

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.

SEPTEMBER, 1875.

No. 9

"PEOPLE FROM THE OTHER WORLD."

WE procured this wonderful book from the Religio-Philosophical Publishing House when in Chicago, and read it through as we came home with intense interest. Col. Olcott spent over two months with the Eddy family at Chittenden, Vt., during which time he says :

"I have seen three or four hundred different materialized spirits, or what purported to be such, and in every imaginable variety of costume. . . . I can say that after hearing numerous spirit addresses and conversations, I have detected no difference in the movements of the lips from those of a living person." They "walk like human beings, breathe, sing, convey ideas and sustain conversation in divers foreign tongues." They would stand up against the wall to be measured. "Seven Indians and five whites were seen, and a majority of them were so obliging as to back up to the wall and allow themselves to be measured. . . . They would step on platform scales to be weighed, their weight being from fifty-eight to eighty-eight pounds. Thus without any change of clothing, and all within the space of ten minutes, the spirit who weighed at the beginning at least fifty pounds less than any mortal woman of her size and height, reduced her materiality to the extent of thirty pounds, and after holding it there several minutes, increased it seven pounds." "Among the latest and most startling phases is the actual playing on the parlor organ by the

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materialized spirit girl Honto herself, as an accompaniment to her voice."

He has seen a number of children in the arms of spirits; one he describes thus :

"This woman in white steps forward to the railing and stands stroking the baby's head, looking toward a lady in the audience—the baby moving his head and the woman patting it and apparently smoothing its soft hair as a mortal woman a mortal child, to keep it quiet. A lady spectator caught the resemblance of the figure to her dead sister, and a wailing cry went forth from a mother's heart and she implored to be allowed to go up and embrace the darling whom she had last seen in its coffin, and had despaired of ever seeing again. This spirit woman kissed the babe in her arms and fondled it and held it over the railing toward its mother, to give assurance that it was in good hands, and to rejoice her heart with at least the sight of her child, if she might not be able to take it to her bosom and cover it with kisses." . . . "Could a man of refined feelings witness such a seance as this (not an uncommon one at the Eddys), and not rejoice with the mother over the finding of the lost one, and grieve with her in another moment as it passes away from her sight into that world of shadows that lies as the border land between us and eternity?"

On another occasion he says :

"Ten spirits appeared to us, among them a lady, a certain Mrs. Fullmer, who had died only the Friday previous. The relative to whom she came sat beside me and was dreadfully agitated at the thought that one whom she had seen buried only a few days before should so soon burst the cerements of the grave. Poor woman! She was as little in reality a believer in the immortality of the soul as most of her fellow church members, who pour their tears upon the coffin instead of lifting the eyes of their faith upward to where the disembodied hangs lovingly around them."

We have copied sufficiently from this book for our present purpose. There are many who will read this who will not believe these facts, and yet profess implicit faith in similar manifestations which occurred thousands of years ago, based entirely upon human testimony. Having seen most of the things mentioned for several years past, we have no hesitation in believing them, and this knowledge but confirms our faith in the ancient manifestations. Living witnesses surely must be as reliable as those who lived in the dark ages of the world, if common sense is anything in such matters.

THE SPIRITUAL EQUALITY OF MAN.

WE call attention to the following communication from Judge Holbrook. The principle that all men are to be regarded by the Creator as spiritually equal, is a fundamental doctrine taught by Spiritualism, and the only one that will fully justify the ways of God to man. The universality of immutable law is being generally acknowledged by those who are not bound by creeds. The assertion and maintenance of men's individuality and personal responsibility is one of the characteristics of this age which we think is destined to be universally acknowledged at no distant day. No man has a right to claim for himself that which he does not concede to every other man. When this is properly understood and acted upon then will a very important step have been taken toward the redemption of our race from the thralldom of human authority, which for ages has been the curse of humanity.

We look upon the suggestion of our correspondent to meet at Philadelphia next July as wise, and give it our hearty approval. This, it seems to us, is the proper time for some sort of declaration of principles by those who know the truth of spirit communion.

There are many in the churches, as well as out of them, who, like our friend, have long felt the necessity of something more tangible in regard to a future state of existence than they have ever had. This great need has been fully met in the manifestations now occurring all over the world.

CHICAGO, ILL., July 4, 1875.

BRO. WATSON—I received yesterday the current and all the back numbers of your very valuable publication, THE SPIRITUAL MAGAZINE, and immediately started on a pleasure excursion through them, preparatory to the more solid work of a close study. I am taking pleasure indeed in the former, and do not doubt according to my habits I shall take much more in the latter. But this is the 4th of July, as it is Sunday also—the Christian's day of worship, the philosopher's day of contemplation, and the patriot's day of commemoration—and I must pause a few moments and turn from the reception and digestion of the thoughts of others, to the evolution and expression of thoughts of my own.

Oh, if I had the gift of oratory and the proper surroundings, a large, enthusiastic, harmonious audience, how easy it would be to outpour and give bold specimens of the spread-eagle at such an hour as this! But as I have none of these, all alone I indulge in reverie. I imagine that I would wish to do and make the act

effective if I could, and it is this: About one hundred years ago our forefathers met in council and declared the political rights of man—"that all men are created equal." That sentiment, though not new as to individuals, was then for the first time promulgated by a nation as its chief basic principle of action, its chief cornerstone of a political edifice. To-day, by the outworking of that principle, it is pronounced that every person before the law is the equal of every other person. And if this is not so to-day, we will not cease our labors until the theoretical truth becomes a practical fact. Upon view of such a government, based upon such a humanity, all the nations and people of the earth would "rejoice with exceeding great joy."

Now then, I would like to be one of many in council to declare the spiritual rights of man—that all men are created equal—*equal in a spiritual point of view*—before the law of God and as between themselves; and to make this an effective, practical, living truth. Now and here I do the best I can, and I resolve and declare it, and to the support of it I "pledge my life, my fortune, and my sacred honor." And as it was at the time and with the men of the Declaration, a "proper respect for the opinions of mankind" required that the "reasons" of their action be set forth, so will I upon call, address my reasons "to the considerate judgment of mankind." So much for words now; and as for action, I deem it highly proper that the Spiritualists hold a National Convention in Philadelphia, next July, whose chief object shall be the declaration of the *Spiritual Equality of Man*.

Spiritualism is the democracy of religion. What democracy—the sentiment that all are created equals in a political sense—is to the old political principles and governments of the world, such is Spiritualism—the sentiment that all are created equals in a spiritual sense—to the old spiritual principles and governments of the world. Democracy says that there is no divine right of kings, that there is no natural aristocracy, but this instead—that each one is the only real sovereign. Spiritualism says that there is no divine right of priests, either to rule over or to think for others or to forgive sins, but rather that each one is his own priest, his own mediator, and entitled to, and will receive, by his birthright of equality, his equal and proper share as a child of God with others, in an inheritance of all the world, both in this life and that which is to come.

No more of this now. I commend your work generally, but I wish to give it special commendation for its *Christian* standpoint. Such a work as yours, a supplement to dying Christianity of vital power in supplying the long omitted evidences of the apostolic age, will save thousands from sinking into infidelity. I can speak feelingly from personal experience on this subject. Before the days of spiritual demonstration I passed, by force of reason, down the road of infidelity, so called, and came to the conclusion that probably

there was no resurrection, in that there was no proof thereof in the present age; so also of all the supernatural, so called, of the Bible. But after the proofs that Spiritualism affords, I am prepared to adopt as probably true a great many of the Bible wonders, and not to deny a great many more. Such a course of spiritual travel no doubt gives a great deal of valuable experience; but the great mass of doubting, anxious and inquiring churchmen will not undertake it, and in so far as you can bring the facts and the truths of Spiritualism to them, and can draw them out of the false dogmas of the church that the ages of the past have fastened upon them, you will do a work second to none in the world. Just in this department it is emphatically true that the fields are broad, the harvest is ripe, and the laborers are few. I bid you God-speed, and pray for, as I know you will receive, the ready and powerful aid of the spirit world.

E. S. HOLBROOK.

For the Spiritual Magazine.

THE WANT OF THE AGE.

BY C. W. COOK.

IN this our day, when a cold materialism is constantly gaining ground, carrying in its onward tide the best minds of the age, who has not felt the need of a *something* which shall supply what it lacks, and at the same time give the intellect and the reasoning powers of man full play and free scope?

In his lecture on the Advancement of Science, which threw the theological world into consternation, even Mr. Tyndal said: "To give the emotional (religious) nature of man appropriate and profitable action is the problem of problems at the present day."

He was right; but he indicates no method, system or philosophy whereby this can be done. The dominant theology is not only impotent to stay the advancing tide of materialism, but like Mr. Tyndal, it is completely in the dark as to how both the intellectual and the emotional or affectional natures of man shall be appropriately exercised so as to render the race continually wiser and better. Believing, as theologians do, that all inspiration has ceased—that their sacred books are the *plenum* of all man needs to know—and that either one man (the Pope) or a set of men (the writers and compilers of their sacred books) is infallible—they not only deny to their followers the full exercise of their love-nature in meeting and communing with their dear ones who have crossed the dark valley and shadow into the brighter world beyond (see Dr. Talmage's Sermon on Spiritualism, *et al.*), but to-day, as ever in the past, they throw every accessible obstacle in the way of all new discoveries in the realm of nature; hurling their anathemas, ridi-

cule, slander and lies at any and all who are bold enough to make known to the world the results of investigation in any department of human search and inquiry.

For proof of this assertion see any of the religious papers, so called, both Catholic and Protestant, and notice the invective, ridicule and misrepresentations with which they are filled. *Not one single argument is used*, but a mountain of vile abuse piled up against such as Draper, Huxley, Darwin, Tyndal, our own Watson and a host of others. Language such as any one of these would blush to use is freely indulged in, in the vain hope to prejudice the world against the reception of the truths these noble souls advocate. And as the day of fagots, dungeons and racks has disappeared, the theologians thus seek to ostracise from society these pioneers in the progressive movements of the age.

But "the world moves" intellectually and spiritually as well as physically, and the day is past when people are going to accept all the priests say without applying the test of their own God-given reason thereto. Said a lady to me the other day, "I'm told it's dangerous to read Darwin's books." (Who told her? Her minister had lately expelled one of his members—for immoral conduct? No, but for believing in Darwinism, as he superciliously called it.) "But," added she, "I'm going to read them and see for myself." A slight incident this, but full of meaning. It is the growing spirit of the age. "I'll see, hear and judge for myself." Even the Catholic clergy are unable entirely to quench it among the devotees of their own creed. Our growing generation seem to inhale it with the air they breathe; and, let me add, rigidly followed out it will eventually guide every individual into truth.

To any one who is at all conversant with passing events, it is evident that materialism is constantly on the increase. The Protestant churches themselves are becoming more and more infected with it; and their followers are neither allowed the benefits of an enlightened spirituality on the one hand, nor of a spiritual philosophy on the other. In short, Protestantism occupies the position of the dog in the manger. She will neither partake of spirituality nor science, nor allow others to do so, if she can prevent it. Catholicism, I say it without fear of successful contradiction, more fully satisfies the love-nature of man to-day, than Protestantism. But she gives nothing to his intellectual nature, and is at deadly enmity with all progress. Who wishes to plunge back into the intellectual night of Catholicism?

Said Ralph W. Emerson, "The religion of the future, whatever else it may be, must be intellectual." No thinker will deny the assertion. We have seen, to some extent, at least, wherein both branches of the Christian church fail to supply the want of the age, viz.: a religion which is never at war with science—a religion which is at the same time a philosophy, requiring both to render it a

complete unity. This religion and this philosophy, indissolubly welded together, must in the very nature of things be progressive; and this we believe we have found in the harmonial philosophy or philosophical Spiritualism of the nineteenth century. Demonstrating as it does the immortality of man, by indubitable proofs, and facts far more numerous and varied than those which preceded the practical application of steam or electricity, it at the same time fills the individual with sincere and unquenchable aspirations for the development of his whole being by the attainment of moral and intellectual growth. Inculcating as it does, infinite and eternal progression, it has no creed, and no book which it regards as the *plenum* of moral or intellectual knowledge. Hence its disciples are at liberty

"To seize the truth wherever found,
On Christian or on heathen ground."

