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FROM A CHRISTIAN STANDPOINT.

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Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE AUGUST 1, 1876.

INVOCATION BY CAREY.

Our Father in Heaven, we come
To worship, from above
Unto our lower earthly home,
Filled with Thy holy love.

We've left Thy house in Heaven,
Left our mansions fair,
With all our sins forgiven,
To join with earth in prayer.

We pray for the weary heart,
For those who are bound by sin,
That all may find the better part,
The golden crown may win.

That all who wander out at sea,
Amid their darkened creeds,
May quickly from their error flee,
And work their way by deeds;

Until the golden shores of light
Along the margin shine,
Breaking through their creedal night
With holy love divine—

Filling their souls with perfect trust
Of a mansion in Thy home—
Where enter neither moth nor rust
Within its sainted zone.

Bid the sweet, solemn thought
Of angel visits come,
That all our spirit lessons taught
May lead them nearer home.

Nearer unto Thy perfect love
Which worketh out the faith—
Nearer unto the gate above
That triumphs over death. C.

Conductor—In the order of things perfect and imperfect, we find much which demands our earnest thoughts. My soul has been touched to-day by the unfortunate condition in which I have found many who class themselves among the followers of Jesus. Their lives are spent in open rebellion against all that is true and divine in their nature. Their mouths utter that which their souls fail to see, and they move on before God a living lie, working out their own condemnation as they go.

Whatever there may be in sect or creed to bind man to a pledge, I question not; but that which is in man as a part of himself, and which gives him the right to reason and reflect, must find utterance, or man condemns himself to a hell of false assertions, where his soul will be tortured for ages to come.

He puts the light of truth beneath the shade of popular sentiment; he falsifies his name, and casts a stigma upon the name of Christ. Jesus ever expressed the truth which was within him. He knew no sect or creed, saw no light save where it came from his own convictions of right and wrong. The opinions of the people did not move him; the teachings in the temples found no favor in his sight. He was ever true to the admonitions of the spirit within, which came from his own reason, and the knowledge he had of the law of life and the system of progression, with the perfect peace which comes from a trust in the Father, as he poured out his love upon him.

You who call yourselves Christians and bind your souls in the slavish toils of the world's opinion, blaspheme the name of the Master, and give the lie to your own life. You are but a stumbling-block in the way of all reform movements, and your church will not save you from the wrath to come. Your own soul is building the fire which is to torture it in the future.

Those who cannot see or understand, but cling to their ideas through blinded faith, may yet see the light and be blessed. But those who have received the truth and felt its quickening impulses, but hold back for fear of the "they say," crushing out all the light of their lives, and daring to call themselves followers of One whose whole life was truth, there is no help until the purifying power of the law of recompense has opened their eyes.

Perhaps I have said enough upon this subject; but I was strangely moved, and felt I must speak.

I know many will read these lines whose life is the lie, whose heart is the den of deception I have mentioned.

If your questions are prepared I will answer them.

Question—We notice in the August number of the MAGAZINE an article entitled, "Why Call it Spiritualism?" The writer seems to have an aversion to the use of "ism" as a termination of a religious phrase. He also speaks of the name as calculated to bewilder and mislead Christians and those who look on from the outside world.

Now this is a subject which we have thought of for some time, and we would be pleased to hear what you have to say upon it.

Answer—We, as a band, controlling this medium, have never from the first called our teachings "*Spiritualism*," but have rather followed the inspirers of the Poughkeepsie seer, and proclaimed our doctrines as the "*Harmonial Philosophy*."

It is true, when it was necessary for us to address such parties as could not comprehend the divine reflex of the true harmonial teachings, we have used in connection with Harmonial the word Spiritualism; and we deem it in accordance with the desires of all advanced spirits to claim the name of Spiritualism, either directly or indirectly. But as all truths coming from God are harmonious, we have ever felt that the only term by which to express the true religion of men in the body and out of the body, was that which bound in union every heart, and filled the soul with the love of God and the Christ principle of harmony.

Robert Dale Owen, in his "Debatable Land," considered the name Epiphanists as applicable to modern Spiritualism. Many on our side have declared this name as the only name proper for the advent of the truth, which has proven the saving grace of millions of souls, and which once more fully demonstrates the works of Jesus, and reveals the truth of spiritual gifts.

Spiritualism has been so much abused by those who professed themselves believers, and who have boldly set forth doctrines in violence to the laws of purity, that I am not at all surprised that the writer mentioned in your question should feel as he does; and the influence that those Spiritualists wield against Spiritualism is well known to the angel world.

That the laws demonstrated by Spiritualism have existed throughout all ages, the world has positive proof, and "Christians and the outside world" have no need to become bewildered by the vague and wild opinions of many who call themselves Spiritualists. They have but to turn their faces toward Christianity, and they become lost in the swamps of dire dismay, and will find it harder to define the name of *Christian* than that of *Spiritualist*. All the lights of the gospel are hidden beneath the fold of hard materialistic natures, who hold to make and save is the one grand aspiration of the law. They discard the truth as spoken by Jesus and the apostles, and no longer listen to the Master's voice, Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do.

We do not ourselves hold that there is any particular necessity to call those who believe in the truths as represented and taught by Christ, *Spiritualists*, nor do we see how it could be improved by calling them *Christians*, as there is darkness and error with many of both names.

The world at large gave to those who embraced the truth of the return of spirits to earth the name of Spiritualists. This truth fills up the greater part of that book upon which Christianity builds her churches, but they saw it not until from the spirit world a new way was found by which to reveal that which Christ himself endeavored to leave with his followers, who were not called Christians until the meetings at Antioch, and even at that time corruption had found its way among its elders, so much so that Paul was forced to cry out against their dissension and evil doings.

But withal we see no good from discard-

ing entirely the name of Spiritualism; all religions derive their names from forms in their doctrines, or from the names of the founders of the doctrines which they indorse.

The power which lifts you and builds up your altars, is the *communion of spirits*. The holy love which fills your soul and makes your heart rejoice is the *truth of the life immortal*, a demonstrated fact revealed to you by the loved ones of spirit land.

Be careful, my friends, and sweep from your hearths prejudice; avoid vain ambition; seek not, in your endeavors to convince your traducers of the truth, to embrace them too closely; guard well that you do not gather the folds of *their mantle* about you, and find that links of stale creeds have crept in among you, and that the beautiful harmony of soul has become discordant through controversy.

Be known by your *deeds* rather than by your *words*. Let Spiritualism, *Christ-like*, touch all souls with love, and ever lift the hand and fill the heart with charity. That where you are gathered there will He be also, and the fruits of your meetings may enrich multitudes of hungry, waiting ones.

(Seance conducted by Judge Edmonds.)

THE NEW MOVEMENT.

That our readers may know how the recent Convention at Philadelphia is viewed, we publish extracts from letters from prominent ministers and others in regard to it. Bro. Wm. Fishbough, Brooklyn, E. D., writes:

I am satisfied it is all right that I did not participate in the formal deliberations of the Convention, as I would have counseled plans and proceedings a little different from those which were instituted, and doubtless not quite so practicable as *preliminary* steps as those put on foot. Our cause, if we are faithful, will shape itself aright in the future, under the operation of heaven.

I was impressed, and shown in a vision many years ago, that Spiritualism was destined to take a far higher stand than that which it first took, and has for the most part maintained up to this time. A little over a year ago I was informed by my blessed guide that the time had arrived for the inauguration of a new work by those to whom the charge of affairs on this earth had been given. Accordingly, the information that I receive from different and distant parts of the world is such as to show that a new and

quickening influence has descended, and our own little movement is one of the results of this descent of the *Holy Spirit*. Indefinite and imperfect as the results of the work necessarily at first must be, it will grow more perfect hereafter, and until the new order of things will be fully established,

I will do the best I can to furnish you an occasional article, but fear I can do little at present, as my mind is intensely absorbed in another direction. Fraternally yours,

WILLIAM FISHBOUGH.

P. S. I have received a letter from Sandhurst, Victoria, Australia, informing me that the work of the "Star Circle" of spirits, concerning which I wrote in the *London Medium and Daybreak*, had commenced there about the time my articles were published and long before they had received the papers.

W. F.

ST. PAUL, MINN., Aug. 10, 1876.

BRO. WATSON—Yours of the 6th inst. reached me to-day, and gave me much cheer. Most heartily do I indorse the "New Movement." Not that I ignore past efforts in behalf of our noble cause, but we must move onward and upward.

Spiritualism, as a question of science and philosophy, has been long and ably discussed, and if the evidence from scientific investigators already before the world is not sufficient proof of the spiritual intercourse, I know of nothing that will reach the case. Nevertheless, however this may be, I am sure the time has come to present our New Gospel to the world as a *religion*, based upon the indisputable facts of spiritual phenomena, and the clear deductions of sound philosophy.

Our movement embraces the revelations of all the wise and good of the past—the inspired men of all nations and ages, especially Jesus and the apostles.

And the same divine power that gave primitive Christianity the victory over Judaism and Romanism of the first century, will give us the victory over Catholicism and Protestantism of the nineteenth century. You say in your declaration of principles at Philadelphia, "We recognize Jesus of Nazareth as the spiritual leader of men," etc. I indorse this fully, and firmly believe that the ancient prophets, together with Christ and the apostles, are the *prime* originators of the "New Movement."

During the past six years it has been my privilege to be a member of a secret circle, in which this New Movement has not only been foretold by an ancient spirit, (speaking

in an audible voice), but the great truths underlying it have also been beautifully elaborated.

In your letter you say, "I think it will be blessed of God, and prove a success." Most certainly. The Supreme Spirit has again moved upon the mighty hosts of angels above us, sending them forth as ministering spirits unto all the earth. We cannot fail.

In conclusion, permit me to say that thus far in my missionary effort in Minnesota I have had complete success. I have delivered *thirty* discourses during the past month, and, though the weather has been very hot, my audiences have been good.

I am, in haste, truly yours,

A. J. FISHBACK.

ATHENS, OHIO, July 12, 1876.

BRO. WATSON—You say, "We must make this New Movement a success—we cannot afford to lose." We have nothing to fear, Bro. Watson; we *cannot* fail; we may meet with temporary reverses, but must eventually triumph over all opposition. As Bro. Bruce says, "This movement is not of human invention, but it is God's movement—he has written it across the heavens that all may see. All will not see, because all are not spiritually unfolded so as to be able to see, but such as are, behold the sight and each, like Bro. Bruce, believes himself the first discoverer, until, looking around him, he finds that there are thousands who have beheld the light. This universal refusal of Christian Spiritualism without any apparent cause, proves its divine origin, and gives it a significance which those who are disposed to oppose us would do well to consider. It is coming like the morning light emanates from the rising sun. There is a source of illumination in the distance that is rapidly approaching us, and as it advances those spirits that inhabit the abodes of darkness are swept on in advance, but act as pioneers to open the way for more light. The crude physical phenomena came first, to awaken an interest by appealing directly to our physical senses. Then arose iconoclasts, who, with great sledge hammers, have battled down many of the walls of ignorance and superstition, and now come the builders to rear a structure in the interest of pure religion, based upon the divine precepts of Christ. All these degrees of unfoldment are a necessity and all work together for the accomplishment of the one great end—the final triumph of that religion of brotherly love which Jesus came to establish among

men. Christ uses undeveloped spirits to show the evil that exists in the spirit world. He uses extremists to break the idols of the past and overthrow false creeds. These two classes having fulfilled their mission, will, in the course of time, be deprived of their power, as neither class are calculated for, or capable of building up, a spiritual temple. But primitive Christianity, or Christian Spiritualism, as I regard the terms synonymous, will continue to grow and gather strength.

So far Spiritualism has not supplied the wants of our spiritual natures; it has reared no benevolent institutions; endowed no colleges; provided no means of educating our children in the principles of our philosophy, and united but few in the bonds of filial love. On the other hand, it has cultivated and engendered a *selfish* "individualism" in opposition to the accomplishment of these great ends. This "new move" comes to undertake to do these things, and *it will do them*. Those who oppose us fail to measure our strength in material form, besides the mighty power given us by that innumerable heavenly host who are prompting us onward in this work.

The recognition of Christ as the head of our church, and the "spiritual leader of men" is a guarantee of success. Reject this, and we, like all others who have attempted to organize on an anti-Christian basis, will "drift with the tide," or be driven like clouds before the tempest. God has designed that this spiritual influx of the nineteenth century shall culminate in the fulfillment of prophetic history by placing Christ at the head of his church on earth, and any and all organizations based upon any other foundation must inevitably fail; and those who turn the "crank" of opposition may thereby generate sufficient "electricity" to make the "kick" or reaction, exceedingly unprofitable to themselves.

Yours very truly,

J. MURRAY CASE.

The following from the pen of Gen. J. Edwards, appears in the *R. P. Journal*:

THE PHILADELPHIA CONVENTION.

The report of the doings of the recent Convention of Spiritualists at Philadelphia, is placed before the country. It is a matter of congratulation that the distinguished individuals composing the Convention were actuated by a spirit of calm deliberation and harmony. The declaration of principles set forth will commend themselves to all

true Spiritualists everywhere. The Convention went far enough, and not too far, in laying down the platform of principles for our faith and active co-operation. The finger-board is up, and it points unmistakably down the right road, directing the world of mankind to a religion, philosophy and science combined, which must ultimately embrace the human race. Without grafting side issues of supposed or real reforms on the tree of Spiritualism, they are left out, to stand upon the basis of their own merits; to be considered *pro* and *con*, as each individual may deem best for him or herself. These questions can no longer be considered as any part of the spiritual philosophy or belief—apples of discord producing inharmony!

Any system of religion, philosophy or science which does not elevate and refine the physical, moral and spiritual natures of mankind, is not worthy of serious consideration. On the declaration of principles adopted at Philadelphia, all true Spiritualists can stand and undergo without twitching of the nerves, the severest criticisms of their adversaries, and withstand the jibes and sneers of their enemies. The crystallization has taken place, the nucleus formed, around which Spiritualists can rally, and harmoniously organize, and act in concert and unison throughout the whole country.

As to the name of the organization, it is unimportant, for there's nothing in a name; principle and truth is everything. We rejoice that the Convention left it an open question, the name for the organization. Most people who are known as Christians, are not Christians in letter and in spirit, in the teachings of the great Master himself. Swedenborgians take the name of their founder; Lutherans after Luther; Wesleyans after the Wesleys, etc.

