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A

TRUE EXPERIENCE

IN

Spiritual Phenomena,

BY

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## PREFACE.

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DURING the space of nine years, the author of this little volume has often been requested to publish, in pamphlet form, some account of his visions and experience as a medium of the Spiritual Phenomena.

With all deference to the opinions of such as may honestly differ in their views from the sentiments here given to the world, yet the writer begs leave to say, that, even should they appear opposed to the popular theology of the day, they are none the less true. Let the discerning mind of the enlightened age in which we live weigh every sentiment, and then pass upon the merits or demerits of the author's labors, who here gives this pledge:—I have written nothing but what I have experienced in trance states; and that, if I have been deceived (which I cannot believe), it was by a Power over which I had no control.

The public may be assured that they get the facts herein stated with much less care and cost than has been experienced by

Their sincere friend,

THE AUTHOR.

# INVOCATION.

O THOU great Divine and Holy Spirit, who dwellest in and throughout the infinitude of thy wondrous works, which speak to our spirits of the greatness of thy power, the infinity of thy wisdom, the extent of thy goodness, and the unmeasured depth of thy exhaustless love! for these manifestations of thy divine presence we adore thee; for 'tis here that, aided by thy Good Spirit, we see thee in all things as the centre of centres, the pulse of all hearts, the life in all forms, to the unnumbered hosts of which thou dost impart of thy overflowing beneficence. Yes: to the least infusoria, as well as to the highest seraph that veils his face before thy throne, Thou, O Father of All! dost give all of life that they possess; for thou art all, and in all. When we behold thy power in the mighty deep; when we see thy outstretched arm in the desolating tempest, and stand awe struck before the vivid lightning and the rolling thunder,—we adore the Majesty on high. When we hear the winds gently murmuring; when we feel the gentle gales of Spring, and inspire the sweet odors of myriad plants and flowers as they start into new life or open into ten thousand forms of variegated beauty; when we hear the heavens, in the hushed watches of the night, declaring thy glory, and the firmament speaking of thy handy work,—

Oh! who shall not fear thee and honor thy name,  
Who only art holy; who, only supreme!

Blessed be God, the Father of All, who has given us an abiding hope and belief of an eternal, progressive existence,—we in Him, and He in us; an eternal life principle; an abiding hope of glory; a sure trust that all that we here inherit that is mortal shall, in his kingdom, be swallowed up of immortality in Life,—the Life of our God. Amen.

## MY FIRST VISION.

I HAD my first vision in the fall of 1852. At that time, passing into a trance state of mind, I was more or less under a controlling influence for the space of eight weeks; in which time, I walked over all my former life. Every scene from my infancy was painted in vivid colors before my mind. Every act, good or bad, came before me for judgment, and such as I had considered wrong, now, in passing over my life, appeared in their true character,—bad. I saw that many acts of my life had taken place under an influence that I could in no wise have resisted; yet they were, to me, bad; for “as a man thinketh, so is he.” I will mention some acts which I had done in the course of my life which appeared wrong. I had, without necessity, killed harmless snakes, squirrels, birds, and other creatures, for which my better mind had at the time reprovèd me; and now, in passing through this second spirit life, I review every instance, where I had destroyed life wantonly, come up before me, each presenting the object wronged, that now demanded its rights and satisfaction for the outrage and injustice I had done them.

My course in progress was here stopped until I pledged my honor that justice should be done them; after which I was permitted to pass on, but still impressed with the idea that the day will come when I must give to those creatures, whose lives I had thus destroyed, a full satisfaction, even if it shall require my life to pay the ransom; for I meet every where the full assurance that God's care is equally over all his works; that he is the eternal Father, the everlasting Centre of all being,—at once its source, its course, its end; outflowing in his divine sympathy, like the pulsations of a mighty heart, conveying good to every creature. Thus I saw that life was of God, to God, and for His disposal; and that God, as its eternal fountain head, will hold me strictly accountable for wantonly



abusing or destroying this diffusion of Himself, over which he unceasingly watches, in whatever form it may exist.

I was now permitted to resume progressive life, while new scenes of beauty, and higher displays of wonders, met me on every side. I was permitted to view not only my past life, but my Angel Guide impressed my mind with sure glimmerings of the far-distant Future. I could see man in his primitive, atomic state, and trace his progress as he passed through all the several developments of different formations from the centre of the mineral kingdom, until the radiating sun, uniting with the physical forces of nature, impregnated the earth with a higher life principle, a new life force; appearing as a principle of vast energy and rapid progress in the Vegetable Empire; rushing onward and upward in its resistless course from the mineral to the moss, from the moss to the sensitive plants, and onward to encrinites, polyparia, star fishes, &c., to the animal; whence—after revolving ages, and many occurring, vast revolutions in our system, and corresponding changes throughout all the orbs in the universe, thus maintaining their pre-ordained homogeneity—man stood forth, erect in his form, and bearing in his intellectual spirit the image of the presence and power of his God; a being destined to travel a course of endless progress till he come to that state of a perfect man, when the wisdom and love of the Holy One shall be stamped on his lofty brow.

END OF THE FIRST VISION.

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#### A D D E N D A.

In passing through the vast scenes of development, I observe a regular ascending series of formations, according with Nature's fixed law of progressive growth, from matter to the mineral, from mineral to the vegetable, and from the vegetable to the animal, where it ascends by almost imperceptible degrees to the lowest of our race; from whence its progress is marked by historical and

geographical lines and distinctions to the highest grade, the nobles form, of humanity, enlightened and elevated to heaven by science and arts, and purified and exalted by religion and love to the spirit life.

Inherent Life in Matter is the corner stone, the sure foundation of all progressive movements in this or any other sphere of existences; which, as an energizing, ever-acting principle, flowing in resistless currents from God, its infinite Source, moves as a spirit of vital force upon every form of being; giving it affinity, attraction, magnetism, cohesion, life, instinct, and reason, in such degree as its state of progress on the Great Plane of God's progressive works and its own nature requires: for God has left no work of his infinite skill and wisdom either unfinished or imperfect in its kind.



## MY SECOND VISION.

THIS took place in the fall season of 1855. I was under the controlling influence about three weeks; in which time, I passed again over my former life, reviewed every act, almost every word: even my course of thought came before me for judgment; all demanding, in the name of justice, the utmost penalty for every act that appeared bad, by my submitting to the demand of a broken law.

My sufferings were of such a nature that no pen can describe, nor anything but experience explain. I had never read or thought of their intensity. It was an agony of spirit, compared with which the pains of the body are light; and after my spirit had thus suffered, and been so purified as it were by fire, I could see myself as wool, or pure snow in whiteness. Then I seemed to walk with angels, to see events long passed, things present, and events hastening to their birth in the teeming future.

My Angel Guide led me back to Primeval Time, and showed me the earth in its pristine, gaseous state, floating in space, and impregnated with the life-producing principle, whence should come the mineral, the vegetable, the animal, and the human departments that diversify and adorn the earth. I saw this gaseous body condense around a given nucleus as its pole; attracting to itself, from its surrounding space, particles of matter, until its form became earthlike, when developed forms immediately came forth. I saw, as it were, waters oozing out of earth's primeval rocks; and these waters appeared as the spirit of life of the rocks, which mingled and united with the atmosphere, which, resting on the earth, vivified the seeds of vegetation, which sprang up, ripened, and disappeared in decomposition, until I could distinguish a likeness or appearance of a reptile, or higher form of life; and then rapidly onward the degrees of developed life passed through earth's myriad productions up to the reasoning, elevated creature, man; who, though rude and uncultivated in form and mind at first, yet he bore an unmistakable evidence of his high destination.

