

# American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teachings

FROM A CHRISTIAN STANDPOINT.

VOLUME II.

DECEMBER, 1876.

NUMBER 12.

## Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE JULY 11, 1876.

INVOCATION BY HENRY BACON.

Our Father, kind Spirit, our souls swell with love to thee, and we bless thee for thy wondrous kindness and watchful care. The light of this midsummer day reflects the glory of thy creative powers. The tranquil calm, with its dreamy atmosphere—the soft, wooing breeze, gently stirring the leaves which shine around the ripening fruit—and the glistening tide, with musical murmur moving seaward—all tend to lift the soul into that tranquil calm which bears us nearer, still nearer, unto thee.

Let our lives, oh Father, ever be in perfect harmony with this day: calm, trustful and pure. Give us grace to understand the best way by which to govern ourselves, and to direct others, that they by our example may be lifted up and drawn nearer unto thee. There are, we know, oh Father, dark shadows which gather over the brightest days, clouds which hide the sun, and storm-tossed waves rushing upon the rocks, foaming and hissing in turbulent turmoil. We ask thy guidance, that our lives may move clear of the tumult, and that the union of our souls through true harmonial teachings, may ever keep contending influences subject to the power of love; that the rising storms of angular natures and the dark clouds of despondent minds may be harmonized and lighted.

Bless those who are lingering amid the gloom of doubt. Let peace fill their souls,

and may their hearts go out in love to thy messengers. Forgive the bigot, the purse-proud and prejudiced. Let them see their errors, that the crown of love and the mantle of truth may lift them forever out of the gloom of social mistakes. Amen.

QUESTIONS AND ANSWERS.

Conductor—God bless you! May His love fall upon you. Trials press severely upon your nation, but fear not, for truth shall triumph. Are your questions ready?

Question—We have seen many articles from the spirit world upon the subject of the effects of Spiritualism upon the human mind. We would like to hear your views.

Answer—Spiritualism is the teachings of the spirits. It does not define any particular class of spirits, nor any theory whereby its believers are to be led. There is one grand fundamental truth established—the fact that there is no death. Connected with this, you learn that as you are at the change from the material body to the spiritual body, so you remain until you have worked out your own salvation, and through the laws of recompense received that for which you labored.

But to take, in a literal sense, the word Spiritualism, and detail to you the effects it has upon the human mind, I will have to analyze and divide the minds, and their conditions, with a close inspection of the spirits controlling, and the power which they have to elevate or debase. I will, however, endeavor to give you as near as I can what I know of the effects of Spiritualism upon the human mind, under the influence of progressed spirits, who teach the true Harmonial Philosophy.

All true religion tends to elevate and inspire its believers to good and noble deeds, to lift and perfect the human race until they find a near walk with God, and by their works are they known. The divine and perfect light of a true religious life cannot be hid; it shines out as a harbinger of the truth within, and makes perfect the faith by the work, that the deeds may be seen of men and felt amid all circles, bringing into use the teachings of Jesus, which make each day a day of good deeds, and one eternal Sabbath throughout the year. Such should ever be the reflex of the true teachings of religion; and any doctrine or any form of laws—be they organized by creeds, or controlled by spirit teachers—which does not elevate and ennoble the human race, bringing them into more perfect and consistent lives, with an earnest desire to advance each day upward upon the plane of harmony, cannot be classed among the pure teachings of Jesus.

The Spiritualism taught through the role of perfect harmony, and which builds the harmonial philosophy as a true religion, is that which bids every man work out his own salvation; and that light which is to guide him into the paths of peace he bears within himself, and must so replenish it with the oil of good deeds that it may shine upon the lowly, and illumine the gloom of sorrowing souls, lift the fallen, and bind up the bruised hearts.

Spiritualism in its perfect teachings must do this, or it is not Spiritualism; and to those who have received the perfect baptism of spirit teachings, understanding and comprehending it in its given light, no other religion can satisfy.

Creeds, with set forms and written services, fall before the God-given truth of a never-dying principle which is constantly increasing through facts each day revealed by angel messengers.

Every heart learns the power of love, and by deeds well done through the pure, unselfish works of charity, Spiritualism makes the world grow better by harmonizing humanity and giving them unlimited scope in the fields of progression.

It lifts the soul into a plane of advanced ideas, where men take a sensible and reasonable view of all the works of God through nature's tabernacle, and by constant investigation they acquire knowledge which is controlled by wisdom, and they can no longer be chained by other men's thoughts, but unfettered they soar beyond prescribed creeds and dogmas into the progressive life of

never-ending truths which each day multiply and increase, giving in their course more food for hungry souls, and working out the God within, until the true religion of an Infinite Presence penetrates the mind of finite man.

Spiritualism in its perfect advancement can alone do this. All other religions fail, and the nature of man struggles amid the stale, improvident supplies of a dictatorial God led by selfish men who claim him as their guide. Each make, as may please their fancy, the God they wish to serve, and none find that happiness which they desire, because of the pall they have thrown over the light.

Spiritualism lifts the pall, and thereby establishes a religion which cannot end, but shall go on increasing and advancing, bringing ever with it greater tests of the life immortal, and lifting, regardless of position, the misguided and unfortunate into the new life.

Then in the end I would say, the effect of Spiritualism upon the human mind is to remove all barriers, lift the soul of doubt into a life of certainty, establish the life beyond, and bid every man lift himself into the kingdom of God by his good deeds, and by the love he extends to God's suffering ones, and unfold to him a boundless field of knowledge, wherein he may labor and day by day gain his reward, lifting through the light of his own soul the saving grace of eternal happiness, which shall as a beacon guide the wandering brother into the haven of safety, and so establish the coming of Christ, when the Father's kingdom shall be the same upon earth as in heaven.

(Seance conducted by Wilbourn).

#### SEANCE JULY 13, 1876.

##### INVOCATION BY HANNAH MOORE.

Our Father, Spirit of Love, look down upon us with the holy light of thy soul, and bless us with strength to do thy work wisely and well. Through thy messengers guide the wanderer back from sin and shame into the paths of virtue and love. Feed the hungry mortals whose starving souls call on thee for succor, and so establish the covenant in their midst that the light of thy kingdom may be seen from afar off, and angels may be drawn nearer unto the earthly portals of misguided man.

Let the golden chime of heaven's bells ring out upon the air, that all may hear and be guided through the open gateway into the sanctuary of spirit communion, and

learn of the life beyond the mystic river, of its sweet-scented banks and never-dying flowers, of the loved ones, where all redeemed in their robes of snowy white, they wait and watch by the pearly door.

We ask a blessing upon all who linger amid life's shadows, and a power to aid them to see the light of eternal joy.

Our Father, we praise thee, we adore thee forever and ever. Amen.

Conductor—We are once more with you and glad to meet you, but sorry to see so much strain upon the nerve-center of our instrument. There must be more rest and less work. The physical organism is not strong enough to sustain the mental labor which is required of it. There is not variety enough—too much monotony. We must have a change here. There is a friend of the medium present, who wishes to speak. We will not take up any questions to-day.

ABBIE E. LANSING.

My friends, from the fair land of Eden I come, with my heart full of love.

I promised our good friend Samuel Watson that from time to time I would communicate for his *MAGAZINE*. I know there are many who will turn away disappointed when they cast their eyes upon my communication. I do not seek into hidden mysteries, nor do I dig 'neath the debris of the decayed past for subjects. I find my soul stirred by the sufferings of humanity, and my spirit awakened to action by their wants. Where ever I can find the most to do I labor, and whenever I am most needed I come. Through the influence of the Divine Spirit I am directed, as the promptings fill my soul I respond, and at the awakening of my intuitive powers my soul reaches out toward its mission.

My spirit is made sad and my heart wrapped in gloom when I see the strong influence which the undeveloped and unregenerated spirits have upon a great number of Spiritualists.

The theories which they put forth are filled with dark-stained atheism, the idea of prayer is laughed to scorn, and the name of God looked upon as a myth. Jesus, the gentle Teacher, is classed with rude, coarse men, whose lives are full of sin. Every thing which tends to improve and advance the life of man unto perfection is looked upon as weak and idle fancies, growing out of the orthodox element which still clings to the Spiritualists who teach the perfect principle of Christ. How mistaken are the souls who are thus led into the wild whirl of radical impulses!

All the perfect teachings of spirit control but lead you into higher and better lives, guide you into the purer paths, which bid you keep your soul in perfect trust through a constant desire for the right, and a never-ending prayer of good deeds and noble works.

Prayer lifts the soul above the gross desires of earth, and brings the suppliant in closer communion with the God-giving Spirit. It softens the coarse element which surrounds the earth, and keeps the heart constantly desiring for good deeds. Without it man is ever like the shifting sail, moving from side to side. With no trust but that with which fortune may favor him, his life is dark. He appeals to no one. Within his own soul lie all the cares and all the ills of his unhappy life. He has no voice to supplicate, sees no power save that which his own will may create. His guardian spirits, like himself, are constantly preaching that the only law by which man is governed is man, and he is ever denouncing all who do not, like himself, believe in the right to act regardless of principle or law. Where ever his fancy leads him he strays, feeds upon his lust, and cries, There is no God! He makes for himself a hell upon earth, knowing not that the laws of progression are to develop and increase the perfect principle of nature, and the Light of Life is God, a perfect Spirit, to be worshiped in spirit and in truth, and that Jesus, feeling the influence of the Spirit, perfected his life unto graciousness, that those who followed him might see the perfect peace which came from a pure spiritual life and a constant prayer of holy aspirations, seeking for that goodness which is of God, and by which alone man can attain happiness.

Many of us here are working to establish a true and pure spiritual element in your midst. We desire to lift you up, and aid you in establishing a church which shall be seen from afar off, founded upon the rock of truth, far above creeds and false assertions. Aided by the ministering spirits in doing good, you will draw from out the pits of sin the unfortunate of earth and show them where the light is, and how their prayers may reach the land of spirits, that infinite goodness of an Infinite Mind may reflect through the finite nature of man and delineate the perfect precepts of the Master, who taught them that the kingdom of God was within them, and that by their deeds the world should know them.

This church, which is to be the Harmonial Temple, is to be founded upon the pure teachings of Jesus, to be sustained through

good deeds, and illumed by the light of love which is from God.

Its gates are to swing wide open to all of God's children, regardless of sect or creed, and the spiritual food is to be given to all who hunger.

As the sunlight of heaven is free to all, so let the sunlight of advanced thoughts and true teachings be dispensed to all who seek. Ask them not whence they come or who they are. God and the angel world know them, and they enter the Harmonial Temple to find that which has been denied them elsewhere. Help them, and God will help you. Remember there is something good in all, and if you would lift the shadows you must bear the light. Let your lives be filled with prayer and your love of God increase, until goodness shall guide you into the paths which Jesus trod, and his spirit show through all.

