

American Spiritual Magazine.

A MONTHLY JOURNAL,

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

FROM A CHRISTIAN STANDPOINT.

VOLUME II.

JANUARY, 1875.

NUMBER 1.

From the Religio-Philosophical Journal.

ZADOOK HUMPHREY.

He Visits Earth to Express his Views.

KIND FRIENDS—The article this evening is a continuation of the last article (published in the *Journal* last week) received through the medium. We shall in some degree repeat what we then said, and at the same time shall enter more fully into detail.

As was stated there, there has never been any other theory, whether in religious services or mental philosophy, which has given such satisfaction to persons of all shades of opinion, and of every class of mind, as the theory of Spiritualism, and this for the reason that it proves and sustains religion, strengthens and fortifies natural science, and gives a scope and consistency of argument that lies far beyond any fixed views or doctrines previously entertained. It supplies that absolute conviction of the soul's immortality which to a great extent is lacking in other religions. Were we to dwell at length on the theory of Spiritualism, we should have to travel back into bygone ages, for it does not confine itself to tipping and rapping manifestations, or to the half-crazed utterances of entranced mediums, but explains in a series of consistent arguments the manifestations of the past, the sorcery, witchcraft and diablerie which form the staple of thousands of traditions, and refers to a period whose phenomena are not explicable by any other means. As Spiritualism clearly unfolds their meaning and origin, we exclaim, Why, this is but a principle of nature. Therefore, the first point established by Spiritualism is, that inspiration is a natural gift vouchsafed by God to man,

which, in proportion as he is prepared for it, he receives. It may be likened to a chain, binding the soul to a higher life, and is the means by which the Father communicates with his children through the agency of angels. This proposition can not be controverted. Inspiration has flowed in upon men of every nation, clime and condition. Each country has its own form of Spiritualism. Spiritualism, then, knows no especial race or country, and no creed save that of Universal Inspiration. Can this be doubted? Will it be stated that once, and only once, the true light has descended upon the world, that all countries but our own were destitute? The enlightened observer will say that Spiritualism alone presents a solution of all traditional problems, that the evidence of natural law proves positively that inspiration is an impartial and universal gift of God. What rests with us is, to secure that inspiration in all its fullness and reliability. Spiritualism, as a theory, unfolds these views, viz.: First, the fact that the human soul lives again after death. Now, deny it as you will, skepticism on this point has crept into every department of society. The French Revolution produced a host of infidels, who have sown broadcast the doctrines of the non-existence of the soul and doubts of the Divine Being. These were followed by the German philosophers, who, by deeper reasoning, have sought to establish the same conclusion; and science, with haughty mien, adds her voice to pronounce the Holy Book, the earliest record of the race, a fable, and consequently to undermine our security in all that follows. Then with what deep and subtle arguments have the minds of metaphysicians labored to prove that the soul must perish with the physical

form? All these have had their effects, and Christianity, divine and perfect as its teachings undoubtedly are, is now powerless to assure the race that the soul lives beyond the grave.

The cry comes up from Christian hearts: Father, if this be so, give us some evidences. The votary of material science makes the same demand in a different spirit. Even in the schools of theology arise a stifled murmur, "If inspiration be true, where is science? But science is proven true, and where is inspiration?" Then, all that class standing outside of religion and science, say: "To whom shall we turn? If all these doctrines disagree, who shall judge for us, and in what direction shall we go to have our doubts resolved?" We have the theory of Christianity, but its true believers are few, and those who practice on it fewer still. On the other hand, we can not resist the proofs of science. What shall we say? And there is no answer, till suddenly the world is startled by manifestations purporting to come from the other life. We are not surprised that the Christian sects start back in horror, and denounce them as impositions, nor that as the strange sounds grew louder and came from points more numerous, devils, magnetism, electricity, were appealed to. At last these denunciations have almost ceased, and over all the world a material something is recognized to hold sway, which is called Spiritualism. This voice from the other side conveyed by intelligent communications the facts that the agents were from the other world, that they lived, and could return with testimony of their existence and continued affections for those they left on earth.

This is the simple theory of Spiritualism. How many thronging thoughts does it suggest? We are not surprised to hear professors and priests reject and denounce it as the work of evil spirits, and say that inspiration ceased when the last word was written in the mystical record of John. We are not surprised that the men of science, who have so often boasted of their triumph over revelation, should cry humbug, and when driven from that position should fall back on magnetism, electricity, and at last clairvoyance; but it is surprising, that on a theory of such simplicity, and with no evidence but the despised manifestations, there should have grown up a religious doctrine which more or less influences, perhaps thirty millions of minds throughout the world, including at least eight or ten millions in your own country. And how has this come to pass?

Because the facts are simple and plain, and appeal to your judgment in a manner which neither the theologian nor the man of science can refute or deny. They must remain silent.

These phenomena manifest intelligence, which must be attributed to mind. There are but two sources of intelligence, viz.: Mind in the human form and mind outside of it. This every one must admit. Mind in the human form can only manifest itself by some exercise of physical force which can be estimated by the senses. It is not known that any plan can be invented by which the laws of gravitation can be overcome without such exertion. Now, in these phenomena the law of gravitation has been repeatedly overcome without perceptible physical agency, as has been ascertained by the application of all manner of tests. Therefore we are reduced to the alternative of attributing them to mind outside the human form. What kind of intelligence is thus displayed? Evil! cries out the believer in its demoniacal origin, and others not prepared to receive the message. But, says the inquiring mind, if evil spirits are permitted to come, why not good ones also? Surely a good Creator would not permit evil spirits to come here and produce marvels. How are we to test their good or their evil natures? By their fruits, and by determining their identity. These spirits say they are your departed friends. Your father tells you incidents of your childhood, only known to him and you. Your little ones communicate with you; you think you know their familiar language. Surely you think there is as much evidence of identity as the contents of a letter you receive from your friend by mail can possibly be. There is no surer evidence of the future existence than such a communication, no matter through what form it comes. Again, when spirits come back the first utterance of one and all is, "We are not dead, but living; not gone away, but are near, and can whisper to you." Such is the appeal which constantly comes from that world. Therefore, this theory, and these facts in connection with it, are clearly established.

It would be useless for any one to stand up, even in this town, and tell them that from twenty-five to thirty millions of mankind had taken leave of their senses, and that, too, suddenly. Now, with these facts before us, what does Spiritualism say? It says that inspiration is a law of nature; that the religious records of every age or country are not inconsistent with the voice of angels

who speak to-day; that God, the Father, is a being of universal love and kindness, and that the spirit world is but a gradation of souls who have passed from earth each to its own appropriate sphere.

Now, we have given the theory of Spiritualism. It is so simple that a child can understand it, and it is predicated on facts which it were idle to repeat, for all parts of the world are filled with them.

There are three classes of Spiritualists. First, the Christian Spiritualist; second, the Scientific Spiritualist; third, the Radical or Fanatical Spiritualist. You must remember that the like division may be made of the adherents of any religious doctrine. The Christian Spiritualists are they who accept the belief of Spiritualism because they can not doubt the testimony of their senses; because they can not disregard its appeals to their best affections; and because, beautiful and sublime as in itself the doctrine is, and fraught with ten thousand peculiar blessings, they can not but regard it as a further development and completion of the faith which preceded it and prepared its way, for its moral code and the main points of its revelation precisely correspond with those of Christianity. The sermon on the mount is the standard of this class, and they only accept Spiritualism because it seems consistent with the teachings of the Savior. That this is the case let us proceed to convince you. Laying aside the sermon on the mount, that embodiment of moral sublimity, we will follow Jesus to the termination of his earthly career. Among other things he said to his disciples, in words they did not fully understand: "In my Father's house there are many mansions; I go to prepare a place for you." This expression is certainly conclusive when taken in connection with the fact that your departed friends tell you that there are different spheres of spirit life, and each spirit enters the one for which it is fitted, and not to remain through eternity, but step by step to ascend into the higher life and more perfect development. Then, again, turn to St. Paul's writings, we find, after Christ's ascension, the same belief expressed, as when he says: "Now, concerning spiritual gifts, brethren, I would not have you ignorant." He then goes on to enumerate the numerous gifts bestowed by their Master, and to tell them to be content and satisfied with the gifts they severally possessed, and, in conclusion, not to be envious one of another, but to remember that one star differs from another in glory. And this is consistent with our belief, and

the Christian Spiritualist adopts it into his life and carries it into his dealings with his fellow-men as unfolding a noble view of his own religion, and making him more perfect and secure in soul.

The Scientific Spiritualist accepts these phenomena of Spiritualism as facts, but does not regard it as a religion. He may belong to some orthodox church, and he views the subject with a strictly scientific eye. He says some things are true; they must proceed from some intelligent force, for I have tested them in every manner. They afford a new and beautiful subject of study in connection with the laws of mind, and they demonstrate that these laws are universally the same, inasmuch as like causes always produce like effects.

We now come to the last and most deplorable phase of our subject—the Radical Spiritualist. You are very well aware that every ism from the earliest ages has fallen into the hands of a certain class known as fanatics, who exist on the surface of society as politicians do on that of the State, and are always floating, drifting, never lodging, according to the old adage, "a rolling stone gathers no moss." These fanatics have no settled belief in religion or science, no stability on any subject, but are drawn here and there by every wind of doctrine. Among them are certain persons called reformers; and the reason why Spiritualism is not more generally extended, is found in the efforts of these would-be breakers-up and tearers-down of everything good and holy which is established in the world; who, while considering it their duty to remodel things in general, have been very uncertain in what way to carry out their own mission. If they find an edifice with a flaw in any part of it, they exclaim that it is imperfect—we must tear it down forthwith; and if it is asked what they will erect in its stead, they answer that they do not know exactly, but they will be able to build something. These people have been known from time immemorial under various denominations. When Spiritualism came along, "That is it!" they cried, and every discarded clergyman and broken-down political hack saw that it was exactly suited to the purpose they had in view. So, they doffed the worn-out garments of Socialism, Fourierism, etc., and assumed the garb of the new religion.

This floating class, the pests of civilized society, seek on all occasions to establish themselves as the expounders of Spiritualism. Availing themselves of its facts, with all the skill they can command they apply

their oily eloquence, which has kept in motion the machinery of a thousand impostures and wornout theories, to this beautiful and admirable scheme. Soon they begin to declaim against religion—to profane the sanctuary of moral probity. They even dare to raise doubts as to law, and custom, which have been sacredly established for thousands of years. They discountenance the laws of Christian society, and stand forth the advocates of what is vile and impure. These waifs and strays of society, who possess no religion and scout the very name of respectability, who can not conceive of a moral virtue, or understand a proposition in science, and who have no idea of true inspiration, take upon themselves to explain the beautiful theories of Spiritualism; and some of them, who happen to possess in some degree the gifts of mediumship, make that the instrument of tearing down every shrine of pure worship among men, and they make those immortal beings, who could not and would not approve such sentiments, responsible for the abominable theories which they desire to foist upon the community. That which they call Spiritualism would degrade religion and literally destroy the beauty and sanctity of her temples.

These, in the world's eyes, have been the chief prophets of this religion. Going from place to place at the bidding of their necessities, they have everywhere perverted it to their unhallowed purposes and desires. Heaven defend it from such! We, at least, shall do our best to guard it from those pretenders who denounce all things in church and State as wrong, and assert that spirits have placed the remedy in their hands alone. From them all sensible moral people turn aside, and ask: Who are these who ignore all religion, law and government, and who would rend asunder the very frame-work of social order? Are these the expounders of Spiritualism, who come to us with the speech of angels on their tongues, those who have never earned an honest living? Whatever of truth or falsehood it may contain, if it is thus exemplified, it will never serve our purpose. Under such circumstances have been instituted those ambiguous circles and the ridiculous performances of undeveloped mediums which none can understand, and which only tend to disgust intelligent minds. Is it any wonder that the world says Spiritualism can not be good since it has brought forth such things?

The church and society have turned against Spiritualism, not because of the

beautiful truths it contains, nor because of its scientific evidences, but because of the unholy, debasing effects to which it has led. Cut where it may, and we hope it may cut where it is deserved, the truth is, that it is the character of too many of its prominent advocates which has rendered Spiritualism unpopular. It has become a cloak for all debasing acts, a vehicle for all the dangerous theories that the brain of man, prompted by an evil spirit, has ever invented. We have become responsible for them all, and at last we are made to incite or justify every crime in the decalogue, and have become confederates in every scheme of imposition which can lead to notoriety or gain. Thousands have been led to do what they knew to be wrong, because they have been assured that the spirits desired it. Now, when people throw away their own common sense and conscience there is very little hope for them; and we say that when Spiritualism leads to this it should be condemned by every one, no matter how beautiful its theory. These persons have found in it nothing with which they can be satisfied; for not content with the simple faith, as pure as the dews reflecting the morning sun, they must start out on some new-fangled idea, without meaning or truth, and call that Spiritualism.

Now, we claim, in expressing these views, we are but doing justice, not only to Spiritualism, but to many thousands of sincere believers who are ashamed to acknowledge themselves such; and for this we do not blame them. They do not deserve to share in the odium which is visited upon the very name of Spiritualism. No, they do better to enjoy their belief in calm seclusion, than if they should lend their countenance and support to carry out the unholy purposes too often connected with it.

Now, Spiritualists, we address ourselves to you. To those who are upright and faithful, and wear this garment as a robe of light, sincerely thinking they are holding communion with angels, we have nothing to say, but to bid them go on. To those who believe in it as a beautiful science, we say, pursue your investigations; mature your own opinions well, as we know you will. But to those who wear this garment of light for the purpose of concealing their own vileness and impurity—who would pluck the stars from the firmament and coin them into counters to suit their own purpose—we would say, beware! God is merciful, but he is also a being of retributive justice, and that will be visited on each of you who seeks by thus defiling the name and mission of angels

to subserve foolish and unholy purposes. Criticise yourselves. If the world needs reform, begin at home. Commence with your own individual selves. Root out your false theories. Fix some standard of principle, justice and morality. Try to take out the beam that is in your own eye. This is friendly advice. We give it publicly because the cause has suffered publicly. Let those of unfixed belief be watchful of the teachers of our faith. Let them beware of nauseous sophisms and the entanglements of falsehood. Test the manifestations in every form. Receive no communications from angels which you do not think worthy of such a source. The laws right and wrong are clearly defined. The principles of justice are distinct within themselves. If any Spiritualist tells you to do anything which will in any degree injure the happiness of any innocent human being, tell him he is a liar and a blasphemer. Receive nothing as coming from the angel world which will not bear the test of Christian religion and the severest criticism of a sane mind. It is not requisite that you should lose your senses to receive this faith. No; receive it in its simplicity and purity, and if you do so the darkness shall become light.

