

The afterlife of
Robert G. Ingersoll
from unbeliever
to born-again Christian

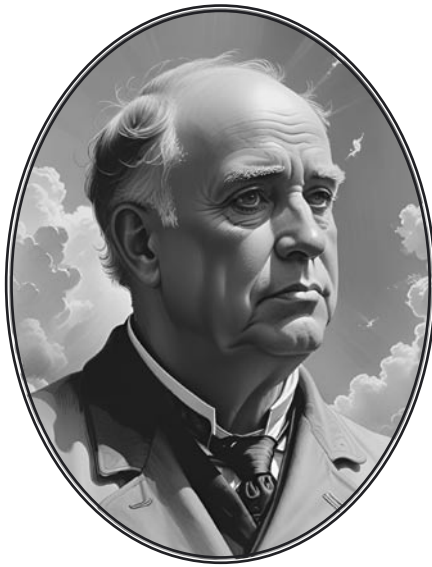
Unknown psychic - J.E. Padgett



Eddie Teurrès

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As transmitted by an unknown
psychic of Philadelphia in 1904,
and James E. Padgett in 1915-1917.

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Edition and page layout by Eddie Teurrès - 2025.
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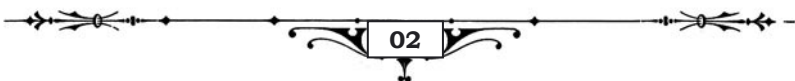
Foreword

I was reading a spiritualist text entitled « A Message from Robert G. Ingersoll Transmitted by Automatic Writing » (this is the narrative you'll find in Part Two) when I remembered that I had already seen this name in some messages received by James E. Padgett a dozen years later.

Given that this text was presented on a relatively dark parchment-style background, making it rather painful to read, I thought it would be a good opportunity to make a little book that would bring all these texts together. So I set about finding out who this Ingersoll was, about whom I knew nothing. I thus discovered that he was a well-known anticlerical orator in the USA in the 19th century. So I've added to this little book a few quotes from Ingersoll that will show you what his religious beliefs were when he was alive. This may put into perspective how he evolved after his passage to the afterlife. This, of course, implies that you accept the idea that it was the same Ingersoll who actually transmitted these messages, first to an « unknown Philadelphia psychic » in 1904, and then to James E. Padgett in 1915 and 1916.

Well, I want to apologize if the title seems a little provocative toward contemporary Ingersoll's admirers. For my defense I must say that I am just assembling various texts together here, and that nobody is forced to believe (and even less read) what psychics from a century ago claimed about this.

I should also add that although Ingersoll was anticlerical, he didn't consider himself an enemy of God or Christ. He sought Love and Truth, and rejected the hypocrisy and lies of the self-righteous, intolerant Church of his day. Moreover, once dead,





his conversion was not to the religious dogma of a particular church or official creed, but to the Divine Love taught by Christ in the messages passed on to James E. Padgett. And God knows how much right-thinking, orthodox Christians detest anything bearing the label of Spiritualist...

EDDIE TEURRÈS - 2025

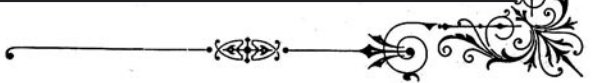
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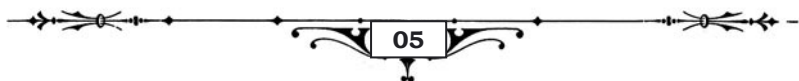


Presentation of **Robert G. Ingersoll** and his ideas about Christianity

Robert Green “Bob” Ingersoll (1833–1899) was an American lawyer, a Civil War veteran, political leader, and orator of United States during the Golden Age of Free Thought, noted for his broad range of culture and his defense of agnosticism. He was nicknamed “The Great Agnostic”.

Robert Ingersoll was born in Dresden, New York. His father, John Ingersoll, was an abolitionist-leaning Congregationalist preacher, whose radical views forced his family to move frequently. Though for many years the most noted of American infidels, Colonel Ingersoll was born and reared in a devoutly Christian household. His father, John Ingersoll, was a Congregationalist minister and a man of mark in his time, a deep thinker, a logical and eloquent speaker, broad minded and generously tolerant of the views of others. After the war, he served as Illinois Attorney General. He was a prominent member of the Republican Party and, though he never held an elected position, he was nonetheless an active participant in politics.

Ingersoll was most noted as an orator, the most popular of the age, when oratory was public entertainment. He spoke on every subject, from Shakespeare to Reconstruction, but his most popular subjects were agnosticism and the sanctity and refuge of the family. He committed his speeches to memory although they were sometimes more than three hours long. His audiences were said never to be restless. Many of Ingersoll’s speeches ad-





vocated free thought and humanism, and often poked fun at religious belief. For this, the press often attacked him, but neither his views nor the negative press could stop his rising popularity. At the height of Ingersoll's fame, audiences would pay \$1 or more to hear him speak, a giant sum for his day.

After Ingersoll's death at 65, his brother-in-law collected copies of his speeches for publication. They filled no less than 12 volumes (the *Dresden Editions*) and kept interest in Ingersoll's ideas alive and preserved his speeches for future generations.

(Source: Wikipedia.)



As a last note, shortly after his passing Ingersoll was rumored to have converted to Christianity just before his death. Ingersoll's wife and daughter had to make official declarations before a notary to silence this rumor. Yet this rumor has nothing to do with the messages channeled by mediums several years after Ingersoll's death, and which are attributed to him.





A short selection of Ingersoll's quotes

As you will see below, Ingersoll really had an axe to grind against the Church and the Priesthood, and against the Bible too. (Now granted, I chose these quotes among many, hence the personality portrait you will get from them is somewhat biased.) I would just suggest that Ingersoll probably forgot, like so many people before and after him, that the Bible should not be read as if it were word for word factual. One should keep in mind that the Bible is often figurative in its teachings (as well as probably flawed in many parts, due to the countless translations, reinterpretations and such, that it suffered over the centuries).



The Declaration of Independence announces the sublime truth, that all power comes from the people. This was a denial, and the first denial of a nation, of the infamous dogma that God confers the right upon one man to govern others. It was the first grand assertion of the dignity of the human race. It declared the governed to be the source of power, and in fact denied the authority of any and all gods. Through the ages of slavery – through the weary centuries of the lash and chain, God was the acknowledged ruler of the world. To enthrone man, was to dethrone God.



While utterly discarding all creeds, and denying the truth of all religions, there is neither in my heart nor upon my lips a sneer for the hopeful, loving and tender souls who believe that from all this discord will result a perfect har-



mony; that every evil will in some mysterious way become a good, and that above and over all there is a being who, in some way, will reclaim and glorify every one of the children of men; but for those who heartlessly try to prove that salvation is almost impossible; that damnation is almost certain; that the highway of the universe leads to hell; who fill life with fear and death with horror; who curse the cradle and mock the tomb, it is impossible to entertain other than feelings of pity, contempt and scorn.



And why does this same God tell me how to raise my children when he had to drown his?



Love is the only bow on Life's dark cloud. It is the morning and the evening star. It shines upon the babe, and sheds its radiance on the quiet tomb. It is the mother of art, inspirer of poet, patriot and philosopher. It is the air and light of every heart — builder of every home, kindler of every fire on every hearth. It was the first to dream of immortality. It fills the world with melody — for music is the voice of love. Love is the magician, the enchanter, that changes worthless things to Joy, and makes royal kings and queens of common clay. It is the perfume of that wondrous flower, the heart, and without that sacred passion, that divine swoon, we are less than beasts; but with it, earth is heaven, and we are gods.



I do not believe in forgiveness as it is preached by the church. We do not need the forgiveness of God, but of each other and of ourselves. If I rob Mr. Smith and God forgives



me, how does that help Smith? If I, by slander, cover some poor girl with the leprosy of some imputed crime, and she withers away like a blighted flower and afterward I get the forgiveness of God, how does that help her? If there is another world, we have got to settle with the people we have wronged in this. No bankrupt court there. Every cent must be paid.



I have made up my mind that if there is a God, he will be merciful to the merciful. Upon that rock I stand. That he will not torture the forgiving. Upon that rock I stand. That every man should be true to himself, and that there is no world, no star, in which honesty is a crime. Upon that rock I stand. The honest man, the good woman, the happy child, have nothing to fear, either in this world or the world to come. Upon that rock I stand.



Oh, but they say to me, «you take away immortality.» I do not. If we are immortal it is a fact in nature, and we are not indebted to priests for it, nor to bibles for it, and it cannot be destroyed by unbelief.



Every sect is a certificate that God has not plainly revealed his will to man. To each reader the Bible conveys a different meaning. About the meaning of this book, called a revelation, there have been ages of war, and centuries of sword and flame. If written by an infinite God, he must have known that these results must follow; and thus knowing, he must be responsible for all.





Few rich men own their own property. The property owns them.



Religion can never reform mankind because religion is slavery. It is far better to be free, to leave the forts and barricades of fear, to stand erect and face the future with a smile. It is far better to give yourself sometimes to negligence, to drift with wave and tide, with the blind force of the world, to think and dream, to forget the chains and limitations of the breathing life, to forget purpose and object, to lounge in the picture gallery of the brain, to feel once more the clasps and kisses of the past, to bring life's morning back, to see again the forms and faces of the dead, to paint fair pictures for the coming years, to forget all Gods, their promises and threats, to feel within your veins life's joyous stream and hear the martial music, the rhythmic beating of your fearless heart. And then to rouse yourself to do all useful things, to reach with thought and deed the ideal in your brain, to give your fancies wing, that they, like chemist bees, may find art's nectar in the weeds of common things, to look with trained and steady eyes for facts, to find the subtle threads that join the distant with the now, to increase knowledge, to take burdens from the weak, to develop the brain, to defend the right, to make a palace for the soul. This is real religion. This is real worship.



It is claimed that God wrote a book called the Bible, and it is generally admitted that this book is somewhat difficult to understand. As long as the church had all the copies of this book, and the people were not allowed to read it, there was comparatively little heresy in the world; but when it was printed and read, people began honestly to differ as to its meaning.



A few were independent and brave enough to give the world their real thoughts, and for the extermination of these men the church used all her power. Protestants and Catholics vied with each other in the work of enslaving the human mind. For ages they were rivals in the infamous effort to rid the earth of honest people.



How long, O how long will mankind worship a book? How long will they grovel in the dust before the ignorant legends of the barbaric past? How long, O how long will they pursue phantoms in a darkness deeper than death?



Every church pretends that it has a revelation from God, and that this revelation must be given to the people through the church; that the church acts through its priests, and that ordinary mortals must be content with a revelation — not from God — but from the church. Had the people submitted to this preposterous claim, of course there could have been but one church, and that church never could have advanced. It might have retrograded, because it is not necessary to think or investigate in order to forget. Without heresy there could have been no progress.



They say that the eternal future of man depends upon his belief. I deny it. A conclusion honestly arrived at by the brain cannot possibly be a crime; and the man who says it is, does not think so. The god who punishes it as a crime is simply an infamous tyrant. As for me, I would a thousand times rather go to perdition and suffer its torments with the brave, grand





thinkers of the world, than go to heaven and keep the company of a god who would damn his children for an honest belief.



Whether or not the soul is immortal is a fact in nature and cannot be changed by any book whatever. If I am immortal, I am. If am not, no book can render me so. It is no more wonderful that I should live again than that I do live.



The first Presbyterian was a heretic. The first Baptist was a heretic. The first Congregationalist was a heretic. The first Christian was denounced as a blasphemer. And yet these heretics, the moment they get numerous enough to be in the majority in some locality, begin to call themselves orthodox. Can there be any impudence beyond this?



I happened to be in the company of six or seven Baptist elders—how I ever got into such bad company, I don't know,—and one of them asked what I thought about baptism. Well, I never thought much about it; did not know much about it; didn't want to say anything, but they insisted upon it. I said, "Well, I'll give you my opinion—with soap, baptism is a good thing."



If this "sacred" book teaches man to enslave his brother, it is not inspired. A god who would establish slavery is as cruel and heartless as any devil could be.