(Seance conducted by Edward).

### SENSATIONS OF A RISEN SPIRIT.

Mrs. C. L. V. Tappan recently delivered a lecture in the trance state at Chicago, and the discourse, which professes to come from a departed physicist and chemist, is published in the *Banner of Light*, of July 8. Those who have deeply studied spirit messages, agree for the most part that they are of a symbolical nature, and as difficult for us to understand as it would be for a caterpillar to grasp the conditions of life and the sensations of a butterfly. The conditions of the spirit world seem to be different from those of this. Apparently, language and ideas cannot be found to bring these conditions to the consciousness of mortal man. The following narrative of experiences in the great thought-world beyond the grave we therefore assume to be misty and symbolical to a large extent, yet founded upon spiritual facts:

I felt a spiritual poverty. I mean to say that I seemed to exist in the atmosphere of intellect, of intelligence, of intellectual perception, but I missed the aura of spiritual power. I never could pray when I lived on earth. I had no religious experiences of my own; indeed, I never knew there was a spirit, except what I had received through my intellect demonstrated through the mediumship or spirituality of others. I never saw a spirit clairvoyantly; therefore my spiritual perceptions seemed to be vague. I was conscious of the obscurity of the light beyond, as if some portion of the sphere in

which I had entered were in an eclipse. I asked the spirit who seemed my attendant, whose name I did not know, but whose aura was very bright, to explain this. He said to me, "This is the spiritual atmosphere, which, because you did not possess it, or it was not cultivated, leaves you in spiritual darkness; but, through the intellect, through ideality, through refinement of a somewhat cultivated taste, you are admitted to a portion of a sphere which your spirit will eventually inhabit." I cannot tell you how brilliant the air seemed as we passed scintillant, and the atoms kindled. I perceived that it was not by any external luster of sun or planet, but the luminousness of my attendant guide and myself. My luminance seemed reflected from him. I wore no brightness of my own, but only a brightness borrowed from his presence. I said, "Why is this? You are luminous, and I am like the moon, simply a reflected light." He said, "There can be no light unless there is spiritual power first, and as the power you possess is only that of intellect, you shine with a borrowed light until the spiritual has birth." Not that I was devoid of a spirit, but the spirit had not pervaded the attributes and qualities of my mind. I had lived in the external senses. I possessed the intellectual consciousness of a recognized proof of immortality, but had not seen it through my spiritual faculties. I did not possess the intuition that would give me a knowledge of it; therefore my spiritual windows were blind. I was in an obscurity, and because of this I must shine by the light of my teacher and friend until I could develop the spiritual quality. I felt as a babe or a dwarf then in the presence of a giant; even as one who is blind in the presence of those who see clearly.

As we approached the sphere, which seemed to grow larger and larger, and finally became a world of itself, I discovered degrees of brightness, and I said, "What are these?" "These are the different grades or states of mind in the same sphere. While as a whole they agree, there are still stages and degrees of thought among them, and the luminousness varies in proportion to their exaltation." While the lowermost state seemed to be of a blue, grayish tint, I could see, stretching far into the distance, as though the zenith were there, a shining flame like a sun. I could distinguish no objects, but my attendant said that was the center round which radiated all these souls, and that these were as planets round a central sun of intelligence and power. I then

perceived that not the law of gravitation, nor of the motion of the heavenly bodies in the solar system, nor of planets, governed these mysterious states or spheres, but that the center of gravitation was the spirit itself, and the great luminary beyond must be a group of brighter spirits and more divine minds who radiated their brightness on those around them, until, by degrees, they were merged in the shadows where I stood. I assure you that any knowledge which I possessed while upon earth, and even the approximate comprehension of the wonderful structure of the heavenly system and of the earth itself, sank into insignificance, and I could feel, almost before I was aware of it, that in some of these stages of thought, far above my reach and comprehension, there must dwell the giant minds I had worshiped, the prophets of science whom I had adored, who, with loftier vision than myself, had attained the spiritual as they had the material heights of science. I could then feel my guide pouring the radiance of his mind upon me, and I knew that he was one who in earthly life, as well as in spiritual existence, I had at a distance worshiped, because the minutest atom seemed revealed to him, and the worlds were alike known, and spoke a language. As he turned to me, it was none other than Humboldt, the genius of the century, who gave the cosmos of science, as Plato gave the cosmos of philosophy to the world. And when he thus led me, I perceived that he also slackened his pace, and (as though he would wait for me to follow), turned toward the heights that were above him. But even he did not possess the rare brilliance of those higher states or spheres. I could perceive a diminishing light. He was great to me, but there were those beyond him who were saints and apostles in science; and I could even imagine—though I did not see in palpable vision—Galileo smiling down from a grander height, and the wonderful mysteries of even the Platonic periods pictured in the air above and around us.

I was promised by the singular process of thought which enveloped me, that I should become aware of the mysteries of science; but, even as an academic student or a collegian, with the introduction of new methods, is obliged to unlearn much of what he has learned before, even as science supersedes science, and that which one age invents and discovers transcends the thought of the previous age, so the various mantles of thought and science in which I had seemed to clothe and adorn myself while upon the earth must

gradually fall from me. I took them off one by one as I passed with my guide through these singular spheres. First I threw off the cloak of absolute physical clay. Then I threw off the mist that surrounded my intelligence concerning the matter, its positiveness, its impenetrability, its absolute existence. I discovered it to be relative. I then threw off any idea of time or space in connection with spiritual existence. For I assure you after my birth into spiritual life I could not tell, for an instant, whether my earthly existence had been a thousand years or one, or whether the experiences that I had reviewed had all been centered in an hour or a million centuries. Such is the rapidity of thought and such its import, any intense experience in life becomes a day, and the dull routine of existence seems the monotony of a million years. But after a while the mind again rebounded, and as I could trace the days and years of my earthly life they seemed as nothing—seconds of time compared to the vistas that opened before me, the minds that I seemed to see peopling the sphere into which I was led, and the radiations of light that came out as if by common consent from one great center, and from various smaller centers in this region of space. Then I said, "Is this the entire spirit world?" "Oh, no," said my guide, "this is only a congregation or sphere of kindred scientific minds, who in diverse directions are associated together for the development of spiritual thought; but," pointing to different radiations like the radii of a single luminary when there are only tubes and channels leading from it, he said, "those are avenues that link us to other spheres, whither by attraction, purpose, wish, ministration or desire, we may be led, and these spheres again lead to other interlinking spheres, until the whole of space is peopled by similar bodies."

The outside of this space, as we approached it, seemed luminous. As we entered the inner portion it enlarged, and presented to the vision the aspect of a surface with an over-arching dome. Distance and space always assume those forms, and even to the spiritual vision there is the same conformation in spiritual space. I found that I was not dependent upon the utterance of thought in speech for an expression nor for an answer from my guide; that instead of the earthly senses, I possessed one abiding sense of perception, and was aware of every thought my mind was capable of receiving. When a new thought was advanced I seemed to listen. No word reached

me as sound reaches the human ear, produced by vibrations upon the air, but there came directly into my consciousness a vibration similar to that of sound—a mental vibration—and I watched for the gradual growth of my consciousness to understand the thought, just as a deaf person hears a sound partially and waits for the mind to interpret the sound if it be a little vague. Deaf spiritually, I found that I must wait and wait, till the inward consciousness expanded to receive the ideas of the mind; I grew more and more conscious of the exercise of those surpassing spiritual powers that I mean to convey the idea of through sympathy, through the love of the thought that my attendant spirit possessed, and I found as that intensity increased that even the vision of Dante became more and more fulfilled and revealed to my consciousness; namely, that the will or desire of my spirit interpreted to my understanding the thought and the vision which the guide would convey. Then I exclaimed, "Must I unlearn all that I have learned on earth? Must I reverse the methods of thought?" He said, "You must begin at the beginning. Science on earth is but an approximate result of spirit and matter. In spiritual life you have the primary. The essences are here; whatsoever acts upon matter, its prototype is found here, and spirits exercise the functions of creative existence." When I did not understand this he explained further that though I perceived mind acting upon the space around me in the form of creating a great luminosity, to which light there was no seeming vibration, because no external atmosphere, light itself has no existence as an entity or essence, and is only the result of vibration caused by force. When, therefore, spiritual light exists, it is the force of the mind acting upon the atmosphere spiritually surrounding the individual. Then I said: "Is it true that out of seeming nothingness creation could have sprung?" I then perceived that chaos itself is peopled with far more fine and heavenly bodies and substances than the earth, which is the grave of centuries and ages of time.

I was then introduced into a sphere where there seemed to radiate scintillations of thought and mind upon atmospheres that were distant, and I could perceive in the center, as though holding out lines of light, one whom I could but feel was Kepler himself. "Now," I said, "I shall learn in what manner spirits discover the sciences which upon earth are the result of so much toil and labor." I could see that these lines of

light radiated from his mind, and were propelled in proportion to his will; that they gradually outspread, until whatever planet or world he wished to study was brought within the sphere of these lines of light. Then said my teacher, "Every spirit possessing knowledge and power can at any time discover a planet, its condition, its density, the state of its inhabitants, and the various qualities pertaining to it, by such will power as you perceive there." I failed to know when I should possess even the shadow of such power, but my guide said, "Do not be discouraged. Have you any one on earth whom you wish to benefit?" "Certainly," I said, and I straightway thought of some one dear to me, whose life I might make, or wish to make, more beautiful. He said, "Think intently of that person." I thought, and as though a lens had been presented to my vision, I saw, not only the spiritual, but the earthly habitation of that person—saw the condition of the mind and body, and, by the effort of my will, I could read the thought passing in the brain, which was sorrowful and full of pain. He said, "Now will to change that sorrow to joy." And straightway I willed as though—if I had ever prayed—it were a prayer, and I could perceive the vibrations changing in the mind, that, instead of pain and sorrow, there seemed to be joy and peace, and the eyes were uplifted, and the thought was turned toward me in my new habitation, and the person moved the lips as if in prayer, and there was another atmosphere of joy instead of sorrow. He said, "What you have done for that spirit proves that you have the power—when it shall blossom into full perfection—of doing perhaps for a whole world of souls. It then finally dawned upon my consciousness that this must be what Jesus meant when he described himself as the door and the true vine—that it was his great desire that made it possible for him to help the world. Then I said, "Are desire and will synonymous?" He said, "Desire, when chastened by unselfishness, becomes the will power of the spirit, and upon it the soul can arrive to any height. No insect upon earth, and no luminary in the firmament above but the spirit can bless and possess in knowledge, if the desire be tempered by unselfishness and lofty aspiration." Then straightway I felt that my selfishness was leaving me, and that a desire to do good to others took possession of my intense thirst for knowledge. Then I said, is it not true that religion is the great key that opens the spiritual pathway,

and must it not be by various avenues of science and learning that we enter the highest degrees of spiritual states?" He answered, "No; knowledge is one of the instruments, a weapon for the mind to use, a channel of communication between the inner and the outer worlds; but no knowledge ever admitted the spirit to such power as you have developed by the unselfish wish to benefit your friend."

