew, who, then, out of sympathy, himself represents the one longed for, and at times,

and indeed ofttimes, renders complete satisfaction to anxious and inquiring sitters.

Days passed by, and the accumulated experience of the now fully-formed and well-developed seance circle of Professor C. was the cause of great *eclat* in the aristocratic little city of B. The young ladies, not a few of them, on the streets had ventured to stop and frequently read the professor's sign and make comment on what transpired back of it. In large lettering it read as follows: "Professor H. W. C., Clairvoyant, Developing and Materializing Spirit Medium." Young ladies are fond, too, of the experience of seances, and, though suspicious of darkness, seldom manifest any fear in the presence of disembodied visitors. It is believed that the presence of about equal numbers of the two sexes at a circle or seance assists in producing the magnetic conditions so in harmony with the conditions required by returning spirits. Thus it was apparent why Professor C. always insisted, if convenient, upon having equal numbers of ladies and gentlemen present at his occult circles.

Among those who now habitually attended the circles of Professor C. in the town of B., was a lady friend of Mrs. F., of B. street, Detroit, who had suggested to the medium that he endeavor to call up some one of Mrs. F.'s departed friends and consult as to whether she had put in an appearance over there.

This suggestion of the young lady was in line with the doing of much fine work by the medium, who based his proof and warrant on a certain incident of the inspired Word, and quoted the text, "Bring me up Samuel."

At this stage of affairs, there appeared in the town of B. a gentleman who registered at The Park as "Henry Gould, Columbus, Ohio." He seemed unemployed and somewhat reticent, but always in a pleasant mood when approached. After a few days, having made a few slight acquaintances, he noticed one morning in the daily paper of the town the glowing and attractive advertisement of Professor C., the spirit medium.

The next day after reading Professor C.'s advertisement, Mr. Gould overheard some persons talking of the wonderful manifestations at the seance, and soon found himself mingling with the spiritualists and greatly interested in the results of investigation. Though somewhat advanced in years he soon became an important figure at the circle, for Professor C. pronounced Mr. Gould strongly mediumistic and very helpful to him. Thus the two united in forming a strong magnetic force, and manifestations were greatly improved.

Up to this date Professor C. had not done much in full-form materialization, but now a number of spirits had appeared in full materialized form and had been recognized

by living friends. Some of the returning spirits had even shaken hands with the circle and then slowly dematerialized, causing great wonderment and interest by their manifestations. Others appeared who spoke without the aid of the spirit trumpet, and sang spirit songs, giving evidence of very lively conditions. Many communications thus received from departed ones gave unbounded joy to their living friends. The one pain in all this pleasure was the brief stay of these apparitions, and the trait—liable to occur—of uncompleted messages.

The young lady friend of Mrs. F., of B. street, Detroit, had the privilege and pleasure at a seance now, in reply to her request to the medium, of meeting a spirit, a mutual friend, in the person of her aunt who was well acquainted with Mrs. F. in life.

"Is this Aunt *Ruth?*" inquired Miss L. at this seance, as some spirit, purporting to be her aunt, spoke to her through the trumpet in a faint voice.

"*Ruth!* Yes; *Ruth*, your aunt! I am so glad, my dear niece, to see you. Tell your father, my brother"—and the spirit disappeared.

Later in the evening "Aunt Ruth" appeared again, wooed back by the earnest desire of Miss L. to inquire about Mrs. F. of Detroit, the mysteriously missing lady.

When the aunt had again announced her

appearance to her niece—her voice in the trumpet some stronger this time—Miss L. in an appealing manner inquired: "Say, Aunt, can you give us any information as to the mysterious disappearance of Mrs. F., with whom you were so intimate in life? Has she joined you in the spirit world, or *what has* become of her?"

The spirit of "Aunt Ruth" laughed heartily; and, after a moment's hesitation, a faint voice began by saying, "*Why don't you know*"—and then was still. This was a great disappointment to Miss L., as also to all in the circle, for all were in high glee, expecting to hear something of the incident or accident, as it might prove to be, accounting for the mysterious disappearance of Mrs. F.

"Aunt Ruth" in her last manifestation had materialized, but remained for a brief time, and was but dimly outlined within the cabinet. The medium explained "Aunt Ruth's" failure to proceed with what she was going to say about Mrs. F., and her not being able to remain longer in materialized form, on the presumption that her boisterous laughter at the question of Miss L. had so exhausted the magnetic force embodied in materializing, that she was compelled to dematerialize and recuperate, assuring the circle, however, that she would return again and at some future time would explain fully.

Again the manifestations were changed to

trumpet speaking, and the room was intensely dark as the seance proceeded. As a trumpet medium, Mr. Gould, now associated with Professor C., had developed into proficiency. Numerous old and long-departed former citizens of the neighboring districts of the town of B. had been appearing in spirit form, speaking through the trumpet, manifesting fine tests and indubitable evidence of genuineness, and sending messages to living friends. Following the manifestation of "Aunt Ruth," and resuming the trumpet, a most vigorous spirit, the control of Mr. Gould, who called himself Jonas, announced the presence of a spirit anxious to be introduced to the citizens of B., and whom the control said he was sure the circle would be pleased to meet and greet. "This person," said the control, "is the late Doctor Sedgwick and he wishes to communicate."

This announcement aroused intense interest in the circle, and the question was quickly asked the control, "With whom does the doctor desire to communicate?"

There were present at this seance seventeen persons, and among them several persons at one time intimate associates of the lamented doctor. The spirit control, calling himself Jonas, said that he would consult the spirit of the doctor and see if he had a preference for speaking to any particular person present.

When a spirit for the first time returns to manifest in a seance, it finds it difficult to get *en rapport* with the living form, and finds it necessary to select a congenial person with whom to communicate, or await an opportunity when the living is in a perceptive and receptive mood. Thus it often happens that the presence of spirits is not realized.

Awaiting the report of the control from the doctor, a silence in the circle occurred, and so still and so dark was it as to suggest that the living had entered the grave instead of the dead returning from it. Presently one of the circle, whose wits and wisdom were equal to the occasion, began singing the air, "Then every day will be Sunday," a favorite air of Doctor Sedgwick in life. All joined in the refrain, until the weird, uncanny atmosphere seemed charged with a halo that in one end of the room dispelled some of the darkness, and at length there appeared a star sufficiently bright to be seen by all the circle, but which quickly disappeared.

The appearance of a star in a dark circle denotes that the spirit present has some very important information to impart, and is itself ill at rest until it has been enabled to communicate with the living one for whom the message is intended. It is reported by returning spirits that multitudes of spirits departing the body with secrets concealed are constantly

seeking opportunity to reveal to the living that which would benefit both.

When the singing mentioned had ceased and quiet had returned, "Jonas," the control of Mr. Gould, came to the trumpet, and in a very clear voice said that the doctor recognized eight persons out of the seventeen present, all of whom, no doubt, would say that they had known him in life. He said that there was present an old, and at one time intimate, friend of the doctor's, known years ago in the town of B. as "Hurry Joe," and that he would like to speak to this gentleman.

The gentleman present recognized the *nom de plume*, but said that it had been years since he had heard it mentioned, as the incident giving rise to it had been forgotten, and with it the name. "But," said he, "I knew well the doctor, and shall be pleased to have communication with him."

Just then the large end of the trumpet came in touch with "Hurry Joe," and a faint voice began whispering through the instrument, gradually growing stronger and more audible, until distinctly and audibly heard.

Dr. Sedgwick and his old friend passed compliments, and then came up the incident of the doctor's death. From the communication it was ascertained that much embodied in the Detroit news articles was true, but that some of the surmises were vague fancies, and that some of the important facts relating to the

doctor's death had not been discovered, and that it would be to the advantage of some persons in Detroit if these should remain a secret. The ear of every one was intently open, and the inquisitiveness grew more tense, until the faintness of the voice indicated that the spirit would remain but little longer.

Before disappearing, the spirit doctor requested his friend to go to one Doctor Jones, in the town of B., and summon him to appear in the circle at the next seance, as "I want to see him," said the doctor.

This request of Doctor Sedgwick was not a surprise to those who had known him in life, as the two doctors, though in different fields of professional work, were yet connected in secular lines, involving large financial interests. While, however, they had for some years lived in separate cities, their business had still continued jointly and was seemingly prosperous.

At the death of Doctor Sedgwick, there being no heirs direct and, apparently, no will, the promise of a satisfactory adjustment of his estate was not flattering. Already some of the indirect heirs had begun to be anxious.

It was supposed that Doctor Sedgwick wished to communicate with Doctor Jones in the matter of the adjusting of his estate, and perhaps add a spirit codicil to what was hoped would yet turn up as a will.

"Hurry Joe" carried the message to Doctor Jones, but it was received by the doctor with both surprise and doubt. But some of the incidents related to Doctor Jones by the messenger, whom the doctor, being intimately acquainted with him, knew to be honest and truthful, caused him to take the matter seriously, and he was sufficiently impressed with the sincerity of the report to promise to attend the next seance.

Meantime, before the time of the next regular seance, a select sitting was held at the home of one of the newly-made converts to spiritualism, there being present twelve persons, most of whom had been invited because in line with some promised spirit developments. Numerous plans of future developments had been laid out by spirits who intimated their desire to assist their friends still remaining in the material world. At this select circle the spirit of Doctor Sedgwick again appeared and supplemented some matters connected with the last regular meeting. Indeed, the experience of the evening developed into one of the most interesting sittings ever held by the circle. The lamented doctor promised to be present at the next regular sitting of the circle, and hoped he would be sufficiently strong to materialize in full form.

Miss L., being present at this special meeting, took occasion to ask the doctor as to the

circumstance of Mrs. F.'s disappearance from the Springs, and wanted him, if he could give even the faintest clew to the mystery, to do so. After the questioning by Miss L., during which she had endeavored to explain her meaning fully, the doctor, too, laughed heartily, and then began to say, "Why, don't you know—?" and the voice was still, without completing the sentence so full of anticipation.

Miss L. pleaded with the spirit to finish his interrogation, and at one time it was thought that something more would be added, but the doctor had passed beyond any further communication for the present.

Then came a spirit gaining possession of the trumpet, a character long ago deceased, but once well known in the neighborhood north of the town of B. His peculiar characteristic was belief in witchcraft. This person in life had been somewhat deformed bodily and had attributed his misfortune to the influence and injury of witches.

The appearance of this long-forgotten spirit was a surprise to the circle, and but two persons present had any recollection of ever having heard of him.

Great curiosity was now aroused at the presence of this quaint character, and inquiry was made as to the object of his appearing at so unpropitious a time, when none of his friends were present. He was asked how or why he came, so out of the order of spirit

law, it being believed that there must exist some mundane congeniality to enable a spirit to get *en rapport* with the material world.