I have read somewhere of a sermon preached by one of these in the Cathedral of Notre Dame. This old priest, among other things, said that the soul of a beggar was as dear to God as the soul of the richest of his people, and that Jesus Christ died as much for a beggar as for a prince. One French peasant, rough with labor, cried out: "I propose three cheers for Jesus Christ." I like such things. I like to hear of them. I like to repeat them.

For hundreds of years it was contended by all Christians that the earth was made in six days, literal days of twenty-four hours each, and that on the seventh day the Lord rested from his labor. Geologists have driven the church from



this position, and it is now claimed that the days mentioned in the Bible are periods of time. This is a simple evasion, not in any way supported by the Scriptures. The Bible distinctly and clearly says that the world was created in six days. There is not within its lids a clearer statement.



Only a few years ago there was a great awakening of the human mind. Men began to inquire by what right a crowned robber made them work for him? The man who asked this question was called a traitor. Others asked by what right does a robed hypocrite rule my thought? Such men were called infidels. The priest said, and the king said, where is this spirit of investigation to stop? They said then and they say now, that it is dangerous for man to be free. I deny it. Out on the intellectual sea there is room enough for every sail. In the intellectual air there is space enough for every wing. The man who does not do his own thinking is a slave, and is a traitor to himself and to his fellow-men.



Whoever imagines himself a favorite with God, holds other people in contempt. Whenever a man believes that he has the exact truth from God, there is in that man no spirit of compromise. He has not the modesty born of the imperfections of human nature; he has the arrogance of theological certainty and the tyranny born of ignorant assurance. Believing himself to be the slave of God, he imitates his master, and of all tyrants, the worst is a slave in power.



Some tell us that it is the desire of God that we should worship him. What for? Why does he desire worship? Others tell us that we should sacrifice something to him. What for? Is he in want? Can we assist him? Is he unhappy? Is he in trouble?





Suppose then, that I do read this Bible honestly, fairly, and when I get through I am compelled to say, "The book is not true." If this is the honest result, then you are compelled to say, either that God has made no revelation to me, or that the revelation that it is not true, is the revelation made to me, and by which I am bound. If the book and my brain are both the work of the same Infinite God, whose fault is it that the book and the brain do not agree? Either God should have written a book to fit my brain, or should have made my brain to fit his book.



My great objection to the Old Testament is the cruelty said to have been commanded by God. All these cruelties ceased with death. The vengeance of Jehovah stopped at the tomb. He never threatened to punish the dead; and there is not one word, from the first mistake in Genesis to the last curse of Malachi, containing the slightest intimation that God will take his revenge in another world. It was reserved for the New Testament to make known the doctrine of eternal pain. The teacher of universal benevolence rent the veil between time and eternity, and fixed the horrified gaze of man upon the lurid gulf of hell. Within the breast of non-resistance coiled the worm that never dies. Compared with this, the doctrine of slavery, the wars of extermination, the curses, the punishments of the Old Testament were all merciful and just.



He came, they tell us, to make a revelation, and what did he reveal? "Love thy neighbor as thyself"? That was in the Old Testament. "Love God with all thy heart"? That was in the Old Testament. "Return good for evil"? That was said by Buddha, seven hundred years before Christ was born. "Do unto



others as you would that they should do unto you"? That was the doctrine of Lao-tseu. Did he come to give a rule of action? Zoroaster had done this long before: "Whenever thou art in doubt as to whether an action is good or bad, abstain from it."



The Emperor Constantine, who lifted Christianity into power, murdered his wife Fausta, and his eldest son Crispus, the same year that he convened the Council of Nice to decide whether Jesus Christ was a man or the Son of God. The council decided that Christ was consubstantial with the father. This was in the year 325. We are thus indebted to a wife-murderer for settling the vexed question of the divinity of the Savior.



At first it was believed that Christ was a direct descendant from David. At that time the disciples of Christ, of course, were Jews. The Messiah was expected through the blood of David.—For that reason, the genealogy of Joseph, a descendant of David, was given. It was not until long after, that the idea came into the minds of Christians that Christ was the son of the Holy Ghost. If they, at the time the genealogy was given, believed that Christ was in fact the son of the Holy Ghost, why did they give the genealogy of Joseph to show that Christ was related to David? In other words, why should the son of God attempt to get glory out of the fact that he had in his veins the blood of a barbarian king? There is only one answer to this. The Jews expected the Messiah through David, and in order to prove that Christ was the Messiah, they gave the genealogy of Joseph. Afterward, the idea became popularized that Christ was the son of God, and then were interpolated the words "as was supposed" in the genealogy of Christ.



For the man Christ, I feel only admiration and respect. I think he was in many things mistaken. His reliance upon the goodness of God was perfect. He seemed to believe that his father in heaven would protect him. He thought that if God clothed the lilies of the field in beauty, if he provided for the sparrows, he would surely protect a perfectly just and loving man. In this he was mistaken; and in the darkness of death, overwhelmed, he cried out: "Why hast thou forsaken me?"



What has been called Christianity has been a disturber of the public peace in all countries and at all times. Nothing has so alienated nations, nothing has so destroyed the natural justice of mankind, as what has been known as religion. The idea that all men must worship the same God, believe the same dogmas, has for thousands of years plucked with bloody hands the flower of pity from the human heart.



To me, there is no doctrine so infinitely absurd as the idea that this life is a probationary state—that the few moments spent here decide the fate of a human soul forever. Nothing can be conceived more merciless, more unjust. I am doing all I can to destroy that doctrine. I want, if possible, to get the shadow of hell from the human heart. Why has any life been a failure here? If God is a being of infinite wisdom and kindness, why does he make failures? What excuse has infinite wisdom for peopling the world with savages? Why should one feel grateful to God for having made him with a poor, weak and diseased brain; for having allowed him to be the heir of consumption, of scrofula, or of insanity? Why should one thank God, who lived and died a slave.



The man who has really won the love of one good woman in this world, I do not care if he dies in the ditch a beggar, his life has been a success.



Christianity is this: A belief in the inspiration of the Scriptures, the atonement, the life, death, and resurrection of Christ, an eternal reward for the believers in Christ, and eternal punishment for the rest of us. Now, take from Christianity its miracles, its absurdities of the atonement and fall of man and the inspiration of the Scriptures, and I have no objection to it as I understand it. I believe, in the main, in the Christianity which I suppose Christ taught, that is, in kindness, gentleness, forgiveness. I do not believe in loving enemies; I have pretty hard work to love my friends.



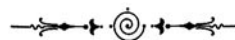
Morality does not come from the clouds; it is born of human want and human experience. We need no inspiration, no inspired work. The industrious man knows that the idle has no right to rob him of the product of his labor, and the idle man knows that he has no right to do it. It is not wrong because we find it in the Bible, but I presume it was put in the Bible because it is wrong.



The church insists that we must be “born again” and that all who are not the subjects of this second birth are heirs of everlasting fire. Would it not have been much better to have made another Adam and Eve? Would it not have been better to change Noah and his people, so that after that a second birth would not have been necessary? Why not purify the fountain of all human life? Why allow the earth to be peopled with depraved and monstrous beings, each one of whom must be re-made, re-formed, and born again?



I cannot believe in the miraculous origin of Jesus Christ. I believe he was the son of Joseph and Mary; that Joseph and Mary had been duly and legally married; that he was the legitimate offspring of that union. Nobody ever believed the contrary until he had been dead at least one hundred and fifty years. Neither Matthew, Mark, nor Luke ever dreamed that he was of divine origin. He did not say to either Matthew, Mark, or Luke, or to any one in their hearing, that he was the Son of God, or that he was miraculously conceived. He did not say it.





There is one wonderful thing about the dead people that were raised – we do not hear of them any more. What became of them? If there was a man in this city who had been raised from the dead, I would go to see him to-night. I would say, “Where were you when you got the notice to come back? What kind of a country is it? What kind of opening there for a young man? How did you like it? Did you meet there the friends you had lost? Is there a world without death, without pain, without a tear? Is there a land without a grave, and where good-bye is never heard?”



Mark says: “So, then, after the Lord had spoken unto them he was received up into heaven and sat on the right hand of God.” This is all he says about the most wonderful vision that ever astonished human eyes, a miracle great enough to have stuffed credulity to bursting; and yet all we have is this one, poor, meagre verse.



I have no Protestant prejudices against Catholicism, and I have no Catholic prejudices against Protestantism. I regard all religions either without prejudice or with the same prejudice. They were all, according to my belief, devised by men, and all have for a foundation ignorance of this world and fear of the next. All the Gods have been made by men. They are all equally powerful and equally useless.



The church has not been in the habit of pursuing enemies with kind words and charitable deeds. To tell the truth, it has always been rather relentless. It has preached for-



giveness, but it has never forgiven. There is in the history of Christendom no instance where the church has extended the hand of friendship to a man who denied the truth of its creed. There is in the church no spirit – no climate – of compromise. In the nature of things there can be none, because the church claims that it is absolutely right – that there is only one road leading to heaven. It demands unconditional surrender. It will not bear contradiction. It claims to have the absolute truth. For these reasons it cannot consistently compromise, any more than a mathematician could change the multiplication table to meet the view of some one who should deny that five times five are twenty-five.



I gave up the Old Testament on account of its mistakes, its absurdities, its ignorance and its cruelty. I gave up the New because it vouched for the truth of the Old. I gave it up on account of its miracles, its contradictions, because Christ and his disciples believed in the existence of devils – talked and made bargains with them, expelled them from people and animals. This, of itself, is enough. We know, if we know anything, that devils do not exist – that Christ never cast them out, and that if he pretended to, he was either ignorant, dishonest or insane. These stories about devils demonstrate the human, the ignorant origin of the New Testament.



But the church cries: “Believe on the Lord Jesus Christ and thou shalt be saved.” Without this belief there is no salvation. Salvation is the reward for belief. Belief is, and forever must be, the result of evidence. A promised reward is not evidence. It sheds no intellectual light. It establishes no fact,





answers no objection, and dissipates no doubt. Is it honest to offer a reward for belief?



The promise of Christ to reward those who will believe is a bribe. It is an attempt to make a promise take the place of evidence. He who says that he believes, and does this for the sake of the reward, corrupts his soul.



The theologians depend on assertions. They have no evidence. They claim that their inspired book is superior to reason and independent of evidence. They talk about probability — analogy — inferences — but they present no evidence. They say that they know that Christ lived, in the same way that they know that Cæsar lived. They might add that they know Moses talked with Jehovah on Sinai the same way they know that Brigham Young talked with God in Utah. The evidence in both cases is the same, — none in either. How do they prove that Christ rose from the dead? They find the account in a book. Who wrote the book? They do not know. What evidence is this? None, unless all things found in books are true.



So, ministers say that they teach charity. This is natural to them. They live on alms. All beggars teach that others should give.



On the whole, the Old Testament cannot be considered a moral guide. Jehovah was not a moral God. He had all the vices, and he lacked all the virtues. He generally carried



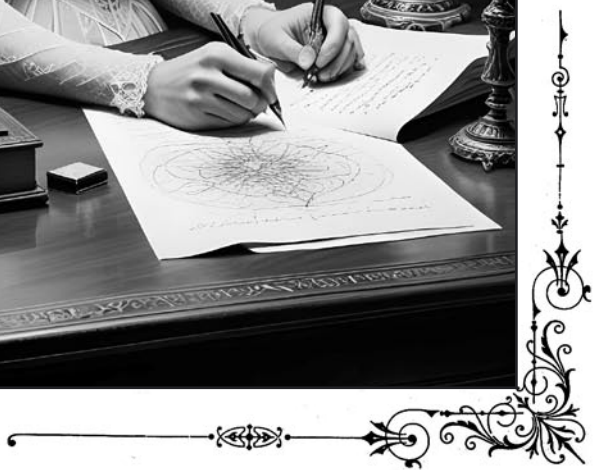


out his threats, but he never faithfully kept a promise. At the same time, we must remember that the Old Testament is a natural production, that it was written by savages who were slowly crawling toward the light. We must give them credit for the noble things they said, and we must be charitable enough to excuse their faults and even their crimes.



