

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.

---

VOL. I.

JUNE, 1875.

No. 6

---

THE MILLENNIUM—WHAT IS IT?

**T**HERE are few subjects which have elicited such a diversity of opinion as the one we have selected as the head of this article. In the early years of our ministry we read much upon the subject without being able to come to any definite conclusion in our own mind respecting it. Of the numerous writers on prophecy, while there is a wide divergence of opinion as to what the millennium may be, there is a pretty general agreement that about this time there is to be the commencement of a new era, which will bring about great changes in the moral world. What these changes will be has not been so well defined, but that we are on the eve of a great revolution we cannot question. He who spake in the beginning to physical nature and it obeyed the mandate, now speaks once more in grander significance to the soul, to the mind of intelligent nature—"LET THERE BE LIGHT!" The sun of reason ascends the moral heavens in glory, scattering before its resplendent beams the fogs of error and superstition, emanations from the dark ages of ignorance and despotism. The human mind is feeling the inspirational light and heat of a religion of reason and intelligence, and like the quickened earth under the influence of the diurnal sun, will put forth new and ever-renewing powers of beauty and

Vol. I.—15.

excellence. Man, enlightened by reason and knowledge and redeemed by love, will walk forth in the true freedom and majesty of the sons and daughters of the Most High, the Christ of God formed in them the hope of eternal glory.

We are now passing through a transitory period, preparatory to the rule of reason and the construction of the Christian religion on its enduring foundation. When that advanced period shall arrive, the gospel as proclaimed by the Nazarene, disrobed of the conflicting creeds of men, will be the universal religion. In that luminous day it will be clearly seen that man is a religious being outside of the church as well as in her organizations, and that the principles and precepts taught by Christ is the only system of ethics that has obtained in the world, that is adapted to its highest and fullest development. The great law of *love*—love to God and love to fellow-men—taught by Christ as the fulfilling of the whole law or all of the commandments, confers the highest happiness which man is capable of enjoying.

The first Adam was of the earth earthy; the second Adam is the Lord from heaven. The former was the representative of the ignorant, physical ages in the infancy of the human race and childhood of the church and the world; the latter is the grand spiritual, intuitional, intellectual and harmonial God-man of the advanced mental and moral ages. He is the sun of righteousness, to prepare and enlighten the way; the sun of truth, to unfold the arcana of nature; the sun of love, to kindle the flame of devotion in the hearts and minds of the sons and daughters of earth, and attract them to the Divine, until they shall be transformed into his own perfect likeness.

The Christian church has scarcely begun to comprehend the deep significance of the prophecy of St. Paul, "As we have borne the image of the earthly, so shall we bear the image of the heavenly"—when man is redeemed from ignorance and sin through the quickening and elevating influence of the power of the gospel of Christ. We shall indeed be like him when we shall see him as he is—the Son of Man, the Son of God. The Divine Teacher calls upon all the sons and daughters of every age and nation to be one with him, even as he is one with the Father. Listen to the Master's remarkable words: "Greater works than these" (which I have done) "shall ye do, because I go to my Father." But alas, how feeble

is the faith of the church! It has ceased to believe the dear Master's words of inspiration and encouragement. She lifts her voice against the prophecy; she cries aloud in the ear of the listening world that the days of spirit manifestations and power have passed away forever.

While the church may ignore these spiritual influences as the scribes and Pharisees (the church) did the claims of Jesus, there is a large and liberal class of intelligent minds outside of church organizations who are unable to accept the special interpretation of the gospel embraced in the various creeds of the different denominations of the Christian church, but yet they believe in Christ and his teachings. They are the valiant vanguard of the reasoning maturity of the church of God. They are the chosen of heaven to stand as an impregnable bulwark between the timid, half-doubting Christian church, and the watchful world. They are ordained to form a broader and higher platform of religious faith for the church of the second Christian era of the reasoning age of the world; a platform of faith that shall be supported by the comprehensive principles of love to God and love to man—principles which include the whole sum of moral obligations.

The Master and the gospel of love received but a partial recognition in the youth of the church and the world. Even the immediate disciples and followers of Christ did not fully comprehend his character nor the marvellous import of the doctrines he taught, because the mind of the age was but partially developed. It is therefore needful for the full completion of his mission that he should be again revealed in the maturity of the church and the world, that the human family may see his mental as well as his moral status, and show the spiritual life of the church renewed on the indestructible basis of reason and philosophy.

The youth of the church and the world, the age of unquestioning faith, is swiftly passing away, and the era of reasoning maturity is pressing urgently forward, demanding a reasoning religion adapted to its progressed enlightenment and to its fuller development of the understanding. And the Christian church is losing the sympathy of liberal minds inside as well as outside of her organizations. She must show clearly to this reasoning age that her religion is founded on reason and philosophy, as well as on revelation, and is broadly adapted to the progressive nature of man.

## THE HEBREW CHURCH.

THIS church may be regarded as the pioneer of the true religion in the childhood of the world. The Jewish church may in verity be regarded as a constituent part of the Gentile, for its foundation was laid deep and broad in the physical ages, as was also that of the Christian church. When the chief cornerstone was laid in Zion, it rested on that enduring foundation, and the glorious superstructure of the church universal of the intellectual and moral ages of the world will rise upon it in symmetrical beauty and glory. The youth of God's church was signally marked by the rending of the vail of the temple of the old Hebrew dispensation; for the temple of Solomon symbolized, as did also the forms of the Jewish religion, the higher spiritual worship of Deity. The rending of the vail of the temple was also a foreshadowing of the destruction of the temple, with all its imposing forms and ceremonies. The church had become corrupt—the temple had become a den of thieves—the most holy places were desecrated by the money-changers. The holy city was destroyed by Titus the Roman general in the seventieth year of the Christian era. The belief in the advent of a temporal king who would liberate them forever from an irritating foreign yoke, was perhaps universal. The disciples of Christ seem to have had no conception of the nature of the kingdom he came to establish. Notwithstanding his repeated declarations they seemed not to comprehend the spiritual nature of his mission. They evidently expected their promotion to be in an earthly, without any reference to a heavenly kingdom; hence when Jesus was crucified they gave up all as lost, and returned immediately to their former occupations.

The unbelief of the Israelites in Jesus Christ as the Messiah opened the door of the Christian church for the Gentile nations, and they received the benediction of the light, liberty and love of the pure principles taught by him. The Christian church of the past, in blind zeal for her religion and its author, has reproached and persecuted the Jews for rejecting and crucifying the Messiah. She has failed to observe that in the youth of the world, as in its childhood, the Jews were still the chosen people to pioneer the knowledge of the living God, and sow broadcast over the world the seeds of true religion. Gradually, like the breaking of morn-

ing in the eastern horizon, a clearer light has been dawning upon the nations, and the persecutions and proscriptions of the Israelites have been slowly passing away before its benign influence. For more than eighteen hundred years the chosen people have been silent, unobtrusive, and yet patient and conscientious worshipers of the one invisible, eternal, omnipotent, omnipresent, and omniscient Jehovah, the God of gods.

The remarkable dispersion of the Israelites throughout the globe for the fulfillment of their important mission, accords with the promise of the Almighty Father to the patriarch Abraham in the childhood of the world: "In thy seed shall all the nations of the earth be blessed." The promise is yet but partially realized. The Jews have acted thus far only as an entering wedge in the social structure of the world, to prepare the way for the higher evangel of the fullness of the Godhead in the reasoning day of the church universal.

The Jews have nearly completed their mission. The gradual cessation of hostilities toward them, and their increasing popularity among the nations with whom their lot has been apportioned, indicates this. The seal of the new era is already broken, and the reasoning day of the world will ere long reveal a marvel to the inhabitants of the globe. For eighteen centuries the Israelites have bowed meekly beneath the heavy burdens of lifeless forms, intently gazing on the types and shadows that have been typified for ages, chanting their solemn ritual in an unknown tongue, far from the land of their inspired prophets and teachers. The scales are beginning to fall from their eyes, for lo, the reasoning day of humanity has already dawned upon the world, and the second Christian era of the church universal is even now inaugurated.

Some of our acquaintance among this remarkable people have demonstrative evidence that their loved ones can and do communicate with them, and are rejoicing in the removing, not of the vail of the holy temple, but of the vail which exists between the natural and the spiritual worlds.

---

Mrs. EMMA HARDINGE BRITTEN's address is 155 West Brookline street, Boston, Mass.

---

True courage and courtesy go hand in hand. The bravest men are the most forgiving, and the most anxious to avoid quarrels.

## WRITING MEDIUMS.

THERE are a great many phases of mediumship, but that of writing is the simplest and most convenient. This faculty is often found in children and infants. One of the most remarkable cases is the infant, only a few months old, of Mrs. Jenkins, formerly Miss Kate Fox. An invisible agency places the pencil in his hand, and writes sensible, truthful communications. These instances, however, are very rare. They might occur frequently if efforts were made to accomplish it with them. The way for any one to test his or her capacity to write, is to make the trial. This may be done in a circle, or by sitting quietly alone for say half an hour regularly at the same hour three or four times a week. The process is a simple one. It consists solely in placing pencil and paper on a table or desk in the position of writing. Avoid everything that can interpose with the free motion of the hand. It is preferable that the hand should not rest on the paper. The point of the pencil should rest on the paper sufficient to trace, but not enough to experience any resistance. These precautions are only given as the preliminaries. When the person has come to write easily, no obstacle can arrest it. It is best not to ask for or expect any particular spirit to control the hand to write, but be perfectly passive and willing to receive any thing from any one who has the power to use your hand to write.

A more effectual means to develop a writing medium consists in a number of persons, all animated by the same desire and a community of intention, uniting in a meeting two or three times a week, promptly at the same hour, and sitting quietly around with hands on a table. The magnetism of the circle may be concentrated on one individual, which will be known by an involuntary jerking of the arm or hand, which is evidence that the person thus affected has mediumistic powers, and if persevering effort be made, will be developed into a writing medium. It is very seldom that among the number some one is not found who will give prompt signs of mediumship, or even write easily in a short time. We have been connected with a number of circles thus formed in private families, and have never known a failure to develop one of the number as a good writing medium. The best we have ever known were developed in the course of a few evenings' sittings.

Persons united by a community of intention and desire, with *good, pure motives*, and a sincere desire to know the truth, will rarely fail if they will persevere. Our most successful efforts have always been preceded by prayer. To say nothing of the powerful influence of this agency on any other being, it has a harmonizing influence on the parties themselves; singing will have a tendency to produce the same result. Harmony is the great law of the spiritual world. Purity of intention and good will to all will greatly facilitate success. Usually the first indication of a disposition to write is a kind of trembling in the arm and hand; little by little the hand is carried along by an impulse that is involuntary. It often traces but insignificant signs, then characters are drawn more and more clearly, and it ends by acquiring the rapidity of ordinary writing. The hand must be abandoned to its natural movement—neither resisting nor propelling.

The primary point consists in putting one's self with a sincere faith under the protection of God, and imploring the assistance of one's guardian angel, who is ever ready to assist in effecting the object. Purely mechanical writing is very rare; it is more or less mixed with intention. The medium having a consciousness of what he writes, is naturally prone to doubt his faculty; he does not know if it comes from himself or a foreign spirit. He need not be disquieted, and should continue all the same. Let him observe with care, and he will easily recognize in what he writes a crowd of things not in his thought—that are even contrary to it—evident proof that they do not come from himself. Let him then continue, and doubt will be dissipated by experience.

---

### WHERE ARE THE DEAD?

**Y**ES, friend, where are they? Where are those loved and dear ones who have passed from your mortal sight? You alone know how hard and bitter the parting was, with hardly a gleam of hope to bring comfort to your sorrowing heart. You know how doubtful it seemed when and where you would meet that loved one again. "Where are they?" is ever the burden of your cry, but it has met with no response. "Where are they?" Why, with you still; cheering and guiding you through the path of life, though you know it not. Mother, thy child is still living, in a brighter and fairer sphere. Widow, he who was thy life's joy here is still watching over you, still loving you, still caring for you.

Father, mother, sister, brother, husband, wife—the dead are not dead. They are but living in another condition of life. They can under certain conditions communicate with you, and assure you of their continued love and care. Hark! their voices are speaking to you through the gloom and sorrow of your heart's night, bidding you weep no more, but to rejoice in the truth which has brought comfort and joy to millions of people all over the globe. Spirit communion is no fiction, but a glorious fact, revealing the blessedness of the life beyond.

