

THE

SPIRITUAL MAGAZINE

Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.—Eph. ii, 20.

S. WATSON, Editor and Proprietor.

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MATERIALIZATION.

SOON after our last issue was made up, we attended our developing circle at Mrs. Miller's. We do not propose to report all that occurred, but refer briefly to that in which we were more deeply interested. After the usual physical manifestations, the medium was entranced, and Redface, her Indian control, asked us to sing "On Jordan's stormy banks I stand." Our former wife, draped in purest white, turned aside the blanket, and walked outside, keeping time with the music, and clapping her hands in ecstasy as she retired. She then brought out a child in her arms, took a seat in a common chair (not a rocker), and rocked the child some time. She then sat it on the floor, and left it for a few moments, then taking it inside. We were then requested to come to the cabinet, when we shook hands, she kissing ours several times. Our eyes were not more than six inches apart, and her eyes looking as natural as in earth life. We felt of her face, which seemed as natural as it ever did, and about the same temperature of our hand. We said, "Mollie, can't you talk to me?" when she whispered, "No," and rather pressed us from her.

Soon after returning to our chair, she came out again, advancing toward us. We met and kissed her, seemingly as natural as we ever did. A child turned aside the blanket, and stood some

time in full view of us all. During this time it expanded in size to perhaps double what it was when it first came out.

This to us was the most satisfactory seance we had ever witnessed. A number of other things occurred, but what we have related was the most interesting to us.

Being desirous to hear what our dear ones had to say about that meeting, we requested our home medium to give them an opportunity after church the next night. We copy a portion of what was written. Though of a personal character, it will doubtless be read with interest by those who are investigating this subject. Facts, indisputable facts, are what we are seeking for, and we feel more solicitous to know what our spirit friends say about them than we do about what our earth friends may think or say in regard to them, hence we give their views:

"MY DEAR SAMUEL—My joy of last night was just enough to give me an appetite for more of the same sort. Now was n't it a happy time? To you I know it was, and more to me, for I could see you better than you could me. I have never been better satisfied than I was last night with anything I ever did in all my life. You were gratified, and we were all rejoiced. I want now to see and talk with Johnnie and the girls, and when we can control the medium better, and draw sufficient power ourselves, I intend to have them all here in your library, and then it will be a union of dear ones, sure enough. We can do more than we have ever done, but time and patience are both necessary for the proper development. Now don't think we are tardy, for we can't control the medium just when we want to. There were many happy hearts last night, and I think I was the happiest of the happy."

We asked what child that was who stood outside, and grew up while there, when she answered thus:

"I can't tell which one you saw, for there were two. Sammy, we suppose, was the one you saw; at least, he thinks you saw. He is happy, too, over the conclusion."

"Did you aim to show him as he was when he left us, and then show how he had grown up in spirit life?"

"That was the idea—the intention. All that was done was only to appear the most natural to you, as you well know of these little identities."

We believe that this phase of Spiritualism is the most convincing, and is destined to demonstrate its truth to every honest investigator who has a fair opportunity of testing it. We have in these manifestations that kind of testimony demanded by Thomas before he would believe in the resurrection of his Master. Since feeling the hands and face of one with whom we lived happily for a quarter of a century, we ask ourself, was that really our beloved wife? Our answer is, the real person was there in all her individuality, clothed with matter similar to that in which she lived, and moved, and had her being while in her earth life. *That* matter has returned to its original elements, but here is matter concentrated by spirit chemistry, and is really our former companion. *That* was formed by a slow process naturally, and was changing continually. *This* is collected quickly by a law of the spirit world, and soon returns to the sources from whence it came.

As apropos to this subject, we copy from the *Banner of Light* an extract of what Mrs. Emma Hardinge Britten says:

"Thousands of spirit circles have been held under the strongest test conditions, during which spirit forms have come and gone through closed doors, whilst flowers, fruits, fish, birds, and great varieties of solid bodies, animate and inanimate, have been passed through walls, ceilings, and other material masses, without any apparent difficulty.

"This facility on the part of spirits to suspend the operation of that physical law known as 'impenetrability' by some other law belonging essentially to spiritual existence, should set to rest the attempts of the carping critic to gauge spiritual operations by the limitations of matter. Spirits can either compose or decompose material substances with incredible rapidity, convey one solid body through another, or cause them to become visible or invisible at pleasure. If they can do this (as irrefragable testimony proves they can), then why can they not consolidate matter around their own forms, and array themselves in the very garments, jewels, &c., they can so readily manipulate? Nor need we refer all the transformations effected in this manner to purely spiritual operations. The transformations which matter is constantly though silently undergoing from visible to invisible states, must be taken into consideration; for example: No one who enters a room where several human beings are assembled will pretend to say that the natural eye can discern about each one present an atmosphere of blood, bone, sinew, adipose, muscular and nerve tissue—in fact, the entire variety of elements which constitute the human structure. And yet these elements are there, though invisible to the natural eye,

and there is not a human being but what is thus surrounded. Let it be remembered that one-half of the processes which we call life are made up of waste; waste takes place in a great measure by evaporation, and the evaporation which is perpetually going on in the human organism, exhales into the surrounding atmosphere portions of all the physical elements which make up the structure. Shut up a single individual in one room from the cradle to the grave, and in that place will be exhaled into invisible air more than one-half of all the solid, fluid, and gaseous matter which has constituted the visible organism during life. Thus, then, it will be seen that the physical emanations of every human being are held in solution in the air they breathe; hence, storehouses of blood, bone, nerve, muscle, and organic pabulum generally, exist on all sides of us, and only require the action of a skillful chemist to collect from the air and re-combine into veritable visible substances.

"Thus far we have presented only hypothetical positions of our own. We will now give the explanations rendered by spirits concerning the mode in which the physical aura or emanations of human beings are wrought into pabulum for the exhibition of 'materialized forms,' and the demonstrations of spiritual presence by sounds, movements, etc.

"Spirits claim that the substance of their own organisms, no less than the spiritual body of man, is the highest known sublimation of that universal element called electricity, the attribute or exhibition of which is FORCE; that this element is the life of the universe as well as that of man; also, that besides the spiritual body, there is in man an interior and distinct element called spirit, the attribute of which is INTELLIGENCE; that in the change or breaking up of the mortal body called death, the spiritual body accompanies the spirit, clothes it, and the union of the two elements forms SOUL.

"They further add, that as the spiritual body is refined electricity or force, so all that electricity can be made to do by skillful earthly chemists, can also be effected by their own spiritual bodies. For instance: by passing sparks of electricity through certain gases, they can be condensed into water; by acting with electricity upon water it can be solidified into a crystal; crystals also can be disintegrated back into gaseous matter again. Thus, then, it will be seen that electricity is the great motor by which all the transformations of matter are effected from invisible gases into visible solids, and from ponderable solids into imponderable gases. If mortals with their imperfect instruments and rudimental knowledge can effect these marvelous transformations in matter through electrical action, is it not rational to expect that spirits in an advanced condition of life and knowledge, and with the most perfect of all electrical apparatus at command—their own spiritual bodies—shall be able to effect still more remarkable transformations, even to the

consolidation of the emanations given off by mortals, and the temporary crystallization of these organic particles around their own forms? If electricity can be made to produce sounds, and used as a motor by earthly chemists, why not by spiritual ones as well? Earthly chemists pass into the spirit world, where, with extended spheres of knowledge and far more available apparatus, they may be expected to continue and improve upon the rudimental branches of knowledge they acquired on earth.

"In regard to the specialties which constitute some human beings better mediums for the phenomena of spiritual communion than others, it is said the magnetism, or vital electricity of each individual, differs in correspondence with the varieties of their mental, moral, and physical states. Where this vital electricity inheres most strongly to the organs which govern the *physique*, rather than the *morale* or *intellect*, where it is abundant, negative in direction, and readily given off, the individual so constituted forms a good physical force medium. Find a spirit endowed with the same characteristics, but whose quality of magnetism is positive rather than negative, and the two can assimilate and act together on the principle of a galvanic battery. If these mutually-adapted persons happen to be surrounded by others, as in a spirit circle, where the atmosphere is charged with human emanations, the battery becomes strengthened, the force increased, and hence the reason why spirits can often perform feats of physical power in an assemblage of well-adapted human beings which cannot be otherwise exhibited. The *modus operandi* by which good electricians can use the force evolved from their batteries, may be difficult of comprehension to the uninitiated; no less, but still *no more so*, are the difficulties of understanding how the spirit and the mortal can so combine their electrical forces as to form a battery, and thus act upon the atmosphere that surrounds them, but the process is strictly analogous in each case, and it only requires a thorough appreciation of the fact that the spiritual body is electrical in its nature, and an apprehension of what vital electricity can do, to believe that all the phenomena of life and motion can be performed by spirits, under the direction of capable and scientific minds.

"We have endeavored to direct the reader's attention to the fact that in this modern Spiritualistic dispensation a large proportion of the manifestations have always consisted of sensuous demonstration, that they have from the first been essentially materialistic, and have involved chiefly material agencies. The marvel of presenting a fully formed and fully clothed organism, then, is only one of degree, not of any phenomenal strangeness or differential nature from the other demonstrations which have testified to spiritual agency.

"That which we have to guard against most cautiously, is the chance for deception which *conditions* of darkness and mystery

afford, also to lesson ourselves against too much credulity on the one hand, or too much skepticism on the other.

"The eager demand for marvels, and the apparent necessity of pandering to the vitiated and over-stimulated appetites of marvel-seekers, unquestionably underlies the mask of deception which has of late obscured the fair face of this bright young spiritual science; neither should we dogmatically refuse to believe altogether in a phase of mediumship which, however wonderful in its totality, is but the natural sequence of what has preceded it.

"It has long been predicted by impressional media, that the time would arrive when spirits would converse with their earthly friends face to face, aye, and re-appear in the midst of the scenes they once inhabited, with all the familiarity of a mortal visitant. The signs and tokens which give us the right to expect the fulfilment of these prophecies are to be found in every demonstration whereby spirit can act upon matter and manipulate material substances."