If the Convention had named the spiritual organization "Christian Spiritualists," it would not have been inappropriate, for no person that we have any account of who has ever appeared on the earth, has exhibited the same powers as a medium to produce the manifestations Jesus performed, and all his phenomena came under natural law, which is in full force to-day, and must continue as long as the universe stands. Jesus Christ is our elder brother, who in his day set up a new dispensation to take the place of the old Jewish theocracy, and without indorsing the Jewish account of creation, deluge or Jonah and the whale, and without worshipping Jesus as a god, or acknowledging the vicarious bloody atonement, we could

practice his precepts and follow his example, thus saving us many a pang of remorse when we shall have reached the spirit land and come under the natural law of progression.

On the whole, the Philadelphia Convention has performed a good work. Our banner is now unfurled to the breeze, to be read and known by all men. The spiritual army will concentrate for active work—onward its march until the divine influx shall penetrate every family in the land; until bigotry, error and superstition fades away, and the shackles with which the priests have so long bound the masses, individuality and independence, shall be broken with a religion and philosophy based upon natural law. With the aid of the Great Spirit and the angels to back the movement, a new era has dawned on mankind, that will tell through all eternity.

J. EDWARDS.

Washington, D. C.

The author of the above says to us in a private letter: "Fear not—press on. Just as certain as we now hold intercourse with the angel world, we must have a religious organization on a dignified and elevated plane. We have at least three thousand Spiritualists in this city, and the number is increasing steadily. We want a modified view of Christianity. We want system—harmony. That modern Spiritualism in a compact organization will grow and finally become the universal religion or millennium, I do not entertain a doubt." We heartily indorse the above. We must have a *religious organization*. The phenomena will do us but little good, unless it make us wiser, better, purer. The term "religious" was the name we advocated in the Convention. The term "Christian," as used by the numerous sects at the present day, has no definite meaning in the public mind; nor do we desire any such dubious qualifying word to the name to be finally adopted for the national organization.

What the *Banner of Light* says of spirit materializations:

The most wonderful manifestations of spirit power are reported to us as having occurred, and are occurring, in this city. Besides the materialization seances of the "West End medium," (whom the editor of

the Boston *Herald* fully indorses), and the seances at Mrs. Seaver's, Bromley Park, (which we indorse as genuine), there are seances twice a day at Mrs. Boothby's, at the South End, where spirits are materialized; but the most satisfactory of all are the materialization manifestations said to occur in a private residence on Revere street, where the medium sits in a lighted room *with the audience*, while the spirits are seen in an adjoining apartment in the act of materializing, the folding doors being open for the purpose. First is observed a light, fleecy cloud, which gradually condenses (so to speak), when immediately can be distinctly seen proceeding from it a spirit form. On the particular occasion referred to by our informant, a tall, graceful appearing Indian chief made his appearance, dressed in full costume, plume on head, etc. He walked directly into the lighted room, shook hands with each one present, conversed with them, and then retired to the entrance of the adjoining room, turned around, gracefully bowed, and dematerialized in full view of the company.

HON. ROBERT DALE OWEN.

This distinguished gentleman deserves the high respect in which he has been held on both sides of the Atlantic. His letter in our present number will commend itself to all honest persons. When he had reason to suspect fraud, he immediately withdrew his confidence publicly. He, and all true Spiritualists, have more at stake than any others in detecting the least imposition, consequently they are the first to suspect and the quickest to expose fraud of any kind.

We learned, while in Philadelphia, from a very respectable source, that they were prepared to prove that the woman who was passing herself off as "Katie King" was hired to do so, that they might destroy the influence of the Holmeses as mediums. One thing is certain, that Col. Olcott, Gen. Lippett, and hundreds of others, have demonstrated the genuineness of their mediumship under as strict test conditions as perhaps ever mediums were subjected to. Such was the case when we saw them; nor do we believe that any honest person can attend their seances and question the genuineness of the materializations which occur in their

presence. It will be seen that Mr. Owen says, in his "summary," that the Holmeses undoubtedly have, under certain conditions, considerable powers of materialization.

We think Mr. Owen is now, if possible, more entitled to the confidence of all investigators than ever before. He will not be a party to anything that is not honest and truthful. He says, in a private letter to us: "Spiritualism is spreading as rapidly as perhaps it is safe that it should spread—but mostly in the family circle." It is there that we have had the most satisfactory investigations for more than a score of years. We have often urged our friends to have their family circles, where loved ones will meet with them. See rules for family circle on cover.

For the American Spiritual Magazine.

THE OLD KATIE KING AFFAIR, AND OTHER MATTERS.

BRO. WATSON—In your number for August is a paragraph by some writer in the *Banner of Light*, expressing the opinion that in regard to the "so-called Katie King phenomena," Robert Dale Owen, writing in the *Atlantic Monthly*, "was not as much deceived as he too hastily imagined," that the reasons for my subsequent course "are insufficient and weak" and that the alleged accomplice "is a wholly disreputable and untrustworthy person."

I think it probable the writer has not read my article of four columns, entitled, "The Mystery of Katie King," published in the *Banner of Light*, of May 1, 1875. In that article I gave, in detail, my reasons for the conviction that the testimony alike of the *alleged confederate* and of the mediums themselves, except when supported by other testimony, is *worthless*. And I condensed my final judgment touching the matter in the following

SUMMARY:

"These are the chief facts on both sides of this vexed case, stated, I trust, without extenuation, and, very certainly, without malice. After carefully weighing them, I reach two conclusions:

"1. That the Holmeses *undoubtedly have*, under certain conditions, *considerable powers of materialization*.

"2. That they have dishonestly supple-

mented these powers to a greater or less extent.

"As regards what I have witnessed, through their mediumship, *I do not undertake to draw the line between the genuine and the spurious.*

"The practical result is, that I shall exclude (as insufficiently authenticated) from the pages of any future work all record of observation made through the Holmeses."

And to this I add, "I rejoice that this taken as a whole, instead of justifying suspicion touching the phenomena of spirit materialization, *furnishes satisfactory proof of its reality.*"

After the lapse of nearly two years I have nothing to add to, or take from, these conclusions. It is always pleasant to believe that one has not been deceived, but it is dishonest to withhold the conviction that to a certain extent one has been.

Perhaps since my course has been impugned as founded on weak and insufficient reasons," I may be pardoned for reminding your readers what the judgment of the *Banner of Light* touching that course was, at the time. In an editorial of May 15, 1875, it spoke of my article as evincing a "single-hearted and unbiased" spirit, and a "purely judicial temper," thus adding:

"How far Mr. Owen may be right in the whole of his present conclusions, we shall not undertake to say, but we can say this: he has come out of the affair with new and increased claims to the confidence and respect, not only of all Spiritualists, but of all truth-seekers of whatever clime, race or period."

For the rest, I am truly glad to find, by your own experience on the subject, that it confirms the opinion I expressed as above, touching the powers of materialization actually possessed by the Holmeses. They are not the only mediums who have, at times, supplemented genuine gifts by spurious simulations; an offense of the gravest character, for it is a profaning of sacred things; but it is the part of charity to forgive offenses, if they repent and cease to sin.

In the same editorial the writer says: "Not a few Spiritualists find Mr. Owen rather too much on the side of a purified and emancipated Christianity, but he has always shown himself ready to proclaim the truth as fast as it comes to him."

I know that there is, at this time, a schism on that subject, and that the objection above stated has been made to my views by those Spiritualists who look upon Christ but as one of the ancient philosophers, with no

claim to distinction beyond Socrates, Seneca and a host of others.

To such objectors I commend what has been said by Max Muller, that wise commentator on the great religions of the world: "Christianity," he reminds us, "like all other religions, has a history; the Christianity of the nineteenth century is not the Christianity of the middle ages; the Christianity of the middle ages is not that of the early councils; the Christianity of the early councils was not that of the apostles, and *what has been said by Christ, that alone was well said.*" And again: "Without a constant return to its fountain-head, every religion, even the most perfect, suffers from its contact with the world, as the purest air suffers from the mere fact of its being breathed."

Going back to the fountain-head and taking only "what has been said by Christ," as "well said," I reach, and rest in, the following conclusions: Spiritualism is the complement of Christianity; spiritual phenomena are the witnesses of Christianity; all thoughtful observers, when convinced by these phenomena, will be Christians as soon as they make sharp distinction between the simple grandeur of Christ's teachings, as given in the synoptical gospels, and the Augustinian version of Paul's theology, as adopted in one form by the church of Rome, and in another indorsed by Calvin and Luther; a system associated with infallibility, and known, among Protestants and Romanists alike as orthodoxy.

I have sufficient evidence that these truths are gradually making their way—my friend Dr. Crowell's well-timed work, "The Identity of Primitive Christianity and Modern Spiritualism" has aided in bringing about this result—and I do not doubt their ultimate prevalence. But for the time the schism exists, and so long at least as it does, I have strong doubts whether any effort to establish a National Organization of American Spiritualists will eventuate, harmoniously, in any satisfactory results.

Meanwhile, suffer me to recommend to as many of your readers as may encounter manifestations (especially of a spontaneous character) which serve to connect the spiritual phenomena of the present age with similar phenomena (mis-called miracles) occurring in the first century, that they send to your MAGAZINE or to the *Banner*, an account of these, supplying, if possible, details of time, place and names of witnesses.

I myself have such a narrative, furnished to me by an eye-witness, a successful and highly esteemed physician, who has prac-

ticed for twenty years in the immediate vicinity of New York. But not having the notes which I made at the time, by me, I am for the present only able to state in a general way, that it was a case in which a female hospital patient, during a state of natural somnambulism, was seen by the doctor and several other witnesses who had followed her, to step on (not into) a sheet of water, walk out several rods, far beyond her depth, and then return to the shore, stepping off the water as from a platform. Compare Matthew xiv, 25. Faithfully yours,

ROBERT DALE OWEN.

Lake George, August 9, 1876.

SALEM, JEWELL COUNTY, KANSAS.

BRO. WATSON—I have been an investigator of Spiritualism five years, or, more properly, a reader of its literature, and have received tests and witnessed manifestations enough to convince me that it is the work of departed spirits. I am convinced that it is doing a good work in the conversion of materialists, infidels and atheists. Yet, there is a lingering fear that it is not all right, arising from this cause, to-wit: There are instances recorded in the Bible where it is plainly disproved; for instance, the judgments that were visited upon Saul were partly attributed to his act in consulting the medium at Endor; also, where the spirit was rebuked that followed, crying, These are the servants of the most high God.

You are aware that there are a mass of instances in the sacred record that are condemnatory of ancient Spiritualism. An article setting forth your views on this subject would interest the readers of your MAGAZINE. Fraternally yours,

J. A. DICKSON.

In reply to the above we would state that we have given "our views" so fully in our books, and the MAGAZINE, that we cannot afford the space to reprint them.

That there were good reasons for prohibiting, by "statute" regulation, the consulting of spirits by the children of Israel, is very obvious. They had the means appointed for obtaining the information necessary for them daily accessible; they were an ignorant, superstitious people, whose inclinations were to idolatry, as were the nations by whom they were surrounded. Hence this and hundreds of other "statutes" made expressly

for this people in that dark age of the world. These statutes were never kept, even by their best men; they were abrogated by Jesus, both by precept and example, and have never been considered as having any application to the gospel which he came to establish, beginning and ending with spirit communion. His birth was foretold by spirit communication; his parents fled into Egypt to save him from Herod's persecution by the same instrumentality; he and Peter, James and John had intercourse with Moses and Elias; "two men" were the first who announced his resurrection to the women; the gospel was first preached to the Gentiles through the agency of "a man" who stood before Cornelius "in bright clothing while at prayer in his own house;" it was first preached on the continent of Europe through the instrumentality of the "man of Macedonia," who "prayed him at night," (Paul), saying, "Come over into Macedonia and help us." He and his company went, and planted the church at Philippi, unto whom his Epistle to the Philippians, in the New Testament, was written. These and many other cases of spirit communion, show how this matter was viewed in that day.

LETTER FROM REV. DR. J. A. MEEK.

JONESBORO, ARK., Aug. 10, 1876.

BRO. WATSON—I wrote you in my last respecting our organization at New Salem church. We number twenty-five members at present, and they are composed principally of the oldest and most intelligent citizens of this county. I had an appointment for a two days' meeting in Green county, some thirty miles north of this point, embracing the first Saturday and Sunday in July, but it rained so that I was not able to meet the people until Monday night, at which time I addressed them. The congregation was so great that I was compelled to speak out of doors in the grove. After speaking I made a call, and had the satisfaction of enrolling twenty-six members, and among some of the leading citizens of that community. I speak nearly every Sunday to good houses. I am fully satisfied that if I could drop my affairs and travel the incoming year, that I could organize a church in every county in the

State. We will have to reorganize our society at New Salem on the platform of principles enunciated at Philadelphia, so as to place ourselves in harmony with the great body of Spiritualists in the United States, and so that we can send delegates to the peoples' convention next year.

Fraternally,

J. A. MEEK.

For the American Spiritual Magazine.

THE HAND THAT WROTE ON THE WALL.

Daniel v, 5.

Our subject is unique, and very seldom discussed. It will be viewed in this article from a different standpoint than that usually occupied by ministers of the popular churches. Not that I intend to make war on these, but merely to exercise that liberty of thought and speech that knows no boundary except truth. I am not an *iconoclast*. I would not, if I could, demolish the present religious institutions, unless I were sure I could build up and establish something better in their stead. They are, at present, the only reliable bulwarks and safeguards of our very imperfect system of morality; and were it not for the restraints they afford against vices, God only knows what the result would be. I would not even obstruct, if I could, the operations of Moody and Sankey, believing, as I do, that there is a class of minds capable of being influenced only by such speeches and measures as they use. They fill a niche in the moral wants of society that could not be responded to in any other way. And so long as the Christian ministers do not place themselves in a hostile attitude to any of the great facts recorded in the Bible, I bid them God-speed in doing all the good they can, if they do not follow with me. I believe with Paul, that charity is greater than all spiritual gifts. I am satisfied in the belief that every Christian sect that survives its birth is distinguished by some important truth, and that that truth is the element of its life. And when we all become as liberal and tolerant as we should be, every newly discovered truth will not, as now, result in a new "ism" or sect.