From the Religio-Philosophical Journal.

### A SPIRIT PREACHES A FUNERAL SERMON.

LETTER FROM HORATIO G. EDDY.

WITH much pleasure, Bro. Jones, I will give you the particulars of the funeral that was conducted by a materialized spirit, Mr. Wm. Brown, Edward Brown's father, one of the controlling band of our seances at the present time. The sermon was preached at the house of Barker Cleavland, the deceased. Mr. Cleavland passed to spirit life on the evening of Saturday, Jan. 6, and his body was buried on the 9th. On the morning of the 9th, Rev. Mr. Sawyer, of Danby, Vt., went to the house of Mr. Cleavland and darkened the windows, so the spirits could manifest if they desired. The sun shone quite bright, and it was impossible to make the room as dark as usually required for spirits to materialize in. At the hour of ten in the forenoon the neighbors and friends assembled to see what would take place. The spirit of Mr. Brown appeared in a black coat, black vest and pants, white cuffs at the wrists, standing dickey collar, white scarf over his shoulders, dressed in ministerial style. He was not a minister in earth life, but was accustomed to taking charge of funerals, and I should judge from his language that he was favored with an excellent education, and was not afraid to speak before a public audience if called upon. If I remember aright, his text was, "It is better to go to the house of mourning than the house of feasting," and he dwelt on the fact that our friend was "not dead, but sleeping," to awake in the new life that awaits us all. Mrs. E. A. Kinsbury, of Philadelphia, took some notes of the discourse from memory; she also made some excellent remarks at the grave, and Mr. Edward Brown and myself sang a spiritual hymn, "We shall meet beyond the river."

This is a true report of the funeral. Many have written to me to know the particulars from all parts of the country. I have written this for publication so that all can read it who wish, and I will thereby be saved the extra trouble of writing to my numerous friends, to give particulars.

The following are witnesses who can vouch for my statements, who were present, and who saw and heard the materialized spirit,



when he delivered the funeral discourse: Mrs. E. A. Kinsbury, and Mrs. Gourley, Philadelphia; Mrs. M. M. Shultz, Wilcox, Pa.; Rev. Mr. Sawyer, Danby, Vt.; J. M. Weeks, M. D., Warren, Mass.; Hiram Baird, Sally Baird, Stephen Baird, Mary Baird, Mrs. Ellen J. Clark, Annie Baird, Zachariah Yam, Mr. Stoningham, Edward Brown, Delia Eddy Brown, and Horatio G. Eddy, Chittenden, Vt.

Chittenden, Vt., February 18, 1875.

### SPIRITUAL EXHIBITION IN 1876.

**W**E clip the following from the *Spiritualist at Work*, as well worthy of consideration:

#### SHALL THE SPIRITUALISTS HAVE A DEPARTMENT IN THE CENTENNIAL EXHIBITION?

Spiritualists, in a few months the one hundredth anniversary of American independence will be with us. Every art, science, invention, and religion under the sun, will be then on exhibition. Will Spiritualism be there? Shall we have a department in this our national anniversary? And what shall that department consist of? Can any of our wise men or women inform us?

United we are strong, and might bring out our trophies and place them in a well-arranged apartment, with a full history of each article. Let us suppose or suggest a course for us to pursue; and let us here remark that if any one has anything better to present, let us have it:

1. We need funds to carry out well-defined plans — say \$10,000 to start with. We will be one of two hundred to pay \$50 each as a starting fund.

2. We want a floral picture from Mrs. Blair, representing America — the great family of States and Territories, and their future as well as past. Then let Starr send in his best endeavor, followed by Streight, Anderson and others. Let there be a collection of spiritual photographs on hand. Let our authenticated facts be collected, together with historic reminiscences of the mediums through whom they were given; let there be a medium's room, and one or more of our best media present continually, thus bringing before "all the world" our fact, testimony that man is a progressive, immortal being.

This golden opportunity of presenting to the entire world our cause, in its true and proper light, ought not to be neglected. We should organize in every section of the country, and send delegations to the nation's centennial celebration, taking our place as a people in the triumphal march of this, the one hundredth birthday of our national existence.

The true way, in our estimation, of accomplishing this great desideratum, should be as follow: 1st, local societies; 2d, county societies; 3d, State societies; 4th and last, a national association. To be followed by a grand rallying of all our clans in Philadelphia on the fourth of July, 1876, to be known as the Spiritual Celebration of the Centennial Birthday of our national existence; thus showing to the world our patriotism and loyalty and moral religious worth.

Let the rapper, the seer, the healer, the writer, the artist, the speaker, all, all be there. Let us invoke the world of spirits to be on hand, thus giving the fathers of our country an opportunity to take a part in the glorious results of their undertaking. What a glorious vision theirs will be—contemplating from the mountains of God the results of their work!

Spiritualists of America, we call on you this day to respond—this the 31st of March, 1875—to our call; let us bury deep in the forgetfulness of the past, the bitter spirit; let us hold out the olive branch of peace, and unite on the broad platform of progression, in the advancing of our cause.

The inquiry has already been made, where can we find a place in which to meet? We answer, let us build a tent, or series of tents, large enough to entertain 10,000 people; let there be dining and cooking departments, with tents to sleep in, and we are accommodated.

Again, there will never be another opportunity in the next hundred years for such a display of Spiritualism in America.

And, finally, Spiritualists of America, we will do our best to advance this gathering together our united forces, thus placing ourselves on record as having done our duty in this matter. Who will next take up the cause, and help push on the good work?

Correspondence of the Banner of Light.

## ANOTHER MINISTER EMBRACES SPIRITUALISM.

LETTER FROM REV. WM. ALCOTT.

**I** HOLD it to be a solemn duty, Mr. Editor, (binding upon my conscience, at least,) that when, from light received from whatever quarter it may come, I am led to discard all preconceived ideas of religious thought and doctrine, and adopt a new and entirely antagonistic theory of principles, to openly and boldly proclaim such change of views. Especially is it due to the dear friends who in years past have listened eagerly to my teachings, and who have regarded me as an honest, truthful and sincere exponent of the Armenian theology, that I should plainly and emphatically publish to them and to the world my entire and complete

recantation from all the doctrines and theories that I have previously sincerely believed and honestly taught.

To-day I declare, with a rich feeling of joy unspeakable, I am a Spiritualist! Yes, a Spiritualist, accepting all that the term implies; believing all its teachings, accepting its doctrines joyfully, drinking in its pure, delicious streams of life-giving truth, wisdom and purity, reveling in the rich fullness of its beauteous inspirations, and feeling my inner nature throbbing with pulsations of joy under the influence of its bright unfoldings.

For many years I have been a believer and a teacher of the doctrines taught by Mr. Wesley; and permit me to say I was honest in that belief and earnest in my teachings. I went about from place to place, telling the story of the cross freely. Without money or price I dispensed my ministrations; I endured hunger, fatigue, privation, and encountered persecution and pecuniary loss because I deemed it my duty to endure reproach for Christ's sake. Like Paul I labored with my hands that I might be chargeable to no man, and I feel proud to-day that during a period of eight years of earnest ministerial labor, the entire compensation I received did not amount to one hundred dollars. I feel proud of this fact on the ground that no man can grieve for having supplied me with funds for teaching him doctrines that I now clearly see were not only untrue, but pernicious in their tendency.

But a change has come over my mental nature, and little by little, during the past two years, the scales have been falling from my eyes. At first I began to see the utter injustice of the doctrine of endless misery, and the gross blasphemy of charging the loving Father with malignancy and hatred, ascribing to his pure, wise, just and loving character, the hateful propensity of partiality to some of his creatures, because they had imbibed the chimerical idea that if they only mentally acquiesced in certain creeds, or believed in a simple abstract doctrine, the Father of all, too wise to err, too good to be unkind, would give them a home in the house not made with hands, eternal in the heavens, and consign all the rest of his creatures to utter and irredeemable woe. I saw how utterly at variance with all recognized principles of justice it would be to take guilt and consequences of guilt from the shoulders of the real criminal, and place it upon the back of an innocent person. I learned to believe that if I would walk in the way of righteousness and be holy in life and conversation, I must not rest secure in the imputed righteousness of another, nor like a crippled soul lean every moment upon another's strength, but, if I wanted to be pure, I must cleanse myself, I must plant my feet in the way of truth, and stand upon my own merits.

At some future time I may detail some of the experiences that led me to adopt the Spiritual Philosophy, but let me briefly say now that I fully and completely believe the doctrine of a continued

life; that spirit forms draw near to their loved ones on earth. I do know of a truth that spirit messengers have come to me; that they visit me daily, and although invisible to my physical sight, they sweetly manifest themselves to my sense of hearing, feeling and touch. I know these manifestations are of God, because I find my spirit nature soaring daily into a higher plane of purity. My thoughts, my aspirations, my faith in God, my hopes of the ultimate happiness of humanity, are all heightened and brightened by the rich unfoldings of this beautiful religion which has come to me in the later days of my earth life.

WILLIAM ALCOTT,

*Late Local Preacher of the M. E. Church, Williamsburg, Mass.*  
Buckland, Mass., February 20, 1875.

---

For the Spiritual Magazine.

### LETTER FROM MR. GEORGE GODFREY,

OF MILWAUKEE, WIS.

THE world is full of knowledge in all that pertains to human affairs on this side of the grave; but concerning that life which we hope to live when we have been divested of our earthly body, how little do we know, although the idea of a future life is as old as the earliest memory of man. In every direction we see knowledge systematized, and information supplied in profusion. Books and papers meet us everywhere, containing the well-digested opinions and conclusions of matured and skillful minds, bent to the consideration of this, that and the other subject, as their tastes and natural ability determine. The shelves of the public library contain stores of valuable information which I cannot examine, much less digest, in a lifetime. The pulpit and the rostrum invite me to listen to what falls from the lips of men well skilled and drilled in the occupation and the art of oral teaching. Religious teachings of a great variety of shades and meanings, invite me to their consideration. Political disquisitions, the science of government, of law and jurisprudence; the mechanic arts, agriculture and commerce; all these have their teachers and methods. The daily papers vie with each other in spreading before me records of current events, disquisitions on the topics of the day, criticisms on men, measures and things, minglings and comminglings of facts, fancies and fictions, poetical effusions, with wit, wisdom, humor and pathos, sense and nonsense — all seasoned and served up in the best manner by expert caterers to the intellectual appetite, so that could I live a hundred years in one day, and have nothing else to do, I could feast indefinitely on the intellectual banquet to which I am continually invited. But I MUST DIE, and WHEN I DIE SHALL I LIVE AGAIN? To this question there is no certain answer, unless it

has come, does come, or will come through the channel of communications from the life beyond.

The world is not wanting in religious teachers who continually affirm that there is a life beyond the tomb; but their affirmations are founded on old records of facts said to have transpired ages ago, long before scientific research and keen analysis could be brought to bear to either prove or disprove them; and the tormenting fear must ever arise, that these facts upon which the hope of a future life is based, would have easily given away under the force of knowledge as it is now unfolded, and been resolved into mere fancies, as unreal as the mirage of the desert or the specter of the Brocken—mere mistakes of the observers, all incapable of judging of the kind and significance of nature's phenomena.

No, the scientific mind cannot depend upon these alleged old facts to prove anything. New facts, new occurrences must be brought to light, watched, tested and scrutinized, compared with one another; their conditions and surroundings noted, and their modes of action and manner of production discovered, arranged and systematized; and the law or principle by which they are governed discovered and made familiar to the human mind. When all this is done, and the question fully settled on a basis which further research and examination will only serve to strengthen, then will the question of man's immortality be no longer a question; till then those who linger this side of the veil must at best rest in hope and walk by faith, until revealments come to them such as they cannot doubt.

It is plain to me that the settlement of this question lies right along in the line of modern spiritual manifestations. It can never be settled by ignoring them nor denying them, but by boldly, yes, gladly, confronting them; becoming acquainted with them in all their phases and effects. He who has strength to do this and come off unharmed, save in the world's opinion, will be among the best benefactors of his race; though crucified now, he will be honored in time to come, and his name set with rubies and gems of the richest remembrance among those who shine in the brighter day as the saviors of their kind.

I hope your little *MAGAZINE* will be a success—a light shining and brightening whatever it throws its rays upon. There has been a great deal of crudity and nonsense thrown up in the spiritualistic literature of the times; but this was unavoidable. No well is ever dug from which dirty water does not at first issue, if water comes at all; but the dirt will settle and the stream flow purer when the rough work is done.