Realizing that the Infinite is unchangeable, "the same yesterday, to-day and forever," it beholds a continuous stream of deific inspiration, growing brighter and brighter in proportion as man is more and more developed for its reception. In short, it gives the affectional or love-nature of man full play as it recognizes the fatherhood of God, the brotherhood of man, and the ministry of angels, whose love for the dear ones left behind causes them to labor for the welfare of man on earth. It offers the greatest of stimulants to the growth of intellect and the development of the wisdom faculties, in that it proves the immortality of man, and consequently that beyond the grave the unsolved problems and the unfinished investigations of this life in the domain of nature, will be continued throughout the boundless universe, and man ever grow in love and wisdom during the endless cycles of eternity. It is a great moral, scientific and philosophical eclecticism, accepting from everything the good and true, and rejecting the bad and false.

In the language of one of its earliest writers, "Philosophical Spiritualism covers an immense field of beautiful conceptions; also boundless regions of psychological problems, and of scientific discoveries well nigh innumerable. Morally considered, I know of no theory of the after existence or of this life that is more, or *as much* calculated to stimulate the intellect and exalt the innate affections. The true believer is sanctified by his belief, and will exhibit the same in his life when less trammelled in the sphere of circumstances. He must, of necessity, be the friend of every man. Gambling, lying, lust, drunkenness, conjugal infidelity, slaveholding, selfishness, disease, none of these evils and vices can disfigure the true *Philosophical Spiritualist*. He breathes and works from divine centers. Principles are the commandments of truth. He must be a friend of every philanthropic institution that tends to prevent pauperism and to remove the causes of crime. Children must be well born; not, as oftentimes now, the effects of legalized nuptial

accidents and excesses. He will aid in developing correct tastes and habits in the young, not only by example, but with entertaining and instructive literature. The young mind will be trained to analyze, classify, criticise and reason, as by the light of inspiration from higher grades of being. Under such principles society will be saved from sins and conflicts. And God, the Father-and-mother Spirit, will be all in all;

"While Progression rolls onward through all coming time,
And man is e'er growing more noble—divine."

For the Spiritual Magazine.

WHY I AM A SPIRITUALIST.

A Paper read before the Standing Committee of the First Baptist Church of Wilmington, N. C., by B. A. Hallett, who had been cited before them to explain his position on Spiritualism.

I AM here at your request, dear brethren, to state what I believe and what I have taught in regard to Spiritualism at the Spiritualists' meetings held for some months past in this city, and the reasons why I hold these opinions.

I believe that there is a Creator and Governor of the universe, and while I do not attempt to define Him, as I have not the means so to do, I believe Him to be infinitely wise and good.

I believe, and have so taught, that He *alone* is governing His universe; that He has divided with no *evil spirit* His sovereignty and sway, but is ruling us with laws coeval with himself, and as unchangeable and immutable as His being.

I believe, and have so taught, that it is not in our power to break one of these laws—in the sense of abrogating them—for the reason that the finite cannot overcome the Infinite.

I believe, and have so taught, that all things occur under law; that the Creator is continually coming to us through means—mediately, but not directly.

I believe, and have so taught, that the Creator has given revelations to the world; that He is continually doing so; for I believe that every new fact and discovery brought to light is a revelation which God has bestowed.

I believe, and have taught, that God did not confine all his revelations and truth for ages to one small nation, but that he revealed himself to every nation which he planted; for he, being wise and good, was and is "no respecter of persons."

I believe, and have taught, that Spiritualism is true; that it is a gift of God coming to man through laws, and has ever been since man was on the earth.

It is necessary to explain what I regard as Spiritualism. Spiritualism in my view is this: That those whom we call the *dead* are still alive, having by this change simply dropped the material body, the house which man occupies while on earth; and that the so called dead are able, and do, through laws instituted by God, have intercourse and hold communion with the living—those still in the flesh.

I believe this because the proofs I have had have so forced the conviction upon my mind that I am no more able to resist it than I am the fact that the sun shines at noonday. In fact, this conviction has passed out of the domain of belief, and entered that of knowledge; for if I do not know that spirits communicate, I do not know any fact or occurrence which has come under my observation to-day. On this point all Spiritualists agree—it is this that makes them Spiritualists; but I do not hold myself responsible for any conclusions that others may draw from this base. I believe only those things growing out of this basic fact which seem to my mind to be just and true; and if the conclusions which I draw should seem to you erroneous, I can only say, I am powerless—for my reason and judgment will no more allow me to believe otherwise than the law of gravitation will permit me to fly from earth.

I believe, and have taught, that there have been spirit revealings in every nation of which we have any record, and that these revealings have come down to our own time.

I believe, and have taught, that every religion that has swayed the world has had its foundation in the revelations from the spirit world, and that they are identical in character through all time and in all climes.

I believe that the disciples of Jesus had these revealings, and that they were inspired by them to proclaim the immortality of the soul. I believe that the spiritual gifts enumerated by Paul, viz., gifts of healing by laying on of hands, divers kinds of tongues, and the discerning of spirits, were possessed by them, by numbers of the early Christians for three hundred years after Jesus' death, and by many others all through the succeeding centuries down to the present day. Believing this, I have urged men to examine the facts to satisfy themselves that these things were true, and the means to so do were to be found often among the members of their own family circles.

If one shall deny that we do have communications from the world of spirits, I reply, that can only be settled by the facts; and before one should take that position, he ought to examine the phenomena—for how can one speak intelligently upon this point until he has done this? Being satisfied myself on this point, there are conclusions to be drawn from the facts which follow as a natural and logical sequence, and believing the former, I *must* accept the latter.

The first is : That as all may communicate, good, bad and indifferent, when they fulfill the conditions of the law that governs spiritual intercourse, it follows that they are not shut up in a local heaven or a local hell, but are free to roam in the spiritual world where they will.

Secondly : That as they are ever about us, then it follows that the spiritual world is not far away, but around and about us, and extends to the utmost limits of boundless space. The manifestations of Spiritualism have satisfied my mind that those who were near and dear to us in their earthly life can at times read our thoughts, and may so impress us that we may know that they are present with us. They cannot, however, do this to all.

The spirits teach that it is our life and deeds here in the flesh—our spiritual condition—that decides for us our initial place in the spiritual world. In other words, death makes no change in our moral or spiritual state, but that we are the same identical beings there as we were here. That we carry with us to the spiritual world the same likes, dislikes, ruling loves and besetting sins, that characterized us while on earth ; for all these belong to the spirit, and the spirit is the *real man*. As this commends itself to my reason and intellect, I believe it. They also teach that the few years of earth life do not decide for all eternity our spiritual condition, but that when one shall desire a higher and better condition, the means to attain it are still open to him, in the spiritual world. I believe this ; for believing that God's laws were not made for a day, but rather for all eternity—that God being ever the same—and as I know that we may progress in spiritual life on earth, I must believe that we may advance there, for the same spiritual law will be in operation in the spiritual world.

The spirits teach, as also the Bible and experience, that each one is responsible for his own acts ; that there is no shirking the consequences of our evil deeds ; but that we may expect that "with what measure we mete, it will be measured to us again." That sin being the transgression of the law, the law will revenge itself upon its transgressor. They assure us that right doing will lead to happiness and wrong doing to misery, both here and hereafter ; but that happiness or misery are not meted out to us in any certain or fixed locality in the spirit world, but that it is felt within us—in our spirits—and consequently we carry our heaven or hell within us. As these teachings commend themselves to my reason and best judgment, I believe them, and have so taught, publicly and privately.

In conclusion, I would remark that I do not accept the teachings of spirits as infallible, and I therefore only accept them so far as they shall agree with the intellectual powers which it has pleased God to bestow upon me.

For the Spiritual Magazine.

CHRIST.

BY H. HIGHT.

Part III.

THE earth life of Christ culminated in his death. The philosophy which explains his death explains his life. "Christ died for our sins," says Paul, and in his death we recognize the fulfillment of the divine intention which had been manifested in the death of the sacrificial "lamb slain from the foundation of the world." This lamb was without blemish. Christ died not for his own sins, but because of ours—"the just for the unjust." There is a principle here which many are disposed to repudiate because of its supposed injustice; but before repudiating this principle in connection with the death of Christ, we should be able to show that the just do not now suffer for the unjust. Right or wrong, this is one of the facts of human society. He that involuntarily suffers for the sins of others we regard as simply unfortunate, but he that willingly suffers that he may benefit some one else we regard as meritorious. Christ willingly suffered for us, "leaving us an example," says the apostle Peter, "that we should follow in his steps." In the sense that Christ suffered for sins we may suffer for sin, otherwise where is the example? While following in his steps we all become saviors. In this voluntary work "he laid down his life for us, and we ought to lay down our lives for the brethren." Every expense of energy which was put forth by Christ in all his labors and teaching was but a part of this laying down his life; it was all a manifestation of his love. We may manifest our love in the same way; and this becomes necessary for the welfare of society because of the law of cause and effect, which applies to sin as well as to everything else in this world.

It is a law of life that "whatsoever a man soweth that shall he also reap." We cannot escape the consequences of sin; we may help one another through them, but they cannot be escaped. Hence, "bear ye one another's burdens, and so fulfill the law of Christ." This law of love manifested in the bearing of sin is the vital element of Christianity; hence "love is the fulfilling of the law," and "the end of the commandment is charity out of a pure heart." This same principle was true under the Mosaic dispensation. "Whatsoever ye would that men should do to you, do ye even so to them, for this is the *law and the prophets*."

The blood is the immediate supply of life. In ancient times it was treated as the life itself. The principle taught in the type of animal sacrifice is a reality in human society, hence "without the shedding of blood there is no remission of sin." The blood is shed or the life is expended, not only by the literal pouring out of the

blood, but by every act requiring the energy of life. Thus every manifestation of love put forth in the expense of our energies is a fulfillment of the prophetic type of the blood shed in sacrifice. This ancient lesson, instead of inculcating the thought of appeasing the wrath of an angry God, but teaches the great lesson of love. While the blood of animals never could take away sin, its great antetype of self-sacrifice manifested in the principle of philanthropy can largely neutralize its effects.

There is an additional feature to this question which we are not so well prepared to understand: it is the relation of the spirit life of Christ to the remission of sin. We have no doubt but that Christ there operates through the great principle of love, but how, is the question. This branch of the subject naturally divides itself into two parts: first, how the spirit life of Christ affects those in the flesh; second, how he affects the disembodied spirits. Jesus promised that on leaving his disciples he would send them another Comforter. We must look then to that Comforter for the completion of the work begun by Jesus in his personal ministry. In prosecution of the general scheme of salvation from sin the apostles were to "go into all the world and preach the gospel to every creature," bearing the promise, "he that believeth and is baptized shall be saved;" not that there was any inherent virtue in believing or in being baptized, but that in this way they might be brought in such contact with the apostles, who were filled with the Holy Spirit, that they also should receive aid from the same source. Hence we learn that those who believed on the day of Pentecost following the commission of the apostles were commanded to "repent and be baptized in the name of Jesus Christ for the remission of sins," and in order to fulfill the expectations thus wrought in them they were promised the gift of the Holy Spirit, which was the Comforter that Jesus had promised his disciples.

Now we do not understand that the influence of this Spirit is of such a character that it immediately changes the nature of man, or that it ever does this without reference to law, or that it obliterates all the effects of past sin, but that it takes man as it finds him, and in accordance with the laws of his being becomes an ever-present, teaching, leading, guiding and protecting power; that the escape from sin is not instantaneous, but progressive, and that the work of the Spirit is not unlimited, but so far as immediate work is concerned is very much limited, and is only the "earnest of our inheritance." This Spirit operates through the innumerable company of angels to which we have come, who are "all ministering spirits sent forth to minister to them who shall be heirs of salvation."

The organization of the church was the instrumentality for the work of this Spirit, and on this account those who were within its pale in the days of its purity were far more favorably situated in reference to the work of overcoming sin than those who were with-

out, but much that was vital in the primitive church has become formal and rudimentary in its character; hence a large share of its spirituality is gone, and the spiritual gifts which the apostle Paul commanded the church to "seek earnestly," have almost entirely disappeared. And while we believe there is a strong under-current of spiritual influence leading the world onward and upward in the line of progress, yet this influence is not so apparent as it might be by proper cultivation and recognition. The church and the world should become more, and not less susceptible of spiritual influence, as it grows older and becomes more developed, so that the outpouring of spirit influence in the last days should far eclipse the earnest of the Spirit in primitive times.

But the thoughts presented in our limited space can only be suggestive. We recur to the thought of the work of Christ, as related to sin, upon the spirits of the disembodied.

