

# American Spiritual Magazine.

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

FROM A CHRISTIAN STANDPOINT.

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## Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE THURSDAY, DEC. 16, 1875.

INVOCATION BY JOHN MURRAY.

Loving Father, as the twilight deepens into night, and night gathering up the shades of evening steals away the closing day, we, thy children, come to thee; come from spirit realms to join our voices with those of earth's children in worshipping thee. There is a quiet rest that visits earth at this hour and brings with it the chain of harmony that through the union of the two worlds leads us nearer unto thee. Help us, loving Father, to gain power, that we may enter into earthly abodes and there for a while abide, feeding the hungry and thirsty with the bread and wine of celestial love, that we may so strengthen their inner lives that they may indeed see and feel us and thy glory descending upon them, that they may cry aloud with joy. Help us, oh Father, so to distribute thy light that *spirit* forms, as *material* forms, may hold sweet converse with them, and place within their hands flowers from spirit shores.

Unto thee, our Heavenly Father, we give all the glory and praise, feeling that without thee our works would prove worthless, and the seed scattered be as chaff before the wind. Bid thy ministering angels guard this household, and may their influence fill all souls with a halo of love that may find its way into many hearts that now mourn in darkness beyond the gates of eternity. Shower thy blessings, our Father,

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upon this instrument through which we are permitted to commune. Give to her spiritual grace, that her powers may be increased and the light of thy glory shine through her forever. Amen.

QUESTIONS AND ANSWERS.

Conductor—How do you do? Where are your questions? It seems you are not very curious. You send us but few subjects to discuss. Ah, here is one. Very good!

Question—By what power, and in what manner, does the spirit, after leaving the body, reach the spirit world?

Answer—There are different powers and many ways, by which the spirit, when once rid of the body, reaches the spirit world. It is according to the will that they within themselves possess. The man full of energy and possessing decision of character moves through space into the realms of life, reaching, according to his development, the sphere assigned him. Some spirits linger long upon the earth plane, and there are many who remain for hundreds of years before they can reach any sphere above that which satisfied them while in the body. Such spirits are most to be dreaded in physical manifestations. Many who are pure in spirit, but through long physical sufferings have become weak, are led by the loved ones who are waiting for them as they pass from their earth tenement, and their mode of moving through space into their spirit home is as the will of their escort may dictate. Some are borne in the arms of loving friends, some borne upon beds of flowers, formed by loving hands who have been waiting their coming, but all are assisted by the currents that move through the atmosphere. These currents are electric,

and bear their passengers upon their bosoms with great rapidity. There are resting-places along these electric roads, where the new-born spirits may linger and find strength renewed to continue the journey. Some, relating their experience, will tell you of the high hills over which they traveled, others of soft, green vales and delightful slopes through which their spirits moved, and many tell of mountains of brightest gems over which their spirit guides conducted them. It is as the man within is developed that the passage is made; just in proportion to the increase of spiritual truths, so increases the beauties of his passage into the spirit land.

Question—Will some friend of the summer land please to give us a description of their home, their heaven?

Answer—Yes. I will bring you one who has long been desirous to give to her earth friends a description of her spirit abode.

LUCY P. D. ROBINSON.

My dear friends, let me lead you awhile afar off from earth scenes into the green lands and sunny slopes of the eternal shores, where life has put on the incorruptible, where mortal form has assumed the immortal, and forever cast aside the things of earth for the things of heaven. I will lead you through the electric belt that encircles the vale of shadows, and guide you onward and upward into the soft green vales and sloping hills of the third sphere.

As we roam along let me point out to you the homes of many who either from choice or condition reside here. We are in the fifth circle. Here you see the home of a spirit of beauty and love. In this home is found the most perfect of harmonial circles. Music ever greets the ear of the passers by, and the beautiful spirit within, the guardian of the mansion, has so perfected herself that her true sphere is higher, still higher. But earth holds one who by natural laws is related to her, and that one is inharmonious, full of earth's evils and false conceptions, and this angel, this bright creature, contents herself in the sphere below that which her growth demands, that she may by constant watchfulness at last lead her of earth into this plane, bearing her to the first circle at her second birth; and after that she will strive day by day to lead onward and upward until she leads her into this circle. She will then be contented to leave her for a while, and visit the joys of the higher shores.

Over there, just under the blooming palm, where stands the flower-embowered cot, dwells one who died a martyr to him who should have been her guide and protector. After her new birth she struggled on with earth-weights pulling her back, until she reached this circle. She was eight years reaching her present abode. Each step led her into clearer and more spiritual conditions, where she could see more correctly the causes of the short-comings of her earth companions, and her soul found its greatest joy resting 'neath the flower-crowned dwelling, and gaining power to aid her to lift the mistaken one, whom she loved as when in the earth life, to find his way across the many circles into this happy sphere.