"I see," the spirit answered, "but I will remark that some constructions put by the living upon the conditions of spirit manifesting, do not rightly set forth the facts." "I have," he went on to say, "been present at many seances, but have never found an opportunity to manifest myself until now; for, always at the circles with a good medium present, there are multitudes of spirits on hand and the number who can communicate is limited, as the spirit bands over here rule in these matters, and it is adjudged by them as to who is or are the most fitting to speak to the sitter or circle." Said he: "The spirit who has just preceded me, Doctor Sedgwick, has maintained, on passing over to the spirit land, a very strong and forceful character and will have but little trouble in getting opportunity to manifest himself or influence other spirits over here. When the doctor had just laughed at the questions of the young lady present and left his last communication unfinished, he signaled me to take the trumpet, and now, having opportunity to speak, you will suffer me to say that in life a number of times, when Doctor Sedgwick was a youth, I met him and interested him in narrating to him the peculiar experiences common to witchcraft. I told the young man how this infectious art had been

applied to the injury of domestic animals, and how the veterinary surgeon in my day was called upon to set the stifles of horses thrown out by being hard ridden at night by witches, and how I myself (I was a veterinary surgeon) in vented an *oleum* to anoint the manes of horses to prevent these nocturnal visitors from braiding them."

Continuing, he said that Doctor Sedgwick had never forgotten these stories, and in after years had reduced to practical business some things originating in the suggestions of these stories. He said that he had long been watching the doctor and his associates, but never had had an opportunity to communicate with him until he came over to the spirit land, and here it would be but natural to meet and greet him. "The spirit of Doctor Sedgwick," said this quaint character before he left, "is still present in the band of the medium, and now says to me that I shall say to the circle that he intends being present at your next regular meeting and hopes to meet Doctor Jones, of your city, there. Before bidding you 'good-night,' I will say that I was in my lifetime quite generally known as 'General Wicker,' taking my name from one of the officers on General Wayne's staff, with whom I scouted when I was a youth."

At this point the trumpet fell heavily to the floor, and the mediums, Professor C. and Mr. Gould, both of whom had been put under test

conditions and had been entranced, with one voice called for "lights." Miss L., the most surprised person in the circle, and also one of the new converts to spiritualism, in a social interview after the closing of the seance, said that her wonder knew no bounds, as she could certify that her father had known a person who was called or nicknamed "General Wicker," and that she had heard him tell stories, at one time current nursery "hair-raisers" on the line of witchcraft. "And can it be possible," said she, "that the spirit of this long-forgotten witch-beridden unfortunate has returned? And if so, what shall it end in?"

The mediums were asked whether it would be best to thus draw the bolts and set the gates ajar; whether or not they were not approaching a notoriety that would result in more enthusiasm than felicity. Professor C. calmly, though with seeming responsible concern, replied that the late experiences in some of the casts of spirit communications seemed new, but that no embarrassment need be anticipated, for long ago it had been promised by returning spirits that the inhabitants of the other shore would return, and in a practical business way would assist the living.

Here ended the special seance, and the members of the circle, as they wended their way home through the ill-lighted streets of the city of B., carried with them a mingled set of

convictions that seemed in harmony with the discordant swishing of the tree-tops and the flickering of the waning lights as the winds above and around them strove to make their midnight "manifestations."

Miss L.'s father was a firm disbeliever in spiritualism, and in unmeasured terms denounced the whole thing as fraud or the work of Satan. He, however, loved his daughter, and was only too indulgent with her, which gave her an opportunity to attend the seances, her spare coin making her to the medium a desirable investigator, as upon consent of her father she was to go and find out for herself that it was all "fake and foolishness."

Miss L., however, was always thoroughly interrogated by her father as to what had developed at the seance. She was always ready, in the most graphic manner, to portray to her parent all the incidents of the evening. Her father had become less irascible and more entertained at her recitals than when she first began attending the spiritualistic circles. The report of this last and select seance was of unusual interest to him, and before the interview was completed, he himself had resolved to attend. Said he, "I for myself will see if spiritualism is true, and if not, will assist in running down the fraud, for my indulgence to my daughter has given her an opportunity to discover the fact of spiritualism, or else has given the mediums or Satan an oppor-

tunity to deceive her, for though she does not confess to me that she is a spiritualist, I can see that she is in a fair way soon to make such an avowal." Seances and sittings in some form were held every day and night.

The relating by Miss L. to her father of the experience in the seance with "General Wicker" was a climax of verbal narrative. Keenly realizing that a story so unexpected and so irrational to her father, and yet so full of meaning in spirit investigation, if told in an uncouth manner, might result to her own detriment, she hesitated. She well knew that any break in the narrative, or any undue zeal on her part, would arouse discredit in the mind of her father, and might result in a decree stopping her further attendance at the circle. So, in a characteristic way, she began to call to mind some of the stories she had once heard her father and her mother's brother tell relating to witchcraft, to see whether her father himself would not introduce "General Wicker."

"Witchcraft," said her father, "is one of the self-imposed delusions of the human mind that cannot live in a developed intelligence. It has played its part in the growth of knowledge, and is now relegated to the past. But, daughter," said he, "why do you mention witchcraft? We have had none of it, nor any one to talk about it, for a generation or two. I was once, when a boy, acquainted with an old man who had fought in the early Indian wars,

who was a victim of so-called witch injuries. I do not, however, remember speaking of him or even thinking of him for many years. But how came you, daughter, to introduce this subject? Was the subject included in your spirit business last night?"

"Well, father," replied the daughter, "I have a mind to say that it *might* be so construed, and when I shall have heard something further of what you have intimated was once current in the gossip of your youth, I can the better determine some things that I feel like introducing in my report of what *did* happen last night. You know, father, if this claim of spiritualism is true, you would not expect me to come in contact with the visitors from the other world, and then learn nothing that was of more interest than the prattle of pot-companions on the street. You know how often you have quoted the old adage that 'dead men tell no tales,' and if now I have anything to tell with which to gain your belief, it must prove this adage incorrect. This looks like a hard task, and may be impossible; but one thing, father, for good, if nothing else comes of it, has come to me in my recent experience. It is that I am becoming philosophical. I am beginning to think, and I hope, before we are through with this life, to find dropped from your social and domestic vocabulary one term so often applied to me—'thoughtless girl.'"

"Well, well, daughter, you seem beyond yourself now! Come, come," said the father, "have you brought home with you one of those spirit 'controls' to dictate for you to me? What are you drifting toward? If there are any questions you wish to ask me, speak plainly. My interest in this matter is getting somewhat mingled with surprise, and as yet I see no felicitations in view. What is it you wish to know of me?"

"To be candid and direct, as you seem to desire me to be," said the daughter, "I will ask you to relate to me what you know about the character you mention as having fought in the Indian wars of an early day?"

"What do I know?" he queried. "You revive in my mind many long-forgotten incidents, stories woven into the past, and, as I supposed, buried in oblivion. But what queer sensations, daughter, come over me, as a whole book seems to open up before me, and I seem to be living my youth over again! Is that 'control' now shifting over on to me? I, am I getting proof that forgetfulness is not death, but only temporary concealment! And that a condition so easily produced, or a curtain so easily removed, again revives all! But, daughter, am I not myself philosophizing? Hush! 'Tell you what I know?' Some things I will." And he continued:

"My father one day sent me in haste to bring this man to treat a fine and favored

beast that seemed, without cause, attacked with a vicious malady. The 'doctor,' as he was called, gave relief, administering a compound, the formula of which, it is said, he never made known to any one."

Other incidents in the life of this man were related by the father, until the daughter said:

"Father, these are all corroborative."

"Corroborative of what?" asked the father.

The daughter laughed and then said, "Yes, as you may surmise, the spirit of your long-forgotten horse-doctor was in the seance last night, and I will add to your proof some further tests that may be remembered by you. He said that he had scouted for General Wayne in the Indian wars, and had taken the name of one of the officers of General Wayne's staff, and was for some years nicknamed 'General Wicker.' He said that when he was an old man and the late Doctor Sedgwick was a youth, they were acquaintances, and that when he learned that young Sedgwick was inclined toward the developing profession of veterinary surgery, he took no little interest in him, and that while the young man intended taking a collegiate and scientific course, so far as science and surgery were then connected, he, nevertheless, seemed interested in the old doctor's experience.

"Doctor Sedgwick," said she, "came last night and began talking through the trumpet,

and gave some very interesting tests and then suddenly left, to the great disappointment of all, without finishing the answer to that perplexing problem, the whereabouts of Mrs. F., of B. street, Detroit."

The daughter always related the experience of the seances in a matter-of-fact way, and left her father free to construe the incidents.

"While we were urging the doctor," said Miss L., "to complete what he had begun to say, the trumpet was taken by one who announced himself as the character we have been discussing, and by presumption we expect him to appear again, as he has been recognized by Doctor Sedgwick, who, too, seems to contemplate events pending arrangements and developments of the future."

"Father," said the daughter, "the mediums seem to be laying down some very strict rules to the members of the circle, as all of them have friends whom they wish to bring into the circle, but are unable to find much encouragement or hope; but I have heard Professor C. say that, if *you* wished to attend, he would try to give you room."

"Tut-tut!" sharply replied the surprised parent. "Suppose you that I am so credulous as to be believing in this thing from what you are saying?

"Certainly not. I should hope not, father," replied the young lady. "You are too sagacious for that, and it is just such a man that

the mediums want present. I will now venture, father, to ask you to go. Go with me. I will be safe in your company, and you will feel that your daughter is safe."

This was a plea that appealed to a father's love and pride, for how seldom does a daughter solicit the escort of her father, and to resent it now might give him cause for regret.

"Well, my daughter, if your mother were living, I should send her with you, and I now ask pardon of your adopted mother for not placing her in your mother's stead, but how can I transfer this request to another? So, daughter, let me see; have I any engagement for June the 4th? None, I believe. Health and other circumstances permitting, I will go with you," said the father, as he arose to leave the breakfast table, where all the family had lingered much longer than usual.

CHAPTER II.

THE interval of a few days until the night of the regular seance, at which time the professor expected to open up more commodious quarters, was a period of unusual interest to some of the expectant circle. Miss L. had managed to inform the professor that her father would be present. This, and the fact that Doctor Jones proposed attending, added interest to the already sanguine anticipations.

When the evening came and the circle had gathered, Professor C. announced that Mr. Gould was unexpectedly called from the city, was in Chicago, and would not be present. This was a disappointment to the circle, and especially so to the new members, as they wished to see both persons of whom they had heard so much. An enumeration of the circle was taken, and it was found that twenty-one persons were present. "This is a lucky number," said the professor, "three times seven. Indeed, all odd numbers under thirty are lucky numbers, as also one even number which is twelve. To be sure, thirteen is classed by the superstitious as an unlucky number, but superstition is counted out in spiritualism."

Some difficulty was experienced in pairing off the circle and arranging for placing the new members. But all was eventually harmonized.

At this meeting Professor C. introduced a new cabinet which, he said, had been constructed in Paris, France, under the direction of the spirit of the lamented Ferdinand de Lesseps, and was of the form through which came the communications of the spirits from the planet Mars to the celebrated French astronomer, Camille Flammarion. Twenty minutes' time was given to the circle to examine the cabinet, and comments of all kind were made upon it. It seemed as free from "devices" as one's body to the physical sight seems free of a spirit.

The order for this cabinet had been given months before, and but for the reputation of Professor C. as a medium, he would not have obtained it, it being the only one of the kind ever owned in America, and the only kind of a cabinet ever visited by spirits from other planets. "But," said the medium, "my purpose is not to woo spirits from Mars or Jupiter, but I have long known that spirits intend dictating the construction of their own habitations; and as the late great structural architect, Ferdinand de Lesseps, of France, is the first to return to dictate in the building of cabinets, having been chosen by a band of spirit architects for this purpose, I certainly

think that I have been honored and have done well in getting this cabinet, which this circle to-night, also have the honor of assisting in dedicating to our spirit friends."