That there was an imperfection which attached to the spirits of good men, is evident from Paul's remark in regard to the best men of ancient times, when he said, "These all, having obtained a good report through faith, received not the promises, God having provided some better thing for us, that they without us should not be made perfect." Heb. xi, 39, 40. That this imperfection related to sin is farther evident from the apostle's argument in the previous chapter, where he says that the law "can never with those sacrifices which they offered year by year continually make the comers thereunto perfect; for then would they not have ceased to be offered, because that the worshipers once purged should have had no more conscience of sins." The imperfection of these ancient heroes which the apostle is discussing in this letter related to sin. Hence we note further that Christ is a "mediator of the *new testament*, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." This perfecting of the spirits of just men is a part of the grand undertaking of Christ. As a distinguishing mark of the new covenant, the apostle says in the completion of his argument in the Hebrew letter, "ye are come" "to the spirits of just men made perfect."

In the great process of the spirit world, earth life is the fountain-head so far as humanity is concerned. The current of spirit is flowing from this world to the next—the spirit world is being continually supplied from this. This being the fountain, it is of the greatest importance that it should be purified. It is doubtless according to this principle that Paul said, "they (that is, the ancient dead) without us should not be made perfect." How important, then, that the efflux from this world upon the spirit world should be as pure as possible, that the reflex influence should be of a salutary character!

But we must close. The possibilities of the unexplored dominions beyond the veil are largely beyond the powers of comprehen-

sion, and as we look out upon the verge of this illimitable future, we are lost in admiration of the Great Directing Power which has permitted us to "see through a glass darkly," and hope for the day when we shall see face to face.

For the Spiritual Magazine.

RARE MODESTY.

SOME eighteen years have elapsed, Bro. Watson, since I felt the necessity of ascertaining whether Spiritualism was a fact or a delusion, and accordingly entered upon a searching investigation of its claims. Finding the evidence of its reality so overwhelming, I could not hesitate to accept it as the best form of religion vouchsafed to mankind since the termination of the Savior's mission and that of his contemporary disciples and followers. After learning the truths presented through Spiritualism, I discovered that those who undertook to controvert them invariably betrayed gross ignorance concerning them, thus conclusively proving that they had never attempted to attain knowledge thereof by investigation.

I was forcibly reminded of this discovery on reading in your July edition the publications relative to Rev. T. O. Summers, D.D., and his anonymous contributor. No person tolerably conversant with Spiritualism could peruse a paragraph in either the letter or the communication referred to, without perceiving that the writer was as destitute of any knowledge of Spiritualism as any five-year-old child could be; that neither of those writers had ever participated in investigations of that subject. This betrayal of his ignorance enabled me to appreciate the exceeding modesty of the Rev. T. O. Summers, D.D., in suggesting to you the expediency of abandoning an immense accumulation of knowledge acquired by investigations uninterruptedly pursued through a score of years, because he had never attained such knowledge, *without any attempt at investigation* on the same subject. If he was not grossly ignorant of the real meaning of modern Spiritualism, he would understand that investigators thereof acquire not a mere *belief* of its truth, but *absolute knowledge thereof*, which it would be as impossible to relinquish as it is to extinguish their own identity. Opinions may change, but no one can divest himself of knowledge, whatever may be the inducement offered for doing so.

After diligent inquiry through a long series of years, I have found no one that knew of any person who, having thoroughly examined Spiritualism and become a convert thereto, abandoned it on the ground of its being false.

SUBSCRIBER.

VERY MUCH NEEDED.

BRO. WATSON—It greatly rejoices my heart that you are publishing a Christian Spiritualist periodical. It is just what I think at the present time is *very much needed*, and I have no doubt that you will be assisted and sustained by a large brotherhood of true friends. Hereafter, I trust and believe, Spiritualism is to assume a higher, more dignified, and less anti-christian character; and thus pure Christianity, assisted by this potent agency for demonstrating some of its most important truths, will take a fresh start, spread rapidly, and triumphantly prevail, until like Aaron's rod, it shall swallow up all other religious systems, elevate man to a higher state of purity and happiness, and fill the earth with the glory of God!

I sincerely wish you abundant prosperity and success in your laudable undertaking to supply that for which hundreds and thousands of people are anxiously waiting, and for which, I verily believe, millions will hereafter rise up and bless you.

With much esteem I remain, sincerely and truly yours,

Onalaska, Wis.

JOHN E. DALTON.

THE CAUSE IN JEFFERSON, TEXAS.

PRIMARY CIRCLE No. 3, JEFFERSON, TEXAS, July 6, 1875.

BRO. WATSON—We address you as the champion of spiritual matters according to law and testimony. Since you were here we have been quietly working according to the best of our ability and the light enjoyed, and have succeeded in getting up a good interest, with the organization of some four primary circles, all working successfully but not very maturely yet; we expect to unite for more extended manifestations when we get better developments in these primary circles. We passed a pleasant Fourth, and on its memories will hang reflections of an extensive character. Our spiritual associates are interested for us to take an active part in the coming centennial celebration at Philadelphia. They seem almost enthusiastically committed, and manifest a confidence in our ability to execute such a display of manifestations as will illustrate the march of progress in all departments of Spiritual science and overcome the last vestige of opposition.

Yours in the glorious hope,

C. F. L. SMITH.

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

A JOURNAL FOR THE CENTER-TABLE.

THE following is an extract from a letter from a friend in our largest Southern city, New Orleans:

"Allow me to congratulate you, both on your undertaking, and the manner in which it is being carried out. Your MAGAZINE is just what is wanted to awake an interest in *outsiders*, who are too often shocked and frightened away by the radical matter which is mingled with so much that is good and valuable in our older Spiritual papers. A journal like yours, that points out the Spiritualism of Christianity, and teaches the Christianity of Spiritualism, will doubtless work a vast amount of good among the shrinking, timid Spiritualists in the churches, of whom there are thousands who are afraid and ashamed to acknowledge their faith in our beautiful religion, and who yet find therein their only consolation and hope. I am truly thankful that we have, at last, a Spiritual journal which can be left on the center-table with impunity—with no fears of wounding the sensibilities of even the most tender-hearted Christian—but which, on the contrary, will attract them by its religious sentiments, will attract them by its philosophy, will convince them by its science.

Yours, J. M. WALKER."

THE HAND OF FELLOWSHIP.

DERBY CENTER, VT., June 17, 1875.

MR. WATSON—I have had the great pleasure of reading, at last, a Spiritual periodical to which I can give the right hand of fellowship with my *heart in it*. For more than twenty years I have been comforted with the precious faith of Paul, Heb. xii, 22–24. "*We are come,*" he says—not *shall come*, but *are already come*. I see in this blessed spirit communion the coming of our Lord, though "*in clouds,*" and his holy angels with him, the two worlds of his drawing nearer and nearer to each other. Is not this angelic visitation "*the New Jerusalem coming down from God out of heaven?*"

I have longed to see Spiritualism presented to the world in its true evangelical, gospel character—"glad tidings of great joy, which shall be to all people." I trust you will receive every encouragement in your most important work from Christian, Bible Spiritualists. I believe there is an innumerable multitude of these in all the churches, who only wait for such a presentation of this beautiful truth to receive it into their hungry souls in the love of it. Alas, that any should hold this heaven-sent truth in unrighteousness! Such a work as yours will do much to elevate the standard, and place it upon a right basis.

Yours, SARAH McNAB.

From the Medium and Daybreak.

SPIRITUALISM vs. SCIENCE.

An Oration Delivered by Mrs. Cora L. V. Tappan, Under the Inspiration of Benjamin Franklin, in Liverpool, Eng., June 12, 1875.

THE subject which is to engage our attention this evening is denominated "*Spiritualism versus Science*:" since whatever is connected with mind has not yet undergone investigation, and since in the world of matter that is denominated science which pertains solely to the evidences of the human senses. But were we to give you a distinctive term, and were your present speaker to analyze that which is to be expressed by the word "*Spiritualism*," we would say that it is the embodiment of science, since it deals not only with all laws that are known to the world, but with all that undiscovered realm of laws which is as yet unknown and unexplored in the world of matter. The devotee at the shrine of materialism and material science makes this mistake when he declares that any knowledge of the spirit is impossible. No man with any pretensions to scientific knowledge will dare affirm that he is acquainted with all the laws of nature. Between the human and material substances that make up earthly matter and organization and the infinitude of a Divine mind, there is an infinite realm of cause and effect, the outermost laws of which have been discovered by material science, and the innermost of which have not been dreamed by any mind upon earth. Whosoever declares, therefore, that the world of mind and spirit is an unknowable world, and that certain manifestations in connection with psycho-dynamical force are impossible according to the laws of nature, declares a palpable untruth, since he cannot be in a position to know what is possible in the universe, and he can only judge by his own experience.

There are two sides to the universe—that side which is palpable to the external senses of man, which undergoes the external observation of the senses and is amenable to the control of human powers externally applied; and that vast other side which is not amenable to human control, and which, controlling the earth of matter and man himself, is by far the greater portion of the universe of cause and effect. To that side, heretofore unexplored and unknown, we invite your attention to-night. To that region, heretofore supposed to be hidden, and from which man, groping in the blindness of external senses, has been unable to draw any knowledge or any information, we invite your contemplation and your just and sincere appreciation, bearing in mind that it has been said, not only in ancient days, but by Montaigne himself, that "Whosoever judges without knowledge displays, therefore, his own ignorance, and whosoever, having knowledge, judges for others,

displays his own folly." He who assumes to pronounce judgment, therefore, upon that realm of which he confessedly knows nothing, places himself in the category of those who are blind and will not see, and having ears will not hear.

The truth lies in all that realm of investigation which to the human mind and intellect is possible, and wherever that possibility extends, whether it be to the outer or inner circles of the mind, there willing thought and an honorable purpose shall extend. The inner investigation of that which belongs to man's control of matter has not been till within the last half century a subject of supposed human science, and psychology is so new a science or theme in the world of human investigation that it has not yet been classified in its appropriate place. It is only within the last six months that a Psychological Society has been formed in Great Britain for the purpose of investigating phenomena of mind by the world of science. Psychological societies in connection with spiritual manifestations have existed, but the great body of savans in the world of science have ignored the phenomena of mind, as being beyond the usually accepted plane of scientific investigation. But facts become stubborn things, and when a series of facts that a quarter of a century and more of intelligent analysis have failed to disprove are piled up at the door of science asking for admission, there is no body of men in the world that can withstand their testimony, especially when accompanied by absolute proof of the individual integrity and personal reliability of those who have investigated them.

From a century, therefore, of observation on either side of that plane of existence which you now occupy, I shall ask you to consider the spiritual side of the universe, its blending with the outer world, and the possibility of approximating knowledge of spiritual forces, even while you are in contact with matter.

It is stated broadly by the world of science that a physical substance cannot be moved without known external contact. The substance of which the human body is composed is material; it moves in obedience to the human will; no scientific analysis, save that which has been revealed by psycho-spiritual intelligence, has ever unfolded to the world how the spirit of man governs the material body, and causes it to move in defiance of the propositions of science. It is said that spirit cannot, without proper and adequate mechanical contrivances, applied externally and according to known laws, move any external substance at variance with the known laws of gravitation. It has been proven by psycho-spiritual science that substances can be moved in contravention of the supposed laws of gravitation without any adequate physical forces observable to the human senses or detectable from any human standpoint. From the spiritual standpoint this is easily explained. The same law which enables the human spirit, when embodied, to control by a series of psycho-dynamical effects upon the nervous system, the nerve aura,

and the entire structure of the human body, enables a disembodied spirit by the same process, infinitely elaborated, to move external substances through known and natural laws. The last century has revealed certain distinct and absolute advancements in the external phenomena of science; the next century, if I mistake not, will reveal an incalculable advancement in the world of spiritual science.

The first proposition that I have to lay down to you to-night is the polarity of the atoms that constitute not only the physical and organic structure of the earth, but the physical and organic structure of the human system, to the extent that where electricity is thrown off at right angles during the night, so this electric force is thrown off from the human system in precisely the same manner, with all due allowance for the different positions and varied conditions of the human body. Hence that every human being is either magnetic or electric at alternate periods of day and night; and whenever the human being is magnetic or electric, that force which is denominated magnetism or electricity is the force by which the mind of man governs the body, causes contact with outward creation, and produces physical effect. This force, extended to all the infinitesimal atoms of matter that lie between man's outer organism and the world, which is denominated the world of mind, is uniform in its action, governed by the same laws, amenable to the same forces, and capable of development in the production of power. Hence, when it is discovered that the atoms constituting the earth's atmosphere are more or less charged with this force of positive or negative electricity, and a contravening force intervenes to destroy that effect, it proves that beyond the usual causes and currents of electricity or magnetic life is another and superior power.

