

LIFE WITH THE SPIRITS.

By Ex-Clerics.

(Continued from last Number.)

I trust that I have not overburdened the reader with my quotations, but I was particularly desirous to show how these new truths struck the mind of an earnest inquirer of more than twenty-five years ago.

As a further illustration of the state of feeling among an important class of the public at that time, I will give some extracts from the letters of those to whom I had sent my circular.

I will first give almost entire the letter of one who, as will be seen, was even more enthusiastic and devoted than myself.

"DEAR BROTHER,—I have just received and perused your leaflet on the truth, and hasten to testify to you my sense of the value of the work you have done.

"I communicate with spirits through my thought; that is my insanity! They write or help me write my sermons; interpret scripture, and otherwise watch over my life.

"I am ready to act, too, as well as speak when the time comes, and action there must be. We must show our conviction by our conduct, in undertaking missions and enterprises commensurate with our convictions.

"From another letter, I make the following extracts, the first part of it being occupied by the writer in giving his reasons for not engaging in an active personal investigation.

"I prefer therefore, to let those who have leisure, opportunity and disposition for it, do the work of investigation, and let me avail myself of the results of their labors.

"I would by no means be understood as saying that all physicians are ignoramuses, or rascals. There are many cultured, noble men in the profession who seek to alleviate suffering by every art, and having learned to assist Nature rather than obstruct, leave medicines with the druggists and prescribe nursing, exercise, and a few simples while the cure is effected.

"I thank you for a copy of your 'Incidents of Personal Experience,' which I finished last evening, and which I have just reread. Indeed it is about the best thing I have ever read on the subject. It supports well the spiritual theory, whilst it hints those know-

ing opponents just where they will feel the blow. "I do not feel as confident as you do that these communications are from departed spirits, but am free to say that this the most reasonable solution of the phenomena that has come to my knowledge. It may be that there are some secret laws of mind which, if understood, would account satisfactorily for those wonderful manifestations; but to think so requires no less stretch of credulity than to accept your side of the matter. Indeed there is nothing unreasonable in the spiritual view. It is evident that spirits have communicated with mortals, if we may credit the Old and New Testament, and why may they not again?"

REV. ST.—I have derived much pleasure and satisfaction from a perusal of your pamphlet entitled "Incidents of Personal Experience," etc., of spirit-life and action. It was loaned by Rev. O.—D.—, an old friend and college class mate of mine.

The Doctors who Need Protection.

Appropos to the 'doctors' law, I wish to give some instances which have come under my own observation, of the knowledge which radiates from the medical profession, and the peculiarities of their so-called science.

The writer had a sister just entering a life promising great usefulness, and beloved by a wide circle of friends. She never had a sick hour in her life, and was a picture of health.

"The 'strongest officiousness of the average 'medicine man,' I saw illustrated a short time since while coming north from Cincinnati.

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'regulars' is so little that it cannot be seen, as the 'regulars' confess by their continuous whine for 'protection,' then why give the latter a monopoly of the practice?"

There has not been a discovery in medicine since the time of Esculapius, but has been made outside of the regular practice, and hence by a quack. Esculapius himself and Galen were the very principles of quacks.

THE DANGERS OF SPIRITUALISM.

Letter from Mrs. E. L. Saxon.

Every day I am more and more impressed with the fact, that the indiscriminate following of spirit guides, unless the party is actuated by the very highest and noblest motives of purity and honesty, is not only mischievous, but is doing incalculable harm to the cause of Spiritualism.

I do not decry Spiritualism; I am an earnest believer in it, both its good and its evil phases; but I have seen more lives shipwrecked by following the indiscriminate advice of mediums, than I care ever to see again.

Ten years ago I received from a source that seemed of undoubted honesty, over a hundred communications urging and commanding me to go at once on the rostrum, leaving husband, children, home.

In a communication recently received, my correspondent tells me that during the yellow fever '78, I came to one of their sances, made myself known by name, and gave him a long communication concerning a certain well-known person.

We have truth enough on which to ground our belief and knowledge, and what will not endure that touchstone, should perish.

My letter only intends to do one thing, inspire the young investigator by everything that is wise and good, to beware of all promises so flatteringly given, to allure from the firm foundation of truth and rectitude.