We find in all our Spiritual exchanges new mediums for materialization. They are occurring all over the civilized world, demonstrating what Mr. Wesley says of the spiritual body, and what Dr. Adam Clarke says they can, "become visible to mortals." Yet their children ridicule these things. We expect to attend more of Mrs. Miller's seances before this number is out, and may have more remarkable things to relate as having occurred at them.

For the Spiritual Magazine.

IS IT TRUTH, OR IS IT DELUSION?

HAVING been an earnest thinker all my life, the subject of Spiritualism has engrossed a great deal of my thoughts for several years past; hence the inquiry heading this article. Not being a professed Spiritualist, and never having had the opportunity of attending a seance, and probably not able to comprehend this great phenomena if I had, I still have indulged much doubt and more wonder at so many evidences of different personal experiences, as published from day to day, which, to my mind, must eventually bring the most skeptical to a serious consideration of this great subject.

I noticed recently in the New York *Mercury* an account of the materialized spirit of the wife of Mr. Livermore (who seems to be well known in that city as a man of truth, veracity and honor), appearing and holding converse. The certificate of the family physician, who was present, is also given. Hundreds of similar cases can be seen in print and heard of from persons who have had individual experiences. I am constrained to come to the conclusion

that it must be truth in its broadest sense; not only that, but the real, tangible evidence to Christian, pagan and infidel, of a future conscious existence.

But on the other hand, many condemn Spiritualism as a humbug or delusion. Now the question arises, have any of these opposers given this matter a thorough investigation? Those who condemn without personal knowledge of the subject, are bigots and ignoramus; those who know, and then deny, are falsifiers. This much is certain: some of the brightest intellects in this and the old country are avowed Spiritualists; are all these deluded or weak-minded?

That there have been many frauds perpetrated under the guise of spirit power is well known, as the Katie King exposure and others; yet these things do not affect the truth any more than the exposure of unprincipled professing Christians affects religion. As long as no true, logical theory can be advanced against Spiritualism, we must accept its teachings; or at least we should not in our ignorance scoff at what may seem to be superstitious fallacy.

Memphis, Oct. 10, 1875.

L. E. M.

For the Spiritual Magazine.

TEACHINGS AND INFLUENCE OF SPIRITUALISM.

THE condition of men's minds, as exhibited by their acts, is a problem often difficult to solve. The more we see and learn of the truth of Spiritualism, the more difficult the problem seems to become, except it be that the teachings of religion have been so mystified in past ages that men's minds have become hardened against the truth, and prefer delusion. That sacred awe which has been taught in regard to the Bible and religion, has closed the reasoning powers of the human mind, and led men to think its inner life must not be approached except by one clad in the robes of priestly authority. Hence the power of the Romish church and the weakness of the Protestant. The Bible holds a charm around a large portion of what we call the civilized world. It has been our light and guide toward that better land, giving rays of divine life, bearing many millions of souls upward and onward to the heavenly spheres, and there is no true friend of humanity but that loves to read its sacred pages. But it does not follow that creeds taught by men must be allowed to hold our souls in bondage, because those who make them profess to be believers in the written Word. Neither does it follow that spiritual teaching, direct from the angel world in these, our days, should be wholly rejected because they do not teach according to the creeds of men. To my mind, their teachings have been in full accord with those of the Bible. Christ gave us the substance of the Old and New Testaments in his own words: "Thou shalt love the Lord thy God

with all thy heart and all thy soul, and thy neighbor as thyself ; " and the Apostle Paul : " Who will render to every man according to his deeds." This law began in Genesis. Adam sinned and was driven from the garden. The Jews kept not the commandments, and as a necessary result are scattered in all lands. Christ says : " Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled."

These doctrines are not pleasing to the world, and neither are the doctrines or facts as given us by the angel world in regard to spheres. The man who defrauds his neighbors during week-days, and sits in the highest seats in the sanctuary of the Lord on the Sabbath, among the people of God, does not like to hear of a religion that teaches that when this life is over he will be compelled to be the associate of the low villains of earth, in utter darkness. Papacy of our day would soon have empty churches if it preached that men were to be judged by their deeds. Protestant pastors would see some shining figure-heads leaving almost every church did they dare declare utter darkness the portion of those in their society who lived not in accordance with the laws of God. Men, like children, are full of subterfuge, and when they can no longer escape by prevarication, at last, in most cases, come to the square lie. The Romish church, being sharp to discover the frailties of human nature and avail itself of them, provides ways of escape—soothing-syrup to the wicked soul—by which popes and kings have made the world to run with streams of blood in the name of the Lord. Martin Luther made a great effort to wrench men from this slough of despond, but left too much of the mud upon his converts. Poor Calvin wasted his life over unreasonable technicalities, and it would have been better for the world had he never been born. John Wesley stood on nobler ground than any man since the days of Jesus Christ, and lifted millions to salvation by their daily lives, driving from his societies the men and women who would not act as well as profess, and now, from the other side, says : " Accept the Bible as your rule of faith, rejecting that which does not meet your approval of justice to God and man."

Washington, from the realms of eternal day, says : " Why can not the children of men accept the Bible, as they do any other book, receiving all that is good and pure and just, and passing that they cannot approve ? " Washington's bright and shining angelic mother comes from her far-advanced life in the beautiful heavens, and writes that wicked men cannot go to heaven, because " they have lived solely for earth and destroyed all aspirations for good, thereby severing the tie of spirituality that would have elevated them." And again : " Could mortals see their true condition, they would strive to overcome the lower passions and cultivate a spiritual elevation to do good to all, and the highest and holiest principles of life, that when the change comes their evil deeds will not be such leaden weights to drag them down to darkness."

From Genesis to the present hour, all inspiration has taught good works as necessary to happiness in this life as well as the life to come. Admit, if we must, that Spiritualism is a delusion, and yet it would be the duty of every minister of the Gospel of Christ, every member of a Christian church, every well-wisher of the human race, to follow it with his blessing; for it has told millions of *something* unseen and seen to mortal eye in every land and every tongue, proclaiming to the mortals of earth, "live pure and holy lives for the love of humanity, and as you, personally, would receive the blessing of God and the guidance of ministering angels, and by them be received when your earth-work is done, and be borne away to mansions not made with hands, but by your own pure thoughts, in the realms of eternal joy."

Nothing, since the morning stars sang together, has had such a soul-stirring influence over the hearts of men as that following those tiny raps at Hydesville. In twenty-seven years, with ignominious persecution from the start—ministers of God, learned and ignorant, violating their solemn oath to God and men, to their own senses, to every law of nature, to every sense of justice and truth—and yet Spiritualism to-day belts the earth, with millions of disciples of every tongue. While millions, with honest, frank hearts, proclaim the glad news, there are other millions bowed beneath the yoke of bigotry, superstition and cowardice, who believe, and with a smothered whisper in some quiet corner, or to a confiding friend, say: "We have little raps at our house;" "The table will tip when our boy puts his hand upon it, and answer questions;" "My little girl goes in a trance, and our spirit friends come and talk to us;" "When my little girl sits at the piano, it is played without her touching it;" "To-day the guitar was played without hands, and the spirits pulled us on our knees and shook hands with us." One lady said: "Your spirit sister Eliza spoke to me yesterday in an audible voice, and it frightened me so I ran into the street."

Our Eastern friends say that those gone on return and walk visibly the earth. And to me comes the bright and glorified angel mother of Washington, to keep a promise, and day by day, through the organism of a medium, is writing her experiences in the heavenly spheres. With her comes her son, his wife, and a host of the blest and glorified angels of the higher spheres; and day by day I feel the full force of St. John's condition, when he fell down to worship the angel. To me this is a new world—a new life begun even amid the material of earth, and I would gladly sound it out to earth's remotest bounds.

We may thank heaven that the masses of the people stand with open arms to receive truth of that better land and learn the road to reach it; that the superstitions of the churches are daily losing their hold on mortal men; that the influence of Spiritualism is having that effect upon the Christian community; that clergymen

are obliged to preach sermons in violation of their creeds, in order to satisfy the growing intelligence of their congregations. One in Oakland, this day, is preaching the progressive condition of the soul after death, in violation of an article in his creed that there is none. Thus men commit perjury to gain the esteem of their congregation, as it rolls on, forced by the wave of spiritual progression. Washington's mother says from her bright home: "The work of redemption must go on, and the angel world must come to the rescue, to bring mortals up to a higher knowledge of their true lives and duties upon earth." With the assistance of the angelic world, we may feel strong that our labor is not in vain and that we shall receive the blessing of the Lord.

OAKLAND.

For the Spiritual Magazine.

A SPIRIT TEACHING BIBLE DOCTRINE.

BY MRS. MARY A. WHITE, DARDANELLE, ARK.

I HAVE never believed in Spiritualism, except that taught in the Bible, and have never visited a medium, "seance," or other spiritual manifestation in my life. Believing, as I do, that the religion of Christ is the highest and purest and best that can ever be given to ennable mankind and fit him for heaven, I have ever opposed those revelations from the spirit world that savor of infidelity, and am fully convinced that no spirit ever uttered such falsehoods. Spirits cannot disagree on such a vital point; the disagreement must therefore be attributed to the mediums.

I am glad to see the SPIRITUAL MAGAZINE sustaining the religion of love, which is the essence of Christianity. I had a revelation from the spirit world about seven years ago, which so strengthened my faith in Christ that nothing can ever shake it again. What we have seen and heard, that we do know. Let me tell you the story.

My husband was dying with consumption, and he was an infidel. For three years I had prayed that he might be converted before his death, and still he allowed no one to approach him on the subject of religion. It was midnight, and our company had just retired, for no one ever sat up with him except myself. Worn out with nearly three years' watching, I was preparing to take a little sleep on the back part of his bed when I heard a light footfall on the carpet. Softly and regularly it paced the room, but my husband, being drowsy, did not notice it. At length it began knocking in one corner of the room, when he aroused up, saying: "Wife, some one is breaking into your smoke-house again." I threw up the window and looked out toward the smoke-house, but no one was there. "Perhaps it is a dog in the kitchen," he said. I examined the kitchen, and found nothing. Then the noise changed to another

corner of the room, when he remarked that it might be the gutter rattling against the house. I reminded him that the gutters were all newly fixed, and could not make a noise. Being weary and exhausted, I threw myself on the bed, when it began knocking on the head-board.