For the sake of convenience I denominate that higher force the psycho-spiritual force; and it belongs not only to disembodied mind, but to all embodied minds; and whosoever has been brought to this room to-night by inclination, will-power, curiosity, reason, judgment or aspiration, has been brought by a process of his or her individual mind acting through this psychological power upon the nervous system, being brought in this way, and showing your independence of the outward atmosphere and the laws of organic external life. A disembodied spirit is here by the same process; and if it be possible for you, in defiance of the usual laws of inertia that control solid substances, to bring your physical organisms, constructed with any amount of external matter and solid substance, into this room in obedience to this psycho-dynamic power, then it is possible also for a mind disembodied—or any number of them—to assemble in this room through the same law, and upon the atoms of the same atmosphere surrounding you, by the same process, move upon your minds, give utterance to these words, and in various ways reach the organisms of your outward bodies, and thereby reach your spirits.

But the process of spiritual control of the organic structure of the spiritual atmosphere I must define before I proceed. As I have stated, the external atmosphere is composed of polarized atoms, each one of which obeys the laws of magnetic or electric control. The spiritual atmosphere, in precisely the same manner, but with an infinitesimally finer structure, and composed of infinitely finer substances, obeys the laws of spiritual magnetic or electric control; and upon this finer atmosphere, and in obedience to this rarer law, the minds of all intelligent human beings act, whether embodied or disembodied; and it is no more a miracle that a spirit disembodied may move upon a human brain to speak to you to-night than that a spirit embodied can do so, since the same process enables both to perform the same result; and when my honorable friend, the Chairman, speaks to you and moves you to a comprehension of his thought—he being an embodied spirit—it is no more impossible for me, being a disembodied soul, to move upon an external brain that is alive with particles of electric force, producing the same mechanical action upon the vocal organs, the same vibrations on the mental structure, the same process of stimulus to the nervous ganglia, thereby speaking the thoughts, wishes, properties and powers that belong to the world of spirits.

Between the two worlds the connecting link is not so far removed nor so impossible of analysis, as the world of science will have you believe. For every ultimate physical atom I can show you a correlative spiritual force; for every ultimate physical result I can show you a correlative spiritual cause; for every manifestation in the world of matter, defined by science and comparatively understood, I can show you a manifestation or a cause in the world of spirits not defined by science, but capable of being as well understood. The atoms that compose the atmosphere of this room are invisible to every one of you. Decimal particles which make up all the vitality which you at present inhale are impalpable, yet little by little they contribute to the building up of the physical structure, and without them you were a dead mass of clay. The spiritual atoms which lie behind these are as invaluable and as necessary to your spiritual and physical life as are physical atoms; and if your body requires oxygen in a high state of refinement in the atmosphere to sustain physical life, so do your minds require thought in a high state of refinement, or there is death to your mental and spiritual structure.

This mental and spiritual structure, and the elements which feed it we call the oxygen of the soul, belongs to the very sphere of psychological investigation which at present is being revealed to man, and constitutes as great an epoch in the world of science as when, one hundred years ago, Dr. Priestley was persecuted, when, discovering the element of oxygen in the external atmosphere, he found also that other element of spiritual freedom, the latter being

the chief cause of his persecution. To-day we announce the oxygen of the spiritual atmosphere, which is the same psycho-dynamic force that is destined to bear as important a part in the world of scientific investigation in the future as oxygen with its various combinations bears to-day. Whatever vitality of outward structure is made up through the combinations known in chemical science, the same vitality of spiritual structure is composed of combinations known in the world of spiritual science. This world of spiritual science from gradation to gradation meets your outer world more than half way, and moves upon the atmosphere that surrounds your minds, producing vibrations, impressions, thoughts, aspirations, prayers, emotions, and the uplifting of all that enables man to rise above the mere brute functions of existence in life; and without this vibration, which commences from the Innermost Spirit of the Universe, and through successive circles of outward gradation rules the mortal mind, man, with all his pride and intellect and gigantic physical power, would have no aspiration beyond the material functions which express his external life, and would die as the brute dies—unconscious of immortality.

It is upon the wings of this subtle power, and in direct gradations of absolute thought, that the spirit world rules the mortal world to-day; and the blending of the two states of being are as intimate and constant as the blending of your lives with the external atmosphere, or the rays of light with that which constitutes your being. As it has been recently discovered that light has a power of force as well as the power of atomic vibration, so it may be discovered in the course of scientific investigation that thought has power of force as it has the power of vibration or impression; and when it comes to be known as a fact that although electric force is as yet inapplicable to the great mechanical purposes, still it has been discovered to be appropriate as the message-bearer of the world, so light itself, appropriate to the illumination and distribution of all the vital forces in nature, having greater dynamical power than any other force in existence, may be discovered to contain the very elements of the new motor power for which the earth is at present longing; and if the power revealed in modern Spiritualism by the uplifting of heavy bodies, by the creation and condensation of appearances in the atmosphere by gathering together the forces and vital elements of nature in absolute forms, becomes utilized and common in the world of human purposes, then it will be found that the psycho-dynamic power is greater than all other forces combined, since it not only governs the visible universe, but all that universe that lies between you and the ultimate cause of all effects—the Godhead himself.

We have discovered, therefore, that this power belonging innately to the sphere of mind, is the immediate cause of all external effects of man's contact with matter. We have discovered that every

vibration of human thought is more important in the world of dynamical results than the revolutions of all the planets in the solar system. We have discovered that there is more force in a single aspiration of the human mind (I mean perpetually and eternally) than in all the mechanical contrivances which the world possesses to-day. We have discovered that a well-directed aim not only governs one generation of minds and one succession of events from generation to generation, but governs centuries of time and millions of human beings and hundreds of generations by its results.

I have seen that a single thought propelled from a gigantic mind even in the direction of hatred or of ambition, has power to sway multitudes of beings, and that these have power to govern the earth and make it amenable to their purpose; and from the seas of bloodshed on earth to the highest song or prayer that vibrates throughout the seraphic regions, the power of thought remains alone supreme. It is thought that controls the motor power of earth to-day; it is thought that causes the transmission of messages by the galvanic or electric battery; it is thought that plows the seas with myriads of ships constructed by human invention and amenable to the hand of one man; it is thought that sways and governs the destiny of empires and nations to the end of making the wilderness and the desert blossom as the rose, and building up thickly peopled cities, where concentrate intelligence, science, power and learning; and if those so called primal and ancient elements of the earth sometimes baffle the skill of modern science, it is only because science is as yet in its infancy, and the winds and the tides and the great sweeping and controlling forces of the universe are alike governed by thought beyond the comprehension of man, and allied to the Deity himself.

If these results can be outwrought by man within the province of human history and within the records of many now living, what may not be the results outwrought when, added to the sphere of present, visible and acknowledged science, there comes the actual process of mind itself and the laws that govern the vast kingdom that lies beyond the external world, but is palpable and real!

I venture, therefore, to affirm that there is no discovery of human science and no invention of outward conquest over matter, but what is passed in direct gradations from the world of spiritual causes to the world of mind incarnated in human form. I venture to affirm that no Galileo ever dreamed of the wonderful processes of earth's revolution, without that thought, on the wings of a seraph, having been handed down through successive spheres of intelligent life. I venture to affirm that no new principle or motive power has been revealed to man that has not been known to innumerable ages in the world of mind above matter, and these are revealed as fast as the slow and groveling stages of man's outward life will admit. You stone your prophets; you persecute the advancement of

science; you sneer at and decry the discoveries of new principles; in a few centuries of time you erect statues to their memories, and emblazon their names upon the pages of history.

I was laughed to scorn in the years of my mortal career because I ventured to affirm that the element of electricity in its positive and negative phases would yet govern the world of man. To-day you are depending upon this as your message-boy; and that thought scorned by the world of science becomes to-day the uplifting of thousands and millions of hearts from despair and anguish. I can positively predict that the world of communication, or the means of communication between the spiritual and material worlds will in a century of time be as frequently acknowledged and resorted to as the electric-magnetic telegraph of to-day; and that the force which is now scorned and decried, but which we hasten with ready wings as message-bearer to the earth, will become the prevailing force, not only of communication between the world of spirits and the world of matter, but of communication between mind and mind; so that a thought in Liverpool or London, with suitable and accompanying will-power, will reach a mind in New York or Japan, upon the very process of dynamic vibration before referred to. And if this seems improbable and wild, it is only the same seeming that made it seem improbable for the lightning to do the bidding of man, or for the earth to revolve upon a center of its own creation.

This spiritual and dynamical process the world of spirits is employing to-day, ruling minds upon earth wherever it is practicable, and proving that there is more force in an intelligent and well-directed thought than in all the mechanism employed for the building of pyramids, or which causes the transportation of your merchandise from one country to another. This power of thought we introduce to you; we make it also a new science, and a discovery in the world of philosophy, that through this psycho-dynamic power the universe itself is moved by a succession of spiritual causes, each one having an intelligent and well-directed source.

I have no complaint to wage against the world of science; it professes to deal with results, and not causes; it is slow-footed necessarily because of experiment and observation; it must deal with those results which are again and again proven, before they can be stated to the world. But beyond this it is pretense to state that because science has not discovered a principle, it therefore is not in existence; beyond this let the world of science remain silent while the world of intuition moves forever, swift-footed and with prophetic vision, announcing ages in advance that which science afterward is compelled to admit as true. I have no war to wage with the prevailing thoughts in the world that are slow to adopt a new principle, and slow to recognize the existence of a newly-discovered force. But I wage war forever with that inevitable ignorance and folly which declares that because the individual has not seen, there-

fore a thing cannot be, or because humanity has not discovered this principle, therefore it cannot act.

When Herschel, with the prophetic vision of mathematical science, declared that there was another planet and another central sun beyond the solar system, beyond the reach of the lenses then in vogue, it was only that prophecy of all truly accurate science which forestalls the senses and provides improved telescopes for the vision of man. When Herschel's telescope was erected, there, in the very part of the heavens where his prophecy had revealed it, was the planet that made up the complement of the solar system. We offer you a spiritual telescope; that which, added to your outward senses and intuition, enables you to discover that realm lying beyond the plane of external causes, which has been foretold by prophet, seer and sage, and without which man upon earth were the veriest beggar, pleading at the doors of nature for immortality, and receiving a stone instead of bread; without which all aspirations of science were as a bauble and a dream; and Humboldt, with his magnificent theories and analyses, and Plato, with his divine Kosmos, were as baubles in the sight of an Infinite God.

I ask of you to consider the existence of these instruments of spiritual force and power that are placed under proper conditions at your disposal, and that make the spiritual world as much a world of causes as the external world, that causes it to come within the range of mental analysis and human vision, and reveal the peopled spaces filled with intelligent and active minds, each one intent upon their mission of knowledge and mercy, and distributing their gifts as well they may. Albeit, if the minds upon this planet—which is the third in the solar system—are but feebly advanced and slow, there may be other worlds of minds with loftier powers and more spiritual advancement, that fly where you now grope; that leap where you now stumble; that cleave the air of spiritual space with the wings of thought where you now droop to the earth, trailing your wings in the mire of dogmatism and materialism. "Oh! let there be light!" was not alone the theme of the dying Goethe; but from the very beginning of creation the mind of man immured in clay asks for additional instruments of sight and knowledge, that he may span all that intermediate space that lies between him and the wonderful worlds that, like lamps, illumine the heavens.

As science abhors a vacuum, so does nature abhor space; and between you and these worlds are intermediate palpable spheres of existence, each one peopled by beings from your and other planets; each one having intentions, thoughts, purposes, emotions, intelligence and powers in a higher or lower degree of culture; and these, from the lowermost to the highest, are governed by a succession of spiritual laws, of which the feeblest and outermost are seen and known by human science, but of which the innermost and the greatest belong to those gigantic minds that, seeing through and

penetrating beyond the mists of outward life, govern, control, guide, direct atoms upon their winged errands of thought and vision, move you with the majesty of their power and motion. This is the world that lies beyond you; this is the power that, behind matter, uplifts and governs like innumerable pillars the structure and edifice of the universe. This spiritual and underlying element, without which gold were dross, and matter a mere name, and the thoughts of man, piled mountain high, not having that source, and not being sustained by it, were as shining bubbles in the empty air.