In all ages and among all nations, of whose history we have any written account, there are facts recorded demonstrating that there have always been communications between the natural and spiritual worlds. It is true many of them are but shadowy outlines of the existence of a future state, yet in accurate detail and fidelity to facts they

show the universality of this great truth. The ladder that Jacob saw in his vision, whose foot was upon the earth while the top reached to heaven, was a type of the grand truth of angelic communion with earth; and the *ascending* of the angels before descending, intimates that their origin was on the earth, and their destination heaven. On the walls of man's dwelling places ever have been seen the same kind of writing as that inscribed on the wall by the materialized hand of a departed spirit, when Belshazzar's doom was written at his impious feast. These mystic writings have been discovered wherever historians have penetrated the mysteries of the past ages. This "supernaturalism," as it is improperly called, demonstrates the existence of a powerful, yet invisible, force and intelligence, operating upon all human life, and shapes, to some extent, the destinies of the whole human family. To present this subject in its true and rational light is the object of this communication.

In approaching the special theme of the occasion—"The Hand that Wrote upon the Wall"—I wish to remind my readers that there was a time when an eclipse of the sun or moon was regarded as a supernatural phenomenon; and I can well remember when a brilliant display of aurora borealis threw an entire neighborhood into the deepest consternation and fear, and brought hundreds of ignorant, thoughtless persons to their knees in supplication to God for mercy on their souls; and I witnessed a similar scene of horror and alarm, not half a century ago, in Hagerstown, Maryland, occasioned by a meteoric shower, or "falling of stars," as the ignorant called it. So you see that in no very remote period of the past these natural and harmless phenomena were regarded as supernatural, prodigies, miracles, portending some dire calamity, if not, indeed, the end of the world. And in this light, I presume, a majority of Christians regard this *hand* that wrote upon the wall. But I propose to show that this was just as natural—as much the result of natural and universal law—as the eclipse, aurora borealis or the meteoric showers; and also, that its occurrence, in substance, if not in form, was and is just as universal as any of the phenomena of nature. Our education on the subject of miracles has been sadly at fault. The popular idea of a miracle, as the prodigies recorded in the Bible are called, is that of a subversion of a law of nature; but I think a large majority of intelligent and scientific persons, in and out of the churches,

now discard that idea. They refer the prodigies of the past and present to the operation of some unknown laws, which in the future will be discovered. The earth rolled on its axis and whirled around the sun in its orbit, thousands of years before the world knew the cause of day and night. All the phenomena of nature must necessarily precede any knowledge of the laws that produce them. It is only by studying the phenomena that we can arrive at a knowledge of their causes.

The question now naturally arises, *Whose hand* was it that wrote the destiny of Belshazzar and his kingdom on the wall? It could not have been a mere *phantom* hand, for it was controlled by both intelligence and force. It was not the hand of God, for we are assured that no man hath seen God at any time. Well, the text declares it was a *man's* hand. The question then arises, Was it the *fleshy* hand or the *spiritual* hand of a man that did the writing? You know Paul says, There is a natural or fleshly body, and there is also a spiritual body.

When Bishop Foster preached on this subject—I think it was at the dedication of a M. E. church—you will remember his beautiful illustrations of this *duality* of human nature. The natural body is of the earth—that is, of earthly materials—and descends to the earth at death; but the spiritual body ascends to the realms of spiritual life, and becomes an angel—which means simply a messenger—in the general administration of the providences of God. Now, as the text says it was a man's hand, I conclude it was the spiritual hand of the spiritual body of some man who had passed over to the realm of spirits, and was sent as a messenger to do this writing. And right here is the proper time and place to call your attention to what I think is a radical error, in which we all have been involved. I cannot do this better than by introducing another example of supernatural writing recorded in the Bible; I allude to the tables of stone upon which it is said God wrote with *his* finger the decalogue or ten commandments. I shall now show that certain phenomena recorded in the Bible are sometimes attributed to the direct act of God, and at other times to angels; this is so in relation to the tables of the covenant. The Old Testament historian says the decalogue was written by the finger of God; but in the seventh chapter of the Acts we are told by Stephen that the "Law was received by the *agency of angels*." And Paul, in the second chapter of Hebrews, attributes the giving of the law to the angels. In the Old Testament account of the

burning bush, when Moses was called of God to go down to Egypt to deliver his people, it is said that Moses turned aside, as he was afraid to look upon God; but in the seventh chapter of the Acts we are told it was an angel that appeared to Moses in the burning bush. One case more and this will be sufficiently illustrated. In the thirty-second chapter of Genesis we are told that Jacob wrestled with an angel—called a man—until the break of day, and then thought he had seen God face to face.

I do not regard these apparent discrepancies as any disparagement to the great truths recorded in the living oracles. The ancients had very imperfect and indefinite ideas of the Supreme Being; and it is in perfect harmony with the divine economy to attribute to God the acts of his authorized agents; and I feel persuaded that the works and government of God, throughout the universe, are all accomplished through intermediate agencies. We are told, by both John and Paul, that God created the worlds by the agency of Jesus Christ; and both the Old and New Testaments abound with evidences that angels or disembodied spirits have always been employed in the dispensations of divine providences among men.

But I will now return to a further illustration of supernatural writing. In the twenty-eighth chapter of 1st Chronicles, we have an account of David receiving a pattern of the temple and its furniture, with detailed instructions concerning the management of its service, which David says he received in *writing through a spirit*. This pattern and these instructions were committed to Solomon, and governed him in building and furnishing the temple and conducting its services. We are not told in this narrative in what particular *manner* this writing was given; whether the spirit controlled the hand of David to write, or whether it was written by a spirit hand like the doom of Belshazzar; but we are assured it was received from a *spirit* in *writing*; and I think we are safe in assuming that this spirit acted by the authority and under the direction of God.

One more case of spirit writing, recorded in the Old Testament, and then I shall dismiss that document for the present. Those of you who are conversant with your Bibles are familiar with the history of the translation of the prophet Elijah. This wonderful prodigy occurred 896 years before Christ. Four years after Elijah's ascension to heaven he wrote the following letter to Jehoram, king of Israel, rebuking him for his wickedness,

and foretelling the terrible doom that awaited him. You will find this spirit letter in the twenty-first chapter of 2d Chronicles. It reads as follows: "And there came a writing to him (Jehoram) from Elijah the prophet, saying, Thus saith the Lord God of David, thy father, Because thou hast not walked in the ways of Jehoshaphat, thy father, nor in the ways of Asa, king of Judah, but hast walked in the ways of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring like the whoredoms of the house of Ahab, and hast also slain thy brethren of thy father's house, which were better than thyself, behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods; and thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day."

Here we have a communication from a departed spirit, bearing a strong resemblance or analogy to the writing on the wall addressed to Belshazzar, and for an object exactly similar. In both cases these kings were reprov'd for their wickedness, and warn'd of their approaching destruction. The warning in both cases was given in writing, and from celestial messengers. In the latter case we are inform'd as to who the writer was; but we are not told as to the *particular manner* in which this writing was brought to Jehoram. In the case of Belshazzar we are especially shown how the writing was done, but we are not inform'd who it was that did the writing; but as an eminent Jewish prophet did the writing to Jehoram, a king of his people, it is probable some ancient seer of Babylon, with his materialized hand, did the writing on the wall. I say this is *probable*, dictated by reason, guided by the analogy of facts.

This mode of communication by writing between the denizens of the celestial and terrestrial spheres, is invested with special interest, because it is universal, and not confined to any people or times. The case of Belshazzar proves it was experienced among the ancient Babylonians, who were idolaters, and what we Christians denominate *pagans*. The cases of David and Jehoram, kings of the ancient Jews, prove it was common among that ancient people of God.

Dr. Macgowan, the medical missionary to China, gives an account in the *North China Herald*, of the mode of obtaining spirit writing among the Chinese, practiced from the most ancient times to the present day. He says, "A table is sprinkled over with flour

or dust, and then two sensitive persons, called mediums in modern times, take seats on opposite sides and place their hands on the table. A little hemispherical basket is now reversed and laid with its edges resting on the tips of one or two fingers of these mediums. This basket serves as holder of pen or pencil, the point of which touches the powdered table. Then, as they believe, the spirits move the pencil and write communications in the dust or flour." The same writer says that in Ningpo, in 1843, there was scarcely a house in which this mode of obtaining messages from spirits was not practiced.

Before I proceed any further in the statement of facts and testimonies, I ask the reader not to hold me responsible for any thing I do not assert on my own authority. The Bible writers are responsible for the history of spirit writing, so far as that history has been presented. Others who have written since, whose statements I may present, are alone responsible for what they tell us. And, comparing their accounts with those in the Bible, we must judge for ourselves of the probable truth of their statements. For my own part, I wish to make the avowal that I credit no statements that contradict the express declarations of the Word of God.

Dr. Eugene Crowell, of Brooklyn, New York, a gentleman of immense wealth and moving in aristocratic circles, makes the following statement. His statement is the more worthy of credit, as he is one of the most accomplished scholars and scientists in America, and withal, was, before the occurrence of the phenomenon he relates, a confirmed materialist—did not believe the spirit of man existed after death:

"We, self and wife, were seated in a room well lighted with gas, when a beautiful hand, evidently that of a female, emerged from the table, and with a pencil wrote upon a sheet of paper placed on a slate on wife's lap, an affectionate message, to which was signed the name of one who was very dear to us, and who had passed away some six months previously. The hand was perfectly formed, and distinctly visible to us both. Every movement of the hand was as free, natural and graceful as in life. The writing, though not well done, was effected with apparent freedom. There was nothing visible above the wrist. The hand did not terminate abruptly; no distinct line marked the termination of the hand, the upper portion of the wrist being invisible. The hand remained visible about five minutes."

Now I have given you this narrative of modern history, as corroborative of the story of the handwriting on the wall. The rational tendency of these two narratives is to confirm the truth of both. And I confess myself persuaded of the truth of both, and that they both occurred under the operation of one of those occult laws of nature not yet fully understood. If we deny the latter statement, and pronounce it an impossibility, what ground or reason have we to believe the former? Every rational thinker will admit that the reported prodigies of the Bible need confirmation in modern times. To believe an incredible story, or apparently impossible narrative, simply and only because it is recorded in the Bible, cannot be a rational and appreciative faith—cannot possibly influence our hearts or lives.

I shall now sum up, in brief, the matter that has been presented, and a few unavoidable inferences, and thus bring my article to a close. We have seen that the handwriting on the wall was not an isolated and exceptional occurrence in Bible history, but was one of the ordinary methods of divine providence in ancient times; we have also seen it was not confined to the special people of God, or any particular nationality; we have likewise learned that spirits of the departed were made the instruments, under God, in writing these communications. And what is especially remarkable in the history of this phenomenon, it is *universal* in its belief and practice throughout the world at the present time. The Hon. J. M. Peebles, one of our foreign ministers, recently made a tour around the world, starting from the Atlantic coast and traveling westward, to California, the Sandwich Islands, New Zealand, Australia, China, Arabia, Egypt, India, Palestine, Central Europe, England, thence, still westward, to the place of beginning—as surveyors express it—to the American Atlantic coast. His observations are published in a handsome volume—a copy of which he kindly sent me as a present. He states that in all the nations he visited, irrespective of their religious beliefs, this phenomenon was experienced among them. If, then, it is universal, it must be in harmony with a natural law, and should not be regarded as a miracle, in the popular sense of that word. I know there exists a strong prejudice among Christians against the investigation of this subject, but if it is worthy of an oratorical illustration on the stage, I certainly may be tolerated in giving it a rational explanation. I am aware that good and honest people, in and out of the churches,

differ in their opinions concerning departed spirits. Those who believe in immortality, or a future life, may be divided into the following classes:

First, those who believe it *impossible* for spirits to return to earth after they have left the body. They usually argue thus: "If they are happy they will not wish to come back, and if they are miserable they cannot." Now how any intelligent believer in the Bible can take this position, it is impossible for me to conceive, when so much of both the Old and New Testament histories relate to the visits of these heavenly messengers to earth, and their sayings and doings to the inhabitants of this world. It would be useless for me to cite at this time any particular cases, as the examples would afford matter enough for many communications. The denial of these important and conspicuous facts in Biblical history illustrates the character of the faith of modern Christians, and shows the tendency to skepticism of the present systems of theology. By referring to the writings of the fathers of the Protestant reformation, and the founders of modern Christian sects, it will be seen that they cherished sentiments and convictions entirely different from the popular sentiments of modern times, and more in harmony with the records of the Bible. Father Wesley, the founder of the M. E. church, left upon record the following as his convictions and experience—I make this quotation from the London edition of Mr. Wesley's works, Vol. IV, page 358. He says: "I willingly take this opportunity of entering my solemn protest against this violent compliment which so many who believe the Bible pay to those who do not believe it. I take knowledge that these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition to the Bible, and the wisest and best men in all nations and ages. They well know (whether Christians know it or not) that giving up these things (spiritual phenomena) is, in effect, giving up the Bible. And they know, on the other hand, that if but one account of intercourse of men with separate spirits be admitted, their whole castle in the air of deism, atheism and materialism falls to the ground. I know no reason, therefore, why we should suffer this weapon to be wrested from our hands. We need not be hooted out of this argument; neither reason nor religion requires this."

In his journal, Mr. Wesley gives an account of an interview he had with the Indians, when he came to Georgia, in July,

1736. He says the Indians told him that they talked to the spirits at home and abroad, in peace and in war, before and after they fight, whenever and wherever they met together. He adds: On Friday, July 3, I was sitting at dinner, when I thought I heard some one coming along the passage. I looked about and saw my aunt, Margaret Scott, of New Castle, standing at my back. On Saturday I had a letter, informing me that she died that day.

Here is Dr. Adam Clarke's confession of faith on this subject: "1. I believe there is a spiritual world, where human spirits, both good and bad, live in a state of consciousness. 2. I believe that any of these spirits may, according to the laws of their place of residence, have intercourse with this world, and become visible to mortals."

Now I wish to remind my readers that I am not responsible for the facts and sentiments stated by these two eminent Methodist divines, though I cordially indorse them. John Wesley and Adam Clarke have spoken, not D. Winder; and I need not tell *who* John Wesley and Adam Clarke are, or the relation they sustain, historically, to one of the most populous and popular churches in the United States.