In conclusion, allow us to say we have much more to say upon this subject, but seeing that our medium is too much exhausted, we will have to close for the present, but hope to be able to return. Yea, if we are permitted by Him who rules all things, and by those intelligences higher than ourselves who control the world, we will purge as far as possible this cause of all those moral stigmas which have been laid upon it, and cause those not true and just to flee from us as light causes darkness to flee, or as pale-faced error shrinks before the light of truth. Those who are firm will stand, and those who are without a real foundation can not fall too soon.

Your friend,

SDOCK HUMPHREY.

PLEASANT GROVE, MISS.

DR. WATSON—I have just finished reading the MAGAZINE sent me, and am pleased with the liberality and harmony set forth in their pages to the Christian world. It has been ten years since I first investigated and become convinced of the beautiful doctrine of spirit communion; and never, since that time, has there been such a need for the harmonizing of Spiritualism and Christianity as the present. The church is greatly in

need of a true revival. Your work comes in as a mediator between extreme Spiritualists and extreme churchmen, who follow blindly creeds and charlataniam. May the good angels and true brethren assist in this noble work.

If there is a Spiritualist in this section of country besides myself, I am not acquainted with the fact, and I have lived here since I was a mere child. I will distribute the MAGAZINE among those who will read them, hoping, perchance, some of the seed, at least, may fall on good ground and take root. Yours, etc,

J. W. WILLIAMS.

For the American Spiritual Magazine.

ORGANIZATION.

BY R. D. BLAISDELL.

That excellent little article by J. M. Peebles, in the MAGAZINE for December, meets my hearty approval. The following paragraph is but too true: "Spiritualists need organization, order, harmony, more charity, toleration, devotion, more consecration, enthusiasm, religion!" Alas, that we should lack so much!

That we need "organization," is proven by the fact that we have many able lecturers who are not kept at work nor paid as they ought to be; and in some places if they offer to speak for nothing the lack of harmony and devotion is so great that no one has enthusiasm enough to secure and light up a hall! We ought to be ashamed of our carelessness in this respect. Sunday after Sunday we "go to church" and hear some third-rate preacher denounce Spiritualism, and twist his text out of all proper shape, then sweetly add our mite to the contribution-box, give something toward the minister's salary, and do handsomely by the new church, supremely indifferent to the fact that our own speakers are willing and anxious to work, and are, perhaps, even suffering for the want of it. A little devotion would change all this amazingly.

No wonder people look scornfully upon Spiritualism when it has not enough stamina to enable it to organize, and support its lecturers decently, but scatters its forces among the thousand and one organizations that are busily denouncing it as the work of the devil. That we need "more religion" and "hearts aflame with truth," each one of us must acknowledge. Temptations assail us on every hand, and only an abundance of

love in our hearts can keep us in the straight and narrow way. We live so far below the teachings of our spirit friends that I hardly wonder that people say "their spirits do not do them much good."

I think that notwithstanding our recent earthquakes the earth is solid enough to support another "declaration of principles," and surely Spiritualism is old enough to stand up and tell what it believes!

Manchester, Iowa, Nov. 19, 1875.

SEEING FACE TO FACE.

The following interesting correspondence came "just in time to be too late" for our last number. It was also sent to the *Chicago Times*. It is from a lady occupying a very high position in the literary world, who, for the present, will remain *incog*. We hope to have other communications from her "rich, rare and racy" pen, for the *MAGAZINE*. Rev. Isaac Kelsoe, giving a lengthy account of the manifestations, mentions our correspondent thus:

"A very intelligent lady, whose name it may be as well not to mention, reached Terre Haute a few days before my arrival there, and very cautiously made an arrangement for investigating Spiritualism noiselessly, and without letting the ungenerous, babbling world know it. I may state, without betraying confidence or running any risk of damaging a fair reputation, that she wished to be secret about the matter only because of having outstanding engagements to lecture in various cities through the coming winter, on ethical, scientific and religious subjects. Her discretion I thought altogether commendable, for she had something more to lose than had certain wild-eyed, long-haired reformers, who esteemed her a coward, without the nerve to brave public opinion. A woman of thoughtful complexion may have the ague, but is not apt to die a martyr. Well, this lady was exceedingly skeptical in the beginning of her investigations, and for some time after. She sat by my side through, perhaps, a score of seances. On one occasion, after weighing an apparition with her own hands, on a pair of common scales, and finding her light as a feather at one moment, and the next weighing over a hundred and twenty pounds, she looked much astonished; but the ghost leaped off the scales, trip-

ping into the cabinet, her skepticism got the upper hand, and caused her to exclaim: 'Do not tell me that that girl is a spirit; she looks and acts quite too natural.' But something more than a fortnight after that, she left Terre Haute, so thoroughly convinced and so full of enthusiasm, I had to caution her to beware that she let not slip the secret of having become a Spiritualist."

We confess we had similar feelings while witnessing some of Mrs. Miller's seances. They look so life-like—act so much like human beings in the flesh—that it is exceedingly difficult to realize that they have passed through what we term death, and return to us, acting as they did in earth life. We think this phase of Spiritualism should, under proper test conditions, convince the most skeptical of its truth beyond the possibility of doubt.

Wonderful Spiritualistic Phenomena Witnessed at Terre Haute.

For the last ten years I have given a fair share of my attention to the literature of Spiritualism. I believed it only pleasant dreams of poetical and visionary minds; yet all this time I have instinctively longed that communion with the departed might be proven to be a truth as clear as the noonday sun. I felt that the pall of death ought to be lifted from the overburdened, sorrowing world. I have never been willing, however, to accept one thought purporting to come from that source that would not harmonize with the code of morality taught by Christ. Moreover, the existence and fatherhood of God is to me a conscious birthright, which is as much mine as though I were a disembodied spirit, and which I do not feel willing to give up at the dictation of any being whatever, whether spirit, man or devil.

Prayer—a sweet outpouring of the thoughts in grateful love and tender entreaty—is also a pleasure and necessity that has many times in my experience brought a realizing sense of the actual presence of the comforter that Christ promised. Because of these feelings and views, as dear to me as life and love, I have been repulsed many times by those claiming to be Spiritualists, who exulted in wild and blasphemous assertions about "no God," "no morality," "no distinction between good and evil," "following nature," and various such phrases that you are aware have been used by men and

women, who appear to live for the sole purpose of distilling rank poison into the minds of the young and unthinking. This class of fanatics pained me to such an extent that when death took away my only child, I dared not seek to know anything of her more than was graciously vouchsafed to me through my own intuitive powers. I steadily turned my face toward God, determined to trust all to him, and to go on with the weary burdens of life as best I could. Again I saw the dark shadow approach my life, and this time my husband passed from my sight. After several desolate months I felt that God would permit me to look farther into these things, and there soon came to my mind a vivid faith that God would only do those things for us that we could not do for ourselves. Whatever crumbs of comfort I could find for myself through human means He will not condemn, so only I allow nothing to tarnish my own life, or turn me from noble purposes. With these feelings strong in my soul I went to Chicago and attended the seances of the Bangs children, and also of Bastian and Taylor, and saw enough to convince me that the phenomenon is what it purports to be. Faces, hands, voices, musical instruments floating to the ceiling, and many other things, besides Taylor's correct clairvoyant descriptions, convinced me of the truth. While there, I overheard an old gentleman remark: "I saw fifty spirits come out in full form, and so plain that all but one were recognized by their friends." "Where did you see these returning spirits?" I asked. "At Dr. Pence's seance rooms in Terre Haute," he replied. I resolved to see for myself. I came, I saw, and was conquered. Evening after evening I have sat watching one after another come out in full form, and be identified, until I should be a fool not to believe, and a knave to deny it. I have only time to give you important particulars.

The cabinet and seance room is as honest as it is possible to imagine. There is no place where a confederate could be hidden away, and as we lock all the doors, and have sufficient light to see everybody in the room all the time, the medium can receive no possible assistance from visible beings. She goes into a cabinet and sits in a deep trance throughout the evening, except sometimes the spirits bring her out with them to the front of the platform, thus enabling us to see, as we did last night, the medium, Belle, a spirit, and a child-spirit all at once—three persons, the two materialized ones looking as real as the medium. The medium

was still unconscious, but Belle talked and moved about, and the child kept shaking a bouquet at us that we might see it was a being of life and motion. Belle is one of the presiding spirits. She generally makes her appearance immediately after the beginning of the seance, and has a kind word for all. She is a beautiful, active spirit, and does many wonderful things. Her voice is clear and strong and loud enough to be heard by all in the room. The longer she stays out the weaker her voice becomes, until at the end of fifteen minutes she speaks in a husky whisper. She can, however, renew her strength by going into the cabinet. She sometimes goes on the platform and sits several minutes in the circle, laughing and talking so naturally that it is almost impossible to realize that she is not flesh and blood like the rest of us. She will get on the scale and be weighed, and without stepping off vary her weight from one to ten, and twenty, sixty, one hundred and twenty, and sometimes up to two hundred pounds, though from her size you would judge her to weigh about one hundred and twenty pounds. One evening she came forward, leaned over and asked Rev. Isaac Kelso to cut off a lock of her hair, and he took scissors and clipped from the crown of her head a large lock nearly an inch thick. I said, "It cuts like real hair." She passed it around the circle that all might feel that it was real, then asked for a handkerchief to be spread upon the front of the platform. She laid the hair upon it and seemed to have some difficulty in keeping it still. It would squirm about and curl up like a thing of life. In a few moments it obeyed her will, lying straight and still, and allowing her to fold half of the handkerchief over it. She then walked into the cabinet, closed the door, and in a moment the handkerchief unfolded itself. The hair began to roll, then leaped about a foot, and appeared to gather itself up into an oval cloud, slowly moving toward the door. She opened the cabinet and stood in the door. The hair leaped to the skirt of her white dress, glided slowly to her shoulder like a dark shadow, then sprang as quick as a flash to the crown of her head, and appeared to rest upon the identical spot from which it was taken. Several times during this strange scene the door of the cabinet had been opened, showing the medium sitting in an unconscious state, and Belle as visible and radiant as life. Moreover, we examined the medium's head after the seance, and found no trace that hair had been removed.

One night Belle materialized slippers and came and put one over the edge of the platform, then went back to the door, and the slipper soon glided to her and sprang up to her foot.

Flowers are frequently materialized, filling the room with delightful fragrance before they are brought out. We frequently take bouquets to our spirit friends; they come out and get them and dematerialize them, taking them to the spirit home they tell us, and it is certain that not a vestige can be found in the cabinet nor upon the medium. Letters and other articles are also dematerialized and taken away. Belle also materializes knitting-needles and crochet-hooks, and makes with them from yarn furnished in the same way, mittens and other articles. This she does sitting before us in a chair, occasionally rising and opening the door to let us see that the medium is there. I held the ball once, and she crocheted so rapidly that I had to unwind about as rapidly as I could, and even then she would pull on the thread, impatient that I did not keep up the supply.

I have seen her knit and perfectly finish three small mittens, large enough for an infant, in ten minutes.

I have seen my husband and two sisters and a brother who have passed away. One sister appears often, dressed precisely like myself, so that all the circle notices the perfect similarity. The first time she did this it was unexpected and unprecedented in the circle. She appeared with a black dress, black turban hat, and wound about the hat was a silver grey veil, that hung a yard down her back, as she took pains to turn around and show us. This was precisely my costume for the evening, and to make the test more perfect, another evening I resolved to wear a long flowing brown wrapper with leaf-shaped velvet pockets and velvet buttons. She appeared, dressed in exact counterpart of this costume, even imitating me in having a white handkerchief show above each pocket to more clearly define them. This was a splendid test, as no one knew my design. I said to her, "You have a dress like mine." She said "yes," and turned from side to side and pulled up the handkerchief so I could see more plainly. She then came and took a bouquet from my hand, and going back to the door put it to her lips and said, "My precious Maud." As none knew this to be my home name, this also was a test. She turned when about to leave and said, "You have something here better than gold." I said: "What is it?" She

opened the door, showed us the medium, and replied: "Mrs. Stewart."

The night my little girl came she sat in a small chair inside the cabinet, waving a bouquet that I sent in to her while Belle stood outside the cabinet holding both doors open, that we might see herself, the medium and the child at the same time.

Sometimes the spirits come and sit at the table and write letters to their friends. Two did this last night. Both were young men, one of them the son of Mr. Thomas, of California, the other the son of Dr. Pence. These letters widely differ in form of the letters and spelling. They generally breathe of love and joy. One exception I have noted. A gentleman present insisted that his wife should come and write. He had prepared a large white sheet that he purposed framing if she complied with his request. She came, took the paper in her hand, surveyed the circle with a sad and drooping look that sent a thrill of uneasiness and sorrow to my heart, at least. She would not sit at the table, but sat by the cabinet door, and wrote in her lap. Before writing she tore the large sheet in two, and when she was through and retired, her husband allowed it to be publicly read. The purport of it brought tears to our eyes. She addressed him formally as Mr. —, without affectionate prefix or even designating him as husband, but expressed dignified sorrow and solicitude over the condition of her little child, five years old, left in this world. Among the rest she said, "there is a cause that retards my happiness. I know you have difficulties to meet in life, but you can stand them better than she can. She is so young and so little to fight life's battle alone. If I only had her here with me I should be happy." With a few more similar words she signed her name plainly, without an affectionate word. I learned afterward from a reliable source that the little one is not so comfortable as she should be, and that he was seriously thinking of giving it away that he might be untrammelled to give his attention to the promulgation of Spiritualism. Whatever professed Spiritualists do or do not do, there is ample proof here that the spirits insist and plead for fidelity to important trusts.