I am glad to know that you are recovering from the effects of your sad accident, and trust your ups and downs in life may never be more painful than salutary.

From the Harbinger of Light.

### SPIRITUAL DRAPERY.

IT has doubtless proved a matter of interest to many readers, as well as to those immediately concerned, to remark that, in the "materializations" which are attracting so much attention, the clothing is almost invariably of white. In some cases it is quite voluminous, and, as we should think, unnecessarily so. This has been explained from time to time as being assumed by the spirits for the occasion, and to assist in the process of materialization. It is not the usual and appropriate dress of the spirits who have succeeded in mastering the secret of this interesting and most convincing manifestation. We have not yet seen an explanation of the general use of fabrics of white or light color. This will, no doubt, be given in due time. It may be from the greater ease with which it is produced, or on account of its emblematic meaning, or both. In all time, and throughout the world, white has been considered by many as emblematic of purity or innocence, and it is not unreasonable to believe that this general and widely extended idea may have come by impression from the spiritual world, where the significance of things is more fully understood.

It is not a little singular to note in the Scriptures some reference to the same purpose. The prophet Isaiah gives us a fine picture of a nation turning from selfish and groveling pursuits to the true practice of neighborly kindness, as follows: "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, said the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Daniel describes the "Ancient of Days," whose garment was "white as snow, and the hair of his head like the pure wool." In Matthew, 28th chapter, an angelic apparition is said to have had a countenance like lightning and raiment "white as snow." In Mark, 16th chapter, a similar apparition is described as a young man sitting on the side of the sepulcher, "clothed in a long white garment." In the first chapter of Acts a spirit manifestation to the disciples is described as "two men who stood by them in white apparel." In the Revelation it is said: "He that overcometh shall be clothed in white raiment." John says that, in another vision, he saw "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, . . . clothed with white robes, and palms in their hands." This must certainly have been a delightful and exhilarating vision; and of these it is said, "God shall wipe away all tears from their eyes." He describes other angelic appearances as being "clothed in pure and white linen, and having their breasts girded

with golden girdles." He describes armies of angels upon white horses, "clothed in fine linen, white and clean." That much of these grand descriptive visions are spiritual symbolisms there can be little doubt; and when men cease to look for a literal meaning to them, they may find wisdom which they dream not of.

The white drapery is notably in favor with the spirits since time began. History is full of ghosts, and almost without exception their clothing, when described at all, is white. The same laws, doubtless, which have led these poor, frail shapes to wander among churchyards and old castles in shrouds and sheets, even in the bleakest weather, now compels our ghostly visitors to adopt similar drapery in the process of materialization; and we are impressed with the conviction that the necessity for our modern dark seances is referable to some similar occult law. We have few accounts of apparitions in broad daylight—the darkness of midnight has been a favorite with them. The apparition of the angel at the sepulcher was "at the end of the Sabbath, as it began to dawn toward the first day of the week." It was then, as the frightened women hurried away to tell their friends, that the risen Jesus met them, saying, "All hail!" His memorable appearance to Mary Magdalene (John xx) was in the dusk of the morning, for it is said that she went to the sepulcher "when it was yet dark." King Saul came by night to the woman of Endor, and had his interview with the prophet Samuel. The dark seance is objected to by many from a suspicion of trickery, or from nervousness; but let the objectors reflect upon the fact so easily demonstrable, that all these things are done in conformity with fundamental law, and not in contravention of it. We can only find what we seek in the path where it lies. To make our own conditions is to defeat the object in view.

Let us also bear in mind what was previously said, that it does not follow that the dress our spirit friends are obliged to adopt for materialization is the dress they usually wear in their bright homes. We are told of beautiful robes, cheerfully variegated in color, and ornamented with flowers and jewelry, so as to correspond with the spiritual state of the wearer. It is that spiritual state which clothes with fine linen, or filthy rags, or leaves the poor spirit naked and defenseless. And this reminds us of the concluding lines of the poem,

"NOTHING TO WEAR:"

"And oh! in that future and lovelier sphere,  
Where all is made right which so puzzles us here;  
Where the glare and the glitter and the tinsel of Time  
Shall fade, in the light of that region sublime,  
Where the soul, disenchanted of flesh and of sense,  
Unscreened by its trappings, and shows, and pretense,  
Must be clothed for the life and the service above,  
With purity, truthfulness, meekness and love,  
O, daughters of earth! foolish virgins, beware!  
Lest in that upper realm you have *nothing to wear!*"

For the Spiritual Magazine.

# EARTH'S REDEMPTION MORNING.

BY A. W. BLAKESLEY.

*Tune — "The Shining Shore."*

AS prophesied in days of old,  
 Millennial Day is hasting—  
 Earth's night of Sin and Death, so cold,  
 To glorious morn is wasting.  
 The Bridegroom cometh! Go ye forth  
 With glowing lamps to meet Him!  
 Come, virgins, East, West, South and North—  
 Come, welcome, crown and greet Him!

The eastern sky is streaked with light,  
 Darkness and clouds are breaking;  
 And, just beyond, the angels bright  
 Look through, sweet music making.  
 And soon the Sun of Righteousness  
 Will mount o'er Time's dark shore  
 To noontide glory, Earth to bless,  
 And wane or set no more.

The New Jerusalem descend  
 To Earth, and stay forever—  
 The earthly and the heavenly blend  
 As one, no more to sever.  
 We greet the heralds on the shore  
 Of Earth's Redemption Morning!  
 We hail its triumphs! Evermore  
 Shall Heaven be Earth's adorning!

Roll on, thou sun! Ye heralds, haste!  
 And bring the day of story;  
 With Death and Sin destroyed, laid waste,  
 Man clothed in Heaven's own glory!  
 O, Grave! O, Death! How hast thou fell!  
 You'll sleep to waken never;  
 O, Man! Henceforth thy freedom tell  
 In victory's songs forever.



For the Spiritual Magazine.

## SPIRITUAL EXPERIENCES.

BY F. J. PATILLO.

No. 1.

"Though new ideas flow from new springs, and enrich the treasury of knowledge,  
Yet listen often ere thou think much, and look around thee ere thou judgest."

**E**XPERIENCE is the demand of the age, rather than speculation; facts, rather than vague theories, on the absorbing question of spiritual entities; and experimental facts, I am persuaded, are in the reach of all who feel sufficient interest in the demonstration of immortality to seek them, and the independence of character necessary to break through the incrustations of prejudice and to overleap the conventional restraints of dogmatical theology. There are more persons of this class, too, than is generally supposed. They are ready to accept the truth as soon as they apprehend it, but how to get at it they know not. There is a prevalent idea that one must go with the rewards of divination to the seer, as in the olden time, in order to attain spiritual facts. It is not understood that every human being, to a greater or less degree, is naturally a spiritual medium, and that probably one out of every seven or ten persons have sufficient mediumistic qualifications to enable disembodied spirits to produce some one or more of the many kinds of spiritual manifestations, if the necessary conditions were furnished; nor, if they are informed of this fact, do they understand what the conditions are. In the absence of practical illustration, these lessons are best communicated by the relation of experiences. I am glad, therefore, that the SPIRITUAL MAGAZINE has a department for personal experiences; and as I have all my life been accustomed to class-meetings, and know the importance of redeeming the time by not waiting too long for one another to rise and speak, I will at once follow Bro. Taylor.

I was not blessed with spiritual parents, in what is called the modern sense of Spiritualism, though I have good reason to believe that both my father and mother had seasons of spirit communion all through life, more, indeed, than they were free to express, because it was a fact not generally appreciated. It assumed the shape of Methodism as far back as I have any accounts of the families. But this only by way of introduction. Up to about the first of the year 1873 I had no knowledge of "modern Spiritualism" worth mentioning. I had seen a few copies of the *Religio-Philosophical Journal* and *Banner of Light*, but, like the masses, I regarded the facts as the results of animal magnetism or some other electrical causes, so far as they were facts; but the theories based upon them I regarded as the outgrowth of fanatical excitement and

superstitious credulity, not dreaming that they stood upon a firmer foundation than many things I unhesitatingly accepted as true, so far as credible evidence was concerned. From childhood I accepted the Bible, as containing the only rules of faith and practice. In 1854 I was licensed as a preacher of the gospel in the Methodist Church, and afterward was ordained as deacon and elder. Dec. 5, 1874, I voluntarily surrendered my credentials and membership, in consequence of a change of views. As I could no longer endorse the creed of the church, I would no longer profess or preach it. Honesty and sincerity demanded the course which I took.

It may be inquired if I think a Methodist must necessarily discard Methodism to become a Spiritualist. No. A man cannot be a good Methodist without being a Spiritualist. Methodism is a form of Spiritualism; but its spirituality is one thing, and its creed quite another thing. Creeds are the products of the human mind, the theories of Spiritualism. That a variety of creeds may be based upon the same spiritual facts, is most evident from the great number of Christian sects in the world. The processes of reasoning differ, according to the different casts of mind. The same spiritual phenomena may settle one man in certain religious views, and lead another quite out of them. The facts nor the authors of the facts are responsible for the opinions men form from them. But true Spiritualism makes people liberal in their views, and in their judgment of others. It recognizes individual responsibility, and consequently personal liberty in matters of faith.

But I must return to my experience; that is the thing now in hand. One winter evening, sitting before a pleasant fire, by the side of my sister, I broke the silence (for we were both strangely absorbed in meditation), by remarking: "I had a curious dream the other night. I thought I happened at a strange place in a room where a few persons were assembled, all unknown to me, and a little girl told my name, and a great many facts known only to myself." My sister looked intently at me a moment, as if surprised that I should mention a silly dream, for it was a thing I was not at all accustomed to do. I never had much opinion of dreams, as having any significance.

"Well," she remarked, "I was just wondering how I should break to you a remarkable secret that I have. I have been wanting to tell you for several days. I know you will ridicule me, but I must tell you. It is really more wonderful than a dream."

"Proceed," I replied; "I am all attention."

"I have been to see a spirit medium."

"A what? Are you crazy?"

"Wait till I tell you. I went at the solicitation of another lady friend to accompany her to see Mrs. ——. I tell you I never was so puzzled. There is something very strange in it."

"Strange? How?"

"The writing. She gets communications which she says are actually from the spirits of the departed. Names and facts are written by her hand of which she has no knowledge, by an unseen power."

I gazed vacantly in the fire, feeling a keen sense of mortification that my sister had given any countenance to such a fraud; more especially perplexed that she should give any credence to such nonsense. Presently I rallied a little and remarked, rather sarcastically and with some levity,

"Well, you got a communication from the spirit world, did you?"

"I got enough to puzzle me. I am not able to say who it is from, but it is very good. It is signed with our father's initials."

I reckon I blushed with shame or a spirit of indignation, for it seemed to me to be sacrilege to connect our father's name with such a matter. He had been dead several months. Still I repressed my feelings, and asked to see the communication. I read it by the use of a looking-glass, for it was written from right to left. I could find no objection to the matter. It was very affectionate and religious, commencing thus:

"My dear daughter, are you not glad to think that your loving father comes near to you? Does not your heart almost tremble with joy at the knowledge that I can come? Then how much more happy are we who wait to gain admittance to your soul's deep recesses," etc.

A short time after this I visited a friend in Marshall. He had several times told me that they had communications from spirits at his house, through different persons who were mediums; but I had given little thought to it. This time it was arranged to have a sitting without my knowledge. I now felt some interest in it, and was really anxious to see it, but would not show any anxiety. A young man, a member of the family, was the medium. In due time the manifestations were given. Several communications were received. It excited me considerably; that is to say, I became very much interested, as I began to realize that there was intelligence controlling the medium and producing the writing. I was convinced of the honesty of the medium and all connected with it. My theories adopted in ignorance were scattered to the winds. It set me to thinking—thinking as I had never thought before. There was a world's wonder in it to me. I revolved all the usual theories of explanation in my mind. They were insufficient. I was convinced in part, yet not satisfied. I wanted to experiment, to investigate a little further, but how could I do this? My first theorizing on the subject was in regard to the qualities necessary to constitute a medium.

For the Spiritual Magazine.

## SPIRITUALISM ON THE PACIFIC SLOPE.

BY T. B. CLARK, SAN FRANCISCO, CAL.