I saw as they dispersed and settled in different localities and climates, whence came different races; some of which were white, of more developed brain and mind, and more intelligent, than the less favored races; for they had taken more freely of the fruit of the tree of the knowledge of good and evil, through which they had come to the washing of regeneration and the renewing of the spirit energies of man.

END OF THE SECOND VISION.



### MY THIRD VISION

WAS in the year 1859. I was then controlled about six weeks; during which time, I passed through many varied forms of dying and sufferings by tortures, such as the Papal Inquisition and the



less barbarous rites of savage cruelty can alone invent for their victim. I was forced to pass through fires of different colors,—white, blue, red, and green; which colors added keener pangs to my agony.

In order to know what others had suffered, I found that I must experience those sufferings by passing through them in my own identity. I went through the process of having my heart and bowels torn out of my body and burned before my eyes; after which, I was forced on my back, and subjected to tortures, until the spirit standing by declared that my spirit could bear no more without leaving the body. Then I was broken on the rack, ground on stones, and pounded in great mortars, and made to pass the ordeal of every other penalty that the genius of evil could invent.

After this bodily torture, I was given up to a band of other spirits, who should affright my spirit with every kind and degree of fear. They would cause the earth to open, and force me to the brink of the dark gulf, where no bottom could be seen, and compel me to leap into the horrid chasm. They would place me on a point, and take the earth from before me, leaving only void space around, and order me to take the dread leap into eternity. Oh, the awful dread and misery it caused me! They said I could not jump outside of God. Then, the more I jumped the less was I oppressed by fear; and so, by severe experience, I found this truth,—that in all fear there is torment, and that these spirits were curing me of fear.

I was now given over to a band of spirits more cruel than the former ones. These demanded that I should use profane language. I said I could not swear. With oaths and cursing, they said I should swear; and brought forward their whips, ordering me to take one and strike them. I said I had no wish to do them a wrong, and that we ought to be friends. Then one of them, seizing a scourge, said, "I will beget in you a propensity to do wrong;" and commenced striking me, saying that I might return the blows, or not, as I chose; but he would whip me. I begged, but to no purpose: there was but this alternative,—either defend myself, or have the flesh flayed from my one side, and then to turn the other

also. After enduring this for some time, I came to the conclusion that, whatever might be urged from books, self defence was a higher law of our being; and that, if Jesus had made a law to the contrary, he might carry it out, as I would the other; and that I would be guided by reason and common sense instead of another's dictum. Let him who makes laws obey them; for my combativeness having been aroused, I braced myself on my own identity and personal dignity, and swore by the Everlasting, that, if he struck me again, he should feel the full force of a blow from me; when instantly he struck me with such force as seemed to raise me from the ground. As soon as I recovered position, I brought the whip I had seized around him with an oath, and repeated the blow with an oath, saying, "How do you like that,—and that,—and that? He soon begged for quarters. I answered, with a fierce blow and an oath, that I would give back full measure,—“an eye for an eye, and a tooth for a tooth,”—as was his just due from me; and, when justice was done him, I would be satisfied: which done, a number of spirits came forward and greeted me with "Well done, good and faithful! You have been faithful in this one thing. You have meted out justice to the oppressor. You have not stood before the ruffian who smote you on the one cheek, and meekly turned to him the other. That was a law given by Jesus, a Jew; and let the followers of Jesus obey it. It is the dictum of slavery; and with slavery 'twill exist and end."

"You see," said the spirit, "that your antagonist had no wish for peace, and no sympathy in your pain; but pain in his own spirit soon begot in him a sympathy for others. You see, also, that strict justice will ensure peace." I answered, "Yes; I shall always remember this." My guide, smiling, said, "Experience is a good school;" and I was left alone, for a time, to ponder on my experience, in my own mind, as it had been thus far in my spirit life. After this, I was surrounded by a band of spirits who said they had come to try strength with me. These had no weapons, except what nature had given them. They said they wanted a leader; and the one that could conquer the company should be its captain.

No sooner was this proposition made than I felt a confidence that

I should be their leader: so, assuming my dignity, I at once offered them fight, if they would take me at fair play,—one at a time. They accepted my proposition readily, and brought forward their best band to combat with me. As he came within striking distance, I caught the eye of my guide, which gave me assurance, and reminded me of my former trials. I struck, and, uttering an oath, I brought my antagonist to the ground; and, having my organ of combaiveness raised to its extent, I dashed into the midst of the company, uttering a fierce oath that I would annihilate the whole band if they would not make me their captain. They gave up the contest, and made me their leader; when I learned that the first business assigned us was to fight our way, step by step, to the lowest hell; for my guide said I could know and understand how much the lost suffer only by my own experience, and that I would not be counted a faithful soldier unless I would suffer as much as any one.

I now desired to know what there was, in any department of nature, that man need fear. One of ancient date had said, "If I make my bed in hell, Thou art there." So hell may be a tolerable place, after all its disparagements: at all events, it seemed to be thickly peopled. So, whether I live or die, I am resolved to visit the renowned place, and see for myself if it be fact or fable.

My guide informed me that the faithful subject spirits of those regions, under their Prince, would dispute my way. I was therefore uniformed and equipped as an officer, and my soldiers were equipped and rationed to their full satisfaction, and addressing them in the manner of the Grecian of old, that we would conquer or sleep with Pluto.

As their head, I swore by the living and the dead that I would give no quarters on any plea but complete submission; and, all agreeing, we took up our line of march to the imperial city, fighting our way like heroes to its very gates, which I found no one could enter until he had sworn allegiance to the government; which my former principles rendered a hard trial.

At length, I sent a messenger to learn if we could join company with them, and was answered that we could if we desired to; but

every man must act for himself. We agreed to disband, and each take care of himself. I took the oath of allegiance, and entered the city; when all fear immediately left me, and, with heartfelt aspirations and thanks, I bowed before and worshiped God, who kindly received me, and gave me the keys of his divine treasures.

Oh! most beautiful is this city of hell, in the midst of which I am laying the sure foundation of my heaven; a heaven where fear has no place, for its inhabitants are purified and exalted by the fire of God's eternal love.

#### END OF THE THIRD VISION.



#### MY FOURTH VISION.

IN this vision, my guide conducted me to an extended plain when before me I saw a vast multitude who were of the Roman Catholic order; around whom I saw, as it were, curtains let down from heaven, which as a wall of fire that hemmed them completely in; and on this wall appeared the figures of all manner of instruments of torture: and I heard, as it were, the voice of a lion, saying to them, "The day of your judgment has come!" Then out of this wall of fire came a voice, saying to the angel that stood in the midst of the fire, "Weigh them strictly in a balance; and, if they be found wanting, do unto them as they have done unto others." Then I beheld their failure, and that they were all consigned over to the avengers, who caused them to pass through the same tortures which they had inflicted on others, until every jot and tittle of justice was satisfied. Then I said, "Thou art true and righteous, O our God! Thou art no respecter of persons; but thy throne is founded of eternal truth and justice, and thy immutability remains the same from everlasting ages. Amen."

I saw that, after this multitude had suffered, they appeared in



heaven, in white garments, purified from earthly stains, and exulting in celestial knowledge and happiness; for their sufferings had taught them to love mercy, and their forgiveness had taught them to forgive others.