I will now close my article with a selection from the celebrated poet, Longfellow:

"Some men there are, I have known such, who think

That the two worlds—the seen and the unseen,
The world of matter and the world of spirit—
Are like the hemispheres on our maps,
And touch each other only at a point;
But these two worlds are not divided thus,
Save for the purpose of common speech;
They form *one* globe, in which the parted seas
All flow together, and are intermingled,
While the great continents remain distinct.

"The spiritual world
Lies all about us, and its avenues
Are open to the unseen feet of phantoms
That come and go, tho' we perceive them not,
Save by their influence, or when, at times,
A most mysterious Providence permits them
To manifest themselves to mortal eyes.
A drowsiness is stealing over me
Which is not sleep, for tho' I close mine eyes,
I am awake and in another world;
Dim faces of the dead and of the absent
Come floating up before me.

"When the hours of day are numbered,
And the voices of the night
Wake the better soul that slumbered,

To a holy, calm delight,
Ere the evening lamps are lighted,
And, like phantoms grim and tall,
Shadows from the fitful firelight,
Dance upon the parlor wall;

"Then the forms of the departed
Enter at the open door—
The beloved ones, the true-hearted,
Come to visit me once more;
And with them that being beauteous
Who unto my youth was given,
More than all things else to love me,
And is now a saint in heaven.

"With a slow and noiseless footstep
Comes that messenger divine,
Takes the vacant chair beside me,
Lays her gentle hand in mine;
And she sits and gazes at me
With those deep and tender eyes,
Like the stars, so still and saint-like,
Looking downward from the skies."

Oxford, Ohio.

D. WINDER.

Having received a letter from the President of the Minnesota State Association, requesting us to attend their State Convention, the first week in October, we said nothing about it to our home medium. Our regular family circle being that night assembled, among other things written was the following. We know not its author, as he has never told his name, but says he has been with the medium since she was twelve years of age. We expect to comply with the request made on both sides, and to do whatever we can for the promotion of what we believe to be the gospel Christ came to establish, and which was proclaimed by the angels to the shepherds at his birth, when the heavenly choir sang, "Glory to God in the highest; on earth peace, and good will to man."

COMMUNICATION.

My control to-night is for the benefit of Mr. Watson. He must by all means go to the convention; for the good he will do there will be like "bread cast upon the waters." He must not yield to any radical views. Christian Spiritualism will manifest the moving power, while radical Spiritualism will kill the interest of the doctrine of Christian communion. The world will not accept radical Spiritualism, with so many

other isms that are tearing down in their tendencies. You must not tear down, but build up. Your foundation is the rock which Christ mentioned to Peter when he said, "Upon this rock." That rock was Christ's doctrines which he came to teach, being commissioned by God the Father. You are commissioned to preach that gospel, and you must go when called.

Please excuse me for intruding. The medium has been most too much exercised for me to control her even as well as usual. Some other time I will talk with you about the commission to preach the gospel of Christ. God promised to be with his ministers even unto the end of the world.

Good night!

Bro. J. H. Young, of New Orleans, who has been traveling through Texas, as a Missionary for the State Association, asks:

"Did your National Association intend to ignore those State Associations already formed? Why seek to form 'locals' which should come under the auspices of 'State Associations?' Why not let your committee turn its attention to organizing State associations where there are none, recognize all that are found, and inviting them to send delegates to the National Convention? This would seem to be better than to offer an impracticable constitution to local societies. Locals formed in towns and cities throughout the Union, under the jurisdiction of the National, would clash with those under the jurisdiction of the State, and inharmony and ill-feeling ensue, where only harmony and union should prevail. Our Association in Texas is incorporated, having all the rights and privileges of any other religious body, and we have organized locals at Hempstead, Bryan, Hearne, Towash, Waco, Marlin, Mexia, Corsicana and Terrell. Obtained members for the State at each of these places, and at Denison, Sherman and Dallas, where organizations will be found this fall, and in each of these places our members could be quadrupled in a week through the agency of a good physical medium. 'Show me any friend whom I can recognize,' said a prominent lawyer of Sherman, 'and I will proclaim the truth of Spiritualism before the world.'"

We can assure our Bro. Young, and all concerned, that there need be no cause for any inharmony between those organizations already established and the action taken at

Philadelphia. The form of constitution published was merely suggestive, leaving those who organize to adopt only such parts of it as may suit their views. The Platform and Declaration of Principles is certainly broad enough for all to stand upon.

From our acquaintance with the people of the "Lone Star State," we think there will be a general harmonious action with the Convention. In view of this, and the qualifications possessed by the gentleman whom the State Convention elected as their President, we have taken the liberty to appoint him as one of the "Three" in the South to oversee the work of local organization, and to call at such time and place in the year 1877 as may seem fit, a delegate convention, composed of five delegates from each society, which convention shall have for its main business to decide the question of a permanent national organization, and to transact such other business as may come before the convention.

Bro. Paul Bremond, of Houston, Texas, is the man for the South.

From the London Spiritualist.

ORGANIZATION AMONG SPIRITUALISTS IN AMERICA.

Every now and then the problem of organizing is raised among American Spiritualists, and the sooner they set to work to unite, the better. At the present time although it is easy for Spiritualists in the various nations of Europe to act in concert, because of the ease with which they can communicate with each other through their representative officers, in America no union of the kind exists. Spiritualists there have no national library to which authors in Europe can present their works, and they possess no representative body with whom Spiritualists in Europe can communicate. In consequence of this want of union, the movement there is weak, both in matters of offense and in matters of defense, nor could American Spiritualists be efficiently united in any sudden emergency, for experience in England has proved that organizing is hard, up-hill work, a work also of time.

Successful organization in America will depend very much upon starting with a

good nucleus, with a central body consisting of a few men of considerable intellectual power, and of world-wide respect. For instance, if Mr. Epes Sargent, Dr. Eugene Crowell and Mr. Robert Dale Owen were to collect together some three or four friends each, whom they believe to be good representative men, and if an organization began to grow outward from a dozen such individuals, it would be likely to last. Although at the outset it would be small, its opinion would carry great weight, and there would be little or no tendency to disruption, it being a proved fact that good organization is a function of culture and of good education, of an advanced stage of civilization and of society. Good organization is not the mere herding together of great masses of people; it is rather the construction of an efficient engine to do special work—of an engine which might even be hampered in its operations in some cases by increase of size, rather than strengthened. If people with good intentions, but with feeble intellectual power, were to band together in America to form an organization, it would be weak at the core; it would either fall to pieces from internal dissension, or, as it grew, there would be inharmony at the fountain head, as persons of a superior order generally supplanted in the ordinary course of nature, their less intelligent predecessors. Successful organization, then, depends very much upon beginning with a good nucleus, for which reason the first should be self-elected, but, at the end of the first year, should go out of office, and submit itself to the votes of the rank and file of the body, be they few or many.

In Europe it would be felt to be a convenient thing, even if not more than two dozen American Spiritualists banded together, with whom their brethren on this side of the Atlantic could enter into communication. Theological subjects should be most rigorously avoided, and the chairman ought to put down the first man or woman who attempts to introduce them; for once let them become matters of deliberation in the council, they will prove a source of violent inharmony, and perhaps wreck the little ship at the outset of her voyage. In this respect the organization proposed a few weeks ago in America is at fault. It has imported the words "Christian Spiritualists" into its title, the result of which, of course, is that controversy on theological subjects has begun at once. The error having been made, the striking out of the word "Christian" will now naturally give offense to some

of the more orthodox supporters of the scheme, consequently some of them will be unwise enough not to work with their brethren after the present title is amended; whereas, had the adjective never been inserted, there would have been no warm feeling or contention.

Unless the first council of a national organization of American Spiritualists includes the names of a few writers and workers who are well known and trusted on this side of the Atlantic, it will be a long time before confidence in it springs up among European Spiritualists.

We fully indorse the above, and believe that what was done at Philadelphia will meet the approbation of our London confreres. It is true, in the call the term "Christian Spiritualist" was used, and in declining to use it in the name there was no ignoring of the principles taught by the Founder of primitive Christianity, but the term "Christian," as used by the hundreds of modern sects, is so ambiguous that the Convention thought best not to use it.

"Theological subjects" were "most rigorously avoided," hence "the chairman" had no occasion to "put down any man or woman," as no one "attempted to introduce them" in the Convention. There was "no warm feeling or contention," but all was harmonious from the beginning to the end of the session.

The foregoing article was prepared for our last issue, but with other things was crowded out. In a subsequent number of the *Spiritualist* we find the following:

The spiritual movement in America is weak, in proportion to its extent, from want of organization, and an attempt to effect an improvement in this respect is now being made. The most effective organizations can only be established by that section of society which is already orderly; but it will be seen that the local American associations containing many persons averse to system and to united action have been asked to take the initial steps by the Philadelphia Convention. The progress of the experiment will be watched in this country with much interest, for at present our brethren in America resemble a rope of sand; there is a want of cohesion among them, and they are comparatively powerless for offense and defense.

OUR HOME CIRCLE.

Well, Samuel, the children have made some allusions to your and Ellen's newly bestowed enjoyment, and whilst I enjoy fountains and streams of beautiful, pure water (not red), I enjoy yours too. That's right—do all you can to make your home charming; for your earthly home needs all the artificial charms you can give it, but when you all come over, you will then enjoy happiness to perfection. I want you to ask me some questions.

MOLLIE.

Question by a Dr.—What kind of people have you around you, and what are your associations?

Answer—If you want to know what we have here as a class of persons for our associates, we are very much situated as you are. We have our communities, and from those vicinities we choose the ones who are most congenial with our spirit natures. We love all and try to help all, especially the ignorant, and those who did not arrive at the standard of intelligence nor morality. We have some who were but poorly prepared for the place they now occupy, but by the help of advanced spirits they have passed beyond, into a higher degree, all from the influence of us who work and intercede for their advancement. We are all happy in that sphere, and we make ourselves happier by our active employments in doing good and elevating those who now regret their misspent lives. We have some of all nations, but I make only a few my associates; for I find many who are more congenial with my ideas of society. We that have attained to a higher degree of spiritual light and knowledge meet to talk and pray, that we may diffuse an influence which will spread as a wave does from the intrusion of a stone or pebble.

Now I think I understand what you mean. I want to answer your question as to what plane spirits move upon.

There are some greater attractions on a greater identity to one country than to another. I love to linger among not only my family loved ones, but in the midst of my own nation. I was only a woman in private life, and did not reach out for anything pertaining to a public character; consequently I linger around all those whose lives correspond with mine. None are different from, but are just as they were on earth. You will always be interested in medicine, and engaged in some adventurous pursuit, whilst the fathers or leaders of your country would be lingering near the proceedings of

the same. The poor laborer will haunt his old pursuits. The minister will be often near and in the pulpit. The woman who is often a visitor to hovels of poverty, will often be found wandering near and in them, soothing by her influence the poor sufferer.

Now if you think I am tedious, I will quit.

MOLLIE.

In my own judgment, though I don't profess to know, but only express my opinion in regard to medicine, I do most positively believe that there is a magnetism imparted by the one who prepares the medicine, and by giving it he also administers a magnetism which is all the better for the patient. There are some whose magnetism is of a repelling character, and I believe the magnetism imparted through the medicine would be injurious to the patient. Now I am not posted, and this is only my opinion on the question, as I understand it.

Good night!

MOLLIE.

SPIRITUALISM.

As a religion, it embodies all that is essential for man's happiness in the present and future existence, and may be defined by the simple term, *goodness*, as manifest in each life. This is religion, and it matters not where found. There is a bright future for the possessor, although he dwell in the lowliest home. Fine raiment is not an emblem of godliness, neither do fine church edifices denote its presence. It was the design of the Infinite that all worship should be free, spontaneous, unreserved and natural; taking nature for the great teacher, worshipping in purity and truth, not in costly, fashionable edifices, for mankind has so little true religion at the present day, that what there is left of worship, after bestowing the required amount upon the church and its costly paraphernalia, God gets so very little that he is soon lost sight of in vain display and love of fashionable church association.

There must be a radical change in these conditions. If this does not take place in the earth form, it surely must in spirit life. There is no possible way to avoid it. It is the will of the Infinite, and all forms of life are subject to his control. If you pass through life defying God in every act of your being, when you come to spirit life you will be held near the earth plane until you have made atonement for every sinful act committed, knowingly, and you cannot leave that position only through growth and progress in spirit. Spiritualism teaches this to

mankind that they may in earth form make smooth the paths that lead to high attainments in the future life. A Spiritualist can successfully continue the great journey of life. There are many paths which branch out here and there, and seem at first to lead to blossoming fields of pleasure unalloyed. There are guides who know what lies ahead, and the person who knows and trusts his guides, will heed the warnings of danger, and listen to the friend who says This is the true path, walk therein. The religion of Spiritualism, as we have shown, consists in being good and doing good, and worshiping God in spirit and in truth, whether in the humble home or the stately mansion; their spirit friends do not regard worldly position. They are judged by their intentions and the feelings actuating them. Where true religion exists there will be less love of the money gods that claim so much attention from many.

Compare the two forms we have presented, and let any reasonable person judge which is the true form of religion, and which will lead to grand results in the future. Spirit does not remain with the physical, but when that has passed to its mother element, it moves still onward and upward, from one point of excellence to another, to enjoy happiness known only by those who have come up through great tribulations.

This is the natural result of the religion of Spiritualism. It is from the Infinite, and each individual must judge for himself between the true and false.—*John Millon in the Olive Branch.*

For the American Spiritual Magazine.

SPIRITUAL PROGRESS.

Few ideas are expressed with a greater degree of confidence and unanimity, in our communications from the spirit world, than the certainty of an eternal advance from lower to higher conditions. By our voluntary act, upward progress may be long delayed, or there may be a temporary descent to lower planes of existence. As in every case when the laws of our being are violated, such a course will sooner or later end in sorrow. Every descending step is easy, but it must eventually be retraced with difficulty. We should not be content with present acquirements, nor postpone all our thoughts of improvement till some future period. Every attempt to rise above the standard of to-day will bring a happier tomorrow.