**I**N reading this MAGAZINE I do not notice any articles referring to our side of the continent. Now we don't want to be slighted; for, as we have not only the greatest ocean washing our shore, the most lofty mountains, immense and beautiful rivers, valleys almost without end, and a climate as balmy as any of earth, varied as almost all the earth—we don't want to forget or be forgotten by the children of earth.

We are not forgotten by God or the holy angels in this grandest of all God's visitations to men—this new, this universal evidence of the life hereafter—this most grand privilege that every man, woman and child of earth may be his or her own priest, not only to commune with God, but with the friends now upon that eternal spirit shore. We have our clairvoyant, trance and writing mediums, almost unnumbered, private and public. To me and mine, unbelievers in this new science at that time, at mid of night, about one year ago, there came as a mighty whirlwind among our material things, a power that set all natural laws, according to earth books, aside. In amazement we listened to bells ringing, heavy rapping, felt the whole house to shake, saw chairs rise and whirl like a boy's top, boxes, bandboxes, baskets, trunks, etc., go flying around. The scene was continued for three consecutive nights, with the house fully illuminated after the first debut (no dark seance this), until sixty demonstrations were made in all parts of the house, closing on Sunday morning with the scream of a female voice that seemed to be a wail from the realms of hell itself.

Details of these matters were given to the public press at the time, and I supposed my work done. Shortly after, prominent citizens came to me and insisted that we ought to be willing to have the evidence in regard to each demonstration taken before a *reliable* committee, for the benefit of the world, to which I consented. That committee was composed of one from the University, a clergyman, and a counselor—men heretofore considered of ability and honesty of intent. After some three weeks the evidence, consisting of about three hundred pages legal cap, proving every demonstration as reported to have occurred, was delivered to me as per agreement. A month, more or less, after, came forty pages of summary, closing with this wonderful Bunsby conclusion: "After a careful examination, etc., we find nothing of a supernatural or of an occult nature whatever."

Thus did those who had accepted the position of jurors between God and men—those who with millions of others will tell you that they are anxious to see evidence in regard to spirit power, and spirit

presence, and spirit communion, ignore the entire evidence of twenty reliable witnesses, who had neither theory or object in regard to the demonstrations at the time of giving their testimony.

It only shows to what desperate condition the university, the church, and the law, in the hands of weak servants, are driven, to maintain superstition and ignorance, that they, its teachers, may hold the people subject to their leadership and control. But have they stayed the hand of God? Have they smothered the influence of the millions of angels engaged in the work of proving to man his immortal destiny? Let us see the hand of God in his works (notwithstanding this committee) still moving on.

The church from Sabbath to Sabbath for a while re-echoed and discussed these various phenomena, and thus disseminated unconsciously Spiritualism. The press would report their sermons; the scientific and unscientific world would talk; finally it became matter of public discussion in the "Berkley Club," a society supposed by some to be composed of all the scientific brains on this coast, and this with much warmth. Again God moved to make known the truths of spirit communion, spreading broadcast this new fact in his providence, in waves that shall carry light and life into the churches of every denomination, and into the hearts of men outside of the churches, and teach, that to be just unto all men, high and low, brothers unto all, is the only true religion.

You naturally ask what has become of me and mine amid this turmoil? The story is too long to tell in a magazine. I will just tell you that I have talked; to talk is to investigate; to investigate is to believe; and to believe is joy and life eternal. I have also written numberless letters in regard to my experience to friends, in all parts of the land, telling the wondrous story; but better than all, I have received over fifty letters from fathers, mothers, sisters, brothers, and dear friends, in that beautiful summer land of angel homes. These letters, so full of personal items, that to deny their authenticity would be to deny my own existence. I have stood beside a young lady of about twenty years of age, and *seen written* on the medium's arm the name of the young lady's twin brother, who had passed away when he was two months old, and twenty-four others walked up and witnessed it. I have received hundreds of tests—messages referring to scenes in New England (my nativity), calling my memory back to old portraits, the red barns, the red shops, the old mill-pond, the grist mill by it, etc., of a local and personal nature, through various trance and clairvoyant mediums. I have hundreds of pages of grand, ennobling sentiments and information in regard to the spirit world, and almost daily hold converse with our spirit friends as freely and pleasantly as with my brethren of earth. I have learned that there is no death, no angry God, but a God of infinite love, and that when this life shall ripen, I shall take on a spiritual body, pure and bright, just in proportion

to the purity of my life here, and dark and dismal, an occupant of my own hell, if my life shall have been one of selfishness and wickedness. I have learned that on the other side we shall have "literal museums in the skies," made by the good, pure thoughts and actions done and felt in earth life. I have learned that "there will not be one eternal psalm-singing around one great throne," but investigation into the creations of the great God of all—learning of him and his wisdom throughout the endless planetary worlds, throughout the endless realms of space; progressing in knowledge; ever full of joy and happiness in the pursuit of knowledge; seeking the happiness of all the millions with whom we shall dwell on that spirit shore.

### STATEMENTS CORRECTED.

WE have been hearing of statements being made intimating collusion between Dr. Mansfield and ourselves in regard to our first visit to him in the spring of 1872. We have written a number of letters to different parties, who were said to have given currency to such rumors, but have never been able to find any one who would give us any authority for such statements.

Just as we are starting on our Texas trip, Dr. J. A. Meek, of Arkansas, called on us and stated:

"That at the residence of Mr. J. H. Wilburn, of DeSoto County, Miss., a Mr. Dye (brother of the preacher) told in the presence of a number of gentlemen that he had heard Rev. Amos Kendall, at a quarterly meeting recently, state that when Rev. Philip Tuggle and Mr. Watson were in New York together, Mr. Watson carried Mr. Tuggle to witness some spirit manifestations through Dr. Mansfield. On arriving there, a rattling commenced in the room, and Mr. Tuggle immediately withdrew in disgust and went back no more. Meeting Mr. Watson in the *Western Methodist* office, he approached him and asked: 'Did not you go to Mansfield and have the whole thing pre-arranged before carrying me there?' and he answered that he did.

"This conversation occurred as above stated, for I took it down at the time for the purpose of having it correct.

"J. A. MECK."

There has been so much falsehood circulated about this matter, that we feel it is due to truth to state the facts as they occurred. Bro. R. W. Blew, the publisher of the *Western Methodist*, prepared a sealed letter for Dr. Mansfield to answer. In the office of the *Methodist*, before we went to New York, he requested Mr. Tuggle and myself to deliver the letter in person. We had been in New

York some two weeks without having called to see Dr. Mansfield, and as Bro. Tuggle was going home, we engaged the hour of 11 o'clock, A. M., for a sitting with the Dr. As all his time was taken up, in order to see him an hour must be engaged beforehand.

We copy what we said about it in "Clock Struck One":

"On the 22d day of May Rev. Philip Tuggle, Presiding Elder of the Holly Springs District, North Mississippi Conference, and myself called on Dr. M. to deliver a letter from a friend in Memphis to him. He met us at the door, and invited us up-stairs. 'We have come,' said I, 'to deliver this letter, and expose, if we can, what you profess to do.' He, smiling, taking each of us by the hand, said: 'I will take this one first.' Brother Tuggle wrote, asking if there was any one present who wished to communicate with him? One was written, signed Minerva Scruggs. Bro. T. did not seem to recognize the name, when it was written, 'I was the wife of Phineas T. Scruggs.' In it she expressed her joy that he had come there with me. The Doctor turned to me while reading it, and asked me if my name was Watson."

These are the facts in connection with this matter, however they may have been distorted by others, whose motives are best known to themselves. There was not the least collusion between Dr. M. and ourself, nor have we the least idea that he knew our name until we told him at the time we were together. We left there at the expiration of the hour engaged, after I paid the Dr. \$5 for the service he rendered us. We told Bro. Tuggle that we had engaged that hour when we came down stairs at Dr. Mansfield's.

---

BACK NUMBERS.—We shall send back numbers to new subscribers unless they have received them. We wish all subscriptions to begin and end with the year. This is the best for all concerned. Every subscriber should have all the numbers, so that the volume will be complete.

---

SPECIMEN NUMBERS.—We are in receipt of letters almost daily, asking for copies of the MAGAZINE to be sent them. We have sent out several thousand copies gratuitously. Those who request them hereafter should enclose at least fifteen cents. The postage on single copies to those who are not subscribers is three cents each. The gratuitous distribution of the MAGAZINE has become a tax that those who desire them should bear.

## EXTRACTS FROM LETTERS.

WE make the following extract from a private letter from an old friend that we have not seen or heard from for about a third of a century :

"I am glad you have commenced the publication of a spiritual periodical on a Christian basis, and have courage enough to advocate an unpopular cause. Forty years ago I was convinced by the statements in Wesley's Journal and many incidents recorded in the biographies of early Methodists, of the fact that disembodied spirits could and did communicate, did manifest by sight and sound ; and feeling much interest in the subject I read much in relation to it, and was astonished to find evidences in all ages and among all races confirmatory of that fact. Previously, in conversation with my old and venerated friend, Rev. Wm. McMahon, I objected to the spiritual origin of the disturbances in the Wesley family, on the ground of lack of motive of good result to be obtained of sufficient importance to warrant the Divine permission for what I supposed a violation of natural law. To this he replied that the rapid extension of atheistic materialism required unusual evidences of spiritual existence, and that the character of the Wesley family and the foreseen celebrity of John Wesley rendering them appropriate witnesses, furnished sufficient motive for the manifestations. I felt the force of this from the fact that, educated by a very intelligent and consistent Christian father in the doctrines of Calvin, I took it for granted that they were taught in the Bible, and they were so repugnant to my sense of right that I became utterly skeptical for several years ; and yet I felt that the indisputable testimony to the existence of a spirit world would compel my belief in a spiritual creation and the immortality of the soul, and this led to the reception of a religion divested of the repulsive feature of Calvinism. I now have no doubt of the immortality of man, of the influence of life on that immortality, and of the existence and paternal character of God. I have also no doubt as to the spiritual experience included in the old-fashioned conversion and sanctification, and thus far remain a Methodist, but have never been able really to believe in eternal punishment, and for years have utterly rejected the dogma as inconsistent with infinite wisdom, justice and love. I do not hesitate to assert my firm belief in the fact of spirit manifestations, and hope to find something in your journal bearing on my case that may aid me in closing a long and laborious life."

V. Tell, of Clear Water, Minn., writes :

"Your object, the reconciliation of modern Spiritualism with the Christian Bible, and both with science, gives you a wide and useful field, and one in which there is great need for labor just now.



Nothing but the demonstration of the harmonious relation between science, the Spiritual Philosophy and the Bible rationally expounded will save the religious thinkers of this age from materialism. It has seemed for some time passing strange that the so-called Christian church should so long and persistently put itself in antagonism with the only philosophy that can tide it over and through these dangerous waters."

Mrs. W. H. Holt, Washington, writes :

"I am much interested in your MAGAZINE ; it seems to me to be just the work for the present time. I was a church member for many years and have read my Bible often, but never understood it in the true sense that I now do. Within one year I have become a firm believer in the beautiful truths of Spiritualism, and have found more true happiness than in all my previous Christian experience. Oh, that all could see it and believe it as we do. Death has no terrors for me. I know that the loved ones who have passed over are waiting for me, while I feel their influence every day. A beautiful communication from a beloved daughter who passed away one year ago was given me by a spirit artist in this city a short time since through the photograph camera in a dark room, in a circle of eight persons. Why should I doubt?

Mother, I'm thy guardian spirit,  
And am with thee night and day—  
Dropping flowers of love as I  
Watch you on your way.

MARIANNA.

I hope success will attend your endeavors to promulgate this great Christian truth.

H. W. Lawson, Mt. Enterprise, Texas, writes :

"I have been a communicant of the M. E. Church, South, for a third of a century. During that time I have been a reader of its literature, and have had many comforting communications from your versatile pen ; now you have taken a 'new departure,' and, as I believe, have struck the key note in regard to man and his destiny. It is a new theme with Texans, and will be compelled to go slow. Spiritualism is unpopular here, being confounded with 'promiscuity' and the lecherous monogamist descendants of the Mayflower. I desire to see the subject treated from a Christian standpoint by an impartial and conscientious man, as I know you to be. But notwithstanding the unpopularity of the 'harmonial philosophy,' there is an increasing desire to know more about its teachings."