Then a new realm unfolded to my vision, where mathematics was not; and was it Kepler that I saw measuring the distances of stars in some divine beatitude? It was a lofty scene. Oh, but it was Kepler, who, coupled with sublimest thought of intellect, possessed love for his kind. Ay, but it was Galileo, far away in the whiter light that I saw, who, with scientific prophecy, still loved the truth and loved mankind. Ay, but it was a long line of risen sons and prophets in my world whom I had seen, but who not through scientific law had risen to that eminence, but by the same process—"Whatsoever ye shall impart to others the same shall be increased tenfold." Then so far as my life was concerned I imparted intellect, but perhaps not so much of kindness. I was not accused of being severe, but the thought never entered my mind that the attributes which I most prized, of intellect, of culture, of science, of art, were not to be the passport into the kingdom of lofty companionship which I sought. Now I saw that through the humblest gate we must enter, and must become as little children. Now I perceived that the true spiritual solvent is not mathematics, is not astronomy, is not chemistry, is not any earthly science, but the one quality of divine sympathy and love. I felt myself moved and drawn toward every human being whom I could possibly benefit, and it seemed as though I would give all my life if I could only serve my kind.

With this thought there sprang into being all about me forms and shapes like pictured images in dreams of ancient lore. The Arabian Nights could not present a more singular spectacle than these scenes, picturesque, grand and beautiful, and that were one after another presented to my vision—palaces of light, temples of loveliness, gorgeous colors and hues intermingled, endearing faces, and scenes without number on walls of pictured beauty. Then said my guide, "These are the creatures of lofty minds, who not through scientific splendor or art have reared these domes, but by their deeds of self-denial, by the thoughts that have

benefited mankind by the uplifting of those who are in darkness." And then methought that, if all my spiritual existence should blossom out even into one such image, it would well repay me for every deed of kindness that I could express on earth or in eternity. And I now repeat, that while art is great, and science fills the earth with wonder and with power, and the threefold mysteries of human life are imitated in the gigantic structures of art, science and religion, the crowning glory of human life is to discover that the spiritual solvent is that sympathy that unites soul with soul, mind with mind, thought with thought; that death, the great unraveler of all mysteries, places in the hand of even the obscurest and humblest loved one of any fireside, the golden weapons of immortal life.

### THE SPIRITUAL BODY.

We have spoken of the spiritual body as being the result of a union of the life forces of the father and mother, brought about by the blending of certain highly organized substances, which contain in themselves representative portions of all parts of the parental systems. We have traced the formation of this spiritual body from its inception, when it is seen as a loose, chaotic mass, through various changes, in which, while it is engaged in building up a physical organization, it is also molding and perfecting its own structure. We have seen that it was through this process of forming a physical body that the spiritual body reaches that state of perfection, in which, as a body for the soul, it enters the higher life, and remains as a connecting link in the consciousness of the two lives.

The subject is of so much importance that we deem proper to enter more fully into details. We have said that in the origin of the spiritual body at the time of conception, there are to be seen centers of great activity or motion, which result in the development of all the different portions of the physical body. Those who have seen the circulation of the blood under the field of a microscope, and have experimented by placing some irritant upon the tissue, have noticed that the blood discs were made to rush with great rapidity through the vessels, so that they soon became enlarged. This is as good an illustration as we can give of this. The wonderful activity of these centers of motion is followed by a gradual settling into a quiet state, and then we perceive

the beginning of deposits which soon assume the form of the organ to be brought into existence on the physical plane. It is extremely interesting to watch the changes which take place, as layer after layer of more dense matter is deposited until the parts become visible to the human eye. During the early months of gestation, the various organs are to be seen as distinct parts, occupying nearly the same relative position they will when the organism is completed and the connections which are to be made between them are finished. Like the timbers of a ship, which are laid in their appropriate places, these are thus prepared to enter into a harmonious arranged organization, each part beautifully adapted to the other, and forming the most complete structure that exists on the earth.

In following the changes which take place in the physical form, the clairvoyant is able to note the premonitions of all the changes which are to be made, and can see that all the various stages of human life are prefigured by certain conditions in the spiritual body.

The most marked changes in the physical structure are those which precede and accompany puberty; the body having attained its full size the forces are turned into a new channel, the love of the sexes and offspring become in most cases the ruling feeling which overmasters every other. That these functions are proper when wisely regulated no one can doubt, but the want of judgment and restraint which has resulted from ignorance, has caused a fearful amount of disease and suffering. The undue excitement of these functions for many generations has brought about a condition of things which calls loudly for reform, and especially for knowledge, without which true reform can not be expected.

Mankind have their relationships to the physical world through their material organizations. Man is not only allied to the animal creation, but the world on which he lives is mutually blessing and being blessed by him. The progress of the world beyond a certain point is absolutely dependent upon the progress of man; so also is man's relationship to the spirit world dependent upon the spiritual body which we are describing, and which links the two worlds as one. The physical relationships are designed to be temporary, a kingdom which is to diminish, and give place to the spiritual, which is higher, and is designed to increase until it shall govern, not only man's physical body, and develop it to higher and grander condi-

tions than it has ever yet attained, but to exercise such a potent influence in the domain of the physical world as shall mark a new era upon it.

A knowledge of the existence of the spiritual body and its powers is among the grandest revelations of the age, and one which Spiritualism has a righteous claim to, being its first postulate, namely, that man is a spirit now and here; its second, that that spirit has continued, unbroken by the change called death; third, that under favorable circumstances it can hold absolute and reliable communion with those spirits who still remain in the form, giving them a knowledge of its existence and much valuable information in regard to its present condition and surroundings.

For the American Spiritual Magazine.

### COMMUNICATION ON ORGANIZATION

From the Leader of a Conassociation of Spirits.

DR. S. WATSON—While the Spiritualists and Liberalists of Western and Central New York require no introduction to Bro. J. W. Seaver, of Byron, quite possibly your readers may. Permit me then to say, that Mr. Seaver is no fanatic, but a substantial business man, having the entire confidence of the community—a man that wherever known is esteemed and loved for his works' sake. From the very dawning almost of the "new light," Spiritualism has been to him a practice and a religion, as well as a phenomenon and a philosophy; and no one for a moment doubts the sincerity of his heart, or the genuineness of his mediumship. Upon the communication and *commission* I pronounce no judgment. But this is true: the heavens are for organization and divine order, the hells are for disorganization, disorder and diakkism generally. It is the struggle of my life "to overcome the world"—to find the right and practice it—looking with faith and hope to the incoming millennium of angel ministry and purity, of love and peace on earth. Truly yours,  
J. M. PEEBLES.

BYRON, N. Y., Sept. 3, 1876.

BRO. PEEBLES—On Friday evening, Aug. 18, I retired to bed as usual, and had nearly fallen asleep when I was aroused and requested to give utterance to thoughts to be presented from the interior life. Obeying the summons, I sat up in bed and received a brief outline of that which is more fully embodied in the inclosed communication.



I was requested to give an early opportunity to allow it to be written out in full. On Sunday morning, Aug. 20, I repaired to my office at 9 o'clock, and at one sitting of between two and three hours, recorded in a manuscript book the original of which the inclosed is a true copy.

I claim no infallibility for my own mediumship, neither for the minds who profess to inspire this and other messages, but, judging the present by the reliability of the past, I feel quite well assured it is just what it purports to be. If I did not, most certainly I would not listen to the earnest and pressing importunity to copy and send it to you.

Notwithstanding my confidence, you must judge of it for yourself. This is not only a duty you owe yourself, but also the great public in this and the higher life, whose servant you have in a large degree become.

We all feel and know the pressing needs of our dear cause from the lack of organization. We know some worthy and capable organizer should step forth under the guidance of the exalted wisdom from whom this spiritual movement originated, and induce order and co-operation among the masses of discord and selfishness, of which the millions of *Harmonial Philosophers* are composed.

I pray you give this matter your best thought. I am aware this is great assumption on my part, but it came to me unexpected and unsolicited, and being so urgently pressed to send it to you, I submit, and trust to the purity of my intentions and the great needs of the hour for my vindication, even if, as St. Paul writes of himself, "I become a fool thereby."

I have just read your letter in the last number of the *R. P. Journal*. I think it is admirable, both in spirit and in the premises assumed, and am fully in sympathy with the "Philadelphia Movement" so far as I understand it.

I shall hope to hear from you soon after the receipt, and remain, fraternally,

J. W. SEAVER.

#### GOD, THE INFINITE,

Is the recognized and acknowledged Father of all intelligences, whether in the earth's, or the more spiritual spheres of existence.

Therefore, all spiritual beings, whether residing in a physical body or otherwise, are brethren, and in the aggregate compose a Great Universal Brotherhood, unfolding and perfecting under the laws and guidance of God, the Universal Father.

As governments are instituted on earth among men by the selection of superiorly

unfolded minds, to guide and organize and measurably control those less unfolded and progressed, and consequently requiring guidance and even restraint, so in the spiritual spheres; for in no sphere is there a state of entire equality, where there are not minds capable of guiding, as also minds who require such guidance and counsel.

Progress is a universal law, ever operative and ever to be operative in all spheres. By its sway those who are low and unprogressed, ignorant, and even debased and criminal, are to be unfolded and purified and advanced in truth and wisdom, until they shall glow and shine as angels and archangels of love and purity, becoming in turn the guides and teachers to those morally and spiritually below them. Such is the order of the universe. In wisdom it is so arranged by the Universal Father. All his children are pupils. All are, or ultimately will be, competent teachers.

With this brief but comprehensive statement of the situation, we are now prepared to proceed with our application.

The wisdom of the higher spheres throughout the entire series is ever and appropriately exercised in the guidance of the lower. There is no impassable gulf, no rivers of death across which it is impossible or even difficult to pass, but all minds are open to, and in a greater or less degree subject to the control and guidance of those above them. The positive, or higher, ever controls the negative, or lower. Therefore the wisdom of the archangelic sphere guides the less progressed unfoldings of the angelic, which is the first below it, and thus down and through all departments, whether higher or lower.

The inhabitants of earth are not left to drift their aimless course along, like a vessel upon the ocean without chart, rudder, port of destination, or intelligent officers to guide and control, but are overshadowed and measurably influenced and guided along their journey across the tempestuous voyage of earth life; and whether they recognize such guidance or not, are greatly blessed and aided thereby.