I further learned from my guide, that great tribulation made great friends, and that all suffering was for the ultimate good of him who suffered; not in uniting us one to another here, but in raising our minds to aspire to true knowledge,—the treasure that awaits us on high when our spiritual development shall bring all our faculties into complete, harmonious action with nature's holy plan. Then shall each one draw from the well whose pure waters shall spring up in his bosom a fountain of life and felicity.

I saw that, in all things in nature, there were opposites. Thus, pleasure has its pain; life has its darkness; sweet has its bitter; life has its death; heat, its cold; and good, its evil: justice has its injustice here; and here virtue has its opposite in vice: great genius has its double in assinine stupidity; and white-robed Peace, in blood stained War. How was the mildness of Jesus met by the satanic ferocity of the Jewish priesthood! and how has the Church of Rome revelled in the fires of the inquisition! Let history tell the sad story.

END OF THE FOURTH VISION.



MY FIFTH VISION.

THIS took place in July and August, 1860, at which time I was controlled about two months; and here, while I passed through some of my former experience, yet most of this vision was to me new. When I found the controlling influence upon me I begged of the lady with whom I boarded that there might be nothing said with



regard to my being again under spiritual control. My reason for this was that those who do not believe in the phenomena of Spiritualism had considered me deranged while passing through the sufferings and even tortures of my former visions, and had put me in prison and chains—not for any act of wrong that I had done, but from fear of my doing such act. I did not charge those men with intentional unkindness toward me at that time when I was greatly afflicted, for they acted up to their stand-point of development; but I desired that my state of mind might be kept secret lest that I might again be subjected to similar treatment, but the spirit drove me from my quiet room to the field, and to physical labor while my spirit was bowed down by an influence I could in no way resist. I was directed to go to John Chase, Farmington, Pa., a Medium controlled much as I am, and assist him in work at haying. I went, and I think, that never in my life have I worked harder than during the two weeks that I was with Chase. If I got tired in the field his remedy was to whip me with his hands which he did with spirit and power, that is, he obeyed the injunction, Whatever your hands find to do, do it with all your might. I was benefited by his treatment, and when I left I was not permitted to receive any pay. I returned to my boarding house on the first of August. The controlling spirits directed what I should eat that morning, and from the first to the twelfth day of that month at two o'clock P. M. I was not allowed to take a morsel of food nor drink save one pint of pure vinegar.

I passed through every feeling of death by starvation; but my will-power was taken from me. I could not will to eat, although I suffered for the want of food beyond my power to describe; for while in this state of fasting, I could hear voices within me, saying, "You must eat, or we must die; or you must dismiss us, and send us away." I demanded who they were. They answered, "Spirits that have our home in your organization. We once had a body on earth like your body; but, like fruits falling before maturity, we left our natural bodies before our spirit forms were prepared to receive us; so we took possession of your house. We feed on your

food, and drink on your drink." I said, "Is this possible!" and wondered much.

I then heard other voices in my body demanding food, and perceived that my flesh was a mass of living minds endowed with feeling and intelligence; all of which would urge me to eat. Then I called to mind the words of Jesus, "This kind go out only by fasting and prayer;" and I soon found that, by the acts of fasting and prayer, I was getting rid of many undeveloped spirits, which were an injury to my mental life and progress, and which, if left in my system, would engender disease and irregularity, and destroy it; but they were compelled to leave.

After passing through this process of purifying, I found my house swept and garnished, and rendered fit for the habitation of a spirit of higher intelligence to dwell in; and thus I learned that it was for my own good that spirits more exalted controlled me, and led me in the spirit to higher spheres of spirit life. It was here my guide led me till we came to a river, whose waters were of crystal purity and clearness, and from whose surface the light was reflected in rainbow hues. The scene was beautiful beyond description. Its atmosphere was mellow; and I wished that my nature was such that I might dwell in the midst of its purity.

My attention was called from this scene by a voice of exquisite sweetness; and, turning, I beheld an angel form, of celestial symmetry and beauty; on whose azure brow was wreathed a garland of living flowers. Her garments were of pure white, bound around with a girdle of burnished gold, studded with diamonds; and she sung the song of the redeemed in the ever-blooming bowers of this heaven formed Paradise. In her hand she held a banner, and waved it towards me in sign of recognition. On this banner, I read, in letters of gold, her name when on the earth,—HANNAH,—and instantly knew her to be my once earthly companion, but who had passed, long since, from time. She reached out her arms as if to embrace me, and invite me to cross the river; but I knew that my elements were too gross: and, while hesitating, my father appeared; and he also beckoned me to pass over. My whole spirit

was alive to the scene. Oh, how it longed to meet and embrace them! I asked, "Can I pass through this river and live?" My father answered, "My son, you are immortal." I asked, "Did you pass through?" He answered, "All have passed through these waters that are on this side. To your present form, this is a gulf impassable. Its passage will be to you like a devouring fire; yet you will rejoice when you have passed it. Will you come?" I said, "Yes;" and, in a moment, a car appeared, ready to cross over. I took a seat. It moved slowly but surely on, and entered the atmosphere of death. In anguish of soul, I cried, "My God! my God! why dost thou forsake me?" Language cannot describe the pains I suffered while in my mid-passage. The fire seemed to rage through every part of my frame, and I thought that my spirit must fail before it. In this glowing heat, I seemed to melt away; and the dross of my system was consumed. At this time, a divine spirit met me, and gave me strength to pass on; and immediately my father came forward, and we met in the bosom of that holy God who is a consuming fire. He said, "My son, you have done well. Go with me." And he gave me a robe of beauty, and a crown, on which was engraved a wreath of justice, that displayed my sufferings in bright colors.

When we reached the shore, we were greeted with shouts of welcome from the multitude; and, among this vast and happy concourse coming to greet me, I saw my much-loved Hannah. Waving her banner, she said, "We have met again. Here we may embrace, and then pass on to yonder world of divine beauty which lies there, in that region of light;" and she directed my mind to a glowing star, where I saw my name written in letters of fire. As I gazed upwards with admiration, breathing the sweet perfume of Paradise, and drinking in its waters of life, my companion said, "These worlds are our home. 'Tis here God, our Father, opens his divine hand, and satisfies the desires of every living creature; and here all work the greatest good of mankind,—the unity of the works of Him who is the Immutable Head over all things.



## MY SIXTH VISION.

IN this vision, I was carried in the spirit, on wings of love, to a more beautiful sphere than I had heretofore seen. My mental vision being opened, I beheld worlds piled on worlds, and systems on systems; each revolving around its own central point. I saw, also, a vast plain, adorned with living fountains, green trees, and flowers of every form and color; with thousands of birds, of richer plumage than is known on earth, chanting sweet melody to charm the inhabitants of this paradise-like region, who wander by cooling streams of waters, gushing from natural reservoirs in crystal purity; adding freshness and new charms to the glowing scene.

All nature seemed to harmonize in her own blest principle of love. And here, in the midst of this transporting region, I saw, as it were, a throne, founded on sapphire, transparent as glass; on which were seated two divine beings of ancient date, in whom the wisdom of the Infinite shone forth in their most perfect forms and superior development. Their vestures were as the pure atmosphere, blended in ravishing dyes. On their heads were crowns, formed from wreaths of their hair, intertwined with precious jewels, more perfect than earth's mines can yield; and even these took their high beauty from the spotless brows upon which they rested.