Oh, believe me, science is as yet in her swaddling-clothes; the infancy of the human race is here, and all that wonderful region, and all those subtle elements that here and there manifest their presence and their power are yet to be known, grappled with, and conquered by man. If man has conquered the wilderness and wild beasts of the forest, he also has a greater realm to conquer in the spiritual causes and forces of nature. Human passions—hatred and fear, malignant envy, scorn and ignorance—are the wild beasts in the wilderness of human life. From the world of human causes these are to be expunged; and man has to vanquish first himself, and then he will see that this realm supposed to be peopled with ghosts and hobgoblins, with all kinds of gorgon-headed demons, with fiends of terror, is a world of intelligent beings rising gradation upon gradation, governed by laws, directed by purposes, moving upon and moved upon by the world of mind until all are linked in one gigantic whole to the Infinite Purpose and the Infinite Spirit.

Heretofore men have started in search of religion like the knights of old, prepared to encounter all kinds of terrors; prepared, too, to gaze down upon a burning, seething Gehenna; but when these evils are abrogated, and man finds that he has no greater enemy than that which is within himself, he may start on his journey of religion well assured that between him and the Deity there is no intervening power possible if he direct his compass heavenward, and point his thoughts with the true magnetic pilot to the polar star of safety—Truth. Heretofore men have started in pursuit of science with a sneer upon their lips and skepticism in their hearts, prepared to ignore all revelation as prejudice and ignorance, and prepared, too, that at the end annihilation shall come, and man shall sleep with the brutes. Between these two extremes, and above them, is presented the philosophical solution of the great questions of the universe; and it becomes the important part of modern Spiritualism, as revealed now and to be revealed through your investigation, to bridge over that wide chasm, that gulf which has separated religion from science, and make them both the hand-maidens of the human spirit.

It was my fortune to know intimately a man of gigantic intellect who was called an infidel; it is my fortune to know intimately

many of gigantic spirituality who are skeptical upon science. I say that between the world of science and religion there is no warfare; between actual science and the actual spirituality there is a gradual sliding scale, that, like the spiral waves of harmony, or the spiral gradations of light, extends from the inner to the outward, from divinity to man, from spirit to matter, and continues in one uninterrupted chain of harmony.

Ascertain truly any law of nature, and you have religion; ascertain truly any law of the spirit, and you have absolute science. Between the golden rule and mathematics is no incomprehensible void. All is spanned over and bridged by the arch of spiritual science, comprehensible, simple, plain and perfect, so that he who runs may read, and the child at its mother's knee, breathing a prayer of fear but of love, shall know that the winged butterfly and the storm that terrifies are alike governed by undeviating and beneficent laws.

No longer before the shrine of a blind and soulless nature must men worship, but before the shrine of an intelligent and active cause, whose citadel is the universe, whose temple is the human spirit, whose outer vestibule is the human form and Nature herself, connected by gigantic links of intermediate thought, each one of which embodies a system, and all governing and controlling the souls of men, spirits, angels and archangels, even up to Deity. From the innermost of this spirit shrine, with one impulse of pure thought and knowledge, spirits cleave the space that divides you from the comprehension of their world, and ask you to behold with what innumerable circles of light, with what gradations of matter, even the atom and the molecule perform their work and function; and how beautifully the winged butterfly and the star reveal the purposes and harmony of the thought of the universe! From the innermost of this shrine the spirit world presents to you facts, not for the love of outward jargon nor for the pleasure of mingling with external sensuality and corruption, but only that by so doing they may batter down the walls of materialism in which the human body is incarcerated, and from the other side of existence leave a winged power that shall uplift the earth from despair.

Be sure that it is no especial pleasure either to bear the sneers and scoffs of men or to revel in their external methods, or in their external sciences; but it is a pleasure which no immortal soul, whether on earth or in heaven, can possibly deny himself, to reveal a truth, to speak a word of revelation, promise and hope to man. Bearing that message with its swift-freighted pinions, and assuring you that in the world of visible and external causes it is and will be made amply manifest, I speak to you to-night not from the love of contact with external nature, but from the love of truth, which would impel me, even from the highest heaven, to burst the walls and barriers that I might bear the message to the lowest on earth,

"You have an immortal soul—you shall live forever!" The new epoch that is dawning upon the human earth, the time that is now in its infancy, is an epoch of the revelation of spiritual causes through a systematic and direct process of human science and knowledge, arranged so that the infant in the school may learn, and the gray-haired sire may see the path plain before him. The new epoch that is dawning is one that uplifts man from the mere standard of an external didactic reason, to a reason inspired by hope, prophecy, immortality, and the certainty of a continued individual existence.

Whatever may have been heretofore, only the favored and isolated in the world of humanity have been certain of this; whatever may have been heretofore, only prophets, seers and saviors could reveal this to the world. There is now an infinite number of messengers waiting upon the wings of thought for an avenue or open door, or psycho-dynamic medium, whereby they can hold converse with human beings; and the only message they bear on the freighted burden of their thoughts and on the pinions of their mind is, that in mind, as in matter, there is no death; in the world of spirit, as in the world of external force, there is no annihilation; that every ultimate principle and every ultimate atom in the universe is immortal; and that the soul of man is not alone a mockery in creation. The only and the uplifting message which they bear is that from the highest sphere of which spirits have knowledge to the lowest child of earth there is a connecting link of inspiration and control which even in dungeon cell and even in chains of perjury and vice give hope to that soul, uplifting it from the slough of despond to the region of hope and promise and love. And I assure you that but for breaking this silence, but for revealing the methods whereby this might be attained, I would not wend my way through the spheres that are still contaminated with earthly passion, through the vapors and mists that rise, spiritual even more than physical, from your earth, through the doubt and dissonance and gloom that to an enlightened spirit seem to hang with a pall over the earth.

But for this I would wing my way to some happier star, where, on the wings of the sun's light, and in obedience to the magic of the thought of the human soul, every atom is radiant and every form transparent with the light of the spirit, where flowers abound that do not wither, and where the voices that are heard are those of harmony and not of discord; where seraphs abide, each one a winged flame of light.

Having won advancement and power by the knowledge of the soul itself to bear this message, I state to you from more than a century of experience in time and in spirit, that there is a palpable, continuous and uninterrupted communion between all worlds, and that the new epoch of time shall be when thought, and not the senses, outwardly, shall govern humanity; when aspiration, and

not appetite, shall be the controlling power; when spirituality, and not materialism, shall be the dominant force; and when the abiding and controlling prayer of the spirit shall express itself in words and deeds of holiness; when matter itself shall be amenable to man's constant control, and a breath of thought or aspiration truly uplifted shall reach the winged seraphs that guard the throne of Truth night and day, and 'twixt you and that Infinite Soul shall be uninterrupted and palpable communion now and for evermore.

For the Spiritual Magazine.

COMMUNICATION FROM THE SPIRIT OF NAPOLEON.

SOJOURNING during the month of October, 1871, in the city of New York, I called at the old homestead of the late Alice Carey, upon Mrs. Statts, then residing there, and now of Brooklyn, one of the most worthy and reliable mediums for spirit communion that I have ever had the pleasure of meeting. Having had a sitting, among other messages that I received, I was told by the spirit of my father to visit Mr. Keeler, where Mrs. Andrews was holding seances for materialization. He was desirous of meeting me there, and would bring a great person or spirit. I was told in 1860 through a medium that in ten or fifteen years from that time spirits would appear in form, so that many would be able to see them and talk face to face. I was desirous of seeing such manifestations.

On arriving at Moravia I found many persons assembled on a like mission. I remained several days and saw a number of spirits, several of whom talked with those composing the circle, which was a very inharmonious one, attracted as they were from various quarters of the Union to witness these wonderful manifestations, which since have been eclipsed by those occurring at Chittenden, Vt., Havana, N. Y., and other points in Europe and America.

On the morning of the third day by appointment we met again. The circle was composed of Dr. Fred. L. H. Willis and wife, two gentlemen, strangers, named Bailey and Wilcox, myself and wife. This was the most interesting and harmonious circle we had. Several spirits showed their faces and talked with us by the light of a kerosene lamp, the doors and windows being closed. The controlling influence called upon us to sing. We did so, when the angel choir joined us in a full quartette of voices, loud, clear, sweet and melodious, carrying along the words audibly and more correctly than ourselves. On closing, the medium in the cabinet said, "Oh, there is a man here all covered with decorations! Oh, I never had such feelings before! He wants to, or is going to speak." In a few minutes a face appeared at the aperture and said, "Friend Bremond, I come in the only possible way to you this morning; you shall hear from me again." The circle closed, and we left for

home with the blessing of the spirits, who had during the seance told us they would accompany us on our journey home.

I must here remark that the spirit purporting to be Napoleon has through various mediums communicated to me. Of course I have no way of testing beyond my own reason, though I have been investigating for twenty-three years. I believe with the apostle Paul, that we should test the spirits in every possible way, which I continue to do when opportunity offers.

Some six years ago, while in Boston, I called upon the celebrated spirit photographer, W. H. Mumler, whose personal experiences have been lately published in pamphlet form. I found him blindfolded at his room, engaged in holding a seance, some thirty-five persons present. After drawing a number of mementoes from spirit friends to friends here, the attendant brought to me a crayon representing two trees, the trunks and branches forming the form and figure of Napoleon, contemplating his tomb with folded arms. This was done in the presence of some thirty-five persons and brought from the medium to me by an attendant. I entered the room after the seance commenced, a stranger to all present, and Mr. M. executed the drawings, not knowing that I was within two thousand miles of the city.

A few weeks after my return from Moravia, I received from Mr. Bailey, of Oswego, New York, two communications, which the writer says were given through his aunt, at his house, the lady being a private medium, with directions, as he tells me, to forward the communications to me; and as I deem them very remarkable, given under the conditions they were, at your request I tender them, that they may be published in your MAGAZINE and added to the Spiritual literature of the day.

The young medium that you saw while here, Bro. Watson, promises to be a very superior one for physical manifestations. I will give you an account at an early day of what is being done here in the way of materialization.

Yours fraternally, PAUL BREMOND.

Houston, Texas, June 10, 1875.

[The following is one of the communications referred to in the foregoing. The other will appear in a subsequent issue:]

April 23, 1871.

MADAME—I too, an exile, have been permitted to visit you this day, and pour into your ear a tale of sorrow and woe; for by no other way can I reach your earth to acknowledge my great crimes with which I in my mad ambition have cursed my La Belle France. Oh, Madam, this day do I sit and mourn, isolated from the council of the gods, over my poor France. This day does my soul groan in agony over the doom pronounced against my once loved city,

where I reigned in pride and splendor to gratify my mad soul ; where I have left the curse of my wild ambition for self-aggrandizement for years ; where my soul now sits in self-abandonment to self-abnegation, covered with the dark pall of crimes which envelop the souls of those who now look down upon the crimes of their own planting. My hand has helped to sow the seed of discord which have grown up in her heart, until its monster growth has burst that heart asunder, and now I sit in sorrow over the ruins to hear the curse of the gods ringing in my ear, the same curse which has echoed through the corridors of time since Babylon the cursed was destroyed by the wrath of an avenging God, brought upon her by her rulers.

Oh, how the mighty have fallen ! Oh, that queenly city is groaning over my past crimes ! A city that I prided myself upon ; that I had sought to embellish with art and beauty by rapine and plunder, by war, by famine and sword. Oh, how that sword of vengeance now rankles in my tortured breast, and makes this heart bleed from every pore ! This day, Madam, have I withdrawn myself from the sight of my loved Paris to pour out my soul in agony to your listening ear ; to tell you in my agony of heart that I and others are the great cause of all this woe. Think not we can escape those crimes which our hands have wrought to curse my France, and lay her low in the dust. The hand of vengeance is still holding her in its grasp ; and we have plead with the gods to stay it for a short moment, but too late—my poor, down-trodden France is mad ; driven so by desperation and want, by crime and sin, folly and priestly superstition, which have dragged her to the vortex of hell, and waiting for Pluto to open wide the gate. Paris, with all her beauty, wealth and sin, is swallowed up in the burning wave.

Oh, Madam ! could I shut out the sight, could I close my ears to her cries and groans, and flee again to some rocky isle of the ocean, and become an exile from human woe, I would flee to the lonely spot and weep my soul away in an ocean of bitter tears of remorse and penitence, till you could float the navies of the world in the briny waves which were once the proud soul of Napoleon the Great.