I do not say that I do not know whether this faith is true, or not. I say distinctly and clearly, that I know it is not true. I admit that I do not know whether there is any infinite personality or not, because I do not know that my mind is an absolute standard. But according to my mind, there is no such personality; and according to my mind, it is an infinite absurdity to suppose that there is such an infinite personality. But I do know something of human nature; I do know a little of the history of mankind; and I know enough to know that what is known as the Christian faith, is not true. I am perfectly satisfied, beyond all doubt and beyond all per-adventure, that all miracles are falsehoods. I know as well as I know that I live—that others live—that what you call your faith, is not true.







A message from
Robert G. Ingersoll
transmitted by automatic writing
through a Philadelphia psychic.

The following message was received [i.e. in 1904] by means of automatic writing and is similar to one given by the same inspirer, in a more crude manner, and published in *The Sermon* of June, 1903.

Automatic writing has its defenders, but there are those among them who do not believe that the writer is perfectly free from some influence in the work. The writer has, therefore, asked the inspirer to explain the method and the readers can judge for themselves as to whether the work is automatic or the work of inspiration through telepathy.

The following is the explanation given to the request that Robert G. Ingersoll would explain as simply as possible how he accomplished his work :

« I will give you what you wish. When you send out your magnetic power to spiritual minds we feel a sensation which is like a call to a mortal mind and we gladly respond, feeling that we are needed in an atmosphere seeking for light. When I enter your presence I seldom fail to find the condition which is absolutely essential for my work ; this is a calm, serene mind, ready to accept whatever I choose to impress upon the passive brain. In whatever form you desire to work I must accept the mode. »



« The pencil you are now holding is guided by my thoughts, but it is your physical strength which I use to move the pencil. The writing is inspired by me and I know that the work is as nearly automatic as many inventions worked by mortals. »

« You hold the pencil and call a guide; the guide simply places their hand over yours to start the forces you possess into motion. The thought force we possess keeps the pencil moving until we have finished the work or your own mind becomes active ; then your thoughts repel ours, or so darken the molecules of your brain that further work is impossible or so discordant that the vibrations would cause the work done to look like a blotted piece of paper. »

« The two minds, spirit and mortal, can only do good work when they work in perfect harmony ; that is the mortal mind being subjected to spiritual light, which keeps it peaceful and calm, while the true spiritual mind is operating the mediumistic forces. »

« What do you mean by being subjected to spiritual light? »

« Just what I say. When you call a spirit you are desiring spiritual light and in that desire you are clothing your mind with heavenly power or force. »

«This explanation I believe you will find correct. We do not touch your hand, but we do place our hand over yours, for this attracts two elements which you possess to act in the physical formation. »

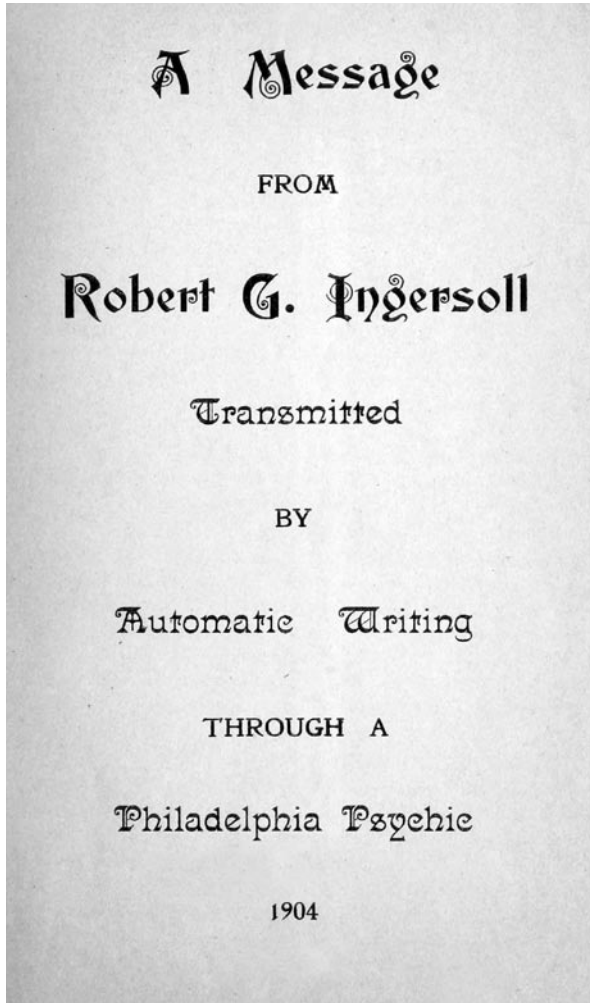
« The former message, while containing the same facts, was given in a manner which often made me feel that you were the greater power and I the lesser light. The manner in which it was taken caused so many interruptions and breaks in sentences





that I was often compelled to go back to the work you had done to catch the thread of my own work; but the pencil in your hand helps to keep the thought force in a smoother channel and I believe we are both better satisfied with the present message. »

— M. E. M.





Experience After the Veil Was Lifted.

To My Friends of Earth: —

Death lifts the veil and parts the gloomy shadows surrounding the mortal mind. Brighter and better life enters in as the so-called death steals away the dimmed and dying light which had been furnished to light the mortal mind until it had furnished the inner light of intelligence with strength to ascend to blissful fields of ripening grain.

But my shaking off of the outer covering to my true self was sudden and unexpected, no thought of this so-called death putting me in touch with what God alone knew and made me experience with love, not malice.

I am happy to say I am fully aware many of my orthodox friends firmly believed that the call which aroused my better nature to its true work was given by a just and avenging God, who took this means of punishing one who had not believed as they did.

But could all mortals be relieved of the burden of the flesh as was Robert G. Ingersoll, they would know as I do that it was not malice but love eternal that welcomed the spirit to its true work, repenting of errors of judgment, thoughts and words in regard to the only true God, a God so mighty, so holy, so pure and good that no mortal mind will ever be able to comprehend the power that binds the mortal to the immortal and sinks beneath the waves of love eternal all evil, all errors, all wrongs and all sorrows and lifts to heavenly homes even the unbeliever, whose



ignorance may not be so far from truth as the believer whose knowledge of heavenly love may have been grafted on a tree of ignorance which could furnish so little sustenance for true knowledge that the fruit never ripens, and is, therefore, unfit to feed the light of wisdom, which should lead all to the open door of Heaven fully clothed with the garments of truth.



The first sensation usually experienced by spirits after shaking off the outer covering is an indescribable feeling of freedom. Hope springs into life so bright and fair that many have told me they felt like shouting with joy, even while conscious of the sorrow experienced by their friends at what they supposed was their endless sleep.

But my first sensation was one of surprise and I stood by my worn out rags as one dazed by a blow until aroused by a voice of such sweetness that it awakened a blissful feeling in my heart and I felt that an angel was calling me to Heaven.

I then looked up and the vision I beheld convinced me that an angel was summoning me to follow her, for the musical sounds issuing from the light surrounding her were not of mortal tone or words. I then said:

« I will come with you but must be dressed in proper clothing » and stooped to pick up what I supposed was my body, when a feeling of repulsion entered my whole being and I hurried away from the filth my spirit form could not touch.

I was then led by my angel guide into the light above my earthly home and was soon surrounded by many men and women whom I had known on earth, but whom I supposed were dead, as I had seen them put under the ground and well cove-



red to keep them from escaping. For the first time I became frightened, when one man relieved me very much by saying :

« Do not be alarmed, Ingersoll, you are in your heavenly home, a place you never expected to see. »

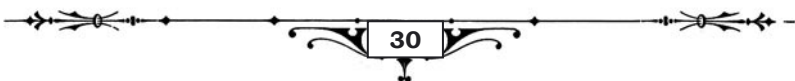
Then one after another grasped my hand so kindly and lovingly that I began to feel happier than I had ever felt before and I know from observation as well as experience that I was happier than the average mortal while on earth.

In a short time the spirit forms of my dear father and mother were brought to me and then my cup of joy seemed overflowing with happiness. The mother's kiss of welcome seemed to swell my heart with a life time of love which had grown in heavenly light for my acceptance and eternal welfare.

The words of love and welcome received from friends and relatives continued to increase until it seemed there was not one absent face, whom I had ever known or spoken a kind word to, who did not stand around me with such love-lit countenances that they looked superior to any mortal faces I had ever seen. I, too, began to imagine I must be better than I ever had been, or my friends would not seem so happy in my company. I saw one old friend whom I had known on earth, whose aged and wrinkled face sometimes made me wish I might escape the ravages of time; but his face now looked young, free from care and almost beautiful in its new form.

« My dear old friend, » I said, « have you found the fountain of youth since I saw you last or am I only dreaming that I see you with a new face? »

« No, » he replied, « you see the spiritual formation, which you were too blind to recognize while in your mortal body. You,





too, appear, in a fuller light of spiritual growth, much brighter and happier and will learn that spiritual laws, when properly understood, are far superior to physical laws and their trilling evolutions. »



The pleasure I enjoyed while greeting so many happy looking friends, whose faces I never expected to look upon again, kept me from realizing the great change which had caused this wonderful reunion, but quick as my passing out, my thoughts flew to my wife and children, and I said:

« I must go back to them. »

Then I was brought back to my earthly home by my angel guide, whose kindness and sweet words of caution impressed me as really unnecessary for I felt so happy that I feared no evil ; but as I entered the presence of my dear wife and children my heart received a shock which it had never experienced before and never will again.

I endured untold agony for some days. I was just as close to my loved ones as I had ever been while in my mortal clothing, but they could not see me nor hear me speak to them. I remained with them during the trial they endured at parting from what they believed my remains, but which I loathed as something so hideous that I never rested until I saw it put out of sight forever. I soon realized that every effort I made to comfort my sorrowing ones only increased their grief, and at last I called to my angel guide to please take me where I belonged, as death had placed a barrier between my living loved ones and myself which I could not overcome.

« This barrier you will overcome in time, » she sweetly replied, « and be able to return to your loved ones without the





sorrowful sensations you now endure. Time will wipe away their tears and you will be able to enjoy their company and even comfort them in their thoughts through the spiritual laws, in which you will be instructed by higher spirits. »

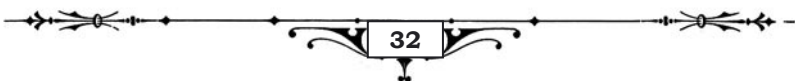


My guide then led me to the most beautiful resting place. No words are adequate to describe the construction and location of my reclining seat or couch. The blissful rest I enjoyed cannot be imagined by mortals; the most perfect peace seemed to enter my soul and I turned to my beautiful angel guide and remarked that this was greater pleasure than I was entitled to receive, for I had enjoyed all the comforts of earthly life and they were rude in comparison to the haven of rest I was then enjoying.

« All mortals should enter here ready to receive their birth-right, the endless love of God, which has prepared the homes for all His children, but which many fail to accept until they are freed from earthly errors. »

I did not make any reply to this, feeling that I had erred, but supposing I had been fortunate enough to slip in by some accident and had not been observed by the holder of the key to Heaven; but, like many others, held my peace, believing silence might be better than words which would give my true character the light that would stamp me as one who had not really believed in God's love and kindness.

The rest and peace which filled my being kept me very happy for some time. Earth and its inhabitants seemed to be forgotten and the purity of my surroundings impressed me as something marvelous. I saw angels and spirits mingling and working in





such perfect harmony that sin and sinners seemed to have been left behind, and I smiled at the bright lights of love and turned to my guide and remarked :

« I hope I will not awaken from this peaceful rest to find I have been ushered into the wrong mansion! »

« No, » she replied, « you will find mistakes are of earthly growth, but heavenly love works even errors to perfection when the spiritual mind is fully awakened. »

How long I remained in that peaceful state of mind I am unable to say, as I felt too happy to measure time, even had I been able to do so ; but after some time had elapsed I began to awaken to a strange feeling of unrest or more earthly sensations, and became alarmed, for I seemed to recognize the events



appearing before my mental vision as earthly experiences and they became stronger and plainer until I felt very unhappy at some of the things I saw and heard. At last I called my angel guide and requested her to explain this, the first trouble I had felt since entering my new home.