To every aspirant for spiritual truths, to every earnest investigator, I cry aloud, "Arm yourself with the whole armor of righteousness, let the breastplate be virtue, the lance that guides you that of reason, then fearlessly enter upon the field and search for these pearls of truth."

Professor Denton has closed a course of lectures on Geology in this city, which was well attended and appreciated.

I met yesterday a man of fine attainments; like myself he was strongly mediumistic; he was in early life advised to do many things that invariably led to pain and trouble for himself and others.

does not win in the contest, for if he fall, he becomes the prey of the unseen vampires of evil."

I have now in my mind a man who gave up a useful and paying avocation, at an advanced age, to become scribe for some tricky spirit, and turned the Bible into scurrilous rhyms, sitting for four hours daily, waiting for the outpouring of this spirit upon him; who by their advice, took what little money he possessed, to make a trip around to see the various materializing mediums, leaving himself and wife steeped in poverty.

I certainly know that in Mrs. Simpson's case you refused to notice her until she gave you test seances, under strict test conditions, and since then you have nobly sustained her, for she has sustained her fair fame as an honest medium, as far as I know, insisting on test conditions herself.

You have, in some instances, gone beyond my ideas in your raids upon dishonest mediums, still I don't intend to "stop the paper." I want to know what both sides are doing, and in many instances the man who stops his paper gets his neighbor's and reads it.

I would quit any church in this world, that allowed the tenth part of the license that has been allowed in the spiritual ranks to pass unscathed by rebuke, and so, too, would nine-tenths of the Spiritualists.

I am certain that many of the mediums that have been exposed are genuine in many respects, but the greed of gain induces simulated and fraudulent manifestations.

In a communication recently received, my correspondent tells me that during the yellow fever '78, I came to one of their sances, made myself known by name, and gave him a long communication concerning a certain well-known person.

My own surmise was that another party had pronounced me in this interview, but subsequent occurrences have well nigh convinced me that the living spirit in the flash, played no inconspicuous part in these materializations, and with this light thrown upon it, many an honest medium might be seen more cruelly misjudged, and by this light some wretches should apply themselves to its solution.

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ment." The cheerless, soulless materialism of Underwood as expressed in one of his funeral discourses, has no place in his belief or teaching; yet he, in company with Dr. Watson, Peebles, A. J. Davis, Bundy, Tuttle, Coleman, etc., is termed an ingrate by Gen. Edwards because he opposes and exposes the deceptions practiced at Terre Haute and other places, and supports genuine instead of bogus manifestations.

The Second Jubilee Convention of Spiritualists, was held in London, Eng., Nov. 1st and 2nd, 1879. There was much interest manifested, and the addresses were very interesting. Speaking of conducting circles, Dr. E. W. Wallis, an inspirational speaker, said:

I cannot do better than give the following for the conduct of circles for development:—First of all, let all come, as far as possible, in a good state of health, and feeling fresh and lively; persons tired, cross, and dull or ill in body or mind, are better out than in. All anxiety and care must be left outside the séance room. Let it be a "hallowed hour," a "charmed circle," a "communion table," a "consecrated room."

When a circle finds one or more of their number developing, they should not invite others to join them, as the introduction of a new siter will often mar the results. Regularity and punctuality in attendance should be a condition in which each should emulate the other, and on no account should the spirits be kept waiting or disappointed.

Mediums need to feel themselves surrounded with these protecting influences, and then they can yield themselves freely and willingly to their controls. I for one do not advocate dark circles, but a "dim religious light." I regard the spirit-circle as training or developing sitters for all, and when rightly employed, it is of the greatest advantage to all. But mediumship has its dangers, and is liable to abuse like all other gifts, and only the pure motives of the sitters and mediums can prove a safeguard.

When once communication has been fairly established, the circle should be guided by the direction of the guides when the spirits are found to be trustworthy and intelligent, and whatever the phase of mediumship, to whatever class the medium belongs, and in whatever field he is called to labor, let it be with singleness of heart, simplicity of aim, and purity of purpose; let him ask to seek for the best gifts, for good, pure, and noble spirits to guide and guard him, and use him to the best of their ability in the efforts to discover, apply, and disseminate truth, and reveal man's spiritual nature and power.