H. N. Thompson, Waterville, N. Y., writes :

"I fully endorse your position and statements in relation to the phenomena, philosophy or doctrine of spirit communion. I have been a member of the M. E. Church from the age of seventeen

until 1855, filling all the positions in the church the whole of the time. I am now sixty. I still retain a love for the spirituality of the church, and hold a letter from old John street Church, New York city. I have quite a large experience in modern Spiritualism, but have no sympathy with that class of so-called Spiritualists who discard the Bible as not of Divine origin. Hence, when I came in possession of your 'Clock Struck One,' I found it to harmonize exactly with my view of this wonderful, and, as I think, glorious display of Divine love and goodness to man."

Another Methodist writes:

"I have been a Bible reader since I was a boy, have believed in Spiritualism for twenty-four years, and to my sorrow I have neglected the matter. The joy and consolation I have received since I made up my mind to take a bold stand for Christian Spiritualism is better felt than expressed. Bro. Watson, I feel that a belief in spirit communion is calculated to make a better Christian. I would not believe the doctrine if the Bible was not full of it. Let us praise God for the glorious work he is doing in our midst. Heaven has come to earth. May God bless you."

Roberta Cox writes:

"Spiritualism has come like a beacon light to our family, and the joy that it has brought to us we are glad to see spreading out to the homes of others. Eleven years ago we lost a darling little boy. A dark shadow settled on my heart that nothing on earth could lift. I entered the church, studied my Bible day by day, but still my spirit was bowed down in mourning, my soul not satisfied. During the summer of '66 I went to see Jenny Barrack. May God and the holy angels bless her. My precious Charlie came and manifested his presence so unmistakably that I went on my way rejoicing. So the child I had mourned as dead was living, watching over and loving me still. Since then I have had many proofs of his presence. I have felt his touch, have heard his voice and looked upon his angel face. Spiritualism has brightened my pathway, given me a sunshiny home, and filled my heart with joy; and what it has done for me, it has done for thousands of others."

A. Lofinch, Manhattan, Kansas, writes:

"Whatever rank people come from into Spiritualism, they partake of some of the same views. I was a Methodist, and lived in your city. I have traveled in Europe, Asia, Africa, the Sandwich Islands, Australia, South America and the United States; therefore I can sympathize with all religions. I have been waiting for years for something better to come out of Spiritualism, and you have taken the right track. You are the chosen one; dear brother, go ahead."

For the Spiritual Magazine.

## FORGIVENESS OF SIN.

Lecture Delivered Before the Spiritual Society of Wilmington, N. C.,

BY JOHN M'RAE.

THE subject to which I beg to direct your attention at present is the forgiveness of sin; and in the outset, will confess my inability to clearly comprehend what theologians mean by forgiveness of sin, or how such forgiveness is to affect the party forgiven. But we find much less difficulty in arriving at a conclusion as to what Christ meant by the use of that expression, when we consider what the people he was addressing understood forgiveness of sin to be, as he had evidently to accommodate his language to the apprehensions of his hearers, and to arrive at a correct conception of what the Jews, to whom he was speaking, would understand by these words. It will be necessary to look back and consider the leading doctrines taught them by their lawgivers and prophets during the existence of that people as a separate nation. We find in the teachings of Moses, Samuel, and all the prophets, that all rewards for good deeds and obedience to the laws, and all punishments for sins and disobedience, were temporal; that if they obeyed the laws and observed the ordinance delivered for their government, their enemies should flee before them, their flocks and herds should prosper and increase, and their fields and vineyards should yield their fruits in season; and if they sinned or were disobedient to God's commands, that they should be subject to their enemies, their fields and vineyards should become barren, their habitations desolate, and they should be subjected to strange diseases; but not a word about punishment after death. In fact, the Sadducees, including Solomon, who were the most learned of the Jews, seem not to have believed in a future state of existence at all, and the ideas of the remaining portion of that people, if they had any ideas on the subject, were exceedingly vague.

Jacob, on being informed that his son, Joseph, was dead, said, "I will go down to the grave" (or, as the same word is elsewhere translated, to hell,) "to my son, mourning." And Samuel said to Saul, "To-morrow shalt thou and thy sons be with me." The idea conveyed is, that after death all, good and bad, fared alike. Samuel and Saul and Saul's sons were to be all together. Death was, they considered, the greatest evil that could befall them, and was the punishment for the greatest sins; and the people believed that other sins were punished by afflictions, especially by diseases, as shown in the case of the man who was blind from his birth, about whom Christ's disciples asked him, saying, "Master, who sinned? this man or his parents, for he was born blind?" To which Christ replied, "Neither did this man sin nor his parents,

but that the glory of God might be shown in him." And when the Pharisees murmured because he said to the man sick with the palsy, "Thy sins be forgiven thee," he replied to them, "Why murmur ye? Is it easier to say, thy sins be forgiven thee, or to say, arise and walk? but that you may know that the Son of Man hath power on earth to forgive sins, he said to the sick of the palsy, 'Take up thy bed and go into thy house?'" There can, therefore, be no shadow of doubt that the Jews understood disease of any kind to be punishment for sins committed, and that healing the disease was remitting the punishment, or, in other words, forgiving the sin causing the disease by removing the penalty. It is equally clear that Christ understood otherwise by his reply to the disciples: "Neither did this man sin nor his parents." But he, like every other reformer, found it harder to eradicate old errors than to inculcate new truths; consequently his immediate followers in his day, like those claiming to be his successors, have in many cases got the truths he taught so mixed with the errors he was laboring to eradicate, that it is sometimes perplexing to decide which most predominates, the truths or the errors.

But according to the records of Matthew and Mark, Christ taught the multitude that there was other sin—sin against the Holy Ghost, or, more properly speaking, the Holy Spirit, which sin, he said, should not be forgiven in this world or the next. That passage as recorded presents, I admit, difficulties not easily solved by Spiritualism, which makes the only approach to a reasonable solution of its meaning, for the commentaries and explanations from an orthodox standpoint serve but to darken counsel. We know, if the spirit of God occupies and fills all space, as we all admit it does, then there can be no other independent spirit in space, dividing the sovereignty with God, and as each human spirit is an individualized germ or spark from that divine source, it must possess in a finite degree the attributes that God does in an infinite degree, which is doubtless what is meant by our being made in his likeness. Therefore, every wrong or sinful word or act of our lives is a sin against the divine and holy spirit of God in ourselves, for which there can be no forgiveness, for who is to forgive a wrong or sin committed against ourselves? We know if we violate any law of our physical being, that there is no escape from the consequence, and that we, and we alone, must suffer the full penalty; and as with the physical, so with the spiritual, for one unvarying law holds throughout the material and spiritual realms; and the memory of crimes or wrongs committed against our fellow-beings will as surely haunt and embitter our lives in this world and the next, unless we make amends, as we should suffer pain by thrusting our hand in the fire or by violating any other law of our physical being. This requires no proof, for it must be obvious to all that they who commit crimes against their fellow-beings could find no happiness in heaven itself

while they retained the feelings that prompted the crimes, and if their hearts were so changed as to fit them for heaven, the enormity of their crimes would but loom up in more terrible proportions before their awakened conscience, the stings of which no forgiveness could remove; and this is in strict accordance with Christ's declaration that sin against the Holy Spirit should not be forgiven in this world or the next; and as no act of another can, without our consent (yielding to the tempter), fix a stain on our spirit, and as it is impossible for us to tempt or injure spirits occupying higher spiritual planes than ourselves, much less to injure or tempt the divine author of our spirits, it follows that the sins we commit are against the divine principle, or the kingdom of heaven within us, for which, as stated, there can be no forgiveness that will remove the penalty either in this life or in the life to come.

The only way to free ourselves from the consequence of such sins is to abandon the sins themselves and by living better lives; by making amends, as far as in our power, to all whom we may have wronged or injured; by doing good to all, as opportunity offers, and by pure and blameless lives. The sin stains on our spirits will gradually fade out, and our spirits will brighten and shine with the glory they inherit from their divine source.

To the objection that Spiritualism do n't hold out the advantages that Christianity does—that if we believe Christ will forgive our sins and free us from their consequences, that he will do so—I can only reply that Spiritualism or Spiritualists did not make the law nor fix the conditions; we find them so, and believing it to be a great truth that is of the first importance to mankind, we are discharging what we feel to be an imperative duty—to declare to all who will hear us that as we sow, so shall we reap, and that we can not escape the consequence of our sins, moral or physical, nor will it change this truth one iota whether we believe it or not. But Spiritualism does hold out the assurance that our sins do inflict their own punishment on us, and that by abandoning our sins and living better lives we shall get clear of the sins and their consequences, and that progression from bad to better, from lower to higher spiritual planes, is not limited to our lives in these bodies, but is possible throughout the endless ages of eternity; for God's laws are the same there as here, and each sin overcome and abandoned removes some stain from our spirits, and advances us one step higher and nigher to that condition of perfect goodness and purity in which alone can true happiness be found in this world or that which is to come.

---

BOOKS.—We have some copies of "Clock Struck One" and "Clock Struck Three," which we will sell at the publisher's price, \$1 50. Also, "A Memphian's Trip to Europe," \$1 25, postage free.

For the Spiritual Magazine.

## WHAT IS SPIRITUALISM?

BY HENRY T. CHILD, M. D., OF PHILADELPHIA.

**E**ACH individual has his or her understanding of what Spiritualism is. I overheard a conversation between two persons on this subject, and one of them said in real earnest, "I know what Spiritualism is; it means going into a box and being tied!"

Spiritualism means to each mind just what it is capable of comprehending of the spiritual. There are those who are on a plane on which they can only realize the tangible physical manifestations; and blessed are they, for through them these are led to a consciousness of immortality, a knowledge of life beyond the grave which can only come to them through these manifestations; and the Christian should be very thankful that God has provided some means by which this class can be reached, for the appeals to faith or even reason do not have much influence upon them. There are others who can accept Spiritualism on the plane of reason, its logical character appealing to them in such a manner as to satisfy their minds. But the largest class of mankind are on the plane of faith, their spiritual intuitions leading them to accept much that either of the former classes cannot. To these Spiritualism is an ever-living fountain, sending forth its pure waters to satisfy their thirsting souls. Each one, therefore, will define Spiritualism very properly according to what it is to them. I believe in that Spiritualism which tends to unfold man's nature uniformly and harmoniously. To me the basis of Spiritualism is included in the fact that man is a spirit now and here; that that spirit has continued existence, unbroken by the change called death; that under favorable conditions there is intercommunication between those who have passed over the mystic river and those who still dwell upon this side.

The examination of these three propositions may lead in various directions, but I am inclined to call all persons Spiritualists who accept them. I find among the members of the different churches many whose spiritual natures are unfolded to the reception of these truths, who may have had very little to do with spiritual manifestations, perhaps have not seen any. Believing that such knowledge as this, in conjunction with strict morality in our lives, tends to prepare us for the proper realization of spiritual things, both in this life and on the other side, it becomes a very plain duty for us to teach these things, not only by our words, but by that more powerful preaching—our lives, our example among men.

The recognition of our spiritual nature and the relations we sustain toward spiritual beings gives us a realizing sense of true dignity, and awakens proper self-respect, so that we shall understand our true relation to our fellow-beings. We are commanded

to "love our neighbor as ourselves," but we cannot love ourselves unless we respect ourselves. If our physical conditions, our habits and our education lead us to do that which is wrong, we sin against the spirit which ever seeks to do right, to be true and good. Spiritualism becomes more and more a practical work, its prayers are good deeds, its preaching true and noble works, its benedictions kindness and love to all humanity.

---

For the Spiritual Magazine.

## CHRIST.

BY H. HIGHT.

### Part I.

**O**UR understanding of the second Adam depends largely upon our conception of the first. In other words, the thought of Christ in its germ is introduced to the world with the history of Adam. This is the thread of thought which constitutes the Bible one book; it is this which marks the difference between the Bible and many other books which contain spiritual truth. It is this thought of the coming Christ that we find at the root of the patriarchal worship, it grows into and gives life to the national worship of the Jews, and fructifies in the golden fruit of the church of Christ, as set forth in the New Testament.

It has ever been true that the foundations of our theology are laid in our interpretation of the story of Adam. If now the light of Science and Spiritualism can help us any in regard to that ancient story, the fruit of this assistance will appear in all of the ramifications of the entire succeeding portions of the Bible. Many are disposed to deny the story altogether, on account of the difficulties which beset it. This we would not do, yet the ordinary interpretation placed upon it we think will not bear criticism. The view that Adam was the first human inhabitant of earth is almost universally adopted, and the setting aside of this view is supposed by some to be a setting aside not only the story of Adam, but the entire Bible. This conclusion we think very superficial, but even if true, it will not do for us to close our eyes against facts and refuse to investigate, because we may be compelled upon investigation to change our theories or opinions. The objections to our receiving the opinion that Adam was literally the first man, seem to us to be insuperable.

