REVELATIONS OF AN EX-MEDIUM.

COMMUNICATED BY THE EDITOR.

[CONCLUSION.]

DARK CIRCLES AND FULL FLEDGED MATERIALIZATIONS

A good medium always changes his methods so as to lead his patrons astray, and if they guess at the right explanation of his tricks he employs some other method which their explanation would not cover. From the explanations of a number of methods we here reprint a description of one familiar kind of seance.

Reader, have you ever attended dark circles? If you have, and were not convinced it was the work of the spirit world, the writer would enjoy hearing your theories as to how the manifestations were produced. You have probably explained them to your own satisfaction in a hundred or more impossible ways. It is the simplicity of the operations that protect the medium from exposure; for the reason that you will think that such wonderful manifestations can not be the result of any but the most complex manipulations.

You will accuse the members of the household where the seance is held of being accessories, and imagine that the room is strung with wires so fine as to be invisible and worked by some one in an adjoining room or closet, or even in a house next door or half a block distant. You will think that electricity or mesmerism is at the bottom of the whole affair. It does not appear possible to you that the medium can, alone and unaided, cause the manifestations you have witnessed.

A description of a dark seance as given by a celebrated medium for that phase of manifestations will be given and explained afterward. You will recognize the description as substantially the same as you have heard from others, if you are not a Spiritualist, and set it down as a fabrication or the narrator as the most consummate fool you ever encountered. If the narrator happened to be a respected friend of yours, you concluded he had been mesmerized,
hypnotized or bamboozled in some way that he could not exercise his senses, and only imagined he saw the things he described.

If you are a Spiritualist and have ever visited a dark circle you will realize that the writer is not guessing at anything in the description, and if you will read the explanation and experiment on the methods exposed, you will be forced to admit that he is correct as to the causes and had probably been there himself as the medium. You will be amazed at the simplicity of the means used to produce the phenomena that had seemed so marvelous, and astonished that you can so easily produce the same results. It is possible that you may feel disposed to hire a large, strong man to pound you on the head with a rail-splitter's maul for a few hours, or exercise himself by kicking you all over a ten-acre field.

Do not swear vengeance on the poor medium who has fooled you out of fifty or a hundred dollars; but give him the credit due him in having so completely deceived you. Do not act the baby and ask the law to restore to you the money you had not brains enough to keep. Be a man and catch even by beating some one else. The best man is he who wins, and if the medium has beaten you doff your hat to him and be careful in the future.

Into a room that has been darkened so that not a single ray of light can penetrate is placed a large dining table and chairs sufficient to seat the persons in attendance. On the table is placed a guitar and a tablet of pencil paper. The investigators are now seated in a circle around the table, male and female alternating. The person sitting on the medium's right, for he sits in the circle, grasps the medium's right wrist in his left hand, while his own right wrist is held by the sitter on his right, and this is repeated clear around the circle. This makes each "sitter" hold the right wrist of his left-hand, while his own right-hand wrist is held in the left hand of his neighbor on the left. Each one's hands are thus secured and engaged, including the medium's.

It will be seen that no one of the sitters can have the use of his or her hands without one or the other of their neighbors knowing of it.

Directly behind the medium's chair is placed a musical instrument, usually a dulcimer, on a stool. There is also a tin trumpet, tea bell, tambourine and accordion. The medium can not use them for his hands are held.

The light is turned out and after a song has been sung, lights are seen darting about near the ceiling. They fall toward the medium and disappear, raps are heard on the table and the guitar is twanged. The sitters are permitted to ask questions that are
answered by raps on the table. Should you ask those sitting next the
medium they will tell you that they still have his hands.

Presently the trumpet is felt by those sitting farthest from the
medium. It is traveling about the circle where the medium cannot
possibly reach. Out of it comes a voice announcing a name. The
name is recognized by one of the sitters as belonging to some friend
or relative. The voice may or may not give a message, but after
the horn has been heard scraping along the ceiling it falls on the floor
behind the medium’s chair.

Touches are now felt by the sitters and the table jumps up and
falls down several times in succession creating quite a noise. More
lights are seen darting about and keeping time, in their motions, to
an air being whistled by the medium.

After the music or whistling has ceased, a light is seen over the
table and the sound of writing is heard. Presently the sheet of
paper is put into the lap of one of the sitters, who will keep it until
the seance closes before he can read it. Usually every member of the
circle gets a message before the close of the seance. Some of them
contain tests of an indisputable nature, while others are merely a
name or some advice as to mediumship or business from the me-
dium’s controls. The teabell is heard ringing in different parts of
the room, against the walls and ceiling from eight to twelve feet
from the medium.

It touches the sitters on the shoulders and head and skips about
from one locality to another with remarkable quickness. Now a
luminous hand appears above the heads of the sitters. Hands of
different sizes are seen, and finger-snapping is heard.

The medium now begins whistling and the guitar strikes up
an accompaniment, and travels all about the room. When the
guitar stops its accompaniment the dulcimer takes it up and con-
tinues to play as long as the medium will whistle. When he has
stopped it strikes up a tune on its own hook and executes it in ad-
mirable style.

At different times during the seance the person sitting on the
medium’s left has been exchanged for another, so that no claim of
there having been a confederate would stand. After an hour and
a half or two hours’ time the medium would announce the close of
the seance.