The forms materialized since I have been here average from seven to ten per evening, and as I have been here for fifteen seances, I can safely affirm that I have seen fully one hundred different ones. More than half have been identified, and many of them at first view beyond a doubt. Some are tall,

some short, some large and some slender. They are of both sexes and all ages, from infants to grandmother Hope Melvin, who passed away aged one hundred years. She has been fully recognized twice.

The clothes exhibited upon their forms for one evening, if it would stay materialized, would fill a moderate sized trunk. I will indicate the outline of one seance:

1. My sister with long flowing brown dress, hat, and long veil.
2. Belle, with ample white dress, slippers and shawl.
3. Young man, in full suit, who took off and put on his coat.
4. Woman, in long, dark skirt, white waist and embroidered jacket.
5. Short woman, in white, with white turban and long white veil.
6. Tall young man, with short pants and white stockings, indicating that he passed into spirit life when small.
7. Face of my other sister, who tried to materialize for half an hour, but was unable to do so.

The next evening Belle explained that the power was nearly exhausted when she began to materialize, and that my anxiety had such an effect that she remained for that time unpleasantly wavering between the two conditions, unable to come or go. Thus we learn by little and little the necessity of passivity on our part.

Last night was set apart for celebrating the birthday of Albert Pence, who passed into spirit life twenty-two years ago, at less than two years of age. They have never asked for him till lately, fearing that he could not well establish his identity. Latterly Mrs. Pence has been fearing that her own fears may have kept him from trying. She therefore agreed with the spirits to expect him the evening of his birthday. She attired herself as though for a bridal, and carried to the seance room a beautiful bouquet and an eloquent, loving letter. He was the first to come out—a tall, graceful young man. He kissed his hand to her and then seated himself at the table, received from her hand the bouquet, said, "Is it for me?" thanked her, and proceeded to write her a letter, and folded and handed it to her, remarking; "It is all I can write to-night." The following is what he wrote:

Birthday is a precious jewel,
Parents never treat it cold and cruel;
It is warm, and kind, and cheering,
Noble, steadfast and endearing.

Truth's a treasure great and glorious;
It will make your work victorious.
Better far its riches olden
Than the wealth's merely golden.

Hope's a gem with light undying;
While all your impatient hours flying
Let its talismanic beauty
Lead you on through paths of duty.

Moments are life's richest treasures,
They will bring eternal pleasures,
If we never treat them lightly,
But improve them ever rightly.

—ALBERT.

Each of these verses proves to be an answer to the sentiments of her letter. The first page of the letter discussed his birth; the second spoke of the great truth being demonstrated; another page dwelt fervently upon hope; and the last was an earnest prayer that he might be in spirit life what she meant he should become if he had remained here, a good, useful soul. The last verse evidently replies to that sentiment. These verses, written in a dim light by a materialized spirit, were accomplished in less time than I could have done them, and I am a very rapid writer. After he had retired to the cabinet he leaned out and said: "I pray God and the dear spirits to help you to believe it is me." Minnie, the Indian Spirit, repeated this to us, and also said: "Did you see him look up while he was writing? He was praying for help." Tell that to would-be Spiritualists who pretend there is no need of prayer. Spirits pray; more than that, spirits pray for us. If they need to make use of prayer, shall we ignore its beneficent power?

Mrs. Stewart is an honest, amiable woman, an affectionate mother, and has a tender reverence for the spirits and the wonderful gifts of her mediumship. She gives all the credit of her success to her invisible guardians and to the committee who have managed her seances for thirty-four months. Their patience and hope and perseverance have been wonderful.

The committee consists of Dr. Pence, Capt. Hook, ex-mayor, and Mr. Connor, ex-sheriff, of this city. Nobody questions the honesty of these men, and they are as respectable and trustworthy as anybody in the State. People of learning and intelligence come here from all parts of the country, and if they stay more than one seance are sure to be convinced, whether they will own it or not. There is only one possible explanation of the phenomena: "The veil of the temple is rent in twain, and life and immortality are brought to light."

For the American Spiritual Magazine.

NO DEATH.

Beautiful and fair, she sleeps in death.
 Ah! who would rouse her from her dreamless rest
 And cast again over that brow of snow
 The dark shadows of pain and weariness;
 Or wake once more the sharp throes of anguish
 Which broke the gentle loving heart, now still?
 She sleeps in death, to waken nevermore.
 For her all sorrows, woes and pains are past;
 She has lived her brief young life on earth,
 Acting nobly *her* part in its short drama.
 Ring down the curtain.

"Earth to earth, ashes to ashes, dust to dust;"
 And from our loving gaze a thing of worth,
 Fair and precious, is given to the
 Cold embrace of Mother Earth. Thus we live—
 As fleeting as the moth that flies 'twixt us
 And the light at evening.
 We hope, we dream, love, suffer, and then *die*—
 And while another fills our place, we molder
 Back to dust.

Nay, nay, my friend, this surely is *not true*!
 For just beyond the darkness and the gloom
 Through which her feet have early pressed their
 way,

A stream ripples and flows, ever and forever!
 Some call it the *dark* river; but to me
 It is bright and shining—silver on this shore,
 Golden on the other. Its murmurs, soft and low,
 Soothe the pains and sorrows which wring the
 Of earth's weary ones, who hear its music [soul]
 As their feet press its fair shores of rest.

The grave holds not our cherished ones;
 For when we give the form in which they dwelt
 Back to the bosom of its native dust,
They, the dear ones who have left us here alone,
 Have passed beyond that shining river
 To dwell forever in the "better land."
 Ah! who shall tell the rapture that they feel—
 The voiceless peace—the sweet content—the rest
 Which wraps them in a mantle of blessedness,
 After restlessness of earth is past!

This fair young girl whose loss you deeply mourn
 Sleeps *not* beneath that flower-strewn turf.
 Her sorrows, dark and bitter though they were,
 Have but lifted her pure soul closer to
 The heart of Infinite Love and Pity.
 Just over there, in that fair land of sunshine,
 Clothed in robes of everlasting peace,
 She smiles upon you now, bidding you
 Look upward, trusting and believing.

Nay, friend, and progression sweeps us
 Ever onward. In the realm of Nature
 All things with universal voice proclaim,
 There is no death.

Elgin, Ill.

H. L. R.

TRUE SPIRITUALISM AND CHRISTIANITY ONE AND THE SAME.

We make the following extract from the
 Philadelphia Department of the *R. P.*
Journal, conducted by Henry T. Child,
 M. D.:

It must be a very superficial observer who can suppose that the popular theology which prevails in the so-called Evangelical, or Christian churches, both Protestant and Catholic, has any resemblance to the Christianity that was expounded, though not established, by Christ, 1800 years ago, since it, like Spiritualism, is coeval with man. It has frequently been asserted that if Christ were to come on earth as he lived upon it, and go into any of the fashionable churches, he would not only be unable to recognize any of his teachings, or life, but he would be expelled by the dignitaries of the church as an impostor and a man fit only to associate with publicans and sinners.

Some of the best writers among the Spiritualists, Robert Dale Owen, Samuel Watson, Dr. Eugene Crowell, and quite recently our friend Cyrus Jeffries, have written most ably upon this subject. Mr. Owen's writings speak for themselves wherever cultured minds are seeking for classical and dignified statements of profound truths. Samuel Watson, with his *Clock Struck One, Two, and Three*, and his *SPIRITUAL MAGAZINE*, is making his mark in the churches and among the people. Dr. Crowell's book has given him a wide reputation as a clear thinker and able writer.

It is so hard under the teachings of this day, that it is almost impossible for men to have faith since it is everywhere taught that Christ's commands to heal the sick have somehow or another been all done away, notwithstanding it was the last command the Savior gave to man on earth, the moment before he ascended to heaven, as you will find in Mark 16 and 18. Christ taught all his disciples or ministers to heal the sick, that is those that had the gift of healing, for it is not every one that can heal, as you will see by consulting First Corinthians.

There are various offices in the church, prominent among which are those who should have the gift of healing; but all these offices of the church mentioned in this chapter, and other scriptures, are now denied by all orthodox ministers, and thrown aside as worthless and rejected scripture, no longer worthy of being preached or obeyed, although it was Christ's expressed command to all his preachers to heal the sick, as you will see in Luke 9 and 2: 6, Mark 3 and 15 and 16 and 18, Luke 10 and 9, Matt. 10 and 1: 8. And these were all commands of Christ; and he told all his preachers to preach and teach whatsoever he commanded them, and he would be with them always, even unto the end of the world. Matt. 28: 19 and 20. Yet all orthodox preachers throw away all these commands of Christ that were to be taught always, even unto the end of the old world, and teach that they are not to be obeyed, which makes the gospel worthless and of no effect to the children of men, for it is his commandments that are his gospel, and it is his commandments that we are to believe and obey; and as there is not one word in all the scriptures to show where the Lord has altered, amended or repealed a single commandment which he has given to mankind, it is plain that his gospel is the same to-day it was in the day it healed its thousands, nor will a single word or command of Christ ever pass away, as you will find by referring to Matt. 24 and 35; Mark 13 and 31; Luke 21 and 33. Yet all the orthodox ministers of this day teach that Christ's words or commands to work miracles, cast out devils, cure the deaf, heal the sick, etc., etc., have all passed away, which directly contradicts Christ and destroys that gospel which was to be glad tidings to all people, in healing their bodies as well as their souls.

We desire to speak of the practical character of Christianity as taught and exemplified by Jesus, for the latter is that which characterized him, and when mankind learn to estimate the value of true lives, they will realize that it is not so much the teaching as the practical life that moves the world and leaves an indelible impress upon it.

Jesus went about doing good to the bodies and souls of men—this was the essence of his religion. His creed may be summed up in the short sentence, "to be good and to do good." The new commandment which he gave, and which embodies the sum and substance of his teachings, is "that ye love one another.

There has been a great amount of theoretical religion in the world, searching after God and professing to love him, but only that which has a basis of love of humanity, which was, and is, the badge of discipleship, will stand the test and remain as genuine, while all the rest will pass away and be burned as chaff and stubble.

Among the practical labors of Jesus was the healing of the sick; and this has been a characteristic trait of modern Spiritualism from its inception. Almost all the mediums, and great numbers who are ignorant of their mediumship, have been influenced to heal the sick.

Jesus said, "Believe me for the very works' sake. Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works shall he do, because I go to the Father." Here was an example that mediums should follow; he was not jealous of any one, but tells others they shall do greater things because they shall realize greater spiritual influence as humanity and the spirit world move onward, and grow nearer and nearer to each other.

One of the first lessons of Spiritualism is to teach us to take care of and improve our physical bodies, good health being an essential part of true religion, which includes man's entire being.

The law of love—the practice of the golden rule, which is the basis of honesty and the practice of healing, constituted the grand trinity of primitive Christianity, and these are the substantial bases on which modern Spiritualism rests, and by means of which it will bless the world.

There are those who would attach to Spiritualism ancient Mysticism, Occultism and Magic, but these are tricks and do not belong to it, and the effort will fail.

Christ's mission was, and is, to those who are humbly seeking for the truth in order to embody it in their lives and practices, and so is that of true Spiritualism, and when we seek to commune with our loved ones for the purpose of learning of life and hereafter, and the means by which we may become more loving, more honest and truthful, and better able to do good to the bodies and souls of our fellow-men, then we become true Spiritualists and true Christians. We realize the communion of angels as a divine and holy experience, our religion becomes practical, speaking at all times and everywhere through our lives, and we carry blessings wherever we go.

For the American Spiritual Magazine.

A VOICE FROM THE SPIRIT LAND.

BY MRS. M. A. WHITE.

My father, Rev. Ira L. Potter, who had been for many years a minister of the M. E. church, died in Lumpkin, Ga., on the evening of Oct. 18, 1864. He left one only son surviving him, who had been licensed to preach several years before, but who, from secular engagements or some other cause, seldom entered a pulpit.

Shortly after my father's death my brother received a letter from Dr. Thos. Leonard, of Florida, containing the following startling intelligence: On the morning of the 19th October, while engaged in putting up some medicines, Dr. Leonard said, his mind was entirely absorbed in remembrance of my father. For some time he could think of nothing else, and on turning from the table where he had been engaged, he saw my father sitting quietly before him. To his exclamations of greeting and surprise, my father replied: "I have finished my pilgrimage on earth. I have done what I could for the cause of Christ. Now I can do no more, but I want you to write to John, my son, to take up the work that I have laid down. Tell him for me, to leave all other engagements, and go and preach the gospel."

Before the Doctor could reply my father vanished from his sight, and was seen no more.

Thousands of people from North Carolina to Florida knew and loved Ira L. Potter; and to all those I would say, he has sent us a message from the spirit land—"Go tell my son to preach the gospel of Christ."

As to the medium of this communication, he is known in Middle Florida as a high-toned, honorable gentleman. He was at that time genial, whole-souled and intelligent; not inclined to superstition, not a believer in Spiritualism, nor even a member of the church, as far as I know. At least he was not a member when my father knew him.

[Manifestations similar to that mentioned above abound in the history of the past. Mr. Wesley gives a number of such cases, and says in a foot-note to one of them, where the distance was some thousands of miles, "A spirit finds no difficulty in traveling thousands of miles in a moment." Nothing very remarkable about them. Several such

have occurred in this city, but the parties don't like to talk of such things. There is a great deal of moral cowardice in the world.]—Ed.

PATILLO versus BAKER.

We see our friend F. J. Patillo has given the Rev. Dr. Baker a pretty good castigation for his attack on Spiritualism. We give a few concluding paragraphs as published in the *Jefferson Leader*. It will be seen that our ex-Methodist preacher and editor still wields the pen of a ready writer:

"But," says Dr. Baker, "it is condemned by the Bible, and by the law of Moses a Spiritualists ought to be put to death." On the contrary, Spiritualists claim that it is proved and commended by the Bible, and that, according to the law of Christ, to be a medium is to be a possessor of "spiritual gifts," concerning which St. Paul says, "I would not have you ignorant."