We must move swiftly, for I am not allowed the use of this organism but a few moments, according to your reckoning.

That glittering, shining mansion, so radiant and beautiful, is inhabited at times by two bright beings who come from the higher sphere to administer to those who inhabit this circle; come to teach of the glory higher up, and instruct us in the way to move, that we may the sooner find the path that leads to their bright abode.

Here we are, just at the foot of the hill of prudence. See, where the shadow of the lotus falls across the running spring, there is a path; it has an abrupt turn. Follow me. This is *my* home, here where celestial music wakes the echoes of the hills all the day. Come, let us go in. This trellis that forms the front is of amber and crystal spar; the arch or entrance way is of box-wood inlaid with pearl. The floor I cannot name its composition. It has a name, but you of earth would not understand it; you will see it is translucent, and the flowers that decorate the walls are reflected on its surface. Here is a divan of snowy crape festoonings; it bears the shape of those used by the Orientals. That vase is also of Oriental invention; it is golden, inlaid with precious stones. The flowers in it are lilies gathered from the lake of Arminda. They do not fade, but after a time seem to consume and pass away into vapor, filling the air with their spirits, which go to add new life to fairer flowers. Here in this niche you will observe a statue; it is Christ blessing little children. The face is spiritualized; it is the work of spirit power, and wears none of the harsh, sharp angles of earth work. The children cling to him, embrace his limbs, and show in their beautiful attitude and expressions that they are drawn to him by the great power of love that he is

throwing off. Your earth artist represents the scenes as if the little ones were drawn to him through a sense of fear, not love. Those flowers that lie at the feet of the figures; you may touch them; you will find them pliable and warm; no cold chill follows the touch of our beautiful statues in spirit land. Come in. Here, you see, is another room, and there stands a harp of gold, and there an instrument whose name is unknown to earth. Music, you see, fills all beneath this roof. The flowers sway and tremble in ecstatic bliss. The bright shade upon the wall and the moving waves of gold overhead are all filled with music. Here are seats of spirit pearl; sit down; do you not feel the music fill your innermost being? That holy calm, that delightful sensation, is the thrill that comes from the soul of "music," and the swaying of the gossamer curtains that screen the outer tabernacle from the view is music's thrill. I love to linger here, amid flowers, spirit pictures and music. Here I am drawn nearer my God.

You have not seen the pictures. There is a scene in life—my life. It is my childhood days, when the spirit pure sought God, in purity and in truth. Those flowers show the spring of my existence. There you see a companion piece: it is the sun of my youth striving to struggle from beneath the shadow of more matured life; it is the spiritual of my nature fighting against the material of cultivation; the pure religion of my Father in Heaven striving to show itself above the forms of my educated religion.

But we must hasten. Come this way. Here are golden urns filled with celestial nectar; couches of creamy, fleecy, floating drapery, upon which my spirit rests and inhales the nectar of eternal life; soft, balmy breezes float through the jasper casement, and bear with them the incense of spirit flowers. Oh God, how I thank thee for this, my home in heaven.

I am again delaying. Let us enter the outer tabernacle. This is where I meet my dear friends who come to hold sweet converse, and in holy communion grow stronger and wiser in heavenly wisdom. Notice the seats; they are of amber, with golden crowns above them, and footstools of jasper with sweet-scented mosses beneath them. Here we have the beauty of nature—blooming flowers and graceful vines drooping from branch to branch of the tall evergreen trees that encircle the vestibule leading to our pavilion; for you know I have a number of my loved ones with me in this dwelling. I

have only shown you my apartments. You see we have fountains and rippling brooks, and little children love to linger around these lovely, natural walks. That is a lotus tree—of a larger and more perfect class than the lotus of the East. The group of trees to our left are unknown to me as earth trees. Here we call them the arbor-linneus. Observe how perfect the light of our sphere, how soft and yet how radiant. This is a moss-glen; green, purple, and golden-brown, and sapphire seem to blend in their shades.

I am warned the time allotted me is over. I must guide you back to the land of shadows, and I have only given you a bird's-eye view of one of the many mansions in "Our Father's Home, our Father's Home in the sky." But the dear, good lady through whom I am permitted to do all this, who by the grace of God is what she is, has already used up the power through which I work. Good by!

(Seance conducted by William Taylor.)

SEANCE TUESDAY, DEC. 21, 1875.

INVOCATION BY BISHOP QUINLIN.