On turning up the lamp the instruments that had been placed
behind the medium would be found piled up on the table in the
middle of the circle.
From what you have read regarding the cabinet seance* you could understand how the medium accomplished these things if he only had the use of one hand. As each hand was held by a separate person, you can not understand how he could get the use of either of them except the one on his right was a confederate. Such was not the case and he did have the use of one hand, the right one. But how? He took his place before the light was turned down and those holding him say he did not let go for an instant during the seance. He did, though, after the light was turned out for the purpose of getting his handkerchief to blow his nose. After blowing his nose he requested the sitter to again take his wrist, which is done, but this time it is the wrist of the left hand instead of the right. He has crossed his legs and there is but one knee to be felt, hence the sitter on his right does not feel that she is reaching across the right knee and thinks the left knee which she does feel to be the right. He has let his hand slip down until, instead of holding the sitter on his left by the wrist he has him by the fingers, thus allowing him a little more distance, and preventing the left-hand sitter using the hand to feel about and discover the right-hand sitter's hand on the wrist of the hand holding his. You will see, now, that although both sitters are holding the same hand each one thinks he is holding the one on his or her side of the medium.

The balance of the seance is easy. His hands are made of pasteboard, painted black on one side and with luminous paint on the other. He fastens a hand to his reaching rod, and elevates it. As long as the black side is toward the sitters they do not perceive it, but on turning the luminous side toward them it is immediately visible. The guitar is so tuned that the accompaniment to his whistling can be performed without any fingering of the strings being necessary. This is not impossible, for who has not seen artists at variety shows play accompaniments and airs on guitars and banjos with one hand? The music on the dulcimer was easy enough of production after he had secured the release of one hand.

The seance, you will observe, depended entirely on the one feat, that of getting the use of his right hand. He has his note-books and if any are present at any of his seances who are mentioned in it, he will be sure to get some fine tests. One or two good tests in a circle is enough. Of course, if you have more it is well enough to give them. The more the better, although two or three is sufficient to demonstrate your wonderful powers in that line as well as helping out the physical portion of your entertainment.

* See the article on the subject in the previous number.
Reader, have you ever attended a seance for full-form materialization? Have you ever thought you had met your dead relative's spirit at these seances? If you have never had the pleasure of attending a seance of this phase you have missed a rare treat.

The writer has assisted at many a one and will relate to you some of the wonderful phenomena occurring at them and the means used to produce them. He will mention no names but has no doubt that many will read these pages who will know who is referred to in the accounts of the manifestations. Many, too, may read who have been duped and deceived at the identical seances mentioned.

Many and various are the methods employed by the different mediums in producing this phase. It is in Boston, New York and San Francisco that it has been worked the finest. The full-form seances most often met with are very simply worked, and easy of performance by the medium. You are usually given a seat in a circle of chairs about the front of a cabinet made by hanging heavy curtains across the corner of the room. If you are a stranger or one who looks or acts as though he would grab the spirits you are seated at the furthest point from the cabinet, or, if there are two rows of seats you will be given a seat in the back row. There are usually three or four persons present who are regular attendants and who are placed in the front row and near the cabinet. These persons may not be confederates, but simply ardent believers in that particular medium, and, on account of their constant attendance are admitted at half price. This is a very acceptable state of affairs for the medium or her manager, for they help to fill the front row with persons who can be depended upon to do no harm.

After the spectators are seated and a song has been sung an Indian control, or a control other than Indian, usually has something to say before any manifestations occur, especially if the medium has not had time during the singing to get herself in shape to begin the manifestations.

It is always a female medium who gives this description of seance.

You will notice that before the seance begins the manager takes a seat close up to one corner of the cabinet. The room has been made so dark that you can hardly distinguish your neighbor. After the Indian control has unburdened itself of a lot of nonsensical trash, it will announce:

"Me's maked up a pitty white squaw, and she's tummin out."

The curtains part and there is a strip of white visible to the sitters.
"Who is this spirit for?" will ask the manager. The spirit will probably raise a hand and point in some direction, but it is hard to tell to what particular person, and it is necessary that the sitters ask:

"Is it for me?"
"Is it Mary?"
"Is it Agnes?" etc.

One of them will be selected by the medium.

"Can you speak to me?" is asked.

If the person is some Spiritualist on whom the medium has tests the spirit can usually say a few words and retires to the cabinet. The next apparition, it is likely, will be a child or some spirit smaller in stature than the medium. After it has been made known for whom it came it will disappear.

If a stranger or one other than a Spiritualist has been claimed as a relative the spirit has been unable to talk except the sitter has inadvertently dropped some word from which a test can be worked up, as, "is brother Willie with you?" or, "have you met uncle Harry?" Now, one of the medium's controls puts in an appearance.

The control may be Queen Catharine or some less celebrated personage. However, when they make their appearance, they are attired in snowy white robes with a golden crown glittering with gems. They are gorgeously gotten up, and the wonder is, where did the medium keep the yards of white material in which they were clothed? She has no guitar to help her out this time. No; but the folds of her skirt will conceal much that she uses. Her stockings are very good receptacles for various articles, and if her manager is worth his salt in the position he occupies, there is no reason why he should not pass in a great many things she requires. Many persons recognize their friends in some of the make-ups of the medium. The writer has masqueraded as a spirit scores of times and has been recognized by three or four different persons at the same sance as brother or father and even mother.

A very little apparatus is necessary to make several changes in your appearance in the dim light that is furnished you to investigate by. The one robe answers for forty spirits, and, with two or three wigs and beards of different shapes, the color amounts to nothing as it is so dark you cannot distinguish red from any color save white, a crown, a cap or two, a piece of chalk, and you can by changing your height by stooping, and getting on your knees to represent children, produce quite an army of spirits, each differing in appearance from any other.
A large spirit leading a child can be produced by the medium stepping out and holding at arms' length a piece of the white robe-cloth. She has no white on the arm that is supporting the child. Her dress being dark and the curtain behind it dark, the arm is not seen and the child appears separate and apart from the large spirit. Of course no handling is allowed, and, for all you can see, the shape is a child. The medium simulates child's talk and the child is supposed to have spoken.