A portion of the cabinet was constructed with illuminating rods, woven as a wire screen, and would only conceal the medium within by a curtain manipulated by the spirits entering the cabinet. These rods were illuminated by a peculiar substance brought to our planet by the spirits from the planet Mars, and it is thought that if France does not raise the export duty too high, Boston and Chicago mediums will soon be in possession of these cabinets. But it is suggested that, possibly, the spirit of Mitchell or Loomis, American astronomers, may assist in getting in communication direct with the planet Mars, and thus this country will be independent of France.

Before closing the cabinet, a committee was chosen, whose privilege and duty it was to watch and pass upon the actions of the medium, to protect the circle from intrigue or possible fraud.

The medium proposed that he would not, at this sitting, at the dedication of this cabinet, go himself into the inside, but that he would sit without and allow the spirits alone the sacred right of the interior. Thus Professor C., the medium, posed without, the committee seeing that he was securely tied out of touch, and

with no possible means of getting within reach of the cabinet. They then drew clasps around the cabinet, which act looked like coopering up a cask, and fastened the ends with a lock, which was also illuminated. One not accustomed to such experience has cause, after attending the first seance, to remember the sensations and unusual surprises which both bewilder and felicitate one's feelings at the first sitting.

Completing the preparations, the circle was closed, lights extinguished, and the seance was on. Doctor Jones and Miss L.'s father, together with the city druggist and his wife, constituted the new members of the circle.

The full moon had passed the zenith that night before that circle broke up, and all, as they silently wended their way homeward, sought retreat where, for a time, they might "commune" with *themselves.* Each had made an investment, the profits of which might be a contingent sum, and yet, who could doubt?

I will attempt to narrate the events of this historic seance, and thereby give to my uninitiated reader an idea of some of the startling revelations and interesting experiences of modern spiritualism.

Professor C.'s sittings were always in the dark, except as spirits in their effervescent glow would at times dispel some of the darkness. At this, the first seance with the new cabinet from Paris, when the lights were

turned out, the glow from the illuminated parts of the cabinet distinctly outlined a number of articles and objects in the room, and also made visible the interior of the cabinet. The covering to conceal the illumination of the cabinet had been thrown over the top of the structure, and instantly, when the lights were extinguished, this curtain was taken by invisible hands and thrown over the illuminated parts until the usual thick darkness seemed to be intensified. This darkness was an essential, and this act upon the part of invisible hands was a reminder not to presume that building a spirit body was done in the light. However, it was afterward found that the curtain had only covered the exterior of the illuminated parts of the cabinet, and that this spirit-illuminous substance introduced from the planet Mars, incasing parts of the cabinet, was a basic substance, which assisted in building materialized forms, enabling spirits to easily and readily manifest, just as a lucifer match assists one in building a flame. This luminous substance was unobstructed in the interior and in touch with spirits entering the cabinet. As yet, there seems to be in the material of the earth planet, no such luminous substance and no phenomenon to compare it with except it be the expanding glow of the firefly, which gives off flame and consumes no substance.

Doctor Jones was one of the honorable

committee, and was seated nearest the cabinet. There had been placed within the cabinet several musical instruments, and among them one, also imported from Paris, France, called the *Spi-ri'-tus*,* from which it was impossible for material hands to extract any melody. It had neither reeds nor chords. It did not seem to be constructed for either wind or vibration, yet from it or upon it were produced the most beautiful harmonies ever heard by any human ear. The wife of Doctor Jones, who for a time had been a student of classical music in Europe, said that the harmonies, though indescribably pure and unapproachable in effect, were unknown to her in the law of sound. For a time these musical instruments were taken up by unseen hands, and the circle was treated to a concert that would have made Liszt envious.

At length the instruments were all floated in the air, all playing in concert as they moved along near the ceiling of the room, and were placed in the interior of a securely-locked glass case, where they were found at the close of the seance.

Suddenly the covering over the cabinet was snatched from its hangings and thrown with a dash upon the medium, completely enveloping him. The illumination thus uncovered revealed the fact that materialization within the cabinet was a success. Among the spirits

* *Spi-ri'-tus*, accent on second syllable.

plainly seen within the cabinet was a lady of beautiful form, and with her posed an angelic child that seemed to smile and cast eyes, as did the lady, directly toward Miss L. and her father. These two forms began to move, came out of the cabinet, seemingly directly through the luminous screen without moving it, and passed over toward Miss L. and her father. This was indeed a trial to the nerves of Mr. L., and seemed to rob him of his speech. He hesitated to speak, not wishing to commit himself in some unguarded remark, thus detaining the visitors until the lady threw from her face a veil that had somewhat concealed her features. At this Mr. L. ejaculated, "Well!" and as he paused his daughter, Miss L., hysterically exclaimed, "*It is mother and darling Emma!*"

All human forces, mental or physical, have their limit, and now the cool indifference and stoical attitude of Mr. L. had reached their outer bounds, and the restraint imposed upon his feelings had become neutralized. Forgetting the inflexible rule of the circle never to sunder the union of hands, his grasp both upon his daughter's hand and that of the druggist's wife, who sat on either side of him, was relaxed, and he was about to rise to his feet, when his daughter reproved him, and as he resumed his seat and grasp, he was heard to say, "I must have been—"

As Mr. L. had broken the circle and at-

tempted to rise, the two spirits that had approached him vanished. So did the forms within the cabinet. The covering over the medium was again vigorously snatched away and placed over the illuminated parts of the cabinet, and all was darkness again. The medium who had been in trance condition, assumed a normal state and made inquiry as to any irregularity. No one spoke a word in reply, and now was the opportunity for the circle to take on some trance conditions themselves. This they did, and not a mouth opened and not a foot moved in reply to the medium's inquiry. He audibly smiled and kept his wits about him, and seemed greatly pleased at the eccentric turn of things. He could read that the circle had lectured itself, and had utilized the mishap or breach to good advantage.

A number of the spirits in the cabinet, when the curtain was first removed, were recognized by members of the circle. Among them was the "Aunt Ruth," who had appeared a number of times before, and with her was another lady whom it was thought she had brought with her in answer to some questions put to her at previous seances. Now all was darkness, and while results up to this point in the seance were abundant and felicitous, none were satisfied to break the circle and cease, nor did they think that the small breach just passed would long interfere. Some spirits, however, are known to be exceedingly sensi-

tive, and many mediums claim that conditions suddenly reversed, as the turning on of lights when manifestations are appearing, so shock the medium as to be liable to produce death.

This time the covering had been spread both inside and outside the luminous parts of the cabinet, and all light excluded. The trumpet, which had also been placed inside the cabinet, was now taken up and a spirit announced that the seance would continue, and that a spirit present wished to communicate with Doctor Jones. This was anticipated, and the conjecture was that the spirit was that of Doctor Sedgwick. Doctor Jones was getting a new experience, but his opportunity in this seance was an unusually valuable experience to him. The evidence of the past hour or two was rapidly crystallizing into sentiment that would impel him into belief of spirit return, and, being less difficult to approach than many others, and more susceptible than most persons, he would undoubtedly make a vigorous advocate of the occult. He had closely watched the materialized forms of the consort and child of Mr. L., and was himself impelled to attempt to touch those spirit bodies as they faded away.

The trumpet had now been picked up by the control of Professor C., who for the first time made known his name to the circle. He said that his name on earth had been Uriah Sinnett, and remarked that he had been

born in Switzerland, educated in music and the sciences, and that he had emigrated to America, and was well known in Boston in an early day; that he was now leader of a band of spirits in music, and that it was his band that gave the instrumental concert at the outset of the seance. He said that spirits intended ere long to introduce themselves into daylight congregational, instrumental, and vocal music; that the two worlds were getting closer and closer together, and as the one spiritualized and the other materialized under evolutionary forces, the difficulty of recognition will have passed away, and association between the two worlds will become a practical fact.

After this brief introduction of himself the control stated that a spirit who had been in the spirit world but a brief period of time, but who was unusually strong and very influential in the spirit band of Professor C., and who had come into his band only since the professor came to the town of B., was present and wished to speak to Doctor Jones. "*This is your friend, Doctor Sedgwick,*" said the control, as he introduced the lamented doctor to his former associate, the trumpet coming into touch with both Doctor Jones and his wife, and then control, trumpet, and all, seemed to have disappeared.

Now it was expected, and even promised, that Doctor Sedgwick would appear at this

seance in materialized form and would walk and talk in an audible and visible manner. Doctor Jones was disposed to remind the spirit of this anticipation, when suddenly the control again appeared and explained that Doctor Sedgwick desired an extended interview with Doctor Jones, and that if he assumed the materialized form he would be able to abide in manifestation but a brief while, and thus fail in the object of his interview. The control said that Doctor Sedgwick had consulted him and had taken his advice, and that at some early future date Doctor Jones should be fully gratified in meeting his friend in materialized form. This seemed to relieve Doctor Jones of his disappointment, and gave the spirit of his friend an opportunity to get *en rapport* with him.

The scene at this point, if an experience of this kind can be called a "scene," would have been an opportunity for an artist. Once one thinks of it, one does not need objective eyes or the physical sense of sight to form a picture. After all, a scene or picture is nothing more than an impression that is carried to the seat of consciousness, and what the circle saw (I do not mean *circlesaw*) through their ears at this stage of the seance greatly surpassed the visible spirit forms that had so recently both appeared and disappeared.

Again trumpet and spirit disappeared, but only for a moment, for the expected Doctor

Sedgwick was now surrounded with every condition desirable, and at once approached his friend, and through the trumpet began the interview.

Doctor Jones expected to recognize the voice of his spirit friend, forgetting that new conditions produced new results, and that vibrations of sound produced in the trumpet would neutralize the normal voice. But soon all the preconceived tests were forgotten, as the spirit unfolded in detail the very secrets of the business connecting the two men in life.

"I am, indeed, happy," said Doctor Jones, "to realize so unexpected an advantage as the fact of meeting you here gives me. The proof that I am not deceived in the person who is speaking to me is conclusive. I shall have the utmost confidence in all you say as having been spoken direct from the spirit of my friend and business partner in life. As your discretion in our counsels in business was always apparent, and your judgment correct in matters advised, I shall take it that you are none the less wise now, and shall think it well to manifest deference to any request or desire you shall now make."

"I, also, am glad," replied the spirit, "to find that confidence in me is still alive in you, and when I shall have given you fully the information and advice, and have made a request that I desire to make, and have appeared to you in materialized form and gratified you

with the highest order of test in spirit return, I shall no longer, for the present, linger on the borders of earth-plane. I have learned of the elysian fields beyond and have already joined a band destined for that land. Some of these have returned from those fields of progression, as escorts, and others, newly appearing spirits from many parts of the world, all congenials, and all in waiting like colonists who congregate and for a time await the outfitting for their departure. Others there are, too, whose assignment in spirit life is to remain in touch with earth-plane and endeavor to upbuild and spiritualize those still in mortal form. These come into almost constant communication, also, with the advanced grades of spirits, who pass and repass through the spheres in their intercommunications. Occasionally one of these advanced and super spirits, as in the case of Sinnett, who has introduced me to you, returns again to earth and assists in some remarkable manifestation and sets all spiritual forces in an advanced key." Such was the doctor's brief but interesting lecture parenthetically delivered, while occupied in his first interview with Doctor Jones.