But, Madam, to you I have been permitted to come and prostrate my soul at your feet. You, Madam, are destined to overthrow those powers which curse your world, and elevate yourself upon a throne of human hearts which no power can destroy ; for your hand will soon grapple with this monster which has dragged his slimy form and is now coiled up in the capital of this nation, ready to spring upon his unconscious victims and crush them in his coil. The angel world has placed a sword in your keeping that will soon sever the head from his monster body. In his dying struggles will he unloose his coils and lash the hall of State with his headless trunk till he has battered down the wall which now hides him from

view. Then will the people behold his rotten carcass, that once fed upon the blood of humanity, and thus will you save this nation from the fate of unhappy France.

God bless you, Madam. I must now leave you, and return to my unhappy land, to witness the last sad drama which she will ever play upon the stage of earth. The closing scene is at hand. I, who helped lay the plot, must witness the last great act, and then work out my salvation by teaching the lowly ones of earth how to rise in the scale of high life. I thank you, Madam, for this interview, for the kind permission of using your organism to convey my wretched thoughts to mortals that may hear the cry which goes out from the souls of the rulers who once cursed your world.

Farewell, Madam. I leave you now to witness the closing scenes of my destiny which my own heart and hand wrought, and I now suffer the agony of its end. Once more, God bless you.

NAPOLEON.

Correspondence -Religio-Philosophical Journal.

MRS. STEWART.

"Out of the Mouths of Many Witnesses the Truth is Established."

I SHOULD like to give a condensed account of some of the things that my husband and myself witnessed during a four weeks stay at Terra Haute, Ind., at Mrs. A. M. Stewart's seances. The seance room, cabinet, etc., has been described by others, and I will only say that we were well convinced that there could be no trickery. After all are seated the light, as is usual in all materialization, I believe, is turned down to a faint twilight; still there is light sufficient to distinctly discern forms, sex, manner of wearing hair, style of dress, height, and all general appearance, but not accurately to distinguish features. Miss Belle, being the most active and prominent spirit, usually makes her appearance first, opens the door a little cautiously at first, but soon steps out in full developed form, walks about creating sound and motion, as any of us would do. On one occasion she walked across the platform, took a chair, carried it into the cabinet and sat down on it, leaving the door open meanwhile, finally brought it back, raised it at arm's length above her head, and replaced it on the platform, returned to the cabinet for a moment, then came and lifted a music-box weighing over forty pounds, took it into the cabinet, placed it on her lap, and started it playing; presently brought it back, raised it above her head, and returned it to its original place at the extreme end of the platform. By request, she allowed my husband to weigh her, and she ranged as follows: 125 pounds, 114, 80, 40, then nothing; proving she had the power to vary it to suit herself.

On one occasion she took a small bouquet from me, and said she would take it home. She stood inside the cabinet in plain view of all, with the door open, passed her hands over the flowers a few times, came out and handed them to me to see that they were two-thirds gone, returned, repeated her manipulations until they vanished from our sight. She said she "dissolved them back to their original elements." Her talk is distinct and audible to all in the room, and she sometimes joins in singing. She cut several pieces from her white dress, leaving no hole, which she fancifully shaped and distributed, meanwhile standing in view, and so near that we could hear the cutting and rustle of the fabric. At another time she proceeded to knit a baby's stocking, rolling out a ball of cotton yarn before us, which diminished as the stocking grew; and in about fifteen minutes she showed a complete stocking about a finger and a half long. I saw her needles and heard them click.

Mr. C. gave her some gum, which she chewed, handing it back with the print of three small teeth on it. At Mr. H.'s request, she allowed Dr. Pence to feel her pulse, which he reported very feeble and variable.

Negro Bill is another prominent, powerful spirit. The first time he appeared in full form he talked loud, laughed, whistled, danced, etc., opened wide both doors of the cabinet, disclosing the medium, took a chair from a gentleman, stood up on it and jumped to the floor, with more noise than was agreeable to weak nerves, passed into the cabinet, closed the doors, and in about a minute the doors were opened, and lo, no negro, but a beautiful white-robed belle, who remained a few moments, speaking to us in her gentle, quiet way, then stepped inside. In a moment more black Bill returned, rolled over and over entirely across the platform, and performed many other negro antics. He took an orange from my hand, pulled back the skin with his fingers, and commenced eating it. He then brought it to me to examine, and I found it half eaten. He again took it, sat down on the platform and finished it with much relish. At his request my husband weighed him—first 95 pounds, then less. He then sat down on the scales and drew them to the cabinet door, at least four feet. One other spirit was measured and weighed.

During all that I have described the medium is seen more or less, sometimes standing inside the cabinet, sometimes on the platform side by side with the spirit, sometimes in her chair rocking violently, or moving her head and hands, sometimes closing the door for a short time. Often we hear Minnie, who controls the medium, talking with other spirits in the cabinet.

I have only spoken of the most remarkable things we saw, omitting very much interesting matter, and shall not at present attempt to describe the dark circles, although we had some good tests, and most wonderful manifestations.

Sterling, Illinois.

MRS. C. J. HUNT.

For the Spiritual Magazine.

A MISSIONARY CAUGHT.

BY PROF. T. B. TAYLOR, A. M., M. D., BOSTON, MASS.

I WAS an eye-witness of the following case, that occurred on yesterday. At a neighboring city I was making a social call with a friend. The door-bell rang, and I was introduced to Mr. Hutchinson. Soon the conversation between him and Mrs. Swain, the lady of the house, turned upon the subject of Spiritualism. He had been an investigator for twenty years; had seen many curious and some unaccountable things. Ninety-five per cent. of the so called phenomena had been imposition—trickery. Five per cent. strange, mayhap; unaccountable things and shadows of the mysterious, etc. Not being able to restrain myself longer, I asked permission to join in the conversation, which was very kindly and politely granted. To checkmate the statements of Mr. H., I made the following points:

Statement 1. I have been a persistent investigator of Spiritual phenomena under test conditions for many years. I have proven ninety-five per cent. of the phenomena to be genuine; five per cent. attempts at trickery.

Statement 2. I had been a Methodist for thirty years; a clergyman for nearly a quarter of a century; and had not found solid ground on which to stand till I came to be a Spiritualist.

Statement 3. I know Spiritual phenomena to be true in the same way that I know chemistry to be true.

Statement 4. Spiritualism I have proven to be *Naturalism*.

I then proceeded to give him some of my experiences, and, in reply, he said, "I have never witnessed anything of the kind."

During the conversation a Mrs. Carpenter, who, the previous night had been very ill, came from her bedroom into the parlor, and was introduced to Mr. H. Mrs. C. took a seat, but did not join in the conversation. Presently I saw that she was under a species of spiritual control. She seemed much embarrassed by being thus unceremoniously controlled in the presence of such a skeptic, and evidently tried hard to break off the influence. By the way, Mrs. Julia M. Carpenter is one of the best mediums in the world, and one of the most gifted ladies of New England. From the peculiarities of the control, Mrs. C. perceived a name was being developed in blood-red letters on her forearm. We gathered around; she pushed up the sleeve, and slowly, yet surely, there came out in large red letters the name of Mr. Hutchinson's deceased wife, whom Mrs. C. never saw, and of whose Christian name she had no knowledge. To say that Mr. H. was astounded scarcely expresses the fact. *He was confounded*. I demanded of him to say then and there in which category he was going to put that event—

among the ninety-five per cent. of "tricks" you speak of, or among the five per cent. of "curious," the "shadowy?" He said, "*It was no trick, Dr. Taylor; that's certain.*" And under deep and evident emotion he retired, stating, "I came on a missionary visit to warn my friend Mrs. Swain not to go crazy over Spiritualism." The missionary came very near being converted—if not quite.

For the Spiritual Magazine.

"CAN WE WORK TOGETHER?"

BY J. M. PEEBLES, HAMMONTON, N. J.

SUCH was the inquiry put to me by a Unitarian clergyman while in the West only a few weeks since. The reply was in the affirmative, and that unhesitatingly. Toleration is one of the heavenly graces. Good and true men seeking to educate and morally benefit humanity, ought to form a solid phalanx, regardless of speculative dogmas, and work enthusiastically to that one great end—the redemption of the human race. Jesus, reproving the Pharisees for their outward ceremonies, suggesting no articles of belief, and advising no creed, said emphatically, "By this shall all men know that ye are my disciples, if ye have love one for another."

While in Oriental lands Brahmins and Buddhist priests frequently said to me: "We admire Jesus; we respect him; we reverence him. He was a prophet; he was born in Asia. But, failing to trace any connection between him and the Christianity of the Western nations, we have come to loathe it—loathe it because of its international meddlings, its violent persecutions, its creeds, and its aggressive wars." It is quite impossible to induce these Eastern religionists to discriminate between the real teachings and precepts of Jesus and the institutional Christianity that in different ways has reached their shores.

The following is ascribed to Abraham Lincoln, who, it is well known, entertained what are denominated "infidel sentiments":

"I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith. When any church will inscribe over its altar, as its sole qualifications for membership, Jesus' condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul."

Alice Carey thus sang the same thoughts:

"I hold that heavenly grace abounds
Where *charity* is seen; that when
We climb to heaven, 't is on the grounds
Of love to men."

Religion is elemental in the human soul, and is found in some of its manifestations among all tribes and races. "Pure and undefiled religion," said St. James, "is this: to visit the widows and fatherless in their afflictions, and to keep himself unspotted from the world." "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat; thirsty, and ye gave me drink; a stranger, and ye took me in; naked, and ye clothed me; sick, and ye visited me; in prison, and ye came unto me." . . . "Inasmuch as ye have done these things to the least of one of these my servants, ye have done it unto me." "If ye love me ye will keep my commandments." "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven."

This is the positive religion—the religion of the New Testament; or, Spiritualism in its practical bearing. And its noble, self-sacrificing witnesses have been the luminous suns and stars along the ages. When the Quaker poet, John G. Whittier, accompanied by an English philanthropist, visited that eminent Unitarian, the Rev. Dr. Channing, for the last time in Rhode Island, their themes of conversation were religion, reform, progress, peace, toleration, and human elevation. Blessed and sacred such hours of social converse, when soul pulses to soul in kindred love and fellowship. Mr. Whittier, referring to it afterwards, wrote these tender lines:

"No bar of sect or clime were felt,
The babel strife of tongues had ceased,
And at one common altar knelt
The Quaker and the Priest."

When the white feet of the good and true of earth approach the Jordan of death, soon to press the sunny slopes of the spirit land, those angels of welcome that make radiant the upper kingdoms of God will not inquire, "Were you Catholic or Protestant, Methodist or Spiritualist?" but "Were you true to that light that 'lighteth every man that cometh into the world?' Were you a conscientious toiler in the vineyard, a lover of humanity, and a brother of mercy?" And the questions on earth to-day should be, not what do you believe? but what do you *do*? What is your life-work, and your soul's ideal? All those who have been baptized with this Christ-like life of toleration, of holy effort and sweet charity, which Paul declared greater than "faith or hope," can "*work together*." And to any true Christian, to any generous-souled man, a belief in, or knowledge of the present ministry of angels and spirits to earth, can form no possible objection to union in any noble, praiseworthy work.

Spiritualism has been God's witness for immortality from Time's earliest morning. Sanchoniathen and Moses, Pythagoras and Socrates, John, James, and Paul, Iræneus, Nipen and Cyprian, Tasso,

Savaneola and Swedenborg, and hosts of the shining lights of earth, held conscious intercourse with the spirit world. And such intercourse is biblical, rational, and natural, demonstrating a future, conscious existence, and thus practically obeying the apostolic injunction: "Add to your faith knowledge."

From the Medium and Daybreak, London.

THE SPIRITUAL MAGAZINE, Memphis, Tenn., is the title of a monthly periodical which was commenced in January of this year. The editor is Rev. S. Watson, D.D., who will be remembered as having been so cordially received at the Spiritual Institution on the occasion of his visit to Europe. Dr. Watson is also the author of three volumes, "The Clock Struck One," "The Clock Struck Two," "The Clock Struck Three." The latter volume, the best of the series, was offered as a premium-book with *Human Nature* for January of this year. It is one of the best works on Spiritualism which has been published, and we hope to give it more attention soon. Dr. Watson's Magazine is of the religious type, and consists of short articles, many of them derived from our own columns. The editor gives excellent value for the money, and his periodical is of such a kind as will recommend it to many readers who are just looking into the subject. The Doctor travels about considerably, and in every way urges forward a knowledge of the cause.

We feel under obligations to our Bro. Burns for his kindly notice of us and our works. We have aimed to make the MAGAZINE "of the religious type." It is our purpose to make the readers of what we write and publish, better. A mere belief in the phenomena of Spiritualism will profit nothing unless it leads us to live in harmony with the laws of our being; developing our *intellectual*, *moral*, and *spiritual* faculties, by working for the good of our fellow-man, and lifting him above the sensual to the spiritual plane.