At length, this Divine Head spoke to the multitude around the throne as follows:—"We have long and with faithfulness reigned over the earth. We have ruled according to our wisdom. We now seek retirement, and such solitude as shall give us leisure to study earth's future, and to learn her destiny. To the wisdom of those whom you may elect to fill our places we commit you; and here we bid your happy hosts farewell. We go through many changes to inhabit higher spheres, reached only by deeper experience in the predestined course of progress to the blest state of a perfect man. We exhort you to be faithful as imitators of the Holy One until we shall all meet on that high plane of humanity's goal where all will be united in the life of God."

A chariot as of fire appeared, into which they entered amidst

the silent adieus of the multitude; and, soaring on high, it seemed a cloud; whose brightness no sun could excel in its majesty and glory, until it passed beyond sight in the vast concave of heaven.

After this, there was silence in the celestial spheres for a time; and then the Bow of Promise appeared in a blaze in its full splendor, shedding on the earth its mellow radiance, that filled our hearts with devout aspirations of praise and thanks to Him who so kindly displays to us his glory. The silence of the spheres was now broken in songs of joyous spirits, rushing in strains of harmony from the cerulean skies, as if all above had joined in one common strain of joy, of higher notes than earth-born man can raise. Spirit beings, decorated in the regalia of the upper worlds, appeared floating as clouds of whiteness, wafted by gentle gales through a serene media. Sweet odors and joyous sensations fell around us, and the deserted throne was lighted up with a sublime brilliancy; in the midst of which, the sovereigns who were to succeed the departed ones appeared, amidst the cheers of the vast concourse of men, and the unnumbered harmonious spirits that filled the heavens with melody; while others, echoing and re-echoing, shouted, "Ye are worthy;" amidst which welcome, they took their seats on the throne.

The Divine Father was arrayed in a garment of pure white linen, bound around with a sash bordered with the purest diamonds. On his head was a crown, formed from his own hair, in which was a jewel that reflected the light, as did also the jewels that enriched the throne, which shone forth in the clear atmosphere as the unclouded sun in the regions of space. The Mother Sovereign was dressed in a pure white vesture, woven by angel hands in forms of diamonds, and studded with jewels. Her hair was wrought by Wisdom's hands into a living crown, wreathed with jewels, which reflected the rays of light in proportion to her spiritual development; and the vast multitude round about the throne bowed, in token of firm allegiance; for the will of the throne was the ultimate of all the spirits of this sphere of light, life, and love.

At this moment, all eyes were bent upward. A bow of brightness seemed to span the heavens; and a being of pure intelligence,



whose glory was divine, came forth, and approached the throne—when the sovereigns bowed before him. He raised them, and joining their hands, and said, “What God now joins together let no one put asunder;” and there were voices of approbation and anthems of praise heard from the skies above us, which seemed to vibrate to the scene of pure happiness. The divine messenger now placed his hands on the crown upon their heads, when new life coursed through their hearts, and glowed on their faces, which shone with divine beauty; causing every beholder to give them the love-reverence and obedience which is their due.

When this messenger of glory had finished his work, and seated our sovereigns on the throne, he was again received up into heaven, with displays of ærial beauty, harmony, and glory that no tongue can describe. The whole expanse seemed to be lighted up with electric meteors, that, like gentle showers, fell upon the throne and on those who stood around it; which united all in the strong bonds of sympathy which flowed out towards every living thing that had life on the earth. And I saw a balance before the throne, in which all sympathetic wishes and affections were weighed by the rule of exact and impartial justice; and on its bar was inscribed, in flaming characters as of living light, “Justice to every one, as their works shall merit.”

END OF THE SIXTH VISION.

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## MY SEVENTH VISION;

OR, VISION OF THE DISTANT FUTURE.

IN a trance state, my mind, leaving its casement, passed into a more congenial atmosphere, suited for a higher and holier contemplation of Nature's grand volume; and, as her sacred pages were spread before me, I read from her inexhaustible store of wisdom

the finale of temporal events and earthly scenes, until these shall be merged in the spiritual. All earthly things are but types of spirit realities; and thus all the realities of the celestial spheres have each their counterpart on the earth: and thus it is that the exact sciences have their perfect fullness in the spheres where "Wisdom dwells with Prudence, seeking out knowledge and useful inventions." And thus it is, also, that the electric conductors of these exalted planes are caused to reach, and to convey life, to the remotest bounds of the universe.

I saw the spirit forms of all things that exist in forms, and considered the inventions of all ages in their original form in the spheres. I beheld the inventions, and their improvements, of the implements of war,—the war-club, the bow, the tomahawk, the knife of the savage; the sword, the rifle, the cannon, the battle-axe of the Christian; the faggot, the stake, the chain, the fire, the wheel, and the dry-pan of Rome's inquisitors; the block, the axe, the scaffold, the guillotine, and the gallows of civil powers. I saw balloons scaling the clouds for experiment, or resting in the air for reconnoissance of armed hosts. I saw a machine that should traverse the air by machinery, similar in its working to that which drives the propeller through the waters. I saw railroads, with cars moving over them, propelled by magnetic force; and I saw telegraphic lines, extending from sphere to sphere, till they reached the earth downward, and all the worlds on high upward; thus connecting all worlds in their irresistible embrace.

I saw a machine they called Ezekiel's wheel. It was the greatest invention of the spheres,—a wheel within a wheel,—and so constructed as to move by the positive and negative forces seated in itself; and, directed by the will of the person within, it moved with lightning rapidity. And many inventions were treasured there, waiting an introduction to our earth, which will soon be.

I saw many renowned persons from the earth; among whom was Napoleon Bonaparte, Lord Nelson, George Washington, and many others who had been chief actors in other times and nations. I saw Washington and Napoleon commanding mighty armies; marching forth in order of battle, and drilling in tactics of war, far more

advanced in its arts and strategies than is practiced on the earth. These mighty armies were preparing thorough discipline for the coming of the great day of God Almighty. Their step was as the step of one man; and the commands of their officers were given and obeyed with exactness. These two grand divisions are to march forth, led by their Generals, under the direction of Him whose garments have been dipped in blood, and who had a name written upon his vesture, and upon his thigh,—“KING OF KINGS, AND LORD OF LORDS.”

In my vision, I saw the hosts of unbelievers, who rejected the doctrine of Jesus, preparing to make war on the professing followers of Jesus. I saw the officers of this army composed of men of all periods of time. There shone, in armor of gold, Esau: here rode forth Holofernes, Naaman, and Cora, Dathan, and their company: yonder, Bolingbroke, Hume, Gibbon, Shaftsbury, Condorret, Robespierre, and Paine are marshalling their forces; while by their side, in all the dread panoply of war, rode the Mormon generallissimo and prophet, Smith.

Here were soldiers from the nations destroyed by Moses and Joshua, making fierce war against their old destroyers. Here were the Indians of Mexico, in their ancient costume, bearing down on their Spanish invaders; and here was that invincible hero, King Philip, with his red warriors, waiting in ambush for the pale-faced foes. Those who once felt the scourge and the rack, the tortures and the fires, of the Inquisition; the Christian's slaves,—a host,—and those who, on the scaffold, after condemnation from the hands of human justice; the robber on land, and the pirate on the seas,—all were banded for the work of destruction.