The secular business owned jointly by the two doctors was one with which neither name stood connected. Doctor Sedgwick, as hinted at in another part of this narrative, had experimented much in the compounding of

oleums for use in his profession, having ever remembered the stories told him in youth by the renowned "General Wicker," and he had invented a remedy for certain prevalent diseases of horses, that had grown into popularity in two continents as a specific. The increasing demand for it induced Doctor Jones to unite with Doctor Sedgwick in putting the business into a proprietary stock company, the two owning all the stock.

The formula of this compound had always remained in possession of Doctor Sedgwick, and it had not yet occurred to Doctor Jones that he was helpless in continuing the manufacture and sale of this valuable remedy. Before the close of this spirit interview Doctor Sedgwick revealed to his friend and partner the place of deposit of this formula, and said, also, that among his papers there would be found a will devising the distribution of his possessions. "Among the papers will also be found a power of attorney," said he, "made to my brother, Sylvester, who has right by my decree to dispose of and convey any stocks, bonds, or personal chattels that I may have. A copy of this power of attorney is in the hands of my brother, who lives in Denver, and who has heard of my death and will be east in a few days. The will will be found simple, and the settlement of the estate can be easily arranged to avoid complication.

"And now, Mr. Jones," said the spirit, "I have a request to make and a piece of advice to give you that you will do well to heed. It is that you will negotiate with my brother for my interest in our, or what was, when I was in the body, our business. Keep it in your hands and reap the profits yourself. You will find all my papers in box (13) thirteen at the —— National Bank, Detroit; but the president of the bank is now in Europe, and the instructions to the bank are that he, the president, alone, as an outside party, shall, on any emergency, open the box."

The voice had grown faint in the last remarks, and it was now evident that the interview would not continue much longer. At length the spirit said, "I shall now leave you, and on the 11th of June, at the next regular seance, I shall appear once more and shall gather force to materialize in bodily form. Should there arise until then any queries with you, I will have opportunity to further explain."

The trumpet here fell heavily upon the floor in the middle of the circle, the sound reverberating and echoing as if all were incased within a metal globe. In a moment all was silent as death, and no one knew whether another in the circle was dead or alive. Not a ray of light to dispel the gloom, nor a sound uttered, until, without the house in a neighbor's adjoining coop, as if it

were the voice of doom, the fattening cock thrice crew.

Suddenly the swishing sound of the concealing drapery was heard, as it was cast across the room. The surroundings changed as the uncovering of the luminous parts of the cabinet revealed the forms of many spirits within, and the room seemed light enough to distinguish faces within the circle.

The medium now gave evidence of having resumed a more normal condition, and remarked that the circle could indulge in limited conversation. Just then a male form of mature life emerged from the cabinet and passed over to the medium and congratulated him on the success of the evening. "This," said Professor C., the medium, "is Sinnett, my control and guide." "Yes," replied the guide, "he has spoken correctly. I am his guide. All the living have guides. These are detailed from the spirits, who willingly take up their duty. See, within the cabinet there now appear the guides of each member of this circle. These I have sought out and brought here during the period that the communication now just past was taking place, that you all, before the closing of this seance, might witness the appearance of your spirit controls, or guides. Some of these have never before appeared in materialized or visible form, nor would they now except for the assistance derived from this new cabinet. You will ob-

serve that many of them seem to be adults, and yet the number, being (21) twenty-one, find room to appear within the cabinet. This *seeming* contradiction of space finds no *fact* in spirit habitation. Your knowledge and experience in physical contact does not apply to spirits."

Thus saying, the guide again turned about to the medium, who himself seemed intently interested, and remarked to him: "You have been chosen as the instrument in the hands of an exalted band of developed spirits to bring into closer touch, or contact, and better knowledge, the objective life of earth-plane to that of the spirit forces involving and enveloping the race of mankind, as the atmosphere envelopes the earth globe. The question of uniting in coöperation several psychics to form a union, and thus concentrate spirit forces, has often been discussed in spirit counsels and advised, but there is an element not yet eliminated from earth life that has always defeated the purpose of the guides, or spirit counsels. This element is—jealousy between mediums. I am the first spirit to communicate this experience of guides, or controls, back to our living wards, and trust that publicity and credence shall be given my remarks. I find, however, in this, my psychic ward, a disposition to ignore all selfishness and lose himself in the will of his control, or guide, thus making it possible for him to be

united with another, or others, of like unselfishness, and to be able, in harmonious union, to do what many singly could not do. As spirits unite, the strength does not only add, but multiplies. We have also closely watched the party who has been associated with Professor C. for a few weeks, and who is now in Chicago, and we begin to think that these two may form a charter base of a mediums' band chosen by spirit guides, and we shall again undertake this task heretofore found so difficult. We shall hold another spirit council between this and your next seance, and if both mediums, Professor C. and Mr. Gould, are present at that seance, we may have some advice to give on the question of a mediums' union."

Here the guide disclosed an illuminated wand in his hand, and, expressing sympathy with the medium because of his bandages, which, he said, were inhuman and useless, and reflected shame upon the unbelieving and incredulous mind which had put such tests upon him, he lifted the wand over the head of the medium, commanding that he be set free. Instantly the thongs that had so long held him in bondage were snatched from him, torn into pieces, and a sample of thong thrown into the lap of each sitter in the circle.

At this the guide disappeared. The forms in the cabinet were gone, and the illuminations of the cabinet seemed to have waned.

The medium arose from his chair as if impelled by some unseen force, struck a match and lighted the gas, and remarked that the seance had closed. Said he further, as he walked across the room toward a stand upon which lay twenty-one silver dollars, "If, now, there be any person present who is not satisfied with the results of the seance, he is at liberty to accept from this coin the return of his money." No one seemed to be in need and the surplus was not reduced.

Again the cabinet was thoroughly examined and found just as previously arranged by the committee. The glass case containing the musical instruments was also investigated, but was beyond comment or suggestion. Each mind of the twenty-one sitters of the circle contained a volume of silent and penetrating thought, but all tongues were mute, except the faint whisperings of the ladies as they donned their wraps, and in a few minutes, as before remarked, the streets of B. looked as though a belated excursion had returned.

CHAPTER III.

The seven days in the interval between the regular meetings of the organized spiritual circle were full of interesting but not boisterous gossip. As the members met each other during the week, brief but suppressed interviews were indulged in, but the experience of the last seance was largely left to produce its normal results in the minds of the members without agitation. Indeed, but few of the circle during the week regained sufficient freedom of mind or assurance of sentiment to feel safe in affirming or denying, of discussing *pro* or *con* what to them, in experience, was beyond comprehension and, too, beyond doubt.

The usual private sittings occurred during this week, day and evenings, and the professor received a large number of callers, many of them for the first time in their lives wooing the presence of their departed ones, or consulting a representative of the occult. At these sittings there was no stipulated fee except for such service or test as would scarcely more than announce the presence of some spirit friend, adding a test or two to satisfy identity. These experiences always led to a

more than casual investigation, and generally resulted in confirming the investigator in the belief in spiritualism. The largest fees and most profitable professional resources that Professor C. found in the town of B. were for rendering assistance to forlorn lovers and locating lost or stolen property. Several wealthy young ladies paid him handsomely and received assurances that the object of their affections would be rendered unable to withstand their charms.

The most important events of that week occurred in the experience of Doctor Jones. To his surprise, the next day following the seance of the night of June 4, there arrived in the town of B., Sylvester Sedgwick, from Denver, Colorado. He seemed to know but little of the detail, and none of the incidents surrounding and following the death of his brother. It was but natural that he should call upon Doctor Jones, and in the first interview he corroborated the statement made at the seance by his spirit brother that he had a copy of a power of attorney, giving him in case of his brother's death the right to dispose of his brother's personal effects. Doctor Jones gave a concise statement of all that had taken place at the seance the night before, which seemed to cause great regret in the mind of Mr. Sedgwick that he had not been present himself at the seance to consult the spirit of his brother. In

reply to an inquiry, he stated that it would be impossible for him to remain east longer than two days, and suggested that Doctor Jones propose, in the matter of his brother's estate, any plan that would suit him for settlement. The request and advice of Doctor Sedgwick that Doctor Jones purchase his interest, was fully discussed by the two men. Negotiations were, at this interview, begun, and by the evening of the third day Sylvester Sedgwick received Doctor Jones's check for twenty thousand dollars, and the next morning boarded a Michigan Central train for the West.

During this week a large order from a New York distributing house came in for the well-known remedy, of which Doctor Jones was now sole owner. So reduced was his stock in hand after filling this order that it soon became necessary again to replenish stock, which Doctor Sedgwick had himself heretofore always cared for. But how could Doctor Jones replenish his stock until he should obtain from the safety vault deposit box the formula giving directions in the manufacturing of the article? This formula had been stipulated in the purchase, but it was locked up and the holder of the key in Europe.

The doctor grew somewhat impatient, and the more so when a second large order came in with not sufficient goods on hand to cover it.

Before the week had passed the worry of Doctor Jones for the possession of the papers

that he was entitled to, and upon which depended the results of his investment, led him to propound to himself the following queries:

"Have I not, perhaps, paid too much to get possession of this business? Where can I find a parallel in the methods employed to bring about this deal? Would it not have been policy to have held in abeyance, for a time, the conditions of purchase, thus assuring against any possible contingency?" Not a word, however, did the doctor mention to any of his friends about it, and, as the western man was unknown to any of the citizens of B., and Doctor Jones himself had only a few times heard Doctor Sedgwick speak of his brother in the West, and the spirit circle being quiet as to what had transpired at the seance, no one but the doctor and his attorneys knew what had taken place in the deal for the proprietary business of ——— & ———.

Said the doctor to himself one day on the eve of the approaching 11th:

"This spirit business is a 'funny' business."

Now, the term "funny" has all sorts of meanings, and the doctor himself hardly knew what he intended by its use. But in the soliloquy he said:

"*That materializing* may be a solid fact, and if so it will admit of demonstration, which is better than proof. Now, I never was acquainted with Mr. L.'s first wife, but she

looked to me in that spirit body to be passable for any man's wife, and if I had had a deceased wife, I should not have been ashamed, I am sure, to have had her return looking so beautiful. This 'materializing' quite gets me, and if Doctor Sedgwick shows up all right at the next seance, I intend shaking hands with him if it kills a medium. I am into it and I now intend to play my part."

Just then "Hurry Joe" stepped into the office of Doctor Jones. Each smiled at the other and the doctor received the congratulations of his friend with becoming modesty. The interview did not last long, and each inferred that the other was well satisfied with past and promised results touching the seance at which the doctor, for the first time, had been present.

When the doctor was again alone, resuming his soliloquy, as a vivid impression flashed across his mind, he said: "Now, I shall call upon Mr. L. at his office and have a free and open discussion of all this matter."

Turning to the phone, he called up Mr. L. and found him in, and engaged with him a private interview, to begin thirty minutes hence, and to continue one hour. He then tapped his domestic wire and said to Mrs. Jones that he would be absent from the office on business matters for two hours, neither telling Mrs. Jones nor noting upon the slate where he was going—an unusual thing. He

then hastily left his office and met Mr. L. at the place agreed upon.