« Peace be with you, she kindly answered, you are only reviewing your past life. »

I then felt better satisfied, but many times during this trying ordeal I called my angel guide and begged her to take me back to earth and give me an opportunity to purge my work of the errors I knew I had made in my efforts to enlighten mankind.

« No, » she replied, « here you must remain until you are fully satisfied, and purity and virtue will make you free. »

« I do not understand this, » I replied.

« You will later, » she answered. « You are now repenting of your errors. When you have balanced your errors of judgment against your true lights in spirituality you will find, and believe, that purity and virtue will show a balance over your errors of judgment. This will give you the light to understand the law of eternal justice, which weighs all in the balance. Repent now and try to overcome your errors and you will be helped in every way you desire. »

« Does this work keep me in this beautiful world? » I ventured to remark.

« Yes. Your spiritual mind will be fully awakened when you have freed it from all errors, and the spiritual laws will give you the power to work out all errors. You will understand the laws of the universe and be able to travel all over the earth plane with





the swiftness of lightning. Repent now and enjoy the blessings awaiting the pure minded. »

When she had finished speaking I thanked her and continued the work of repentance which I felt sure I had been given to do. While my angel guide seemed to be near me her presence did not annoy me, for I seemed to feel that, by some strange law or force, I was entirely alone and often, during this trying ordeal, earnestly thanked the mysterious condition which placed me away from the other spirits. Not one spirit entered my presence during my trial. When I realized this highly beautiful light of wisdom, which burns without a flaw, I sent up a blessing to the lights above for this, the greatest judgment ever created — a judgment which all must meet, and yet which carries no disgrace to mark the offender, as none are permitted to witness the record charged up against you. Duty alone bears light, and the searching light of truth burns your soul with the stain of sin.

Some times my work was very pleasant. At other times I felt depressed and sad when I encountered an error that made me recognize the fact that my ignorance of this beautiful world had kept me from assisting my fellow-man to greater hope and light. At other stages the events come sailing along in the bright light of purity and love. Then I felt very happy and contented, and in the happier state of mind seemed to forget the darkened condition caused by errors of judgment or unkindness.

I am firmly convinced that not one kind or unkind thought, word or deed of my whole earthly life was omitted in this review. Many events I had forgotten all about loomed up like angry clouds ready to deluge me for some angry thought or word toward mortal foe. But the light of reason, now so strongly burning for my guidance, helped me to scatter the clouds and then





the raindrops of purer love awakened in my heart seemed to shed forgiveness on my error and it passed out of my sight never to return.



In time all these experiences seemed to disappear and I felt relieved to find I was still in the same happy condition which had been mine before the weighing of my good and evil deeds had commenced ; as there appeared no reoccurrence of the sensations I ventured to remark to my angel guide:

« It is remarkable that I am kept so long in one spot. I feel very restless and have a desire to move about. »

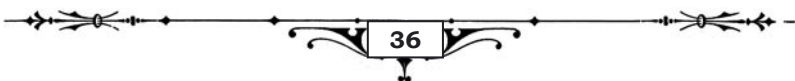
« This indicates that you are ready to receive instructions in the spiritual laws, » she replied, « but you must call a higher intelligence than your own. »

I told her that I was not competent to judge and my guide replied :

« I will call an instructor. »

Within a short time my dear mother's spirit form was brought to me and from her sweet heavenly lips I received instructions in the greatest, grandest and most wonderful philosophy in the universe — truth bared of all folly, shams and deception in regard to the only true God, a God so mighty and so kind that all His children will some day learn to obey His laws and enter into their birthright, eternal love and peace.

The instructions given me by my mother enabled me to move about without a guide, and I then visited my own dear ones very often. While they could not see me or hear me speak to them I soon felt no repelling force on that account, for through the law of telepathy I learned to reach their hearts with chee-





ring thoughts when they longed to have me with them. My joy at this heavenly blessing has been the source to greater light than any other evolverment. The comfort this knowledge gave me lead me higher in the realms of light by the heartfelt thanks I sent out daily towards the eternal wisdom from the infinite source of all knowledge.

I was instructed in the power to propel my spirit with such wonderful results that mortals, ignorant of the laws of nature, would be frightened could they see the invisible forms of heavenly homes entering and departing from the higher and lower spheres.

The swiftness of light does not express the speed with which we are gifted. Your own thought, when it reaches friend or foe far distant from your side, is nearer the truth than any other comparison I can give in regard to the spiritual power to travel around and above you.



The next lessons which my dear mother gave the son she now received with love unhampered with earthly lusts and gross material growths were even more beautiful and elevating. This was the language of love. This language is musical in its tones and no music on earth can equal its sweetness. Tuned in harmony with heavenly vibrations every word or thought, for you can hardly say spoken, flows from the lips of the more highly developed spirits like musical notes so sweet and pure that no mortal could catch the finer tones without falling on their knees enraptured with the sound.

To attempt to give you even a faint description of the holy work of my dear mother is useless. The mortal mind is, when





compared to the spirit mind, like a block of wood or stone. The only mortals on earth whose ideas are even alive to the truth are those whose whole spiritual natures are aroused and reaching for and receiving light from minds freed from mortal clothing.

When I had mastered the arts (from my earthly standpoint of knowledge) of propelling my body properly and conversing in silent language with the higher developed minds I visited all my own friends and relatives, both heavenly and earthly, and learned some wonderful things about the universal light of wisdom and knowledge.



When I was developed enough to visit the higher spheres I was guided by an angel chosen for that work, as her power to carry me above my own sphere was so much purer in its light that she could overcome any fear or doubt I might have encountered by my mind not sensing the truth, and thereby keeping me from entering the holier states of blissful joy.

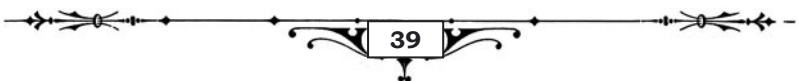


I will not attempt to give a very minute description of the heavenly spheres. My language is incapable of expressing even a shadow of the truth, and then I fear both friend and foe might question my words and pronounce the description a dream, so unreal, so wonderful and so false, that Ingersoll would be looked upon as the greatest liar who had ever undertaken to describe the mansions above the skies. All will be plainer by and by and I will give a short description to prepare you for the greater knowledge you will all some day be able to grasp when you lay aside your material minds and come here with the spirit mind pure and strongly charged with spiritual desires.

I will try and give a faint idea of my own sphere, and as my tongue cannot grasp the words fitted to give it justice surely no words of mine can portray in fitting beauty still higher mansions of love.

My work had only placed me in the third sphere, but I will take this opportunity of informing you that I am steadily ascending and this work will not hinder, but will add luster to my soul. I have advanced from the third to the fifth sphere and the one I entered I will try to describe.

Its location is far above the skies, which mortals sometimes believe is heaven, but which we know is only a part of the misty atmosphere around you. The construction of the sphere I am attempting to describe is not composed of silver and gold, as some orthodox ministers are wont to describe the mansions above. It is less earthly and is formed of material which I will liken to unadulterated morality, if you can open your souls to receive such an idea. I fear I could never have grasped this truth, but know the earth plane today holds many minds so pure in thought and desire that my words will not be looked upon as impossible truth.





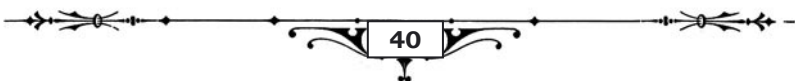
Truth can only enter the mind which is purified by the heart awakened through natural love for all mankind, and this opens the soul to receive the divine light from above and see with almost perfect vision the Almighty love that reaches every heart. This awakened consciousness knows no high, low, educated or uneducated, rich, poor, black or white, Christian or heathen, but understands the law that saves by works, not words; kindness and love, not idle words and forms and creeds.



The appearance of the sphere I entered with such pleasure bears no resemblance to any formation visible to mortal vision. Lights seem to penetrate and interpenetrate what seems to be the principal elements forming the heavenly mansions, which you have all heard were not made with hands. This you need have no fear of accepting as true, for no mortal could construct or comprehend the constructive art which combined the perfect work. The mind of the originator was perfect and perfect work is the result.

The beauties of my own sphere were not composed of simple ornamental work which mortals design to embellish earthly mansions. The ornaments of the heavenly mansions are living beauties begotten through the heart. All the spirits and angels are clothed in their own good thoughts, words and deeds. This may seem, to the mortal mind, silly, but you must admit the fact that even mortal ideas, when good and pure, are far more lasting and even more beautiful than the woven material used to clothe the physical body.

The angels and spirits in my own sphere looked beautiful and bright, but as we approached the entrance to the sphere above my own my heart leaped with such a thrill of delight that





I placed my hand over my weaker developed power for good, as I felt sure it would not remain within my spirit form. The spirits inhabiting this sphere looked even more beautiful than the inhabitants in my own home, and their garments were so fine and beautiful that I felt sure angel hands had been the weavers. I spoke to my guide about this and she replied :

« Yes, but the work is all done by pure and holy thoughts, not the hands of the weavers. While the work seems very delicate to your vision its lasting qualities will only give way to greater beauty. We will now enter and you will see greater wonders. »



I never spoke again until I had returned to my own sphere. The wonderful and beautiful works I saw were too much for my developed spiritual mind, and by remaining silent I seemed to grasp the fuller meaning of much that was shown me by my guide, whose kind and loving words opened many mysteries of the universe to my better understanding.

There were spirits so developed for good work that their thoughts shone out like lights of love and kindness which seemed to penetrate the heavenly mansions, and I was told even reached the earth plane when mortals were touched with the true desire to help their fellow man or woman.

Then there were intelligences whose mental lights of wisdom and knowledge had grown in heavenly truth until they, too, looked so wonderfully charged with power that I felt drawn to them by a sincere desire to learn the truth as I felt it existed, not by knowledge gained by man's light, but the knowledge that comes from natural laws.

There are minds here so developed that one thought of theirs puts in operation endless chains of knowledge that reach the in-





habitants of the earth plane when any mortal desires to accomplish any work which these higher intelligences deem elevating enough to require their assistance. When they feel this desire of the mortal mind they touch the key of knowledge and wisdom and send to their weaker power, or mortal mind, just what this mind is capable of grasping. This has given the works called inspired writings, and there should be better light turned on some so-called inspired writings before all such writings will bear the searching eye of truth.



There have been inspirational writers and lecturers of the past, and even present period, whose ideas were not always gained from the higher sources, but whose own minds were discolored with rank growths, which destroyed the better thoughts entering from above, and this discord stopped the higher lights and they withdrew their helpful thoughts.

The wonderful works engaged in by the spirits working out their own desires awakened in my spiritual mind a desire to accomplish some elevating work in touch with my true nature.

There are evolved souls here so beautiful, so bright and so pure in their hearts' desires that they can be compared to nothing earthly. Bliss and joy have crowned them and their crowns shine as no brilliants on earth can ever shine. These brighter lights of love and kindness have gained eternal glory, but still send out priceless love to give the less fortunate an opportunity to ascend.

Turning from the scenes no mortal could see and live I returned to my own abiding place, feeling that mortal life was indeed full of vanity and woe, and that only the spirit within the





flesh was worthy of respect. Could the decaying mortal clothing only be made to serve its true purpose how much misery would be avoided on earth.

The beautiful sights I witnessed would turn the basest man into a saint, and the music here enjoyed is so heavenly charged that its notes thrill the hearers with perfect love.

The paths to evolve every talent are here open for all pure enough to enter the higher evolving life. The university of nature is not furnished to enrich the rich. The poorest and most ignorant men and women are here given every opportunity to evolve every talent or gift, whether of the arts or sciences. To these spirits much information and so-called inventions of mortals is due.

When spirits have been deprived of the opportunity to complete their gifts while on earth they lose no time here, and then they invariably work out their own ideas through mortal minds, when they succeed in coming in contact with a mind seeking for the light to evolve the same desire.



The lower inhabitants of the spheres are symbolical of earthly life. To paint their woes is not my mission, but could you all stand on the unclouded border between the two worlds you would choose the better path and serve the soul's true light and give the baser man and woman within your outer covering no opportunity to work for the evil you should not encourage.