But as it is the part of wisdom ever to supervise interests in proportion to their importance, their magnitude, so in this case. As the interests of all spheres are identical, as all are working for a common object, and in accordance with universal law, so it is important that in that harmonious guidance there should be superior wisdom, perfect system and order, and all so arranged that the counsels of that superior wisdom may

be duly exercised throughout all the departments subject to its influence and control.

Such supervision in the order of the universe is amply provided for, as we shall now proceed to show.

There is in the spiritual spheres a consociation of minds, possessed of superior wisdom, who, for their purity of purpose and capacity for guiding in the affairs of those below them, have been selected by still more exalted heavenly wisdom, for that especial purpose, and are duly organized and commissioned as The Heavenly Hierarchy, to whom are submitted the vast interests and plans for guidance of the myriads of millions embraced within their realm of supervision and spiritual influence.

This rule or control is not absolute or tyrannical, as has often been that of the autocrats of earth, but is of that mild, gentle and persuasive character, which, while it sooner or later produces the desired results, does so through permanent growth or harmonious unfolding, thus leaving an abiding impression upon the individual, nation or sphere.

This consociation is ever in session. Its numbers are numerous, almost beyond computation; and as they never die, but are occasionally receiving accessions to their numbers from such as have grown up to a proper unfolding for that purpose, and having passed through all the gradations of life from the infantile to their present exalted position, they are eminently prepared to fill the conspicuous and truly important position to which they have been invited.

God works by appropriate means definitely to *assure* and *secure* all desired and desirable ends. This grand, glorious consociation, each member of which far transcends in moral beauty, glory, and brightness the angel of the apocalypse, in its associate capacity, forms the *connecting link*, the golden chains, between the infinite and all the lower spheres of angelic and spiritual beings—as also of all humanity in rudimental life. It is through their counsels and in accordance with their wisdom and guidance that the various changes, governmental and religious, are occurring on this earth, upon other earths, and also in the low spheres of spirit life.

“The blade—the stalk—the ear—the full corn in the ear.” Progress, slow but sure, is the order of the universe. God and the heavenly hierarchy can wait.

How grand and glorious, how fraught with satisfaction and peace to earth's inhabitants, must be the assurance contained in

these announcements, which, coupled with the certain demonstration of individual immortality, opens up to mankind a future unspeakably desirable and beautiful.

In due process of time, and the unfoldings of mankind on earth, considered in all of its ramifications, social, governmental and religious, and as soon as proper preparations could be made, the new magnetic wave, the startling demonstrations known as *spiritual manifestations* were initiated, and have been steadily progressing, and are to be continued until the important objects to be achieved through them are accomplished.

These demonstrations are necessarily imperfect and fragmentary, owing to the imperfect and unattuned instruments through whom we are obliged to manifest; but as time advances they will become more perfect and conclusive, until there shall not remain a shadow of doubt, and all, from the least to the greatest, shall acknowledge their reality and the source from whence they emanate.

Already great progress has been made in this direction, and the whole world has been encircled as with a cordon of spiritual outposts, while spiritual intelligences are inspiring such as are susceptible to the influences of the higher life. The hierarchy and their well-drawn lines will soon be so enfiled by recruits as to make the population of earth a vast army of disciples of the Spiritual Philosophy and Religion. But among these outposts, these stations and sentinels, there is no systematic intercourse, no concert of action, no rallying for a specific purpose responsive to the clarion call from headquarters. In other words, every one is fighting on his own responsibility, or like the Indian is discharging his arrow or his random shot from behind his individual bush or tree, thus seeking concealment and safety. But the time has fully arrived to change this mode of warfare—to exchange the bush and tree method of battle for the more imposing and efficient one of *massing* the numerous soldiery into *companies*, *regiments*, and well-officered *battalions*—indeed to organize! *organize!! ORGANIZE!!!* Thus letting the whole world know that there is a God governing the universe, and that he has duly constituted certain instrumentalities through which to exercise his fatherly control over and among his vast family of earthly intelligences, and that, recognizing this sublime truth, and having the “witness of the spirit” to sustain the assumption, to march on to *triumphant victory!*

As a preliminary step in this grand pro-

gramme, we need to select an efficient officer to act as *Grand Marshal* for the organization of this vast army of recruits; one fully imbued with love for truth, and deeply in earnest for its triumphant establishment on earth; one possessed of *ability, power, experience, tact, education, eloquence*, and an ear open to the still, small voice that speaks in love and wisdom from the interior life. Such an one we find in our highly esteemed brother, JAMES M. PEEBLES, and him we have thus selected and do hereby appoint to that important position. And we do now and here execute to him the following Commission; good for this and all other climes and spheres, now and henceforth, until revoked or superseded by one for a still higher position in the Grand Army of the Lord:

## COMMISSION.

## IN GOD WE TRUST.

To James M. Peebles:

WORTHY BROTHER—Reposing in you that entire confidence which your past fidelity and present high aims demonstrate, and seeing in you such qualities as the position to which you are selected and assigned require,

You are hereby commissioned, To exercise all the responsible duties, and enjoy all the honors of a GRAND MARSHAL AND WORLD'S MISSIONARY, from this time until this commission shall be revoked or superseded by one for a still higher position in the Grand Army of the Lord.

Your field of operations is the whole world. Your superiors, to whom you are to look for counsel and guidance, are The Hierarchy of the Heavenly World.

Let your trust be in God, who doeth all things well. Go ye into all the world, and fearlessly preach the gospel of love and universal progress, and I will be with thee even unto the end of thy earth journey.

Countersigned:

J. W. SEAVER, Scribe. }

August 20, 1876. }

As it is in accordance with the genius of the spiritual philosophy to attach more importance to principles than names, we deem it prudent to suppress the signature attached to the above interesting document. "I have many things to say unto you," said Jesus to his disciples, "but ye cannot bear them now."

This is certainly an important period in the world's history. Crises now are upon

us. Jesus announced that his second coming should be "with power and great glory, in the clouds of heaven," and that "all his holy angels should be with him." The angels and superior intelligences of immortality are evidently saying, "Feed my lambs." "Put on the whole armor of God." "Go ye into all the world and preach my gospel." To carry out these reasonable commands organizations are necessities.—EDITOR.

## HOLINESS OF HEART.

## THROUGH OUR HOME MEDIUM.

When the apostle uttered this expression he meant holiness of life, which must be effected by obeying the law Christ came to teach. You may be very circumspect in your walk and conversation, but more is required to make you a temple for the indwelling of the Holy Spirit, which is the essence and power of God moving upon the heart, "to will and to do of his own good pleasure." The Holy Spirit is not a personality, but the essence of the Godhead, which makes the power of God known in all his works. I mean by the Godhead not three distinct persons, as taught by orthodox teachers, but I mean the God of the universe, as the Supreme Head, Maker and Preserver of all things, which came by the word of his power. Holiness of life must be manifested by the spirit baptism, which comes from the sphere where Christ reigns as a personality, dispensing messengers to go to all nations, baptizing them in the name of the God who called him Son because of his delegated power, and the Spirit which was to confirm his doctrine in verifying the promise he made, that their works should be like his. Holiness of heart will be just in proportion as the life is holy. The works will be the evidence of holiness not seen in the heart. You can see the affectional part only through the external life. The God who made you in the beginning placed within your nature a desire for spiritual development. This desire is increased the more spiritually-minded you become. Thus you add continually to that purity which Christ meant by the pure in heart. They will see God in all his attributes, but not with the manifest sight some believe. No man hath seen God, nor ever will, only as he rises nearer and nearer to his perfection by the progressive laws of his inner being. The passages of Scripture which say God spoke to Moses

and others, are meant to convey the ministerial idea of his ministering spirits. He spake by the mouth of angels, whom he sent as his representatives to work out the plans of his government.

Moses was a medium of many phases of spirit manifestations. He was clairaudient to make known the will of God to the Israelites in their passage through the wilderness. He was clairvoyant, for he could see the angel who led them in the pillar of fire, while the Israelites saw only the light. His manifestations were more material than mediums of the present day, for the physical manifestations were performed by his will power. His psychological powers were very great, and what he could not do by that power was manifested by spirit aid. They brought the material to make his word good when he failed in his psychological influence, thereby carrying out the plans God designed to effect—the deliverance of his people. Through them he intended to raise up a man who would, by his extraordinary powers reveal to mankind the resurrection of all from the spiritual death pronounced upon Adam for the transgression of his law. This spiritual death was the expulsion of Adam from his daily intercourse with angelic ministers. Adam thought God made him to live in ease and luxury; to desire, and have those desires met without any effort on his part. Thus he fell into transgression because he listened to the instructions of evil spirits. Communion with evil spirits is far more easy than with good ones, because of the close contact of the spirit world, in which all undeveloped spirits dwell. Those who have no aspirations for a higher and holier sphere, are constantly seeking avenues of communication with earth ones, to lead them after their own ideas of spirit life. Their material life has scarcely passed from them, so much do they see alike their earth homes and avocations. The good are striving to rise higher, hence they come here to tell of joys higher up, and that holiness of life will make progression more rapid.

In the higher spheres nothing but holiness and love are known, for Christ is the principle of love, and all the attractions which come from that principle must be and are pure and holy. Nothing impure will be attracted to pure realms, hence the law of progression fits the spirits of all men to purify themselves, in order that their approach to higher spheres may not be repulsive to that purity which fills the dominion of the Christ heavens. Holiness of heart

cannot be attained but by the progressive laws of our being. None can be holy until the spirit is untrammelled by such material surroundings as impede its progression. The heart is regenerated by the baptism from the Christ sphere, and must feel a desire for such baptism before it can come, in accordance with the laws of the inner being. The spirit, when freed from the body, must take its position with its affinities, both in regard to companionship and moral condition. The great gulf is impassable between moral purity and moral deformity. You must see from this what the reason was that Abraham could not send Lazarus to the rich man, but he could manifest his superior condition by referring to the difference in their conditions in earth life. The rich man felt and acted like many are still doing. He said, "Be ye warmed and filled," no doubt, and then quietly thought of his charitable feelings. Charity that is not tangible does no good to the needy and brings no reward to the spirit man. Such charity does not enlarge the soul and prepare it for still greater expansion. Holiness of life is the watchword. Make your life manifest what is in your heart, and the heart will show its promptings in your life—I mean the heart will be seen in your works.

---

From the Cincinnati Enquirer.