"Well," said Mr. L., "I am surprised at this seeming coincidence, as I was on my feet at the phone when you called me, intending just then to call you up for an interview."

"Telepathy,*rapport, mind-reading, thought transference, or what!" exclaimed the doctor. "I guess this spirit business is starting some new mental germs in us; and, by and by, I am afraid our telephone stock won't be worth more than the poles for kindling wood."

Mr. L. laughed heartily, and the subject of the interview was glided upon without any formal introduction. They were closeted for a much longer time than either had anticipated, but parted well understanding one another, and with some unusually important matters laid out to do.

The interview had not continued long until both seemed impressed that there might be a possible misrepresentation in the claims of disembodied visitors at a spiritual seance. Mr. L. flushed when the doctor congratulated him on the beauty of the wife of his youth.

"Yes," said Mr. L., "my wife was a handsome lady, and a loving and lovable companion, and the thought of her return thrust upon me so suddenly melted the steel out of my resolution to be unmoved at anything that should happen at the seance. You saw what

*See Glossary.

happened. I have thought that thing all over, and if ever I get another chance, I will find out who it is or what it is if it kills a medium."

"There," said Doctor Jones, "that is my very thought touching the matter of Doctor Sedgwick, if he shall materialize as he has promised to do at the next seance."

Before the interview closed both had become skeptical, and had arranged to assist each other in any emergency or opportunity that should arise. Considering and agreeing upon a definite course of action for the night of June 11th *proximo*, they promised that, if the spirit of Doctor Sedgwick appeared, they would determine the density and avoirdupois of a spirit body in materialized form.

Two of the male members of the regular circle announced that they could not be present at the next meeting, and Doctor Jones and Mr. L. took advantage of this, indicating two persons who should take their places. These two persons were taken into the secret of the purpose of Doctor Jones and Mr. L. They were persons possessing all qualifications for any emergency within the range of their powers, and felt it a very great honor and privilege to have this assignment, whether or not any emergency should arise. They had both called upon Professor C. during the week, and had had private sittings, giving the professor an opportunity to form an acquaintance, and

themselves gaining favor that assisted in his consenting that they should take the places of the absent ones at the next spiritual circle.

These four men having assigned themselves an undertaking the nature of which had no allotment in the formal records of civil or criminal experience, were not forgetful that a mooted question has two sides, and a landing place was agreed upon if these apparitions should prove to be *de facto* spirits.

The evening of the 11th came, and with it the circle. The professor seemed in a most excellent mood. Only one regret marred his feelings, felt also by all present, and that was the absence again of Mr. Gould, his associate medium. The circle, however, was assured that a fine evening of entertainment was before them, and that his guide or control had, since the last meeting, "materially" improved the cabinet; or, rather, had assisted him in a better understanding of the possibilities of spirit manifestation emanating from the supermundane parts of the cabinet. Thus, anxiety and anticipation were the sense of feeling during the social prelude, which lasted half an hour and was fruitful of some felicitations, as some of the circle related to their friends experiences of the past week in private sittings with Professor C.

Direct preparations were now made for forming the circle. The ladies whose male partners were absent were assigned the new

male members, as substitutes, and soon all was ready and the seance was on.

What happened at this seance was a "plenty," and the moral of it all, together with the revelations that followed, makes a concluding chapter in the narrative more brilliant than the luminous belts of Saturn, or the spirit screens from Mars.

Before describing what happened at this seance, I will say that, during his introduction of occult manifestations to his patrons in the town of B., Professor C. had used the most considerate methods, always desirous that his sitters should understand and appreciate the entertaining principles of spiritualism, ever reminding the investigator that returning spirits always have a very social attitude, frequently evoking merriment, and always aiming to render profitable assistance to the communicant.

The professor had known many felicitous consummations in business and love, the results of spirit counsel, and had himself figured as medium in not a few. He seemed to be an all-round psychic, and understood well what phases of manifestation and what degree of such phase best suited the circumstance or occasion. His guides and himself were careful, too, to avoid what in the experience of amateur mediums and even amateur controls often brings on incredulity in the mind of the investigator, that of precipitating incredible

phenomena in advance of, or disconnected from a philosophical explanation of the spirit law warranting such developments. Both the medium and his guide, Sinnett, had been untiring since they began their work in B., in their effort to educate this intelligent circle in occult philosophy, and, indeed, several of the members were named as developing for inspirational speakers, and among them the most promising was Miss L., whose father, for the first time, was present at the last circle and now again at the one under discussion.

This circle contained but two uninitiated members. By this I mean but two persons — the substitutes — who had not been acclimated to the spirit atmosphere produced by the magnetic charging of materialized spirit contact. There was present, however, an abundance of positive influence, and the scale was evenly balanced, and soon at this seance the more than usual manifestations began to appear.

The medium, this evening, was not bound, nor in any way put under test conditions, further than to take his seat in the circle and join hands with the sitters, only once loosing his hold when in need of a handkerchief.

In telling what happened this evening, I remark that, when the cabinet was arranged, the medium proposed that, on the first manifestation, the circle should receive messages

upon slips of paper, which had been placed in blank sheet upon a small stand within the cabinet, and covered with a drawer taken from beneath the stand. Scarcely had the lights been extinguished, when the drawer was lifted up and out over the cabinet, and dropped heavily upon the floor in front. There was sufficient light from the illuminated parts of the cabinet, which were, as yet, uncovered, to outline the stand, and to see that no one was inside the cabinet.

Presently numerous slips of paper were shifted or blown about, all lighting in the drawer upon the floor in front of the cabinet, which was then taken up by unseen hands, moved about the circle, pausing before each sitter, allowing each to select a ballot. "These ballots," said the medium, "may seem to have been taken by you from the drawer by chance, but not so; each was given you and they will be found to contain the names of your spirit guides. Perhaps the two substitutes shall have received blanks; if upon them, though, are found names, they are intended for the regular sitters, and not for the substitutes. Place these slips in your pockets and peruse them again at your homes, as they will be a study to you until we meet again. Possibly some of you will find pictures drawn upon them, likenesses of yourself or your guide, or of both. This phase of manifestation is new, and has been introduced by a spirit artist

associated with my guide, Sinnett." Then was the clasping of hands broken for a moment, and ladies and gentlemen found pockets and places in which to put their souvenirs.

It was uncertain what phase would follow next, "for," said the medium, "I am not always able to suggest, or even lead the inclination of my control, and I myself am now as anxious as any of you to see or hear, as the case may be, what comes next."

At this point, in regular style, the drapery about the cabinet was adjusted so as to conceal all illumination, and darkness reigned supreme. Scarcely had quiet resumed, when the two substitutes were lifted, and in a most marvelous and mysterious manner each was placed upon the other's chair. This created a sensation, and to say that these two gentlemen were surprised, puts it mildly. While the ladies were for once inclined to be frightened, the medium caused a laugh among the gentlemen by suggesting that the guides of these two gentlemen must have been freemasons, and were introducing their wards into a spirit fraternity.

It would now have been a great privilege could the four men before named have held a little counsel together, for, at least, each would have liked to have known the others' feelings just then. But fortunately the only method of communication between them just then was telepathy, and as all had the same clue,

no doubt all had the same conclusion as to the experience of the substitutes.

After an interval of several minutes, spirit lights appeared in several parts of the room at the same time. These kept changing and assuming different forms until they grew into phantasms and apparitions, at one time assuming the perfect outline of a horse. "This denotes," said the medium, "that some spirit is present whose business was with horses; or, if it relates to one of the sitters, that he is in some way interested in horses."

Here Doctor Jones cautiously moved his foot past his wife and pressed the foot of Mr. L., which was a significant movement, and well understood by Mr. L. This he repeated in the opposite direction and touched one of the new sitters, who also well understood the meaning of the doctor's touch.

This fantastic maneuvering was kept up for a while, and, while exceedingly interesting and full of study, all seemed anxious to see more developments from within the cabinet. It was not long until the circle was gratified by a manifestation from the cabinet, as their attention was drawn thither by a beautiful voice producing a melodious refrain and keeping time in moving an arm clad in a most gorgeous yet transparent robe. The spirit did not remain long, nor was there then another in the cabinet.

Soon was everything again silent, and the

medium became entranced. Presently he again became normal, and said that he had been clairaudient, and that the spirit just present, who had sung so beautifully, said she was the guide of Mrs. Jones, and had, when in spirit *rapport*, ofttimes assisted Mrs. Jones at her popular musical entertainments. "She says Sinnett requests that she defer until some future time any further manifestations, and that other spirits would soon appear, manifesting in various forms."

Presently there appeared in the cabinet a number of spirit forms of various sizes and ages, of both sexes. All eyes were now intent on recognizing a returned spirit friend or relative, and Doctor Jones and Mr. L. had hoped that Doctor Sedgwick was among those materializing. This anticipation was a most painful sensation, for if he should fail to come, a crushing disappointment would follow. Should he appear, however, and come out of the cabinet, a climax was arranged for involving but conjectural results.

At length two forms emerged from the cabinet, both posing just without. The spokesman was Sinnett, the guide of the medium. The medium himself now sat entranced. "This spirit," said Sinnett, the guide, or control, "whom I bring with me is Doctor William Sedgwick, who for the first time appears in materialized form. He is able to remain but a few moments and to converse

independently but little. His old friend and business associate, with whom he held, with the aid of the trumpet, so extended an interview at your last seance, is here, and as there is an agreement between them to recognize one another, I will withdraw and give the opportunity for this anticipated interview."

Thus saying, the control disappeared as a snuffed candle, and the spirit body of the lamented Doctor William Sedgwick slowly moved down the circle, faintly endeavoring to speak the name of Doctor Jones, using interrogatory accents. Doctor Jones, fearing lest a too previous recognition would hinder a closer approach of the spirit of his friend, remained silent until he had passed Mr. L. and was within arm's reach. He — then — rose — to — his — feet, — and — sprang — upon — the — spirit — and — bore — him — down — to — the — floor, — and before breathing twice, found himself in a situation, that was as unlooked for as is the resurrection day before the millenium. The doctor found the spirit, as he had before surmised, a "*solid fact*" and, while he had arranged for this, he had not arranged for the fact that spirits have the power to call down, or up, as the case may be, a force to assist them in emergencies like this. Talk about "Bedlam let loose," — Bedlam is "not in it" in a case like this! The frightened ladies, the surprised and enraged medium, the

materializing again of Sinnett, the control, the appearing again of other spirits, seemingly coming through the walls and up out of the floor, mingling and mixing in the struggle to free the spirit of Doctor Sedgwick from the four determined detectives, produced the most memorable experience ever fought to a finish in any town in Michigan.

The imported cabinet was overturned, and the luminous wicket screen from Mars rolled up as a scroll. The beautiful singer, the spirit guide of Mrs. Jones, was now weeping, while upon the floor in faints lay several lady members of the circle. The lights had been turned on and out several times, a number of the male members of the circle taking part in the struggle *pro* and *con*, but it was difficult to say who, in light or darkness, had the advantage. One of the circle, "Hurry Joe," had escaped from the room and had hurriedly called the marshal and three policemen, who put in an appearance in an incredibly short period of time. This had been arranged for by Doctor Jones. They assisted in quelling the fight, and took charge of several of the party, lodging one of them in prison and another in the city hospital.

Thus ended the seance of that memorable night, and with it the engagements of Professor C. in the town of B.