When there are present a very particular lot of sitters the medium allows the ladies to search her and takes off all white skirts. The manager loads up with the apparatus and after the light has been turned down, he either passes it inside as he sits in his chair, or the medium puts out her hand from underneath and takes it from under his coat. If he sit in an upholstered chair, there is no end to the apparatus she can lay hands on. It is ready for her at any time after the chair is in its place whether the manager is in it or not. Where an upholstered chair is used the medium can have several different costumes. No one thinks of searching the manager or chair.

There are no such things as rubber spirits that are blown up, although many hundreds of persons think there are.

You frequently hear of spirits materializing from the floor and again disappearing through the floor outside the cabinet. In this deception, you will notice that the floor is covered with a very dark carpet. When the medium desires to make her appearance through the floor she first puts on a glove that reaches her shoulder, and one that is about the same color as the carpet or darker. She now takes in her hand a piece of the white netting that when shaken out is about three yards long and one yard or forty-two inches wide. This is easily concealed by the hand when it is rolled into a ball. She now gets down on the floor inside the cabinet with her head gear on, and crawling as far to the front as the curtains will permit, thrusts out her arm as far as she can reach in front of the cabinet and on the floor. Her hand and arm cannot be seen. The white netting will show when she turns her hand over, appearing a white spot. She begins to shake it loose and the spot appears to grow. She continues to shake and release the netting raising her hand all the while until it is about four feet high, when, with one big flounce she darts from the cabinet and pulling the netting about her, there is your spirit. If she desires to depart through the floor she gets partially into the cabinet, and getting hold of the netting so that she can dodge behind it, she suddenly raises it above her headgear and dodges behind the curtains. She now allows the netting to drop to the floor and
slowly gathers it into her hand, when she so suddenly takes it into the cabinet that, in the dim light it seemed to fade into the air.

There are several methods of materializing a spirit from the floor and the different ways will be given. The manner just described is very effective and in the dimly lighted room is very well calculated to deceive. It is the work of the ordinary medium, one who is not at all clever, and who depends rather on the gullibility of her sitters than the excellence of her work to pull her through all right. She will go along and make money though, even if her work is raw and haggling.

After all, it is not always the excellence of the work so much as the ignorance of the observer, that makes many things appear wonderful.

Our medium here inserts the report of one of his patrons who was cleverly duped, and who wrote down his account of the wonderful spiritual experiences he had had. In his anxiety to see his little grandchild, he frequented mediums and received most wonderful tests; he was led from one medium to another until in his quest he came to San Francisco. The report of this man, called Mr. Smith, continues as follows:

I made my way to the materializing seance at which my friends hoped to materialize. I was admitted to the seance room and found about twenty persons already assembled. I was seated in the front row of chairs. The cabinet used was a closet about six feet long and four feet wide. The ceilings of both the room and cabinet were of wood.

After a thorough examination had been made of the cabinet by all those who cared to do so, the sitters were rearranged to suit the medium. There were present now, thirty-five persons. The seance room was very large. The door had been taken off the closet that served as a cabinet, and in its stead were hung heavy curtains. The floor of the room was carpeted with a dark carpet as was the cabinet. The light was furnished by a lamp placed in a box that was fastened to the wall some eight feet from the floor. This box had a sliding lid in front, controlled by a cord passing into the cabinet. By this means the spirits could regulate the light to suit themselves, without any movement on the part of any of those in the seance room being necessary.

When everything was in readiness the medium entered the cabinet, seated himself and was tied, and so secured to his chair that it was impossible that he could have any use of himself. He was most thoroughly secured to his chair and his chair nailed fast to the floor by passing leather straps over the rounds in the side and nailing
the ends to the floor. After is was shown to the sitters that he was utterly helpless, the curtain was drawn.

The manager now placed an ordinary kitchen table in front of the door of the cabinet, so that it stood away from it about two feet. The table contained no drawer. On the table was laid writing material, a guitar and small bell. The manager seated himself close to one side of the cabinet entrance, and started a large Swiss music box. Before it had finished the first air the lamp was shut entirely off, making the room inky dark.

An illuminated hand and arm was now seen to come from between the curtain and played an accompaniment to the music box on the guitar. We could see plainly the movements of the hand, arm and fingers as it manipulated the strings of the instrument. It did not appear necessary to finger the strings on the keyboard, although the air was in a key that made it impossible to tune the guitar so that an accompaniment could be performed without finger- ing. However, but one hand was visible, and it was picking the strings.

After the tune was finished the hand left the instrument, and moved out into the room to the front of the table, and from the sound we knew it was writing on the tablet that had been placed there. The arm was of bluish light and appeared to end just above the elbow, and to have no connection with a body. It finished writing and seemed to float into the cabinet, near the top.

The light was opened and the manager requested those who had tied the medium to examine his condition and see if the ropes had been tampered with. The examination was made and it was evident that the fastenings were undisturbed. The communication was read aloud to those present and contained the following.

"We are pleased to meet so many seekers after light and truth here this evening and from the conditions, as we sense them, we will have a satisfactory and pleasant seance. The way to obtain the best results is for each person to maintain a passive condition and take what we are able to give. You may rest assured that our best efforts will be put forth to give you entire satisfaction. The Control."