I saw Jesus, riding forth on a majestic war-horse, as the Commander-in-Chief of the Christian army; at which I wondered, and asked my guide if this was the same Jesus, who, while on earth, taught his disciples the doctrine of passive obedience and non-resistance. My guide answered, “Yes.” But more still was I astonished when a herald rode forward, and cried to the mixed hosts, “Oh, misguided men? can you be honest and true when you pretend to see faults in our commander?” They answered by giving battle.

Before this army I bowed my head,  
 As I saw before me their mighty dead.  
 Kings and Emperors from all Christian lands,—  
 On the side of Jesus they did stand.  
 Bonaparte and Washington  
 Were on the side of Jesus, the Son.  
 All the priests of Christendom  
 Appear'd, decked with their holy plume,  
 To fight the battle of their Lord,  
 Contrary to his sacred word.  
 These saw I fighting in this sphere above,  
 To 'pease their God,—a God of love!

Before the army of the God of Justice these hypocrites fell;  
 And I heard their number who were cast down to hell.  
 My guide said to me, "Look, both far and wide,  
 And see the hosts that stand on Justice's side.  
 'Tis thus, by fire, the oppress'd of every nation  
 Are purified and fitted for salvation.  
 These suffered in their lives; these on the earth did die;  
 And their own blood their souls did purify:

And firmly they will ever stand,  
 In their bright sphere, on solid land;  
 Blest above sheep who turn to goats,  
 And hypocrites who turn their coats.  
 Even Jesus preach'd, and Jesus prayed,  
 And unto his disciples said,—  
 'Love your worst foes, and give them food;'  
 But see these Christians stain'd with blood!  
 Even Jesus, who this gospel made for man,  
 Stands first and foremost in the vengeful van,  
 Overriding all his vesture dipped in blood;  
 Treading the winepress of the wrath of God!"  
 All this I saw; then gazing far away,  
 Unto the morn of another resurrection day,  
 When a thousand years had rolled on,

The deliverance of those who worshiped the Son,  
 In which time, they were purified, and their work was done.  
 Then I saw all the various nations of men  
 As they came before the God of Justice again.  
 He saw each desire, and wide opened his hand,  
 And satisfied all of this vast-waiting band;  
 When the nations and peoples, in sweet accord,  
 Bowed low, and acknowledged and worship'd their Lord.  
 Even those whom stern justice had punish'd in hell  
 Confess'd the Almighty had done all things well.



My guide now made me understand, that the doctrine taught by Jesus, of love and good will to all men, was the doctrine of life in God; and that it would be fulfilled when man became so far developed in wisdom that all the organs of his head should be, and act, in unison with the laws of nature. Then man would practice on these doctrines as the spirits do in the higher spheres. But the doctrines were superior to man's organic construction here on the earth; and that there was not one—not even Jesus himself—that had fulfilled the high doctrine of perfect love: for he was tempted in all things like his brethren; and the same scripture affirms that “he that is tempted is led away by his own lust, and enticed.”

Perfect love is a principle of passive obedience and non resistance. This was the doctrine; yet he made a scourge of cords, and drove the trafficking Jews out of the temple, overthrew their tables, and ordered that those things should be taken thence; and, should he fulfil his own precepts, he could not sit as Judge, and condemn his enemies; for he had laid down the rule, “Love your enemies; Bless them that curse you; Do good to them that despitefully use you, and persecute you.” If Jesus acted on the high plane of his own laws, he could judge no man but by the perfect law of love,—the love that worketh no ill to any one of the universe. But Jesus could not save himself from the cross, for he had not lived up to the perfect law of love. He taught that man should be perfect, even as his Father in heaven is perfect; and that that Father is a God of love.

Think not that Jesus, who was not able to save himself from death,—even the death of a malefactor on the cross,—will be able to save you from the penalty a perfectly just law awards to the violation of the laws of organic life. Look at the conduct of the nations that call themselves Christian, who profess to be followers of this lamb wheresoever he leads!! and see how far they fulfil the divine precepts,—“Avenge not yourselves; Render to no man evil for evil, but contrarywise blessing.” Even his priests leave his altars and preach up war against their brethren; and, dropping their bibles, seize the sword, and aid to cast their warring, perhaps



rebellious and traitorous, brethren into prisons, or consign them to the gibbet. This is not to love your enemies, but contrary to the whole tenor of the divine law. Oh! how can you escape a reward according to your works when you meet the true and righteous judgment of a God of Justice.

END OF THE VISION OF THE FUTURE.



### VISION OF THE NIGHT.

IN my bed, in the night's still watches alone,—none to disturb the quiet that surrounded me, but nature seemed hushed in repose, —'twas then that I heard voices of prayer to me for mercy; beseeching grace, not for himself, but for his only child,—mercy for one hour! With a heart full of sympathy, he owned the just suffering of the righteous judgment of the God of Justice. He appealed, through me as a medium, unto the higher tribunal of mercy that rejoices over judgment, that the hand of justice might be stayed for one hour as he looked on, and felt the wasting agonies of his son. He appealed to me, asking if I were a father? and had I a son? I gave answer in the affirmative; and, at the same time, the God of Justice gave the desired reprieve, through me, to his son,—not for one hour only, but for two hours; in which time, I was permitted to give the story of my child's life on earth, and his progressive development thus far in spirit life.

“Bear with me,” said I to the spirit as I commenced as follows: —“I had a son; and he was one of those that were cursed before he was born. His mother was diseased with consumption, and he inherited her disease, and was thus ushered into the world, not by any act of his own will, but by the fiat of a God of injustice. Being poor and oppressed myself also,—one cursed from the first

dawn of my existence, robbed of my birthright,—I had no place on the earth that I could call my own; upon which I might lay my aching head, or that of my waning child. Yet I lived in the midst of those who are called Christians, by whom I was despised and thrust aside because I was poor. Yes! those showy professors, like the priest and the Levite of Jewish times, would give me a wide berth as I lay in my wounded state, or look askance at my poverty with a shrug of disdain. But while they are going up to their temple to pray, and while they are praying to their jealous and wrathful God, in my spirit bonds I will enter into my closet,—the depth of my stricken heart,—and there breathe forth my requests to the God of Justice and mercy, that he will give to every one their right. The heavenly voice would respond, ‘My son! be patient: thy God is no respecter of persons.’ But my son sickened and died, and my mind followed him into the spirit world. Oh, how glad was I to think that he had passed beyond this cold earth to the bosom of his kind heavenly Father, and mine,—to his God and my God! In that day, I appealed to my God, as you have this night appealed to me, that my son might have an hour of peace. The voice came back to me in sweetest accents, ‘My grace is sufficient for him. His weakness is perfected in my strength. I will be his exceeding great reward.’ I bowed in submission of spirit before this divine power, and said, ‘Thy will be done.’”

As I finished this narrative, my spirit friend bowed his head, and retired: and then I learned that, while on earth, he had been rich in earth's goods; that he had known my son, but had never benefited any one; that both his son and himself, since they had entered the spirit world, had endured great sufferings, such as can be known only by experience; and that at this time, when he appealed to me as a medium to show mercy to his son, he had become possessed of an entirely different nature than he had while on the earth. He had learned, by sad experience, that no Jesus could save evil doers from the award meted out to their deeds by the God of Justice; that his balance was just and equal; and that, as there was happiness, so there was misery; and that, while he had

been happy on earth, others as good, or better, than himself had been borne down by sufferings which he might have relieved. Thus every one finds his sum of happiness or unhappiness balanced in the end.