Infinite Presence, Supreme Ruler of the Universe, once more we enter beneath the walls of earth habitation to mingle our praises with the people, to lift our voices in unison with theirs, to glorify thee in the fullness of our souls, and to strive through the power thou hast invested within us to draw hearts nearer unto thee. The waves of opposition press strong against our barque, dark clouds gather as the impending waves rush on, but we fear not; with strong arms we steer for the beacon light of truth that burns upon the altar of inspiration; guided by the rays that send their halo of love into the darkness, we feel our strength increasing, and our hearts going out in sympathy toward the creed-bound souls who still grope under the shadow of the pall, and bury their loved ones beneath the dark clods. Flowery stars start into life with thy name upon each bright bloom. Everywhere, oh Father, we see thee, and at all times we would worship thee. Let the crown of truth fall upon the bowed heads of thy earnest children who call upon thee for wisdom, as, moving onward upon earth they gather knowledge of the life eternal. Little babes express thy spirit in their purity. They hold aloft the true symbol of a perfect life. Out of their mouths, one of old has said, "cometh wisdom." Let thy children see in the innocent lives of those little ones, that

perfect part which is to lift them into the interior of thine inner temple. Help them, oh Father, through the ministering of the perfect men who by thy laws are permitted to return to earth and administer unto them. Amen.

#### QUESTIONS AND ANSWERS.

Conductor—Good morning! I am ready to answer whatever questions you may have before the circle.

Question—How should true and sincere Spiritualists conduct themselves toward those who differ from them in their religious views?

Answer—They should exercise the greatest charity and forbearance—ever practice what they preach. It is of no use that they preach a liberal doctrine unless they live up to it, and in every case act liberal toward those who differ from them. One of the beauties in Spiritualism is the law which explains the causes of the defects in the nature of mankind, and advances the truism that none are so filled with error but that there may be found something good within them. We are forced to admit that Spiritualists, in far too many cases, are just as bigoted as those they cry out against. They hold as tenaciously what they consider to be right, and close their senses against all else, with as much prejudice as any creed-bound sect that can be found. They are continually crying against the bigots of the church, forgetting to sweep beneath their own stool, before striving to overturn their neighbors'. Let all true Spiritualists practice what they preach, that which the Harmonial Philosophy calls for. Live, remembering that the eyes of two worlds are upon you. Enter not into the citadel of him who differs from you upon the sacred views of God, man and eternity, only with charitable and high elevated motives.

W. K. POSTON.

My dear friends—I am once more in your midst, standing in spirit form; a more perfect man than when through clouded clay I gave utterance to set words and phrases. Those things of the world that taxed my mind and gave to my being its ambitious impulses, have long since passed away. Popularity died with progression, and as the shell mouldered, the kernel ripened, and gave birth to higher and loftier sentiments. Pure, high impulse comes, free from set speech; no skeleton role needed to clothe with flowery words or sarcastic witticisms; no stern debates to win a point, be it just or unjust. But the mighty change of life has given to

me clear views, showing in unmistakable terms the one true and perfect road which leads to the courts of high relief. The grand fulfillment of God's laws are now being revealed to man; a divine and perfect code through which cometh salvation. Glory be to his mighty name, the life he gives is forever, and leads on in one continual round to higher and nobler sentiments.

I want you, my friends, to investigate, look well into the case, and see for yourselves the beautiful world that lies so near you. The beautiful dawn is upon you—why will you draw the curtain of prejudice, and shut out the only light that reveals to you *where God has placed your loved ones?* Seek, and you shall find that comfort which surpasseth all joys heretofore tasted. When you seek, go as one who walks up to the altar of God to hold communion with his angels. Let the cravings for the things of earth be cast aside; all selfish motives be forgotten; and your heart filled with a sincere desire for spiritual things. The world of spirits is like unto *your* world; there are good and bad, selfish and unselfish, worldly and spiritual. You must bear this in mind; and when you seek an interview with the loved ones of *our* world, control your feelings, so that only pure and elevated thoughts may dwell there, and the desire of your heart be for that good which is to suppress all wicked inclinations, and spiritualize your natures. This control once gained, you will draw unto you those who will lead you into paths of pleasantness, where all her ways are peace. You will live the dual life of God's redeemed; mixing and mingling together, from two spheres as one, holding communion with those who have put on their robes of immortality, and in spirit visiting them while still you wear your mortal form.

Look, my friends, and see how thin this veil that separates the denizens of spirit land from your material world. It is only a shade that you have drawn before your vision because of the cold material element that chills the spiritual part of your nature, which has crept into your churches and blinded their people, enveloped their pulpits in darkness, and left mouldering stains upon their once fair walls. All along the aisles, and into the bright, cushioned pews, the pride of form, sect, and position lives, and crushes purity, simplicity, and all that constitutes pure Christianity.