The writing was exactly on the ruled lines although written in absolute darkness. The hand and arm, although luminous, did not give out a particle of light. The arm had been at least five feet from the cabinet opening and seven feet from the medium. Surely, it was not he. The message read, the light was again shut down and the music again started.

Once more a hand appeared and, floating out to the table again
began writing. Of a sudden the hand disappeared, and, after a few seconds I was astonished to feel a hand thrusting a paper into my top coat pocket. Now appeared two hands and they played an air on the guitar. Now came three, then four hands were visible, bright as the day. Two of them began writing again and when they had finished, two more sitters were the recipients of sheets of paper.

Soon the light was opened for an inspection of the cabinet, which was made, with the conclusion that the medium had not moved. Those of us receiving communications were afforded an opportunity to read them. We found them nicely written as before and all contained tests, of which I will give my own. On my sheet was written:

"My dear brother, I can not express the pleasure I experience on this occasion. We will, before the seance closes, endeavor to sc materialize that you can see and recognize us. Spiritualism is a most glorious truth. Continue to investigate until you are so positive of your knowledge that nothing can shake you. Spiritualism will answer both to live and die by. Your sister, Mrs. Harriet Mansfield."

One of the other gentlemen receiving communication had been investigating Spiritualism for a few months and this was his first visit to this medium, while the other was a Spiritualist and had visited this medium once before, although he had not received any communication on his previous visit, nor seen any spirit he recognized. This time his communication contained very fine tests.

After the light went out again, more hands were seen, the table was floated about, over the heads of the circle, as was the music box, which weighed at least fifty pounds, two more satisfactory communications written. Another examination of the cabinet was made and everything found satisfactory. This time the light was not put entirely out, but a very dim light was allowed.

The music-box was again set playing, and while yet it was playing the first tune a tall figure appeared, robed in creamy white with gleaming sparks in her hair and on a crown she wore. She was recognized by a gentleman present, a Spiritualist, whose spirit guide she was, and who addressed her as "my queen." She stood a few seconds behind the table and then stepped out in the open space between the sitters and the table. The gentleman now arose from his seat and standing beside her holding her hand, conversed in a whisper with her for some seconds.

This was most assuredly a lady, if appearances go for anything. Her hands were quite small, and were warm and life-like, as several, including myself, can testify, having been permitted to shake hands
with her. At last she started to the cabinet, and as she went appeared to grow shorter, until, as she disappeared between the curtains she was not much taller than the table. The manager now explained that the spirit had remained out rather too long and came near de-materializing before she reached the cabinet.

Now came the spirit of a young man, dressed in a light suit of clothes, who gave his name and said his mother was present. She was, and had a few words of conversation with him when he disappeared into the cabinet. The lady said that it was unmistakably her son; but there was something that was not as he had been, but what it was she was unable to describe.

The next spirit to present itself was my son Eddie. He came from out the cabinet, calling, "papa, papa." The manager asked, "who is your papa?" and he replied, "Mr. Smith." All this time he stood between the table and cabinet, and only his head and shoulders could be seen. The manager told him to step out where he could be seen, when he came around to the front of the table.

It was rather dark but I would swear it was my son. He was just the right size, with long flaxen hair, with a very pale face. He wore a light-colored waist and darker knee-breeches and stockings, with a large black bow at his throat, just as I remembered seeing him last in health.

While Eddie was still standing in front of the table a large man came out and took him by the hand. Eddie spoke, saying:

"Must I go back, grandpa?" The form turned toward me, saying: "My son, this is a great pleasure to us, but we must not long remain, as it is our first attempt at materializing." He turned to go when the manager said to him: "If the gentleman is your son you ought to give him your name."

"The name of the child is Eddie, and my own is J. A. Smith," replied the form as they vanished into the cabinet.

The manager suggested that it would be well to examine and see whether the medium had been out or not. The cabinet was examined and everything found satisfactory.

Spirit after spirit came from the cabinet, one and two at a time for an hour, some of them came to friends and others were controls of the medium. Many of them were recognized by different ones of the sitters in the room. I, for one, could swear to the identity of my own son Eddie, while my father was plainly recognizable.

The control announced from the cabinet that a very distinguished spirit would now present itself, if the music-box was started. Accordingly the manager allowed the box to start, and but a few bars
had been played when there appeared from the cabinet and to the front of the table a tall spare man. The light was made a trifle brighter and each one present recognized the form and features of Abraham Lincoln. He spoke a few words relating to the progress of the country since the troublous times at his death. He was dressed in a black suit with a white shirt to which a rolling collar was attached and around his neck was tied the old-fashioned black choker. It was certainly Abraham Lincoln. After speaking he retired to the cabinet, and was seen no more that evening.

When he had disappeared into the cabinet the room was again made dark. Suddenly there appeared on the floor in front of the table a light about as large as a base-ball. It moved about in a circle of perhaps a foot in diameter and grew larger. It soon lost the shape of a ball and appeared to be a luminous cloud. Seemingly we could see into and through it. In the course of thirty seconds it had become as large as a six-year-old child, still there was no definite shape, only a fleecy cloud-like mass, turning, twisting and rolling. At the end of perhaps a minute it was the size and shape of an adult person. The face could not be seen, but bright, luminous spots were visible as though the hair and ears were decorated with gems. The shape spoke and requested light. As the light was turned on the luminousness disappeared, and we beheld a beautiful young lady clothed in a dazzling white costume. Her arms and shoulders were bare, and about her neck there was a necklace of what appeared to be very brilliant diamonds. Her feet were encased in white slippers, with straps across the instep. In her ears and hair glistened and shimmered beautiful diamonds. Her face and arms were as alabaster, and altogether she was one of the most beautiful women I had ever beheld. She was recognized by a lady and gentleman present as their daughter. They had met her here before. They were from the East and were wealthy. The spirit requested that they come to her, which they did, and were each kissed and embraced by it. They held a moment's conversation with her and resumed their seats, when the lamp was slowly turned down. As the light became dim the spirit became luminous. The face and arms disappeared and the body became as a cloud again, turning and twisting and growing smaller until it was nothing but a small light spot on the carpet, which of a sudden disappeared entirely.