A number of the circle with one of the officers remained for a few hours, and took an

inventory and drew sketches of the remains of the wreck.

One of the substitutes that evening was the editor of *The Times*, and an expert user of the pen and pencil, as the next issue of his paper proved.

One of the queer results of the raid was that but two "spirits" had been captured—the impersonating "spirit" of Doctor Sedgwick and the "guide" of Mrs. Jones. Even the medium himself and Sinnett, his control, both of whom were involved in the struggle, had dematerialized, and were not found among the articles listed in the inventory.

The marshal, on returning from the jail where he had lodged the "spirit" of Doctor Sedgwick, found there a large crowd of the citizens of B., who had learned of the excitement, and had turned out of bed, robed themselves, and sought to understand what it all meant.

The building was a large, commodious dwelling on one of the best streets in the city, but had been vacant recently except as parts of it were fitted up by Professor C. and dedicated to spirits. The place is still known as *Spi-ri'-tus* Hall, taking its name from the wonderful musical instrument used in Professor C.'s seances.

The marshal now took charge of the building, ordered all to leave, locked up, and stood guard himself until morning. He carefully

read over and made a duplicate copy of the inventory of the capture, which read as follows:

Two physically materialized spirits, one a male, lodged in the city prison for hearing in criminal court. Name unknown. The other a female, a bad case of hysterics, released on her own recognizance, but kept under surveillance.

One spirit cabinet, more or less fractured and parts disjointed. One spirit-rapping stand, also fractured, disclosing electrical machinery in the interior.

One electric lantern for casting figures. One large aluminum spirit trumpet. One telescope trumpet. One guitar, with internal automatic harmony sounder. One typewriter, looking much like a miniature cotton-gin. One harmonica. One accordion. (The instrument *Spi-ri'-tus* not found.) The debris of four floss robes, two spools silk thread, one spirit bolt, one spirit lock, five luminous faces, and two stars, luminous upon one side, and a job lot of slippers, hats, and handkerchiefs belonging to unknown persons.

The next morning the town of B. was all excitement, and no one was interested in anything except that which related to the excitement of the night. It was rumored that Doctor Jones was badly injured, and was lying at the hospital. All kinds of rumors were current, and business was largely suspended

until Mrs. Jones assured the people that it was chagrin more than bodily injury that kept the doctor concealed, and that later in the day he would appear at his office.

The Times, with a full-page article giving a detailed account and history of events of the seances and Professor C.'s work in B. so far as known, was out by 2 P.M. that day. The Associated Press had brief accounts, also, for its evening issues, and had sent a representative from Detroit to the field for news.

There remained, however, some secrets that would undoubtedly prove to Doctor Jones an interesting sequel, which he now set about discovering.

Nerving himself for whatever might develop, the doctor, late in the afternoon, stepped across the street and arranged with a neighboring physician to take care of his practice for a few days, "for," said he "I am going to see what is behind all this and where I am going to land in it."

Mr. L. had agreed to be the prosecutor in the case and had sworn out warrants for Professor C., one Henry Gould (if he could be found), and the "unknown," now in custody.

The mortal home of the beautiful guide of Mrs. Jones was located, and as she promised to "materialize" when needed, she was registered as a witness and allowed her freedom.

The trial of the "unknown" was to take

place before Squire Gresham on the 14th, giving several days for the contestants to prepare for what promised to be an important event in the history of the town of B. The array of legal talent retained on both sides was sufficient and capable to have handled an international suit. This case while, however, it did not involve two nations, did, apparently, comprehend two worlds, and promised to develop some intricate technicalities.

The "unknown," who had now given the name of "Peter Frock," had through his attorney offered bail, but Squire Gresham arbitrarily overruled the motion. There seemed to be abundant collateral on hand, and the squire was challenged to name the amount that would liberate the prisoner until the trial; but the justice was inflexible, and the spirit prisoner had but one way for release, and that was to dematerialize. "This," said Squire Gresham, "is the only logical hope of relief the prisoner can expect in his case."

The meager Associated Press dispatch that had reached the evening papers of June 12, giving an account of the affair, contained the name of Doctor William Sedgwick, the "late deceased." *The Post*, of Hamilton, Canada, had the account. At the leading hotel of that city was stopping an English gentleman, an agent sent over by some London capitalists to make investments in American industries. From this person early on the morning of the

13th, Doctor Jones received a telegram summoning him at an hour late that day to "meet me" at a certain hotel in Detroit. The message closed with, "Important. A. Z." These two letters, first and last in the alphabet, mean in a telegram, "No excuse for failure admissible."

This message to the doctor was a mystery, as he had never heard of the gentleman or his business. How to proceed he did not know, as he could not leave town on account of the pending trial. He quickly counseled Squire Gresham and the prosecuting attorney and arranged that the trial be held in abeyance if he failed to return in time. He then hastened back to his office, alighted from his carriage, told Mrs. Jones that he was summoned to Detroit, was going, and jocularly remarked:

"If you need anything before I return, call up your beautiful spirit guide."

With this the doctor resumed his seat in the carriage, ordered the driver to "make the depot in a minute," and was soon aboard the Michigan Central flyer bounding toward Detroit.

As the doctor boarded the train, he observed a number of his acquaintances who belonged in towns west of B., and interpreted their interrogatory smiles as they greeted him as meaning an intended interview on the affair at B. To avoid this the doctor seemed to be

hunting a comfortable seat, and passed back into the chair car.

On slipping his hand into his vest pocket for some change to pay the porter for his seat, he drew also from his pocket a slip of paper, which proved to be the ballot received at the seance purporting to contain the name of his spirit guide, and which, in the excitement since the seance, he had forgotten until then. He opened it. It read:

"Dear Doctor Jones: I am glad you have purchased my interest in our former business. I now have no further cause for remaining on the earth-plane, and will now depart for my celestial home, welcoming you in your advent across the mystic river. Farewell.

"WILLIAM S."

"Possibly," said Doctor Jones to himself, and remembering that the medium, Professor C., had told them to keep the ballots, as they would prove an interesting study, he again folded it up and put it into his pocket.

Early in the evening the gentleman from Hamilton, Canada, and Doctor Jones met. The doctor had concluded that the summons had some significance relating to his business outside of his profession, but could not conjecture in what way, as he was interested in several industrial institutions.

The meeting of the two men would have occurred earlier in the day, except that the man from Canada thought he knew Mr.

Jones, and should at once recognize him. For reasons, neither had registered at the hotel, and not until some one in the lobby was overheard by the Englishman calling Doctor Jones, did he realize that Doctor Jones was present. On hearing the doctor's name spoken, he at once arose from his seat, approached the man, and asked, "Is this Doctor Jones, of B.?"

"It is," was the reply.

"Doctor Jones, one of the proprietors of the celebrated equine remedy invented by Doctor Sedgwick?" he asked.

"The only proprietor now," rejoined Mr. Jones.

The Englishman stood for a moment motionless and speechless. Then, suppressing his surprise, he stepped to the hotel desk, engaged a room, and the two men were soon closeted.

"Englishmen, you know," said the man from Canada, "are blunt people, and as I am not here in the interest of any elocutionary club, I will abbreviate all preludes."

Beginning again, he asked: "Are you the Doctor Jones whom I met in Hamilton, Canada, ten days ago with Doctor Sedgwick, and from whom I purchased for eleven thousand pounds—advancing five thousand pounds—the celebrated proprietary specific of which I have spoken, and whom by agreement I was to meet here on the 21st *proximo*, pay the

balance of purchase price, and receive possession of all appurtenances?"

This "blunt," but comprehensive inquisitiveness of the Englishman, took Doctor Jones completely off his feet, and, for a time, he did not know whether his sensations were those of a criminal or of injured innocence.

The two men were not long getting at the bottom facts. Whether they were both injured in some, as yet inexplainable or incomprehensible, way, or if one, which one, was not entirely apparent. Conspiracy to defraud, however, was in evidence, but the details of the incident needed to be grouped to give both or either an intelligent understanding. The Englishman's comprehensive question stated and implied all the facts in his experience, and gave the doctor an opportunity at once to understand that not only the interest he had bought, but that the enterprise *in toto* had been transferred to the Englishman, by some one or more persons. As for himself, Doctor Jones realized that some one had assumed to represent him in the deal with the London agent, but whom he did not know, nor was the problem implicating Doctor Sedgwick less than a riddle. Was it true that William Sedgwick and a man chosen to represent Doctor Jones had negotiated with the Englishman for the sum of fifty-five thousand dollars, and that nearly one-half of this amount had changed hands? or, who had concocted and

carried through this deal? The English agent said that this celebrated specific was known in his own country, and that it was listed by English capitalists as a desirable American property; and that Doctor Sedgwick had called at their London office twelve months ago, while in Europe, and had then proposed a deal. He said he had noticed in the Hamilton *Post* of the evening before, the despatch from the States, speaking of the incident at B., mentioning the "deceased" Doctor Sedgwick, and that it was the fact of his death that suggested to him an immediate interview with Doctor Jones regarding the property negotiated for.

"Yes," said Doctor Jones, "William Sedgwick is deceased, for I myself attended his funeral, and have with me at this time the papers found upon his body by which he was identified." He then told the Englishman the incidents of the spirit medium, of the meeting of the spirit of Doctor Sedgwick at the seance, and the fact of the deal in purchasing the business himself, and invited him to go with him back to the town of B., and see the person who had impersonated Doctor Sedgwick. This was agreed upon, and at a late hour both men retired.

Before leaving Detroit next morning, the two men called at the ——— National Bank, and to their surprise found that the president had returned from his foreign trip. They

made inquiry about the papers in keeping for Doctor Sedgwick, and found that he had a deposit box. Doctor Jones showed an order for its contents, and the president took from the vault a duplicate key for No. 13, opened it, and found within it—nothing!

The president of the bank had as yet learned but little as to the incidents connected with Doctor Sedgwick's death, but was greatly surprised at finding nothing in the safe box. Here was cause again for alarm to Doctor Jones, but the matter was not then discussed.

Before noon the two men were *en route* for the city of B., and upon arriving found not a few strangers in town, who had come to witness the trial. It had been called in the court of Justice G., but continued to the next day, and would be heard on the morrow.

Doctor Jones had not been present at the preliminary hearing of the prisoner, and, indeed, had had no opportunity since the seance to see the impersonating spirit of Doctor Sedgwick. He suggested to his English friend that they go at once to the city prison and see the prisoner. This they did, but the prisoner refused to be interviewed.

Both men left the prison, after failing in the object of their visit, feeling that the last syllable of the word "interview" had been sufficient to put a clue into their minds. At length the shrewd Englishman said in his

blunt way, "This man, *I* think, is William Sedgwick."

The editor of the *Times*, who had visited the prisoner, had already located him as the "Henry Gould" who had previously registered at the Park Hotel, and had coöperated with Professor C. in some of his seances, and was reported now to be in Chicago.

That night, at a counsel relating to the case, held by interested citizens of B., including Justice Gresham, a writ of search was sworn out, and the body of the prisoner demanded. A guarantee to do the prisoner no bodily harm was given, and the justice signed the writ and the prisoner was sent for.

It was now a late hour at night, and but few of the citizens of B. knew what was transpiring. Those engaged in this transaction were among the first citizens of the place. The object of this step was to identify, if possible, the prisoner, and all kinds of wagers within the limits of propriety, were staked as to the result in the search for William Sedgwick in the person of the prisoner.