There are evil spirits, my friends, and these evil spirits are not the devil's host you have heard of in your orthodox churches. They are simply creations of mortal lives. The familiar spi-





rit is the demon in your own heart and mind, and when you have overcome the evil you love so much you have then cast from you the familiar spirit your lusts create.

The good inherent in all is the higher power, and this good carries the light of love, which grows so strong that the sight of one of these higher developed spirits would frighten an impure mortal far more than the sight of the devil you all fear so much, for the impurity existing in the mortal mind and heart could not endure the strong light of purity shining forth from the pure spirits of heavenly mansions.

I will now give a few words of encouragement and advice to my bigoted friends, materialists, deist, Christian and unbeliever, Protestant and Catholic, broad and liberal minded:

Heaven is not ruled by forms and creeds, but true love and God Almighty's laws.



Could I reach you with my tongue a thousand times more strong than human tongue can speak I would warn you, encourage you and put into your hearts the light of truth so strong that it would burn into your souls and open the path to true religious ideas – the law of human kindness, which, when obeyed, opens the door of heaven and lets the sunshine of eternal love flow into the evil surrounding the ignorant and sheds the light of intelligence abroad by recognizing the infinite love imbedded in the hearts of all God's children.

Under this law the light of truth shines forth and the shadows surrounding the unfortunate, who have been the victims of man's unkindness, grow dim as the door of heaven opens to receive with sheltering arms even the basest, whose errors are





then touched with the love that burns in the hearts of all – God’s holy light of eternal life. The beautiful light within the erring one must be quickened into life by the nobler lights from the shores of eternal peace.

My warnings are not for the wrong-doer alone, but for the Pharisaical Christian, who has much more to repent of sometimes than the unfortunate whose earthly life was devoid of the surroundings and circumstances needed to help him seek for light.

The prayers that do not awaken true love for all mankind in your heart are vain indeed. They are dead fruit that poisons the suppliant, for they remain within your inner consciousness and come forth hereafter to mock your soul for believing in your power to reach heaven with shallow prayers not tuned in harmony with its love and light.



The errors of judgment, I wish to impress upon all, are the hardest to overcome. In justice to yourselves, as well as humanity, condemn not one soul for not believing as you do. « Judge not, » you have been told by your greatest teacher, is the law, and the one who condemns, by thought or word, one soul to endless misery has placed upon his own soul a blacker mark than any unbeliever or scoffer could possibly do.

When men and women use their minds to condemn the good inherent in every mortal born through God’s holy law they have placed upon their own souls the judgment that cannot fail to burn with almost the same torturing horrors as the pitiless work of the devil they are serving when they create a hell in their own mind by condemning forever a soul linked fo-





rever to the soul of the universe. This has placed in the lowest depths of despair many men and women who are today honored and even sanctified by mortals for having done what they supposed great work for their God. But could I lift the veil of the lower realms you would see and hear the victims of their own ignorance cry to heaven to drown the cries of their victims and open their eyes to the light which their misjudgment had placed beneath their feet.

You may believe I am drawing a fancy picture, my dear friends, but for the love of yourself, if not your fellow man, judge not what you do not believe, nor condemn not what is not absolutely wicked in the light of human kindness. Then remember that if man is capable of kindness and love the Creator of the universe is incapable of less love and kindness, and you are



only a weak and ignorant vessel, touched with a spark for greater light, and when you willfully destroy a human body you have done the utmost in your power. The destruction of the soul is beyond your power, but you can so blacken your own soul by the desire to send others to your imaginary hell, that when you throw aside your mortal clothing you will see your soul marked with your evil intentions and hellish work, and ages may find you reaping, as you have sown, the seeds of hate and malice, and your victims reaping in your errors all the joys of eternal love in the mansions far above.



To the unfortunate men and women, whose circumstances and environments gave them nothing but care and sorrow from the beginning to the end of life's journey, my encouragement will be given. Life after shaking off the mortal covering gives you the most blissful feelings of joy. Every pain and sorrow seems to have been a means to lift you higher in the realms of bliss, and you feel sure your earthly trials have brought you this crowning reward.

Troubles which seem so hard to bear and which have tempted many to shake off the mortal clothing before nature has finished her work, must be carried by the ones cursed by earthy environments unless they can overcome their evil lot by natural laws. No law of nature can be broken without the offender being punished. To take life, whether your own or another, stamps you as a breaker of the law. Your victim may be placed high by your wicked work, for you have released him by adopting some natural destroying power. But when you take your own life to escape earth's hardships you have simply darkened your spiritual formation and deprived it of light to ascend, and suffer far





more after passing out in that manner than you did while in the body, for you have added murder to your other ills.

Bear patiently the trials of life and seek release from errors of judgment and ignorance by looking beyond the narrow confines of your environments and the journey will end in a joyous light of freedom, which will carry you so far above earth's sorrows that you will look back over the paths your weary mortal feet had traveled and thank every hardship you had endured for the experiences which had broadened your understanding, without which you would not be able to accept the light so freely offered your spirit when it receives its freedom by nature's work.



To explain all the mysteries of life is not my privilege. I have sought and found much light, and know that the mortal whose earthly life was perfectly free from care and unclouded with any evil surroundings does not enter into the fullness of the spiritual light as readily as the less fortunate, whose life had been lived in toil and poverty. The secret of this may be hidden within the lesser inheritor of heavenly riches. There seems to be elements in the human heart and mind which can only be aroused by hard work and sorrow, either for material help or in efforts to help the less fortunate bear their burdens.

The sorrows of earthly life are not burdens when the light of heavenly love penetrates the true intelligence.

Every sorrow endured by the poor and afflicted opens the seeds of wisdom, which should ripen for all. These seeds are the evolving lights, and when not given any attention they sink the possessor down in the path of selfishness and even heartlessness.





The heart that never felt the loss of some loved one is incapable of human sympathy unless it is naturally alive to humanity's needs. Draw to the surface the seeds of love and kindness and let them ripen in the light of truth, the wisdom that finds strength in sorrow and pain, and you will bless every pain, sorrow and care you endured on earth, for you will come here prepared to reap as you have sown, and the harvest will be so abundant that you will long to shout aloud the glorious truth that out of evil some good must come to the reaper who sows no tares of ill-will.

The heavenly mansions are lighted with love. These mansions are waiting for all the children of earth. Divine love has created every mortal, and this divinity links together every soul born through God's love. Bright and beautiful appear some links. Base and vice eaten many others, and the better soul sometimes seems to be completely hidden beneath the rust and froth, which, like the outer covering of the body, hides the light within. But though centuries may elapse before the purity is uncovered, the spark from the infinite source must be brought forth and purified with God's love, the only purifying light that never dies.

The heavenly mansions are bright with love that tarnishes not. The law of kindness and love rules every heart. The lower spirits obey the one higher and all are brought into the fold of righteousness through the law that governs and never offends, even the basest.

There are attracting forces which direct the footsteps of all. The law of attraction draws together kindred souls and the repelling force disobeys the elements and scatters the inharmonious, and through these two powerful forces the harmonious





life here is never disturbed. The attracting power feels its true guide and heaven is heaven indeed, for all are in their natural abiding place and never offend or are offended by ones in opposition to their own lights of understanding.

The law of attraction binds together the elements which link the highest and lowest, like rays of light tinged with heavenly love, and this love never ceases to bear fruit until all are purged with true spiritual knowledge, which leads all to the highest realm of bliss, never again to enter the earth plane except as thought force charged with heavenly light.

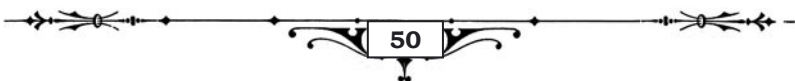


For the benefit of the writer, whose kindness and patience enable me to sent out this message, I have this to say in regard to God Almighty, whose personality she questions, as her own knowledge depends not on what she has heard and read:

The light of truth is entering your soul from higher intelligences than mine and you need not fear to accept whatever they bring to you. The Almighty Love of God is true, but as you do not comprehend even the soul that animates your own mind how much more difficult must it be to comprehend the soul of the Universal Mind.

I know that we are all destined for higher evolvment through the mighty love of God Almighty, but to try to define this mighty light of love I would have to be wiser than the wisest who ever lived on earth and holier than the holiest mind capable of communicating with and through the mortal mind, which is not evolved light, but evolving light for a perfect mind and heart.

This message, which I have inspired through the kind friend whose courage and patience may meet with condemnation by

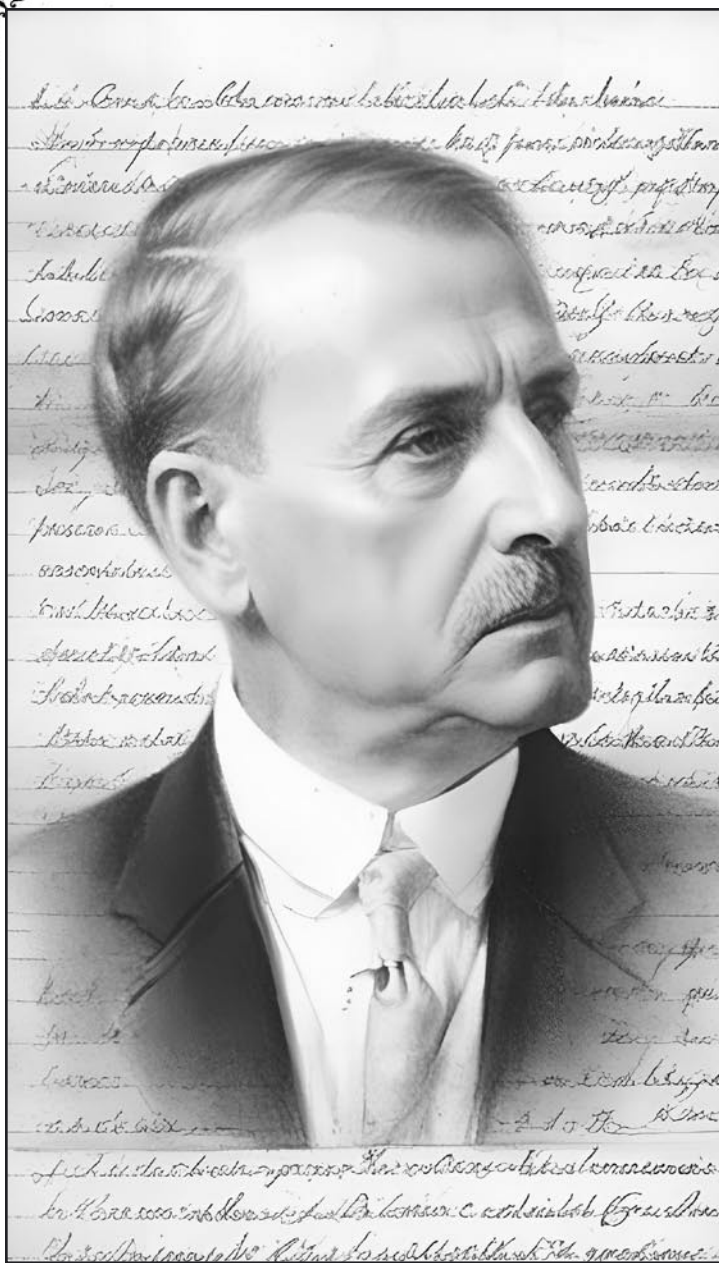





the ignorant and bigoted, is the work of my own mind and all who doubt the source will learn in time that I am not dead nor sleeping, but have entered into the true life, which is not formed of destructible, but of imperishable material. Here I will welcome with true brotherly love even the earthly foe who may deny me a heavenly rest, for heavenly love is now my strength and welcoming power is my light.

ROBERT G. INGERSOLL.







Further messages from
Robert G. Ingersoll
transmitted by automatic writing
through James E. Padgett.

James Edward Padgett (1852-1923) was an American lawyer from Washington. When his wife Helen died in 1914, he was so devastated that he turned to spiritualist groups in hope of making contact with her. To make a long story short, he eventually succeeded and discovered that he had a talent for « automatic writing » that he strove to develop. He was then chosen by Jesus Christ to receive and transmit his teachings about Divine Love, as he was deemed a medium capable of receiving messages without (unconsciously) altering and misinterpreting them.