When mediums are thus honest and pure, and sitters trust, love, and protect their mediums, then will the Spirit-world pour out its richest blessings, and its choicest fruits of love and wisdom, and succeed in giving the grandest tests, the strongest proofs to poor toilers and weary travelers of earth.

DEAR SIR:—I reported to the council of the British National Association of Spiritualists at its meeting last evening, the fact that you had courteously inserted in your columns particulars of our discussion meetings, which I had forwarded to you.

The association, recruited by a steady accession to its ranks, pursuing a course of useful and harmonious work, and I am happy to believe that a period of contention which we have deplored, and in which we have declined to take any part, save in the way of self-defence, is wearing itself out, and will soon die of inanition. The energies, we hope, so foolishly spent in antagonism, will now be devoted to working for the common cause. Our course, at any rate, will be in the future, and has been in the past, to strive by all means in our power to advance the knowledge of the great faith of Spiritualism without reference to the creeds of any party. We desire harmony with all honest and sincere workers.

In the belief that these principles commend themselves to you and to your readers, I wish you and them success during the coming year.

W. STANTON-MOSES, A. M., Vice President and Chairman General Purposes Committee. London, Eng.

The Countess of Cathness desires me to write and ask you to send your paper to her at my address, as she will be there all winter. She revels in the sublime thoughts and teaching in it, and sends her best wishes, to which please allow me to add mine, for the success of your valuable paper. This is the hour of meetings; every department of life is full of them, and the closer our communion with supernal realms, the more apparent they become.

Will you be kind enough to say that my address for six months will be 17 Rue de France, Nice, France, and oblige. My work is wholly extoric, and while I live, I shall be found on the side of what will bear the full sunlight of the rough investigation. You will change the Countess's address from 46 Portland Place, London, as she is now at her villa. We hope to find some here who will listen to the truth we can call.

Truly your well wisher, ANNA KIMBALL. 17 Rue de France, Nice, France.

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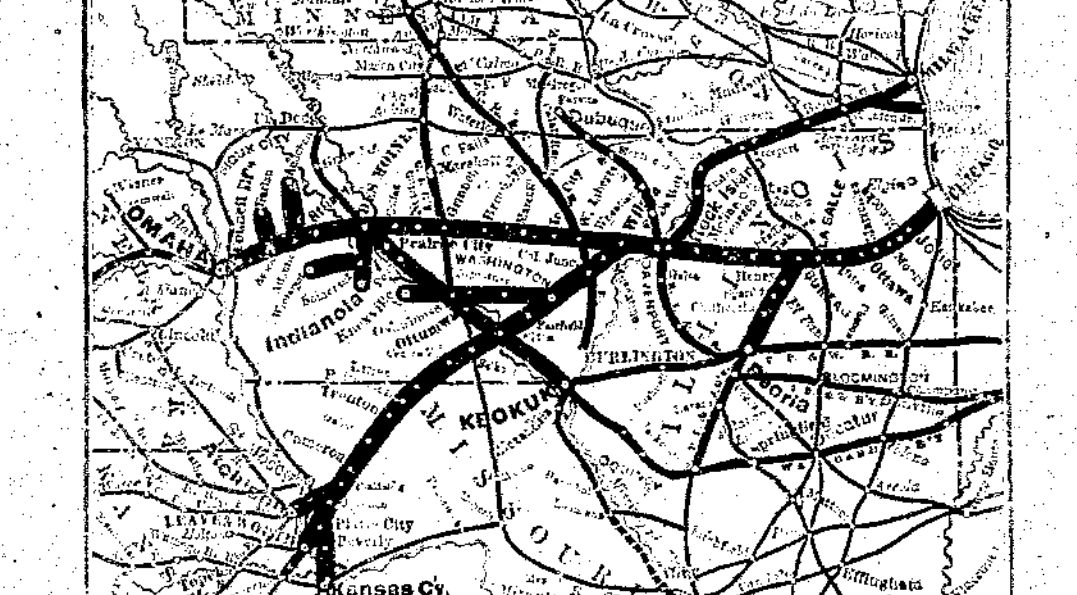
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