While it does not come within the scope of our present article to specify these objections and fully develop them, yet we would refer the reader to the different classes of argument bearing upon this point. The physiological reasons for calling in question that Adam was the first man, are considered in the theory of Darwin. In addition to this there may be presented what is termed the geo-

logical argument in reference to the pre-historic man. There is also historical evidence of at least an indirect character, both inside and outside of the Bible, which would tend in the same direction. We might also present an argument based upon the etymology of language which would hold in the same line of thought. We have not time nor disposition at present to elaborate these thoughts, but simply remark in passing that these arguments, instead of weakening with time, are all cumulative in their character.

Presuming the development theory as substantially correct, there is a sense in which Adam is first. Spiritualism has indicated this primority. The universe being one grand process, is made up of a series of developments; and while our minds fail to comprehend the beginning of the original process, or approximate its ultimate termination, yet we apprehend many beginnings and many endings. In the different developments of this grand whole we recognize in Adam the first man who came within hearing and understanding distance of the unseen world. The communications which began with him were intended to culminate with the introduction of Christ. If we do not find in Adam the first spiritual communication, we at least find here the first shadow of the coming Messiah cast before him.

Now this Messiah becomes a matter of importance to us on account of some sort of connection with the fact of sin. This leads us to the consideration of the sin of Adam, which is supposed to have been the first. This unfortunate introduction of sin is farther supposed to be the origin of all of our misfortunes. We regard these conceptions as false. The sin of Adam was simply the occasion of the first touch of light from above in reference to the nature of sin.

Sin is caused by ignorance; it is a phenomenon attending the undeveloped condition of man, and continues to exist because we fail to recognize the results of sin. In our ignorance we suppose we can escape the consequences of wrong-doing. Adam, after what is commonly termed the fall, was the same in nature that he was before, but he had additional light upon his surroundings and upon the nature of the consequences of transgression. Instead of this being the fall of man, it was the first step necessary to his moral rise. We see here the first introduction of that system which was to "save us from our sins." In order to secure the accomplishment of this work, it was necessary, among other things, to introduce a medium for spiritual communication of more than ordinary character. Now, we find in Adam the appearance of mediumistic power, but he seems to have been subject to evil as well as good influences. The development of mediumistic power in a high degree, and at the same time free from evil control, was the great problem of the ages to come, which culminated in the introduction of Christ.



For the Spiritual Magazine.

## EVIDENCES OF IMMORTALITY.

BY W. P. FOWLER.

**I**T is regarded as a general rule or a fixed law of our common nature, when any subject is thought to be of sufficient interest or importance to elicit investigation, that it is the desire of the investigator to ascertain the truth. If there is any exception to this general rule, it does not now occur to us. Man, his mission into the world, and his final destiny after the closing scenes of life, has ever been the subject of the deepest interest and most profound thought and inquiry. The idea of the immortality of the soul and a future state of conscious existence, is so universally prevalent that it may be regarded as having entered into the thoughts of all, in every class and condition of the great family of man. The materialistic philosophy denies both, and asserts that the most reliable means to arrive at the truth of the proposition have wholly failed to furnish the inquiring mind the evidence of a satisfying belief that our mental faculties survive the dissolution of the body. The advocates of that system say that the idea that God has ever made a revelation to man, such as is relied upon in any of the sacred books or systems believed in or adhered to in ancient or modern times, will have to give way and will finally disappear as science and philosophy and the increasing knowledge of the learned shed their light over the present domain of error, prejudice and superstition.

It is admitted that this philosophy has made, during the present century, deep inroads upon the Christian system of theology. To such of its adherents as may chance to read this *MAGAZINE*, we make the respectful request, if in their power to do so, to form in their minds what fact or facts would be to them satisfactory evidence that the mind, spirit, or soul, or whatever else they may term it, with all its faculties unimpaired, will and does survive the tomb. The same request is extended to all others who may have doubts and fears upon the subject. This latter class we know to be numerous, both in and out of the church.

We propose to furnish such proof as will satisfy the inquirer, if he will rely upon the only means that Nature or Nature's God has furnished him whereby he can know anything. But before proceeding further to supply this evidence, we deem it proper to make a few suggestions and state a few propositions viewed as containing the truth, as guides, to conduct us to the knowledge sought.

1st. All beliefs upon all and every subject, however long they may have been entertained, however fondly cherished, and whatever pleasure or consolation they may have afforded, if they are not susceptible of truthful demonstration, they are liable to be erroneous, in whole or in part.

Vol. I.—17.

2d. To make such beliefs a standard by which to judge of the truth or falsity of any new or opposing theory, is to make the rule as fallible as the belief of which it is composed.

3d. It is the natural desire of all to be wise. In order to be wise, thought must be free. The freedom of thought and the unrestricted right to express it, is one of heaven's exalted gifts to man. He who would restrict this right is a tyrant, and he who will submit to such a restriction is a slave.

4th. In order to be truly wise, we should fully and freely investigate everything coming within the range of our perceptions. He who cannot investigate is minus the brains; he who will not investigate is a bigot; and he who is afraid to investigate is a coward. Full, free and fair investigation is the parent source of true knowledge.

From what we have heard stated and oftentimes repeated, it is believed that the most satisfactory, undoubted and conclusive evidence of the soul's immortality and the future state, is the return of the spirits of friends, relatives and acquaintances (whose bodies we have laid in the tomb), and investing themselves with materialized forms, with all the distinguishing characteristics they bore in life—form, feature, smile and voice—recognizing and speaking to their former friends, and telling them of the realities of their spirit home in the spirit land. Further, often promenading the room, giving the cordial shake of the hand, and bestowing the parental or fraternal kiss, and at times give such evidence as is known only to the fraternity of "the mystic tie." All this and much more is constantly occurring throughout our land and country, England, Europe, and other parts of the world. The skeptic has often said, If I could witness these manifestations I should doubt no longer. This is probably true, provided he has more confidence in the evidence of his own senses than he has in the statements of men that want to think for him and all others upon this subject. Listening to them he might think all this is humbug, trickery, slight of hand, legerdemain, delusion, necromancy or unconscious cerebral action. If none of these would satisfy the skeptic that his senses had deceived him, he would likely be presented with the all potent argument that it is the work of the devil, and therefore he should have nothing to do with it, as he might get scorched. The skeptic might say to him, This ancient and distinguished personage with his car of fire has been so often presented along the pathway of progress, the arts and sciences, useful inventions and discoveries, that sensible people have come to the conclusion that the danger from investigation and the exercise of right reason is more in the imagination of this class of lecturers than is to be apprehended from satanic influence; that "Othello's occupation" is on the decline.

It seems strange, passing strange, that the subject of a future state, of all others the most important, when presented upon the

claims of modern phenomena, with the evidence so satisfying to the most erudite and scientific, should meet with the sternest opposition from those who have never investigated the evidence; some refusing upon the ground that it would be compromising their dignity, and others, that all is known and stereotyped that pertains to the Christian system. We think it safe to say, that he who denounces or denies existing facts before knowing anything about them, may make a display of his ignorance and bloated self-sufficiency, but without convincing any that he is a philosopher, or has any pretense to good sense or sound judgment.

### JOHN KING.

#### His Appearance in Australia—The Wonderful Spirit Light.

THE spirit of John King is at present manifesting itself at Sandhurst, Australia, making itself visible by the wonderful spirit light.

[This lamp is a self-luminous cake or cylinder about four inches long by two in diameter; it is carried by materialized hands and surrounded by drapery. It was about two years ago, we think, that this light was first spoken of in England, and at that time was brought by Katie King. It had not then attained the perfect form above described, but resembled a lemon in shape; it emitted a pale, bluish light, which rapidly faded. It did not flicker, but faded gradually, though it renewed its brilliancy when Katie made passes over it. Prof. Crookes has had the advantage of seeing this spirit light by the side of a lamp of phosphorized oil, and the color was perceptibly different and stronger.]

The appearance of John King, as described by the chairman of the circle at Sandhurst, corresponds to that given of him by those who witnessed his manifestations in England. He has, however, since appeared in different shaped turbans, one being round, and twisted in a very artistic manner in front. All the circle have been permitted to feel King's head, face and beard near the floor, a well-formed spirit hand coming up from the floor and passing the beard through their hands. The hair on the head and beard feels just like human hair. Lately he is trying to illuminate his entire form in the center of the room, so that all may see him at once. To a certain extent he has succeeded, as they are now able to see his face and form dimly. When he passes round the circle, carrying his light in his hand, each member is afforded the opportunity of having a good look at him, and sometimes when he perceives that any have not seen him well, he passes their hands down his face and beard.—*Spiritual Scientist*.

We saw this remarkable spiritual man in London. He floated about in the air, talking to us as familiarly and as natural as any

man. Recently, while Mrs. Hawks was entranced by one of her guides who has been in spirit land two hundred and fifty years, we asked about John King. His history as given was in substance thus: His proper name was Henry Morgan. After leading a piratical life he reformed, and was sent to India by the English Government as minister, where he died. He had charge of the Davenport brothers from their infancy until they were developed to their materializing portions of the body, when he left them to others. We saw these brothers in Boston in 1856, when they were small boys, and talked freely with what we suppose was this same John King. The control said he was manifesting now through many materializing mediums in different parts of the world.

---

### A NEW DEPARTURE.

MRS. Woodhull—or rather her husband, Col. Blood, who, it is well known, writes her articles and speeches, and thus bravely fights or shields himself under the banner of a petticoat—has, in the last two or three numbers of *The Weekly*, made a decided change of base. The paper has for years been known as ultra-radical on all questions, including the subject of the inspiration of the Bible, the Christian religion, etc. From this position it has just veered over to be a supporter of the Bible, its complete infallibility and reliability, and the sacred mission of Jesus. Probably the Christian world ought to largely appreciate this accession to their ranks, even if the patrons of the paper, a large portion of whom are the most progressed radicals, do not approve the change.

The above, which we find in the *Truth Seeker*, we hope is true. In the Memphis *Daily Appeal* we find

### ANOTHER NEW DEPARTURE.

A new and, in these days of dogmatic theology, singular religious movement was inaugurated in New York last Tuesday, when the Union tabernacle congregation, composed of a membership embracing those who have become dissatisfied with sects and denominations based on defined creeds, installed their pastor, Rev. S. Miller Hageman, formerly a Presbyterian minister, in their place of worship at Apollo Hall, in Fifth street, Brooklyn, (E. D.) The hall, the *New York Times* assures us, was filled to its utmost capacity. The platform was beautifully decorated with flowers. Mr. Donald Ives, one of the trustees, conducted the exercises. On the platform, besides the pastor, were Rev. Drs. Hepworth and Thrall, and Rev. Messrs. Murphy and Pentecost. The exercises consisted of singing by the choir and congregation; the reading of the sixth chapter of

1st Chronicles by Mr. Ives; prayer by Rev. Mr. Murphy; an address by Rev. Dr. Thrall on the unity of the church, and addresses by Rev. Dr. Hepworth and Rev. Mr. Pentecost. The pastor was installed by Mr. Ives extending to him the right hand of fellowship, 'on the basis of Christianity, without bond of creed or sect except that which makes us one in Christ Jesus,' and pledging the co-operation of the congregation in the work in which they were mutually engaged. In response, the newly elected pastor thanked the congregation heartily for the proof they had given him of their affection and support, and said that with Christ as his friend he felt stronger than though he was at the head of the most venerable and powerful sectarian church in the world. The exercises closed with a doxology. And we are told the example thus set of entire independence of denominational control is likely to be followed by many sectarian organizations already organized.

A few more such departures we think would be a decided improvement. The dogmatic creeds antagonizing each other is one of the greatest drawbacks the churches have to encounter. Our belief is our private property, and the longer we live the more charity we have for those who differ with us.

---

IN our Extracts from Letters, the first one gives a conversation with our old friend and brother, Rev. Wm. McMahon, well worthy of consideration. The reason those spirit manifestations occurred in the Wesley family, as given by our brother over thirty years ago, are new to us.