Our space is so limited that we have not room for long articles. Three-fourths of the matter in our MAGAZINE has been original, and written expressly for it, and we think will compare favorably with others on either side of the water. Some of our best contributors have had their articles curtailed for want of room. Many of our readers are "just looking into the subject;" hence we have been feeding them upon milk, as best adapted to their growth. We have often been tempted to give them some stronger meat, by copying Mrs. Tappan's lectures, which our friend has been publishing in the *Medium*. Believing that many of our readers can digest this stronger food, we copy one of them in this issue. We have all

of them laid aside for binding, so that when we enlarge our **MAGAZINE**, as we are directed by our spirit guides at the commencement of the next volume, we hope to have room for more lengthy and profound articles, original as well as selected.

We gratefully acknowledge the honor conferred upon us by our election to membership in the **BRITISH ASSOCIATION OF SPIRITUALISTS**.

JOINT STOCK COMPANY.

WE have long felt the need of a conservative periodical, to be the exponent of Spiritualism from a Christian standpoint. This originated the **SPIRITUAL MAGAZINE**. It has succeeded beyond our most sanguine expectations in several particulars. There have been able writers, harmonizing with our views, East, West, North and South, who have contributed to its pages and made it approximate nearer our beau-ideal than we supposed could have been the first year of its existence. It has come much nearer meeting its expenses than we thought possible, considering it commenced with no supporters. We think it has met the just expectations, if we judge from the numerous letters we have received from every point of the compass, some of which we have published. It does not come up to our idea yet. It must be made one-fourth larger than it is, then it will be double the size of the first number, and with the addition of only fifty cents to the price, will make it as cheap as it has been.

We could publish it as an individual enterprise and make money by it. This we do not desire to do, but we wish to establish it upon a permanent basis, and appropriate all its proceeds, after paying its expenses, to enlarging and improving the **MAGAZINE**.

How can this best be accomplished beyond any contingency of human life? We answer: By the organization of a regular Joint-Stock Company, to own and control it, in connection with a depository of liberal books, and a circle-room, where Spiritualists can have their conferences and mediums, and visitors meet to investigate the Spiritual philosophy. Let the shares be twenty dollars, and every share be entitled to receive the **MAGAZINE** gratuitously, thus paying ten per cent. interest to the holder—perpetually—to be transferable to any other party.

Any person taking five or more shares shall have the privilege of purchasing books at actual cost, at the Depository, and be entitled to as many votes as he has shares. As soon as two hundred and fifty shares are taken the Company to be organized, a charter obtained, and an election of officers, to consist of President, Vice-President, Secretary and Treasurer, who with an Executive Committee of three, shall have the management of the Company, making quarterly and annual reports to the Stockholders. The election of officers to be in January each year.

We have given our views, and would be pleased to hear those of others upon the subject. We think something of the kind would do more to advance the cause of truth than anything else we can do at present. We will take *twenty-five shares*, and double the number if it is necessary to accomplish so desirable an object as the one contemplated.

AN IMPORTANT MATTER FOR CONSIDERATION.

HAVING published all we have seen against us, we feel inclined to give the following letter, which suggests some thoughts worthy of consideration :

CAMBRIDGE, ILL., July 24, 1875.

BRO. WATSON—By some mishap the August number of your most valuable MAGAZINE has disappeared from my desk ere I had half done perusing it. Be so kind as to send me a duplicate copy. I cannot afford to lose the perusal of any part of it. Your books and MAGAZINE have done me more good than all the reading on religious topics of my life. They have dispelled the mists and fog which enveloped my spirit for years, and lifted me to where the glorious and beautiful light shines perpetually. I have been a church member for thirty years, and still labor to help others up to the beautiful plane of Christian Spiritualism.

Your MAGAZINE *must not go down*. Raise your price, if you can not increase your list to a point that will sustain it. Those who have read your publication this year will not (to use a Westernism) *go back on you*. No, Sir, it must succeed. God and the angels are backing up the enterprise. If my purse were a tithe as big as my impulses in this direction, it would do me a great deal of good to help on in a substantial way. I would go further to hear you preach than any man on this continent. Excuse my blunt frankness. I live one hundred and sixty miles west of Chicago. If you ever visit that city or any other within my cable-tow, I shall do myself the pleasure of seeing and hearing you. J. KEAGY.

For the Spiritual Magazine.

NEW ORLEANS ASSOCIATION OF SPIRITUALISTS.

ON the 18th of April about thirty Spiritualists met and formed an association, to be known as The New Orleans Association of Spiritualists, and under the requirements of a general State law adopted the form of charter by which the former society was governed, and also the same preamble and declaration of principles under which they had met.

At a regular meeting of the Association on Sunday, May 30th, 1875, it was

Resolved, That a vote of thanks be tendered to our Bro. Samuel Watson, D. D., of Memphis, Tenn., for the able lectures delivered by him before this Association and the public on Sunday, May 23d, at the Unitarian Church in this city. A. EDWARDS, Pres't.

This correspondent was appointed to send a copy of above resolution to Bro. Watson, and would add that some will date their investigation of spiritual truths from that Sunday.

JAS. H. YOUNG.

SPIRIT DANCING.

IN his book, "People from the Other World," Col. Olcott says: "On the second evening of my visit Honto was the first spirit to appear, and she remained in sight nearly fifteen minutes. Mr. Cleveland and Mr. Pritchard occupied their usual chairs at either end of the platform, and Honto danced with the former in a lively manner, balancing, advancing, crossing over and turning the old lady, as though the whole delight of her soul were in the figures of the dance. She would sway first to one side and then the other, raise her hands above her head, bend backward until her spine was nearly doubled upon itself like a carpenter's rule, and fling herself about in an exuberance of childish glee. Leaving her partner she then passed to the other end of the stage, always keeping step to the music, and balanced to Mr. Pritchard. The spirit girl held her face close to each of theirs, that they might see her features, and making Mr. C. turn about she stood back against back, to show us her hight."

Rev. F. J. Patillo, of Jefferson, Texas, writes: "Some twelve miles from here there is great excitement on the subject of Spiritualism. The circles are conducted by a Baptist preacher. They have writing, music, etc., and partial materializations. Mrs. L. had given him your Clock Struck Three, and a MAGAZINE to read. This was the origin of the investigations. I have recently had a long conversation with a brother Methodist, who told me some most wonderful experiences in his own life, evidently Spiritual manifestations."

INNER LIFE DEPARTMENT.

MRS. ANNIE C. TORREY HAWKS, MEDIUM.

SEANCE THURSDAY, JUNE 3, 1875.

INVOCATION.

O UR Lord, God of all the earth, hail to thee, Jehovah, King ! We praise thee, we adore thee, we worship thee, with all our strength, with all our love, and with the faith and trust that our labors will be rewarded as our trust in thee strengthens. Thy voice sounds on the morning breeze, in the rustling of the leaves ; as the winds sing a requiem there come the words that speak of thee, and thy presence everywhere. Amid all of life we see thy great works, and it is through thy works that we feel the almighty power that dwells in thee. We trust thee through that perfect love that casts out fear. We humble ourselves before thee with spirits purified through long-suffering, and plead in love for light to gild the darkened minds of the doubting children of earth. We would impart to them by tangible evidence the great proof of thy love and wisdom, as one by one you permit loved ones to traverse the starry stairway that hangs from out the golden gates of thy kingdom. They linger, Lord God, not yet conscious of the right. Give them the true spirit, that they may in justice to their own spirits speak the truth, fearing no sect nor form of doctrine ; but loving thee, and seeing thy power through the great electric law of the universe, that they as true men and women may enlist in thy army to do battle against the empire of darkness and wrong ; not as adversaries against their neighbors, but as warriors against the mistakes of their own lives—against the ignorance and bigotry that through sectarianism has interwoven its dark meshes through the light of thy teachings. May the mantle of Jesus enfold them within its circle of divine revelations. Amen.

QUESTIONS AND ANSWERS.

Control—I am with you once more, after an absence of many weeks. What are your questions for this morning ?

Question—What is the “sin against the Holy Ghost”—supposed by some to be the “unpardonable sin ?”

If there be such a sin (as all sin has its punishment), what is the punishment for it ?

Answer—This question is taken, I suppose, from Matt. xii, 32 : “And whosoever speaketh a word against the Son of man, it shall be forgiven him ; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” As it is a question from the Testament, I will

take that book and answer the question. Were I to answer you from my own standpoint I would simply say, my experience tells me of no unpardonable sin. Sin is any thought, word or act that is contrary to the law of truth; any violation of God's law, any injury man does to his fellow-man, any violence done to his own body, is a sin. Christ, when speaking of the sin against the Holy Ghost, plainly shows that he has no reference to himself. "Who-soever speaketh a word against the Son of man, it *shall* be forgiven him." Now if Christ be born of the Holy Ghost, and the Holy Ghost was within him, how are we to find what the sin against the Holy Ghost may be? Let us here quote Paul to the Corinthians: "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Before repeating the words I have just spoken, he admonished them for their wrong-doings. In enumerating their sins he closes by saying, "He that committeth fornication sinneth against his own body;" and then he says, "What! know ye not," etc.

The Holy Ghost and Holy Spirit are one and the same. This Holy Spirit we know to be of God. He has so created us that we are of his image. We possess as finite beings a part of the infinite—a union of spirit with matter. This spiritual part of our bodies is the divine light that comes from God, and it is thus that we are made in his likeness. Whatever we do against that spirit within us, is a sin against God—a wrong done the divine or spiritual part of our beings.

Sin against the spirit within is indelibly stamped upon that spirit, and there can be no forgiveness that will remove the *stain* either in this life or the next. If you cripple the spirit, then crippled it must enter the kingdom above. You have sinned against the holy ghost of your bodies; that sin can never die. By working to make life better, day by day you see the scar grow less, until faint lines only remain, and you by constant well-doing mitigate the sin. In this life, a constant desire to do good, to keep all sin from the spirit within, a resolution with earnest labor to free the spirit from the paths of wrong doing, will lift the stain, making the shade lighter; so that as you advance, step by step, you may be able to straighten the crippled form, and at the resurrection find less of the deformity, but never as God-like and perfect as if not sinned against. In this lies the unpardonable sin. You have maimed the holy ghost of your bodies; you have left a stain upon the God within, and it cannot be removed. Your conscience knows no death. After long and earnest seeking, the modification may come; still the knowledge of the sin lives. Your lives may grow better, but that living knowledge works as the unforgiving power. In no other way can I understand the meaning of the unpardonable sin. The spirit becomes purer as it advances, and white grows the scarlet line of sin; but the impression upon the soul lives in memory's temple.

An old acquaintance of the circle desires to give you a little advice this morning in regard to the development of young mediums.

TUDOR TORREY.

How are you? You know I am not gifted; have not a Webster's brain, nor a Patrick Henry's eloquence. I come to give you a plain, simple talk; I want to tell you something about developing circles. You have organized a developing circle—your object to develop for materialization. Your medium is very young; has no knowledge of the laws which govern the materialization process; nor does she know anything of the philosophy of Spiritualism. A simple child, in the hands of the controlling power, she sits and waits for the influence that is to develop through her, by the mingling of the chemics of the atmosphere, that matter which is to enable the spirits to put on their earth forms. She is the reservoir wherein the control condenses the combined chemics of atmospheric vapor in union with the essence of her own being. You may judge from this how necessary it is for perfect harmony to exist at these meetings, and such conditions as shall render the medium to feel perfectly at ease. You must not become over-anxious or urgent, nor look too earnestly at the medium; keep your eyes *from* her. Let the circle join in singing. Let the singing be of a cheerful, elevating nature; something that will suit the medium's temperament, and place her spirit upon that plane of repose that enables the workers to come *en rapport* with her inner being. Her guides are to be the controls. Our medium may sit in the circle, but she is not to be controlled; the opening of the circle is to be left to the directions of the young medium's hand; nothing must be said to cause the medium to feel uneasy. Take your seats; always try to get the same locality in the room at each meeting; sit one hour, never longer. After the powers begin to show themselves, you may increase the length of time if they desire it. If, after sitting ten successive nights, you get no demonstrations, let the members of the circle withdraw. Form a circle of new members, selecting those of strong, physical natures to take the place of the extreme sensitive and spiritual. I will be with you from time to time, and do the best I can to aid in the physical manifestations. The mother of the young medium possesses more of the essential properties for combining with the gases which we manufacture from the fluid particles that permeate the electric currents of the atmosphere, and are necessary to develop materialization.