Immediately after this manifestation an examination of the medium and cabinet was made, and it was certain the medium had not been away from his chair. The light was again turned out and
the music-box started, when two bright spots appeared on the carpet, one at either end of the table. These went through the same process of development until, when the light was turned on there was another beautiful female spirit at one end of the table, and a child of perhaps eight years of age at the other. The child was recognized by a lady present as her daughter, while the adult spirit was recognized and rapturously greeted by a gentleman who sat near me on my left, as his "darling angel guardian." They had quite a long conversation in which they made use of very endearing language, each to the other. I supposed it was the gentleman's wife. The spirit's name was said to be Isis, and he was said to be a denizen of the planet Jupiter. [More about them later.] These spirits did not disappear as the first one had, but when the light had been turned off, the luminous shape revolved a few times, and on two occasions assumed the garb and shape of men, and when the light was turned on again there stood the men with beards and men's forms.

After some eight or ten of these materializations and dematerializations before our eyes, the last couple completely disappeared.

The light again turned down and a luminous shape came from the cabinet followed by others, until seven of them stood on the floor. The light was turned up until we could see the seven spirits. Five were females and two males. They were of different sizes. The curtain at the door of the cabinet was pulled aside and we could see the medium sitting in the chair in which he was bound. The forms now filed into the cabinet again while the music-box played and the light was turned down. After they had disappeared, the light was turned up again, an investigation made of the cabinet, and the seance was over.

There, reader, is a truthful description of what can be witnessed at the seances of mediums who are artists. None of your bungling, amateur work here. The work of such a medium is always satisfactory for the reason that if a man feels sure that the medium is a fraud, he has been so well entertained that he does not regret the money paid for the opportunity to witness it. This is the class of medium, also, who frequently succeed in getting large sums of money from wealthy persons they have converted to Spiritualism.

Did the writer not give you the true explanation of the manner in which these things were produced, you would probably say it was a "fish-story," conceived by a very fertile imagination. If you believed that he saw these things you would perhaps offer the preacher's explanation, by saying, "it is the work of the devil;" or of the scientist, by asserting that "it is the mesmerist's power over
your mind; or the operator has discovered an odd force in nature;" or go off on a long dissertation on hypnotism and fourth dimension of space problems. However, it is not the work of the devil, neither is there any but natural laws necessary to its production.

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Our ex-medium adds:

The seance actually occurred and was described in writing by Mr. Smith in the language used, although it was not printed, and the writer was one of those who assisted in its production. He will now proceed to explain this particular seance.

It will be remembered that the room and cabinet was carpeted with a dark carpet, and that the ceilings were of wood. The ceilings were decorated by being put on in panels. The ceiling of the cabinet would not have been like that of the room, had the closet been a part of the architect's plans for the house. It was not, but was made by the medium. He simply built a lath and plaster partition from the corner of a wide chimney to the wall, thus inclosing a space six by four feet.

The panel in the ceiling of the closet was twenty inches square. This panel was "doctored" and could be displaced leaving an aperture large enough for the spooks to get through with perfect ease. A light ladder that reached within three feet of the floor of the cabinet was hooked fast above and furnished the means of getting down and up again.

There were eight persons connected with the seance described by Mr. Smith, seven up stairs and the medium in the cabinet. Of course it was not necessary that the medium got out of his fastenings, and the facts are that he did not.

The table was placed across the cabinet door, not to lay the instruments on, but to be very much in the way should any one make a rush and grab for the materialized forms. In case this occurred, the spooks above would close the light, making the room perfectly dark and the manager would do his utmost to turn the table on end, or side, with the legs out in the room. Before the grabber could get the lay of things and get past it, the spooks would have gone through the trap, pulled up the ladder and have closed it. The grabber would have found the medium writhing and groaning and bleeding from the mouth. The bleeding was for effect and would be caused by sucking very hard on his teeth or gums.

The table also served a convenient purpose in the materialization and dematerialization through the floor.
Now let us see how the spooks managed the manifestations and the properties used to produce them. The trap and ladder were practically noiseless in their operations, but the music-box made assurance doubly sure that the least sound from the cabinet should not be heard in the seance-room.

When the box began its first air the trap door opened and down the ladder came a young man clad in a suit of black tights. He was entirely covered with black with the exception of his right arm, which was bare to a point a little more than half way from the elbow to his shoulder. The bare arm glowed with a luminous bluish light.

This condition of things was brought about by powdering his arm with pulverized luminous paint. If you are not told the method of transforming the sticky paint to powder, you will not be able to do it and conclude the writer was romancing in this case. In order to reduce it to powder, thin the contents of one of the glasses with one pint of turpentine. When it is thoroughly cut and incorporated into the turpentine, soak strips of muslin and hang them up to dry. When thoroughly dry you can shake the powder from the cloth.

In order to powder one of your arms, gather one of the cloths in your hand, and use it as a powder puff on your arm. You will not be able to get all the paint out, but the pieces will make luminous crowns, slippers, stars and luminous decorations for your robes. You will be under the necessity of perfuming your robes each time they are used, for the odor of the turpentine will always remain to a greater or less degree.