---

A NEW PROPOSITION.—We have sent the MAGAZINE to those who are poor, and have written us for it gratuitously. We now propose to those who will remit us five dollars, to send five copies of the MAGAZINE for one year to any address they may indicate—we paying postage. Who will respond to this proposition?

---

Rev. Daniel Wait writes:

"I am a member of the North Illinois Conference of the M. E. Church, have lived in Milwaukee for the last thirty-five years, and have been a member of the Conference for twenty-five years. It is unnecessary for me to state that I believe in spiritual manifestations or presence. Blessed be the God and Father of our Lord Jesus Christ, who has promised to reveal his kingdom in the last time."

## INNER LIFE DEPARTMENT.

SEANCE FRIDAY EVENING, APRIL 2, 1875.

### INVOCATION.

**O**UR Father, Loving Spirit, Holy King, we appeal to thee this hour for grace to perfect our inner lives, that as perfect spirits inhabiting the body, we may advance thy laws throughout the earth; and as we receive light from thy glorious center, may we impart to those who are in darkness a portion of its tranquil rays. We know, oh, Father, that there is no soul so obscure that thy love cannot find it, and out of the darkness of earth lift it. We praise thee, oh, Father, with our soul's sincerest thoughts. With the aspiring and soul-lifting song of nature, the flowers and fair fields praise thee in their life's springtide—summer's noon, autumn's eve and winter's night. The grand old ocean sounds thy praise, as rocking from coast to coast it presses its blue lips against the strand. The planets, with their satellites swinging like diamond chains across the arched heavens, praise thee. The mountain lifts its brown-crested head above the meadow-slope to praise thee. The voices of the winds sing thy praise eternally. Shall we, oh, Father, remain silent—we who have spiritually received the impress of thy image? No! out of the soul of eternity a voice answers, No! Praise him with thy whole being; lift your hearts on high and let your lips frame pure words for the Lord God of Israel. Praise him by a perfect life, by noble deeds and loving kindness to all humanity, by uplifting the downtrodden, aiding they that are weak to become strong, and over every dark passage of life cast the robe of charity. And, holy God, to the spirit voice we respond, Amen.

### QUESTIONS AND ANSWERS.

Controlling Spirit.—Good evening, Mr. Chairman and friends. The questions that we promised to answer are now before us, and we hasten to give to you our views upon them.

1. "Is there a spiritual body? What is its relation to the natural? What has it in common with the natural? What is its composition?"

All are aware that there is a natural body, and that there is a spiritual body few can deny. The outward form of man—that which is controlled and conducted by the inner or spiritual part, the true and Divine portion—is but a cloak, that is to be cast aside when no longer serviceable to the inner man. It perishes, as perishes all matter. It passes through the change called death, is immediately separated from the inner or spiritual man, which is in form a counterpart of the outward man. The body, that which perishes, at its close, when mantled in death, goes through rapid

chemical changes; these changes continue as the chemics are drawn to act upon the body, until no sign of the outer man remains. Not so with the spiritual, or inner man. It moves out of the body bearing its own image through the impress of divinity, until it reaches that plane for which it has prepared itself, there to progress as its own aspirations may aid. In form and features the spirit is the counterpart of the natural body, save that it is shorn of all defects of that body; none are lame, none blind. All defects of the flesh pass away with the flesh; but the defects of the spirit continue. Every sin of the man shows at his spiritual birth, and will continue to cry out against him until by progression he has, through the laws of recompense, perfected himself. We would refer you to the communication of our Brother Hosea Ballou to learn of what the spiritual body is composed.

2. "Is food necessary to its sustenance? If so, what is the character of the food, and the manner of its production?"

There is spiritual food. This new life is sustained by spiritual laws, by which the action of the spiritual elements have as much to do with the conditions of the spiritual body, as the elements of earth have to do with the earthly body. That is, each spirit must inhabit such spheres as are adapted to his or her spiritual condition, and in no other can they remain. There is spiritual food, differing as the conditions of the spheres or circles differ. There are fruits, flowers, evergreen trees, and running streams. In spirit world all have their purpose. The wants upon the spirit plane are controlled as the spirit advances, and receives through it greater aid and more perfected intuitive power. According to the advancement of the spirit is the food required. Through the powerful reservoir of electric vapor many are benefited until able to receive more advanced food. It will be impossible, my brother, to give you at this age a correct communication in regard to spirit food.

3. "Are we visible at all times to the spirits? In what manner or form, or in what composition, do they become visible to us?"

Your thoughts, the inner part of yourselves, are as an open book to spirits — always visible to such spirits as may be drawn to you; and it is when evil fills your soul that the undeveloped spirit is drawn near to work through the passage you have prepared for him. The good spirit, repelled, moves back until he sees some desire for good within you, and then he comes to your aid. Yes, you are ever visible to spirits, and as you will it, they may be good or evil. "Every man is his own savior." Spirits are visible to the clairvoyant's eyes. Those who are gifted with second sight, or clear vision, are the only ones who can see the spirits in their spirit form. When conditions are such that the spirits can materialize themselves, then all who are present can see them.

4. "Do spirits sleep or rest? Does exercise weary them? What is the nature of their exercise?"

The new-born spirit rests, finds strength from sleep; and there is ever, as changes the golden circles of day and night, a soft, holy calm, a slumbering state, which lifts the spirit entirely from earth's surroundings. Exercise does not weary them; all motion of the body is exercise; they move as moves the outer man. It is that which inhabited the outer man that you call spirit. It has but cast off the outer form. Its exercise is such as the nature of the spirit may prompt.

5. "Are they entirely freed from all animal, or earthly, or bodily appetites? Are they subject to heat, cold, or chemical change?"

As the spirit develops it is freed from earthly appetites. The spirit that is sensual, and possesses the animal appetites to the destruction of the spiritual, while in the body, will continue in them, returning to feed off the depraved in nature who are still in the body. Hence the necessity of perfecting the spirit while here, making all clean, that nothing impure may pass out, and then the gates of heaven will be opened to all. Cold or heat do not affect the spirit, only as it may impair conditions when affecting the material body of the medium through which the spirit desires to communicate.

Questions 6 and 7 have been answered by our brother of earth as we ourselves would have answered them.

(Seance conducted by Semnol.)

## SEANCE FRIDAY EVENING, APRIL 9, 1875.

### INVOCATION.

**O** THOU whose power is infinite, thou whom no finite mind can encompass, we feel thy spirit everywhere, and see thy glory in all life. We adore thee, and in the fullness of love we praise thee, asking at this hour, when the glory of the setting sun reveals thy great work, a blessing. Lead us, thou God of love, out of darkness into as perfect light as the sun's rays reflect. Lift the gloom from our ignorant spirits, as the shadows of the valley are lifted when the sun's bright rays penetrate its recesses. Out into clearer light, oh Father, lead us; into perfect truth guide us, until we can understand thee through the reflex of thy Holy Spirit upon our souls. Step by step we would walk, ever advancing, until we reach that perfect plane of wisdom which will enable us to minister to humanity as their wants may demand—placing in their hands the golden key that unlocks the darkened cells of their inner lives, and gives to them glimpses of that perfect light that is of thee, dwelling within them, hid from their vision through ignorance and false teachings. We ask thy blessings upon our works, and plead for grace, that through thy blessing we may advance the truth. Amen.



## HANNAH MORE.

Kind friends, I come from the shores celestial with a prayer in my heart and upon my lips—a prayer for the success of the great and good work in which you are engaged. You have desired that some one from spirit shores would give you the true definition of prayer, its benefits to humanity, and in what way it reaches the Great Spirit.

Prayer is the true inspiration of the soul. It comes through all nations as the prompting or quickening of the inner life. Its expressions are modified as vary the degrees of mind from which the desires flow. The hearts that yearn for spiritual food send out their longings through the avenues of the soul. From the pent-up thoughts burst forth praises, expressed in terms of adoration to that Great Being who has beautified all earth. The hearts that are sore and weary, pleadingly send forth their thoughts in prayer, gaining strength as through the spiritual gate of the soul the gentle harmonious influence of ministering angels baptizes all with the soothing influence of the Great Spirit, that through them by perfect laws acts upon mortals. Aspiration, or prayer, is necessary to spiritual growth. It brings the children of earth *en rapport* with the more perfect or advanced of the spirit plane. It lives in the organism of earth's children to a greater or less degree, as the apex, or mental, active part, the brain, may be developed. It is from the grand temple of the spiritual element where the vestal flame is burning, and as the priestess of the soul watches, so burns the flame. If the aspirations be high, seeking with pure spirit for Divine truths, the vestal flame throws its light abroad over the land to glorify all life.

True devotion is the silent prayer, shutting from the physical senses outer thoughts, that the inner or spiritual may quicken, as the infinite sends its radiance in upon the temple. The baptism then received sanctifies and makes perfect the body. The holy magnetism of ministering angels falls in refulgence over the spiritual, and brings a foretaste of joys supernal.

Prayer, in its aspirations for truth, is spirit communion; it is that perfect love by which the spiritual nature can be cultivated—the most perfect means of a Divine influence, that lifts the spirit of man from earth and its surroundings to enjoy heavenly bliss.

To become spiritualized, that you may enjoy the Divine rapture of heaven, you must listen to the voice of God in the soul, calling through his ministering spirits that you come up higher. Step by step advance, prompted by the perfect intuitions of the soul, the vestal fire that awaits the fan of true aspirations to give it power to blaze aloft, consuming the dross of your nature, where the lower passions revel, and lifting you out, as pure metal from the crucible.

Watch the flowers, as their petals upward turn to catch the glory of the sun, and drink the life-sustaining influence from its rays,

and from them you learn that the power of glory, the great Center of all, draws by his influence the heart of the flowers toward him. The trees, with their garland-crowned branches reaching upward, point as if in supplication to a higher power from whence comes true strength.

Prayer is the aspiration of the soul, the golden gateway through which the inner senses pass to mingle with the spiritual essence of the Divine. It harmonizes the man, softens his stern nature, enables him to feel the electric power of the angel hosts, and for the time to feel the kingdom of God within. Let your lives be one constant prayer, that you may always feel His presence through the influence of his ministering angels, who will give you the soul-stirring prayer to live as you preach, and make your prayer full of deeds that shall bring the Father's kingdom on earth. All perfect lives are prayers, and bring with them the Great Spirit. They show the God-spirit, or perfect part of their natures, and add to and increase their spiritual lives. The man or woman who lives one holy prayer, by a constant life of good deeds, hallows the name of our Father, brings his kingdom upon earth, receives each day from the Infinite his spiritual food, which enables him to forgive those who trespass against him, has the power to resist evil by his own great desire to make all perfect that are imperfect—perfect as to the laws and the desires of the spiritual kingdom.

Every wish that's framed within the mind,  
Of high or noble impulse given—  
Every deed of mercy, true and kind,  
Will prove a prayer in heaven.

#### FATHER BALLOU.

Good evening, children—yes, children, for men and women are but children of a larger growth. I come to explain to you from a spiritual standpoint the text selected by the lady—the words spoken by John the Baptist when preaching in the wilderness: “Repent ye, for the kingdom of heaven is at hand.”

Yes; *Metanoia*, the Greek word for repentance, literally implies the counting up of one's offenses as they lay, infusing the spirit with a desire to relieve the spirit by amendment; to reform from past mistakes, that the spiritual may triumph, and bring the glory of the heavenly kingdom within, increasing by spirit power until the soul gains the knowledge of the cause of past errors, and conquering it through that knowledge, no longer fears a repetition of like sins. No true thinker can define the word repentance so as to imply a security from punishment. There is no law that can relieve the spirit of man from the results attending a violation of natural laws. For the deed done the spirit must suffer, just as when violating physical laws, the body receives the punishment. Memory never dies. With your being spiritualized through repent-

ance, you avoid mistakes in the future; but for the past, with its living memories, you must expect to receive that recompense which you have meted unto yourself. John, knowing Jesus, and being commissioned by the angel world to herald his coming as a teacher of Divine truths, so as to prepare the people for the spiritual change that Jesus would reveal, as he expounded to them by his great powers the perfect law of the workings of his Divine Master through his ministering angels, he bade them repent, for the kingdom of heaven was near by, just at hand, and to receive and feel the Holy Spirit, that heaven might be within them. They must repent, liberate themselves from their sins, quicken their spiritual natures, that they might be prepared to receive the new dispensation which was to bring them in harmony with the higher plane; and to quicken their souls through his inspired words, that they might see the image after which they were created—the spirit of God, the never-dying part of man—which established for them a kingdom of glory while yet upon earth, and which can come only through repentance, a summing up of the soul's memory of its shortcomings in such a way as to produce the penitential tear of regret for wrongs committed, and a resolution to guard against any course that might produce the like again. Feeling the sting of past wrongs as they reflect upon the soul out of memory's cells, true repentance strives through grace, by that knowledge gained, to redeem the inner man by earnest labor in the path of progression, which brings heaven nearer and nearer unto their lives, until they in the fullness of their hearts show by their deeds as they walk through life, that they have the kingdom of heaven within them, and by the laws of progression are fast passing out of the shackles that past defects placed upon them, learning through their repentance that to stand upon the spiritual plane they must each and all make the move to save themselves, or they cannot be saved.