I knew that it was a spirit, and that its mission was with me; that I was then and there required to explain to my husband the certainty of the future state, the necessity of faith in Christ, repentance for sin, and regeneration of heart. I knew this, and yet I felt unable to undertake the task that night. Mentally I begged it to let me wait another day, or only an hour, until I could catch a mite of sleep; but still it rapped on, louder and louder whenever I lay still, and ceasing whenever I raised up or even moved. After experimenting with it for about an hour, and finding it could not be anything natural, my husband said:

"Perhaps it is a spirit sent for me."

"No," I replied; "its mission is with me. It wants me to show you the way of salvation through Christ, but I cannot to-night; I am too weak and feeble."

Just then it struck me on the shoulder with such force as to jar the bed. With this I arose to my feet. All my weakness was gone. My soul was filled with joy unutterable. Standing where I could see the pale, emaciated face of him I loved, and at the same time catch the electric streams that flowed from the spirit (for I knew where it stood, though I could not see it), I began descanting on the future state. Ideas new to me broke in upon my mind and poured from my tongue in a flood of eloquence, for I spake as the spirit gave me utterance. Contrary to his usual custom, my husband listened with wrapt attention, and then began to ask me questions.

"Have you any better hope of me now, wife?" he asked, meekly.

"The fact that a spirit has come from the shining shore on your account, convinces me," I replied, "that you will be an heir of salvation; for the Bible, speaking of the angels, says: 'Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?' Now, I know that you will be an heir of salvation; and, so far from being afraid of this spirit—as you feared I would be, which was the reason you would not acknowledge it to be a spirit sooner—I feel too much honored by such company. Afraid of the spirit! No; I love it. I would not be afraid to go alone in all those dark rooms up stairs, for, whoever it may be, I feel that it loves me."

After talking about an hour, I again lay down to rest, when it again began to knock. Then I remembered that I had forgotten to tell of the new birth, and, lying there by his side, I took up this theme, and in a manner entirely new to me, explained this difficult

and abstruse subject. Then saying, "Now, I hope I may sleep," dropped instantly into sweet unconsciousness.

One week from that morning my husband died. All he ever said was, "I trust in Christ to save me."

IS SPIRITUALISM DIABOLICAL OR DIVINE?

BY THOMAS SHORTER, OF ENGLAND.

IN the book of Samuel we read, "He that is now called a prophet, was beforetime called a seer," that is, one who had the gift of spiritual vision. Moses exclaimed, "Would God all the Lord's people were prophets!" and in the prophet Joel we read, "And it shall come to pass that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions; and also upon the servants, and upon the handmaidens in those days will I pour out my spirit." Jesus promised his disciples, "The works that I do shall ye do also, and greater works than these." And he added, "Lo! I am with you always, even unto the end of the world!" St. Paul, in his Epistle to the Corinthians, writes, "Now concerning spiritual gifts I would not have you ignorant;" and among these spiritual gifts he enumerates, "the gift of healing," "the speaking in divers tongues," "the interpretation of tongues," and "the discerning of spirits;" and he exhorts his readers, "Add to your faith, knowledge." The Spiritualists are a class of people who obey this apostolic injunction. They add to their faith, knowledge. They know that all the spiritual gifts spoken of in Scripture are exercised to-day in our midst by persons who formerly would have been called prophets or seers, but who are now called spiritual mediums. We regret to find that some of the clergy and teachers of religion, who should have been the first to welcome this divine truth, have preached sermons and written tracts misrepresenting it, and denouncing it as diabolical, just as the Jews of old said of Christ, "He hath a devil!" Is Spiritualism diabolical or divine? We appeal to the test of the Master—Jesus. He hath told us, "Every tree is known by its fruits. A good tree cannot bear evil fruit; neither can a corrupt tree bring forth good fruit; wherefore by their fruit ye shall know them." Spiritualism has convinced many of the truth of the Scriptures, and of the reality of the future life. It has converted many an infidel. Many a skeptic, secularist and atheist, has through its means become an avowed Christian. Many a mourner suffering under bereavement, has derived from it strength and consolation. Judge, then, the tree by its fruits. Are these fruits good or evil? We speak as unto wise men; judge ye. Do you ask "Is there any warrant or authority in Scripture for communion with departed spirits?" We unhes-

tatingly answer, yes! It is sanctioned by the example of prophets, apostles, and of Christ himself. Thus the prophet Daniel held communion with the angel Gabriel, who is also spoken of by him as "the man Gabriel," thereby showing him to have been a departed human spirit. The apostle John received visions and revelations from an angel, who declared to him, "I am thy fellow-servant, and of thy brethren the prophets;" and Jesus held converse with two-departed human spirits, "which were Moses and Elias;" and this in the presence of his disciples, whom he had taken with him to be witnesses to all time of the high example thus presented. What higher sanction is possible? It is only the abuse, the corruption, the perversion to evil ends of this great privilege of spiritual communion which the Scriptures condemn, and all true Spiritualists join in that condemnation. Do not suffer yourselves to be misled. Be not the victims of prejudice and priesthood, but exercise the reason and common sense God has given you, and search the Scriptures for yourselves to see whether these things are so.

For the Spiritual Magazine.

THE FUTURE LIFE.

BY W. P. FOWLER, SMITHLAND, KY.

TO one who feels and knows that the voyage of life with him will soon be over, that he is nearing the other shore, and ere long will be landed upon it, the destiny awaiting him there necessarily becomes the source of his most intense solicitude. If he is a man of thought, and has become familiar with the various religious beliefs that have existed, and that are now existing among the inhabitants of the earth, together with the doctrines of the materialistic philosophy, he will find such extreme views and conflicting opinions on the subject of a future state, that, unless he has some fact or knowledge of facts within his own experience to rest upon, he will most likely be left in a labyrinth of perplexing doubt and uncertainty. He will see that Christian philosophers have searched the arcana of nature outside of revelation, and presented to the world in massive volumes the evidence of the truth of the belief that there is another state of existence upon which we shall enter after this life shall end. He will remember the many sermons and lectures he has heard delivered by able theologians and divines, arraying the evidences of a future life, derived from the same source. The inquiring mind may ask, if the records of the Old and New Testament have definitely and conclusively settled the question, why these long-continued and labored efforts for additional evidences? They might and do suggest the idea that while they are apparently designed to convince others, the authors themselves may have some fears, or at least apprehensions, at times, of the certainty and truth of the proposition—well knowing that whatever

exists alone' in belief, not susceptible of truthful demonstration, is liable to be erroneous in whole or in part.

The materialist meets all these evidences by asserting that there is nothing outside of the material universe; that matter evolves all that intelligence called God, and made manifest in man and other classes of animated nature; that the laws, agencies and forces governing and regulating the motions of the unnumbered suns and systems existing throughout the boundless extent of universal empire, together with all the wisdom displayed in their movements, are deduced and derived from the peculiar combinations of matter; that these agents, forces, laws and intelligences are all matter refined, and consequently all idea of mind existing before, above, or independent of matter, is regarded as unfounded.

They further contend that man in his origin is but the result of such material combinations, and when dissolution occurs with him, each element that contributed its part in his organization claims and receives back its own, thereby absorbing all that is called soul or spirit. They say that all past duration to each individual was oblivion to him before his perceptions opened upon the world, and that he only sinks into the same condition when his lamp of life goes out. They further urge that the votaries of all religions can present in imposing array, miracles in attestation of their divine origin, and denounce as spurious all others but their own; that the analogies in nature do not sustain the idea, or prove the immortality of the soul; that the same evidence that would establish that fact for man, would also for the horse, the dog, and all the inferior host of animated beings. They also point the Christian to that part of the record claimed to be inspired, which asserts: "That which befallmeth the sons of men, befallmeth beasts; even one thing befalleth them; as one dieth, so dieth the other; yea, they all have one breath, so that a man hath no pre-eminence above a beast; for all is vanity. All go to one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of a man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

The materialists, reasoning, say that the strong and controlling instinctive love of life and desire for its perpetuation, are the necessary accompaniments to the great law of self-preservation; that the reluctance to its termination at dissolution has given rise to that "longing after immortality" regarded by the Christian as one of the evidences of life everlasting.

Amidst these conflicting views I say again, as in the outset, that unless the aged vagarer has something within his own knowledge, some fact or facts outside of his belief and religious experience to sustain him, he is liable to an obscuration of his faith, and to become involved in doubt and uncertainty as to his future destiny.

All the events connected with the ministrations of the Son of man—his crucifixion, resurrection and ascension—are borne to him

upon human testimony. Man believes them all. Modern phenomena are presenting facts under the crucial tests of science, in many respects analogous to some of the events alluded to, appealing directly to the senses of thousands of intelligent minds as the world affords. These facts prove and make palpable the soul's immortality and a future state of conscious existence. The aged voyager, connecting them with the evidences of his former faith, sees the mental horizon before him luminous with the beauties of the summer land, lighting up the inviting shore where he is soon to meet the loved ones gone on before. He no longer dreads the transit, but is desirous to be relieved from the tempest-tossed sea on which he is passing, and to enter into the joys of the righteous in the better land.

The skeptic has examined these facts, and become a convert to the Christian faith. The materialist has put them to the test, acknowledged their reality, and embraced the doctrine of life everlasting. Enlightened theologians have looked into them, found them real, and the doctrines taught by the intelligences to harmonize with the great cardinal principles of our holy Christianity, and are making efforts to diffuse this knowledge among the children of men. It seems strange, in view of the history of the onward progress of events connected with the Christian system, that there are teachers in Zion who contend that all that is ever to be known, is contained in the records of the past, as to futurity and man's connection therewith, notwithstanding their researches in the volume of nature and the outside world for facts and analogies to uphold and sustain the doctrine of another state of existence. All their ideas being stereotyped, they refuse to investigate these facts, and ignorantly denounce them as the result of jugglery, fraud, or the machinations of the devil. Men well-informed on the subject may hear such teachers, not for instruction, but merely to pay respect to the forms of religious worship.