It is not necessary for me to point out these facts, my friends, for you are well aware of them. It is to gain the favor of your church you work, not to *gain the love of*

*God through your love for his suffering children; but to win the esteem of your minister, and become a popular member. O come to me, my friends; I am waiting, with my hands stretched out, to aid you in lifting the veil that shuts from your sight the beautiful spiritual light that you, in your cultivated religion, have hidden; closed through pride of a popular wave the outlet to your only hope of the immortal life. Christ taught what you discard. Long ago he wept over Jerusalem; to-day he weeps over his mistaken people. O, my friends, turn your faces toward the gates of Zion; lift up your hearts and rejoice, for the Master is with you; cast him not out of your churches, lest you crucify your only means of redemption.*

God be with you, and help you to find the way that leads you into the fold of truth. Amen.

### SPIRITUALISM FROM A SCIENTIFIC STANDPOINT.

EDITORS REGISTER—I copy from Mr. Edward Cox, of London, sergeant-at-law and one of the finest scientists of England, who has recently published a work on "Psychology," the following: "I have preserved careful notes of seventy-three experiments in addition to the extensive series undertaken by the Dialectical Society. All of them were made with care and caution, with tests suggested by scientific skill applied by scientific men, whose desire and design it was to detect imposture, and who were actuated only by an earnest resolve to expose fraud if it existed, and to ascertain the very truth.

"The utmost precautions were taken to make mechanical preparations impossible and to preclude confederacy. Each of these seventy-three experiments was tried in a private room at the residence of one of the investigators, and no stranger was admitted. The psychic came alone; was never left alone for an instant; was allowed to bring nothing with him; was purposely deprived of an opportunity for the introduction, preparation, or planting of machinery of any kind. For the most part the phenomena were exhibited under full light of gas, and when for special purposes darkness was permitted, the hands of the psychic were always held in the firm grasp of two of us, and our feet placed upon his feet, so as to make any movement by him impossible without instant detection.

"We have seen the departed faces whose

claims would appear to be so much easily proved or disproved. We have viewed them in the light of day, and in the blaze of gas. We have talked with them, touched them, and once being invited to place a finger in the 'spirit's' mouth, we did so, and received a painful proof that the face was not a mask or shadow, but a very human substance indeed, with sharp teeth and salivary glands.

"But although some tests were applied to all of them, none were so perfect as to entirely satisfy us. Once we hoped to have devised a perfect test. In the house of our party, a well-known scientist, the psychic was bound hand and foot with sealed cords, and wrapped in a dressing-gown, the sleeves of which were by us sewn together, and all confidently pronounced an escape from these bonds to be impossible without detection. As usual in two minutes 'the face' appeared at the curtain that was hung between the two drawing rooms, at a distance of eight feet from the psychic, and for full an hour this most human and unspiritual personage kept up an active conversation with us, calling us all by name, taking our hands, putting an iron ring upon our arms, and handing to us books and other small furniture of the room in which he was. We went to view the psychic and found him still in his chair apparently bound as we left him, and we were on the point of admitting that the test had been conclusive, when one of the scientists observed that the dressing-gown, which we left buttoned, was now partly unbuttoned. From the position of the bound arms it was impossible that he could have unbuttoned without releasing his arms from the cords."

I could give a number of extracts from this interesting work, which I think very clearly shows that science does acknowledge the fact that human beings do appear, converse with and are handled by the first scientific men of the world. From these phenomena, admitted to be true by scientific men, I think it is very clearly demonstrated that science does establish that communion, and consequently there is harmony between science and Spiritualism. This is what I assert, and what I think is very clearly proved to the unprejudiced mind. Both are in accord with universal law, having nothing miraculous or supernatural about them.

Prof. Cox's writing says, page 352: "Psychic, (mesmerism), sometimes unite with what is certainly an astonishing celerity in the dark, as well as in the light; with eyes closed, as well as with eyes open. I

have seen, for instance, a sentence of twelve words, every letter being distinctly and perfectly formed; written in the twinkling of an eye, by a mere sweep of the pencil, that is to say, as rapidly as the hand could be passed across the paper. In another experiment fifteen clearly legible lines of small writing, (being a passage from the *Spectator*) which, with all possible speed I was unable to copy in less than ten minutes. It was written, or rather flashed upon the paper in thirty-five seconds. I know a psychic who, in the state of trance, always writes backwards ten times more rapidly than Jean wrote in the usual fashion. In her normal state she is unable to write a word thus, save as slowly and with as much difficulty as others could to write."

I copy these extracts from the first scientists of England, where the conflict is between science and Spiritualism.

Quite a number have surrendered in this battle, and some of them are wielding more influence in favor of that which they opposed than any other men. Even those who have not been converted by their investigations unhesitatingly declare that it is a significant fact that no person of intelligence, after twenty test experiments in psychism, has ever yet discovered how the phenomena are produced, if tricks they are; and no man has patiently investigated them without coming to the conclusion that they are genuine.

This is just what I have maintained in this vicinity for now near twenty years. These views I gave through the *Memphis Christian Advocate* over my own sign manual before I was elected by the Annual and General Conference as editor of that paper.