There is a phosphorescent vapor which we use, and with some mediums consume more of it than with others. Human bodies possess a great amount of this; it is essential to their well-being; but there are some who have more of this property to give off than others, and it is upon such organisms that we work.

Let me beg of you that you remain in perfect quiet; ask nothing of the medium that will cause her a moment's discontent. *Let her*

influences do the work; they have invited you to assist them, but they are to be the directors in all the movements of their instrument—the medium. You, as parties employed, know nothing of the temperament of this instrument. The influences controlling have worked earnestly for many months to learn all the fine springs and linking chains that move the machine by which they were to accomplish their work. Your table was constructed by other workmen, who had in view an entirely different organism. It will not suit the peculiar temperament of the young medium. You must have a screen, or cabinet, the circle sitting outside. At your next meeting I would suggest that the medium sits alone at the table, and her assistants form a circle outside, joining hands around her and the table. We can by that means isolate the medium so as to keep her magnetism free from the control of other human bodies, and try what we can do. The control says, to save trouble for the present, they are willing to try the table until Dr. W. comes home; after that, other arrangements will be made.

Good morning. I hope you will remember what I have said in regard to being too anxious, and concentrating your minds upon the medium. Good morning.

(Seance conducted by Father Quinlan.)

SEANCE TUESDAY, JUNE 8, 1875.

INVOCATION, BY ABBIE E. LANSING.

O UR God, we praise Thee, Holy One,
For this lovely, radiant day—
For the bright and golden sun
That gilds each shadowy way.

The crescent moon, with glittering stars,
That throw 'cross meadows green
Their silvery rays, like golden bars,
Fill us with love serene.

The morning dew amid the flowers,
That, like gems from orient bright,
Deck our land as Eden bowers,
Gives our soul supreme delight.

Not a blade of grass, or pebble gray,
But has Thy impress divine;
Everything o'er life's pathway
Doth a part of Thee enshrine.

The sparrows fall, O Father, God,
You watch with holy love;
Each atom here upon this sod
Is seen by Thee above.

Nothing so small that 'scapes Thine eye,
 All have Thy guardian care—
 The falling tear, the weary sigh,
 Are borne where angels are.

Angels bright watch each hour
 As glides the day away;
 It is from Thee they have the power
 To linger where we stray.

We praise Thee, Holy God Divine!
 For endless blessings found;
 We worship at Thy earthly shrine,
 With angels gathering 'round,

Singing, O Death, where is thy sting,
 That was earth's mortal dread?
 O Grave, where is thy victory?
 We live, we are not dead!

Sing His praises loud and strong,
 Let them sound o'er regions far,
 For to God all praise belongs—
 'T is from Him our blessings are.

Amen! ye ransom'd mortals, sing!
 Amen! the angels catch the sound;
 While through Heaven's portals ring
 The joy that earth has found!

QUESTIONS AND ANSWERS.

Control—Good morning. I am told that you have a number of questions—many of them sent by our friends outside. I am glad to see an interest awakening. I want them to keep coming. Crowd them in. We are always ready to answer as best we can.

Question—Are spirits troubled with the same uncertainties of belief in any degree, that we are here, as to designs of the over-ruling Power of the universe in reference to the future state, condition, or development of spirits? Have they in spirit life controversies over this question, and do they know with definiteness the manner in which the Almighty and Supreme Intelligence exists and moves?

Answer—In our world, as well as in yours, we have different views as regard our opinions upon religious, political and social questions. As our world is divided into many circles within its spheres, every circle constitutes the heaven of those who may inhabit that circle—each one attaining the circle that he or she are

capacitated for. The heaven of the Brahmin finds him bowing with his face to the south, looking toward the Southern Cross. There is a strange listlessness exhibited by these spirits. They seem to dream the hours away, watching as their favorite angel bears tidings to earth, and as the newborn enters their celestial sphere. They are looking to the hour when they shall again act through matter. The Mohammedan finds his paradise in seeking the ideal. Some pray to Allah for a release from the strange fancy that holds their senses in bondage, and finds that the beautiful hours that were to make their paradise all perfect, are only of earth's senses. The Jews, true to their faith, still live with the strong conviction that their Messiah will come to build up the New Jerusalem. The vagaries of the Church of Rome are borne into spirit land with every Roman Catholic soul that passes from the body. The Protestant churches with their different sects and creeds inhabit their own spheres, according to their advanced condition. If there be bigotry, narrowness of mind, then into a sphere of like narrowness they must go. If more advanced and liberal, then they find a wider and more harmonious plane.

All spirits have, as the knowledge is given unto them, the power to return to earth. By the law of attraction they are drawn to minds like unto their own, and act in accordance. Each circle within the different spheres is visited by angels of harmony, who are directed by the Holy Spirit, through the law of love, to give the light to those who still linger in darkness. These angels go not to the darkened prisons of the bigot, unless it be that the imprisoned soul, through knowledge gained by his own desire to see, becomes penitent, and calls upon a higher power to aid. It often takes the work of ages to free the bigoted spirit from the chain that prejudice of creeds has hampered it with. Christ after his resurrection visited the unhappy "spirits in prison."

Those who died in the days of Noah, and had long lingered in darkness because of their unhappy natures, Christ "preached" unto them, gave them the light that they called for. They had, through long suffering, become penitent. The law of recompense had done its work. Out of the narrow groove of prejudice they had worked, until, by their own labors, seeking with the deep desire to save themselves, God sent a helping hand. Christ, as a *spirit*, visited them with the power of the *Father*, helped them to unloose the shackles that they had so long worn.

The pure in spirit, who die with the true love of humanity within, who saw in every creature something of good, no matter what were their forms of worship, and with true charity aided those who, through circumstances, were led into mistaken paths, reaches that circle whose sphere is filled with souls ever advancing toward the great plane beyond *all* planes, where not a shadow or doubt ever crosses its pleasant pathways; souls that, while in the body, asked

not of man what were his creeds or principles, but judged him by his works, knew that he lived true to God, for his light shown, and by his movements saw the Christ-principle, are not troubled by doubts or fears after death. They move free from the circle where controversy mars the harmony of their sphere. Such souls can see right in all, as far as surroundings and early teachings would permit. He knows that it is the teachings of early life, with the surroundings that follow, which mold the man; and as he is resurrected from the earth to the spiritual plane, he is, as the change known as death, finds him. Time brings to him knowledge just as he may be disposed to receive it, when his spirit moves with earnestness for light, to lift the screen that seems ever before him. The ministering angels from harmonious spheres are drawn to them, and tell them how best to work to lift the chains that drag them ever downward, show them how to go up higher, up to the sphere where the great prophets have left their lamps burning, all pure and bright, uncovered, freed from the lantern that man has, with his earth teaching, put over them. Here, where they burn the lights of the great and good, they see that shrines, altars, and temples, are but forms; that the true temple, wherein dwells the holy shrine of life, the altar at which all sins must be counted over, lies within their own souls.

Christ, the elder brother, taught no other law. He gave man to understand, that by purity of spirit, within and without, a perfect love of God, and an abiding faith in all his works, he could gain the plane of salvation. The knowledge that hundreds of spirits who linger within the prisons of sectarianism, seeking in Heaven for that which, while they were upon earth, they believed would come, should teach mortals that they must see God within *themselves* ere they can find true religion.

So far as the existence and movements of the Almighty are known, I can only explain from my own knowledge. I have never seen God. I left the earth five hundred years ago, but in all my travels through the spirit land, I have never met the Supreme Being. That he exists, *I know*. I see him in every glorious work of spirit land; I feel him within the promptings of my own soul; and I *know* that it is by the great and superior spirit that we are moved to all deeds of mercy. Many spirits, when first they enter the spirit plane, think the bright angel, who, as director of the circle they enter, sits enthroned in glory, is God, and return to earth with the impression strong upon them. This they outgrow. The spirit who shall see the Spirit of spirits must be strong enough through purification to be able to bear the halo of light that surrounds him. None that I have met have seen this holy light.

Question—Among spirits who have left the earth, is there any universally recognized or generally acknowledged authority of high intelligence, which communicates to and teaches spirits their duties,

and the proper and best laws by which to reach soonest and best, toward the supreme design of their being?

Answer—Yes. Every sphere has its directors, who guide and instruct the spirits as they advance from the first sphere on upward. There are spirits who are aiding to develop to their majority other spirits. They as teachers, have *their* teachers or directors who are instructing them. Each circle has its directors, and the directors of the separate circles have still higher intelligences who teach them. God speaks through the prophets still. Plato works in spirit land through his beautiful love-principle. Confucius binds souls with the golden chain of “not to do to others as you would not wish done to yourself.”

There are brotherhoods in our land. The Egyptians have formed a strong organization, and many from other nations join them. There is an order in which may be found many great minds. Then there is the order of the Syrian brotherhood; grand and lofty are the souls that compose this order; pure in spirit, bound by no set laws; living ever under the light of God, they are well qualified to guide and teach others. Jesus, when in the body, belonged to an order much like this. Each brotherhood sends out its instructors. From every sphere there are souls sent to minister unto those who need instructions. Swedenborg labors amid the earnest seekers who are striving to climb the golden ladder of progression. He places before them the light, and, as they are able to see, they receive. Franklin throws out his electric chain; sends a magnetic current to open the avenues of uncertainty that impede the progress of the seeking soul.

All new-born spirits find friends waiting to meet them, and as their wants may be, they are instructed; from their own seeking this aid must come. Labor, and ye shall be rewarded, is the motto of spirit land; as they seek, they find. Angels are waiting, ever watching; and when the herald calls they hasten to point the way that leads higher, still higher, until the goal is won.

(Seance conducted by the guide Semnol.)

Dr. J. A. Meek, of Jonesboro, Ark., writes: “Spiritualism is gaining ground here. Invitations are pouring in from all points. I have immense turnouts at all my appointments, and the people listen attentively to the new gospel. I would like to hear from you relative to the proposed Convention, and whether if called for the month of September you could possibly attend. We do not see how we could do it with propriety.”

He writes us another letter setting forth the many advantages to be derived by emigrants going to his section of the State. We have not room for that kind of matter in the *MAGAZINE*, but would suggest to those who think of moving, to correspond with him. The country abounds in facilities for agriculture not excelled anywhere.

BOOK NOTICES.

STARTLING FACTS IN MODERN SPIRITUALISM. By N. B. Wolfe, M. D. Second Edition. Religio-Philosophical Publishing House, Chicago.

We are in receipt of a very fine copy of this wonderful book. Having known Mrs. Hollis (his medium) for many years, and attended her seances at a number of places, as well as in our own library, we are prepared fully to indorse these "startling facts" which Dr. Wolfe has spent so much time and money to lay before the public. We cannot see how any honest person can read this book and fail to be convinced of the truth of that phase of Spiritualism which is, as we think, destined to force conviction upon the candid investigator. How can any one doubt, when they can *see*, *feel* and *converse* with their friends as in earth life, in the daytime, as is related in this book, and is now attested by many thousands? This is a large 12mo, 543 pp., elegantly gotten up, embellished with four fine steel engravings. Price (reduced one fifth), \$2; postage, 25 cents. We embrace this occasion to say, that having some experience North and South in the publishing business, we hesitate not to say that both as to prices and quality of work, this house we prefer to any we have ever patronized. Their stereotyping, printing and binding is all of the very best we have ever seen. This book is a fair specimen of their work, and we recommend those who wish to investigate Spiritualism to send and get it. Also, booksellers should keep it on sale, as it is a deservedly popular work.

THE MYSTERIES OF THE HEAD AND HEART EXPLAINED: Including an Improved System of Phrenology, a New Theory of the Emotions, and an Explanation of the Mysteries of Mesmerism, Trance, Mind Reading, and the Spirit Delusion. By J. Stanley Grimes. 559 pp., 12mo. Price \$2. Chicago: W. B. Keen, Cooke & Co. For sale by the Religio-Philosophical Publishing House, Chicago.

We acknowledge the reception of this book from Col. Bundy, of the R. P. Publishing House. We have read it with interest though we cannot indorse all it contains, nor admire the dogmatism which runs through its pages. Prof. Grimes has devoted many years to the study of Phrenology, and is well qualified to write a book on that subject. He shows in the third part, devoted to Mesmerism and Spiritualism, that he has not penetrated much below the surface of the latter. The book has much truth, mixed, as we think, with some error, but deserves circulation.