"Spiritualism is not sustained by rational evidence," says Dr. Baker. To this it may be replied, that the modern phenomena claimed to be spiritual, are sustained by more rational evidence than those upon which millions of people stake their eternal salvation. Let us see if this bold declaration cannot be substantiated by Dr. Baker's own standard. He says: "When a man or a woman professes to receive a communication from the spirit world, we have a right to demand a rational proof of their declaration," such, he explains, as the performance of miracles or the fulfillment of prophecy. Now, Dr. Baker undoubtedly believes that all the writers, prophets, apostles and evangelists mentioned in the Bible were divinely inspired; and yet, I do not think he would claim that, in a life of fourscore years, he ever witnessed the performance of a miracle, or the fulfillment of a prophecy. If he did, I feel safe in saying that it was on the modern spiritual order. All his belief is founded upon the declarations of men who lived not less than eighteen hundred years ago, except what he may have realized in his own personal spiritual experience, which can be claimed also as belonging to the modern spiritual phenomena.

How is it with Spiritualists? The greater part of their belief is by "demonstration of the spirit," according to the scriptures. While they disclaim miracles, in the sense of occurrences accomplished by a suspension or in violation of natural law, yet they are

requent sensual witnesses of facts commonly called miraculous. Some of these are healings, with or without the laying on of hands and anointings; inspirational speaking, sometimes in unknown tongues; involuntary writing, in one's own or another language; the trance and clairvoyant states, by the operation of the spirit; visions and unnatural dreams; the lifting of heavy bodies without any visible agency; making material substances lighter or heavier, at the pleasure of the unseen agent; changing the nature of matter, as converting water into wine; apparitions, or the visible presence of spirits in materialized form, as natural as life, talking with their friends; the materialization of only part of the body, as a hand or head; materialization of animate and inanimate things, as animals or flowers; spirit photography, or protographing unseen spirits; independent writing, or writing done without any visible agent; painting under spirit control; revelation of the thoughts of persons, as in mind-reading, foretelling events and their fulfillment. These are but a few of the many wonderful demonstrations of spirit presence and power, some of which have witnessed, some *experienced*; among these the sudden healing of one disease of long standing, and others not so chronic, imply for the asking—in *my own person*. Has Dr. Baker any better evidence than his to establish the faith that is in him?

"But," says the doctor, "it is all a delusion of the devil, and the work of evil spirits." What, then, it may be asked, has become of Michael and Gabriel, the three angels or men, that took dinner with Abraham, and saved Lot and his family, the one that spoke to Manoah, Moses and Elias, the prophet that appeared to John on the Island of Patmos, *all* the hosts of heaven, the *ministering spirits*, sent forth to minister to those who shall become the heirs of salvation? Are the *heirs* all dead? Have the ministering spirits finished their work? Sad thought! Poor God-forsaken, angel-deserted people, where is your comfort? Under such cold, barren, material, hopeless faith as this, saving the form but denying the power of holiness, you may truly say, "The summer is past, the harvest is ended, and we are not saved."

Dr. Baker insists that Spiritualism "leads to infidelity;" but the facts in the case are, that by it thousands have been led out of the bleak, icy fields of materialism, where hereafter is acknowledged, to where

"Sweet fields beyond the swelling flood
Stand dressed in living green,"

"high on the hills of immortality." Infidelity is a very general term, and as conveniently used by Mohammedan or Brahmin as by the Christian. In general, an infidel is one who don't believe as I do, and therefore ought to be burned.

If Spiritualism is the work of magic, the champions of true religion who so unsparingly and confidently denounce it as such, ought to take a lesson from Moses and Aaron, and beat the magicians at their own game—let them stop their war of hard words, go to the seances and produce a bigger snake than the magicians do, that shall swallow up all their little snakes. And if it is the work of evil spirits, and all the mediums, and especially those who have become deranged on the subject, are possessed of devils, then let the apostles of true spirituality obey the command of Christ—"go and cast them out by prayer and faith." I would myself gladly accompany any respectable number of the elders of the church to assist in such an experiment—if desired. It stands to reason that one general snake-swallowing, or one public "casting out," would convert more people than a year's preaching, such as is now common.

As to character and intelligence, Spiritualism can compare records with any sect, faith, order, or school of philosophy. Among its professed and open believers are emperors, kings, queens, presidents, judges, bishops, ministers, men of all professions, philosophers, authors, scientists, journalists; in fact the most noted men and women in Europe and America. Another remarkable fact, and one which the opponents of Spiritualism regard as no less miraculous than the phenomena themselves, is, that no intelligent, honest investigator, after thoroughly testing the matter, has ever yet failed to be convinced as to the genuineness of the phenomena; thousands have gone to expose them, but always returned exposed. And once convinced, it is the rarest thing in the world for a believer to become a backslider from the faith. It has the elements of "final perseverance" in it wonderfully.

But I will close these remarks, already beyond what I intended, by saying that, according to my experience, as well as scripture, spirits, like men, may be judged by their works and ways. Therefore it is commanded, "Try the spirits." No man influenced by a good spirit will say to his brother, "Thou fool," nor call him a "soft-head," or a "nincompoop," and the like.

More in reserve. F. J. PATILLO.
Jefferson, Texas, Nov. 15, 1875.

For the American Spiritual Magazine.

FROM AN INVALID.

WILLIMANTIC, CONN., Nov. 25, 1875.

DEAR DR. WATSON—I want to at least thank you for the full volume of your MAGAZINE. I am not accounted a Spiritualist; nevertheless, most of what your MAGAZINE contains meets my cordial sympathy and also my mental acquiescence.

I have never had a "rap" or "tip," have never attended a seance or had any communication, yet I most fully believe your testimony and that of many others. I see no reason for regarding you as deranged or deluded because of your *favoured* experience. I rather say, Would that some celestial visitor appeared to me!

The Bible opens with the strangest seance or trance possible; the whole story of Adam is a queer one. Again, the Bible closes with a seance, on the communications of which commentators fail to throw much light. Does not this indicate what shall be the method of communication in the riper ages coming?

But you want no thoughts expressed by such a novice as I am.

God is a Spirit. Man's real self is a spirit. Human spirits at death graduate to the spirit or angel world. Matter itself is doubtless spirit under outer covering (?) There is a spirit world, of which our world is but a shape, or outward. And with our Bible, how can we believe otherwise than that spirits from the spirit realms do really come to this world?

Still, I am no Spiritualist. Rather, I am nothing else but a Spiritualist. Spiritualists have said that I was a medium, and that sort of thing, but so far as I know, no spirit influences me at all.

I am *spinally* affected; and that means with some old superstition—that an unclean spirit has got possession of my bodily organism. But I daily ask God to heal me or do for me what would be better than healing.

In your "sad mishap" you had the attention of your spirit friends. But no such good has been manifested to me. I am no such favorite of the angels.

Thanking you a thousand times for your kind favor to a poor, bed-ridden sufferer, I would also add that if I can possibly command the means I will subscribe for your volume for 1876. As a superannuate my Conference apportions to me \$300, but may get not more than half that amount.

Yours, J. M. WORCESTER.

For the American Spiritual Magazine.

LETTER FROM IOWA.

COLFAX, IOWA, Nov. 22, 1875.

BRO. WATSON—You will find enclosed two dollars, for which please send me your MAGAZINE another year. The MAGAZINE is highly prized among us, and we consider it one of the best conservative publications in our Spiritual literature. In these days of ultra, rabid reform, it comes softly, like the moon's white light, and soothing in its hopeful promises and blissful experiences as the memory of a mother's lullaby. You have taken a middle ground that neither shocks nor offends—a something vastly comforting to poor creed-bound souls who are trying to emancipate themselves from the shackles of the fallacies and irreconcilable dogmas of old theology those who cannot longer believe the translations of bigoted priests, and yet are afraid to let go their anchorage, for fear drifting into a sea of infidelity—to materialism, where they will doubt their own immortality.

Your MAGAZINE comes like an evangel from the white-robed multitude who have gone before, bringing testimony and proclaiming that "if a man dies, he shall live again." It is proclaiming the new gospel of peace and harmony embodied in the new commandment "that ye love one another," as given centuries ago by the lowly Nazarene, and so little understood by the religious teachers of the present day, for they have not been "born of the Spirit;" in their blindness and dogmatism, they are not approachable by these pure, inspirational teachers—do not receive this divine influx, this spiritual baptism that might fall upon the starving souls that look to them for food, for guidance in spiritual life, as rich manna, or sweetly the "dews of Hebron." They ask for bread, and receive a stone; are fed upon the dry husks of an effete theology that belongs to the past. The world has grown the necessity for the Mosaic dispensation, and instead is dawning the glorious era of the promised time, "Peace on earth and good will to men."

Then, dear brother, unfold your glorious banner; send out the glad tidings of glory to the people; let them not ask in vain for break to them the bread of life that is furnished in such rich abundance by millions of unseen spirits, that throng and cluster around our mediumistic homes, and shower their blessings upon our heads, illuminating

with brightest light the humblest hearth-stone where the "gates are kept ajar" for heavenly visitors.

Let us hope that you may be strengthened and sustained in your glorious work, and be the means of bringing thousands out of darkness into the full light and liberty of the new gospel. Yours, etc.,

MRS. J. M. PEASE.

For the American Spiritual Magazine.

TOLERATION AND ORGANIZATION.

BRO. WATSON—Having worked four years as a member of the Oregon Annual Conference of the M. E. church, and since A. D. 1862, held a certificate of location with my ordination parchments, I feel there is a bond of fellowship and brotherhood between us, and by that bond we should be brought near each other.

As stated in the accompanying article, I am a reader of and subscriber for the SPIRITUAL MAGAZINE, and have tried all the way along my life to investigate all and every principle promulgated; I have done what I could to investigate Spiritualism, but as yet my opportunities have been very much limited. I have read your books, *The Clock Struck One* and *The Clock Struck Three*, with interest, and I humbly trust with profit. If you think my article worthy a place in the MAGAZINE send it forth; if not send it to the waste paper basket. But the idea of an early organization of Christian Spiritualists I think is of vital importance to the cause. Our territory is so far from the great center and heart of the country that we are far in the rear of our more central brethren in the many advancements made in science and in society.

Hoping you may succeed in your present undertaking to spread truth and overcome error, I subscribe myself, humbly for the right,

O. C. HUNTINGTON.

RIVERSIDE, W. T., 1875.

DR. S. WATSON—I have carefully read the SPIRITUAL MAGAZINE through, up to the present month, and although I cannot fully endorse the sentiments contained therein in regard to many things, I am glad to see the spirit of toleration evinced, and also the earnestness with which you urge the investigation of the subject of Spiritualism. The clergy have from the commencement of the phenomena frowned upon it, de-

nounced it as humbug, and when that would not do cried in a holy horror, Devil and Satan—witchcraft—and many other very naughty names, but all to no purpose. People will look through their own eyes and hear with their own ears.

The time has gone by when dogmatism can make men bow at its command. They will investigate each and every principle, science and phenomena brought before their minds, no matter who may scoff at their investigations.

I think yours a step in the right direction; if you will make one step further, though, it will be better. As Christian Spiritualists are now at work they can do much for their cause, but by an organized effort they can do far more.

An organization of Spiritualists on a Christian basis, laid broad and deep, is what the world now needs, and with your publication at its head as the medium for the dissemination of spiritual principles, from a Christian Bible standpoint, a few years would see gathered under its folds from the bones of the valley of vision an exceeding great army for the living God.

You have long ago seen the advantage of combined effort in any cause men may espouse. No matter what any number of men may undertake they must systematize their efforts if they would accomplish the greatest results.

Lead off, then, as you have made the start; spread your standard to the free breeze of heaven, and organize, under good and wholesome discipline, the waiting thousands who are ready and willing to join the ranks that will soon chant the rehearsal for the millennial morning, when our great and blessed Mediator shall call us from toil to repose, from labor to reward.

CELSUS.

CHRISTIANITY DEGENERATED.

DENVER, COLORADO.

BRO. WATSON—A copy of your SPIRITUAL MAGAZINE was handed me by a brother. After carefully perusing the same, I am glad to bid you good-speed in your noble enterprise; and may the blessings of the angel world be richly showered upon your earnest efforts to thus spread abroad the "good news" to all people.

"Orthodox Christianity" has miserably degenerated into a materialistic formalism, a meaningless legalism, as devoid of true spiritual aspirations as was the Judaism of

the Scribes and Pharisees in the days of Jesus; and while the people are everywhere reverently crying for *bread*—even the true bread which cometh down from heaven—these “doctors” of legalism deliberately toss to them only husks and stones! Oh, for shame! when bread is so abundant and free.

Brother, go on sowing the good seed, and many hearts, both human and angelic, will certainly call you blessed.

Fraternally yours, JOHN H. COTTON.

For the American Spiritual Magazine.

FROM A STRICT BAPTIST.

DARDANELLE, ARK.

BRO. WATSON—To say that I thank you for recent favors would not express all my feelings, so you may consider me a subscriber for life. I also want the “Clock Struck Three,” as soon as I can get the money to pay for it.

I am amazed, delighted, enraptured, with the wonderful revelations set forth in your MAGAZINE. Being a strict Baptist, I have heretofore looked upon Spiritualism as being allied with infidelity, and consequently regarded those phenomena which reached me through the press, as the result of trickery or mesmerism, I knew not which; but the array of facts and weight of evidence found on your pages are overwhelming. I have not seen them myself, but claim the blessing promised to those “who have not seen and yet have believed.” Human testimony of such a vast amount and of such a character must be believed. I must say, if those beautiful letters purporting to be from the spirit world are but the work of mediums, then your mediums must be possessed of more than mortal wisdom.

Mrs. Tappan’s address, inspired by Franklin, was a new revelation to me, unveiling the mystery that has ever shrouded the spirit and the spirit land. Angels descending and ascending through the nervous fluid of highly organized human beings, is the fulfillment of Jacob’s dream and Jacob’s ladder.

This is the beginning of the millennial age, when we shall see Christ “coming in great power, with all his holy angels with him.” His angels, it seems, are preceding him; but this is only to prepare the way for his reception. Let us, then, be found with the lamps of our intellect trimmed and burning. Let us do all we can to assist the

holy angels in their efforts to enlighten a blind and benighted people. Oh, Bro. Watson! is there nothing that I can do in so glorious a cause? Can I do nothing but fold my hands and exclaim, “Glory to God in the highest! Peace on earth, and good-will toward men?”

Very truly yours, MARY A. WHITE.

For the American Spiritual Magazine.

SPIRITUALISM A NECESSITY.