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If the preceding remarks have any substantial foundation, the error of many Spiritualists is apparent. Not a few individuals are perfectly willing to seek information and follow advice from any spirits, irrespective of their intellectual condition or moral character. Ignorant and depraved associates should be avoided, whether in this world or the next. The only sufficient excuse for cultivating their acquaintance is a sincere purpose to elevate them to a higher standard by suitable instruction and persuasion. This subject is so little understood that deluded mortals are too often ready to accept doctrines, however repugnant to reason and conscience, from degraded denizens of the lower spheres. To such causes may be attributed the contempt with which Spiritualism is regarded by many estimable persons, who might otherwise become ardent supporters of our glorious revelations. Our duty is to "covet earnestly the best gifts;" while we "believe not every spirit, but try the spirits, whether they are of God."

W.

For the American Spiritual Magazine.

ORGANIZE.

Not the least of the reasons why Spiritualists should organize, is the need of supporting our speakers and mediums more respectably. It makes us very sad to hear of mediums denying their gifts and "exposing Spiritualism," because we know they have been forced into such a false position only by the direst necessity. It is not unusual for mediums to have families dependent upon them for support; they cannot travel without the usual railroad fares, and food and raiment is as necessary to them as to others. What wonder then, that destitute, in a strange land, forsaken or neglected by Spiritualists, they should try their hand at the ever popular game of "exposing Spiritualism?" Mediums must live themselves, and they cannot see their children starve; so if we will not support them, what can they do but turn to orthodoxy and give the best they can for what they receive?

But the many desperate examples we have of mediumistic powers unappreciated should be a warning to all not to leave their ordinary vocations, expecting to get a decent livelihood (much less an honest independence) by their mediumistic gifts; for too often they will find neither sympathy nor support. And if they should succeed in getting a few Spiritualists together, they will be apt to be suspicious of the stranger,

and keep fast any loose quarters their pockets may hold.

Spiritualists are very sensitive about being "duped," and a medium or lecturer starting out from a place where there is no spiritual organization, to entitle him to a respectable hearing, should be careful to get a good recommendation from some orthodox society!

May the angels speed the day when we shall be able and willing to help our own. Now we are weak and helpless, scattered over the earth like sheep without a shepherd. We sow where we do not reap, and spend our substance for husks instead of corn. We fight the battles of life single-handed, and have to endure the scorn and ridicule of those whose only advantage is that they are well organized.

R. D. BLAISDELL.

From the Olive Branch.

PREPARE TO MEET THY GOD!

These few words have been chosen as a basis for my letter this morning, appealing as they do to all mankind. It is customary and necessary for people about to start on a journey, to make suitable preparations for the event. If it is to be a lengthy one, they take a careful survey of their wardrobe to see how many changes will be needed, and whether the articles composing it are found to be in conformity with the prevailing customs of the country or place to which they are going. If they are to visit friends, they wish to be in general appearance like others of a similar standing in society. Hence, the necessary articles are procured, the requisite preparations are made, until all is in perfect condition. The individual is then ready to begin the journey, having perfect confidence that he will be favorably received by the most fastidious.

If so much care is exercised in matters pertaining only to the material conditions of life, it would be wise to consider whether suitable preparation is being made spiritually, for the journey which the spirit must inevitably make. Spiritual clothing must be prepared for that journey, and it is of far more importance than material preparations. In fact, when the two are brought in comparison, you will hardly see the utility of spending so much time on the material considerations.

And what necessity would there be for making preparations to meet One who has your affairs in sight every day? You are seen every moment by God. You cannot make

any preparations that he does not already know of. He sees you when you begin your survey, and when you have completed your preparations. He understands you far better than you understand yourself. The command should have been: Prepare to meet thyself.

When the mortal life is brought to a close, as the spirit is about leaving the old house for the new temple, it would be satisfactory to all to know who they are going to meet. You will meet yourself, the most important of all meetings to every person. You have lived perhaps threescore and ten years, and have changed from the elasticity of youth, so that you may have forgotten your general appearance, and only when you see the workings of your interior life, will you recognize any semblance of your former self. You have, though unconsciously, been preparing a wardrobe for yourself in spirit life. During your whole life you have every day been adding a piece here and there to your future garments. When you have lived your full time, according to nature, then comes the chemical change, falsely called death, and you step out of the old house into the new habitation which is prepared for you. You will there meet—yourself. After you have donned the robes which you have been (unconsciously it may be) weaving all these years, do you think you will recognize yourself? Will you find yourself to look like the person you thought you were? If you have deceived yourself heretofore, you can do so no longer. You will see yourself just as you are. Think you your garments will appear white and clean, or will they be discolored by wrong doing? You are preparing for this journey which must be taken. The law which carries you onward to the final change is inevitable. You may wish to linger in the society of friends; those who were your playmates in childhood years perhaps; but the law is ever onward, and still onward, until you reach the point where you leave your present conditions and assume new ones.

You are still the same person. The new form is not another person, but the same, with new apparel.

Of necessity your garments must fit you—they cannot be of use to any one else—and whether you make a creditable appearance will depend entirely upon whether the robes you have prepared for yourself are pure and bright. If you have a good fit you can appear to good advantage. If you understand the importance of making proper preparations for this journey, you will know

before you start whether your new clothing will be suitable and becoming to you; and your enjoyment and progress will not be impeded by the necessity of making changes in your raiment, before it will be suitable for the life upon which you have entered. And let me assure you that a much longer time is necessary to make changes in spiritual raiment than in material—as much longer as the time to prepare the spiritual raiment exceeds that necessary for the preparation of the material. Very many will find their spiritual clothing entirely unsuitable, and it will have to be completely changed; a process which will require a long period of time.

"Prepare to meet thyself," should be written on the hearts and consciences of every person, from the earliest period of their existence, that they may be ready when the hour comes for them to cross the stream into that land where life is full of pleasing realities, and where all will be known by themselves and their friends for their real worth. Such a state of existence should be desired by all in mortal form.

Do not make preparations to meet a being seated upon a throne of justice, holding in his hands thunderbolts of vengeance with which to smite the children he has brought into existence, for such you will not find. I repeat the admonition, prepare to meet yourself, as well as your spirit friends, and you will be welcomed with smiles by those who have passed on before. If your life is the embodiment of purity and goodness, it can but be acceptable to God and the angel world. Most people find it difficult to satisfy themselves in this particular. In material matters most persons usually desire the best. Let this feeling actuate you also in your attempt to gain a spiritual unfoldment, that you may take all the care which reason and intelligence would dictate to prepare yourself for life in the new world.

This work of preparation you must do yourself. No one else can do it for you. They may advise you how to do it, but the work you must do. I would recommend every person to often make a thorough examination of their spiritual nature. Think how you will appear in the spiritual clothing you are preparing, as you will need the old form only for the few years you have to stay in it. But the spiritual body is the home eternal, which every one should make as beautiful as possible, that they may be satisfied with themselves, and gladly welcomed by their friends when they enter their new home. Beautify your lives by works of

love and charity to your fellow-men, in raising up the down-trodden, which will add gems of more than earthly splendor to your present life, and call forth words of sweet congratulations from those who have passed into that world, where true nobility of character and real worth are recognized.

Feb. 14, 1876.

T. STARR KING.

SPIRITUALISM IN "THE CHURCH."

We give place to the following communication from a worthy lady, the widow of an Episcopal clergyman who was well known in West Tennessee. Though it may be personal, it embraces matters of general interest. A recent letter from this lady informs us that her husband wishes her to come to Memphis this winter for the purpose of pursuing her investigations, and probably to publish something on the subject:

MY DEAR FRIEND AND BROTHER—Give thanks with me to God and the good spirits that, in my time of need and desolation there has been sent to me, in an unexpected and mysterious way, a good writing medium, who is also a devout and holy woman. You know that last summer I visited New York and Boston for the purpose of investigating the phenomena of spiritual manifestations, and that I spent more than three weeks in Vermont with the Eddys. You also know that I received a constant succession of wonderful tests, and that I returned home a joyful believer in the precious truth of spirit communion. Then, in my home, all sensible communion was at an end. While perfectly happy in my belief, I yet longed and prayed that the spirit world would pity my forlorn condition, and in some way bring about a different state of things. My prayers have been heard—as I am informed by my spirit husband—and gloriously answered.

About three months ago a lady came to this town in search of employment as a teacher of instrumental music. As I do scarcely any formal visiting, I did not call upon her until requested to do so by a very dear friend, who represented her as a youthful widow, highly accomplished, refined and intellectual, from a very prominent family in Mississippi who had lost a large fortune by the war, and was now almost alone in the world. I called, and found her apparently one of God's angelic creatures. She knew nothing of Spiritualism, but in conversation with her I found she had always had prem-

nitions of coming events, especially in the cases of the death of relatives and friends. I knew she must be a medium, and though I and others had sat for hours with our hands on a "Planchette" without result, in a short time after her hands touched it, it began to write intelligibly. My heart leaped for joy. I invited her to make my house her home as long as she remained here, and she is now an inmate of my family; and O, what sweet communion we do have with our loved ones gone before! We sit morning and evening, and I copy all the communications. Some of these appear to me as good as anything I have read, and I send you a specimen. Here is a part of a conversation between my spirit husband and myself:

Mr. S.—O Mary, when my spirit left its prison—for while in the body we see only through very narrow crevices—my eyes were immediately opened to spiritual truths, and everything became as plain as the letters of the alphabet.

Here there was an interruption which really frightened us. A very dark, wicked spirit got control of the medium and wrote, "Move the table out on the gallery," and made Planchette move about so strangely that we did not know what to make of it. It was the spirit of a physician who had admired the medium in her youth and wanted to marry her, and he killed a gentleman of whom he was jealous, and was hung for it. Having read that we must try to do wicked spirits good, we let him tell his story, and it was fearful. He was in an awful state of mind, would not let us pray for him, and said he came because he wanted to injure and worry Mrs. —, and that he often tried to make her unhappy. After letting him tell his dreadful story I told him we would pray for him, and conjured him in the name of Almighty God to depart from us, and then he left. My husband said he was a very powerful and wicked spirit, and that he rushed in so suddenly that our guardian spirits could do nothing for a while, especially after we concluded to let him tell his story. Mr. S. said that I had treated him in the right way. I will tell about another wicked spirit who came to Mrs. —, because it involves a good test and is interesting; and then, please God, we will dismiss them with pity and with prayer.

After another attempt at control by that dreadful spirit, I said, Was there not an interruption just now? Mr. S.—Yes, twice, so that Mrs. — could scarcely read my writing. Mrs. S.—Was it that same spirit?

Mr. S.—Yes; but he has no power this morning; in consequence of your prayers and hers, and with the aid of our kind Father and hosts of spirit friends, we are able to keep him away.

Then a spirit wrote, "Good morning, my dear wife!" Mrs. S.—Who wrote that? Mr. S.—A spirit who is trying to communicate with Mrs. —. Mrs. S.—Who is it? Mr. S.—A spirit whose name is —. Mrs. S. to Mrs. —: Do you know such a spirit? Mrs. —: Yes. Mrs. S.—Was he an admirer? Mrs. —: Yes. Mr. S., was it —? Mr. S.—No, his name is —. This was a man of the same name who had administered on her father's estate, and had cheated her terribly. He was a lawyer, and while trying to cheat her further, had fallen dead in the courthouse. Mrs. —: Mr. S., is this a bad spirit? Mr. S.—Yes, Madam, but he comes to get you to forgive his wrong. Mrs. S.—Darling, did you write that? Mr. S.—No. Mrs. S.—Did —? The spirit—Yes; I am trying to progress, and I hope you will forgive, etc. He was forgiven, and returned thanks most touchingly, and went away.

Then Mr. S. went on with his experience as follows: Mr. S.—I thought it very strange that people were so engrossed in external pleasures that they lost all the beauties of life eternal, and I so longed to tell you my feelings, but my tongue was silent in the grave, and my spiritual tongue had not been trained to speak. I was just like an infant coming into life; we are tenderly nursed by the good ministering angels until we can take care of ourselves; in other words, till we can nourish our own spiritual natures. Mrs. S.—You must have learned readily, as you could communicate with me very soon. Mr. S.—Yes, I was not long in getting information; I had tried very faithfully to impart divine knowledge while on earth (he was an Episcopal clergyman), hence progression was easy to me. Mrs. S.—Were you not rejoiced when you saw me turning my attention to spirit communion? Mr. S.—Oh, yes, I was indeed rejoiced. Mrs. S.—Darling, will you tell me who you met when you first crossed the river, and what were your thoughts? Mr. S.—Yes, my dear Mary. My thoughts were very different from any I ever had in earth life. My dear father and mother, and yours, were with me when my spirit left the body; but I met Mr. Dana and your son Charley (a former husband and his son), as soon as we were crossed over, together with hosts of spirit friends. There was a place all

ready for me, for they knew I was coming. It was more beautiful than anything I had ever seen or imagined, and when my eyes were opened in another world I gazed in great astonishment at so many beauties around me. I could scarcely realize my change, it was so perfectly delightful. Soon after I entered the summer land—as we term this lovely abode—crowds of dear little beautiful, bright angels hovered around me, and I learned at once that my mission was to teach the dear little souls. [My husband was very fond of the young, and, while officiating as a clergyman, had also been a teacher all his life, sometimes as a professor in colleges, but oftener in his own schools.] Mrs. S.—Did you see any of your former pupils? Mr. S.—Yes, numbers of them; they came around me as soon as I arrived to give me their welcome. Mrs. S.—Did my grief distress you much? Mr. S.—Yes; I wanted to comfort you, but could not then. Mrs. S.—Did you not get the power after a while, for something comforted me? Mr. S.—Yes, it was I.