To illuminate a robe or costume (the mediums always say robe) you proceed the same as in the powdering process, except that to the pint of paint you will add a wine glassful of Demar varnish which will prevent it falling or being shaken off in powder. You are not to make the robe of muslin but of white netting. Every lady will know what the netting is. It is the lightest, thinnest material the writer ever saw sold in a dry goods store. Ten yards of it can be put into the vest pocket. Do not scrimp the material, but get as much of it into your robe as possible.

When he of the luminous arm steps from the cabinet into the dark room no part of him is visible save the arm. He picked the strings of the instrument with the illuminated hand and fingered the keyboard with the other. He makes a sound of writing on the tablet and tears off a leaf which he conceals, and, drawing a long black stocking over the luminous arm places in the pocket of the sitter a communication that had been written up-stairs in a good light. This accounts for the even beautiful writing, supposed to have been done
in the dark. He covers the luminous arm so that any one so inclined could not locate it in order to grab it when he is near enough. By mounting the table, that luminous hand and arm can be made to show as though it was floating about near the ceiling.

When four hands were visible there were two spooks at work with both arms illuminated.

You already know how the spirit got its information regarding Mr. Smith. You can readily understand the forces that floated the music-box and the table above the heads of the sitter, and an explanation is useless.

When the first female spirit appeared, it was, in reality a young woman, dressed in a gorgeous white costume without paint, hence the light was turned up instead of down, in order that she be visible. Rhinestones and Sumatra gems being cheap she was plentifully supplied with “diamonds,” although many of those who are the queens and spirit guides or controls of wealthy Spiritualistic fanatics wear real diamonds, the gift of their wealthy charge or king as they usually call them.

When she started for the cabinet she used her hands to keep her robe from under her feet and as she went stooped lower and lower, until as she disappeared in the cabinet she was on her hands and knees. This is what caused the appearance of dematerialization.

When Mr. Smith's son, Eddy, came from the cabinet he was represented by a boy about eight years of age, the son of one of the female spooks up-stairs. He receives two dollars a night for his services, the same as the larger spooks. He was powdered until he was very white, a blonde wig put over his own hair and dressed as most boys are at the age Mr. Smith’s son died. Mr. Smith recognized him by his size, his light complexion and flaxen hair, and the fact that he called him papa and gave the correct name. His father was made up from the description given by the medium and acknowledged by Mr. Smith as correct. Of course he knew his own name, for it was given him by the slate-writer.

Mr. Lincoln was represented by one of the spooks who could easily make up for him. These materializations of illustrious persons are only fancy pieces and used to fill in with.

Now we come to a part of the phenomena that all Spiritualists who have witnessed it will swear by. What is referred to is the materializing and dematerializing of the spirit from the floor and before your eyes. In this you see first a small light, which grows larger and larger, until there stands before you a fully formed lady or male spirit, as was described in Mr. Smith’s experience.
In order to accomplish what he witnessed, the same spook who had before been recognized by a gentleman as his queen, prepared herself in the following way. Divesting herself of all clothing she donned simply a long chemise that reached her shoe-tops. She drew on a pair of white stockings and over them a pair of white slippers. Into her hair and ears she put rhinestone diamonds, and around her neck a necklace of the same beautiful but valueless stones. On each ear lobe and around her neck were put small spots of the luminous powder to represent the diamonds while it was dark. Her face was powdered and her eyebrows and lashes darkened, while a dark line was drawn under each eye. She now took a black mask that covered her head to prevent the luminous diamonds being seen until the proper time. She carried her robe in a black bag.

Crawling from between the curtains and under the table she exposed on the floor a small part of her robe. This she shook and moved about, allowing it to escape from the bag until it was all out. She was now from under the table and on her knees, and it was time the head show on the form, so, getting close to the robe she threw off and under the table the black mask.

The shape was now the size of an adult, she adjusted the robe to her person, and rapped for light. As a matter of course, when any light was made the luminousness of the robe was drowned, and she appeared simply in a white costume. The necklace and eardrops could now be seen, but when the light was such as to reveal them the luminous spots had disappeared, leaving the spectator to think the ones he now saw were the ones he had seen in the dark.

The process of dematerialization will now be apparent and a description will only tire the reader. One small spook was all that was required as he could be made to represent boy or girl as was desired by clothing him in the garments of either sex.

At the close of the seance, the full force of spooks came into the room. After disappearing they shinned up the ladder, drew it after them, closed the panel and the trap in the floor above it, replaced the carpet and pushed over the place a heavy bedstead from which they took the castors. They now carried the ladder down stairs and concealed it in the coal house as they went through it on their way home. They will get their pay next day.

Should ever so close an examination of the cabinet be made you would not find anything wrong. This particular medium has taken investigators into the cellar beneath the cabinet and the room above it scores of times, yet nothing was discovered.
The most remunerative business of mediums consists in catching "suckers." This name is a term in mediumistic language and a description of the species is given in the following lines:

THE SUCKER.