My predecessor recently asserted in the office of the paper that I entertained the same views twenty years ago that I promulgated in "Clock Struck One."

I now place upon record again, in one of the secular papers of the city, what I did then: "That no man with sense enough to investigate the subject, and honesty enough to tell the truth, can question the facts, though he may attribute them to some mundane science."

I again ask scientific men to come forward and subject Mrs. Miller to the most critical examination possible, and my word for it, you will be convinced beyond the possibility of a doubt, that her agency is only passive in the astonishing phenomena which occur in her presence.

Science says: "Even if the facts and arguments be rejected, that assign the man-

ifested intelligence to the psychic, we are not therefore compelled to the conclusion that the spirits of the dead are the agents in the production of the phenomena. There remains yet a third possibility, purely conjectural, indeed, but unpleasantly consistent with all the facts explanatory of every phenomena, and which will completely solve all the difficulties of the problem, and account alike for what is done and what is not done. Is it probable or possible that this earth is inhabited by a race of beings imperceptible to our senses under ordinary conditions, our inferiors in intelligence, who are living upon or within the atmosphere of this world, and who are unable to manifest their presence, save under certain conditions, of rare occurrence, which are supplied by the persons who possess the peculiar nervous constitution of psychics, assisted by the psychic force of persons who form the circle? I confess that a suspicion of some such explanation of the phenomena has occasionally crossed my mind during the trial of the various experiments, and discovery of the inadequacy of any of the theories to explain them sufficiently. Surely these facts go far to prove that in some mysterious manner the phenomena are associated with, and are entirely dependent upon the psychic." S. W. Cox's *Psychology*, page 325.

'Tis an old saying, that "a drowning man will catch at a straw," and it seems to me that this last resort of a "third possibility" is scarcely a straw to save them from the inevitable conclusion that the things done which they have seen, and to which they testify cannot be explained upon any other hypothesis, than that they are done by those who are human beings which once lived upon earth.

Again, our author says: "Before science can accept this or any other conclusion, it is bound to examine every fact, every phenomenon, every condition attending production, and to exhaust all known and even possible natural agencies, and all physical and psychical forces, powers and properties. This, and this only, is the contention of the scientific investigators who have advanced the title of psychic force purposely to avoid the foregone conclusion implied in the more popular name. They do not thereby intend to assert that the spiritual theory is absolutely false, but only that it is as yet unproved."

It seems to me that they have "exhausted all possible natural agencies," and that there is nothing left for them but to acknowledge

"the spiritual theory." "If the evidence of the senses is not entirely to be rejected, no fact in science is proved more conclusively than this." The position I have taken is that there is harmony between Christianity, science and Spiritualism. I believe all of them are from the great First Cause, and must of necessity harmonize the one with the other. Convince the intelligent portion of mankind of this truth, and I think there would be few who would not embrace the latter as they do the former. If my Spiritualism be true, then my Christianity is also true; and *vice versa*. When the church can look at Spiritualism from this standpoint, then I think it will cease its antagonism to it and hail it as the harbinger of the great millennial day so long looked for, with so much interest, when the knowledge and the glory of God shall fill the whole earth, and all flesh together see and rejoice in the great salvation so amply provided for all the sons and daughters of man.

The veil which is now sometimes drawn aside, which separates the material from the spiritual world, will be removed, and what is called death will be desired by mankind as the opening of the chrysalis in which our faculties are now confined to earth, which then will soar with inconceivable velocity throughout the immensity of space, and especially to this earth to minister to loved ones from whom they have been only partially separated for a little season.

S. WATSON.

For the American Spiritual Magazine.

## THE MISSION OF THE ANGELS.

BY D. WINDER.

Every one has a mission to perform, for which experience and circumstances in life prepare and qualify us. All other circumstances being equal, each one's judgment on any subject is entitled to respect in the exact ratio of his familiarity with such subject. The opinions of those who have never studied the Scriptures carefully and critically, independently and apart from all theological theories, are not entitled to the same consideration as the opinions of those who have thus investigated the subject. A very large majority of Spiritualists are of the former class. Being generally persons of superior mental organizations, and bringing all questions to the bar of reason for settlement, and at the same time taking for granted that the absurdities of popular theology are taught

in the Scriptures, they were incapable, under their circumstances, to arrive at any other conclusion than that the Bible was a book filled with contradictions and absurdities; and that the doctrine of a future life and immortality was entirely wanting in rational proof or evidence.

The conversion of this class from their unbelief in immortality, and then, through them, the conversion of the religious world to the truth, is the mission of the angels in the grand movement throughout the world, called Spiritualism. We can think of no other plan by which either party could have been reached.