Now follows a conversation with my father, Rev. Dr. B. M. Palmer, for twenty-five years pastor of what was called the Circular church, of Charleston, South Carolina. He was well known throughout the whole South, as is now his nephew, Rev. Dr. B. M. Palmer, of New Orleans. Mrs. S.—Father, are you present now? Dr. P.—Yes, my dear child; and I have been very much interested in the communication of your husband. Oh, my child, it is delightful to comfort those who will seek. You know we learn from the Scriptures that if we ask, we shall receive; if we seek, we shall find; if we knock, it shall be opened unto us. This is the full signification of these terms. Mrs. S.—Do you refer to these manifestations? Dr. P.—Yes; the doors of eternity have been opened, and clairvoyants have entered in. Mrs. S.—Is not this the last dispensation? Dr. P.—Yes; Christ will never reign on earth but as a spirit. Mrs. S.—Father, have you any objection to giving me some description of your first entrance into spirit life? No, my child. Mary, my dear child, only a few minutes prior to my departure from this vain world, there appeared in full view hosts of bright angels, waiting all around to welcome me. My spirit, as it left the body, was received just as a new-born babe, and taken by those spirits across what is termed the river of death, more beautiful and glorious than I had ever thought anything could be. It is not water, but something more beautiful,

clear and transparent. It seems like a river of crystals, and yet it is not. We can walk over, though the waves rise and fall, yet they never touch those who are out upon its vast extent. Now, when we reached the grand shore, there appeared to my vision other and entirely different scenes. Angels clad in their ethereal robes, and glittering crowns of the brightest and rarest jewels, came one by one to greet me. There was one all ready for me, and I was clad in my robes of purity, and went out to view the glories of eternity. My robe was perfectly white, and the crown of life was placed on my head. I realized then that my mental and physical sufferings were over, and I had only begun a new and glorious life. My child, it would require volumes to give you the details of my spirit life. Mrs. S.—Did mother realize that you were dead when they first told her of it? Dr. P.—No. Mrs. S.—Did her brain become immediately paralyzed? Dr. P.—No, not immediately. Mrs. S.—Were you asleep when you passed away? Dr. P.—Yes, in a sweet and quiet repose. I passed away very quietly and gently. I went to prepare a place for my dear wife. Mrs. S.—Did you know she would follow you so soon? [Note. It was only a week.] Dr. P.—Yes I knew it. Her brain soon became paralyzed, and she was unconscious of pain. Mrs. S.—Was it not delightful to be so soon reunited? Dr. P.—Yes, we had lived a long and congenial life together on earth, and it was very sweet to be reunited in the bonds of life eternal. Mrs. S.—Were you with me after I returned from my northern trip, and found myself alone? Dr. P.—Yes, my poor, afflicted child, we pitied you more than I can express. Mrs. S.—Father, what is mother's occupation? Dr. P.—She is one of the ministering spirits. Mrs. S.—On earth, or in the spirit world? Dr. P.—Both. Mrs. S.—That was her occupation on earth. Dr. P.—Yes, our occupations are very much the same. As ye sow, so shall ye reap. If ye sow good seed, ye shall reap the same; if ye sow wickedness, ye shall reap also wickedness. Mrs. S.—Father, have you any objection to my transcribing this, and sending it to Dr. Watson? Dr. P.—No, my child. Mrs. S.—Under your name? Dr. P.—Yes, under my name. Mrs. S.—You were so well known, I think it will have a good effect. Dr. P.—Yes, I hope so. Mrs. S. (to her husband)—Darling, may I send yours too? Mr. S.—Certainly, dear Mary. Mrs. S.—Well, I hope I can do some good in that way, for I believe I wield the pen of a ready

writer. Mr. S.—Yes, that is your mission ; to comfort the afflicted ones of earth. Mrs. S.—Father, what is my sister Jane's mission? Dr. P.—She comes back to earth as a dear, good spirit, and hovers near those who are in great affliction, often in miserable garrets, as well as in palatial mansions. She receives the spirits of a great many very poor people, and leads them to the spirit land. Mrs. S.—Let me not weary your patience, but what is the occupation of my brother Keith? Dr. P.—He is a minister. Mrs. S.—Do you mean a preacher? Dr. P.—Yes. Mrs. S.—Does he not practice the medical profession? Dr. P.—No, he prefers preaching.

Now, dear Bro. Watson, when we consider that this medium but two weeks ago knew nothing about spirit communion, and that these communications have not been corrected in a single word or letter, but are transcribed just as she wrote them, they are wonderful ; and I call upon all the dear friends at the North who sympathized with my peculiar situation last summer, to rejoice with me, and give thanks.

MARY DANA SHINDLER.

MR. J. JAY HARTMAN,

Spirit Artist, 831 Vine St., Philadelphia.

We take pleasure in again calling attention to this phase of Spiritualism, as can be witnessed by a visit to this wonderful medium. We had ample opportunity while in Philadelphia to test his powers, which proved entirely satisfactory.

Having a large family in the spirit world who were anxious to have their pictures taken, our spirit wife wrote that "they were too much crowded together. The children were very eager to have their pictures taken. So the next sitting none impressed the plate but them. Others were there, but none appear on the plate but Sammy and Willie, who died at Greenwood."

Mr. Hartman takes the spirit photograph by having the picture sent him, and fixing a day and hour for the sitting, at which time the party desiring the picture must be as quiet and passive as possible. We have quite a number of spirit pictures, some of which were taken by the photograph being sent to him. Those who send their pictures

should remit five dollars, and if no picture is obtained the money will be refunded.

We make the following extract from his letter to the photographers of Cincinnati :

"In stating that the doctrine of immortality had not been satisfactorily proven, I meant that no positive *objective* evidence, such as a sincere and able scientist—one open to accept truth whenever proven—had ever been offered to mankind. The doctrines of all the churches—and I respect them all so long as they accord respect and liberty to others—reach this question in the last analysis through faith, the salient point that is now the battle-ground between religion and science, rationalism and theology. Spiritualism, spirit photography especially, is a heaven-sent messenger to settle the claims of the warring sects and disputants. It comes, in this age of atheism, materialism and skepticism, to prove that our loved ones still live ; that they have only gone before to help prepare a place for those that follow after. It comes to prove the doctrine of evolution to be true ; that life is a state of eternal progression ; that what we call death is simply a change—a transformation and removal from the earth plane to more spiritual spheres ; that man in his physical body represents the last link in the chain of material being ; and that, as he steps or moves out from that mortal frame into immortal life, the *ego* remains the same, beginning the immortal life just exactly at the point where we drop the mortal. It proves that there is no break in the continuity of life ; and no miraculous power to cast us down to hell, or suddenly waft us into heaven ; but that, while our loved ones are ever hovering around us, pleading for us to come up higher and nearer to the heights of perfection, yet we are the arbiters of our own fates, rising or falling in the line of spirituality as we obey the impressions of the spirit of truth in our own souls urging us upward, or become subservient to the animal and sensual passions, and sink to the level of the brute. It comes to prove that there is no personal devil seeking to entice and destroy all humanity, but that there are millions of devils in human form, made so by false theology and improper training. It comes to teach that all the world's akin, and every man our brother ; that God is love, wisdom, truth. His temple the soul of man—his altar the purified and regenerated heart of humanity, exhibiting its living faith in practical, active endeavors to ameliorate and elevate the whole of humanity."

REV. DR. O. B. PARSONS.

This prominent Methodist minister controlling our home medium recently wrote a long communication, from which we make a few extracts:

"The time has not yet come for you to make my sentiments known to the world at large. I know as well as you do, and probably am better posted in these matters than you, if you are in a different sphere—an earthly one. My mission, and what I wish to say is, that you are doing things most too rapidly in some respects, and not fast enough in others. I think it a better plan to see that your private circles are formed upon a substantial basis, and then have your lecturers of Christian men, and your mediums well developed by your developing circles, for they are important, and not permit any but the circle to meet with your undeveloped mediums until you have made them what you would be willing for the most earnest and zealous skeptic (for there are many everywhere to be found desirous to be convinced on the subject) to witness.

"Your private societies should be organized; and if you have only half a dozen who are confirmed believers, begin with your organization. You need more lecturers in the field. The work will not prosper until you send out more laborers. You must work—and right here in your own city you can do good, and much can be accomplished, but you are not sufficiently condensed.

"Your mediums are suffering from neglect. Let your circles be of a religious, high-toned and refined class of ladies and gentlemen, and have one room in which to meet, and let that room be used only for that purpose.

"I tell you, brother, you must not be so backward. I mean just what I am saying. I never was as anxious about the prosperity of any doctrine in both earth and spirit life as I am to see these truths established, and see the world unburdened of the dull monotony which is now resting on all the orthodox churches. They are suffering beneath the load of lethargy. They are groaning under conviction, and will see before many years wherein they have erred.

"I cannot say what I want to say with the emphasis I would like to. I am awakened, and I want to stir up some who are so slothful and prejudiced that they will not allow the Spirit to abide with them. I want them to see their error, and if I could I would influence more minds than I have."

... "Your success depends upon your organization of private circles in different cities and towns, more than you have done. It will, I fear, be some time before you can concentrate sufficiently to harmonize. You must go to work in Memphis. Mr. Peebles must be imbued with the unction of the Holy Ghost, that he may preach the gospel. You must have a suitable place for him, for I intend to attend and inspire him all I can. There will be some very saint-like control who will attend him; and I believe if you have a good place you will see many coming into the fold who are now wandering without a shepherd, and who are saying to themselves, Why halt ye between two opinions?"

Dr. Parsons died in Louisville, Ky., and manifested himself to Mrs. Hollis, with whom he had investigated Spiritualism, before she knew of his departure. He gave us the following communication through Dr. Mansfield, which was published in "Clock Struck One: "

BRO. WATSON—Although we never personally met on earth, I have kept track of you for years. Now and then I caught sight of your truthful sheet, and was ever pleased with the spirit in which you conducted it. You have by your independent action erected to your memory a monument that time will never efface. I thank you for the willingness on your part to give my sayings a place in your book. Had I met with you earlier I would have said more. I hoped to have lived long enough to see the M. E. church alive to the spirit of true Methodism. I for years saw and felt the importance of a renovation of that church, and talked as plainly as the people would bear it, until within three years of my departure I was forced to give vent to my long pent-up feeling and give the world to know where I stood. Could I have lived five years longer I would have cried aloud, even from the house top, if need be, and proclaimed what I knew from external knowledge to be truth and light from the world beyond.

Say to Bro. Sehon he lacked the courage to even allude to my views of spirit intercourse while speaking over my mortal remains. I had thought him more courageous. He will hear from me again.

Go on, brother; I will be with you. You need not fear, but follow out the promptings of that monitor within which is the divine.

C. B. PARSONS.

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MEMPHIS, OCTOBER, 1876.

REMARKABLE MATERIALIZATIONS.

We copy below the most remarkable materializations of modern times. When we published in our last issue that "spirit forms would appear in broad daylight, taking the empty chair at the family table, and after holding converse with those around, disappear as mysteriously as they came," we did not think it would occur so soon. A number of cases are reported, but we select this one from the *Medium and Daybreak*, of London. There are thousands of persons who will ridicule these manifestations, attended as they are by hosts of living witnesses, and yet profess to believe in similar occurrences which are recorded as having occurred nearly four thousand years since, and only upon human testimony. The record reads—see Gen. xviii—that "Three men stood by Abraham, and when he saw them he ran to meet them from the tent door, and bowed himself toward the ground. And Abraham ran to his herd and fetched a calf, tender and good, and gave it to a young man, and he hasted to dress it. And he took butter and milk and the calf which he had dressed and set it before them; and he stood by them under the tree, and they did eat." The usual way of disposing of the numerous cases of angel visits in the Bible, is to say, "it was a miracle, and the days of miracles have ceased." Both these assumptions we deny. It is nowhere said in the Word they are miracles, or that they have ceased. The same universal law exists now as it ever has been, by which these visits were made. Read the following, laying aside the prejudice of former teachings :

MATERIALIZATION EXTRAORDINARY.

MR. EDITOR—I shall offer no excuse or apology for writing and forwarding to you this report, which I was requested to do by the spirit whilst sitting with us at the tea-table, in full materialization, in good daylight. I will also add, that I report the following seance by authority of all the witnesses to the same. I will be as brief as my subject will allow me, of course omitting much that was done and said, but will give you the principal features of this most solemn and momentous seance, which extended over the lengthy period of *three hours and twenty minutes*.

At the house of Mr. Petty, No. 6 Suffolk street, Scotswood Road, Newcastle-on-Tyne, on Sunday, August 6, 1876, the following most remarkable and perfect seance took place. Eight of the witnesses were present and joined in pleasant conversation some time before half-past six, the exact time to open the seance. A corner of the room had been cut off by a wire extending across it, on which two curtains, made of some dark fabric, were arranged to move by means of rings. The sides of the corner were of solid masonry, the ceiling and floor were unbroken, and composed of ordinary plaster and wood, and the medium, Mr. W. Petty, reclined upon the floor when in this unfurnished corner, which was called "the cabinet." The time having fully arrived, Mr. Petty the elder opened the seance by an earnest supplication. The first part of the seance was devoted to what is termed the physical. A table, musical instruments, a bell and a paste-board tube were placed in the cabinet, and the medium sat outside with the company. After singing a while the instruments and the bell were made use of, and floated inside and outside the cabinet, where there was sufficient strength of light to enable the company to see them float, and to receive them, as it were, from the hands of nobody. In a few minutes more we were invited to step up to the curtains and pass one hand into the cabinet, when a spirit hand laid hold of it, giving it a terrible grip, which made one suspect that our friend and brother "John King" was the welcome offender and culprit in the case, and so it turned out to be. The next moment he had the tube to his mouth, and addressed us in an audible voice, giving instructions to have a recess, and admit the other sitters who were outside, they having arrived too late for the opening portion of the seance, which had occupied about fifteen minutes. He also instructed us to sit

for "materialization," and to prepare the tea, which he would partake of with us; and after inviting Mr. Orville Pitcher, Mr. D. Richmond (your reporter), and Mr. John Hare to sit with him at the table, which is a small square (or parallelogram), with four legs, he ceased speaking, and immediately all hands were at work. The outsiders were let in, and soon the table was set near the center opening of the curtains, with chair for our celestial host and visitor to sit on; and soon the table was adorned with tablecloth, teacups and saucers, sugar and milk vessels, with contents, a fine lot of well-buttered tea-cakes, warm and ready for use, a large Britannia-metal teapot, with fragrant contents, and spoons withal to sweeten the same. These were in readiness, and were supplied by the generous attention of Mrs. Petty and family. And now our most beloved brother, Mr. John Hare, was moved upon by divine influence to offer up a most delightful petition to the Giver of all Good, and to ask a blessing.