What is meant is that some gentleman who is either wealthy or earning a large salary will become interested, and, finally, convinced that spirits do return and materialize, and will be a constant attendant at the seances of this particular medium. When such a man is caught by the medium, plans are laid to relieve him of his wealth, or a goodly portion of it. The spirits give him to understand that they can work much better when he is present and that the Princess So-and-so, his soul-mate or affinity, is always present at the seances to meet him. This affinity Princess is supplied with an elegant costume that will glitter with tinsel and gems. She will wear a white crown (signifying purity) on the front of which blazes a star, indicative of the advanced sphere in which she exists in spirit life. This Princess will conduct herself very much like an ordinary mortal in the private seances she induces him to obtain from the medium, at twenty-five or more dollars per seance, at which time he is always welcomed with a royal kiss and embrace, and will sit on his lap a half hour at a time, telling him of the beauties of spirit life, and the home they are to occupy together when he comes to her side of life. These loving actions are not always confined to the private seances, but the writer has been present when a gentleman met his royal spirit lover, and kisses and embraces were indulged in in the presence of a public circle of as many as twenty persons. He would call her his "pet," "darling," "sweetheart" and other endearing names, until he made the writer most outrageously "tired." Others were "tired" too, judging from the smothered exclamations heard in various parts of the room.

When he has arrived at the kissing and embracing point, he is ready to pluck. There are various ways of doing this. He is given to understand by the spirit lover that her medium must have certain things that she will not herself purchase, in order that conditions be made more perfect, for their communing together. No sooner is this left-handed request made, than a check is written and the spirit sees to it that her medium gets it. There are a great many things, now, found necessary to secure better conditions and a great many checks written, ranging from ten to two or three hundred dollars. When he has been bled until he will stand it no longer, or has no more money, his Princess tells him she must return to her heavenly sphere again, not to return for a number of years; or he is sent, to
Europe on a fool's errand, to find something or to take his place in her family. If it is the latter, he is, no doubt, speedily shown the door, and possibly kicked through it. The reader may think such a thing as the foregoing never transpired, but it has. The man, in this case, appeared a thorough gentleman, and was certainly educated and intelligent enough to make considerable money. He is now "broke."

You may think he was crazy but he transacted business all the time that a crazy man could not handle. He was no more crazy than the women who become nuns or the men who will fortunes to the Church, leaving their relatives out in the cold. He fell in love with the spirit and did no more than men will do who are madly in love with a mortal woman. Men are continually doing crazy acts when they are in love, up to their ears. These love affairs between mortal and spirit have even gone on to a termination in marriage, an account of which will be given later on. The writer knows all the details in this case, as he was an acquaintance of one of the spirits who brought it about, and also partook of the wedding supper that was given in honor of the occasion, at the bridegroom's expense.

The medium is sharp enough not to attempt his or her games on a man who is not either wealthy or the head of some large firm or business that brings him a large enough salary or income, so that the money he gives up will not be very hard to spare. Should they work a man who has only a moderate income or salary, without any great number of friends and he "tumbles" to their game, he is liable to "roar," and if the medium does not disgorge will probably see to it that they are placed where they will do no more spooking for some months or years.

The man of brains and fortune will say to himself: "Well! I have been taken in and nicely done for. Should my family or associates learn of this affair I should be the laughing-stock of several States, and my good name for business tact and intelligence will suffer a terrible blow. I will just drop the matter, hoping it will never leak out. I have had some experience that I have paid dearly for, but the price is nothing if I can keep it dark."

The other man will probably think differently. He will say: "Of all the infernal swindles that I have ever heard of, this one is the most damnable. These people have preyed upon my most sacred affections in order to get money from me. Well! I will see to it that they pay dearly for it. But what will my friends say when they know what a fool I have made of myself. I don't like to have it get out. Let's see; how much have they got out of me?"
He will now figure up the different amounts paid the medium and will probably ruminate as follows:

"Great Scott! I had no idea I was spending that amount of money on the infernal swindlers! Why in fourteen months it amounts to over two thousand dollars. That is enough to make quite an addition to my stock of goods or would go a long way on my year's rent and expenses, or would make a comfortable addition to my bank account. They are making money faster than I, and they have nothing invested. I can not afford to lose that amount of money for nothing, friends or no friends. I will first go to them and if they will settle, it need not get out. If they do not, I will send a lawyer and see it through, no matter how much publicity my foolish actions receive."

You will see, that it does not pay the medium to pluck the small fry, for ninety-nine times in a hundred he would be compelled to disgorge, and all his hard work would be wasted.

The writer agreed to give the details of the courtship and marriage of a mortal and a spirit, and this is a fitting place to give it. The real name of the gentleman will not be given, but the name of the spirit was supposed to be Isis, and she an inhabitant of the planet Jupiter. Mr. Smith, on his visit to the materializing seance witnessed a meeting of the gentleman and his spirit bride. The conditions that led to this marriage were as follows:

The bridegroom, whom we will call Mr. Brown, began an investigation of Spiritualism in one of the Eastern cities. He was a man of wealth and traveled much as a means of pleasantly passing away the time. He was educated, a bachelor, and held that all the planets were inhabited by races of human beings similar to ourselves, though much in advance of us in everything. He believed that the inhabitants of Jupiter were once a people on this earth, but that since death they may have lived on several of the different planets, and as they progressed were placed on planets that contained everything and every condition that their state of development entitled them to.

How much of this strange belief was obtained through the medium the writer cannot say. However, when the 'Frisco medium learned these views he at once set to work to make them pay him.

Mr. Brown was first convinced that the medium was genuine. His own views were then made to appear as correct, thus he was certain to continue his investigations with this medium.

At one of the materializing seances, one of the female spooks was made as handsome as a new robe trimmed with satin and other
things, a Rhinestone necklace, ear-drops, hair-pins, bracelets and brooch, along with plenty of powder and pencil-work would make her, and she "came" for Mr. Brown.

It was no one Mr. Brown remembered, and he was told that it was a spirit from Jupiter and was his spirit guide or guard, and his affinity. He was also told that he had just begun to attain a Spiritual condition that would permit her to communicate with him.