CAIRO, ILL., 1875.

REV. S. WATSON—While thanking you kindly for past favors, please find an order for \$1 50. As there is no other publication of like character with your MAGAZINE I think it will surely do a wonderful work toward scattering the truth and uprooting prejudices. Spiritual ideas are creeping into all respectable literature, and into almost all lectures and sermons. Christian ministers are often the mediums used for spreading this heavenly truth, but they are as unconsciously of their work as they would be unwilling did they understand themselves. In a lecture entitled “Where are the dead?” I heard an orthodox minister of this place deliver as strong a spiritual lecture as he is able to give on any subject. Except in a few remarks, where he called modern Spiritualism a “wicked fraud,” there was nothing in the whole lecture to intimate its inharmony with modern Spiritualism. He spoke of the “spirit world” just as we do, and indeed claimed nearly all the comfort of the philosophy, and *proved* it, partly by the Bible. The lecture was crude, and in many respects imperfect, but quite advanced, when we consider that it emanated from the very heart of orthodoxy. And so in other sermons and burial services, do the Spiritualists hear their doctrines advocated by the different sects who pride themselves upon crushing the very facts that they are so loudly proclaiming. Rob the Christian religion of Spiritualism and it would be bare indeed; no hope, no warmth, no life; while Spiritualism alone offers every possible comfort.

Truly,

MRS. JACOB MARTIN.

A sister of ex-Governor Senter, of Tennessee, recently fell into a trance so closely resembling death that she was prepared for burial. Upon reviving she said she had been with her father, who had been dead for many years.

For the American Spiritual Magazine.

MATERIALIZATIONS AT TERRE HAUTE.

TERRE HAUTE, IND., Dec., 1875.

By your permission, Mr. Editor, I will give the readers of the MAGAZINE a concise report of the wonderful manifestations witnessed at Terre Haute through the gifted Anna Stewart, who heads the list of materializing mediums. A detailed history of the varied phenomena occurring nightly through her mediumship, Mr. Editor, would require too much of your valuable space. Bearing this in mind, I promise brevity. To begin :

On the first day of January, 1873, the present committee, by pre-engagement, held the first seance in Pence's seance room, with Mrs. Stewart, whose powers from that time to the present have gradually unfolded. During the first few weeks the seances were private. One or two faces usually appeared, shadowy, with closed eyes, passing quickly from sight. Three and four seances were held each week, and by the close of the first year the number of images increased to eight and ten, the death-shadowy look was overcome, the eyes opened, the lips moved, and the words spoken were heard at every point in the room. The last seven months of the time was devoted to testing the integrity of the medium. We received from our skeptical friends, particularly the ladies, invaluable aid in this direction. A committee of ladies retired with the medium to an adjoining room, disrobed her person, made the examination, and then conducted her directly to the cabinet, repeating the, to her, unpleasant ordeal at the close. The desire to find a fraud was continually augmented by the offer of five hundred dollars reward. At our solicitation she submitted willingly and without a murmur to the insulting indignities of a prejudiced committee the hundredth time. During the series not one was found to claim the reward. To continue the examinations was useless; hence the programme was changed and rope-tying inaugurated, but with no better success. Finally, convinced that examinations, rope-tying, etc., were worse than time lost, the sensitive medium by it was frequently insulted, by which the seance was cut short and further development retarded. Angry debate and contention, with insulting insinuations, often followed, and, after all, satisfied but few investigating minds. It was therefore, after mature deliberation, determined to abandon test conditions, excepting

on special occasions. The result proved that we decided correctly.

The cabinet is elevated eighteen inches above the floor, with a platform eight feet square. The company are seated in a semi-circle in front of the platform. The medium takes her seat in the cabinet, and the light is turned to a twilight. The music-box is now started, and in ten minutes the doors open. The medium is revealed in an unconscious trance, and a beautiful female figure stands on the threshold. She is motionless, and scrutinizingly surveys the company. A few moments, and the eyes are directed to a particular friend. She advances slowly and cautiously in that direction. The music stops; not a whisper is heard. Awe, anxiety and expectancy pervade the minds, particularly of the inexperienced. A few feet gained, and lo! she falters, swaying back and forth as she persistently struggles to overcome the magnetic power of the medium. Noble souls filled with sympathy offer silent prayers in her behalf; but alas! the power to resist is lost, and she is drawn by an invisible force unwillingly and hurriedly back. Coming in the direct atmosphere of the medium, recuperation is rapid. With strength renewed, she comes apace. On reaching the point of attraction, recognition is mutual, the arms are thrown hastily around the mother's neck, and the tears of joy are kissed away as they chase each other in rapid succession down her cheek. A farewell shake of the hand, the parting words, "God bless you," expressed, and the interview closes. Her mission to earth accomplished, the angelic daughter returns to a beautiful and happy home in the spirit land.

But hold! The seance is not closed; it has but just commenced. Others are in waiting. During the next hour they come and go, representing every age, from the mother's babe to the hoary-headed father. More than half of the eight or ten who thus appear are recognized.

What proof, asks the skeptic, have you that the representatives are not confederates smuggled in, which was the case, as we are told, with the renowned Katie King? Ah, come with me, my inquisitive friend, examine the cabinet and its surroundings, attend half a dozen seances, and you will ask the question no more. But another query: May it not be the medium in disguise? Surely not. It is impossible to change the stature from the *la petite* cherub to a full-orbed man. But the evidence does not rest on this alone. The apparition stand-

ing on a platform scale fails to change the beam with the balancing weight at the cipher; again, with the same figure, the beam changes from nothing to two hundred pounds. But this is not all. Returning to the cabinet, behold, the medium is captured, whose ordinary weight is one hundred and thirty-three pounds, and now, in view of all, the beam is found to balance at just one pound, that being the combined weight of the two.

Do you ask for more? Then stretch forth the arm, invite the specter to stand on the opened hand, as others have done, and remember the image thus suspended and tossed by the hand is not what the weight indicates—a puppet—but to all appearance a full-grown person, whose weight, if in the mortal form, would tip the beam at one hundred and forty pounds. We have still further evidence of a similar character, but time and space fail us, and we must hasten on.

The loved ones bring beautiful flowers, from some unknown (to us) distant floral garden, which they present in a graceful and becoming manner to earthly friends, the odor from which fills the room with delightful fragrance. The large bouquets received in return are spirited away and seen no more. By request of the celestial friends, a table is placed on the rostrum; then comes a recognized friend, who, after gracefully saluting the company and passing reciprocal greetings with the recognizing friends, takes a chair and indites a letter, filled with sympathy, love and glad tidings from the other world, when, after folding and delivering it with an approving smile, the form retires and is seen no more. One stands before us with scissors in hand, and cuts slips from her robes of snowy whiteness, which, being shaped into double hearts, are distributed, and, strange to say, retires with her flowing robes as full and complete as before the clipping, though each of the twenty persons present is favored with a double heart of no ordinary size. A glass of water is drank by a lady (spirit) in plain view, the gurgling being distinctly heard. Passing into the cabinet, she returns in less than five minutes with the glass filled to overflowing with pure, unadulterated wine.

Miss Alice Belle Purvis, one of the star actors of Mrs. Stewart's spirit band, advances with a ball of yarn, which is given to a member of the circle. A seat is then taken by the medium's side, both in view, and the knitting begins. During the time the work goes on, she converses readily and

with ease upon any subject introduced, jocular or didactic, as the case may be, always referring, when spirit life is the subject, to the beautiful scenery witnessed there, with unfeigned delight. In fifteen or twenty minutes, and without leaving her seat, three or four small mittens are finished to completeness, which are presented to visiting friends, who hold them as invaluable mementoes. Upon comparison, it is found, strangely enough, that each differ in color from the other, yet all were made from one ball. From whence the yarn and needles are obtained, we know not.

Materialized spirits take seats with the circle, clothed, as it were, with the habiliments of earth life, conversing with the ease and fluency of one in flesh and blood, and to all appearances radiant with the vital forces coursing the circulatory system, in whose hands and arms the anatomical structure natural to the physical body is found, and, strange to say, the wrist is pulseless! Who can believe that these personages, so tangible and life-like, are visitants from the, to us, inviolable world? Not those, I trow, who have not witnessed the phenomena, or, if so, to a limited extent. The senses are denied until conviction is forced by repetition; but few, however, of those who attend three or four seances, each materializing and dark, securing, in the meantime, two or three sittings for independent slate-writing, fail to be converted, though they may not have the courage to avow it.

A word of advice to the intending visitor, and I am done, though not a tithe has been told. It should be remembered by the investigator that manifestations require conditions. When favorable, the materialized form is partly made up from the surrounding elements, by which an additional power is gained. When atmospheric conditions are unfavorable (stormy), or inharmonious relations exist in the circle, the materializing is accomplished by drawing entirely from the medium, dematerializing her person to a wonderful extent, and cutting short the seance. Her face is frightfully distorted and deathly pale, robbed by the spirit of strength, power and vitality. She retains her seat a wreck—a mere shadow of the woman she is when in the normal condition—unable to move either hand or foot. Recently the wonderful power held over her was demonstrated by completely dematerializing her person. These conditions are to a great extent beyond our control, and those whose time is limited to one or two seances may, by coming at an unfavorable time,

return dissatisfied. Prepare, then, to remain five or six days, and as a further precaution, drop a note to our address in advance, and should conditions, from sickness or other cause, be unfavorable, a prompt notice will be received by telegraph or the returning mail.

ALLEN PENCE,
Box 54, Terre Haute, Ind.

For the American Spiritual Magazine.

ORGANIZATION.

BY J. MURRAY CASE.

When we look out upon the broad earth we realize that there are millions of souls hungering and thirsting after the spiritual food, and millions more gasping for some evidence of immortality. We hear the cry, "Send us mediums," "Send us lecturers," "Come over into Macedonia and help us!" Still we are unable to heed the call, through a want of organization and the necessary means of defraying the expenses. Tricksters and false mediums go forth to impose upon the people, while many of our noblest speakers and gifted mediums are compelled to devote their lives to other callings in order to provide the necessities of life.

Realizing this condition in which we now labor, and the mighty power which we might yield if united in the bonds of filial and fraternal love, has often prompted me to urge the necessity of organization.

I can see no danger to my liberties as a free, independent thinker, in uniting with an organized body based upon the divine principles of *love, truth, charity, purity and justice*. A creed of this kind enslaves no human soul, and takes away none of our liberties, except a liberty to do injustice to ourselves and our fellow-men.

Yet I realize clearly the difficulties which we must encounter in order to draw all of our people together upon one broad base of action. When I analyze the different elements in the spiritual ranks I find that they are united only upon the two facts of spirit communion and immortality. Outside of this each individual is the architect of his own creed or belief. Hence, it becomes an impossibility to at once unite the whole body upon one platform or principle of action. This must be a matter of growth. If we chain two antagonistic elements together they will break asunder, and each will be injured thereby. Hence, it would not be wisdom to attempt to organize the whole

body of Spiritualists upon one platform at the present time, for the fabric would never stand. We are all seeking for truth. Being differently organized and having different influences brought to bear upon us, we necessarily arrive at opposite conclusions. Let each labor in his own vineyard, and as the higher light flows in upon us we will each be able to see and reject the errors which we may be advocating, and all will eventually be drawn together in one great bond of union, for *Truth* accepts of no division.

For the reasons set forth above I am opposed to a national convention at present. Yet I believe the time has arrived when we should plant the seed for future action. I am in favor of *preliminary organization* by a convention called for that purpose. This will give us a base for action. Then let each delegate, and all those who approve of our action, go forth and organize societies upon the base of our preliminary organization. After a sufficient number of societies have been formed in each State, then let there be a national convention for the ratification or modification of our action in the preliminary work.

It is true that in a convention of this kind each member would only represent himself, but that does not matter so long as he represents truth. "The battle is not to the strong alone." Where two or three are gathered together in the interest of truth, the spirit of God is in their midst, and angels hover around to guide and direct them in their work. John Wesley laid the foundation of the great Methodist church in a little prayer meeting surrounded by a few comrades.

I feel that some one should take the initiatory step in this matter, and I know of none better qualified than Bro. Watson. He occupies the position of editor and proprietor of the only Christian Spiritual periodical in America, and through its columns could be instrumental in causing societies to be formed wherever there are sufficient members. He has labored many years in our ranks, and his principles are known and tried. His former position in the Methodist church gives him great influence with that body, and many would leave their church connections and join our ranks. Some one should take the initiatory step, and surely we can find none better qualified than Bro. Watson. With his permission I would like to ask all who are interested in *favor or against* preliminary organization under a call from Bro. Watson, to write him relative to the matter. Of course all articles could

not be published, but it will show the feelings of the people on the subject. Judge Holbrook and many others have expressed themselves in favor of organization, the only question being, "are we ready?" It is true we are not ready for general organization, but we are certainly ready to *plant the seed*. The field has been prepared by angel hands, and the warm ray of Divine inspiration has impregnated the soil with life-giving elements; the workmen await with seed in hand. Then let us go forth and plant, and it will grow and ripen and become food for the nations.

Athens, Ohio, Dec. 5, 1875.

For the American Spiritual Magazine.

SPIRITUALISM AMONG THE CLERGY.

BY J. M. PEEBLES.

Much of the useless discussion in the world arises from a misunderstanding of phraseology, and the right definition of terms.