I have already made this article too long, but desire to say in conclusion to this class of teachers, that if the signs of the times and rapid progress of this new philosophy are not misunderstood, the day is not distant when society around them will be stirred to such an extent that they will be compelled to meet the doctrines taught. Should they find in them that which is evil, they should be able to put it down; if any good or beneficial, to appropriate it to their own use and the benefit of others. In order to be able to do this, they must honestly investigate and understand the facts presented by the phenomena and the doctrines taught by the mysterious intelligences.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Avenue, New York. Terms, \$5 and four 3-cent stamps.
REGISTER YOUR LETTERS.

From the Spiritual Scientist.

CUI BONO ?

BY DOCTOR OTIS.

IN discussing Spiritualism, it is often asked by those who are predetermined that it is not and must not be founded in fact, of what use is it if it is true? Was anybody ever benefited by it or by believing in it? As though it was not worth while to admit to ourselves our belief in it when convinced, unless we could see in it some practical business profit, that we were to be made richer, or had, thereby, *some* advantage.

Is it of any use for us to believe that which is true on any subject? Is it of any use for us to believe that the earth revolves on its axis, and around the sun, or that it is spherical in its form, or that the blood circulates in our veins? All these we know to be truths; but a few hundred years ago, one who advocated the truth of either of these facts not only was considered a lunatic, but was liable to be punished as a criminal. The learned and godly men of those days *knew*, as they claimed, the matters mentioned were not true—but still they were. Was the knowledge of, and belief in, those truths of any use to those who had such knowledge and belief?

The question is just as pertinent to-day as three hundred years ago—is it of any use or advantage to mankind to learn new truths in philosophy, whatever they are? Facts are facts, and will exist and remain and obtrude themselves before us, no matter how much or how long and how persistently we shut our eyes and turn our backs, and say we do not see and do not believe.

The question, of what use is it, if true? ought to suggest its own answer; and that it does not is because the inquirer does not know what Spiritualism is. A spirit is defined by Webster to be “immaterial substance; an intelligent being or substance, imperceptible by our present senses; soul; that which is (sometimes) apparent to sight, but usually not otherwise perceptible; an apparition; a ghost; a specter.” This definition indicates the general belief of mankind. Webster further says, a human soul, when it has left the body, is a disembodied spirit.

To the few who affect to believe we have no soul or spiritual body, I have nothing to say; but to all who believe or admit that man has a soul or spiritual body, I shall assume that the definition given by Webster is a satisfactory one to them; also, that the definition of Spiritualism, as given by Webster, viz.: the doctrine that departed spirits hold communion with man, is an acceptable one, both to Spiritualists and those who oppose it. But Spiritualists would enlarge the definition, and say that departed spirits not only hold communion with men, but that our spirit friends have a regard

for us, feel and manifest interest in us, love us and watch over us, endeavoring to lead us from evil and direct us to that which is good—that they are the angels or messengers from the great spirit, God, to us. Now, if this is true, and all Spiritualists believe it to be, of what use is it, or of what benefit to mankind? If it is true that spirits hold communion with men, what do they communicate? Evil spirits *may* incite men to do evil deeds, but so far as I have knowledge, all communications from spirits, authenticated as such, teach us to believe in God—the great spirit-soul of the universe— infinite in all qualities and attributes of power, intelligence and goodness; in, and by whom, all things exist, and whose laws all must obey or suffer the penalties which he has affixed to their infraction, and in his angels and messengers; spirits who may or may not have been embodied as men upon the earth—to do unto others as we would that they should do unto us (which includes the whole moral law, as taught by Jesus, and all other great moral teachers of whom we have knowledge), and that our spirit friends are always near us and observe our acts, whether they are in accordance with our knowledge of right and wrong, whether we are doing as we would be done by; and endeavoring to bring us up to that standard, and that our condition of happiness, or the absence of it in the spirit world, is largely, if not wholly, dependent upon our course of conduct in this life.

Does the objector inquire, what is the good of such teaching as this? Does he allege that many who call themselves Spiritualists do not believe in this, or do not teach or practice the principles here inculcated (which may be and frequently is true)? Such do not change the truth, or represent Spiritualism or Spiritualists truly, and are not entitled to be classed as such. But to answer the question, of what use is Spiritualism, if true—what good does it do to mankind? all good Spiritualists claim, and it must be true to some extent (in fact, individual observations will demonstrate that it is so), that the teaching of, and belief in, the doctrines here stated, does make men better; it has a tendency to, and does in some degree, keep them from evil; but it does not make them perfect. It is not necessary to imagine whether any other system of moral or religious teaching does or not. I do not wish to compare Spiritualism or its teachings with any other system. Right is right whoever may lead it, and is from and of God; and wrong cannot be made right, whoever may uphold or defend it, and what is true, and of and from God, will stand eternal as such, whether taught or denounced by Christian, Jew, Mussulman, or Buddhist.

True Spiritualists seek the truth—to know and believe it—to preach it and practice its teachings, subject of course to human infirmities and weakness, and differ from those who accept the moral philosophy, and have not seen the irresistible proofs of spirit communion with men, only in this that they have seen and believe

and know that there is a spiritual body that lives after the death of the material body; that it can at times, and under certain conditions, not well understood at present, does communicate with us here, any individual of fair intelligence may see and know this if he will fairly investigate. "Ask, and ye shall receive; knock, and it shall be opened unto you."

Correspondence of The Spiritualist, London.

PHYSICAL MANIFESTATIONS IN NEWCASTLE, ENG.

I HAVE been investigating Spiritualism for some three years, and I have seen some wonderful physical and materialization phenomena, and have listened to many intellectual inspirational addresses. I have seen, I think, Spiritualism in all its phases, having had the honor of attending some of the best seances in the North, more especially those at the house of Mr. Petty, 6 Norfolk street, Newcastle. While young Joseph, the medium, is controlled by "Black Jack" and "White Jack," he has been lifted up to the ceiling and carried right around above our heads. While we have been sitting in a circle, the table (a heavy one) has been lifted over our heads to the outside of the circle and carried back again without any human agency. Materialized hands have patted and stroked the heads of the sitters. One man, a skeptic, tried to keep a materialized spirit-hand in his own, but it seemed to melt away. He now fully believes in the phenomena not being done by trick.

The materialized forms have been good—so good that the sitters at different times have identified their friends, who spoke to them, telling them things that no one but themselves knew. One gentleman from London recognized his wife and spoke to her. She told him of a letter he had received, and of some business he had in hand in London, which he said no one knew of but himself. She went into the cabinet, and returned with a child in her arms and held it close to him. None of us knew that he had lost either wife or child, he being a complete stranger. She sat down upon a chair with the child for about ten minutes. He told us that they had departed this life some seven years ago. This is only one case out of many.

Another correspondent writes :

I now desire to call your attention to a private seance which took place at my own house. There were three ladies and eight gentlemen present, without the medium, forming a very harmonious circle. After sitting a short time, Dr. Monck's spirit-guide, Samuel, promised a materialization in the light. A cabinet was hastily formed in a corner of the room by fastening a couple of shawls to a line. In a few minutes a misty cloud was seen forming on the outside of the screen. Presently it assumed the form of a female

with flowing dress, and beckoning to Dr. Monck, while he was sitting on the opposite side of the room; the doctor went across into the cabinet, and while he was standing with his hands on the top of the screen, the guide announced the presence of another spirit named George, whose head and shoulders were distinctly seen by all in the room. It appeared to be an elderly person of dark complexion, wearing a white head-dress; he was recognized by the Spanish vice-consul, who spoke to the spirit in Spanish; he bowed his head repeatedly and retired. The next spirit was a lady, whom Samuel promised to show at the same time as the medium, outside the cabinet; they soon came out together, the spirit holding out her hand and bowing. Samuel said she had blue eyes. When asked to show her feet, she raised her drapery, and her toes were distinctly seen. She then was requested to put her foot on the table; she instantly did so. At last she bade us farewell, while Samuel was talking to others. So terminated our first essay in materialization.

"SPIRITUALISM ON TRIAL:

"Containing the Argument of Rev. F. W. Evans, in the Debate on
Spiritualism between him and Mr. A. J. Fishback,

"HELD AT OSCEOLA, IOWA."

WE have received a copy of this book sent us by "B. F. Raffs, M. D., W. H. Beckett, merchant, and Jno. Chany, attorney," with request to review it. For reasons satisfactory to the author, only one side of the question in the discussion is published. We have not space to spare for a review of this book as we would be pleased to do, but will notice a few positions taken by the author which we think erroneous.

A number of pages are devoted to the case of Samuel being brought up by the woman of Endor, denying the fact so clearly stated in the Bible, and concluding: "If a literal appearance, it was a literal resurrection of the body. If the identical Samuel did not appear, then the Bible teaches a falsehood—for it expressly states that it was Samuel." The philosophical difficulty exists only in his imagination. No Spiritualist, we suppose, ever entertained the idea that any particle of the matter deposited in the grave ever was brought out of it by any such manifestation. "It is the only case on record," says our author. We shall see before we close, that there are many similar cases occurring daily all over the world.

Again, he makes the prophet record a falsehood when he says, "And the Lord opened the eyes of the young man, and he saw,

and beheld the mountain was full of horses and chariots of fire round about Elisha." We have been taught to believe the Bible says what it means, and means what it says. The writing that Elijah sent to Jehoram seven years after his translation, our author says was written before that event; yet the record does not so state, but refers to things that occurred after he left the earth.

Again, Dan. v, 24: "In the same hour came forth fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote." He even denies this plain statement of a fact, while thousands of living witnesses can testify that they have seen a man's hand write loving messages to their friends in the light. If the Bible has thus to be distorted from its obvious teachings, then its authority will cease even among those who have been taught to revere its sacred pages. There are many who, in their blind zeal of opposition to the most glorious truth of the nineteenth century, would weaken, if not destroy, the basis upon which the whole Christian superstructure is built.