A little sweet singing was next in order, and, in the fluidic element of its delightful cadence, the curtains seemed to open as if by silent magic, and there stood our celestial brother "John King," dressed for the occasion, and instantly all was silence. The spirit bowed a reception, and the solemn yet joyous meeting burst forth from every heart and lip. The spirit took his chair, and, adjusting it, sat down, and soon began to be talkative as well as the company at table, and inviting them to begin, not forgetting to set the example. Of course we all were guilty (more or less) of bad manners, in watching our host to see if he partook of these substantial and earthly things. And when we had all finished one cupful, with due complement of teacake, our friend the spirit seized the teapot in the usual way, and poured out to each a second cup, inviting all to proceed, then handing round the plate of cake, which, as a matter of course, we all seemed to eagerly accept of; he did not forget himself, and then he extended the cake and the tea to all in the room by special notice. Whilst engaged with our second cup, my right-hand friend, Mr. Pitcher, queried and said, "'John,' do you dematerialize your tea and cake as you take it, or are you completely or fully materialized?" To which he replied, "I am fully materialized." Then it was observed, "It will be dissipated when the form is dematerialized." When the tea-party had ended, the table was soon cleared away, the spirit remaining materialized all the while. And now, lest any

reader should think we had been all this while in the dark, and therefore might easily be deceived, I must explain that all this was done in daylight; the materialization and the tea-party was all in good day-light, so that the light of the lamp, which remained lighted, was quite overpowered. I must also record that before closing the tea-party the spirit asked that some one would offer up thanks. After a pause, Bro. Pitcher responded, and made some very appropriate remarks, with which every one seemed heartily to unite. When the table had been taken away the door was still wide open. On inquiry, the spirit said he could stand the light, and he walked about in it and said "Give us more light. Men say they want more light now-a-days. Let us have more light, Mr. Petty." And Mr. Petty gave all the light that could stream into the room by the door and the hall window, and the spirit walked about in triumph.

He, the spirit, asked Mr. Pitcher to play some tunes which he named on the fiddle. He also took the instrument and played and sang, and smiled and laughed (in good daylight all the while). He now informed us it would soon be time for him to go, that other two who had never been materialized might try to do so; said he would help them to do so; that one was a Chinaman, who would have a long moustache on, and the second would have a dark goatee on the end of his chin. The door was partially closed by "John's" direction to aid the next spirit to appear. "John" entered the cabinet, after explaining that he would appear again and bring his medium out with him, that the company might see them both at the same time. "John" now retired, saying, "Sing something till we can collect more power." We now looked at our watches, and all concluded that "John King" had been with us about forty-five minutes.

In a few minutes, whilst the company sang, the spirit appeared at the central opening—a veritable Chinaman, with clean chin and long, dark moustache, a turban or head-dress all white, with flowing, loose garment to the floor; he wore Chinese shoes, which were heard to squeak as he walked the floor. He bowed gracefully, and saluted the company; and, seeming to gain a little strength, he stepped forward, and, grasping the hand of each sitter, he kissed it, and kissed the little girls and boys on the cheek. He asked for more light, and the door was opened right back, as it had been at the request of "John King." The spirit asked us to sit back as far as ever we could, so

that he would have room to walk about. He was not so tall as "John;" he gave his name, said that he had been wholly engaged in the tea trade when in the mortal body, and that he would bring the tea—his own tea—to his tea-party. He laughed and smiled, and spoke in his native tongue and in English. He walked about and sang a little, and asked for the fiddle, which Mr. Pitcher handed him, and he played two or three Chinese tunes in good time, and handed back the fiddle and the bow. He moved the chair and sat on it, and rising, he said it was about time for him to return, that the other spirit who was waiting might come. So, passing round the company again, he grasped each one solemnly and affectionately by the hand, kissing it and gracefully bowing, he retired into the cabinet. On looking at our watches it was agreed that he had been with us, in good daylight, between twenty minutes and half an hour.

Again we resorted to a little harmony, and in a few minutes, with the door open letting in the light, our third celestial brother stood before us in materialized form, without head-cover save his own abundant dark hair, and, with clean shave and dark goatee, he looked quite handsome, and bowed very respectfully to the company. In a short time he walked with us, gave his name, and said he was an Englishman, and on being asked if he passed away in the States, he said, "Guess I did." He seemed less in stature than the Chinaman. He retired in about a quarter of an hour, bidding us good night, and bowing gracefully.

The next spirit to materialize was a female (no female in the cabinet). This female was sister to Mr. Pitcher. She responded to him faintly when he spoke, but nodded freely, and seemed much pleased with her visit. She could not bear so much light as the previous visitors. After saying "Good night," she retired, bowing gracefully to the company.

And now it remains for me to record what all investigators will esteem the great event of the evening. In a short time "John" appeared and said we were not to close, "The most important is yet to come. I intend to bring out my medium, so that all may see both at the same time." When he was ready he appeared at the opening and arranged the company, so that I might see minutely, and be able to report accurately what was about to take place. A little singing was now indulged in, and soon the magical opening of the curtain took place. At first it seemed as though the medium and

the spirit (from my standpoint) were seen through the curtain, but in an instant it was held aside by the hand of the spirit, and both stood in view of all the company, and all burst forth in praise, adoration and thanks to the Giver of all good for extending to mortals, by his ministering spirits, such grand demonstrations of the immortal existence. Thus they stood full half a minute, during which time I noted that "John" was five inches less than the medium, whereas, on his appearing whilst the medium was laid in the cabinet, he was five or six inches taller than the medium; thus, the power required to raise and bring forth the medium seemed to reduce the size of the spirit. While the curtain was thus held aside I could see that there was no one in the cabinet. The spirit and the medium, who was in a trance, now drew back into the cabinet, only to appear again the next moment at the middle opening of the curtain, in clear view of all in the room; and again they retired in like manner, to appear at the third opening, and after being fully viewed and spoken to by the company they again retired and crossed the cabinet to the opening where they first appeared, and there they stood in full view, certainly not more than three feet from me; and after a brief period the spirit began to get less, and on the attention of the company being called to this fact, the spirit rapidly grew less and less until within about six inches of the floor, when the head seemed to be dissipated, as though it had been a portion of white steam disappearing in the cooling atmosphere. The appearing of the two, and their perambulations from opening to opening of the curtain occupied fully ten minutes, and the dematerialization of the spirit, "John King," about half a minute. The medium remained standing erect in the trance condition, and was waked up in about half a minute, and walked away in perfect order, and joined with the company.

And thus ended the most remarkable and momentous seance ever witnessed by any one present at the same. This last part of the seance was all witnessed in good lamplight, and was concluded in solemn thought and reverence, and in heartfelt joy and thankfulness, which seemed to thrill through every one who was present, for many were the mutual congratulations and expressions of joy at having met with each other at the pentecostal and glorious communion in which we had been bathed in heavenly simplicity and love, during the long period of three hours and twenty minutes. It was, indeed, Mr. Editor, a season of truth and reality

never to be forgotten so long as mortal life continues.

The chair used by the spirit visitors in full view, without any visible instrumentality, tipped up and dashed to the floor. And afterward, at the supper-table, the table rocked with the supper thereon, and raps were given in answer to questions; and then, to modify the matter and save the fluid from waste, we held our hands under the table, and spirit hands greeted us—both tiny and strong ones. I daresay I have left untold many things of interest and of moment, but I feel acquitted, and my report, which I undertook to give on behalf of the invisible and visible brotherhood of immortal beings, may now be concluded.

I hereunto append the names of sitters, which I copy from their own signatures: Messrs. William Lee, John Hare, William S. Robertson, Orville Pitcher, Joseph Petty, Joseph Robertson, Jr.; Mesdames Mary Robertson, Elizabeth Petty, Fanny Petty, Isabella Robertson. Medium, W. H. Petty.

I remain yours fraternally,

D. RICHMOND.

18 Chapel street, Darlington.

THE GREAT WHITE THRONE

Which the Apostle John Saw in His Vision.

THROUGH OUR HOME MEDIUM.

I will write the truth as it comes to me by the light descended from the higher spheres. The throne of God is in the universe he has created. His habitation is the universe. The idea of a great white throne had its origin in the minds of those who in olden times were subject to kingly power. God said they should have kings because they desired them. They had forgotten the God of their preservation in the wilderness, and had bowed to human authority. This is why he granted them kings and allowed the ministry of angels to cease with them for a time, that they might see their helplessness and feel the influence of evil control in their governmental affairs. Now, the ministry of angels is employed by God in the administration of his government to mankind. So the Israelites knew God had withdrawn this help from them when the evils which befel came upon them, hence they returned to their allegiance to God's government and became more spiritual. Then as a recompense to God for the return of spirit aid, they wanted to honor him by placing him on a throne, as they had done

their earthly kings. God was not pleased with such homage, and he deprived them of the spirit of enlightenment in their worship and gave them over to evil control.

God is not pleased with worship that is not prompted by the unselfish desires of the soul, coming from love to him and love to his creatures. The worship he demands is truthful and spiritual homage. We must give the God of our creation and redemption the homage of hearts imbued with the union of the Holy Spirit from God. His ministers bear the petitions of a soul thus enlarged to the throne where the "forty and four thousand" sing. They were not singing at the throne where the elders and those robed in white assembled. This is all figurative, and is intended to convey this meaning: the white robes are emblematic of the pure and holy condition of those who have advanced to the higher spheres of light and purity. They sing of glory and of God, by telling those of lower spheres how he intends to bring them nearer to him when they advance to his throne of heavenly bliss. The "forty and four thousand" does not mean that that number were all who had attained to such purity of condition as to become the angels of light to those of inferior condition, but to give the idea that a large number were engaged in the holy mission, and that millions were moving progressively upward to the same condition.

The idea of a throne where God sits to govern and control his universe, is simply in the mind from the ancient idea of kingly authority and power. God has a throne, but that throne is in the bounds of his creation. His power moves this creation of worlds by the operation of fixed laws. His throne is in the hearts of his children when they see his infinity and love, and feel from day to day his spirit presence. Human beings cannot feel the love of God in the heart and willing to consecrate their all to his service, until the soul is enlarged by spirit communion. The spirit power of God moves upon the heart of man through the electric part of his being. He comes to you through the influence of spirit touch upon the brain. This touch thrills the affectional part, and the soul goes out after God, and holy angels come in accordance with spirit laws and hold communion with those of lower spheres; and they come to you bearing messages from the higher spheres, where God is seen more in spirit than with souls less developed.

These high and holy angels were the "forty and four thousand" the apostle saw. His spirit was so electrified by the entrance

into paradise, that the number could not be enumerated. In his material idea of the angelic host he said "the forty and four thousand."

I think the time is not far distant when those elevated by spiritual development as the apostle was, can see "forty and four thousand" in many places where God intends to pour out his Holy Spirit in the same manner and power he did on the day of Pentecost. The manifestation then was in answer to prayer and promise. You at the present time have the same promise that was made to them. When spirit control is perfected by holy lives and spiritual development, the signs of apostolic power will come again. The church to which was added so many souls in so short a time is the same church now. The spiritual baptism as it came from God in those days is present with the church now, but is not seen and felt because of unbelief and spiritual dearth. O, the errors that have crept into the church, which should be as a bride adorned for her husband, have clad her in sackcloth, blurred with false creeds and human control.

This is the state of things spiritually at the present time. Christ said the Pharisees were punctual in the observance of ceremonies, but neglected the weightier matters, judgment, mercy and truth. Spiritualists are not doing as Christ told them. They are not letting their light shine, but are doing as the Pharisees did. They make great noise about spirit manifestations, when they should look within and see if the spirit is in harmony with God's requirements, as taught them by Christ and his immediate followers.

PURE AND UNDEFILED.

'Some Spiritualism is pure, but immoral spirits teach from their condition in spirit life. You must keep this in mind, that spirits are just what they were in the body. Christ mingled with evil persons, but was not contaminated by the association. You must live so the fact of your being associated with immoral men will not cast a blur over your religious status. You may do wicked men good. They cannot harm you if you keep yourself pure and unspotted from evil thoughts and actions.

We will discuss this more at length when the time comes for such discussion.

Good night! JOHN WATSON.

He who says what he likes shall hear what he does not like.

EVIL SPIRITS.

BLOOMFIELD, MO., Aug. 20, 1876.

MR. WATSON — We have recently had some mediums developed among us that we cannot quite understand. One, a little girl of thirteen years, seems controlled first by one spirit, then another, and not unfrequently by some evidently bad spirits. Last night, for instance, she appeared to be controlled by an inebriate, who described his condition as being far worse, if possible, than any lake of fire and brimstone. At other times her control is very satisfactory, and gives much pleasure to those present. She knows not a note in music, yet she plays skillfully on the piano, and with all the ease of a practiced musician. This little girl sees different spirits and describes them, and will sometimes remember, after coming out of her entranced condition, much of what she has seen.

None of us having witnessed anything of the kind before, we are puzzled, and should like you or some other kind friend to give us some explanation and advice.

Mediums of different phases are being developed throughout the country, which is causing investigation of the glorious truths of Spiritualism.

I trust you may find time, amidst your varied and extensive duties, to give me some useful suggestions with regard to our mediums. I remain,

A friend to all progress for the truth,
MRS. M. A. BEDFORD.

On the reception of this letter we handed it to our home medium, who soon returned it with the following reply. It may be of service to others similarly situated :

MRS. M. A. BEDFORD—The experience of the young medium is a common one in the early stage of development. Christ said there was a kind of demon that would be cast out only by fasting and prayer. The demons, as they were termed in those days, were evil spirits, such as take possession of mediums often now. When you meet for development with your mediums, pray to God to deliver them from evil obsession, that high and pure spirits may be permitted to control the organism, and teach the truths of the spirit world—man's duty to God and his fellow man. This is the object of spirit control and manifestations. Live Christ-like, and do the work he said he came to do, which was the will of God. In doing this the law is fulfilled. Jesus Christ said he

came to fulfill the law and the prophets. The prophets prophesied the Holy Spirit should be poured out, and sons and daughters should prophesy, dream dreams and see visions. The prophecy is being fulfilled in these days.

Prayer and holy living are the only means of repelling evil spirits; for by them alone the medium is developed above their control.

For the American Spiritual Magazine.

OUR SITUATION ABROAD.

G. L. DITSON.

The periodical literature of these United States, called forth in the interest of Spiritualism, is certainly of a very respectable order, notwithstanding the sneers of those whose self-conceit, whose bigotry, or whose studied unfairness, has led them to denounce it as puerile, inconsequential, impious, useless.