Spiritualism—as opposed to materialism, or any form of sectarianism—implies the possibility and certainty of a present, conscious intercourse with the inhabitants of the spirit world. It is at once a phenomenon, a philosophy, and a religion; appealing to the sensuous perceptions through the physical manifestations, to the reason through a calm, cultured judgment, and to the soul's religious affections through and by inspiring spiritual growth and holiness of life. It is not new in the world. The records of India and Egypt, China and Assyria, the Old and the New Testaments, abound in descriptions of angel appearances and spiritual manifestations; in prevision, dream and trance; in oracles, prophecies, levitations, visions, healing gifts; and, to use the apostle's language, "the discerning of spirits." Genuine spiritual manifestations, therefore, are not only in perfect accord with the marvels of the New Testament, but they are the "greater works" promised by Jesus Christ to believers. No enlightened Christian, so it seems to me, can consistently oppose genuine Spiritualism. Multitudes of these do not. It is the fungi, the clinging excrescences, that they strike at—and this they have a right to do. Truth never suffers from criticism. Many of the American clergy are in full accord with the heavenly principles of Spiritualism. I am personally acquainted with full forty such, who are as decided Spiritualists as I am. Most of these

choose to remain within the pale of denominational fellowship. In pursuing this course they evidently sail in smoother seas. Of the course they see fit to pursue I must not judge. I have observed, however, that those engines extinguished the most fires that wheeled out of the engine buildings—and further, if I wished to lift a basket, I would get out of it; but if others think they can lift it better by sitting in it, it is their privilege to sit. Let every clergyman "be fully persuaded in his own mind." Among the clergy who have sufficient independence to publicly proclaim their convictions is that truly excellent man, Rev. Thomas K. Beecher. In a sermon of his, published in the *Elmira Gazette*, Elmira, New York, he says:

"Spiritual manifestations, are, so far as I know, in agreement with Scripture and observation and sound sense.

"We are all mediums. Our bodies, curiously and wonderfully made, are acted upon by forces intelligent, passionate and mysterious.

"We find the woman of Endor usually and *improperly* called a witch. She did not know Saul until after her incantation, when she became clairvoyant, as we should say, and recognized the King through his disguises, and brought him a message from Samuel. . . . There is no nation under heaven of whom we have any historic record that has not preserved more or less testimony, that certain men or women have been inspired by gods or possessed by spirits. Are we wise when we toss the head and say Superstition! Ignorance! Darkness? Is it absurd to believe in spiritual manifestations merely because we are accustomed to the manifestations of one spirit at a time? . . . Deny everything and demand proof. Close every sense by which a spiritual impression can come in, and leave open only those senses by which physical forces can make themselves known, and I promise to any man perfect success in attaining to the comfortable estate of the ancient Sadducees. You can prove to yourself that there is neither God, angel, devil, nor soul of man, nor resurrection, nor hope hereafter. And may God have mercy on your soul, if you have any.

"There is very little doubt in my mind that the clamor and confusion and strife of opinion of these days are to be attributed largely to spiritual influences. I have no sweeping condemnation to visit upon the teachings of these spirits, nor any sweeping praise to speak of the men and women who

are the mediums by which they reveal themselves. But remember that all intelligent Spiritualists of the present day are accustomed to listen to the messages from the unseen world very much as you, my friends, listen to preachers. . . . It seems as if any man who would give himself to thought and the reading of history and attention to psychological mysteries that throng his own body, if he has not at the first blinded himself by science falsely so called, will surely come to the conclusion, not that spiritual manifestations are in themselves incredible and to be rejected, but that it is truly wonderful that we meet so few of them. Instead, therefore, of disbelieving everything until it is forced upon me by proof that I cannot get around, I incline to believe everything that I hear in the matter of ghosts and spirits, and reckon all the most marvelous stories true, until somebody takes the pains to prove them false. For 'it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh, and your sons and daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams; and on my servants and on my hand-maidens I will pour out in those days of my spirit, and they shall prophesy.'

MCDADE, TEXAS, Dec. 7, 1875.

REV. SAMUEL WATSON— . . . I am a man in my sixty-fourth year, and have studied the subject of religion all my life. In my twenty-sixth year I was excluded from the Baptist church for becoming a Universalist, or rather a *universal restorationist*. Eight years afterward I commenced preaching that doctrine, and am still preaching it. I have been in Texas twenty-one years, and am the pastor of two churches. By examining the Universalist register you will see that I am in full fellowship with the Universalist denomination of the United States of America. I have a letter of fellowship and ordination, granted to me by the U. S. A. Convention of Universalists. I have for many years been a special contributor to the *Universalist Herald*, published by Rev. John C. Burruss, of Notasulga, Macon county, Alabama.

Bro. Watson, do not accuse me of flattering you when I tell you that I accept every word of modern Spiritualism just as you advocate it, for I believe it to be synonymous with primitive or ancient Christianity. . . . I never have witnessed any demonstration of Spiritualism, yet I believe it with

all my heart. You, Bro. Watson, believe it, I suppose, like Thomas did, because he saw it. The Savior said: "Rather blessed are they which have not seen, and yet believe." I have not seen, and yet I believe. May I not claim to be blessed by the same rule? Your Spiritualism and the Bible read and look to me so much alike, that it is living bread to my soul.

MARMADUKE GARDNER.

We are pleased to know that the divine principles of Spiritualism meet with such a hearty response in the soul of this Texas clergyman, who, in harmony with the apostolic injunction, has seen fit to "add to his . . . faith, knowledge." Universalism, as a system of faith, is beautiful, but Spiritualism is just as much superior to it as knowledge is superior to faith.

BROWNSTOWN, IND., Dec. 1, 1875.

BRO. WATSON—The MAGAZINE, from January to December, 1875, has reached me in good order. Each number has been received as a welcome, yea, thrice welcome visitor. I feel that I cannot afford to do without it. The food gathered therefrom gives strength and vitality to the inner man. Life and immortality is brought to light, the gospel glass is receiving a higher and brighter polish, and blind faith gives way to reality. Our friends that have passed away, still live, not removed to some distant part of the universe, as some of the ministry would teach; but they are near us, with us, to cheer and comfort. I praise God for spirit communion.

We have a good writing medium here, a Miss Lizzie Winscott, about fourteen years of age. Her parents are poor in this world's goods, her mother a member of the Baptist church, but a firm believer in Christian Spiritualism.

A. B.

LONDON, O., Dec. 6, 1875.

REV. S. WATSON—I am highly pleased with the MAGAZINE for 1875, and hope that God and his good angels will continue in the future, as I believe they have in the past, to direct you. You do not do violence to our previously conceived notions, whether Christian or not. Spiritualism and Spiritual literature are creeping into our pulpits and congregations in spite of all efforts to the contrary.

I heard a grand funeral sermon preached yesterday by a good Methodist brother who

would scout the idea of being called a Spiritualist, and yet he fairly pointed out the angel visitors, spirits of the departed, friends in life, who had come to conduct her spirit to its final, happy home. Go on, Bro. Watson, and to the masses bring life and immortality to light.

Yours ever for the truth,
SOLAND JONES.

For the American Spiritual Magazine.

A SUGGESTION.

DALLAS, TEXAS, Oct. 25, 1875.

REV. S. WATSON—I have a suggestion to make in connection with the enlargement of your MAGAZINE (for which I shall be a subscriber). I would have, if practicable, a list published monthly of such persons and amounts as may be deposited for the use of spirit friends who might seek to communicate with the depositor, you selecting some competent mediums who will devote a certain portion of their time, daily, to the business of writing out and mailing such communication as might be made. A second list should be published, of communications thus sent. I have no doubt that the list of depositors would be large. A reasonable compensation should be allowed the mediums, together with other expenses. If the deposit should bring no response, it could be turned over as subscriptions, or otherwise disposed of. If this plan is not the best, please devise a better one. Let every one have an opportunity to open a communication with their spirit friends. No one knows how much money has been sent to test-mediums, without receiving any returns. I have sent, and I know of others who have sent, without any response whatever. It might not have been the fault of the mediums. I would put this matter in a business shape, and insure the remuneration of the mediums who would thus devote a portion of their time for the good of others.

Yours,
W. R. HINCKLEY.

We publish the above communication that the friends of investigation may act upon it. We greatly need some kind of organization all over this Southern country. Here in this, the largest city in the State, and where, perhaps, Spiritualism has been investigated as thoroughly, near twenty years ago, as any place in the State, we have no organization, no hall for any kind of

meetings, no place for the thousands who visit the city to go where they can learn anything respecting mediums, or be admitted to seances. We respectfully suggest to the friends of Spiritualism to meet and adopt some measures by which we can meet the demands of the growing interest upon the subject of spirit communion. If our friends at a distance see proper to adopt the plan suggested by our Dallas friend, we will heartily co-operate in any way for the promotion of this glorious cause.

ORGANIZE.

We are in receipt of a letter from O. F. Clark, Secretary, giving an account of the organization of a Christian Spiritualist Society, at Lena, Oregon. We make the following extract:

WHEREAS, We, as Christian Spiritualists, in order that we may in future more effectually promote the doctrine of Christ by the development of our mediumistic powers, and thereby be enabled to demonstrate to the world the doctrine of progression and immortality; therefore, be it

Resolved, That we show forth our zeal for God's glory in the promotion of the cause of Christianity, and the faithful performance of our several duties to humanity, viz.: raising the fallen, assisting the needy, ministering to the widows and orphans, and in elevating one another, as much as lie in our power; and for the government of our society adopt the following articles of combination and constitution:

Then follows in detail the constitution and regulations of the society, too long for us to copy. This is the kind of organization we need here. When this is effected all over our land, we shall be ready for a more general organization. We hope to hear of many such soon.

DR. J. V. MANSFIELD sends us a note, saying: "Owing to the stringency of the times in financial matters, I have concluded to reduce my terms for writing to \$3, with the stamps." We repeat what we have often said, that he is the most reliable medium we have ever seen.

Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE TUESDAY, NOV. 15, 1875.

INVOCATION BY BISHOP QUINLIN.

O God, we thank thee, that out of weakness and darkness, thou, in thine infinite wisdom, hast resurrected us unto strength and light eternal. We thank thee for the wisdom that through thy mercy we have been enabled to gain.

Our confessions we make before thee, and as chastened children, feeling that thou knowest all our mistakes in the past of earth life, and having heard our weak vows, continued through thy love and kindness to administer to our needs, we do most humbly receive thy admonition. In our ignorance, O Lord, we gathered flowers and thorns, golden grain and chaff, and scattered all alike, never waiting to analyze or separate the error from the good.

We would now, O Father, here, at the golden gateway of thy kingdom looking earthward, ask for living power and spiritual strength, that as we return into the shades of the past, we may gather all the flowers and golden grains, leaving thorns and chaff to perish as perished our earthly bodies, scattering only the good of our lives, as we gather it, into the present, that we may see the springing up of flowers and grain all perfect, that to thy honor and thy glory it may increase an hundred-fold.

All-wise Parent, receive our thanks for the many blessings thou hast bestowed upon us—be with us in all our walks. Let thy Spirit, more largely developed within our beings, show through us as spirit messengers, the God in man. Thou knowest that which is most necessary to bring about the salvation of the human family. Let all understand their own needs, and through thy love receive their reward. Amen.

W. E. CHANNING.

My Friends—The year is drawing to a close. The beautiful mantle that once draped spring's laughing form, passed away for the more brilliant, gorgeous summer array, and as time moved on, this too was discarded for autumn's matured and well-developed robes, bringing out all the wealth that nature through her harmonial workings

could bestow upon man. The year has served you well; through the course of its own natural laws, lovely, beautiful, glorious, divine. It shines by its own light; and now, when winter is close at hand, bearing beneath its leaden sky the snowy pall with which to drape the body of the year when it shall have given up its spirit, and sobbed out its last sigh over the withered flowers of its summer time prime, have you, my friends, no reflections? Are there no notes taken by the wayside, whereby you may gain strength for the year to come? No new link added to the golden chain of reality, that out of the past you may see the truths of God's great wisdom and all-wise bearings? Where lies the mound of stones that marks the spot of some poor traveler that fell by the wayside? Have you reared no cross by which to say, by this token we have lifted him up through the charity with which we have covered his shortcomings, in administering to those he has left behind? He was one of God's children, but the rude wind of adversity blew his life's barque into dark and fetid waters. Can you answer to the great Spirit of all, Yea, verily, we have remembered the unfortunate and fallen ones of the flock? Have you respected impartially the rights of every human being? Have you labored with patient resolution for truth, and others' welfare? Have you cultivated that brotherly love, that divine spirit which shone out in Christ; which blends energy and sweetness; which gives to you the power to understand God, through his beautiful works in nature's temple; and through the wonderful changes that come as earth's orbit turns upon its annual axis; have you striven for the power to understand yourselves, and the changes that time brings unto your own lives, aiding you more closely to commune with the Great Father; to draw nearer and nearer unto him, until through his works you see clearly the truth of life everlasting, and your hope is strengthened by evidence given in all that you have found in nature? Before His works have you in humble adoration bent your proud spirit, forgetting while gazing back upon the great panorama of events that has passed with the year, all wrongs that your brother man has inflicted upon you? Have you worshiped God through good deeds and in truth, and with purity of spirit? Have you visited the orphan and the widow, striving to live unspotted before the world? Will you answer, "Even so, unto the least of these things named, we have lived and felt, oh, Father?"

The dying year! When the knell shall sound upon your ear go and stand beside the bier of the past. Watch as the December gales sing a requiem, sounding their notes through the skeleton branches of the woodlands, while the withered leaves lie scattered over the barren earth. Turn and gaze deep into your own souls, and question "where are they?" Lift the pall that hides its cold and time-worn face. Trials, deep humiliation, sorrow, sin, shame and crime are written there. The tired hands have labored well; quietly they rest cold and pulseless. Do not lift them; seek not to look into their hidden palms. They are well marked and seamed with stains of sin and shame; crime has darkened their once fair surface. Do not seek to know who has left 'neath those aged hands the time-tables of eternity—the marks of crime untold. Look not, lest you find amid the lesser shades lines made by your own shortcomings—lines that will speak plainly to you of mistakes made as the year rolled on. Yes, they are there—none escape; and, as none are perfect, all help to mark the frame of him who lies dying before you. You have aided, yes, you, my friends, in laying the marks upon the hands that trembling, fall with the dying year. Seek not to know another's wrongs, save when it be to heal the sores. The resurrection will come to them, as to all; and then, after the long, cold days of change, they will through progression be lifted up into the spring-time of a new life. Purification may not come until after death, for the laws of recompense must be satisfied; but it will come, and they will be lifted out of their lives of darkness into light that will bring them into the spring-time of a new existence.

As you listen to the wintry winds and catch the sounds of their echoing voices floating down the cold valley of life, you who are blessed with plenty go seek the less favored of earth; be unto them as an angel of mercy; lift from the tomb of their lives the dead hopes of the past year; give them less graves to tend, and help them do the battle of life by aiding them to resurrect the hopes that lie deep buried beneath the cares and sorrows. Give them strength through love administered, that they may see the spring-time lifting itself out of the lap of winter's weary day. Every burden taken from those less favored than yourselves lessens your own; for who can say that no cloud has crossed the sunshine of their existence?