In her make-up the spook was certainly very beautiful. Especially was this true when she was looked upon in the very dim light of the seance-room.

Mr. Brown fell in love with Isis, very much in love. So much so that he was present at every public seance, and had one and two private seances each week. It may not have been so much the physical beauty of the spirit as the supposed exalted sphere of progression she existed in, and the thought that she was his guardian angel.

Besides this, her conversation with him was always of spiritual sciences and matters that were of interest to him. She also gave him to understand that they always had been affinities, and that some time in the future they would be mated. He was informed that the reason he had never married was because of her influence, that had she remained on earth they would as certainly have met and married as it was that the sun rose and set that day, also that it would have been infinitely easier for both to have reached the perfect state if it had transpired that way. He was told that these communions together would materially aid him in his progression when he came to that side of life. This was kept before him so constantly that he finally asked if it would not be possible to consummate the marriage between them.

This was rather unexpected and the medium and spook consulted on the matter and concluded they could get a little extra, perhaps, by getting up a mock marriage ceremony.

The medium set his wits to work, and when Mr. Brown had his next private seance he was told that the marriage could be consummated if it could be arranged so as to not kill or injure the medium. It was satisfactorily explained to him why there was danger of any thing of the kind occurring, and that the medium ought to be handsomely rewarded if he could be persuaded to sit for him for that purpose. It was left to her to name the amount and she made it five hundred dollars. She bade him make the arrangements with the medium and confer with her again next day. This he did, and the medium after much persuasion was induced to ac-
cept a check for five hundred dollars, the seance to occur at any
time named by the spirit Isis.

At the private seance the next day Isis informed Mr. Brown that
a large amount of fine silks and jewelry would have to be purchased
and placed in the cabinet so that she and the company would have
abundance of material from which to materialize their clothing. He
was told that the occasion should be honored with a grand supper
after the ceremony, and he would see to it that it was arranged
for. She said there would be six materialized spirits present and
twenty who would be invisible.

The date for the wedding was named and the number of private
seances to be had previous to it. He was instructed to give the
money to the medium to purchase the silks and other material they
were to "draw from."

These things were to be touched by no hand save the medium’s
else they would receive a magnetism that would prevent the purpose
for which they were furnished. The astral magnetism would con-
trol all the proceedings, and none other must be allowed to con-
taminate it.

The wedding night came around and the seance room was deco-
rated with flowers and shrubs, besides a long table being laid for
twenty-one persons. It will suffice to say that the wines and viands
on the table cost close to three hundred dollars. No one was pres-
te save the medium and Mr. Brown. The medium enter the cab-
inet and went into a trance.

Soon there stepped into the dimly-lighted room a tall and mag-
nificently gowned and crowned person who appeared to be a priest
or a high functionary of some sort. He was followed by the
bride and she by four other beautifully costumed spirits, two ladies
and two gentlemen. The writer will only add that the tall spirit
performed the marriage ceremony, after which all sat down at table
although nothing was eaten, as Mr. Brown had not yet been brought
to a point where he could believe a spirit could eat and digest solids.
They were supposed to feast on the aroma or essence or spiritual
part of the feast spread for them.

The medium had fine wines and high living for several weeks
after the wedding. He did not purchase silks and laces with the
money furnished but placed in the cabinet some bundles of paper.

All the properties furnished for the wedding went to the me-
dium. He made in the entire transaction, including private sittings,
more than four thousand dollars in six months. This from one
man, alone. He may have had three or four "suckers" beside Mr.
Brown. To be sure, the "sucker" is cautioned to secrecy regarding all these occurrences, for were it to become known by any of his friends it might result disastrously to the medium.

The recital of Mr. Brown's experience will not be believed by a great many who read this; but it is a fact.

The writer knows of another case of mortal falling in love with a spirit, in which the spirit, too, became smitten. It resulted in the spook going to the gentleman and confessing that she was the spirit. They are married now, and as the gentleman is wealthy, the medium has levied blackmail on the poor spook wife until life is a burden to her. The medium threatens to tell the public how she obtained her husband.

The extracts which we have made must not be understood to mean that the writer who tells them is an enemy of Spiritualism, nor that he ridicules those who by their belief in Spiritualism have allowed themselves to be duped by mediums. He describes his attitude toward Spiritualism thus:

It is not the writer's desire to deprive any Spiritualist of the comfort they must certainly derive from their belief in Spiritualism. There is nothing so calculated to give the believer such solace in their hours of trial and tribulation. No church deals out to its congregation anything so satisfactory, so comforting and so much in accord with our ideas of Almighty and indiscriminating justice. The author's entire family are Spiritualists, made so from mediums who were frauds, but the writer would no more take their Spiritualism from them, even though he knew it was a farce from beginning to end, than he would deliberately set to work and take their lives.

Bear in mind that men and women may be mistaken in regard to a great many things and still be of sound mind. . . . Remember, that no matter what manner of man or woman the medium may be, that it does not follow that the Spiritualist has the same taste and desires. If you must have it that there is nothing in the Spiritualist's belief, do not set him down as a fool or a knave, or as one who is insane; but say, simply, that he holds mistaken ideas. You would not accuse a man who was color-blind of all these things because he mistakes red for yellow.

The writer is, perhaps, more Spiritualist than anything else. He believes that he will live again although that belief was not the result of listening to the sermons of the preacher, nor through anything read in the Bible.

The author sincerely hopes, and firmly believes that wherever his book is read it will result in a general purging of the ranks of the Spiritualists of all unclean mediums and hangers-on.