### A WOMAN IN WHITE ON A WHITE HORSE

The quiet little village of Bethel, Ohio, was thrown into considerable commotion a few nights since upon the appearance on the main street, about 12 o'clock midnight, of a lady all dressed in white, seated upon a white horse, without saddle or bridle. She first arose, as it were, from the ground, and, on one of the most beautiful horses ever rode by man or woman, she wended her way from house to house, stopping in front of each one, where for a few moments she sang the sweetest songs ever before heard by mortal man. Those who approached her, and they were scores, would attempt to touch the lady, then her steed, but, touch where they would, nothing tangible could be felt, and yet there she was, plain to be seen before us all, singing her beautiful songs, making the midnight air ring with her melodious voice. A stranger, more startling scene was never witnessed by the quiet people of this place. And to-day the citizens are collected in little groups throughout the town, discussing the queer scenes of last night. Some say it was a ghost—a real ghost—others that it was a

trick played by some evil-disposed persons, and others recognized in the lady a beautiful young woman who died here last spring, and who before her death was in the habit of visiting from house to house in the night time serenading. For more than one hour this strange, ghost-like phantom was plain to be seen.

For the American Spiritual Magazine.

## PLATFORM AND CONSTITUTION

Of the New Hampshire State Convention of Spiritualists.

WASHINGTON, N. H., Oct. 23, 1876.

BRO. WATSON—The following draft of a Platform and Constitution was drawn and presented to the New Hampshire Convention of Spiritualists, sitting in Washington, Oct. 20, 21, 22, and laid over to an especial meeting soon to be assembled for its discussion and adoption. As the vote to lay over was passed expressly in order to allow the people more time and longer opportunity to become familiar with the principles advanced, you will do Spiritualism a service by printing this instrument in advance of the meeting.

GEO. A. FULLER, Sec'y.

### PLATFORM OF PRINCIPLES.

PREAMBLE: We, Spiritualists of New Hampshire, believing in God as that deep reality, which, back of all phenomena, is forever striving to ultimate itself in new and diviner forms of being, and holding that out of this impulsion of the Divine to ultimate itself in phenomenal forms has sprung that process commonly called creation, wherein and whereby God, moved by his divine love, and guided by his divine wisdom, has purposed the creation, and is working the same out in orderly universes; and whereas, we hold that creation is in strict and necessary accordance with law and man and society, as well as the whole of nature itself, constitute a field of effects whose final causes are to be sought in the spiritual world; and whereas, we hold that the last and highest ultimate of the divine in creation is the human form; therefore,

*Resolved*, 1. That, recognizing evidences of the divine love and wisdom in nature, we find higher and more convincing evidences of the same in man, and just as in the world's great geniuses who have discovered a capacity for natural knowledge we recognize the natural leaders of men, so in that other class of great geniuses who have founded

religions and discovered capacities for spiritual things, we recognize the spiritual leaders of men, and of these, judging them by their fruits, and trying them by the civilizations which have followed in the wake of their lives, we place Jesus Christ at the head of them all.

2. That it is not Christian Spiritualism, nor Jewish Spiritualism, nor Mohammedan Spiritualism, nor ancient Spiritualism, in any of its separate forms, nor yet modern Spiritualism, in any of its single phases, but SPIRITUALISM itself, as seen under the light of all the leaders, as written in all the Bibles of every great religion, and as resting upon the whole extent and all the facts of the entire spiritual history of the human race, that we aim to organize and establish in the earth.

3. That we hail with joy the fact that steps toward a national organization of Spiritualists, based on the broad ground of man's spiritual history, have been already taken, and we accept the idea, and commend to the Spiritualists of New Hampshire the method of action and the plan of organization for local societies put forth by the National Conference of Spiritualists, sitting in Philadelphia July 5, 1876.

4. That since Spiritualism, in its essence, has no affinity with atheism, therefore, while we have no sympathy with the stupid attempt of some Christians to put God into the Constitution, we are at the same time opposed to, and in the interest of Spiritualism pledge ourselves to combat, all attempts, whether in science, philosophy or politics, to atheize the State, or in any manner to introduce and foster irreverence toward God and irreligiosity in the minds of men; and as a leading method of action against such a tendency we urge upon our local societies that they should so organize and administer Spiritualism that the people shall be brought to look upon these societies as their *religious homes*, and the whole body of our people come to feel that stated religious services on Sundays, conducted by competent leaders, are as needful to the health and nourishment of the soul as is bread to the body.

5. That in order to the accomplishment of this result we recognize the wisdom and adopt the recommendation of the National Conference, that local societies be organized on "a financial and religious basis."

6. That believing in God as the Head and Governor of the Universe, and holding that the moral law is the ground of growth in the individual and the true basis of society,

we hold with John Wesley, that "man is a creature capable of God;" and maintaining the ultimate perfectibility of society in the earth, but looking for this to come about through the slow but orderly evolutions which have built up the earth and its institutions, and wishing to lend no sanction to the idle and often mischievous vagaries of doctrinaires and dreamers, we plant this Convention upon the well-established doctrines of the State and property, of marriage and the family, which lie at the foundation of modern civilization, content to bide our time and co-operate with God in the evolution of events as they shall arise, for the bringing about of such reforms in the principles of family and State government, and such changes in the laws of property and marriage, as are compatible with the good order of society and the greater good of the individual.

*Constitution and Basis of Government of the  
New Hampshire State Convention of  
Spiritualists.*

ARTICLE I.  
*Name.*

This body shall be known as the New Hampshire State Convention of Spiritualists.

ARTICLE II.  
*Object.*

The object of this Convention is to define, defend and enforce the principles of Spiritualism.

Definition: Spiritualism is that scheme of thought and action which embraces the science, philosophy and religion of human life.

In the application of principles to practical life, health, education, social life, in its whole extent of family, national and society organizations; reforms, as temperance, emancipation of women, labor reform, etc., and spiritual life, embracing the study and investigation of phenomena under the rigorous conditions of scientific method, and the philosophy of the human mind in its application to the development of mediumship and to the growth and right direction of all the faculties, whether propensities, intellectual faculties, or moral and religious sentiments, are among the subjects and labors which it is the object of this Convention to take up and carry forward.

ARTICLE III.  
*Membership.*

SECTION 1. Membership in this Convention shall be without distinction of sex.

SEC. 2. All mediums and speakers residing in the State who are in sympathy with

the principles and platform of this body, shall be considered members, with full powers to speak and vote in the council. Mediums and speakers not resident in the State may be invited to speak, but shall not vote.

SEC. 3. Local societies shall be entitled to representation in this Convention, by five delegates from each society, who shall bring written credentials and evidences of their appointment.

SEC. 4. The Business Committee are authorized to grant credentials to persons in localities where there are not enough to form a society, provided that such persons agree with the principles, and wish to engage in the work of this Convention.

SEC. 5. All members of this Convention, whether individuals or delegates from societies, shall contribute not less than one dollar annually to the support of the same.

ARTICLE IV.  
*Officers.*

SECTION 1. The officers of this Convention shall consist of a President, one or more Vice Presidents, Secretary, Treasurer and Business Committee consisting of three persons, who, among other duties, shall be charged with the business of overseeing and assisting in State work, to organize and establish local societies, and do whatever else may tend to build up Spiritualism in the State.

SEC. 2. The officers of this Convention shall qualify in accordance with the statute in such case made and provided.

SEC. 3. The officers shall be elected annually, by ballot, and shall hold office till their successors are appointed.

ARTICLE V.  
*National Convention.*

This Convention will send delegates to the National Convention, in accordance with such provision as may be made for the representation of States in the National body.

ARTICLE VI.  
*Quorum.*

Seven members shall constitute a quorum to transact business, but a less number may adjourn.

ARTICLE VII.  
*Amendments.*

SECTION 1. Amendments, alterations and additions to this Constitution may be proposed in writing at a legal meeting, but shall lie over one year before action be taken thereon.

SEC. 2. A two-thirds vote of members present at a legal meeting shall be required to pass an amendment.

From the Olive Branch.

### NEARER, MY GOD, TO THEE.

The sentiment expressed in these few words should leave a deep impression upon every mind. It should be a prayer of the soul. The poet who listened to the angelic voice breathing into his soul the sentiments so sweet and heavenly, was a benefactor to his race. Wherever it is sung angel bands gather and mingle their voices with those of earth. Few knew, when they repeat the words, what responses are echoed from spirit life by those who felt the vibrations of love from the soul life of Deity. It was, and still is, the favorite song of that noble soul, Theodore Parker, who has done more to liberate mankind from the bonds of error than any person since the Nazarene was in his earthly form. It is a favorite with us, where we sing with the spirit and the understanding. I would that mortals could thus enter into the soul, life and sentiment of the words expressed :

Nearer, my God, to thee,  
Nearer to thee!  
E'en though it be a cross  
That raiseth me,  
Still all my song shall be,  
Nearer, my God, to thee,  
Nearer to thee.

Tho' like a wanderer,  
The sun gone down,  
Darkness comes over me,  
My rest a stone,  
Yet in my dreams I'd be,  
Nearer, my God, to thee,  
Nearer to thee.

Then let my way appear  
Steps unto heaven;  
All that thou sendest me  
In mercy given;  
Angels to beckon me,  
Nearer, my God, to thee,  
Nearer to thee.

Or, if on joyful wing,  
Cleaving the sky,  
Sun, moon and stars forgot,  
Upward I fly;  
Still all my song shall be,  
Nearer, my God, to thee,  
Nearer to thee.

RENEW.—Let all who intend renewing their subscriptions be prompt to notify us.

### SPIRITUALISM AND THE BIBLE.

We copy from the Denison, Texas, *Daily News*, the following editorial :

Prominent Christian clergymen have widely different opinions concerning Spiritualism, which is unfortunate, as if they agreed their opinions would carry more weight. Rev. Carson, of this city, thinks Spiritualism is the work of that old sinner, the devil, and quotes Scripture to prove it. On the other hand, Dr. Samuel Watson, of Tennessee, for thirty years in the Christian harness, as preacher and editor—acknowledged to be one of the most talented exponents of Christianity the Southern Methodists ever had—believes Spiritualism is what it claims to be, and furthermore, says he can find nothing in the Bible to disprove his convictions, or condemnatory of its practice. On the contrary, he finds much in the Old and New Testaments to sustain him in his conclusions. Rev. Carson should read Dr. Watson's *Clock Struck One, Two and Three*—three volumes.

It is well known that Rev. John Wesley and Dr. Adam Clarke believed in spirit communion, and if alive to-day, we have no doubt, like Dr. Watson, they would be called Spiritualists.

We extract the following from Dr. Watson's book, "*Clock Struck One*:"

"We find, neither in the gospels or epistles, a word to indicate the cessation in the future of spiritual gifts. So far as there is expression on the subject, they sustain the belief in their indefinite continuance. When our Savior appeared unto the eleven, he said, 'These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues.' These promises are not restricted, but are to all who believe. The Acts of the Apostles are filled with passages in proof of their countenance throughout the apostolic age. Of spiritual powers and gifts, St. Paul declares 'there are diversities of gifts, but by the same spirit.'