Not one left the place where the counsel had taken place until the prisoner, who, suspecting violence, had detained the officers by his persistent refusal to be removed, was brought in. But the sheriff had assured him that no bodily harm should be done him, and he then reluctantly consented to go. On arriving

at the counsel chamber, the object of the writ was explained to the prisoner. He sat for a moment speechless and unmoved, and then remarked:

"Wait, gentlemen—"

The prisoner did not look like William Sedgwick. The doctor had always worn a long and flowing beard. This man had a clean-shaven face, and on the left cheek wore a considerable scar. Doctor Sedgwick had grown gray quite early, but this man had red hair, disposed to be curly. Doctor Sedgwick was of German descent, and had round and regular features. This man was decidedly Roman in cast.

At length the prisoner rose to his feet and said, "Yes, gentlemen,—I—am—Doctor—Sedgwick. I am, perhaps, the best disguised man you ever saw; but I am in a trap and I may be able to mitigate to some degree my condition by unfolding to you this conspiracy. I shall submit to my deserts, but will relieve the court and my prosecutors of much weary effort. I will relieve you, gentlemen, of the effort of searching for my identity."

Here the prisoner, with great difficulty, removed a wig from his head that had perfectly represented natural growth. "This scar on my left cheek," said he, "you see I wear," and then loosened it and removed it. "I am not Roman-featured as you suppose, but have

the regular features of myself," said he, as he pulled off the roof of his nose.

"Gentlemen," he continued, "if I had not attended the seance of the 11th, or attempted the materialization fake on that night, nothing but the bones in the grave that my friend here, Doctor Jones, helped to bury in Green Lawn, would ever have been found of me again. Every detail, beginning months ago, was completely worked out, and would have been finished successfully, had not the turn taken place that made me a prisoner, the which, my ambition to overdo is responsible for. Had the seance passed off without interruption, the next morning would have found the city free from every mark of our whereabouts. You never would have been able to have detected, or even suspected, the conspirators. The several male persons in it besides myself have escaped you, and, as they are free, you will save expense and trouble by making no search. The medium, although bearing the name of one well known in that profession, is not he. The lady who was found connected with us has but few secrets to tell, and can do you no good. She played her part well, but it was a mere adornment, and she was in no way implicated in the conspiracy. The plot was wholly concocted by myself, and, considering it financially, a fine success, as it comprehends yet other fruitful, but undiscovered results. I presume

that a man at my age, with such penalty as my acts warrant, need not hope for further opportunity, but I will say that the charm that leads one forward in connection with the profession of a spirit medium and the opportunity open to carry forward designs of this sort are beyond belief. You may say that I have fallen. Call it what you may, I feel but one regret, and that is that I arranged for and attempted one too many seances. I had nothing to gain, and lost everything.

"I do not feel like saying much more, yet will say that you will find the 'tests' and 'spirit manifestations' produced at the seances of Professor C. to have been gathered from incidents in the memory of those yet living; from books, family Bibles, gravestones, etc., and foisted upon the credulous sitters as spirit communications.

"Mrs. F., of B. street, Detroit, is all right. She is in Canada. I saw her at Hamilton when I met this gentleman, the agent of the London investors, there. I knew her whereabouts all the time, and simply through my confederates managed to keep an interesting amount of gossip going.

"And now, gentlemen, I presume that I will have to defer my contemplated trip to Europe, arranged to ship from New York to-morrow, and assign my anticipated pleasure of a life among the beauties of Japan to some one else. I think that I realize the situation I am in,

and, as the penalties are not mortal, I will stoutly bear them. You may wonder why I, in the easy and affluent circumstances that I enjoyed, should degenerate to such a life. Future developments will answer that question in more eloquent language than I can command here to-night."

"Yes," said Doctor Sedgwick, in answer to some questions put to him by his inquisitors, "the selling and buying of commodities in immense quantities under 'spirit' advice occur constantly throughout the entire civilized world, and I had thought that, as Japan is now opening up and inviting our standard of civilization, it would be an auspicious field for this feature. Many people never hesitate to do what is advised them at a spirit seance. You will find that some of your own townsmen have not 'hesitated.'

"Now," said the prisoner, "I am at your pleasure," and he was ordered back to prison.

The whole of the above proceeding was irregular and informal, but it had mighty weight in molding proceedings for the future. The Englishman, who sat a silent auditor all the evening, saw the trap in which he was caught, and seeing little satisfaction in store for him in prosecution, without even hinting to any one his situation, took the midnight train and left for the Province. Doctor Jones, in some way known only to himself and the

adventurer, compromised the matter and refused to prosecute him.

The case came up in a few days under indictment for obtaining money under false pretense. This was ill-sustained, as it could not be directly proven that he had been benefited by, or had taken any of the money as admission fees at the seances. The jury disagreed and the prisoner was admitted to bail. The amount fixed was fifty dollars, which he furnished, forfeited, and left the country; and is believed to still have gone to Japan.

THE END.

THE DEVELOPMENT AND STATUS OF MODERN SPIRITUALISM.

Spiritualism, in its rise and progress under its modern phases and developments, presents an array of facts that well nigh startle the serious and thoughtful who come in touch with its influence, and who become sufficiently interested in it to seek an intelligent understanding of its movements and magnitude.

The day when ridicule was thought to be a weapon of sufficient force to repel the encroachments of spiritualism has passed, and ridicule is now one of the morsels that add to its vigor and growth.

Some of the facts surrounding this movement, of interest to persons wanting to know the truth, the writer will endeavor to append.

It can no longer be said that this "delusion" finds its affinities alone in the brain of the weak-minded or superstitious. Among its adherents and representatives are numbered many of the most intelligent and brainy men and women produced in this generation and representing all enlightened nations. This statement may seem to the reader sensational and wanting in evidence, but it is true.

Intelligence is not its counter force, nor does it automatically repel the importunate and solicitous influence of spiritualism when once in touch with it. There is, however, one modifying assurance, always dominant in the intelligent mind, the gratuitous ban, imposed upon the serious investigator. It is damaging in the popular mind to the intellectual caste of the investigator if he shall decide in favor of the claims of spiritualism, and he is thus surrounded with a healthy restraint.

Numerically, spiritualism has a showing that commends itself to the statistician, and denotes that inherent force that is ever active in propagating its claims. It is not confined to one nation, nor is it local in its uprising. Its fondest resorts and most active spheres are the cities. In all the large cities of America it is so thoroughly implanted as to openly and publicly claim the right of respect, and whatever of franchises its *personnel* or presu..ption can gain. Societies, organized into churches, lyceums, and schools, are springing u, all over the land. No greater, or more nu..erous, or more enthusiastic gatherings are ound in our land than the summer resorts or spiritualistic camp-meetings now so prevalent. The social "affinity" at these gatherings is most marked, and their zeal in dispensing the gospel of spiritualism knows no bounds.

Thus it is true that this force, dealing with he social and spiritual destiny of man, has

grown to such proportions that it no longer apologizes for the asking of attention, nor assumes inferiority in seeking recognition. Her ministers are granted clerical permits, and the statutes of the commonwealth protect them in their religious gatherings.

The claim of ten million adherents in America has sufficient support to put the opponents of spiritualism on the defensive, and shows the reality so liable to be ignored by those whose attention is otherwise engrossed.

As elsewhere stated in this book, there is found in the realm of this cult, modern spiritualism, facts, or a fact, than which no greater or more important problem in the vital interests of man's social and spiritual welfare remains to be solved. This occult force or fact has so developed in the manifesting of its presence as to bring, in some degree, a large part of the race under its influence. Who now has the remedy? Or who can suggest the utility of the fact or force, and bring it in harmony with the purpose of nature?

It is well here to note that spiritualism has taken the right of way; that it meets with no opposition commensurate with its aggressive strength. The disbeliever is content to let it alone, and not to honor it with attention. The churches seldom rise to oppose it, but say that it will die out if left alone. So much could be said of a burning building. One of the as-

tonishing facts is that many church-members are constant attendants at the seances, and clandestinely believe in it and affiliate with its followers.

Some of the results growing out of the propagation of spiritualism are interesting. As in all other overwrought mental excitements, it tends to develop insanity. The one peculiar trait in this mental disturbance is the tendency to give that faculty of the mind which entertains mystery undue influence over the reasoning faculties. The mind thus soon becomes incapable of judging between true and false.

I have met with many honest and zealous investigators who ofttimes have been surrounded with the most marvelous phenomena, and who were firm believers in the fact of ulterior force, and who were intelligent enough to give standing to their denial of fraud, but who would not assume to say where the occult force came from. Then, too, take the case of Professor Jamison, whose wife was a noted medium, and who, with her, for years honestly investigated and advocated it, though he at length proselyted; not claiming that it was fraud, but that it was incomprehensible and unable logically to establish its claims upon the premise of spirit return, or disembodied intelligence.

The amount of fraud and fake foisted in the name of spiritualism is stupendous. Hun-

dreds of mediums who are successful in their profession have never been able to produce a scintilla of true phenomena. Others who have learned to utilize some of the mental forces in producing mysterious manifestation, add to these, *ad infinitum*, feats manipulated by secreted agencies. Again, you may meet a true psychic, and though his field is more limited and less amenable, you find here food for the most intelligent mind. It is in this experience that we find a want of solution. Who has it?

"I have it," says the theologian. "It is diabolism."

"I have it," says the scientist. "It is subjective force."

"I have it," says the ready guesser. "It is nonsense."

It is most difficult to find one who has not a solution to offer, and if these solutions did not so antagonize one another, there might be hope of canceling minor differences and uniting on the major proposition. But you at once see that there is no central truth upon which to unite.

Financially the movement to "enlighten the world" on spiritualism is strong. Many men of means are engrossed in the movement and use their wealth freely for the purpose of disseminating its teachings. Indeed, as a pattern, their benevolence is model. Numerous temples of spacious and elegant apart-

ments have been erected, and such notices as "Services at the First," or "Second," or "Third Spiritualistic Church," is a standing item in many city papers of Saturday's issue.

In point of literature, spiritualism presents its strongest and most aggressive agency. Swedenborg was never more prolific nor profuse than some of these modern "inspired" writers. Whole libraries have emanated from a single author. Its philosophy, as recast by modern writers, bears the impress of the thought of all ages, and the press is constantly throwing out millions of messages purporting to have come from departed spirits. Numerous periodicals and tracts fill the mails daily, in their distribution throughout every State in the Union, and their workers enjoy happiness in their zeal to "enlighten the world."

One cannot but readily recognize the sincerity of many of its adherents, nor fail to observe that peculiar cast of physiognomy molded into a facial expression under the belief of spirit contact and spirit communication.

Who that has an intelligent understanding of the status of this aggressive and comprehensive movement will venture a prophecy encompassing its future destiny? "Truth will prevail" is no less a maxim now than in the ages of persecution, but Truth in this case may possibly be in the hands of its adversaries.

An important element in the development of this mysterious realm is that quiet, reticent,

ever active, and inquisitive circle in the home. Concealed and secreted are the experiences of thousands of persons who in their own homes have wooed the coming of the departed, nor has their patience wearied nor their zeal slackened, until at last "something did appear." It is now a very common occurrence to find home circles into which none but the "elect" are ever admitted, where the shrine that receives oblation to the dead is erected.