He concedes that Wesley, Clarke, and others, believed in Spiritualism, but says: "The question is not whether Spiritualism is in conflict with Methodism and the opinions of Wesley and Clarke; but is it in conflict with the Bible?"

We say that the founders of the Methodist church did believe in Spiritualism as taught in the Bible, and that Dr. Clarke believed not only in their "communicating with, but making themselves visible to mortals."

Though these materializations had not occurred in Dr. Clarke's day, he gives us his views in regard to the matter thus: "Certainly they do not take their bodies into the invisible world with them, and the established laws of matter and motion require a gradual disappearance, however swiftly it may be effected. They are reported to vanish instantaneously. Then they may render themselves invisible by a cloud, and this must be of a very dense nature in order to hide a human body. But this very expedient would make their departure still more evident, as the cloud must be more dense than the body in order to hide it. This, therefore, does not remove the difficulty. But if they assume a quantity of air or vapor so condensed as to become visible and modified into the appearance of a human body, they can in a moment dilate and

rarefy it, and so disappear; for when the vehicle is rarefied beyond the power of natural vision, as their own substance is invisible, they can instantly vanish."

Dr. Clarke, whilst avowing the fact of visibility, does not comprehend the *modus operandi* of the process. He saw only through "a glass darkly."*

Another error: "*The righteous dead are said to be gathered to their people, and in being gathered to their people are taken to heaven.*" Jesus said to Nicodemus, "No man hath ascended to heaven," and St. Paul, speaking of the very same persons mentioned by our author, says that they had not gone to heaven. Mr. Wesley, who we suppose is quoted next in authority, says: "It is generally supposed that when people die, they go directly to heaven or hell, but there is not the slightest foundation in the oracles of God for such a belief."

Who shall we believe, Jesus Christ, St. Paul, and the founder of the largest Protestant church in the world, or the Rev. F. W. Evans?

Our author devotes considerable space to the parable of the rich man and Lazarus. As this is regarded the strongest part of the Scriptures against these manifestations, we will quote from what we have said on a former occasion on this parable:

"Luke xvi, 31: 'If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead,' is quoted by some with a triumphant air, as though perfectly conclusive against spiritual manifestations. I shall consider the passage only in its supposed bearing against these things; and I think that a little reflection will convince any candid mind that they are not condemned by it. Attend to the following considerations:

"1st. The passage, taken with its connection, clearly shows the possibility of glorified spirits communicating with the living. The rich man addresses two petitions to Abraham. The first is, 'That he would send Lazarus,' who had obtained a lodgment in his bosom,

* Since this was written we have seen the full form of a materialized spirit in a few seconds. "Redface," Mrs. Miller's control, said his medium ought to be raised up in the rocking-chair, in which she was entranced, apparently dead. Her husband and a physician raised the curtain and adjusted her in the chair. It was light, yet nothing was visible but the medium, in a state of unconsciousness. As soon as the curtain fell it was turned aside, and a tall, well-developed lady, draped in purest white, stepped out, remaining some time in full view of all the party. These things did not occur just this way in Dr. Clarke's day, or he would have given us a better defined theory than he has in regard to them.

'to dip the tip of his finger in water and cool his tongue,' i. e., that his sufferings might be mitigated. To this Abraham returns a denial, accompanied with two reasons: the first was, that justice demanded he should endure all that was inflicted upon him; the second, that it was *impossible* for Lazarus to come to him—verses 25, 26. The second petition was, that he would send Lazarus to his father's house to warn his five brethren. This is denied, and but one reason given for it: 'They have Moses and the prophets; let them hear them.' He does not say, as in the former case, he '*cannot*', which clearly shows that it was possible for Lazarus to return to earth and warn those persons.

2d. "The clause, '*will not be persuaded though one rose from the dead*,' supposed to be condemnatory of spiritual manifestations, is predicated of *five individuals only*, not of the race universally. The rich man does not pray that Lazarus might be sent to warn the world—sinners in general—but simply to his father's house, to warn his five brethren; clearly showing that the prayer was not prompted by a benevolent concern for *them*, but a selfish interest for *himself*. He had just been told that his sufferings should never be less; he now prays that they may not be increased by the coming of his brethren to share in them; precisely harmonizing with the doctrine set forth in these manifestations respecting lost spirits. They say, 'The lost spirits of your friends would delight to see you as miserable as themselves, but they do not generally wish you to come to hell, because it would add to their torments.' But to the question before us: the pronoun '*they*' relates to, and stands for, "*five brethren*," and is limited by its antecedent to the same extension; and in their case it was doubtless true. But does it follow that it was equally true of all others, in all ages of the world? I know not by what rule of logic, or grammar, or common sense this can be made to appear. Try the logic a little. Five men would not repent, though warned from the grave; **THEREFORE**, nobody would! Now, if this is good, I think the following better: *five hundred thousand* of the Egyptians, with Pharaoh at their head, would not believe that God spoke by Moses, *therefore* the Israelites would not, and his mission was useless! A greater number of Jews could not be persuaded to repentance by the united exertions of Christ and his apostles, *therefore* nobody could have been, and their labors were silly and vain! There are now a great many who will not be persuaded to give their hearts to God by all that can be done to effect their salvation; therefore nothing need be done for any, for none will consent to be saved! Puerile as this logic is, it is a vast improvement upon that which arrays this passage against spiritual manifestations. For the one is from *five* to the whole; the other from *five hundred thousand* to the whole. If the former is good, the latter is *a hundred thousand times better*, mathematically demonstrated. But,

"3d. The passage relates to quite another thing than spiritual manifestations. It relates to a literal resurrection of the body. 'Though one *rose* from the dead'—a specific miracle for a specific object; and the most that can be claimed for it, even constructively, is, that a specific miracle for the conversion of every five persons would be useless—which, I doubt not, is true. The passage has no reference to communications made from glorified *spirits* in their disembodied state, but to the return of the spirit to its forsaken *body*, and to its living *in* and preaching *through* it. I have heard it said, to be sure, that it is the same thing; but this cannot be, any more than Christ's going in spirit to preach to the antediluvians in the days of Noah (1 Pet. iii, 19, 20), was the same thing as his resurrection at Jerusalem twenty-four hundred years afterward. But,

"4th. If the passage proves anything against spiritual manifestations, it proves quite too much for those who avail themselves of it; for if no other means than those mentioned in this passage, as adequate to effect the salvation of these five persons, can be successfully used for the salvation of others, the whole New Testament is superfluous. 'If they hear not *Moses* and the *prophets*.' By *Moses* and the *prophets*, the Old Testament, and that *only*, is meant. Of course, then, if the argument is good, we have no use for the New. It will avail nothing to say, in avoidance of this conclusion, that 'Christ had already come.' For, 1st. This can not be proved. Christ relates it as passed; but how far back in the past it transpired, no man can tell, for he has not. All we know in regard to the *time* of the occurrence—for the time of its *relation* is of no avail in the argument—is, that it was posterior to the closing up of the Old Testament revelation, and anterior to the present in which it was told, covering a space of four hundred years, in any part of which it might have taken place. 2d. It is, I think, more than probable that the date of the transaction is anterior to the advent of Christ. For if Christ had already come, it seems quite unaccountable that Abraham should have overlooked the fact, and referred to *Moses* and the *prophets* as the exponents of the way of life, when their authority had been already superseded and set aside by the appearance of '*the greater than they*' Why did not Abraham say they have Christ, instead of *Moses* and the *prophets*? I presume it was because they had no Christ, as yet, except as he was to be found in types and prophecies. But, 3d. Even if Christ had come, and Abraham, from some unaccountable reason, had been held in ignorance of it or failed to mention it, still, not a syllable of the New Testament had been written. The crucifixion and the resurrection and the ascension and the subsequent advocacy of the Lamb of God had not taken place. Were *these* unnecessary? The astounding revelations of Paul and Peter and Jude, and the sublime visions of John on Patmos, were yet undisclosed. Were *these* unnecessary? It is surprising to see how

thoughtlessly some men, and even divines, will quote and apply Scripture!"

"The practice is forbidden." Where is the necessity of forbidding that which is impossible to be done? We frankly confess it was "forbidden" to an ignorant, superstitious herd, who had just been emancipated from hundreds of years of slavery, as were many other things which have been practiced ever since, and to this day, by Christians of every shade of belief. He that "useth divination" was "an abomination unto the Lord," and yet Joseph, the purest and best of his age, was a diviner, and put his diviner's cup with the money in Benjamin's sack, when he sent them away with the corn for their father's family. If the old Israelitish statute had been in force in Christ's day, he and Peter, James and John, should have been stoned to death, for they held communication with Moses and Elias. Paul held intercourse with the man of Macedonia, and went by his request over to Greece, and planted the church at Philippi, to whom he wrote the epistle constituting a part of the New Testament.

Again, our author says: "Jesus has not returned to earth since his ascension." Paul must have been mistaken, then, for on his way to Damascus he says he appeared to him, saying, "I am Jesus, whom thou persecutest." Paul says again, "And last of all, he was seen by me also." "Lo, I am with you alway, even unto the end of the world," said Jesus to his disciples.

"We are told that the spirits make certain statements or communications, but we do not hear them, and can have no positive assurance that they are made by the spirits at all. . . . We want to see the spirits, hear them make their own statements, and see them do their own work. . . . In Spiritualism we cannot see the agent; cannot see who or what performs the work; hear no announcement, except through the medium."

We have rarely seen so much ignorance and dogmatism in the same space. Where this reverend gentleman has been, or what his reading, we cannot tell, for surely no well-informed person would be so reckless in his assertions. He may, however, be like some other rulers of the Jews who desire to see, but must go in the night, and have not ventured as yet to pass the Rubicon. But if he will pay us a visit, we will soon convince him that he has done himself as well as his cause great injustice by his reckless assertions.

NEW SPIRITUAL PAPER.

WE take pleasure in giving the following a place, and hope the paper will be liberally patronized:

THE WESTERN SPIRITUALIST: a weekly newspaper. An Exponent of the Philosophy, Phenomena and Facts of Spiritualism, and devoted to Literature, News, Liberal Thought, and the Development and Support of Western Mediums and Lecturers. Terms, per annum, \$1.50—six months, \$1.