Oh, then, ye oppressors of mankind! ye would be great! ye who are rich in this world's goods! ye honored of earth! remember this: Ye must be born again. There is an entire new birth; and, as you have been born once to honors, so you must be born again to dishonor; as you have been born rich, ye must be born again poor, as ye have had servants, ye must become servants; as ye have had slaves, ye must become slaves: for, as ye have measured out to others, it shall be measured to you again by a God of Justice. Do not imagine that you or your children are any better in his sight than others; but learn rather, that justice will be meted out to every one as his work shall be; that every one must work out his own salvation through fear and sufferings. Teach your children that it can never be obtained by or through the riches and honors of this world. There is no being that would always suffer on the cross that you may be always happy; nor should you or I ask for, or take, the priceless gift on such terms. Neither one of those called holy men—and much less he who, from his divine life here, was called the Son of God—would or could endure an eternity of suffering; nor could a God of Love so doom the innocent to save the guilty.

And yet, there are thousands preaching this doctrine, calling it the word of God; and tens of thousands following in their wake, whose faces crimson with no blush when they ascribe such a character to thy holy name, O Father! Canst thou forgive such blindness of mind to all that is holy, just, and true in thy worshiped attributes? Such men are led, by conventional creeds, to set at naught their reason, their consciousness, their common sense dictates, and the known operations of cause and effect, according to the immutable laws of nature; every operation of which are by the ordination and decree of Nature's God.

O ye priests, who speculate in the gospel of Jesus, and make merchandize of the justice of God! and ye, their followers for pop-

ularity's sake, and who profess to be Jesus' disciples! do you not know that the all-seeing eye of Justice will detect your iniquity? Do you not know, that in a God of eternal purity we all live, and move, and have our being? and can God be pure himself, and yet have an impure world within himself? Oh! how can your belief produce other than bitter fruits,—the fruits of Sodom,—fit only for the righteous condemnation of Him,—the Just and Holy One?

END OF THE VISION OF THE NIGHT.

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### VISION OF THE PREACHER.

My God is a consuming fire; and, as all live, and move, and have their being in him, the time will surely come, in which all that exists in him must be pure. God is an Infinite being. Then can any one person or thing get outside of infinity, or, which is the same, outside of God? If not, then all things are done, and all events take place, in God.

Is anything done that is wrong? If you answer in the affirmative, then on whom is the blame,—God, man, or the devil? If there be a devil, and God is an infinite being, existing in his divine infusion,—all in all,—the devil must live, move, and exist in Him as well as man; and he must so remain, for God cannot cast him out of his own infinite self; for, if any being or thing can get outside of God, then is God not infinite. Does the universe, with all it contains, exist in God? and does God uphold all things by the word of his power? Is he omniscient? Is he omnipresent? Is he omnipotent? Did he create all things by the word of this omnipotence? and, having so created, did he pronounce all that he had made *very good*? Did he see all his creatures as of him, and to him, and for himself alone? If so, did he see anything outside of himself? anything that he himself had not made, blessed, and pronounced good?



Again: If anything can exist outside of God, then is God not an infinite being, nor is his knowledge infinite; for, as he is infinite, he cannot see or know what is beyond the infinite; that is, beyond himself,—beyond his own omniscience. No being can get outside of God, nor can God pass outside of himself: therefore God will subdue all things to himself; causing them to become pure as he is pure, and holy as he is holy,—thus showing that he is no respecter of persons; but, as his fatherly hand sustains the high angelic hosts, so also does he bend his eye —

On the least wing that flits along the sky.  
He hears each gay, and each distressful, call;  
And with unsparing bounty feeds them all.

Nature and man's consciousness both agree in their testimony, that, for the intellectual creation, there is a judgment constantly awarded, which is sure, and always according as every one has merited by his works; nor can any one whose deeds are evil escape the penalty of meeting a God who is a consuming fire to all that is worthless and evil.

Think not, O man!—whatever a preacher may have said,—that the unspotted garments of a Moses, a Job, or a Jesus will ever cover your moral deformity. Think not that your attendance at a popular church, and joining in its lip-services one day in seven, will open the kingdom of heaven to your sin-stained spirit, or tend to your advancement in high spheres of spirit life and celestial purity and love. No! Instead of reposing on borrowed merits, of walking by the reflected light of borrowed oil, you will be obliged, sooner or later, to work out your own salvation.

Think not for one moment, that the child—born to affluence, petted and idolized by mercenary parents—will reach the same plane of spirit life and development that the child will occupy whose pathway on earth's hard surface is marked by the blood that has flowed from his bare feet; who has suffered the extremes of cold and hunger,—been despised, persecuted, and robbed of the great birthright which God, his heavenly Father, designed for him.



Oh! think not that the petty lordling, with gloved hands, will be accepted with God with greater favor than he whose back bears the marks of the oppressor's scourge. Rather assure yourselves, that the representation of the states of Dives and Lazarus in the spirit world tells a tale of dread realities. Assure yourselves, also, that the fashion of this world is fast passing away; that all things earthly are changing: the rich man will become poor, and the poor man rich; for God will confound the wisdom of this world, and exalt him that is lowly.

Hasten, then, to this day of God! Prepare for this mighty change that will convulse the nations of the earth to their centres; for the mighty angel, sent by the God of Justice, shall stand, with one foot placed on the land, and the other on the sea, and swear that times, such as have been, shall be no longer; for, thus saith the Alpha and the Omega, "Behold, I make all things new. The oppressed and the down-trodden of the earth shall be my sons and daughters; and I will pour out my spirit upon the desolate places. And I will give unto him that is athirst, that he may take of the waters of life—spiritual, life eternal, life progressive to infinity—freely.

END OF THE VISION OF THE PREACHER.

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#### VISION OF THE FUTURE.

My mind here entered into an element more congenial for beholding the phenomena of nature; and my mental vision being enlarged by a psychological illumination by nature's laws, I was permitted to behold the scenes which will take place in the distant future of man's development.

Nature, through all her realms, is consistent with herself; and she enacts like scenes in the spirit spheres as she performs on the

earth: and thus I saw, visibly shadowed forth, the emigrating of thousands and tens of thousands of beings that had laid aside their grosser earthly habiliments, and had become indued with the forms and elements of spirit life. As they moved onward toward their destined place in the distant west, dressed in robes bearing different devices, according with the vast improvements of that remote time; with martial music pealing forth strains in harmony with Nature's spirit-choir that enlivened the echoing atmosphere,—the feathered songsters of every grove responded to their divine melody; while the star-spangled banner of true liberty waved in triumph over the dove-like unity.

The earth seemed as a scroll to unroll itself, and to expand into a vast plain on the atmosphere, until it met, and united with the other planets of our system: and its rivers seemed as beautiful lines of water, flowing in crystal purity, crossing each other in right-angled lines; thus dividing the earth into squares, representing the chief power that had ruled on the earth; and these squares again divided by highways into lesser squares that represented the smaller powers. The squares under emperors, with their improvements of all ages and times, were there: the lots under monarchical governments were there; showing the vast labors of ancient date, and the progress of man in all times. Representative governments,—where Liberty stood erect, and Progress moved with rapid strides,—appeared in glowing light. Ecclesiastical rule during all the ages of man were displayed, with their thousand varied forms of worship, and methods of appeasing their offended and wrathful God. Those who worshiped the Great Spirit according to the light that Nature had poured around them were here represented: and I saw that each, by external show and superficial adornment, strove to excel the other.