The sincerity of these believers is only matched by the expansion of the phenomena obtained. It is most disappointing to one after hearing the story of the phenomena to realize how it minifies in one's presence.

The writer has many times listened to narratives, the experience of sincere believers who have come in touch with wonderful phenomena, who had no solution for them but the aid of spirits, and whose range of observation was within the home circle, where no fraud was possible. Suffice it to say that when these phenomena came under the observation of a judicial eye, the mystery has always so decreased as to utterly destroy its weight as evidence of departed spirits. Nevertheless the belief in spiritualism is growing, and its sweep is accelerating; and who can foretell its end?

A CHAPTER ON PSYCHIC LAW OR SUBJECTIVE FORCE.

We shall not ask the reader, who for entertainment has followed the foregoing narrative, to labor through this concluding chapter, for it is not the design of the author to entertain as in the story just concluded; but it is his intention to interest the student of the occult into whose hands these lines may fall, in some of the facts now well established in the psychic field.

Whatever may be said of the principles of evolution or of involution, the student of science, in whatever field, finds on close analysis of cause and effect that "discovery" is but a development or growth of intellect, an evolution of mind, in which conscious principles are unfolded, enabling intelligence to recognize existing conditions. Thus it is that mentality in its aggregate and unit force tends in its unfolding to realize something of its own constituency, "discovering" in itself new elementary principles; and thus it is that we say that we are merging into the psychic age.

In physics, it is no longer claimed that density and avoirdupois are the chief elements

of power. The "soul," or occult force, of matter harmonizing and in union with the will of man becomes the chief agent of force. In harmony with this, intellect, or mind force, has asserted its superiority over matter, and mind, in its dual nature, is found capable of manifesting or demonstrating feats of force to itself. In other words, the one of our intellect, the subjective, is capable of manifesting to the other of our intellect, the objective.

However much may or may not be claimed in the spiritual field, some phenomenal feats are established beyond cavil. However much it may pain the mind of that one established in the disbelief of phenomenal manifestation to change his views, it is, nevertheless, a fact that the most mysterious and marvelous feats occur, and that these manifestations are not amenable to those laws governing the objective of nature.

That there is an occult force, either inherent or ulterior, which, when surrounded by certain conditions apparently under normal law, develops itself and assumes a tangible relation to the sentient man, is in indubitable evidence. It is, then, apparent that one cannot, however scientific, or however potent in logic, or classic in burlesque, ridicule the fact away, or argue another who has come in touch with this force, out of his conscious knowledge of contact with it. One cannot get behind another's

motives, and explain to him that he has been fraudulent when he knows better. Thus it is, that some other solution of the so-called phenomena of spiritualism must be sought, than to relegate it all to fraud.

Many of the theories in science or tradition advanced to account for the source of the abnormal feats in human life, harmonize but ill with the facts, and leave that student satisfied who has only come in touch with the theory, and who has not viewed the inconsistency between it and the demonstration of the occult force.

There is no possible way of intercepting the aggression and rapid growth of belief in spirit communication except by explaining the fact, as well as uncovering the fraud connected with these experiences.

The theologian, with undaunted courage, unsheathes the inspired Word and finds abundant proof of the satanic source of spiritualism, and warns all against its invidious approaches. He denies nothing, and hopes to make it appear such an object of dread that we should seek only to repel it. He has done well if he accomplishes this, which we hope he has.

There remain, however, some intricate relations in these experiences that do not bear characteristic resemblance to the theory of demonology, and forbid the possible collusion of deceptive alliances. To these we ask the attention of the serious and capable student,

and, however much of the occult he may have relegated to one and another theory of accounting, he will yet find material unfurnished a solution, or unclassified in the hypotheses of the hasty.

It is also true that, in the study of modern phases of the occult, the tendency of the investigator is to drift into a solution endangering his reputation with the intellectual world. This arises from the fact that he has discovered truth that must be accounted for to an unappreciative public ear.

The effect of psychic influence upon the mind of the race has thus far been, upon the part of those who ignore it, reduced to a nullity; and, with those who deal with it, as a rule, augmented to an incomparable social and spiritual evil.

Thus the question arises, "Is there anything good in spiritualism, and, if so, how can it be utilized?" In answering this question, we will substitute for "spiritualism" the term "subjective force." This, however, you may think, leaves a vast range of the subject undiscussed, the which, cannot be entertained in this brief chapter, and the which, also, if entertained, would relegate this little volume to an unwonted channel. The writer is aware that assertion proves nothing, and that proof deducted from a hypothesis, is but a literary feat. Happily, however, in the whole of this interesting field, there remains the

court of demonstration, whose prerogative is final. To this court of last resort, it has been the writer's privilege to carry important and representative cases. Happily, too, in this court, the interested party is left to pass the verdict in accordance with the warrant of the evidence.

It is not the purpose of the author to attempt to establish a new theory, accounting for the force lying behind the manifestations so apparent in the experience of the psychic, nor to attempt to overthrow the theory of another, who is convinced that he has the proper solution of all mystery, any further than to say that spiritualism, however many harmonies it may involve, is yet hampered by incongruities and absurdities which prevail to such a degree as to render the whole illogical. Up to this date, the weight of evidence in all established truth relating to the claim of spirit return, is woefully lacking in any force that will convince the logical investigator of the truth of the claim. True, many isolated cases of manifestations have appeared, which, if taken alone, would tend to establish this fact; but, taken collectively, they are destructive of the theory, and drive one to the negative view — and thus it stands. But yet the question, in either its ancient or modern phases, remains unsettled.

Perhaps nothing in the experience of mankind is so ridiculed by one part of the race as

the belief in witchcraft, necromancy, and the manifestations attributed to this power. And, too, nothing, perhaps, is so little understood, or so uninviting to an intelligent study, as are the facts connected with these experiences. And withal, there is no realm of study in which one is so liable to lose caste with the intellectual world, as when one attempts to deal with this subject in an unprejudiced manner.

In the field of "subjective force," or the abnormal realm of human life, we find a most interesting study, a most important reality, the sublimest remedial agency in nature devoted to the perpetuity of life and the amelioration of human ills. We, as a race, at this age, more than ever before, are compelled to recognize this importunate soul-force, as it courts investigation; though, ever and anon, it has in all ages manifested its presence, and has found recognition and utility to a limited extent.

In this field lie all the virtues found in the multitude of isms and cults based upon healing. Christian Science, Mind Cure, Faith Cure, Divine Healing, Dowieism, Spiritualism, Theosophy, Hypnotism, Suggestive Therapeutics, and Zoism, all, either knowingly or unknowingly, enter this field, and from it obtain the agency that produces the results which have brought them into notoriety. Happily, this subliminal law is not sensitive

to human ignorance. Call it by any name that suits you, associate it with any religion you wish, and surround it by any absurdity you desire, it is always the willing agent within a fixed limit when conditions are opportune to do its work.

Nor is this a blind force, as manifested in the case of administering poison. Nor is the phase of healing its limit of manifestation. The intelligence comprehended in this force is beyond our objective comprehension, and its range of utility, as yet, but a conjecture; and yet, so coy is it on approach, that you interpret its diffidence as saying: — "Only *my* way, if you please."

He who shall enter this field and eliminate its absurdities, avoiding its superstitions, and reduce this abnormal force to a normal agency, shall find one more "connecting link" between the material and the spiritual, and shall strike hands with the subliminal self, bringing into touch with objective life, the invisible elements of the immaterial realm.

Just where the limit of legitimate knowledge lies, is a mooted question among moralists. Just what Nature holds as too sacred for our inquisitiveness, may be the duty of the plebeian to say. However unlawful it may be to investigate law, the tendency inherent in mind, is, irresistible progression. The leaders in the "thought world" can best fulfill their mission by blazing the line of legitimate in-

vestigation and demonstrating the fact of discovery.

Thus, we have but suggested some possibilities in this field, inviting the student to further investigation, if to him the following quotation carries any significance: "*For the* LIFE *is more than meat, and the body more than raiment.*"

GLOSSARY OF PSYCHIC TERMS.

DEFINITION OF TERMS IN RELATION TO THE SUBJECT DISCUSSED WITHIN.

Abnormal—Separating or departing from normal functional action.

Adept—One versed in occult science.

Astrology—The doctrine that teaches that the stars rule in the destiny of a human life.

Aura—A magnetic atmosphere surrounding a medium, or a mediumistic person, from which spirits derive power to manifest.

Band—A number of controls who unite and take charge of a medium.

Circle—The persons making up an audience at a seance.

Consciousness—The state of being aware of one's mental acts.

Clairaudient—Being able to hear sounds or voices inaudible to others.

Clairvoyant—One possessing power to see immaterial things, as spirits.

Control—A spirit who takes charge of a medium and manifests by the assistance of the medium's aura or magnetism.

Developing—Unfolding of powers to communicate with spirits.

Earth-Bound—Imprisoned on earth after death.

Earth-Plane—The first spirit degree or sphere.

Ego—The self-conscious spirit or mind.

Ethical—Pertaining to the science of human duty and right conduct.

Evolution—The act by growth of manifesting concrete ingredients, in mind or matter.

Horoscope—The aspect of the planets at the time of one's birth.

Hypnotism—A mental and physical condition produced by a sleep induced by suggestion, in which the objective faculties of mind obtain a state of abeyance, and the subjective of mind becomes active.

Involution—Complication; a fixed equation of evolu tion; infolding.

Inspiration—The influencing of a living mind by ulterior spirit power.

Mahatma—An adept of the highest order.

Manifestation—The display of spirit presence or spirit power; a test.

Materialization—An assuming by a spirit of bodily or visible form.

Medium—A person through whom spirits can manifest; a psychic.

Mentality—The sum of the mental faculties or powers.

Occult—Invisible fact, revealed only by ulterior force. Manifestation from a hidden source. An unknown cause. The supernatural realm. Spirit power.

Objective—Those faculties or functions of mind which take cognizance through the physical senses.

Phenomenon—A demonstration of occult force or fact to the physical senses.

Physics—The science that treats of phenomena associated with matter.

Psychic—Pertaining to the mind or soul; a spirit medium.

Psychometry—Pertaining to the mental reading by one of another's past experience.

Rapport—Sympathetic accord; mental touch.

Seance—A sitting of persons for consulting spirits.

Sensitive—One subject to hypnotic or mediumistic influences.

Sphere—Circuit or range of action; degree of knowledge or influence.

Spirit Band—A number of spirits united in the interest of some person or cause.

Spiritism—The study or the science of the invisible, or the disembodied spirit realm.

Spiritualism—The doctrine or belief of spirit return and spirit communication with the living.

Subjective—Relating to that power of mind manifesting or taking cognizance when the physical senses and objective faculties are dormant.

Subliminal—That intelligent force existing beneath the threshold of objective consciousness.

Telepathy—That power of mind capable of transmitting and receiving thought without the use of the physical senses or physical force. The sympathetic affection of one mind by the thoughts, feelings, or emotions of another, conveyed while separated

Test—A manifestation in proof of a spirit's claim.

Test Condition—Placing the medium where it is thought impossible for him to produce the manifestations.

Trance—An unconscious state in which the soul seems to leave the body and inheres a state of ecstasy accompanied with visions.

Zoism—The science of life; religiously, the worshiping of life.

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