The undersigned, who has had some fifteen years' experience in the newspaper business, on the solicitation of friends of the Spiritual cause, and in view of the fact that there is no low-priced publication of the kind above specified within the reach of the Spiritualists of the West, has concluded to start a weekly paper—four pages of seven columns each, size of sheet about 24x36 inches—as soon as two thousand subscribers have been secured or pledged. Our object is not to displace or supplant other higher-priced publications devoted to our philosophy, but to afford a Spiritualistic and Liberal journal at a price that will bring it within the reach of the masses. The object of the paper will be to deal with Spiritualism proper, avoiding wild and visionary theories and speculations upon the one hand, and abuse and recrimination on the other, and so present our philosophy that it may challenge the attention and secure the respect of skeptics.

Inquiry is abroad in the land, especially throughout the West. New mediums, speakers and investigators are constantly springing up everywhere, affording ample material with which to fill the columns of such a paper with fresh matter of absorbing interest. At present, while the masses are excited and interested by the wonderful manifestations brought to their notice, they know little or nothing of the beautiful philosophy which underlies the phenomena. To afford this information, to encourage and foster Western mediums, and to build up our cause, shall be our aim and endeavor.

W. M. GILL, Kirksville, Mo.

PEEBLES says: "The future is more important than the past—the destiny, than the origin of humanity. Though generally outlined by your guardian angel, your future, morally considered, is not irrevocably fixed. Man is a mental and moral, as well as a physical being. You are now (said the spirit) paving the highway your feet must press in spirit life, and laying the foundation stones of the temple you will inhabit."

WE have a few copies of "Clock Struck Three," which we will send by mail on receipt of publisher's price, \$1.50. Also, "A Memphian's Trip to Europe," \$1.25.

TESTIMONIAL TO MR. W. H. HARRISON.

EDITOR SPIRITUAL MAGAZINE—*Sir*: Will you kindly oblige the committee by inserting in the next number of your MAGAZINE the following circular, which is about to be published in our English Spiritual periodicals?

Faithfully yours, EMILY KISLINGBURY,
Hon'y Ass't Secretary to the Committee.

CIRCULAR.

Since the year 1869 Spiritualists have been indebted to Mr. Wm. H. Harrison for the excellent journal of which he is the editor. This journal has been a credit and strength to the movement in every respect. It has been printed in clear type and on good paper, and has been conducted with ability, caution, courage and public spirit. It is hardly necessary to say that up to the present time the paper has been by no means self-supporting; indeed, during the first three years of its existence it entailed upon Mr. Harrison a very heavy loss, which he bore single-handed. This loss was aggravated by the fact that, in order the more completely to devote his attention to *The Spiritualist* newspaper, Mr. Harrison voluntarily relinquished a considerable portion (estimated, upon reliable information, at an average of not less than £200 per annum,) of the income which he was deriving from literary work on the *Engineer* newspaper and other journals. Mr. Harrison has, indeed, done more than this, for during the past eight years he has given up one or two evenings every week to a practical observation of spiritual phenomena at seances. By his unwearied and intelligent observation he has been enabled to collect a mass of reliable information as to the facts and principles of Spiritualism, which fits him in the highest degree to be the editor of a newspaper devoted to the religious and scientific aspects of the subject.

It is a matter of notoriety that the *Medium* newspaper, which was inaugurated the year after the appearance of *The Spiritualist*, has been annually subsidized by large subscriptions, which its editor, Mr. Burns, has always called for as justly due to his exertions. While we fully acknowledge the services which have been thus rendered to Spiritualism, we would call attention to the fact that no appeal to the public for help has ever, except upon one occasion, and that for a special purpose, appeared in the pages of *The Spiritualist* for six years. The work was done and the whole expense borne for three of those years by Mr. Harrison alone. During the last three years an annual sum of about £200 has been privately subscribed by a few friends, which has, doubtless, greatly relieved the burden upon the shoulders of Mr. Harrison; but this in no way touches the fact that Mr. Harrison has for years cheer-

fully submitted to a heavy pecuniary loss in order to supply to the movement a paper in many, if not in all respects worthy of it.

The undersigned ladies and gentlemen are of opinion that it is not to the credit of the movement that this pecuniary loss should be borne alone by Mr. Harrison. Had he appealed to the public for subscriptions, they would doubtless have been forthcoming, as they have been for some years past in answer to the appeals of the *Medium* ever since its establishment; but he has not done so.

It is proposed, therefore, that a subscription, in addition to the existing guarantee fund, shall be opened, which shall take the form of a testimonial to Mr. Harrison, and which, it is hoped, may to some extent relieve him from the heavy sacrifices which he has made in money, time and work, in the interests of Spiritualism. All subscriptions to this fund will be payable on the 1st of January, 1876. Friends desiring to contribute are requested to send in their names, addresses and the amount to Martin R. Smith, Esq., care of Miss Kislingbury, 38 Great Russell street, London, W. C.

FIRST LIST OF SUBSCRIPTIONS.

Mr. Martin R. Smith, £50; Mr. Charles Blackburn, £50; Mr. J. N. T. Martheze, £50; Mr. Alexander Calder, £20; a friend, £20; Mr. Alexander Tod, £20; Mr. N. F. Dawe, £15; Sir Chas. Isham, Bart., £10; Prince Emile Sayn-Wittgenstein, £6; Mr. R. Hannah, £5 5s.; Mr. C. F. Varley, F. R. S., £5; Dr. Eugene Crowell, £5; Mrs. Louisa Lowe, £5; Mr. Charles Massey, £5; Mrs. Honywood, £2 2s.; Mrs. Makdougall Gregory, £2.

Mr. Mylne has written from India, saying that he intends to contribute largely toward this object.

Committee: Martin R. Smith, Esq.; Charles Blackburn, Esq.; Sir Charles Isham, Bart.; Mrs. Makdougall Gregory; H. D. Jehcken, Esq., M. R. I.; D. Fitz-Gerald, Esq., M. S. Tel. E.; Eugene Crowell, Esq., M. D.; N. F. Dawe, Esq.; Prince Emile Sayn-Wittgenstein; Mrs. Honywood; Alexander Calder, Esq.; Benjamin Coleman, Esq.; Alexander Tod, Esq.; Cromwell F. Varley, Esq., F. R. S.; James Watson, Esq.

Hon. Secretary and Treasurer: Martin R. Smith, Esq., care of Miss Kislingbury, 38 Great Russell street, London, W. C.

MR. SPURGEON ON SPIRITS.—In a sermon delivered September 12th, Mr. Spurgeon said: “It is a sad sign of man’s depraved nature and of his gross carnality that the presence of a spirit is the source of alarm to him. If we were more spiritual than we are we should not fear to meet beings of our own order, but should delight to think of the presence of disembodied spirits, and should be glad enough to commune with them.”—*London Spiritualist.*

THE MAGAZINE FOR THE POOR.

WE proposed in the early part of the year to send the MAGAZINE gratuitously to those who desired it, and were unable to pay for it. This we have done in every instance, when notified. Our list of this class has been a large one, in some places exceeding the number of paying subscribers. In San Francisco the non-paying more than double the paying subscribers. They more often change their residences, and are more difficult for carriers to find; consequently we have more calls to send extra copies to them. We recently sent seven copies to one office to this class, who had failed to receive it.

In order to sustain the MAGAZINE we must change our plan, and except in extreme cases, charge half-price, or one dollar, for 1876. There are very few, we presume, who cannot send for it on these terms.

HOW TO HELP BRING UP ARREARAGES OF THIS YEAR.

Do as the President of the New Orleans Spiritual Association has done: send postal order for five dollars—two to pay his own subscription for 1876, and three dollars for the MAGAZINE for this year, to be sent to three friends, two of them preachers. If a few hundred of our subscribers would do likewise, we would come out even for this year.

For the Spiritual Magazine.

STRANGE MANIFESTATIONS.

HAVING been a Spiritualist twenty-five years, for which faith some fifteen years ago I was so annoyed by unjust treatment in my church that I gave up both it and my ministry therein, I ask you, Bro. Watson, as a special and great favor, to publish the following.

A very strange thing happened in my family some six months ago. My wife—who in youth had ulceration of the throat, for which it was so burned with caustic as to leave large holes therein (which are there still), spoiling her voice for singing—was taken out of bed at two o'clock, A. M., by a spirit, which began singing through her, in a strong, clear, full voice, an unknown tune and song, in an unknown tongue.

The voice is mostly female, but sometimes male, and some of the variations are said to be of the most difficult operatic singing. Some think the female voice that of Parepa Rosa, and some that

of Sontag ; but the male calls himself "The Swiss Warbler." Never having attended a theater or an opera, I am no judge of this. I only know it is *not* my wife who sings, nor is it *her* voice. A musical critic declared the voice to be of the largest compass and power, capable of filling Barnum's Hippodrome.

Another wonder is, my wife, who for twenty years was slender and in bad health, and often prostrated, has grown stout and strong under these influences, and is now well, and has from that time spoken a strange language, for which we can as yet find no interpreter. I have thought it Paradisiacal, but we are told it is Polish. One thing I do know : it is not my wife who either thus talks or sings, for the power manifested is far beyond hers, and, in its way, beyond what I have known. And this talking spirit gives tests the most positive and convincing.

I write to invite examination, investigation—of ministers and Christians who ignore Spiritualism and condemn it, to test its truth ; physicians, to examine her throat, where the holes named can be seen ; singers, to judge of the voice ; linguists, to determine the language, and to interpret it ; and last, not least, we most cordially invite you, Mr. Editor, at any time convenient, to call, witness, test and explain these things as you see fit.

Most respectfully, A. W. BLAKESLEY,
 114 Seventh avenue, New York,
 Some twenty years a minister in the M. E. Church.