Orthodox theology has driven and is driving all the progressive minds of modern times into a general infidelity of all things spiritual and celestial. And here, in the blank field of skepticism, with honest and inquiring minds, the angels find them ready to investigate the demonstrations they give of immortality and a better life. These demonstrations, although almost exact duplicates of the "signs" and "prodigies" upon the history of which Christianity is based, are ridiculed and rejected by the orthodox clergy, who claim to be the conservators of all religious truth. But the angels are succeeding in their mission as rapidly, perhaps, as would be consistent with certain and universal success. In the meantime they are preparing materials and agencies for a final consolidation of all the moral and religious elements of the present and future.

Many prominent clergymen, and an innumerable host of private members of Christian churches, are firm believers in the essential and distinguishing doctrines of Spiritualism; these will finally become the link between Christians who do not believe in Spiritualism and Spiritualists who do not believe in Christianity. True Christianity, as taught in the New Testament, will be substituted for the present absurd systems of theology called by that name; and the true Spiritualism of the Bible will take the place of the present mongrel teachings of "familiar spirits" and true "angels" (*messengers*) of God.

Both Christians and Spiritualists will have learned to distinguish between the communications received through mediums who have "familiar spirits," and those delivered by God's messengers. All messages will be submitted to the test of the apostle John, "Believe not every spirit—but try them; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit

that confesseth not this is not of God ;” and the teaching of such a spirit is not to be believed. Many Spiritualists, and more Christians, are now embarrassed to account for the discrepancies in the communications of spirits on religious subjects. Such should know that all who leave the body carry with them their peculiar views to the spirit land ; and they will probably entertain them until the time shall come when we shall “see eye to eye” on the earth. We should “try the spirits,” both in the body and out of the body, by the same rule. Harmony on earth must antecede harmony in heaven, on the subject of religion.

For the American Spiritual Magazine.

### SUNSHINE.

EDITOR SPIRITUAL MAGAZINE—If you have space to insert the following paper in your MAGAZINE, I think those parts referring to the spirit teachings I have received by the writing mediumship will be interesting to some of your readers, and especially so to parents who have a little loving group awaiting them in the spirit land.

The first part was published in *The Christian Spiritualist* for 1875, (headed “Spirit Names,”) but as that journal was discontinued in September last, the principal part necessary to complete the interest of that paper was not inserted.

[How would it do for you to take up the now unused title of *The Christian Spiritualist* as your own? your MAGAZINE well deserves to be so called.]

Spiritualists are, I think, beginning to recognize as a truth that spirit names, as given through different mediums, and at seances, are very usually either generic or symbolical, or perhaps both. Probably all writing mediums are alike puzzled at first, as I was, by receiving signatures such as “Love,” “Truth,” etc. I believe there are several “John Kings” who in different parts of the world assist at the seances for physical manifestations.

A young medium, whom I knew well, once told me he had seen “John Watt” (“John Watt” is the spirit who through Mrs. Everitt’s mediumship converses in audible voice at all her seances). I asked my little friend *how* he knew the spirit he had seen to have been John Watt. “Because,” he said, “I saw the name printed on his girdle.” Shortly afterward, when Mrs. Everitt was with us, “John Watt” came,

in a very unexpected way, entrancing his medium as she was conversing with us, sitting round the fire, one evening. He told us that he came to remove a false impression that we had—that it was not he himself that had been seen by our young medium, but it was “one of his society,” all of whom bore his name. All who have any knowledge of Spiritualism will know that Swedenborg’s teachings about the different societies in the spirit land, each with its leader, &c., is now confirmed daily by mediums in all parts of the world.

The name of “Sunshine,” or “Sunbeam,” is now continually given to mediums, always purporting to belong to a bright young spirit, whose mission appears rather to bring love and harmony, than to teach any very deep wisdom.

Some months ago I was staying with some Spiritualist friends. One of them is a medium for high and holy teachings. Spirits of many kinds make their presence known to her, but they would feel a great blank in their daily lives if one little happy, lisping, child spirit, giving the name of “Sunshine,” were to cease its visits. We were sitting *en seance* one evening, to receive some spirit teachings through my own mediumship. Among other questions my friends asked : “Must it be at present hidden from us who the little spirit is who comes to us daily with loving messages? Has it ever known earth life?” The only reply given was, “Your little ‘Sunshine’ is one of the fairy loves from your spirit group—a gleam of love sent.”

This, with the rest of the messages given that evening, was sent to a friend. Her reply was so interesting and suggestive that I will copy all she wrote about “Sunshine,” having received permission to do so :

“Little ‘Sunshine’ is very interesting to me. Several years ago, when I was in the midst of anxiety and trouble, the name of ‘Little Sunshine’ was given at a seance for me with some loving and comforting message. I thought she must be one of my dear D.’s spirit children, of whom we had heard a great deal.