Each one has lost with the closing year some amount of joy and hope.

But you, who are lifted by the faith and spiritual truths out of the darkness and uncertainty into the light of surety, are better able to bear the burdens than those who see no resurrection out of the wintry chill of closing life; see no spring-tide sunshine under the frozen hand of winter's icy grasp. "God help the poor," man cries—God pity them, it is only through man that such help can be given. Let the God within prompt all to action. Make your prayers through your works; not mere words uttered and forgotten. Help them out of their physical wants and out of their spiritual wants. Look for the life that under the frozen stream still lives, and but waits the warm rays of human sympathy to burst the frozen pall that hides it. Tell them who mourn over the graves of loved ones that they passed through the closing year of their lives under the wintry hand of death, that they might bloom the more bright in the new-found spring-time of the eternal summer land; and that like the coming of the new year, with its new-formed hopes and bright greetings, they, in their new home, are filled with the new-born hope that comes from celestial joy, and their hearts gladdened by the joyous greetings of loved ones who await them there.

My friends, the year is closing. Let there be no dead hopes in your souls. With true spiritual faith, under the light and harmonious teachings, lift the pall, and 'neath the trials of the past find the beautiful spirit that gives the law of cause and effect, and with steadfast purpose push on, rolling the car of progression, and through the good deeds done lifting the burdens that year after year fall to those who inhabit the body. Let your song be full of cheer; the old year has worked out its purpose: be it for good or that which to you may seem evil. Everything is worked out in its own good time, as the law provides. Let love and hope fill your spirits; by good deeds aid in lifting the shroud from wintry hearts, and as the days gather into weeks, weeks into months, and the months steal the year away, let your hearts be filled with the beautiful song of the sweet spirit who so long made glad the earth with her presence, and then went to dwell with the dear ones gone before.

"I'm nearer my home to-day
Than I ever was before—
Nearer the bound of life
Where we lay our burdens down;
Nearer leaving my cross,
Nearer wearing the crown."

SEANCE THURSDAY, NOV. 17, 1875.

INVOCATION BY WM. TAYLOR.

Our Father, unto thee we plead,
As spirits who must others lead
That thou wilt guide us how to be
Unerring representatives of thee:
Leading, through thy teachings pure,
The straying to the pearly door—
Showing light where darkness reigns,
Giving joy, and healing pain.

Out of the errors of churchal creed
We would our brothers and sisters lead
Into the light of charity divine
That ever hovers o'er thy shrine—
Lifting the shadow from death's dark wing,
Taking from hearts its withering sting;
Guiding the mourner to the golden way
Where angel feet lingering stray,
Singing their songs of immortal birth,
Striving to lift the clouds from earth,
That the mourners' sighs may cease to be,
And their song of sorrow changed to glee.

Help us, O God, through thy Spirit pure,
That we may labor and our work endure;
With patience lead the darkened soul,
Until at last he gains control
O'er his passions, wild and strong,
That bind him like a willow thong.

All who suffer, all who need,
We would from out thy bounty feed—
That they may see thy glory shine
From out thy holy face divine,
And learn that goodness is of thee,
And evil must from goodness flee;
And 't is through love thy work is done,
As flowers grow brightest 'neath the sun.

All must be guided—none condemned—
For thou art everybody's friend;
The angel world the tidings bear
That all of earth thine image wear.
Let us strive that none condemn,
And every heart respond, Amen.

QUESTIONS AND ANSWERS.

Guardian—Another meeting; this is pleasant; I am pleased to be with you; how do you do? Where are your questions?

Question—Please tell us how you move tables and ponderous bodies.

Answer—It is thought by many that table moving is caused by individual efforts of spirits—they, with their hands, lifting

the table from the floor, or moving it according to the investigator's request. This is not so. The table and other articles of furniture that you see moving about when consulting a physical medium, are forced from their positions by the aid of electric forces; these forces drawn from the medium's body by the spirits controlling; and, united with the electric or odic forces of the atmosphere, they form a battery sufficiently strong to move the articles mentioned. The spirits controlling act as the operators upon this galvanic chain; gathering it into a circle, they weave it by swift motions into billows, these billows or waves move before the motion of spirit hands until they meet the table, when, by the force of electric atmosphere, the table is moved as the spirit desires. If the power be strong enough, that is, if there be sufficient force within the organism of the medium, the table may be lifted above the sitters, and, in a measure, independent of the circle. The raps come by the same law. When once the chain is formed and directed to the table—or whatever article of furniture may be selected—the table is charged by the electric fluids that pass from human bodies present, and as soon as the current strikes it the result is a sound like drops of water falling from a height, and as the power increases the sounds increase, until they appear as if coming from a heavily loaded bludgeon. This is caused by condensation of the fluid, and then suddenly letting it burst forth against the table.

Question—Why is it that many spirits who give evidence of intelligence and culture give to us false ideas?

Answer—In the same way that men of intelligence living upon your earth plane promulgate and advance false ideas. Experience teaches men that great minds, especially those who have been but a short time freed from the body, are still under the strong pressure of earth prejudices, and still retain the ideas attained while in the body—ideas that have been their life's jewels, and won for them titles and honors. These ideas formed on earth and honored by science, are too often at fault, and lead the spirit to give from the spirit platform, communications that are false and at variance with the advanced thoughts of the more advanced spirits. A spirit all purity, giving ever lessons of charity and love, may have but limited knowledge, while a highly educated and cultured spirit—from an earthly standpoint—may be deficient in the true laws of love and morality.

Intelligence is no sure sign of truth or honesty. Look to your earth plane, and you will find that it does not always go hand in hand with morality.

Good morning. I leave with you the good man; with him you will find intelligence and morality combined.

JUDGE EDMONDS.

Friends, once more I greet you. In my communication through J. V. Mansfield to that indefatigable worker, Samuel Watson, I promised soon to communicate through our soul-speaking medium. I hope I have not wearied you with what may seem a long delay. We do not measure time as you do. To my spirit sense I have made a quick return. My sojourn in spirit realms has quickened my inner being and opened to my spiritual organs clearer and brighter views of God and man. Every day I meet old friends who preceded me to these realms, and I am often called to aid in accompanying some friend of earth plane into the vestibule of eternal life. Many who preceded me express their regrets that they did not, when the way was opened unto them, seek to find that knowledge which was to be their guiding posts through the avenues of spirit land. They have traveled without chart or compass, and been forced to labor hard to undo mistakes made as they journeyed upon earth. As seekers at the doorway of Spiritualism they only ventured so far as they felt would not interfere with their earthly ambition; and when communing they asked only for such knowledge as they thought would assist them in their political achievements. This they now strive in some measure to atone for by hastening to aid those of earth who are traveling in the same pathway. But a few days have passed since I, as one of a delegation appointed, went to the gateway that leads from political life, to meet and assist one of earth's mistaken workers to come up higher. He had passed out of the body quickly and without a struggle. He was not aware of the change; he could not understand that the law had been fulfilled with him, and that his labors must be enacted through an entirely new channel. He did not wish to leave earth, but seemed anxious to go to his old post of duty, and when hours passed, and one by one the friends gone before greeted him, and he became conscious that he was no longer an inmate of his body, he watched beside his remains, and with much sadness expressed regrets as he saw the preparations that were being made for the disposal of his body;

saw the display and monarchical trappings with kingly pomp that were to bear his remains to their last resting place. His words to Horace Greeley I will give you—the world should hear them:

"It is the poor man's hard earnings that must pay for all this. In my administration I have striven, as far as was empowered in me, to give to the working man his dues. I have, although oftentimes only the one voice, labored to bring about that union of feeling that was to unite our people, enrich and sustain our country. The glimpses that I caught from spirit teachings aided me. But at this hour I have to regret that I did not, like our venerable friend Judge Edmonds, publicly and with truthfulness express my opinions as regarded spiritual communion, and the influence that spirit intercourse had upon the world; that I did not as a seeker look deeper into its sacred code, ask more earnestly for knowledge of spiritual life, and then this inner man that to-day speaks outside of a form that he wore for sixty-three years, would have seen better how to advance political reforms."

What a lesson we have here, my friends, of the necessity for advancing true spiritual teachings, establishing the fact that to develop and advance in physical laws, you must first seek to improve the *inner* or spiritual man, learn the realities of a spiritual life. When you gather together in circles, seeking communion with the friends of spirit land, ask for knowledge of that land, seek to know of that which will better your condition *spiritually*. When once these lessons are learned, then the knowledge will come how best to work for the good of humanity. Our friend who has so recently joined us can now see the necessity of working while in the body from a purely spiritual standpoint. He had received light and ate of the bread of spiritual truths. The sting of death could no longer wound him, and he found comfort in the communion of loved ones gone before; sought them often, asking from them knowledge upon points that directly affected him, as one who sat second in the niche of the political temple, asked of all matters that he thought would affect or work up new codes for the advancement of political reforms; but neglected to become infused with spiritual knowledge. A sense of this comes to him at the awakening; and when he sees the pomp and display that are paraded over his body, he feels the sting that comes when man sees the mistakes of a life. He held a position that gave him the power to reform the mistakes of his

government. He strove to do much politically, but that harmonizing element that ever acts upon man as an equalizer, he did not bring into action.

It is by his request that I have written this communication. He wished me to go to a medium through whom I could write. The first communication I gave you through this organism was spoken while she was in a semi-trance condition, but I find the way very pleasant and natural while I control her to write; and I think it best for her physically. I will visit you on the 21st of January, 1876. My friend Horace Mann, the mighty worker in the field of harmonial teachings, who recently visited England, will bring to you subjects upon the science of spirit-control, giving you some new ideas of the laws of materializations. He has received much instruction from the band that is working across the Atlantic, and is now anxious to do a good work in the United States. God bless you, may he harmonize every pulsation of your beings, that union and love may rule triumphant.

—

We received the following from our home medium on the evening of our last lecture at the Assembly Hall:

"We were your listeners to-day, and fully endorsed what you said. We hope you will always set forth the truths as they are presented to the public mind from a Christian and biblical standpoint. There is a great necessity right now for you, and others who are co-operating with you, (but many too silent), to come out and let your lights shine before men, that they may see your good works. Some are listeners, not workers; but the organization will dispel much of the cowardice that some possess, and by constant attendance will become interested, and many vague notions eradicated. Yes, you will tear up things by the roots; will stir up from the bottom the ideas and beliefs which many have entertained, but have hesitated to divulge on account of the unnatural things they call them, which are any thing else when investigated, but natural and true, and easy to be accounted for. The old doctrines have been cast aside too far away to be resumed, some say, and besides this some features of the doctrine are too far advanced for the mind to grasp in a moment, and it must be accomplished by gentle reasoning and much persuasiveness. There is a way to convince people, but never by trying to persist in a manner that

would indicate an impatient or surprising humor at the ignorance of the facts. There is more of the belief in the doctrine than you, with all the confiding talks the many give you, are aware of."

—

We clip the following notice from a secular paper:

THE SPIRITUAL MAGAZINE.—Rev. Sam'l Watson, who for thirty-six years of his life was a Methodist minister, believing that modern Spiritualism is only another phase of the same power that once was manifested through the apostles and prophets, is publishing a monthly periodical from the Christian standpoint of the Spiritualistic phenomena. To all persons who hold that God actually rules this universe, and that the unfoldings of life as they follow each other according to the various needs of an ever-advancing race, are breathings from the Infinite Spirit, this record of a divine revelation—which, during the past twenty-seven years, has exerted a mighty influence over the public mind—will be found a valuable depository of the events occurring in one of the many channels through which God is lifting humanity to a higher plane of life.

—

THE University of St. Petersburg is considering the question of enlarging the scope of its operations in relation to Spiritualism, and contemplates appointing delegates from among its members to study the rise and progress of the movement from its beginning, and to decide whether in their opinion it should take rank as a science. Prince Paskewicz, Prince Gagarin, and others, are interesting themselves in the inquiry, for the purposes of which powerful mediums are needed at St. Petersburg.

—

VICE-PRESIDENT Wilson, according to the *Banner of Light*, visited a Spiritual medium in Boston about three weeks before his death, and held communication with his dead wife and son, who informed him that he would soon be sick, and warned him to be extremely cautious in regard to mental labor, or he would speedily come to their side of life.

—

THE EDDY FAMILY—We are informed by a letter from S. W. Jewett, of Rutland, Vt., dated Dec. 7th, that "all the Eddy family, but two, have this day left Chittenden for Greeley, Colorado, to settle there, having disposed of their landed estate here. Horatio Eddy and Mary Eddy Huntoon still remain at the old home, where circles are held."

American Spiritual Magazine

PUBLISHED MONTHLY.

S. WATSON, Editor and Proprietor.

Terms of Subscription :

ONE YEAR, \$2 00

SINGLE COPIES, 20c. BY MAIL, 25c.

MEMPHIS, JANUARY, 1876.

CLASSIFICATION OF SPIRITUALISTS.

We call special attention to the first article in this issue. We read it three times to see how we could curtail it, so as to admit it within our limited space. We omit only a small portion of it, and hope all of our readers will profit by its perusal.

The dividing of Spiritualists into three classes is, we think, very fairly done. This is a distinction which has not been made by the popular mind ; and yet it is one that is necessary to a proper understanding of the subject. We accept the statement the spirit makes, in regard to the first class, as being very near the truth. It is similar to what we have been taught by spirits during the score of years we have been receiving communications from them. By these principles we are willing to be judged, believing they will stand the crucible test of both worlds, being built upon the immovable "Rock of Ages."

That there should be Radical Spiritualists is perfectly natural. A large proportion of those who have investigated the phenomena and are convinced of its truth, are those who are denominated materialists, atheists, skeptics, infidels—who, not having been satisfied with the evidence afforded of the truth of Christianity, and having felt the need of something more tangible, have resorted to Spiritualism as the world's last and only hope of immortality. It supplies the lacking evidence of a future state, and they receive it and rejoice in the consolation which it brings them. It cannot be expected that this class would become Christian Spiritualists, for obvious reasons.