"There are many of these manifestations recorded in the Bible. Why is it not as easy to believe that spirits can communicate with men now as anciently? We cannot question the one, nor need we doubt the other. Human testimony is used for ancient as well as modern manifestations. If man ever had intercourse with spirits, it was in accordance with law which has never been abolished. There are, no doubt, certain physiological, psychological conditions

necessary to these manifestations, else all men could commune with spirits. The same faculty which aided them to see and commune with spirits anciently, can, if rightly developed, aid them now; and the modern are as real as the ancient ones. These manifestations, when properly understood, come to the aid of the church, while many of its ministers and members reject them. It supplies to atheists and infidels the lacking evidences of immortality, and they receive it, and rejoice in the consolation it brings them. It thus resembles Christianity in its reception, which was rejected by professedly religious men. The evidence of immortality must ultimately rest upon proof, or be rejected. The tendency of the present age is to reject everything which cannot be demonstrated. Hence, I think God has given us these things that all may know the truth. If all the phenomena attending the modern movement be accounted for on physiological grounds, without the intervention of spirits, ancient phenomena will have to pass the same ordeal and receive the same sentence by scientific men. Little as some think of it, who ridicule these things, there is more at stake than they have ever imagined.

"Whatever psychological law will account for involuntary polyglot speaking and writing, modernly, will account for the speaking in unknown tongues, anciently, among those who doubt the direct inspiration given anciently. Whatever psychological law will account for the apparitions, or the seeing of spirit lights, hearing of music, and all of those phenomena attested by millions, will account for similar things recorded in the Bible. Whatever psychological law will account for the lifting and moving of tables, pianos, etc., will explain many of the things mentioned in sacred history. Whatever psychological law will account for the numerous cases where spirits have been seen to leave their earthly bodies, wafted upward by a convoy of angels, as Lazarus was, will account for the translation of Enoch and Elijah, and the ascension of our Savior from Mt. Olivet, when 'two men' spoke to the multitude who witnessed his departure.

"In rejecting these phenomena, there is more involved than many suppose. God's laws, like himself, are immutable, unchangeable. They are the same now that they were when the 'men' talked with Abraham and Lot in regard to God's purposes, developing a principle in his moral government by which the cities of the plain might have been saved. They are the same now that

they were when the 'man' appeared to Cornelius, and told him to send for Peter, who preached the first gospel sermon to the Gentiles at his house; and when the 'man of Macedonia' appeared unto Paul, saying, Come over into Macedonia and help us, he went over the sea and planted churches there, to whom he addressed epistles, now received as a part of the canonical books of the New Testament.

"Let us, then, brethren in the ministry, friends of Bible Christianity, meet this question as its importance demands. We can not, we dare not, ignore the facts of these manifestations. The phenomena are too well attested to admit of doubt or cavil. They are, as I verily believe, in accordance with the universal law of God as it existed from the beginning. I cannot believe that law has ever been revoked or changed. Neither can I believe that the ancients were more favored in these manifestations than those of the present age. We have nothing to lead us to any such conclusion in the Bible, nor is it found in any of the laws or principles of nature with which we are acquainted. We know nothing of retrograde movement anywhere, but ONWARD and UPWARD—development everywhere, in the kingdom of grace as well as of nature."

We take the liberty in this connection to make the following extract from the introduction to *Clock Struck Three* :

"I have watched this spiritual movement with much interest from its commencement. At first, I believed it to be one of the vilest of humbugs, and those who were engaged in it were instigated by the devil, to deceive the people. Many of them taught that which was in direct opposition to the most sacred truth which had been instilled into my inmost nature from childhood. Those who first investigated it were, to a great extent, those whose religious proclivities were adverse to Christianity. They would naturally attract to them spirits whose opinions were in harmony with theirs. Hence their teachings were, to a great extent, in opposition to the churches. As a legitimate consequence, the church, with but few exceptions, opposed the whole movement, and when it could not deny the phenomena, attributed them all to 'the old adversary going about as a roaring lion, seeking whom he may devour.' I read everything I saw on the subject, and frankly confess I partook of the same general opinion entertained by the church. Nor do I know that I ever should have given any personal attention to



it, but it forced itself unbidden and unwelcome into my family, in 1855, a synopsis of which I have given in *Clock Struck One*.

"Scientific men for many years professed to look upon the subject as one far below their dignity to investigate. Materialism, born in Europe, brought up and confirmed by the tendency of scientific thought, forced away from the church by the abuses and superstitions of the Roman Catholic church, arises and plants itself firmly—enters the schools and universities, permeates the social fabric, and eclipses the faith. Had Spiritualism spoken first through the church, the Materialists would have said: 'These mediums are hallucinated; this is only a delusion, or a contrivance of the church to impose upon the credulity of mankind.' There would have been force in their objections and explanations, at least to minds predisposed to their way of thinking. But the voices came not through the church; they did not profess friendship to the church; nor did the church tolerate them; their ministers were among their most violent opposers. In fact, the antagonism between the two has been so marked that the Materialistic mind has been forever stopped from laying the 'delusion' or 'contrivance' at the door of the church, and stands amazed, confused and confounded before the inexplicable phenomena; and to one acquainted with the phenomena, the mere Materialistic arguments have no force whatever. All this is now matter of history, and can never be erased.

"The church is a great social force, as a redeeming, an enlightening and saving force, is a fact almost universally known in Christian countries; that it has not the spiritual power it once had, is, also, an acknowledged fact among its members; that its fragmentary discussions are contradictory, is admitted; that the advance of free thought and the unfoldment of science, seem, at least, to be in a line of direction away from the church, is also true. The spread of a Materialistic Philosophy throughout Europe, and its rapid introduction into this country by the flood of immigration which is yearly drifting westward, is seen by all observers of the times.

"*Spiritualism*, weak, puny, insignificant at first, foolish and contradictory afterward, growing now more orderly and more steady, is also known by all who have kept up with its history. There is significance in this fact, that which, to my mind, argues the unfoldment of the truths contained in Christianity, or rather their blending in a sweet

fellowship which will bring order out of confusion, and concord out of discord, in the elimination and rejection of falsehood, and the firm establishment of truth upon a basis which can never be moved. Then the most sublime truths and most lofty conceptions of lives of *purity, justice, charity and holiness*, will lift the soul to the gates of paradise, in contemplation of the speedy coming of the kingdom of God.

"This I conceive will be the orderly triumph of the facts and truths of spirit intercourse, and that, too, without the overthrow of the church, but rather with its more firm establishment, not of the dogmas and creeds, but of the great ETERNAL PRINCIPLES taught by Christ and the apostles.

"May it not be that the semi-infidelic utterances of Spiritualism hitherto have been the 'foolish things' chosen to confound the 'mighty' Materialistic tendencies of the nineteenth century, both in Europe and America?

"This battle, I think, is nearly ended. Science, proud of her past achievements, has well nigh surrendered to the stubborn facts, which will not down at their bidding, but submits cheerfully to the most exacting demands of scientific criticism. This will be seen fully when the reader reaches that part of the book devoted to this subject."

### LABOR.

Our duties requiring our absence from home four out of six weeks, leaves much of regular business for the present neglected. This is especially so in regard to our correspondence. Having completed our volume, we shall now address ourself to bring up arrearages as fast as we can. Soon after our return, seeing so much on hand requiring attention, we spoke of our labors, when our spirit wife wrote:

"You are pressed, but you were always that, and you will be so long as you are in the body. When you lay aside the mortal part you will still be pressed, for labor does not cease with mortal life. Do you suppose God's government does not require the agency of all his laborers to keep the order which he has ordained continually moving? Yes, you must labor in spirit life, but your labor will be apportioned to your ability to perform without tax upon your spiritual faculties. We feel no fatigue here as you feel it there, but we are constantly employed. These remarks were called forth by what you said about labor."

# American Spiritual Magazine

PUBLISHED MONTHLY.

S. WATSON, Editor and Proprietor.

## Terms of Subscription :

ONE YEAR, . . . . . \$2 00  
SINGLE COPIES, 20c. BY MAIL, 25c.

MEMPHIS, DECEMBER, 1876.

## SEARCHING AFTER TRUTH.

CLAY, ONANDAGA Co., N. Y.,  
October 30, 1876.

BROTHER WATSON—I send you the following letter written to me by an old friend who is now a superannuated Presbyterian minister. He is searching after spiritual riches. If you think his letter would be proper to present to the readers of your monthly, publish it, and send a copy to our would-be convert to our glorious cause; and make such comments as the spirit may dictate, or in your judgment would be applicable to this case.

Thine for progress, O. BARNES.

SHORTSVILLE, N. Y., Oct. 23, 1876.

MR. BARNES—I suppose you are still a Spiritualist, and I have no doubt, an honest one. As such I address a few lines of inquiry to you.

And first, have not the continually multiplied exposures of the tricks of so-called mediums, for a year or two past, had a tendency to lessen your confidence in your belief?

What has been the effect on your mind of the exposure of the materialization humbug at Philadelphia, and of the Eddys in Vermont, and more recently of Markee and his wife in Rochester?

And now news comes from London that the American medium, Dr. Slade, has been arrested for fraud and trickery in deceiving her Majesty's subjects.

You are well aware that I have tried pretty hard to believe in the doctrine of modern Spiritualism, and I suppose have come about as near being converted to it as Felix was to Christianity by the preaching of Paul—almost persuaded. Whether the result will be the same as in his case, I do not know. I only know that I am open to the truth, from whatever source it may come. All the newspapers that I read (and they are many) seem to take it for granted that

Spiritualism is on its last legs. I must except one, however, and that is the *American Socialist*, which treats the subject with candor. Yours, J. B. WILCOX.

We take pleasure in complying with our friend's request, and answer the first paragraph by asking a few pertinent questions.

Did the betrayal of Jesus by one of his disciples soon after he administered to him the sacrament, and the denial of him by another who cursed and swore that he did not know the man, "have a tendency to lessen your confidence in your belief" in the divinity of the mission of Christ? Or does the lying to the Holy Ghost by Ananias and Sapphira, two of the early Christians, have any influence on your mind as to the truth of Christianity? Or does the exposure of hundreds of the professed ministers of the gospel, who are published as being guilty of crimes which we will not soil our paper by repeating, "lessen your confidence" in the purity of the teachings of Jesus, who said "that whosoever looketh upon a woman to lust after her, hath committed adultery already with her in his heart?" When we take into the account that but a small proportion of the guilty are "exposed," we ask what will be the revelation of the adulterers in high and low places when "the secret things shall be revealed?"—and yet, who will stultify himself with charging this upon Christianity, which teaches not only purity in life, but in *thought, heart, and "all manner of conversation!"*

We presume the "materializing humbug at Philadelphia" is the celebrated "Katy King" affair, exposed by two well-known Spiritualists, Hon. Robt. Dale Owen and Dr. Child, of Philadelphia. We have good reasons for believing that expose was more the detecting of a woman hired to represent Katy King, to destroy the influence of the materialization, than any expose of the medium. Mr. Owen has published that he never doubted that materializations did occur with these mediums, but like an honest man denounced the imposition of a live woman for a spirit.