In other countries not less can be said of those publications having the same end in view—the promulgation of facts emanating from the spirit world, daily rising like ghosts (often more literally than the expression usually signifies), upon the startled vision of a wondering world, and the elaboration of theories, the elucidation of phenomena, the analysis of opinions, theological, moral, scientific, springing up in that vast empire of thought and observation our cause has established; not that I would lay claim to any new birth, but simply to a much needed reawakening of the soul to its own native necessities in well-being, which seems in this age of a dormant faith and inactive virtue, to be but as the Dead sea, with a polished surface, yet having only bitterness and treachery beneath.

In Germany the *Psychische Studien* holds the most conspicuous place. This appears monthly in the German language, but in Roman or English type. Its chief supporter and editor is the distinguished Chancellor of the Russian empire, M. Alexander Aksakow. This periodical would doubtless be issued semi-monthly in Russia if spiritual literature were not under a provoking law, though, on the other hand, be it said to the credit of said country, works upon the subject having a scientific basis are admitted. It is understood, too, that those of the latter class which have appeared there, are eagerly sought after by the very highest class of society, and by numbers, rapidly increasing,

of the most distinguished savans of the Czar's subjects.

The contributors to the pages of the *Psychische Studien* can hardly be surpassed in erudition by the writers of any other country. Quite a number of the most eminent professors lend their pens to it, and give it a character at once imposing, important, entertaining, instructive. Its articles are carefully classified, but seldom lengthy. It has few or no speculative propositions to discuss, but rests mainly upon important phenomena, as witnessed by persons whose reputation for integrity and sagacity is not to be questioned. Its minor items embrace notices of books, the movements of media and such other matter as can hardly fail to be of interest to the general reader, seeking knowledge in the realm of Spiritualism. Though printed and published at Leipzig, this able periodical (and it redounds to the credit of the eminent American house), is republished by Mr. Ernest Steiger, of New York city.

Holland has its *Die Rigstraad*.

Vienna had at one time an excellent spiritual magazine, *Licht des Jenseits*, but of its fate lately I know nothing.

Buda-Pest* has also a small pamphlet devoted to our faith. It is sustained largely by the incorporated society of Spiritualists there, with the distinguished Baron de Vay as its honorary President. Madame de Vay, the wife of the Baron, is an extraordinary medium; and, being, as is claimed by herself, a favorite of the elementary spirits, of the forests, of streams, etc., who communicate very interesting matter through her. The periodical just referred to has an endless source of graphic and startling material with which to enrich its pages.

Trieste has gained no little notoriety by its *brochures* on the subject of Spiritualism. An excellent and trustworthy prophetess in that city, a young and interesting lady, known only to us as "Matilde," has made many converts. Her sayings, her communications, have been recorded with minuteness and published in pamphlet form. They are generally, apparently, from high sources, and breathe the purest moral sentiments. The gentleman to whom the Triestians are indebted for this prominence which angel communications have obtained, is the former editor of that large and elegant magazine once published in Florence under the title of *The Aurora*.

In Italy (and perhaps Trieste should have

*This joint name embraces two distinct towns on opposite sides of the Danube below Vienna.

been here embraced), the only exponent of Spiritualism that I am aware of (except, perhaps, *La Salute*, of Bologna, which I have never seen), is the *Amali dello Spiritismo*, published at Turin (Turino), the handsome city, and formerly the capital of Northern Italy when that country was divided into three or four sovereignties. Though much is being accomplished by the various "circles" in Naples, Rome, Florence, their proceedings gain but little notoriety for lack of proper organs. The aforesaid journal of Turin is of course their main instrument, but that is not enough. Private letters from different individuals, which appear in remote regions, give us occasional glimpses of their activity and the interesting features that dominate their seances, to say nothing of extra successes in the way of spirit photographs and those mental telegraphic communications which are carried on between Italy and Sicily. Senior Damiani, a gentleman, I believe, of title and of distinguished abilities and position in society, is the leading spirit in the flesh that is combating in that fair land the madness of the effete church.

Belgium has two small papers devoted to our cause. One, *Der Rots* (The Rock), published at Ostend; the other, the *Messenger*, at Brussels. The latter is an able, clear-seeing, far-reaching little journal, and commands very respectful attention throughout Europe. It is a David fighting the Goliath of Romanism—for Belgium is as yet Catholic, though with much intelligence and liberal sentiment at the head of affairs.

In France we have the formidable yet modest *Revue Spirite*—a journal destined I believe through persecution to make a wide wake in the muddy waters, ecclesiastical, civil, political, that have now an odor anything but spiritual, a miasm as pestilential to the soul of progress, of great virtues, of exalted piety among that naturally genial people, as it has been heretofore in Spain and its possessions, and as it was in Italy before the late enthronement of Victor Emanuel. To be sure its persecuted editor is in prison—what of it? The apostles of old were incarcerated and stoned and put to death, and Christ himself (hallowed be his name) was scourged. In later times how many have been burned for the simple, holy truth's sake. I trust that M. Semarie rejoices that he has been found worthy of so much distinction, of so much scourging.

The *Revue* is cosmopolitan in character; its scope is large, its aims high and generous; and while it admits articles not always

in keeping with those of its editor, it maintains a rigid adherence to the doctrines of Allan Kardec—to reincarnation, among the rest, a subject very little understood. A review of books is not so important a feature of this periodical as, it appears to me, it ought to be. If it recommends a valuable work, and that it should be, as it probably would be, extensively read, it adds a faggot to its own bundle of strength.

Some time since I heard there were two other journals, one published at Lyons and one at Bordeaux, in the interest of Spiritualism, but lately I have seen no reference to them. There was also one announced in Alexandria, Egypt, *La Verite*, but further than that I have learned nothing. Constantinople had, and may yet have, *L'Echo d'Orient*.

Spain has several periodicals devoted to our cause: *La Fraternidad*, of Murcia; *La Revelacion*, of Alicante; *El Espiritismo*, of Seville; *Revista Espiritista*, of Barcelona; and *El Criterio Espiritista*, of Madrid. The first named of these has been, I think, for a time suppressed; the latter is the leading and most influential of all that have undertaken to shed some light through the spiritual darkness that has for ages enveloped that unfortunate country, that land of inquisitors *par excellence*, that land of chronic revolutions.

El Criterio is also quite cosmopolitan; it embraces the universe of facts and phenomena, gives many notices of books, and has often lengthy dissertations and articles of great historic value from the most gifted pens Spain or any other country can lay claim to.

In South America our cause is not dormant if I may judge by its publications—and not only by these, but by the talent employed in their production, which must have, outside the covers of a magazine, an influence of no little magnitude. *Une Revue Spirite* is issued monthly in Rio Janeiro, with the "Principal of the Collegio Frances," I think, as its editor; and a power is thence developed that will eventually culminate in a wide sweep of thought highly advantageous to Spiritualism.

Then they have at Montevideo *La Revista Espiritista*, another monthly, in quarto form, giving a good deal of space to communications through media, but not neglecting an occasional article from foreign publications.

There is also, I learn, in Silveiras, Brazil, in the province of San Paulo, a weekly periodical announcing its faith in the spirits. In the Montevideo quarto I see a paper

mentioned, issued in Santiago, Chili, called the *Revista de Estudios Espiritistas, Morales y Científicos*, and in Lima, Peru, *El Espiritismo*.

In Central America there has recently appeared a neat little paper under the taking title of *The Law of Love*. It appears twice a month, and is published at Merida.

Last though not least I have to refer to Mexico; and if there be any country in the world (excluding Africa) where I should expect Spiritualism not to flourish, it is the land of Montezuma and the cactus; yet, how grandly it awakens to the stirring spring breezes of its newborn freedom, and puts on the bright garb of fresh thoughts, of high aspirations and celestial longings and doings. They are now publishing in the city of Mexico, *La Ilustracion Espirita*; in Saltillo, *La luz Espirita*; in San Juan Bautista, the *Eco de la Verdad* (truth); in Alvarado, *La Tercera Revelacion* (the third revelation).

La Ilustracion, above named, is a handsome quarto that would do credit to any city in the world. In looking it over, we can take no exception to its form, its typography, its contents. If such an exception should be indulged in, it would be rather on account of the richness and multitude of its articles than from a dearth of such. The editor seems to be a master in his department, and everything he touches obtains, one would imagine, a portion of his genius. Such works have a value outside of the ranks of Spiritualism—a silent force that like the car of Juggernaut overwhelms the being who attempts to stay it.

Notwithstanding the vast influence still wielded in Mexico by the Catholics, free speech and a free press are sustained by the government; and so long as this is the case progress will be the inevitable result; the blight of religious intolerance, of royal prerogatives, the ignored rights of the people, will be as dew before the bright morning sun.

Of magazines and newspapers in the English language sustaining our faith, I will name only one, *The Harbinger of Light*, of Melbourne, Australia, which is said to be a veritable John in the wilderness, not only enlightening the times, but heralding great and glorious events.

HON. J. M. PEEBLES will spend the month of October with us, commencing his lectures on the second Sabbath. He will accept calls for the week from places in West Tennessee, Mississippi and Arkansas during the week. Address him to our care.

From the Religio Philosophical Journal.

DEMATERIALIZATION OF A MEDIUM.

DR. WITHEFORD CARRIED 150 MILES IN FOUR AND ONE-HALF HOURS.

We, the undersigned, hereby certify that we were present at a spiritual seance, at No. 217 W. Madison street, in the city of Chicago, State of Illinois, on Monday evening, August 28, 1876, and that during the seance, at or about 8:40 o'clock P. M., the medium, Dr. Witheford, disappeared from our midst, and that the spirits declared, by a writing on a slate found in the cabinet upon its being opened at 1 o'clock A. M. on the 29th of August, that before the night was out the medium would be in Madison, Wisconsin.

Signed—Mrs. E. A. Thompson, Jane S. Fox, Nicolai H. Jorgenson, John McAuliffe, John Voice, Matthew P. Brady, Geo. Paine Harris, Fred. Ashton, John D. King, Walter Murray, B. M. Smith.

SPECIAL DISPATCH.

MADISON, WIS., Aug. 29, 1876.

MR. S. S. JONES—I arrived within four miles of Madison, Wis., about 1 o'clock A. M. Particulars by mail.

E: J. WITHEFORD.

This dispatch was received at the office of the *Journal* at 9 o'clock A. M., August 29. We will give particulars next week.

Some friend has sent us the Madison *Democrat*, giving over a column in regard to this wonderful affair, for which we have not room.

The last *Journal* has the following

REPORT FROM DR. WITHEFORD:

EDITOR JOURNAL—You have no doubt heard from the company assembled at my rooms the particulars of the seance of Monday night, and the conditions under which I was placed—the rice, broken tooth-pick, handcuffs, etc. When I became conscious I still had the rice, and handcuffs on, but was utterly bewildered. I consulted my watch and it was 1:25 A. M., and I was on the outskirts of a wood. I thought I was close to the house of one of my esteemed friends, Mr. Larkin, but I was mistaken, though I find now I was not over a mile from it. I took several roads and followed them out on the prairie, having only to retrace my steps, coming in view of the lake once, and at last I struck the railroad track, and followed it till I came to the depot. A little after four I sent you a telegram, which,

however, the operator said could not leave till 7 A.M. I asked the way to the burying ground, and was directed to the wrong one, and was again lost, and so once more retraced my steps, and found myself at last just opposite Mr. Gill's, whom I woke up at 5:30. I was so tired with walking I could scarcely move. On Tuesday night I came out to Mr. Larkin's, where I am now staying, about three and a half miles west of Madison. I got the spirits to remove one handcuff, which they did without unlocking, so I could write the telegram, for I feared I might be taken for an escaped prisoner; but the other remained on all day Tuesday. Mr. Larkin, Mr. Gill and others will corroborate all I say, so far as their knowledge of the circumstances is concerned.

Madison, Wis. E. J. WITHEFORD.

The *Chicago Times* says it is "the most remarkable feat on record." In the last two verses of Acts viii, we read that after Philip baptized the eunuch, he "was caught away." Yet there are thousands who profess to believe this upon human testimony, eighteen hundred years ago, who will not believe a dozen living witnesses.

ORGANIZATION.

Just as we were going to press we received the *R. P. Journal* of the 16th, in which we find a letter from Bro. Jas. H. Young, missionary for Texas. While we approve and indorse nearly all he has written, he says some things that we should rather he had omitted. We had in type the same plan he suggested in the following:

"Would it not be far better for this committee of twelve to acknowledge the existence of those State associations already organized, and invite and assist other States to organize, if they have a sufficient number of locals, on the delegate plan, if not on the individual basis, similar to the Texas association, and place themselves on a sure basis by incorporation in accordance with their State laws, framing a constitution in harmony with their charter? Then call a delegate convention to meet in 1877, and form a National Association.

"To the State associations should be left the duty of employing missionaries and lecturers to assist in forming local associations in every town, village or hamlet, where five or more believers or liberals could be found."

We heartily indorse the closing paragraph:

"Let us infuse every spiritual truth we possess into old theology, and make all the 'new movements' possible within her borders, but we must prepare conditions, and patiently wait for 'new movements' in Spiritualism. . . . With joy would we hail any 'new movement' or new phase in Spiritualism that would be more convincing to the materialistic or atheistic mind, or that would lift the creedal veil that now hangs between the sectarian churchman and the spirit world. Let us try to obtain this by working hand in hand with our friends from the other shore, form conditions through which they can work, by organizing circles, local societies and State associations, and, as soon as practicable, a National Association, but upon a spiritual platform, if we would be free from the 'creeds that tend to cramp and trammel the human soul,' as we find they do around us on earth, as well as among sectarians in the spirit world."

BRO. P. BREMOND writes from New York saying:

"I have reached here from Denver, and will do up the Centennial before returning. It will not be possible for me to accept the appointment you so kindly tendered me, being now engaged building a railroad from Houston via Nacogdoches to Shreveport. My time is fully employed, as the burthen falls upon myself."

We have therefore taken the liberty to appoint Bro. Wm. L. Booth, President of the State Association, of Hempstead, Texas, and Col. John McRa, of Wilmington, N. C., two of the Committee "to oversee local organization" for the South, and to call at such time and place in the year 1877 as may seem to them fit a Delegate Convention. We hope both of these gentlemen will serve on the Committee.

DEDICATION.—The Spiritualists at Ballstonspa, near Saratoga, N. Y., have built a nice "chapel," and we have received some pressing invitations to dedicate it at our convenience. We would gladly accept if in our power, but home duties and prior engagements prevent our enjoying the privilege.