Man is a creature of circumstances. His intellectual, as well as his physical nature, he has derived from his ancestors. Nor has he the voluntary control of what he believes or disbelieves, as we have been taught. Some minds require much stronger evidence than others to enable them to believe. There is here a broad field for the exercise of that charity so highly recommended by Paul ; and yet how little do we find among those who profess to be governed by it, when speaking of Spiritualists who may chance to differ with them in regard to the doctrines and dogmas which constitute the warp and the woof of their profession !

However widely Spiritualists may differ in regard to some things, they agree upon more fundamental principles than do the professedly Christian churches. Let us notice a few points upon which there is universal agreement among Spiritualists.

1. That man has now, as St. Paul says, a "natural and a spiritual body."

2. That his natural body is subject to physical laws, which, if obeyed, will bring health and happiness in this present mode of being.

3. That at what is called death, he simply sheds off his outward covering, leaving forever his natural body to return to its original elements ; and that this change is simply a birth to a higher life.

4. That there is a spiritual world surrounding the natural world, which is as real and tangible to spirit existence as the natural world is to natural existence ; that this world is adapted to the spirit's existence as the present is to the natural body, and subject to spiritual laws.

5. That there has ever been communication between the two worlds, as the history of all nations and ages abundantly proves.

6. That modern Spiritualism demonstrates beyond the possibility of doubt the immortality of the soul, by the communion of loved ones in a variety of ways, more satisfactory than was known to the generations gone before.

7. That our condition in the spirit world depends entirely upon our moral and intellectual status in this; that what we sow here we reap there; that all things are governed by universal law, which, if violated, punishment must be the necessary consequence. This applies to physical, mental and spiritual laws in this and the other life; that the more harmonious we live in this life, the happier will we be in that which is to come; the purer our lives have been in this life, the more felicity will we enjoy in the spirit world.

We could give other important points in which Spiritualists agree, but enough have been given to make a very favorable comparison with the different churches professing to have the Bible to sustain their numerous conflicting creeds. If church members would look nearer home, they would find quite enough to engage them, in harmonizing the antagonism which exists in "the household of faith." We had intended noticing these, but find we have spun this article out far enough for the present.

Before concluding, however, we wish to notice one other thing in this connection. If one is convinced of the truth of spirits communicating, he is classed as a Spiritualist. Then, if his life does not come up to the standard they have erected, Spiritualism must be held responsible for his misgivings. Let us apply this rule to Christianity, and see how it will work. This is a professedly Christian nation, and was there ever a more corrupt one? Go through any community, and interrogate the people, as you meet them, thus: "Do you believe the Bible?" "Certainly I do," is the answer that will be given by nine-tenths of the people. "Do you believe in Christ and Christianity?" "Most assuredly," is the reply. Now, we ask in all candor, must the pure teachings of Christ be held responsible for all the crimes of this numerous class, represented in every phase of society? Certainly not. And yet, many charge Spiritualism with all the misdoings of its converts. A simple belief in Christianity or Spiritualism will be

of little value here or hereafter, unless it leads to purity of heart and life, and the bringing of all the faculties and powers of his threefold nature in subjection to the principle of love to God and man, as fulfilling the whole law.

"AMERICAN."

With this number we commence a new year, with the addition of the word "*American*" to our name. Whilst we are opposed to long names, it seemed necessary to make some change in ours, because another Magazine in London has been using this name for ten or twelve years. Papers copying from us made the distinction by calling ours "*American*." Well, we like the name, notwithstanding its length. Ours is a long country and a wide one—so is our subject matter. We send the MAGAZINE now to every State and Territory in the Union, besides quite a number to England, Nova Scotia, Canada, Australia and China. We spread our AMERICAN flag to the breeze, while our Philosophy engirdles the WORLD.

Since the above was written we have received the following letter from the far-off land of Australia:

MELBOURNE, Oct. 19, 1875.

REV. S. WATSON—The exchange copies of your journal reached me by last mail. I was much pleased with their contents, both as to matter and style, and think I can get you a few subscribers. Please send me two copies of Volume 1, and commence with the January number to send me four copies, via San Francisco. I am glad to see the good work progressing so favorably with you. I would like to write you more fully, but the outward mail is just closing, and I am much pressed for time. I inclose you bank draft on London for £5 sterling, which will sell at a premium. (Sold for \$27.40).

With fraternal regard, yours truly,
W. H. TERRY.

The *Harbinger of Light* thus speaks of the MAGAZINE:

We are in receipt of the first eight numbers of the AMERICAN SPIRITUAL MAGAZINE, edited by the Rev. Samuel Watson, D.D., formerly a distinguished member of the Wesleyan church in America. It is a well

gotten up monthly of forty-eight pages, similar in style to the London *Spiritual Magazine*, and contains a variety of excellent matter, mostly original. Many of the editor's friends in the Wesleyan churches have been led to an investigation of Spiritualism by his example, and some reverend gentlemen are frequent contributors to his journal. We shall reproduce, as space permits, some gleanings from its pages. It will be seen from the short paragraph under the heading of "A Prediction Fulfilled," which appears in another column, that the more liberal of the churches are offering their pulpits to Dr. Watson, and he is preaching the "new gospel" from them. This is an encouraging sign. An interesting feature in the Magazine is the "Inner Life Department," containing communications and answers to questions given through the mediumship of Mrs. A. C. T. Hawks. Some of the matter in this department is particularly interesting and instructive.

MATERIALIZATIONS IN MEMPHIS.

Since our last issue we have attended quite a number of Mrs. Miller's seances. At all of them a number of persons showed themselves outside of the cabinet. Mrs. Miller has removed to the Greenlaw Court Room, No. 25, northeast corner, third story, where persons may call and see her during the day, or attend her seances on Monday and Wednesday evenings. (See card on cover.)

The first seance held in the new room was a success. A number of persons came outside, catching handkerchiefs thrown to them, and after waving them to us, would throw them back. When our handkerchiefs fell on the floor some distance from the cabinet, our spirit friends, looking as natural as in earth life, would take them up.

Francis came out draped in white, took a chair, and played on the accordeon for some time; then stood up and continued playing the instrument.

The second night there were about twenty ladies and gentlemen present. Several persons showed themselves at the same time. The throwing of handkerchiefs and kisses continued for some time, with clapping of hands and other manifestations of rejoic-

ing. Several children walked out, pushing the chair before them — one of our own, named for us, among them. He then showed himself as he has grown up in spirit life.

The most interesting part to us was the meeting, talking to and kissing our former wife. She said she wanted us to have the photographs of our present wife and ourself taken, life size, and hung up in the room, as they would help magnetize it. The concluding "God bless you," falling from angel lips, brings comfort to our heart which words cannot express.

Since writing the above we have witnessed more manifestations than we had ever seen before. At our first meeting in the afternoon every one present had spirit friends who came out and were recognized. Such rejoicing we have rarely seen. Some shouted who have been accustomed to such exercises.

At every meeting we have seen and conversed with our former wife. At our second day meeting she came and stood by us, draped, as ever, in snow-white apparel, and talked freely to us. We gave her a pair of scissors, and she cut a piece out of her dress and gave to us, which looks like the finest linen. We shall preserve it as a sacred memento of materialization.

One of the most affecting scenes we ever witnessed was at our last seance, on Monday night. Some twenty-five or thirty persons were present, and Bro. Given, from Kentucky, and his little daughter, were also there. He had lost his wife and one child, leaving him with only this little girl. Her sister came out in plain view. He then told his daughter to go to her; she started, hesitated to advance, and then we went with her, put her on the platform, and the two embraced as naturally as any two sisters could, in sight of all present.

We have propositions from several States to give Mrs. Miller one hundred dollars and her expenses to visit them, and let her make all she can besides. She is not sufficiently developed to go anywhere yet, but we are doing all we can to develop her, when she will visit a number of places under these

propositions. Those who want her, and those who visit her seances here, should pay her for it. The family are still very dependent.

HON. J. M. PEEBLES.

This distinguished gentleman lectured on the morning of the second Sabbath in December, in Assembly Hall, to a large audience—subject, “Spiritualism the Base of All Religions.”

In the evening he entertained an immense concourse of people with “What I Saw in the South Sea Islands, Australia and China.” He illustrates with some sixty paintings of the Orientals, as well as the Cannibals and natives of the South Sea Islands. We never saw people who seemed to be more deeply interested than those who listened to him. Our people will perhaps never have a better opportunity to learn much of interest to them.

We deeply regret that Mr. P. could not remain longer with us than the last Sabbath in December, he having an engagement for January in New Orleans.

We have learned that Mrs. Stewart, the celebrated medium from Terre Haute, about whom much is said in this number, is to be in New Orleans at the same time.

BOUND VOLUME OF THE MAGAZINE.

We have had a lot of the first volume of the MAGAZINE neatly bound, which we will sell at \$1.50; 25c postage added if sent by mail. It is made up of articles from our best writers, on a variety of subjects relative to the *History, Phenomena, and Philosophy of Spiritualism*.

We propose to send it by mail to any one who will send us five new subscribers, with the subscription price, to the MAGAZINE for 1876. Are there not hundreds of our friends who will send for this book?

It will be on sale at Boyle & Chapman's, J. S. Hatcher's, and at Mrs. Lanier's news stand, Main street, where the MAGAZINE and CLOCK STRUCK THREE may be obtained, with other works on SPIRITUALISM.

TO OUR SUBSCRIBERS.

To those who have paid for 1875 we shall send the January number of 1876, hoping they will send us the subscription for the ensuing volume. We cannot well get along without you, and we think you can do better with our monthly visits to you. Let us, then, try each other for another year. We are very well pleased with you, and hope you may become better pleased with us upon a further acquaintance.

We have not received half a dozen requests for discontinuance, while many new subscribers are being added to our mail books by the payment of the subscription price. Reader, if you have not yet done so, send on the money as soon as you can conveniently. If you cannot do so, say when you can pay, and the MAGAZINE will come to all who paid up last year. Those who have never paid will not be transferred to our new mail books, unless, as we hope, they will yet pay up and continue it.

Since writing the foregoing, we have concluded to add another thousand to our January edition, and send it to all our old subscribers, including those who have paid nothing. Will those who receive it and are in arrears for last year, send us \$1.50 for last year and \$2 for this? If you don't want to continue, please return this number with the subscription for the year which has closed.

ORGANIZATION.

We have a number of communications upon this subject. Our friend Case, of Athens, Ohio, offers some very strong reasons why it should not be delayed. We have seen no reason to change the opinion expressed some time since, that there should be organization everywhere. When this is accomplished, delegates can be elected to meet at some convenient time and place for a convention, to which the subject of national organization should be submitted, and a bond of union formed by which harmonious action may be secured from the Atlantic to the Pacific coast. The first step toward this

important work must be local organization, after which representative delegates will be authorized to act for their respective bodies in the completion of the work.

EDITOR'S TABLE.

The New Age. We are in receipt of this paper, devoted to free religion, labor reform, emancipation of woman, Spiritualism, materialism and temperance, besides all the theories of political economy and government embraced in current political discussion. In addition to these—the relation between church and state. Terms, \$3 per annum, with postage paid. Address *New Age*, J. M. L. Babcock, Publisher, 235 Washington street, Boston, Mass.

Pacific Liberal. San Francisco, Cal. \$1 for twelve months, single copies, 10 cents. Address A. J. Boyer, Editor and Proprietor, 332 Clay street.

Primitive Christianity and Modern Spiritualism Identical. We have received the advanced sheets of the second volume of this remarkable book. Have not had time even to sketch it, but we doubt not from our knowledge of the first volume and acquaintance with its author, that it will fully sustain his reputation as one of the clearest writers we have on Spiritualism. It will be for sale by Boyle & Chapman, Memphis. See advertisement, and send to the nearest place where it can be obtained, and procure a copy, and you will never regret it.

"*There is Nothing Like It.*" We received from Messrs. Colby & Rich this volume, neatly printed and gotten up in attractive style by those enterprising publishers, Boston. We have read the book carefully, and while we cannot endorse it, particularly its opposition to legal marriage, yet there is much truth brought to light in the historical sketches the author gives. It is a very readable book, and may be profitable to those who peruse its pages. We can truly say our distinguished author has chosen a very appropriate name, for we are sure "there is nothing like it."

The Teachings of the Age. We received and read this book last winter, when confined by our fractured limb. It is one of the most important and interesting books we have ever perused. We made extensive extracts from it, which should have been credited to it. It hails from San Francisco, where, as one of our correspondents, when

sending us a lot of subscribers, said of the people there, "they are like our coin—pure." So we say of the book, it is pure; and although in advance of the age, the principle it inculcates will, at no distant day, wield a mighty influence upon the religious and political destiny of the world.

Christian Spiritualism.

THE SECOND VOLUME OF

The Identity OF Primitive Christianity AND Modern Spiritualism.

By EUGENE CROWELL, M. D.

JUST ISSUED.

This Octavo volume, handsomely printed and bound in cloth, completes the work.

CONTENTS.

- I.—Spirit Writing.
- II.—Levitation and Conveyance by Spirit Power.
- III.—Insensibility to Fire.
- IV.—Clairvoyance and Somnambulism.
- V.—Clairaudience.
- VI.—Dreams and Visions.
- VII.—Trance and Ecstasy.
- VIII.—Holy Ghost.
- IX.—Heresies and Contentions.
- X.—Prayer.
- XI.—The Ministry of Angels.
- XII.—Death.
- XIII.—The Spirit World.
- XIV.—Spiritualism and the Church.
- XV.—Spiritualism and Science.
- XVI.—Conclusion.

This is a work admirably adapted to interest earnest minds that are inclined to investigate the truth or falsity of Spiritualism. There is nothing in it to shock the feelings of liberal Christians—members of churches—while there is much in it to arrest their attention and lead to a belief in the unity of the teachings and phenomena of the Bible with those of Modern Spiritualism. The work is both instructive and entertaining. Price of each volume, \$2 50.

Sold by A. J. Davis & Co., 24 East Fourth street, New York; Colby & Rich, 9 Montgomery Place, Boston, Mass.; E. G. Brown, 18 Exchange street, Boston, Mass.; S. S. Jones, corner Adams street and Fifth avenue, Chicago, Ill.; Boyle & Chapman, 279 Main street, Memphis, Tenn.; and A. L. Bancroft & Co., San Francisco, Cal.