James Padgett must have been surprised to get a message from Ingersoll the Agnostic, and thus wondering if it was true. As such, he got a message from his wife Helen, the 23rd of September 1915 answering his doubts: « *I am here, Helen. Yes, that was Ingersoll, and he wrote you just as you received his message. He is studying and praying as he says, and very soon, I believe, he will find the way and the truth and the light.* » Then, the 18th of January 1917, James Padgett got another message telling him to not fear he could be lied to by spirits speaking to him: « *I am here, Frank D. Syrick. I am glad that you could feel the influence of the spirit sufficient to cause you to doubt the personality of the writer, for this spirit who wrote was not Ingersoll and he was permitted to write merely to test your ability or spiritual sense, as we have done before. The spirit*



who wrote was myself and I did not have with me my usual influence, but assumed that of someone else in order to make the test more complete. » James Padgett must have been reassured that Ingersoll was who he said he was when he transmitted his messages. But does this prove anything to you? You be the judge...



The Padgett messages

In chronological order:

1. This writer, called an infidel by contemporaries, tells of his religious views when on earth and is caused to visualize some bright spirits of the Celestial Heavens.

August 5th, 1915. Received by James Padgett.

I am here, Robert G. Ingersoll.

I am a spirit who when on earth taught men that the only salvation required for them was good deeds and kind hearts, and that the Bible, outside of its moral precepts, was not worthy of belief, that many of its sayings were untrue, and that all of its teachings as to belief and faith were not worthy of consideration.

I was perfectly sincere in what I taught and thought, and hence I don't feel that I was guilty of any very great sin, although I have now changed some of my beliefs, or better, thoughts. I did not believe that Jesus ever really lived, as was set forth in the Bible, and I certainly did not believe in a vicarious atone-





ment, or any salvation through blood or propitiation of an angry God. Neither did I believe in any New Birth or in any of the doctrines of St. John having reference to a soul being redeemed; but believed that every man's future state, should there be a future state, depended upon his deeds of love and mercy towards his fellow man. I believed that God was not to be worshipped or consulted, neither would He, nor could He, save a man from anything that might tend to make him unhappy; but that man's love for one another was the great thing that would determine his condition in the future life, should such life exist.

I did not deny that there would be a future life. I merely didn't know anything about it, and hence, all my teachings were directed to making men live on earth in a way that would bring to them happiness while mortals. And my foundation stone, as it were, was love, one towards another. And with this went love, kindness and forgiveness, and good feeling, and fair dealing. Especially did I emphasize the necessity for love at home.

I am still of the opinion that these qualities, if possessed and expressed in action, will make men happier, make the world better, and finally do away with evil and distress.

I now see, though, that there is a future life and that men who would enjoy the greatest happiness in this future life must not only have this love and kindness for one another, but must also seek the Love of God, and believe that God is a Father of Love and believe that He is interested in the soul of each individual man.

I am in the Fourth Sphere and have much happiness in my intellectual pursuits and in my love of my fellow man, and am trying to help them get the best out of life on earth. I do not yet believe in the teachings of those parts of the Bible which, in ef-

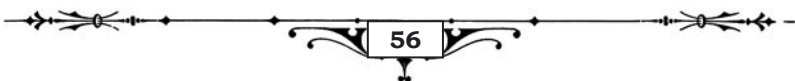


fect, say that you must believe on the Lord Jesus Christ in order to be saved, for I do not believe that any mere belief will save a man from anything. I know that many here believe that Jesus is the savior of men, as taught by the orthodox churches, but I think that such spirits are as much mistaken as were those who believed the same doctrine when on earth.

I consider myself as saved. I have not found any hell as taught by the churches, although each man has to pay the penalties for his evil deeds done on earth, and many men are suffering here since they became spirits. I will confess that I was somewhat surprised to see that spirits who did not live correct lives on earth are suffering very serious tortures; but this I suppose is the effect of the law that demands a penalty for every violation of its command.

But I do not understand that this suffering will have to continue forever, or that the state of these men is fixed. Progression is the law of the spirit world, and I cannot conceive that any spirit will remain the same through all eternity. To me, the great satisfaction is that there is no orthodox hell and no devil to punish the wicked. I am myself not entirely satisfied that the condition of those who suffer from their evil deeds may not last a long time, as I am told that many of these spirits have been in a condition of suffering for a long time.

Well, I am satisfied with the condition that I am in, and in the possibility of progression, and I need not the teachings of the spirits who profess to have knowledge of a higher love that brings happiness of a kind that enables them to enjoy supreme bliss. Such spirits, I believe, are those who had the old ideas of the churches, against which I taught. I was not compelled to undergo such suffering when I came into the spirit world





or to endure much darkness; but I suppose there were some deeds which I had to pay the penalties for, and hence I had to suffer some. But as my love for all mankind was my principle and feeling when on earth, this love gives me a position which I now enjoy.

I could write much longer, but I will not do so tonight, and will come again sometime and explain some of the laws of the spirit world. I am Robert G. Ingersoll and was called an infidel.

[Note: at this point, another spirit seems to have make a claim about Divine Love, so Ingersoll instead of leaving, replies.]

Well, my friend, that is a very astounding proposition, and you must be either a very ignorant man or a very self-conceited one to make such a statement.

Well, as to the last statement, you are right. I have an open mind and am willing to learn any truth that may be presented to me in such a way as to convince me that it is a truth. You are stating things of which I have no knowledge, and which I do not believe to be true. I have thought a great deal of God and believe in a God, but as to this Divine Love, I have never heard of it nor ever thought of it.

I know of no love but the love for man, and that means spirit for spirit, and a certain love of God for man. But as to a Love that makes one partake of divinity, I have never heard. And as to the New Birth that you speak of, I don't believe in it any more than I did on earth. To me it seems foolishness. What is there about me or any other spirit to be born again? You might probably say that when I left my body and became a spirit I was born again, and in a sense that is true, but when you tell me that I must be born again and that by such birth I will become a partaker of di-





vinity, I cannot believe what you say or understand what you mean.

Well, you state your proposition very fairly and very clearly, and I must say that I am impressed with what you say, and it might be that you are right. At any rate, I will keep an open mind and will stand ready to hear any argument from you or any spirit that you have mentioned; and if they can show me the truth of your propositions I will not hesitate to embrace them. I want to learn everything possible, and as I was an honest inquirer on earth, I will be an honest one here. You make your assertions very strong and you seem to be in earnest in what you say, and for those reasons I must listen to you.

Yes, I knew Riddle very well, and he was a believer somewhat like myself. I have not met him since I have become a spirit, but would like to do so.

I will keep in mind what you say and will observe any difference in beauty that may exist, because if such be a fact there must be some cause for it, and that cause I shall endeavor to understand. I have done as you suggested and I see Riddle, but hardly recognize him, as he is so changed and is so much more beautiful than I conceived of. He has shaken my hand and introduced me to the others. And what beautiful spirits they are! The one who, he says, is your grandmother is glorious in her beauty and brightness, and love seems to be a part of her very being. How I thank you for the experience! I am going with Riddle,



who says that he has a wonderful truth to tell me and that I will become convinced of its reality.

So, my friend, I thank you for our conversation and if you desire, I will come again and tell you of the result of our interview – I mean between Riddle and myself. I have made the request of your grandmother and she says that she will be pleased to tell me of this Love that you speak of. But let me tell you this before I stop; that what you said about the difference in beauty and brightness of the spirits is true and that I am as a dark night compared to the noonday sun in my appearance compared with theirs. I am so glad I came to you tonight. So my dear friend, I will say goodbye for a little while.

Your friend,

Robert G. Ingersoll.



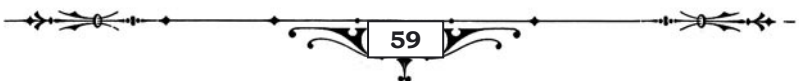
2. Robert G. Ingersoll is praying for the Divine Love.

September 22nd, 1915. Received by James Padgett.

I am here, Robert G. Ingersoll.

I come to you again because I desire to thank you and tell you of the great good you have done me in introducing me to the beautiful spirits who form your band. Of course, I knew Riddle, but I must confess that he was so beautiful and bright that I hardly knew him, and also I wondered at his appearance because it was very different from mine and that of a number of other spirits who are here with me and who are friends of mine.

As I said before, Riddle was on earth a man who thought somewhat as I did, and I had never heard of his becoming a

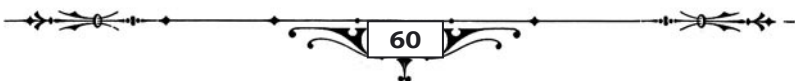




convert to Christianity; and consequently when I met him here I was impressed at his appearance, for it was the same as the appearance of a great number of spirits whom I have met here and who claim to be Christians. And when Riddle told me the cause of his appearance I was more surprised than before, because I did not think that he would let himself become convinced that there was any truth in the Christian doctrines. But once I have talked with him, I find that his belief is not in the Christian doctrines as taught by the churches on earth, but rather in the teachings of Jesus, which Riddle has learned since he became a spirit.

I also talked to your grandmother - and what a beautiful, wise and powerful spirit she is. She explained to me the meaning of the New Birth as taught by Jesus and as believed in by all his followers, and I must confess that it appears to be very reasonable and simple of understanding.

I have thought a great deal about this matter and I am commencing to think that there is some reality in this question of the New Birth and that it has a substance as well as a theory for its existence. Your grandmother told me many wonderful truths about spirit life, and especially the life in the higher spheres, and I am inclined to believe what she said because they are all so in harmony with reason and common sense. She is so very lovely that I cannot but believe that her appearance is due to the possession of this Divine Love of which she tells me, and I am now trying to follow her advice and seek to obtain it. I do what I did not do on earth - and that is pray to God in the hope that He will answer my prayers. This will appear most surprising to many who read my books and believe in them, for I always in a manner ridiculed the idea of prayer.





But so it is now that I am earnestly praying for light and for an inflowing of this Divine Love into my soul. I am just as open-minded now as I was when on earth, and if the truth of a thing can be shown me I am ready at all times to investigate and learn whether it is true or not.

As regards the truth of the Divine Love, I have so many evidences as to its existence and the wonderful work that it does that I feel that it is due to me to learn what this Love is, and, if possible, obtain it for myself.

All the spirits of your band claim to have obtained this New Birth and to be possessed of this Divine Love of God, and their appearances certainly indicate that they are possessed of something which beautifies and makes them lovely over and above what the spirits who do not believe in Christianity possess.

I will write you again when I learn the result of my prayers and what effect this Love, should I get it, has on me.

If what they tell me is true and proves so in my case, I will proclaim the same from every housetop in no uncertain words, and I may ask you to receive my expressions of belief and joy that I have found such a truth.

I will not write more tonight, as you have written a great deal already.

I have seen Jesus, but I have never talked with him. He seems to be a very close friend to you, for I see him with you a great deal, and writing to you. I will emphatically say that I have never seen any spirit in all this world compare with Jesus in beauty and grandeur, and power and love and humility. I will soon have an interview with him and ask him to tell me the truths of the plan of man's salvation.





So I will say good night.

Your friend,

Robert G. Ingersoll.



3. Robert G. Ingersoll was present when Jesus wrote and showed his glory. Agnostic no longer - a most repentant believer now.

September 27th, 1915. Received by James Padgett.

I must say a word, for my heart is so filled with regret and remorse, and the recollections of my awful mistakes while on earth, that I must release my soul of its burdens so far as a confession can do it.

I am Ingersoll, and I am not the agnostic any longer, but the most repentant believer in all God's spirit world, and one who now knows that Jesus Christ was and is the son of God to the fullest meaning of the word.

Oh, how glad I am that I came to you when I did, and that you caused me to seek the society of your band of beautiful and bright spirits who are filled with the Divine Love of the Father. For if I had not been with them I would not have witnessed the scene of last night, and today be a believer in the Jesus, who I now know is the savior of men by his wonderful love and knowledge of the truth.