We went to see those mediums at the request of our spirit wife when in Philadelphia this summer. We examined the iron cage in which the medium was confined, and sat near the only entrance in good light while a number of persons came out who were recognized by parties present, conversing freely with them. We saw only two whom we recognized—Bishop Polk, whose headquarters while commanding this Department during the war was over our office, and with whom we had frequent interviews, and John King, whom we recognized as clearly as we could any acquaintance. We gave an extended account of our interview in the August number of the *MAGAZINE*.

These "humbugs," as you are pleased to call them, have been tested as thoroughly as the best scientific men have been capable of, and thousands of living witnesses can testify to the genuineness of the materializations which occur at their seances.

As to the "Eddy exposure," this is simply ridiculous. For years thousands of persons from all parts of the civilized world have been visiting them, and hundreds of materialized forms have been recognized by the visitors. Col. Olcott, one of the shrewdest men of the age, went as the representative of the press of New York to detect them. After spending three or four months with the Eddy brothers, he published his observations in a book entitled "People from Another World," in which he says:

"I have seen, say three or four hundred materialized spirits, or what purported to be such, in every imaginable variety of costume. I have seen them of all sizes, both sexes, and all ages. I say *SEEN* them, because that is just what I mean."

No one who knows Col. Olcott can question either his capacity to investigate thoroughly, or his honesty to tell the truth of what he witnessed. To talk of exposing the mediums makes more an expose of one's ignorance than anything else. Wm. Eddy is now at Ancora, N. J., having materializations witnessed by thousands.

We notice next in order the "Markee exposure," having occurred more recently:

"A Mr. Crum seized what purported to be the spirit of Miss Stone, whose brother was present. She slipped out of his arms, diminished in size one-half, and re-entered the cabinet. The medium had been carefully examined, tied securely, as was considered by skeptics, with brittle threads, her dress tacked to the floor, and flour placed in her hands. After the raid of Mr. Crum she was found in the same condition, deeply entranced, the flour still in her hands, and her face spattered or smeared with blood.

"The next was on Sept. 17, when a company of young M.D.'s formed a conspiracy to attend the seance. Two of them were to seize and hold her husband, two others to hold another man, while two others were to seize and hold the spirit form. When the spirit they call Katie was out in the circle room, the conspirators undertook to carry out their plan of seizing and holding her until she could be identified as Mrs. Markee, and although two of these valiant Knights got hold of her, she escaped from them, got into the cabinet, and the door was shut in their faces. One of them caught hold of the cabinet door and jerked it, but it was made to swing inside. Then he lifted it off its hinges and went in, as did others also. The medium was found under control of Seneca, one of her Indian guides; her face covered with blood, etc.; in fact, everything was found as it should have been, according to the theory of materialization and dematerialization. Mr. Tilden declares there must have been at least two ounces of blood on the outside of her face, hands and garments.

"One of the conspirators wrote a report of the affair, which was published in one of the dailies, and what has been published in other papers throughout the country is taken from that report. Those present who were not in the conspiracy declare that the report is false in almost every essential particular that seems to bear against the medium. But it is impossible for a Spiritualist or friend of the Markees to get a word in the papers to disabuse the public about the matter. There seems to be a determination on the part of some of the editors to push the thing through at all hazards, and not permit the truth to appear. It is as completely a religious persecution as the world has ever seen."

"And now news comes from London that the American medium, Dr. Slade, has been arrested for fraud and trickery in deceiving her majesty's subjects." And so were Paul and Silas and Peter arrested by the Romans.

authorities for fraud and trickery and stirring up sedition among the subjects of the greatest empire the world has ever known. The angels delivered them from their prison walls, vindicating the truth of the doctrine they preached, and so will the angels deliver Slade and vindicate the truth that they do communicate with their friends through his mediumship.

What are the facts in regard to Dr. Slade's exposure? Two men went to see him, and, as they suppose, he by sleight of hand wrote the message, by placing the piece of pencil under his finger nail before putting the slate under the table. There have been a large number of the most intellectual class of men, some of them the first scientists of England, who have visited him, and were unbelievers. They have never discovered the trick, but have borne their testimony to the genuineness of the manifestations given by him. If the court will permit him, he will demonstrate the truth of the writing by invisible agencies in their presence. There can be no possibility of being deceived as to the genuineness of this mediumship, if the senses are to be relied upon in such matters.

When Dr. J. M. Peebles was lecturing here recently he read a message from the inventor of the Singer sewing machine, which was written on a slate held up in the air, in the sunlight, by an invisible agency.

We have no fear whatever of Dr. Slade being able to not only vindicate himself, but convince the honest skeptic of the truth of spirit writing.

We have devoted much more space to this letter than we intended, but as its author is a Presbyterian minister, we will mention another expose, of which we happen to know more than any of the above. Some months since it was published of a simple, uncultivated lady medium, incapable of deception or trickery, that "two young men rushed on the stage, seized the white object around the waist, . . . with her top dress turned over her head so as to expose her white apparel, in which condition she was held by the young men, while she was mak-

ing desperate efforts to pull down her dress, and at the same time shove her wrist into the cords which had confined them together." Another and a more truthful account said "the form dodged and darted into the cabinet." The names of the parties were given who were said to have thus reported, but in the presence of a number of gentlemen they stated that they never reported any such thing, and it was corrected the next day. Yet not a paper that we ever saw which published the so-called expose, ever noticed the correction. Since then we have not felt disposed to notice what has occurred at the seances we have attended in the city, as we have not the time nor disposition to engage in controversy.

In this connection, however, we will state what a very intelligent lady said in relating her experience with this medium the week previous. She said she had visited last year mediums in New York and Boston, and the Eddys, with whom she spent twenty-three days. She had seen her spirit husband (who was an Episcopal clergyman) seven times at their seances; but had seen him more satisfactorily a few evenings since than ever before. She went up to him and talked to him freely, he kissing her. He was in the habit of lifting her up in his earth life; this he did that evening, her toes barely touching the floor. She told him he could not do as he used to; he replied he could soon do it. We were present on that occasion, and with others promenaded across the floor with a spirit lady in white, while the medium was in black, tied and entranced inside the curtain. She was examined by one of the party, while the spirit remained on the outside, some distance from them.

The lady who related this to a large company at the Assembly Hall in this city, is the daughter of a minister and a double cousin of the celebrated Dr. Palmer, the most prominent Presbyterian minister in the South. Pretty good Presbyterian and Episcopal testimony that loved ones do come through this medium to comfort their relatives in a manner which admits of no doubt.

Since the above was in type we have seen Mrs. Shindler, who informs us that at a subsequent seance her husband raised her some distance from the floor, and her sister took a seat in her lap.

## ORGANIZATION.

We copy from the *Avalanche* the following notice of the commencement of the Convention. Also the opening address of Dr. J. M. Peebles, from the *Appeal*:

## A CONVENTION OF TENNESSEE SPIRITUALISTS.

Yesterday at 10:30 A.M., the Spiritualists of Tennessee, pursuant to notice, met in Convention at Assembly Hall, with a goodly number in attendance, and Rev. J. M. Peebles in the chair.

Bro. Peebles stated the object of the Convention, and, in his usual happy manner, entertained his hearers with a history of the rise and progress of Spiritualism in this country, contrasting its growth in America with its growth in England, in Europe, and on the continent, and showed how, before any Christianity, Spiritualism had existed as far down as any record of history. Rev. Samuel Watson, D.D., followed in his usual logical manner, who was followed by other prominent speakers. A committee of seven were appointed, to which Brother J. M. Peebles was added, to draft constitution and by-laws for a permanent organization, to report to Convention Saturday, 10:30 A.M., to which time the Convention adjourned.

The *Appeal* thus notices the "speech:"

The Spiritualist Convention, it will be seen, passed the first day of its session very creditably, making fair progress toward the consummation of its work of organization. The speech of Dr. Peebles, which we report in full, is admirable in spirit and will be found worthy more than a usually careful reading. It is a challenge that thinking men cannot permit to pass without farther inquiry.

## TENNESSEE SPIRITUALISTS—FIRST CONVENTION OF SPIRITUALISTS EVER HELD IN THE STATE—ORGANIZATION—ADDRESS OF HON. J. M. PEEBLES.

Agreeable to the notice given in the *Appeal*, the Spiritualists' Convention, which met at Assembly Hall yesterday, was called to order at half-past ten in the morning. At that hour there were present a goodly number of intelligent spectators, including in their number three or four of the most highly cultivated literary ladies of the South. The Convention was organized by calling Hon. J. M. Peebles to the chair, and Mr. M. Hawks as Secretary.

Mr. Peebles on taking the chair delivered the following

## ADDRESS:

If I understand the purpose of this meeting, it is to perfect a State organization of Spiritualists. While Spiritualism, under the aspects of apparitions, visions, trances, premonitions, dreams, prophecies and spiritual gifts, runs like a golden thread through all history, the modern movement, rising like a tidal wave, commenced only about twenty-seven years since, in a little village near Rochester, New York—a place of far more note than Nazareth, in the palmy days of the Roman empire. From vibratory sounds, comparable to telegraphic ticking, the phenomena rapidly developed into writing, personation, trance, vision, healing, gift of tongues, improvisation, inspirational speaking, and, more recently, materializations, whereby the so-called dead spiritually reclothe themselves, as in prophetic and apostolic times, walking in our midst. At the least calculation there are millions of Spiritualists in America, with their weekly journals, their monthlies, their lyceums, with public speakers, media, and startling phenomena in demonstration of a future existence; and while these results have been accomplished, there has been only a very lax—and in very large territories of country, not even the semblance of organization among Spiritualists. But now there is a common feeling springing up among Spiritualists and Liberalists, that the time has come to perfect organizations for effective work. The times demand it. The evangelical denominations are organized to propagate ecclesiastical dogmas, to carry forward missionary work, to hold in check the demonstrations of science; to continue the non-taxation of church property; to put their chaplains into Congress and Legislature; their Bibles into schools, and their sectarian God into the Constitution; all of which tend to proscription, and, in the end, persecution, even unto death. Must not organizations then meet organizations? Must not living truths meet old grayed errors? Must not right meet and put down the wrong? Must not liberality and toleration take the place of the dried husks of sect and creed, to the end that freedom of opinion may be enjoyed without social proscription? Organization is an essential law of nature, operating wherever forms of life exist. A sound, healthy human body is a fine sample of organization; and a corpse is an equally apt symbol of disorganization, disintegration, death! The initiatory steps were taken the