“When D. first went away I was told she was called ‘Aurora,’ or ‘The Morning Dawn. Now ‘Sunshine’ would be the child of ‘Aurora,’ and D. was taken just at the dawn of Spiritualism. So her communications were the first rays of the dawn, in one sense. . . . The Logos, or Christ, is the Sun of the spirit world. Every ray of the Comforter sent by Christ, would correspond to ‘Sunshine.’”



Some months later (January 7, 1875), we again met, (that is, Mr. and Mrs. C., the friends referred to above, and myself). As our time was limited, we did not intend to have a sitting, but Mrs. C. was all at once told by a spirit present that he wished me to receive a message, and that she "must tell me so at once." I did not at all expect to receive anything, but of course took the pencil, and immediately my hand was moved and a message was given to me from the spirit of one who passed away some years ago, and who, when on earth, was an Independent minister, a friend of Mr. C.'s. As soon as I found who was writing, I said to Mrs. C.: "Do you know who is writing?" "Yes," she said, "it is G. S. He has been with me all day." In the midst of a very interesting message, suddenly the subject changed, and it was written, "Your little 'Sunshine,' coming to you in the guise of a loving child, is, in the spirit home, a very high spirit; one of high intellect; but having never learned of earth life, it is not possible for him to come, in the advanced form in which he is, in the groove of your dear wife's mind. Much that is spiritual is very inexplicable, especially in dealing between such spirits as have had no earth life."

On reading this to my friends they told me that they had received similar teachings some weeks before through another source; also, that "Sunshine" had told them that he was Mr. C.'s little son, who had passed away many years before in premature birth. The teaching was to me entirely new, and I was anxious to learn more upon the subject. So a few days after, I, being alone, took the pencil to see if I could receive an answer to this question: "*How is it that 'Sunshine' who is now an advanced spirit, can come only as a little child, after having been so long in the spirit land; whilst 'Louisa,' the eldest of our group—and who never lived on earth—is able to communicate with us, and to let us know of the gradual development of all the little ones who are in our spirit home?*" The following answer was given: "The belief in spirit communion aids the fact in every way. The present influx of spirit power is assisted by the growing belief in Spiritualism; and, on the other side, Spiritualism has come to throw down the division that had so long been raised up between the natural and the supernatural worlds. 'Sunshine' passed away more than thirty years ago, when there was no belief in the parents' minds of the possibility of return; and he has grown up in the spirit land, and the

communication now, through the channel chosen, can only be as 'a gleam of love,'—love that streams from the spirit sphere of 'Sunshine,' and bears with it not *only* love, as you suppose—not only, I mean, childish and child-like love—but it bears in with it an *opening up* power, to the medium receptive of this love; which expands her power of intellect, and will, in gradual time, bring even a richer, fuller reward than at once presents itself.

"Not that I undervalue love! for of all attributes that is the truest and most heavenly; but I give this explanation of 'Sunshine' coming as a little child, when his positive position in his own spiritual sphere is high and intellectual. This is because he passed away so long ago, and as an infant.

"On the other hand, our 'group,'\* born into your midst—the midst of you who were all open to receive spirit power—were not, in fact, removed from your sphere. Your faith, your belief, kept open the channel of communication. They had but to knock, and the door of spirit communion was open, and has never been closed.

"Spiritualism is the opening wide of the gates that have long been kept ajar—ajar only, thank God! So, even in the densest hours of disbelief and materialism, some glimmer of spiritual rays has reached your earth by means of the few found really receptive to the influence."

(While this part of the message was being given, spirit raps came clearly and rapidly upon the table.)

Question—"Is it not hard that loving parents, through ignorance of the truth of Spiritualism, (and not from any dislike to it), should lose the benefit of communion with their little ones who have passed on?"

Answer—"The influence from spirit land will pour down upon the relatives of those who are there, provided the rapport is not jarred by the worldliness or earthly prejudices of those on earth. In the case of 'Sunshine,' his genial love has never been separated, but he himself, having never been recalled, (so to speak) from his germ-like state, has got too far matured in spirit life to be able easily to return. His interests were not brought down to his parents' sphere, as yours have been."

Question—"Is it not a disadvantage, then, to draw infant spirits to the earthly sphere?"

Answer—"No; earth life training is bene-

See "Heaven Opened," price 6d, sold at the British National Association of Spiritualists, Great Russell street, London.

ficial and good. The approaching glorious time of Christ's advent is aided, and could only be aided by the means now used. The spirit germs which can remain in the sphere of those they love, are thereby helped themselves, and I need not say how greatly this helps to bring heaven to earth, to round off the circles of purity. For the communion with the pure in the spirit home must tend to purify the circle on earth, which, in a true prayerful spirit, keeps up this communion, permitted by God, opened up by Him! . . . Yes, He took a little child and He placed him in their midst! So does He now; now, in the advent of His personal reign on earth, doth He bring the little ones into your midst, so to help to purify and raise your spheres to theirs—the sphere of purity and love! So are the little ones the 'Sunshine' from Christ's own sphere. O, receive them in His name, and be blessed."