NATHAN APPLETON writes from London to the Boston *Globe* as follows : "When we consider the strange means of communication between persons living in the thin atmospheric sea which envelopes the globe, many of them, too, the discoveries of the last fifty years, and when we reflect upon the power which persons under the influence of what is called 'mesmerism' have over each other, as well as the condition of sleep and the effect produced by chloroform and laughing gas, any one that believes that we still live beyond the grave cannot feel surprised that there should be many forms of communication between those who have passed on and us here, of which, as yet, we know but little. I believe there are thousands and thousands of persons who, while not now willing openly to associate themselves with the avowed Spiritualists, are still watching the development of this branch of knowledge with deep interest, and cannot persuade themselves that there is not something genuine in that form of modern telegraphy which had its birth more than a quarter of a century ago at Hydesville, with a little girl for the operator, and also that many of those students see something in Modern Spiritualism which considerably descends from the prophecies, signs, and wonders recorded in the Old Testament, as well as the miracles recorded in the New."

For the Spiritual Magazine.

ORGANIZATION.

BY JUDGE HOLBROOK.

BRO. WATSON—In the October number of your MAGAZINE there are suggestions from various sources as to “organizations,” “creeds” and “declarations of principles,” and a call is made for an expression of sentiment on these topics. I will add my thought here (as I have done before in other places), in favor of organization; and, as organizations, or in our collective capacity, in the expression of what we believe. As I have named these matters to our people, I have found, quite often, at least, a very sensitive apprehension of danger—a fearful looking for something that is destructive of peace and truth—all of which to me is quite natural in one sense, and quite unreasonable in another. You say, “We have cut loose from creeds, and never intend to be trammelled by them again;” and such language is common. Just so; but how is it about a creed that does *not* trammel? You say, “We should therefore be in favor of having no creed;” and yet you say, “We would not object to a declaration of principles.” Just so again as to the last; but for myself I draw no distinction between a creed and a declaration of principles. Our creed is what we believe, and our declaration of principles is what we believe, too. Now, according to my view, a church creed is not on the whole bad, but it is this feature of it: that you *must* believe, and that your belief *must* remain unchanged. It is this that *hurts*. Let but your creed be spontaneous, amendable and adjustable, there is then no farther difficulty. So also with organizations.

There is in my mind one very particular use of an expressed creed or declaration of principles—that of an educator. Spiritualism—what is it? all the people are asking. A great many assume to know, and are disputing; and, as it ever is with everything that is new and strange, its best points are misunderstood, its best virtues slandered. It is well to have an epitome, a well-digested *resume* of the whole subject as presented by its friends, to place in their hands for their instruction and our justification. It is thus that the great political parties of the nation express themselves, knowing that another year they may express themselves differently. Pity that the church people have not taken more lessons from the people of the world. In this way we can put forward, in such setting as we choose to give, our real, our best principles, and get rid of that with which we are falsely charged. For instance, upon the charge so often made, “You Spiritualists do not believe the Bible, and you are anti-Christian,” an assembly of Spiritualists might show what their faith was, and how they deemed themselves to be more truly Christians than the Christians themselves could properly claim.

to be. The "declaration of principles" of the New Orleans Spiritualists in the number before me is a good specimen of such an effort.

The prejudice against organization that shall pronounce against *all* organization, is to me very absurd. It is the stumbling-stone of impracticable extremists, rushing from one extreme to another. Our work is not finished with the disintegration of the forms of error before us. We must reorganize better forms. To me this is but a question of time and of numbers. Is it time to organize, and have we sufficient numbers? And by "we" I mean those who believe in present spirit communion.

E. S. H.

Chicago, Oct. 20, 1875.

WAS IT TRANSFIGURATION?

TO THE EDITOR OF THE SPIRITUAL SCIENTIST—During a recent visit in Austin, I was fortunate enough to witness a new phase of spirit manifestations, at least, one of which I had never heard before. These manifestations consisted of materializations of spirit faces in the light, and without a cabinet. The medium was a gentleman, by the name of Psirne. (I am not quite certain that I have spelled his name correctly.) He stood in a shady corner of the otherwise well-lighted room, at the residence of Mr. Barbee, and enveloped his head in a dark shawl. After a few seconds a shudder seemed to run through him; he opened the front part of the shawl, lifting the same up so as to form a sort of lady's sun-bonnet; and by looking into the said opening I could see, not the face of the medium, but the face of a materialized spirit. After a few seconds the drapery fell, and the same operation was repeated several times.

The spirit faces which I saw were as follows: First, appeared the face of a fully materialized Indian, with long and straight black hair and black eyes. Next came a corpse-like looking face, which I could not see distinctly enough to make out what it was. Next the death-like looking face of a woman with glassy eyes. The next thing I saw was very ugly. It was only a half-materialized face. I could distinguish only a nose, an eye, and a part of the jaw. After this appeared the face of a man with a long, black beard, and it is well to remark here that the medium had no beard at all.

I am, yours, very respectfully,
Fredericksburg, Texas, Oct. 14, 1875.

F. H.

THE experiments of obtaining casts of spirit hands are producing good results. Prof. Denton has now in possession casts of hands through five different mediums.

THE *Spiritualist*, of London, gives us the following notice :

“ ORGANIZATION AMONG SPIRITUALISTS IN AMERICA. — The *American Spiritual Magazine* (Memphis) strongly advocates united friendly action among Spiritualists, and says that various attempts at organization are being made among Spiritualists in America. The New Orleans Association has issued a declaration of principles and purposes, and at Philadelphia a society has been formed under the name of ‘The Spiritual Progressive Union,’ the treasurer of which is a lady. The *Spiritual Magazine* contains many other matters of interest, and is well worthy the hearty support of English readers.”

On the progress of Spiritualism in England, it says :

“ SPIRITUALISTIC ORGANIZATION IN GREAT BRITAIN. — Since the British National Association of Spiritualists raised the standard of friendly union among Spiritualists, and advocated properly elected representatives, also accounts kept and published in ordinary business fashion, the progress has been most satisfactory. In the nine months of the present year which has just elapsed, no less than one hundred and thirty-eight new members have been elected, and the majority of these have been persons of influence and intelligence. The utmost harmony prevails among the whole of the members of the National Association ; indeed, since the time when it was resolved to ignore theological controversy altogether, there has been no symptom of anything in the shape of a quarrel.”

WE clip the following from the “*Spiritual Scientist*,” with our endorsement of the London “*Spiritualist*,” and the testimonial to Mr. Harrison. We also received the same, which we give in the MAGAZINE, and hope our friends will aid in so laudable a work :

“ In another column we print a communication from Miss Kissingbury, concerning a testimonial to W. H. Harrison, editor of the London *Spiritualist*. The call sets forth the objects and purposes of the testimonial so fully that we need say little more in his behalf. The *Spiritualist* is the most able of the exchanges on our list, and a most welcome source of interesting information.”

THE Belgian Spiritist Congress took place at Brussels on the 25th and two following days, and was attended by delegates from about twenty provincial societies. The result was the formation of a national organization under the name of “Fédération Belge Spirite et Magnétique,” and the adoption of the rules drawn up by the Union Spirite of Brussels. M. Leymarie was present, and several representatives of French Spiritual societies. The opening discourse was given by M. Anthelme Fritz, President of the Union.

INNER LIFE DEPARTMENT.

MRS. ANNIE C. TORREY HAWKS, MEDIUM.

SEANCE TUESDAY, JUNE 22, 1875.

INVOCATION BY WILLIAM TAYLOR.

O THOU who art ever present, ever watchful, infinite in wisdom, love and power, we feel thy presence, as together we meet the living-past with the living-present, to hold counsel, and to ponder over thy mighty works. Let the harmony of divine love so unite us, that thy Spirit may be revealed in our midst, awaking us to a true sense of justice as to our dealings with our fellow-men. Grant, Infinite One, that the sorrowing souls of earth may receive that recompense which thou hast promised to the penitent seeker, and may the rebellious spirits be, by a knowledge of thy love, led into the light that shall throw open the gate of eternal life. Help us, Creator, to lift from earth's shadows all who linger amid its gloom, and to drive from the mourner's cheek the falling tear, pointing them to the resurrection and the life.

Let us give them the evidence of the continued life of their loved ones, by drawing them near unto the golden shore, where with eagerness and joy they linger, with outstretched hands, to greet them as friends not dead, but gone before. From all nations they come. Help us to break the barrier that old dogmas, with their forms and creeds, have placed between them, and show to them the beautiful land that lies beyond. Throughout all, Infinite One, let the true spirit of charity reign. Let the past and the present work in unison, together destroying the errors of orthodoxy; together lifting up the ensign of the Galilean teacher, until all shall unite as one family, acknowledging thee as the one Infinite God. Amen.

Controlling spirit—No questions this morning? You have to work brisk to keep up with us. We put nothing off for to-morrow what might be done to-day. Here comes a friend; let's see what he has for us.

NOV. 2—J. B. FERGUSON.

How do you do? I have been on a pilgrimage along the shores of the river of life, have gathered a few pebbles which I will leave with you. Some I found just where the waters reach the shores of earth; others farther back into the shadowy valley of earth life. Most of them are dark and crusty, full of blemishes and rude indentures, yet they bear the mark of God's hand, were fashioned by him in spirit and in truth; although the changes of life's current have from time to time washed them into hard and flinty paths, marred their once fair and polished surfaces, they still have the impress of his mighty signet firmly impressed upon their inner being. It is for that you are to seek; work it up with the wisdom

gained through the teachings of your angel counselors, just as the sculptor from the rude rock works the beautiful semblance of life, gives to the ungainly mass the form, perfect, as if molded in nature's mold. Those that I gathered close by where the waters wash earth's shore, let us liken unto the aged and decrepid, worn by long contact with the ills and cares that have ever met them on the weary plane of their earthly pilgrimage; borne down by hardship, nature exhausted, they, under this load, have become maimed and crooked, soured by the rude blows they have received from their fellow-men; ever under a cloud, for the poor and unfortunate of your plane have but little sunlight within them.