I saw the fleets of all nations navigating those crystal waters, laden with the productions of earth's most distant regions, and greeting each other by their colors as they passed to and fro. Oh, how beautiful was this varied scenery, thus everywhere displayed. 'Twas a paradise of glorious scenery.

Yonder one might behold man in his primeval state, simple and unaffected; while near, and more near, you might see him in his progressive condition,—surrounded, not as at first by the sublime and stupendous productions of nature, but by the arts and sciences, the comforts and splendors of enlightened social life. The banks of the rivers were adorned with the arts and productions of each nation. On the banks of the monarchical powers appeared their proper emblems and devices. On those where liberty prevailed was seen the tree of liberty, glowing in its inviting beauty. On the ecclesiastical rivers was strewn their thousands of churches, with mottoes and devices characteristic of their sectarian views.

I here turned my eye to the rivers of the children of nature; and, lo! their banks were adorned with forests of waving trees, whose ambrosial tops breathed life, giving perfumes. Entranced with the prospect, I lingered over the spirit-inspiring scene. The Indian wigwam rose in its natural simplicity, whitened and rendered pure by its spiritual progression; and seemed beautiful as, with its dark-eyed inmates, it stood in the midst of those celestial groves, where varied evergreens intertwined in wreaths of flowers around the pathway of the gazelle like Indian maiden as she passed onward to bathe her graceful form in the crystal fountains. Here the Bird of Paradise peals forth his happiest notes, and the speckled trout played unharmed in the purling streams.

From those beautiful spirit lands of the Indian, I passed on through the different realms where science and art had attained their highest perfection. Here sculpture and painting had imitated nature and life; and here architecture had reared her palaces and monuments, of excellent workmanship, and of astonishing grandeur. I saw the mighty cities of both ancient and modern times blending in unison with the progressed improvements of the spiritual spheres; and, after satisfying myself with contemplating the crowns, the sceptres, the glory, and honors spread out before me, I joined the countless throng as they rushed from all the nations and tongues of the old world, and took up their line of emigration to the land of liberty in the far distant West; the native home of virtue, patriotism; the asylum of oppressed humanity; the land of

the free; where the holy law, written in the heart of man, qualifies him for self-government.

In this sphere, I beheld the exceeding beauty and ever-expanding glory of the human race. This beautiful land of liberty is divided into farms, or lots; and these lots are separated from each other by a row of trees, set in a line around each lot,—beneath which there is a common walk. The trees bear all kinds of highly cultivated fruits, which are common, or free to all. Every one has his or her lot, and adorn and beautify it to suit their own taste. Each male or female has a house, built on their own lot, according to their own ideas of beauty in architecture. They do not marry or give in marriage: but the lady has a right to send a billet to any gentleman whom she may wish to visit her; and, if he be otherwise engaged, he makes a reasonable excuse. The rivers are used as highways for all public travelling; but, on invitations, they travel the shady walks.

Their horses are of most beautiful form, and are used by their own desire for the ladies and gentlemen to ride, but not to abuse. There is a common pasture in the midst of every four squares; which forms the fifth square, in which all the domestic animals are here common for all. The inhabitants live entirely on vegetables, produced in abundance on each lot. Beautiful walks through the flower gardens; on either side of which, grapes of delicious flavor cluster around the vines, and hang pendent from the trees. They have no winter there. There are large public squares that are adorned with common and public houses; and there are public squares for days of celebration, and dancing. They have no churches for public worship; for their God dwells within them. There is no sun there; but the divine arch of the higher spheres, studded with gems, giveth light to their beautiful world. All nature is in harmony in this sphere: and in this sphere is my home; for it is the land of the free. But I must tarry here until called to the higher spheres.

END OF THIS VISION.



## A COMMUNICATION FROM A FRIEND IN SPIRIT LIFE.

*My Dear Friend*, — I promised you, when I was in the earthly form, that, if I were allowed, I would come and converse with you in regard to my spirit life. This is the first time that conditions have been favorable for me, that I might control your physical powers in a way that I might express my sentiments through you in writing.

My exit from earth's sphere to this spirit life was so incomprehensible to me, that I wondered at the wisdom everywhere displayed by an Intelligence altogether beyond my comprehension. Oh, how little did I know or realize of a spirit being! Had I once dreamed of the real formation of a spirit, or of the localities of spiritual abode, I should not have been so regardless of nature's laws, nor have acted as I did on the earth sphere.

How opposite to the laws of nature was I taught by those whom I looked upon as my spiritual guides on the earth! How inconsistent was I when I pinned my belief and faith on those who knew no more about spirit life and spirit forms than the wild Arab knows of our enlightened state. Not even a glimpse of spirit life in its reality, nor a particle of its dread realities, is made known to you by those who pretend to teach in the churches of popular theology. Not one in a thousand of them have the least conception where a spirit goes when it leaves its earthly form.

O ye blind guides! how can you lead those equally blind to the spirit world, when you have not even the least idea where the spirit world exists? Did you know that the spiritual kingdom was within you, and around you; and that disembodied spirits have their abode within your own organic form, and that the vast laboratory of nature is everywhere full of spirit life; that the air you breathe, the water you drink, and the ground you press beneath your feet, all teem with spirit life, made for and developing into man, and from man passing on into higher orders of intelligent beings; that all matter—whether found in globes, spheres, or single atoms—is en-

duced with the life principle; and made to subserve the divine principle of intelligence,—you would never abuse or underrate the creations of the one God and Father of all.

With your eyes in their natural state, you cannot see a disembodied spirit; but spirits may assume forms or bodies so gross, that mortal eyes may in some cases behold them. The spirit that is ultimated in spirit life, under certain conditions, may take possession of any matter more gross than itself. Your bodies are temples, then, for spirits to dwell in; and so the tree, the leaves, and the flower. All nature teems with spirit life of its kind. The spirit has a form, congenial to the body in which it dwells; although to your eyes it is imperceptible. Our sight is so magnified, that we can see each spirit form of nearly the size of our former earthly bodies. To your grosser vision we disappear; yet we have a perfect organic form. We eat, drink, sleep, and labor, similar to earth's scenes.

When I speak of disembodied spirits, I mean the immortal life principle,—that which can clothe itself in any outward garment, or form of body, such as it has laid off; and we have laid off all forms of bodies below man: therefore we can pass from the form of man to that of the animal; then to the vegetable and mineral kingdoms, through all their varieties. We can go, in spirit life, to all forms below us, and enjoy the happiness of every form; but we are not prepared, by developed progression, to enjoy happiness in spheres above our plane: but, when we shall have progressed to those spheres, their happiness will be ours. To reach the higher spheres, we must pass through great tribulation; but what that tribulation is, is known only to those who pass through it. You, my friend, in your visions in the higher spheres,—higher than I have reached,—know what it is; and you compare it to fire in your third and fourth visions.