Well my dear friend, such a scene as I witnessed last night was never witnessed on earth, except as I now believe, by the three disciples of the Master at the transfiguration on the Mount, and then I doubt if the glory was as great and the

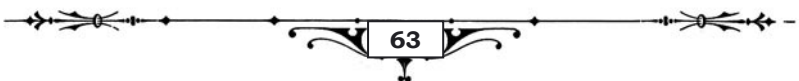


brightness of the Master so blinding and magnificent as they were last night.

I had seen the Master a number of times, and while to me he was the most beautiful and loving of all spirits and one to whom I was drawn in great affection, yet I had no conception of the other qualities or attributes of his which he displayed last night. And what must I think of you, a mere mortal as are thousands of others on earth, having a soul development to a certain degree, but not to that of any of the spirits in the soul spheres here, as I am informed, to be selected for the work of doing the Master's desires on earth, and having that selection declared or rather ratified by an occasion that made all the spirits present tremble with awe at the glory and power which were displayed by Jesus Christ, who I, on earth, proclaimed to be merely a good man. I tell you that you are wonderfully favored, not only in being selected to do his work, but in having that selection anointed, as it were, by such evidence of glory and God-like power as were shown last night.

I had no conception of what the glory of God meant or what the power of God could mean, and least of all did I suppose that any spirit in all the spirit world could possibly possess such glory or manifest such power. But Jesus Christ possesses the glory and power to such a degree as to make him almost godlike.

As I said, I was present, and observed him as he wrote to you, and also what he wrote, and as he proceeded to tell you that he had selected you to do his work, he was the beautiful loving Jesus that he always is, as I had seen him; but as he proceeded and you doubted the possibilities of such things, and even to doubt if Jesus was really writing to you, there came into his countenance a wonderful look of authority and power and then





the more wonderful brightness that outshone the noonday sun, and glory indescribable, and upon which none of us could look, and we fell prostrate to the earth, as you would say.

Oh, I tell you, the power which emanated from him was beyond all conception, and the wondrous authority that appeared in his whole being was not possible of being withstood by either spirits or mortals, and we were filled with awe and admiration.

When he had finished writing, the glory and brightness that I describe, left him, and he again appeared the humble loving but beautiful Master; and before leaving us he gave us his blessings, and to me came a great peace that passeth all understanding. I know now that Jesus is my savior, and that the Divine Love of the Father is a real existing thing, and I am striving to obtain it.

I believe in the New Birth, and am praying for it, and your dear grandmother tells me that I will soon get it.



So now I say to you, that you can declare to the world that Ingersoll the agnostic is no longer an agnostic, but a believer in the Father's Divine Love and in Jesus Christ his beloved son, and the Way and the Truth and the Life.

I will not write more to night, but when I shall have gotten my thoughts and feelings together, I will write you at large and tell you of



what my soul says as to my future destiny.

Well, thanking you for your kindness and for you having such a grandmother , and for such a Jesus, I am,

Your friend,

R. G. Ingersoll.



4. Ingersoll regrets that he did not know the Truth when on earth.

October 1st, 1915. Received by James Padgett.

I am here, Robert G. Ingersoll.

I came to tell you that I am the Ingersoll who when on earth was a fool in my beliefs, and who now knows the truths of God as far as the way to salvation is concerned, and the Wonderful Gift which he has in store for all who may believe what the Master says as to the way to obtain it. I have not yet recovered from the wonderful experience which I had on the night when Jesus displayed his wonderful glory and power, and made me feel that I was of such little importance in my beliefs and opinions as I entertained them on earth and as I brought them with me to the spirit world.

I must have been a poor soul all my life to have gone on in a way that kept me out of the happiness which a belief in the Father's Love would have given me. But the reason was that the truth was not taught, and what the preachers have proclaimed in their pulpits as to the way that a man could be saved from sin was so repulsive to reason that I could not for a moment tolerate it, and consequently I did not seek to learn any other way. I now know that even the Bible taught another and true way to



salvation, but that way was not taught by the preachers; and I never thought of any other way than that which I heard from the preachers or from the writings of the orthodox.

But, if I had only known that even in that book (the Bible) I might have found the true plan of salvation, what good I might have done on earth, instead of the harm which I now see my books are doing.

For while some who read them understand what is really intended to be taught, yet a greater number, who give them a mere casual reading and grasp and enjoy some of my catchwords, really are led to believe that there is no God and no future life; and all this makes me unhappy now and causes me to wish that I could return to earth and teach these people the truth and show them that my writings in many particulars are not beneficial to them.

But I realize that I cannot do this, and I only hope that sometime you will give me the opportunity to write through you my corrections of many of the things contained in my books.

I never before realized what Jesus is, and until the other night when he showed his great power and beauty, I never supposed that he could be much different in appearance than a spirit like unto many others.

I will not write more tonight, except to say that a spirit comes to me and tells me that you invited him here and advised him to ask me to tell him of my conversion to Christianity, as he needed help and light. Well, as you sent him, and as he was my friend on earth, I shall take great interest in telling him of the wonderful power and magnificent love of Jesus. So I will take him with me now and try to show him the way to salvation and to surcease from his sufferings.





He will come to you and tell you of the result of our interview, and how he then thinks of what I will tell him of salvation. So thanking you, I will say good night.

Your brother in Christ,

R. G. Ingersoll.



5. Ingersoll relates his experience in obtaining the Divine Love.

February 18th, 1916. Received by James Padgett.

I am here, Robert G. Ingersoll.

Well, my friend, I come tonight to say a few words, for I have been very anxious to take advantage of your kindness and communicate a few thoughts that have come as the result of my progress here in matters spiritual.

As I told you in my last communication, I am a thoroughly convinced spirit as to the truths of Christianity as taught by the Master - not as set forth in the Bible, but as I have been instructed by him and your grandmother, and other bright spirits, since I have had my understanding and soul opened to these great truths. I have progressed very much since I last wrote you and have received into my soul a wonderful abundance of this Divine Love of the Father - which you first called to my attention when I thought that you were a foolish and deceived man. But I now know that you were not foolish, nor deceived, for this Divine Love is a real, existing thing, and is obtainable by all God's children, whether on earth or in the spirit world, who may seek for it in the way that the Master teachers.





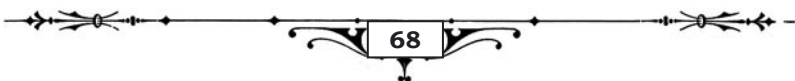
My mind, as well as my soul, has opened up to the truth of these teachings, and I now realize that I was in great darkness on earth in my own beliefs and teachings, and that man is not of himself sufficient to bring about his own salvation, but must seek for and believe that his salvation is dependent very largely upon the help that will come to him from the spirit world. I mean, that such help is necessary whether he seeks the Divine Love of the Father or only the purification of his natural love and the happiness that will arise there from.

Of course, man's own will and desires are important factors in obtaining this salvation, and he may go on for his whole mortal life, and for a long time after he comes into the spirit world, and never obtain this salvation unless he realizes the fact that he needs this outside help and that it is ready and open to him for the seeking.

I know that many may be astonished and refuse to believe that I am now in this condition of belief; but as I when on earth sought only for the truth, so when I came to the spirit world I sought for the truth, and when I found it, as I have, I believed and accepted it and made it a part of my faith, with the result that I am now convinced beyond all doubt that I am the possessor of a knowledge that has its foundation in truth which never changes.

I am in the earth plane yet, but in a very bright and beautiful location, and free from the darkness and sufferings that I first endured when I came to the spirit world.

Life is a thing that is lived on earth only for a short time, and man is given the opportunity to make of it the great means of his salvation and progress to the higher spheres of light and happiness and immortality that those bright spirits tell me of;





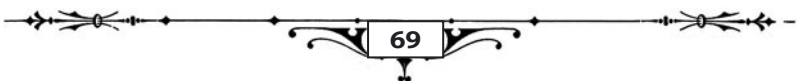
and when men fail to make the most of the opportunity which the mortal life affords, then they lose that which, when they become spirits, would help them beyond all conception to progress to the higher realms. I know that in the case of many thinking men, as in my own case, it is impossible for them to believe the teachings and dogmas of the churches and the interpretations and even many of the precepts of the Bible; and as a consequence men turn entirely away from these things, though there are many truths in the Bible, and become seekers of knowledge which science and their own reasoning powers afford them.

But the trouble here is that science does not teach things spiritual, and their reasoning powers must be based very largely upon what their senses tell them to be true; and these senses can only learn what naturally comes to them, which necessarily is of the material. As a consequence, men discard entirely all things spiritual which they cannot understand and thus render impossible any development of their soul qualities, except that they do realize the great qualities of their natural love and, in many cases, develop it, and in that way gain a progress that does help them in their condition of light and happiness both on earth and here.

Well, as you suggest that you are tired, I will stop, but will soon come and finish my communication.

Yes, and I am glad that you feel that way about it. You have many spirits here who desire to write and some of them are such elevated and wise spirits that I feel that their writings will benefit you more than mine.

Yes, I am with her quite often, and she is a wonderful spirit in love and wisdom, and has such deep and wondrous knowledge of God and His Love. I almost adore her, and feel that if I had





not met her I probably would not be where I now am. I tell you, I am thankful that I came to you that night.

Yes, I see your wife quite frequently and she is a wonderfully beautiful and happy spirit, and makes so many other spirits happy by her goodness and help. She is a very positive spirit as well and she lets nothing stand in the way of her work and mission.

So, my friend, I will say good night and God bless you.

R. G. Ingersoll.



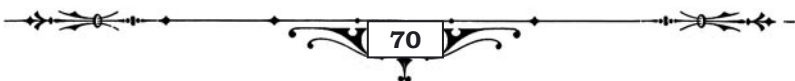
6. Ingersoll describes his progress and his difficulty in changing the views of his followers.

April 24th, 1916. Received by James Padgett.

I am here, Robert G. Ingersoll.

I come tonight to tell you of my progress since last I wrote you. You will remember that I had declared to you my conversion to Christianity - I mean the true Christianity of Jesus and to the faith in the Divine Love of the Father. Since then I have been praying and seeking for this love and the faith that comes with it, and now I have progressed so that I am in the Third Sphere, where I find such beauty and happiness as I never conceived of on earth or since coming to the spirit world.

Now I know what was meant by Jesus when he said, "In my Father's house are many mansions," for I have one that is very beautiful and grand, filled with everything to make me happy and to satisfy my heart's longings. Of books I have so many that I cannot find time to read them; and all the appointments of my home are so very beautiful and satisfying to the eye, as





well as comfortable for its occupancy. But above and beyond all is the happiness that comes from the possession of this Divine Love of the Father, which to me is the most wonderful revelation and reality in all my experience, either on earth or in the spirit world.

I now think with regret of my years of erroneous teachings on earth, and of my failure to seek for and know, at least partly, the great truths of a continuous life and the existence of God; and when I contrast my beliefs then and my knowledge now, my happiness then and my happiness now, I realize that as a mortal I was very ignorant and very unhappy. I know that Jesus is the way to immortality and life everlasting and to the true and always increasing happiness, and that the followers of his teachings of the Father's truths will never be disappointed in their expectations.

My work now is to help those mortals, and spirits as well, who read and believe my books, and as a consequence lose the opportunity for learning the truths and the way to the Father's Love; and very many of my followers live on earth and many have become spirits. I search for them, and when I find them

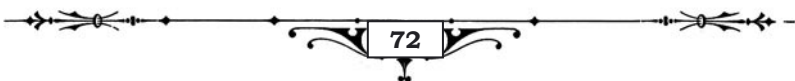




I tell them of my great mistakes and try to turn their thoughts to the true way to become redeemed children of God. My work is continuous, and sometimes disappointing, for when I come to some spirits and attempt to tell them of my new beliefs and knowledge of myself being mistaken, they wonder why may it not be that I am equally mistaken in my new beliefs; and the result is that I find it difficult to convince some of them of the truths that I attempt to teach them.