They are now close upon the shore, waiting for the waters to wash them away from where only bitterness has been their portion; all is darkness behind them, and all seems dark before. They have never had the hand of love to guide them, none to tell them of the sunny way, where no more cold or hunger shall pierce and starve their forms—forms that were made by nature as perfect as your own. The tiny seed threw up its fair green shock, but some rude foot crushed it, brushed it hastily aside, left it all bleeding and sore, to live as best it could. The little plant struggled on, condemned and despised by all because of its ugly, crooked shape; the scars grow deeper, and the form more bent; and now, when the struggle is well nigh over, and the waters of the river of death are reaching out their cold arms to encircle them, there is no one to take from them the last deep sting; no one to say, "Sister, brother, the dark day will soon close; beyond there lies a fair and beautiful land, where you may rest, and grow bright and beautiful, where the life within is to tell the story of the poor despised outcasts." God's finger points to the great dial-plate of Christianity. Such as these were classed as sinners upon the lower plane; they are born as saints into the higher courts. They sinned through ignorance, and their sins fall not upon themselves, but upon those whose lives laid in bright paths, whose minds were enlightened, but through arrogance and pride would not stoop to notice the rude, rough, maimed, and scarred of life.

The pebbles gathered beyond the shore, still farther back in earth's domain, are less rude, the indentures are not as deep, but there is a coarse, dark look about them, and rough, sharp edges that stand out like arms of defense. These we will compare to those who from inheritance have received angular natures. They also are of the poor; for, with the rich and favored of earth, such natures are termed eccentric; nothing rough, their wealth softens all roughness. It is such as these that need your immediate aid; that rough exterior needs making smooth, and those sharp angles softening down by the plane of love. The true laws of the Harmonial Philosophy should be laid before them, that they may learn that they are not to be cast aside, because that they, through inheritance,

received a shadow that made hard and rough their natures, increased and darkened by life's surroundings. Lift them now, ere the chain wraps itself so closely as to maim and scar their now shapely but rough forms.

A word of love, an act of kindness, be it ever so small, may lift them above the groove of hard pathways, that will lead on and brighten until the pure spirit triumphant will radiate over all. They, in their turn, through the love shown them by the more favored of their fellow-men, will lend a helping hand to others, who, like unto themselves, have been cast into the hard grooves of life. God is good, his mercy is forever. Work so that the light of his love may shine from out your souls, and that however rude may be the mortal, you are to see his work, use well the power, and labor to keep his signet ever bright. Good morning.

(Seance conducted by Edward.)

SEANCE THURSDAY, NOV. 5, 1876.

INVOCATION, BY ONE WHO WAS A CLERGYMAN.

GRATE Spirit, hear my prayer. Lingering upon the boundary line that divides the two worlds—the world of doubts and the world of realities—I appeal to thee, as the divine origin of all life, for power to communicate clearly and definitely, all the truths as gathered from the great realms of space that encompass the world of worlds. Amid life's changing scenes, when an inmate of the body, I ever found comfort in communion with the divine works of thy great Spirit; and now, although numbered with those who are called angels, I as a man feel the same inner prompting to lift my voice in suppliaice to thee—to call to thee in my weakness for strength to advance thy truth, unbiased and untrammeled by earth's errors. Help me, Great Spirit, to lift the curtain and reveal the great glories that lie beyond—to show the beautiful sunlight of the shore of everlasting summer time—where man dwells, the man he made himself—where all laws work in harmony, and the true ideals of life are wrought out as realities. Many are waiting unsatisfied at the gateway of Christianity. They have received what they are told by friends who stand near will give them the passport into the realms of eternal bliss. But to their senses the proof is not sufficient to take away the chilling shroud of death. Tremblingly they wait, hoping against hope. Aid me, God, to assist such in clearing away the cloud of mistaken Christianity, and give to them true teachings of Jesus. I would still work as thy servant in the vineyard of everlasting life. Work as an old disciple, with new truths established. Established through the light gained at the second birth—light which penetrated all the gloomy errors of early teachings, and lifted into my soul the glory of true Christianity, free from the shackles of creeds and sectarian falsehoods.

Let me, O God, clear away the false impressions that through ignorance and prejudice I allowed to gather over the flock placed under my special charge. I would show them the true path that leads to the everlasting pastures of peace, and that salvation comes only by an earnest and active life of well-doing. Help me, Great Spirit, that I may do well my work. Amen.

QUESTIONS AND ANSWERS.

Conductor—Good morning. What are your questions? Only one! Well, I will see what we can do with it.

Question—Why is it, that spirits when visiting us and giving us prophecies, are seldom if ever able to give the exact date as to when what they predict will occur?

Answer—Many spirits who have the power to control mediums that they may predict coming events, are not able to give to them the precise moment. They foresee that a thing will take place from causes that are working, and will finally bring about the effect. But as to the precise time they cannot give it, for they do not know. The precise moment depends upon the event not yet accomplished. When those of the high or more advanced order of spirits visit earth, they come that they may give to you the great truths of progression. They would endow you with wisdom, that you may push forward with the truth, and carry the conviction of the life beyond into every heart. To the idle seeker who is ever asking of his future, only false and imperfect answers will be given, for the far-advanced minds of spirit land cannot waste their time with such. Frivolous spirits are ever ready and anxious to answer, and to them such subjects are left. Those who seek spirits through *selfish* motives, asking only for that which they think will increase their comforts here upon earth, will ever receive such answers as will please them, regardless of truth. The Great Spirit of Spirits knows best when to lift the curtain that hides the future from the present. The higher order of spirit intelligences keep silent upon all that it is best man should not know; and whenever you find a spirit controlling a medium silent as to your questions of the future, be content—do not urge; for by so doing you repel them, and expose the medium to the inferior spirits who are ever lying in wait to seize the first opportunity to play upon your credulity.

Some communications that come from the higher or more advanced spirits have often, what seem to you, errors. This is in many cases owing to the manner in which they measure time; to give the dates correct they must compute as you do; they do not always deem this necessary. Whatever they may give you of the future is for your good, and it is best you should know it. It is given without seeking, and often when least expected comes to you in the form of warnings, and should ever be heeded.

Control—I bring to you a new contributor. Let us see what he has for us. He gives no name.

NEW CONTRIBUTOR.

I come to you, my friends, as a little child, weak and feeble, trying step by step to enter into the walks of this new life. I am weary with the long struggle that I have had to throw off the thongs with which I bound myself when in the body, but thank God and the great will of self-hood, I am now free to labor in the new field, free to labor and strive to undo the false teaching with which I have hampered my fellow-men. Little by little I must work; slowly and surely lift the great stone of error from the door of the sepulcher of Christianity; that I may reveal through proper laws the teachings of the disciples, and bring out from the debris of decayed creeds and forms the true law and the gospel—the religion of the heart; that religion which knows no sect, works for God by good deeds, ever enriching the heart and making the foundations of the tabernacle firm through the union of love that pervades all its works. It sees no Jew, no Gentile; all are as one—all children of the self-same First Principle.

Here, under the sunlight of spirit shores, let me appeal to those who through vain pride still cling to the church, with all its vain, tawdry, tinsel, flimsy finery, and bid them follow the teachings of Jesus. Do away with the mummery and mockery that under the name of praises to our Lord they send forth. Think you the Father is satisfied with vain canting and flimsy forms? What is God's chief commandment to you? You will say, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Yes, as a form you say it, but never in love do you practice it. If you purpose solemnly to do God's will, you are to follow the precepts and examples of Christ. You are to have but one church and no diversity of opinion; no diversities of habits or fancies are to lead you into different sects. You may as now bear different names, just as plants, all nurtured under the same sunlight, have received by different classifications their own peculiar names. God does not look to the name; all nature has fragments, but all are a part of the great whole. But sectarianism discard. Its atmosphere is stifling; it crushes all the life out of religion. Live under the law of one creed—love to God and your fellow-men. All unite heart and hand in doing good—in advancing truth, freedom and virtue—in making God known by the love you show his creatures—in resisting abuse. Condemn no man, but rather lift him up.

Do not ask if through the form of baptism they have become as one of you, or if by sprinkling they are ready to partake of the bread and wine. It matters not. What are all the ordained forms, what the mysterious creeds? Are they not all ordained of human

harder than they were last year. I do not know what people will do with large families. I hope the times will change before many months.

I am ninety-two years old, and have learned more about the Bible by reading your MAGAZINE than I ever learned by going to church. It seems that they stand still—no progression about the church. I shall never forget your kindness in sending me the MAGAZINE. It has given me such light in Spiritualism! I never was satisfied before. I have a nephew who goes to the Eddy brothers, and tells me what he sees there, but it is all like a dream. I want to hear and see for myself. There is an Indian here who says his mother used to tell him the spirits used to come and bring huckleberries in the dead of winter. He did not know what it meant then, but now sees they were materialized. They were fresh, as if just picked. That was over seventy years ago. The white folks used to come with the Indian spirits.

Brother, you have my heartfelt thanks, and I hope you will have success through life. I hope we shall meet on the other shore, and "know each other there." Yours with respect,

CORNELIA A. ABELL.

[We will send her the MAGAZINE free.]—ED.

MEETINGS AT ASSEMBLY HALL.

WE have arranged for the use of this Hall, 363 Main street, for the residue of this year, on Sundays. We cordially invite all who feel interested to attend morning and afternoon service. It was resolved at the meeting held on the 7th to organize a "Psychological Society of Memphis."

We have addressed good audiences since the last Sabbath in October, and expect to continue, unless we can get our place supplied during November. The second Sabbath in December the Hon. J. M. Peebles will commence a course of lectures there.

C. H. DOTY writes: "The MAGAZINE is highly appreciated, and I wish it came weekly instead of monthly. Its tone is high and noble, just calculated to arrest the attention of those unacquainted with our philosophy, and also to form a nucleus for those who have and are resolved to preserve its teachings from the innovations crowding upon it, tending to the visionary and immoral. Its circulation should not only be increased, but multiplied. Occasionally I see an idea or statement which in my opinion fails to embrace the whole truth, but I can afford to move slowly. The bane of our recent experiences is going too fast, inconsiderately and indiscriminately. The world has first too little faith, then too much; we are prone to remain inactive, then to rush and stumble."