My labors thus far in the spirit life have been directed to counteract my earth born, preconceived opinions, and to conform, as nearly as I may with my yet inherent grossness of mind, to the divine rule that nature places before me. Had I been taught as Nature's children are taught,—even in the wilderness wilds, and

far from civilization,—it would have been better for me than to have been instructed as I was, contrary to the laws of my nature. Mankind should teach what they know, and no more. Wo to the man that pretends to teach and instruct others in wisdom's paths, which he himself has never explored. Wo to all those who assume to be preachers of any revelations, or inspirations, except their own. How can any one teach, in its purity, an inspiration given to another? In order to know, you must experience. The inspiration of a Jesus was not your inspiration: nor is any inspiration recorded in the Bible, or any other printed book, your inspiration; but only a record, or history, of an event that happened to some other person. Let the preacher, then, be inspired, and preach his own inspirations: then you will see the fruit, and be able to judge the tree that bears it; for the inspiration will be its own,—not begged, or borrowed.

Most men can learn and repeat, or at least read, what is recorded as the sayings of a Jesus; but to speak as Peter did, what flesh and blood had not revealed to him,—that in Jesus dwelt the Christ,—is to be taught by inspiration from the Father, or the Divine Spirit: and as he hears this divine impulse speak within him, so let him speak; and it will be given him in that same hour what he should speak, without bringing written sermons of borrowed inspirations, pretending a divine origin three thousand years ago; many passages of which were set aside by Jesus, in his sermon on the mount. Such divine inspiration would exclude the necessity of paying a hired preacher ten, twenty, or fifty dollars per Sunday for doing up your praying and preaching for the week. Hear and obey this inspiration of the Divine Spirit, and it will guide you into all truth. The time is at hand when all shall be taught of God, from the least to the greatest.

Oh, that I could inspire the minds of earth with a true knowledge of self-progression! Every one must labor for himself, and not depend on another's work for salvation; for he who so fixes his hopes on what another has said, done, or suffered, will never meet the sentence, "Well done," when he shall enter the spirit sphere. Read Nature's volume; every line of which is written by the finger

of God. Listen to the still, small voice within, and all will be right. Teach your own sentiments; for every one must be accountable to himself for what he teaches; for selfhood will bring you to trial if you transgress Nature's laws. Let all, then, govern themselves according to those immutable laws: and that the grace of the infinite variety of minds may influence you all, and lead you in Wisdom's ways, is the desire of her who was, and who still is, your friend

S. L.

M. L. SHERMAN, *Medium*.

#### ADMONITION FROM THE SPIRIT WORLD, TO THOSE MINDS ON EARTH WHOM IT MAY CONCERN.

*Dear Friends*,—By permission of the all-wise God, in whom we live and have our being; and in accordance with nature's law, that mind can control mind, and spirit may unite with spirit of its own affinity; and as there is light and intelligence in spirits out of the earthly body, that it can, according to the law of its nature, unite with the life and intellectual principle of spirits in the body,—we impress or control minds in the body by psychological influence; which is the agent, or medium, through which we, at this time, convey our thoughts to you.

We also receive impressions from your minds on earth by sympathetic cords that run from your minds to all minds in the spheres that are in your affinity. Ask, then, and ye shall receive, if ye ask according to the law of justice. It is not every one that cries, "Jesus, Jesus," or "Lord, Lord," that shall receive, but he that is worthy, that has the divine oil in his vessel, and his lamp trimmed and burning; not lighting his own path only, but the pathway of others, in the truth.

There is no use in asking for blessings on yourself, if, contrary to the divine law, you curse others by your words, or by your deeds. It matters not to you how bad others may be, or appear to be, in your sight. You have no right to sit in judgment on them, and pronounce them sinners above all men; for you have not a full knowledge of the influences that surround them, and thus you have no authority given you to judge your neighbor as wrong; for all



judgment is given to the Son of Righteousness, or the Son of Wisdom, who alone can see every influence that causes the man to act; and such a being will judge the world in righteousness.

Let no hasty priest or Pharisee judge any being to eternal flames, but rather bless; for, as ye judge others, ye will be judged; as ye condemn, ye will be condemned. Let the judge be careful how he gives his judgment. Let the lawyer and the doctor see well how they practice; for God respects no man's person or profession.

Will the rich man look over his books, and square his accounts by the rule laid down by Jesus? Render unto Cæsar the things that are Cæsars, and to God that which is his due,—worship, and honor, and true obedience to his precepts. Give unto all their due. Trust not to an after repentance; for no repentance will save you from the reward of your own works; for every one shall receive as his works shall be. Let the slaveholder beware how he enslaves his brother man; and let all in authority watch, for the Son of Man will come in an hour when ye look not for judgment. Let such as lightly transgress the laws of their organisms know that every transgression shall receive its just reward; for no law can be violated with impunity.

We earnestly entreat all who use intoxicating drinks or drugs (as opium or tobacco, either by chewing, smoking, or snuffing), all immoderate tea or coffee drinkers, or eaters of flesh or high-seasoned food,—we entreat all such to regard the divine declaration, that God will bring into judgment every action, whether it be good or evil. Oh, then, beware lest you meet the agonies awarded as the penalties of self-indulgence. Your spirits will carry these unnatural desires and propensities with themselves into the spirit world. It is not the body that conceives these propensities to wasting habits. No! After the spirit leaves the body, the flesh craves none of these things that evil habits make so necessary to you; nor do the animal tribes use them. Do your spirits retain, in increasing ratios, the vain desires you pamper here? And if so, may not the inordinate wants that press upon you in the spirit world, where



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they can find no gratification, form you  
ishment? Man's natural wants are b  
from Nature's liberal hand. This is truth; and truth is divine in-  
spiration: and the Medium, through whom these truths speak, is;  
so far, divinely inspired,

M. L. SHERMAN:

THE END.

## TO THE MEDIUM:

*Dear Sir,*—I thank you for the interest you take in the welfare of my son. I rejoice that there is a chance opened, by which I can communicate with my wrongly instructed family. I find myself yet in existence. Oh! let me stop and weep. Shall I say, all those like me are adjudged to punishment? Alas! as I have preached to others, the same must I suffer. I find that I have got to do my work all over again; for the greatest part of it has been done wrong. I have got to commence from my cradle; and as far as I have done right, or acted in conformity with Nature's inspiration, so far all is well: but when I began to follow the advice of others, contrary to reason and my own intuition, that moment I left Nature's path unregarded, and was no longer governed by the true light that is ready to enlighten every one that is born into this world.

Man is, or ought to be, a self-progressive being; and he should be always led and instructed and governed by that divine magnet within his breast, which would guide him, if listened to, into all truths. Oh, then, let my family, as well as the world, be admonished that they should be guided by that still, small voice within them, which approves or condemns every act of a man's life.

Would you be truly educated? Follow not the voices that cry, in public places, Lo, here is Christ! or, Lo, there! Oh, this creed will save you! or this mode of worship will assure to you the kingdom of heaven; which kingdom (if you have ears to hear the spirit-voice of nature) is already within you, and embraces your longing spirit with a divine energy,—the enduring love of the Saviour, who is ready to give this, his holy kingdom, to the followers of the Lamb.

Oh, how great has been my disappointment! how wrong to sell, as merchandize, the gospel of Jesus! I would ask God to forgive me; but there is no forgiveness for me. I must bear the penalty for breaking the law of Jesus which I preached to others. I must suffer as others suffer who have failed to keep God's commands, in their pure and holy meaning and spirit; for God is no respecter of persons or offices.

Say to the dear friends,—to whom I promised, while on earth, I would come to them again, if I could,—that this is the first opportunity that I have had to tell them of my state or condition. I may visit you again. Oh! remember the watch I gave you, and my prayer. Farewell!

M. L. SHERMAN, *Medium.*

July, 1860.