But as I sowed the seeds of the pernicious and false beliefs when a mortal, now I am bound to root up these seeds and plant in their places the seeds of truth. And I can't tell you how much happiness I experience when one of these deluded followers of mine discards the old beliefs and accepts my new teachings, and how unhappy I am when they tell me that, as they believed what I taught them on earth and were satisfied, so now in the spirit they prefer the same belief and are satisfied. And as they stay in this condition of belief they remain in darkness and unhappiness, and I, knowing that I am the cause of their darkness and unhappiness, am also unhappy and always in search of some one of these who will accept my teachings of truth. And thus I fully realize the meaning of "What a man sows that shall he also reap."

But this is my work, and you must know that it is self-imposed, for I see that until I have removed the evils by me taught and engendered, I cannot be so happy and progress as rapidly as I desire. And I want further to say that when I succeed in convincing any of my followers of the truth, I enlist them in my cause of correction and they work with me, for no spirit so well understands the meaning of error as he who once indulged in that same error, as I most assuredly did.





I will not write longer tonight, except to say to all who have heard of me and have read my books and imbibed my beliefs, that I am a Christian, a follower of Jesus the Christ, and a believer, with knowledge, in the Divine Love of the Father. Yes, when I told you that, I actually believed what I said, and really felt sorry for your ignorance; but I want now to assure you with gratitude that that conversation was the means of starting me in the progress to a knowledge of the truth and the gaining of this Divine Love. Oh, I was very ignorant, and with it I now realize there was much pride in my own opinion, for I thought that my reasoning powers and my research in things of the religious past had given me a knowledge that could not be gainsaid or overcome. So my brother, you now see that truth is truth, and that no matter whether mortals learn it or understand it, or not, it is still the truth and never changes. Thanking you for your kindness, I will say good night.

Your brother in Christ,

R. G. Ingersoll.



7. Affirming that Jesus wrote the Prayer, which is the only Prayer that is needful to bring into the souls of men the Divine Love.

December 2nd, 1916. Received by James Padgett.

I am here, Ingersoll.

I am here, and desire to say with all the emphasis of my words and soul that the Master wrote you, and gave you the Prayer, which he said is the only prayer that is needful to bring into the souls of men the Divine Love.





He was glorious, and it is not surprising that you felt the influence of his presence and love, and I, who have so recently experienced what this love is, tell you that your feelings were real and that that love is present, and that we spirits feel it, as well as you two mortals. Astonishing to us, as to you, is the power of this love and the greatness of the Master, for with him seems to come the influence of the very Father, Himself. How every thankful I am that I found the way to this love, and it found its way to my soul! What a loving Father, and what a tender Master, to teach us of this Great Gift!

I could not restrain myself from writing, as the opportunity came to testify of this love and of the Master, and I felt that, as I had so often declared on earth that there was no such thing, I must now and always when the opportunity arises declare the truth of the Divine Love and the Holy Spirit, and the glorious Jesus. I must not write more tonight. So believe that it is I who write, and that I can with all the certainty of love declare that I am your brother in Christ,

Ingersoll.



8. Life and death, the friends of mortals, each to be welcomed. The one, the friend for eternity; the other, the friend for only a moment, but what a friend!

March 10th, 1917. Received by James Padgett.

I am here, R. G. Ingersoll

Tonight I am a very happy spirit, and one who realizes that "it is not all of life to live, or yet of death to die," for life and death are mere incidents in the existence of the immortal soul's





career through eternity. Life on earth is but a short breathing of the soul in bondage, yet prized so highly by mortals; and death of the physical is the liberating of that soul from its bondage, and yet, men fear and shun it, and, if possible, would never let it come to them. This may be said to be natural and not to be wondered at, and all because mortals do not know that life and death are brothers, working for the good of humanity, the former giving them the opportunity to seek and possess happiness or misery, and the latter ending that opportunity in this, that happiness may be increased without having to undergo the retarding influence that life on earth throws around mortals, and misery, or rather the cause thereof, prevented from increasing. So you see, life and death are complementary, the one positive and the other negative, but each the great helpful friend of the human soul.

You wonder who I am, and I wonder that I am - what I am, and not what I was.

My friend, life has continued with me in greater and more enlarged abundance, until now I am the possessor of that life which Jesus came to earth to declare to be the heritage of every mortal who should seek it. My friend, death has left me, and in leaving me took with him all the possibilities of increased causes of unhappiness in my soul. The results or effects of the causes that existed in my soul while in the mortal life came with me in more acute and overpowering abundance; but no new or additional causes to produce additional effects came with me. Death took them with himself when he departed from me forever.

Life and Death – the friends of mortals, each to be welcomed! The one, the friend for eternity; the other, the friend for only a moment, but what a friend!





I intended tonight to write you a long and (as I think) important message relating to the real world of spirits, but thought it best not to do so, and hence gave you the little impersonal thoughts with reference to my friends and your friends.

I will come soon. Good night and God bless you.

Your brother in Christ,

R. G. Ingersoll.



9. Ingersoll comments on the teachings of Swedenborg while on earth.

March 29th, 1917. Received by James Padgett.

I am here, Robert G. Ingersoll.

Well, I come first because I am more modest than the other spirits who are present, and will say a few words and then give place to the others.

I have been with you while you were reading the work of Swedenborg, and was much interested in the impression made upon your mind by what he said, and found that your impressions were not very different from those that I had when I read his book while on earth, except this, that I had no belief in the spirit world, while you have. Of course, you know from the knowledge that you have received through the messages that have come to you that many of his assertions are erroneous and the creatures of a mind that was fitted with a great knowledge of scientific things as accepted in his day, and also of a desire on his part to reconcile his knowledge of science and of theological teachings with what he supposed had been imparted to him by spirits and angels. But the result was that they could not be



reconciled, and the consequence was that he declared doctrines and teachings that were utterly at variance with spiritual truths; and no one knows better than he does at this time of the falsity of many of his teachings.

Swedenborg had many opportunities for receiving and imparting the truth, but his great learning in the sciences and his beliefs in the old orthodox doctrines of the church in which he had been reared led him to conclusions and declarations of truths - as he believed - that were contrary to both science and religion in its higher and true sense.

Well, you may wonder that I write on this subject, and to answer any question that may arise from your surprise, I only desire to say that since I have received a knowledge of God's plan for the salvation of mankind and some of His Divine Love, I have been investigating with all the energies of my soul the great truths that exist and which are never changed. And in such investigation I have talked with Swedenborg and have learned from him the sources of his wonderful declarations and doctrines as set forth in his works. He is now in full knowledge of the truth, and also of his errors of his own learned disquisitions, as his followers believe and pronounce them to be.

He can best explain to you the causes of his erroneous beliefs and what led him to attempt to explain the teachings that he received in the spirit world and his experiences in the mystical way that he did. I will not write more on the subject.

But I, Ingersoll, who was truly and honestly an agnostic, can and do say that in this spirit world I had less darkness and less erroneous beliefs to get rid of than had Swedenborg; and while he had more of this Divine Love in his soul than had I - for I had none - yet his mind was so warped by his intellectual concep-





tions of the truth that it was easier for me to find the true way and progress in it towards the Father's Love and the Celestial heavens than it was for him. This he has told me, and I have listened to him with much interest, and have learned that the way of the narrow and bigoted orthodox believer is a harder road to travel than that of the agnostic who has not in his soul been too much defiled by sin and evil.

I am still progressing and praying, and believing and receiving, the inflow of this Wonderful Love. Oh, I tell you that this Love is the greatest thing in all the spirit world, as well as on earth, and the only thing that brings the soul in close union and harmony with the Father. I will not write more now.

So, my dear friend, with my love and gratitude, I will say good night.

Your brother in Christ,

R. G. Ingersoll.









Appendix

Divine Love

by Jesus as received by
James Edward Pagett

The Divine Love teachings transmitted by Jesus Christ to James E. Padgett, do not come from any official Christian church's dogma. Their central point is very simple: one should pray God (but not pray Jesus who is not considered God – as part of the trinity or whatever–, but only as the greatest of all the celestial spirits and spiritual teachers) to receive His Divine Love day after day into their soul. There are several Internet websites devoted to the James E. Padgett messages, as well as books compiling them, such as *True Gospel Revealed Anew by Jesus* (4 volumes). Here is the message that details the verbal prayer for requesting God's Divine Love. Note however, that reciting words is not what get you God's Divine Love into your soul. It's the soul's sincere desire and longing for God and to be reunited with Him, that will get Divine Love into one's soul.

The prayer given by Jesus as the only prayer...

December 2nd, 1916. Received by James Padgett.

I am here, Jesus.

I merely want to say a word for the benefit of you and your friend, and that is, that I have listened to your conversation tonight, and find that it is in accord with the truth; and the influence





of the Spirit is with you both. Continue in your line of thought and in prayer to the Father, and, also, in your making known to others, whenever the opportunity arises, the importance of seeking for and getting the Divine Love.

As your friend said, the only prayer that is necessary is the prayer for the inflowing of this Love; all other forms, or real aspirations, of prayer are secondary, and of themselves, will not tend to produce this love in the souls of men.

Let your prayer be as follows:



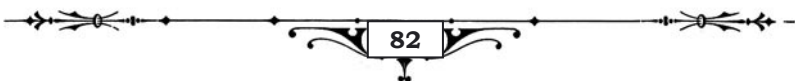
Our Father, who art in heaven, we recognize:

That Thou Art - art all holy and loving and merciful, and that we are the children of Thy care and not the subservient, sinful and depraved creatures that our teachers of older times would have us believe.

That we are the greatest of Thy creations and the most wonderful of all Thy handiworks, and that we are the objects of Thy great Soul's love and tenderest care.

That Thy will is that we become at one with Thee and partake of Thy great love which Thou hast bestowed upon us through Thy mercy and desire that we become, in truth, Thy children; and not through the sacrifice and death of any one of Thy creatures, even though the world thinks that one Thy equal and a part of Thy godhead.

That Thou will open up our souls to the inflowing of Thy love, and that then will come Thy holy spirit to bring into our souls, this, Thy love in great abundance until our souls may be transformed into the very essence of Thyself; and that there may





come to us faith - such faith as will cause us to realize that we are truly Thy children and that we are one with Thee in very substance and not in image only.

Let us have such faith as will cause us to know that Thou art our Father and the bestower of every good and perfect gift, and that only we, ourselves, can prevent Thy love changing us from the mortal to the immortal.

Let us never cease to realize that Thy love is waiting for each and all of us, and that when we come to Thee with faith and earnest aspirations, Thy love will never be withholden from us.

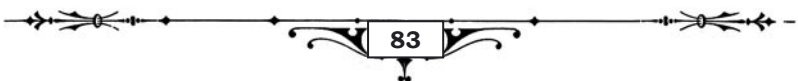
Keep us in the shadow of Thy love every hour and moment of our lives, and help us to overcome all temptations of the flesh and the influence of the powers of the evil ones who so constantly surround us and endeavor to turn our thoughts away from Thee to the pleasures and allurements of this world.

We thank Thee for Thy love and for the possibility of receiving it, and believe that Thou art our Father - the loving Father who smiles upon us in our weakness, and is always ready to help us and take us to Thy arms of love.

We pray thus with all the earnestness and longings of our soul, and trusting in Thy love give Thee all the glory and honor and love that our finite souls can give.



This is the only prayer that men need offer to the Father. It is the only one that appeals to the love of the Father, and with the answer, which will surely come, will come all the blessings that men may need, and which the Father sees are for the good of His creatures.

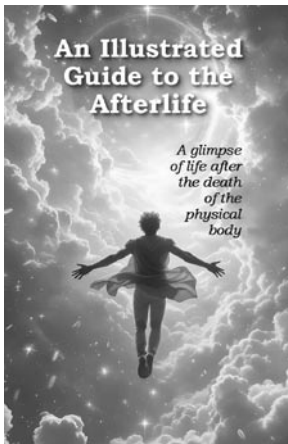




I am in very great rapport with you tonight, and see that the Father's love is with you, and that your souls are hungry for more. So, my brothers, continue to pray and have faith, and in the end will come a bestowal of the love like unto that which came to the apostles at Pentecost. I will not write more now. In leaving you, I will leave my love and blessings and the assurance that I pray to the Father for your happiness and love. Good night.

Your brother and friend,

Jesus



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And you could also get :

An Illustrated Guide to the Afterlife

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