Only through and by repentance can the change come. That repentance to be shown by a pure and noble life full of good deeds to humanity, such deeds as shall lift the mistaken spirit out of hell into heaven. The true penitent strives not by shouting or moaning to move deaf walls, while listless lie the energies that should act. But he shows his repentance by his works, that speak plainly, "I am striving to 'make his paths straight.'" Yes, they prepare the way for the Lord of their souls—the spiritual light of the divinity that speaks in every act, We have repented, and the kingdom of heaven is within us.

Children, I pray you make ready, "for the kingdom of heaven is at hand;" angel visitors are striving to prepare you for the great light that is steadily moving into the darkness of past errors. God bless you. His love abide with you now and forever. Amen.

(Spirit controlling, Bishop Wainwright.)

For the Spiritual Magazine.

## HALF-HOURS

With the Angel Flying in the Midst of Heaven, having the Everlasting Gospel to Preach.—Rev. xiv., 6, 7.

GIVEN THROUGH THE MEDIUMSHIP OF G. K. R.

## No. 1.

I AM with you again, my friend. Often have I been with you, to counsel you and to guide you in the pathway of eternal life. Be not over-anxious. Your friends stand by you to the end. You need not doubt. You need but faith itself, truth itself, to inspire you, and to fasten your affections upon for all time. The principle of love to man requires sustenance, and what you now receive from above will minister to that necessity—the truths of the Divine love proceeding to you and through you to fellow mortals, who are yet to be fellow immortals. Trust, therefore, whomsoever shall bring to you this nourishment of the soul. Care less for the *who* than for the *what* is said which may help to build up a human soul upon foundations which cannot fail, the foundation of a righteous life.

No other *imaginary* life or doctrine will take its place. Teach men, in all your intercourse, my brother, that the true way of life is not in pulling the neighbor down, or in ministering to self alone in the occupations of life, with no regard to a fellow immortal, but in studying those things only that shall be of permanent benefit to a whole community. To a whole world we owe obligations that never will be canceled until literally and fully paid with honest love in the motive, and delight from the heart. Teach that the hearts of men should swell with gratitude when a brother is elevated, as much as when self is benefited. Let the human heart gradually accustom itself to considerate feelings and actions, and it will surely learn to prefer those things that minister to a whole people.

This is the happiness that the elevated immortals feel in beholding one single act done for the common welfare. This state of mind produces their elevation, and this state among men or angels is the *resurrection* always intended when referred to in scripture. That elevation of mind over bodily or transient things which enables one to look kindly upon others, which prompts one to an act of beneficence which shall not be repaid in time, is the first and last resurrection of every human soul, looking upward for Divine aid in the very act of benefit to an inferior, going upward, by successive journeys in spiritual circles of advancement, by every niche cut in the stalactites of eternity that shall help one more to follow the hidden and perilous path over the mountains of life that lead to the love Divine.

We must build man upon a larger scale. We must mold and

prepare the segments of precious stone that shall give every individual the largest opportunities. We must so place them in the edifice that every man may behold *his* interest ascend with every part in the completion of the whole. The Master Architect so designs this that it appears in the laying out of his plan; and by no accidental or intended fraud of a single individual, or assembly of assailants, will he suffer his plan to fail in the end. We each have our work to do, and if we seem to fail, or undo, it is still done. For the act that appears to be against the elevation of humanity fails of its own intention by falling into the Divine direction of good derived from evil intended. The evil itself thwarts itself by being short-sighted. It is blind, but the Divine Eye sees to the end to be accomplished by the single individual, who by no means can get out of his place, any more than the little coral insect can slight his single effort in building a reef.

We are none of us alone. We cannot separate ourselves from mankind. Why can we not let pour into the soul this Divine idea, so cosmopolitan, of universal relationship? Why strive to cut loose and ascend alone the Divine heights without taking the whole kingdom with us? Why release ourselves from those alone who can help us gain the ascent? When we work against the mass every act is against ourselves, and presses down upon us to keep us down, until we come to the more universal sensation that all are related to each, and that the tie can never be broken, however much we may desire it while in so insane a state of mind.

It may be asked by some, how shall we advance from that inferior state of selfishness? How shall a man obtain a better motive when he has found that he has only the weaker one of carelessness toward his fellow man? If his *desire* be sincerely to ascend in the scale of human or Divine quality and usefulness to society, he has *the root in himself* of all advancement. What he needs is daily application of actions in accordance with his new and superior motive. These motives are the foster-fathers and mothers of his ascending life. He has begun to raise himself, to resurrect his soul; and in raising or resurrecting himself he has done *what he could* in raising the whole mass of society, because society is so intimately related to him that he cannot deny these supreme motives that elevate him, without denying himself of the elevation.

We are so bound together in the bundle of eternal pilgrimage to Divine perfection, that inasmuch as we have done aught for the one member of society, we have done just so much for the whole of the social body of which each one is a Divine part or atom. It may be a long road the individual may take before he betakes himself to his supreme motive, which lies deep within him, of the kind and proper acknowledgment of his fellowship and relation to those above him and below him in the scale. However long the road may be to this conditional motive, he will at length arrive at it, because all the incidents of his journey, whether pain-

ful or pleasant, whether designed by him or striven against as against his apparent welfare, which was his temporary motive, have the same Divine, benignant end in view—the elevation of the whole structure by the administration of each part in its own most appropriate position in the edifice.

The social body is not as our own, unless we make it so by attaching to it the threads of our affection, and allowing them to reach out to and unite to every part, instead of withdrawing these threads, and cutting them loose, declaring that they shall begin and end in ourselves, and thereby wither and shrink in uselessness, in the dark and dismal corruption of a soul sworn to its own decaying ends. In the genial and warming light that comes to us from the Infinite Manhood alone, can the fibers of the soul be drawn outward and upward into the flowers and fruitage of use. Withdrawn from the sun they perish, but when the common light which flows from each human ray is admitted, there is summer in the heart. As often as we drink this cup of communion, we do it *remembrance of these*.

And no part of our memory which goes out in search of those things which may be supplied to it from sources of brotherhood and the acknowledgment of our kind, is ever weakened in its growth or left unnoticed by the society to which we are attracted. These memories are eternal fulfillments of the prophecies of the Divine attributes we have every one of us possessed from our birth. They may at any time be awakened into life by the Divine rays which are able to penetrate the depths of the soul, and stir into consciousness the needs which, allowed to go forth, will tie themselves indissolubly and delightfully to every other soul.

We stand in need of help, every one of us. Let us not deny or resist the forging of the golden links that would forever unite us to those high and unimaginable divinities that though still beyond us, still attend us and attract us, howsoever far we may wander in the paths of sin and waywardness that glitter and allure us, but repay us only in the same base coin we sought.

Go, my brother, thus attended, thus strengthened in your most holy faith, and shrink not in declaring that brotherhood which you acknowledge. For alone, in the deep recesses of every soul, there are moments when they may see and do often acknowledge the relations you love, but still may be covered up by those very evils which it may be yours to unloose and destroy, or which may have been your own to resist and overcome before you could approach your companion in the love of God or the sympathy of this Divine intuition, that *in the neighbor*, either as lost or found, *is the Deity you adore*. Satisfied of this *one eternal truth*, which heaven itself is built upon, approach each one with this supreme consciousness and confidence, and the longest lost and most fearful sufferer may be your portion in the cup of communion which the angels had provided for you, “that your joy might be full.” “Fulfill ye my joy.” “For herein is my Father glorified, that ye bear such fruit.”

Adding daily unto this Divine recognition is the essence of all that belongs to a church. "Tell it unto the church:" for the church alone can recognize its members. The wisdom which is of Divine institution animates the bosom to a love unknown to those who have not this mark in their foreheads. They alone can hear the voice of wisdom descending softly as the meditations of an angel upon each heart who lifts up and resurrects himself to this spiritual auditory, by responding to the necessities of every other member of the Divine institution. It is well indeed to turn our eyes upon the outcasts, in hope of a service to them; but while many may be busy ostensibly in preaching a gospel which is external only, it is well also for the spirit to acknowledge and join itself to those influences which descend from above, unperceived and unheard by the sensuous worshiper of a carnal religion, but which yet passes continually every eye and ear. He only who sees, he only who hears, dwells within each one, endlessly striving to unloose his captives, and turn the deaf ear to the far-sounding footsteps of that stream of angelic societies forever pouring past each soul.

Whosoever will, let him hear, and the stream will grow audible with accents of joy divine, with the teachings of those whose companionship is salvation itself—a salvation preached but never known by the unwise assemblies of those who deceive themselves into a denial of this precious faith. That soul is already immortal who once receives it. That soul is already saved into whose retirement the angelic ministration pour their light and heat. Unto *these poor* is the gospel preached, without the pomp and demonstration of scholastic allurements and pride. These look for no other Christ, they sigh for no other coming, *when their eyes behold* "that the dead are raised up, the blind receive their sight, the deaf hear, and unto the poor this gospel is preached" that gave them the priceless privilege of Divine sight and brotherly fruition.

No one need to despair of entering into this Divine church—this resurrected condition of the affections, which forms a church. It is entered through the door of regenerated motives. No matter how hard may be the travail, labor on till you have moved even one obstacle—till you have triumphed over even one besetting sin. You shall conquer it but once; then, forgetting even to look behind, commence another assault, and though you fail to the last degree of despair, you are still victorious.

Look not back,  
For there is an angel on your track.

In defeat, often, there is victory. Be of good courage, and if you *desire* it only, you have always the help you need; and when you have raised up this humble Nazarene—yourself—you shall behold the glory of God in the beaming faces that *for you* have ascended and descended upon this son of man, until you have become by their aid a son of God, and in turn a builder in that

temple which needeth not the light of the sun, but the glory of God streaming out from *your* redeemed soul, doth lighten it.

I am yours, first and last and always,

EMANUEL SWEDENBORG.

### SPIRITUAL ENCOURAGEMENT.

MR. WATSON—We are gratified with the prospect you entertain of visiting our State, once our earthly home, and we shall hail with delight any good impressions which you may make, and we believe you will do this wherever you go. There is so much good, sound, Christian doctrine in what you present to the public mind for reflection, that you will certainly clear the way for a deeper spiritual growth. We know there are many incorrect ideas entertained, and there is very much ignorance and prejudice, and if the people knew how this subject should be considered, there would be less opposition. I see no reason why it is opposed by the churches, for if rightly judged it only elevates Christianity to a higher standard of spirituality. This is the reason why we want you to present it in a correct religious manner. You do it. It is necessary that you should. There are egotists in this doctrine as there are in all doctrines, but this must be pardonable where there are so many varieties of temperament. Some are very enthusiastic, whilst many are not so much so. This we see in churches.

We believe you will do good in your present campaign. We feel a very deep interest in the people that we lived among and mingled with, and we do hope and trust that many may be brought from darkness to light. Good-night.

Your nephew in spirit life,

HENRY G. HALL.

[S. W.—I wish you would write something to the people of Texas.]

I am willing to do it by impressions through you to speak. I can do that, but to-night I cannot.

H. G. H.

SAMMY—We are very happy over the result of your last trip. Your discourses were listened to with much interest, and a great deal more zeal than we could have expected. You were gratified yourself at the large numbers that thronged to hear you. You may expect to do good when you present the subject with Bible authority, and this you are capable of doing. We attended you and aided you all we could, though our aid may have been feeble. You made impressions which are never to be erased. I can't see why it is that so many oppose, but the advancement should not be expected to be very rapid. This is a subject which we think is less popular because there are so many who do not view it a religious light, as it should be viewed.

We are glad to know that you contemplate another trip. We will attend you all the time, and feel a very deep interest in what you may do hereafter. Good-night.

A. DUPREE.