5th of July, in Philadelphia, for organizing a "National Conference of Spiritualists." And now, the inspirational work of the day—the hour—is, to perfect State and local organizations, for associated work and action. While we repudiate all creeds that can possibly cramp or trammel the human soul, we desire to unite our scattered forces and mass them for the coming conflict—desire to encourage investigation, science, morality, the ministry of spirits and purity of life; thus setting examples before the world worthy of their following. Since so many impostors have been exposed—since so many clinging excrescences have been lopped away, and Spiritualists have waked up to the realization of Spiritualism as a science, a phenomenon and a religion, its principles were never making such rapid progress as at present. It has just been brought before the Anthropological section of the British Association of Scientists. It was brought before this learned body by Prof. W. S. Barrett, a distinguished physicist, and pupil of Prof. Tyndall. Among those who took the side of Spiritualism in the discussion were Prof. A. R. Wallace, the naturalist; Prof. William Crooks, who made those recent discoveries in regard to the physical energy of light; Col. Lane Fox, Lord Rayleigh, and others, equally distinguished. That eminent English clergyman, Rev. Maurice Davies, writing upon the late action of the British Association, says, "Spiritualism has advanced to the dignity of a science; there can be no doubt about that. The British Association met at Glasgow, definitely for the advancement of science. Spiritualism has been advanced at Glasgow; *ergo*, Spiritualism is a science. True, the section was not termed spiritualistic, but anthropological—science is nowhere without a long name—and the paper was about abnormal states of mind; but this was only a fluke. The subject was Spiritualism, pure and simple, and it was advanced by the British Association. Like or dislike, that is a fact." Am I reminded that Dr. Slade has been arrested in London? So Herod apprehended Peter, and the apostle not getting bail, as did Slade, was put in prison and bound, and in the darkness of a midnight hour, through a spiritual manifestation, he was released. All of the apostles were mediums. "The old is new," says the poet. Many of the most distinguished men living are Spiritualists. Our poet, Longfellow, is a firm believer in spirit communion. When last in Europe he attended spiritual seances in Naples and Florence. The last time I met Victor Hugo was in a spirit-

ual circle in Paris, and a resident of this city, Mrs. Holmes, was present.

The seers, sages, and most of the great souls in past ages had to do with the phenomena, or were avowed Spiritualists; such were Socrates, Plato, Cicero, Plutarch, Tertullian, Bacon, Baxter, Cowper, Glanville, Swedenborg, Johnson, Lessing, Goethe, Kerner, Wesley, and a multitude of others. The greatest of all living German philosophers, J. H. Fichte, fully accepts the phenomena of modern Spiritualism. The enlightened and educated of all countries are becoming more and more interested on the subject. Relating to science, the soul's affections, and immortality, it is destined to have a hearing in hamlet and city, in every school house and collegiate institution in the land.

Spiritualism, as interpreted by its best exponents, has given free thought a new impetus. It has severed the bonds of fear and superstition, revealed in a truer light the law of compensation, and opened to anxious eyes a revised geography of the heavens. It has encouraged the desponding, comforted the sick, and with the tender hand of sympathy, brushed away the mourner's tears. Kindling in believing souls the loftiest endeavor, the broadest tolerance, the noblest charity, and the warmest heart-fellowship; its prayers are good deeds, its music the sweet breathings of guardian angels, its ideal the Christ life of perfection, and its temple the measureless universe of God. To further advance these broad, tolerant principles, organization, system, enthusiasm, music, regular meetings and church edifices seem to be necessities.

It is proper in this connection to notice the *New Movement*, as it is called. There has long been felt by Spiritualists, a necessity for some sort of organization. Though they number millions in America and unnumbered millions all over the globe, they have had but very little cohesion. This has been natural, from the fact that they have been brought to a knowledge of the truth of spirit communion from all the varied phases of belief, made up to a large extent of those who have never belonged to any kind of organization. A large portion of them having imbibed prejudices from seeing the tyranny of many organizations in cramping that freedom of thought and speech which they considered their inalienable right, they have feared that Spiritualism might be

wrecked on the same rock. Hence there is not only lethargy upon this subject, but in many cases violent opposition among Spiritualists to any kind of organization. One extreme has a tendency to drive to the other. When it has been seen that there was among the numerous sects of Christianity such a diversity of opinion, and such rigid adherence to creeds and dogmas, they very naturally thought they had much to fear from organization, especially upon a religious basis. There are those whose opinions are entitled to much respect who still entertain these views; and if we proposed to organize with a creed, there would be much weight in their objections. This we have not proposed. Nor was the action of the Philadelphia Convention at all favorable to such a movement. It is true the term "Christian" was used in the call for a Convention, and was advocated by one or two in the Convention, but even they did not use it in a sectarian sense. If that term were not abused and misunderstood, we think it probable that but few Spiritualists would object to it; but they have seen so much from those who claim to be Christian that is not in harmony with their views, that there is almost a universal wish among them not to use the term in any sense whatever.

In rejecting the name, however, they do not ignore the principles of primitive Christianity. Far from it. They recognize the great leading principle of the fatherhood of God and the brotherhood of man, as fundamental. They recognize, as Jesus said, the loving God and our neighbor as fulfilling the whole law; of doing unto others as they would have others do unto them, as being the cardinal principle by which to regulate their intercourse with their fellow man. In their liberal feelings they claim nothing for themselves that they not concede to all—the right to think, act and speak their sentiments untrammelled by any human authority.

In accordance with these views, in the Constitution which was adopted at the recent State Convention, it is expressly provided "that Article Third as to membership shall

not be amended so as to prescribe any article of faith or belief as a condition of membership." Whilst the utmost latitude is given to private opinions, yet "morality, religious culture, and the great practical life purpose of being good and doing good to humanity," is required of those who attach themselves to this organization.

To make mankind better, wiser, purer, and thus to qualify them for the duties pertaining to this life, as well as to prepare them to enter upon the enjoyments of the other life on a higher plane, is the prime object of this organization. To this end we expect to devote our energies, and we believe the labors of those thus engaged will be crowned with abundant success.

#### THOMAS WALKER.

This remarkable "boy medium" of whom we spoke in our last issue, has been lecturing in St. Paul and Minneapolis very successfully. We take the following from the *Pioneer Press*, giving a synopsis of one of his lectures, at Harrison Hall, in Minneapolis:

Last evening another lecture was delivered at Harrison Hall by the "boy lecturer," Thomas Walker, of England. An audience somewhat larger than at any previous meeting was in attendance, and throughout the discourse the remarks of the speaker were listened to with marked interest. At the request of a number of our citizens Mr. Walker delayed his departure from this city, and favored them with one of his lectures on Spiritualism. The subject was announced as "What is Spiritualism, and who are Spiritualists?"

The speaker commenced his remarks by stating that man will, while he exists and has the faculty of thought, ever be religious. It is as natural for him as it is to breathe. But still all will not have the same religious thoughts, and many will think their belief is the only one that is the truth, and that all others are erroneous, and should be stricken out. Then man commences an eager and earnest search for the true form of worship, and to ascertain which form is the better. His mind will be constantly inquiring whether or not his religion has been what it should be. The religion he has been taught

in his youth comes first to his mind, and the thought arises, Has this been the true one? and in the study to answer, satisfactorily, this question, he soon finds that there have been errors in all beliefs, and soon he is led to disbelieve all religions. The various forms of religion have been so antagonistic that when a new form springs up it is considered as an enemy to the others, and they try to crush it out. This strife and contention as to the right and wrong has been so constantly carried on that the people are like children. Religion has been to them like a new and strange toy given to a child for a plaything. Not understanding, from its general appearance, what it is, they set to work and pull it to pieces to ascertain what is on the inside, and in so doing destruction takes place. Such has been the case with Spiritualism. It has had to come upon barren ground and fight its way into existence. The people have endeavored to crush it out, but without avail. As Spiritualism has been explained to the people, they instantly exclaim, "Why, I am a Spiritualist; I comply with all the requirements necessary to make a Spiritualist." But they make a great mistake. To say that you are a Spiritualist requires but little exertion on your part, but that is not what we want. The word Spiritualism does not imply that you are to acknowledge a belief that spirit communication has been established between the two worlds. The simple belief is not going to save you. You must live a spiritual life. To be saved by Spiritualism we must live a pure, upright, virtuous, exemplary life, so that when we leave this world we shall enter a bright and beautiful sphere in as high a state of progression as possible.

We must work if we would be saved, and if we are not going to be saved by believing in Spiritualism let us cast it aside and endeavor to find something that will save us. Let us have anything that will save us, if this is of no avail in the conversion and salvation of the human race. There are not, to-day, as many Spiritualists in the world as there would be should those who profess to believe in its teachings work for the cause as they should. The proper methods of advancing the beautiful truths are not adopted. Spiritualism does not simply exist for the purpose of allowing people to converse with the loved ones who have gone to that beautiful land.

Spiritualism would certainly amount to nothing if spirit communication was all there is to be gained by it. But it is to promote

the welfare of the world; to prepare the soul for the life hereafter; to teach the human being to live in a manner that shall fit him for that home being prepared for his future use, and to teach him to live such a pure life here that hereafter he shall enjoy the great blessings of spirit life. When Spiritualism has reached the point for which we are working, then it will be received by the people as a blessing, and they will be eager to receive the beautiful truths. Spiritualism does not come to tear down the churches and create a discord in society, but to save the people, and furnish them a pure belief, that in following out will make them nobler and better beings here, and insure them a happy future. It comes to you as a religion and a church, and will eventually bring about a change in the affairs of man that cannot but be acknowledged as for the better.

The work of this church will be of a harmonious nature, and all will work in it with one determination, and that to help and love his neighbor. Each one will be furnished with a special portion of the work, and all will gravitate to his own particular sphere, and no quarreling and contention for the superiority. It is natural for each and every one to think differently from his neighbor, and to make this world a harmonious group of humanity, each one must have his own place and retain it. To produce the desired result in Spiritualism, you must bring this state of affairs about.

#### WESLEY AND WHITFIELD.

These were the two great Methodist ministers. Whitfield was a more powerful preacher than Wesley. Wonderful revivals attended his ministry wherever he went, and tens of thousands professed to be converted through his instrumentality. He formed no societies, effected no organization. The result has been that his followers have passed away and live only in history. On the other hand Wesley formed societies. Commencing with but a few, these he placed under leaders, then conferences were organized. The result has been, the largest body of Protestant Christians in the world. May we not learn some useful lessons from the founder of Methodism, who was not only a Spiritualist, but one of the best organizers ever known?