In October, whilst I was staying with Mr. and Mrs. C., we had much given to us of the truest interest, but, with the following short extracts from the spirit messages, I must close this paper, which is, I fear, already too long:

On the 10th instant Mr. C. asked:

"Will you tell me about dear little 'Sunshine'?"

In reply my father wrote: . . . "I wish to say to our dear friend C. that the mystery of his little 'Sunshine' is not half the mystery he thinks it is. From all high and purely spiritual spirits are sent out, so to speak, rays of loving influence, which are the positive embodiments of the spirit loves. They are *Fairies*. Little 'Sunshine' is one of these loving rays. By it, the influence of the son, who never lived on earth—and thus personally has not yet been able to come—can come."

Again, on the next day, from the spirit of one who was the earthly mother of "Sunshine," to Mr. C., was written:

"I have done all in my power to establish the rapport between our 'Sunshine.' I am glad that this link should be strong between us three—you and your dear wife, whom I knew as little Jane, but am glad to see in the place I should have occupied had I not passed on. . . . My delight in the presence of 'Sunshine' has been so helpful and joyous. It is quite true that this relationship will unfold to you something of the mystery of fairy life, and the intense, glorious life of love that flows from us down to you."

MISS F. J. THEOBALD.

St. Leonard's-on-sea, England.

## UNIVERSALISTS AND SPIRITUALISTS OF TERRE HAUTE.

It has ever seemed not a little mysterious that the denomination of Universalists, professing so much liberality, should exhibit such hostility to Spiritualism. May not the fact that the Rev. Fishbough, Rev. Britton, Rev. T. L. Harris and a score or more of other Universalist clergymen left the denomination to become lecturers and authors of works upon Spiritualism, together with the additional fact that the Rev. Moses Ballou and many other ministers in this denomination are avowed Spiritualists, afford the key to unlock this mystery? Sectarrians with a fixed creed to maintain are inclined to oppose any movement that tends to decimate their numbers. But surely all liberal-minded Christians ought to hail with joy the work of Spiritualists, in demonstrating a future existence, in quickening the spiritual nature, and comforting the mourner. It seems from an article appearing in the *Logansport Daily Star* that the Rev. N. S. Sage, a Universalist clergyman, attending Mrs. Stewart's seances, prints an unjust and most unhandsome article concerning them, as well as covert insinuations, reflecting upon the moral character of the committee in charge. This committee of gentlemen publish a reply in the same journal, from which we make the following extracts:

. . . "Now be it known that each member of the committee has occupied a public position in this city (Terre Haute, Ind.) for more than thirty years, and is well known. If the charge is true it can be easily established. We now publicly challenge the Rev. N. S. Sage and his friends to show that we or the medium, or any one associated with us, by our acts, morally or otherwise, warrant the insinuation. Should the Rev. Sage fail to establish by his friends that the charge can be sustained, we brand him with being guilty of giving publicity to a falsehood, and defaming private character without cause or provocation. The parson introduced his reverence to the committee on the 1st ult., explaining that he was called to the city in the interest of his people (Universalists) and while here desired to attend the seances,

representing himself as an advocate of liberal thought and was favorably impressed with Spiritualism, having read much of its philosophy and believed himself to possess mediumistic powers, and had frequently spoken under an inspiring influence. In proof of which he read from manuscript the report of a funeral discourse delivered by him while in a trance state, the notes having been taken by a reporter at the time. In flowing words he told us how his brilliant efforts intellectually, had won for him unexpected and unsought, the title of LL.D. In short, the fine recount he gave of himself humbugged us so completely that he was readily dead-headed through the seances, and we acknowledge, though it is humiliating to do so, that we did earnestly hope that the kind treatment received while with us had secured a favorable opinion at least. More than this, his public declarations caused those attending the seances to believe him a convert. He positively asserted that a spirit had given him a sign by a peculiar movement of the hand, which enabled him fully to recognize a departed friend. Is it not a little surprising that he should, after making a public statement that he had, at the distance of ten feet, clearly recognized a friend by a movement of a hand, publish in your columns that 'the room was so dark that a friend could not be recognized two feet distant?'

"He in his report says that 'a figure claiming to be the son of a physician came, and that he told the friends frankly that the figure bore no resemblance to Willie A., the son, whom he had known.' We remember with pleasure the parents of Willie A. They will ever be welcome guests at our seance room. They came on the 6th ult. incog., and attended seven or eight seances, at the first one of which the doctor's profession was revealed by the controlling spirit from the cabinet. Their son Willie appeared at every seance. He was recognized fully by his parents, to whom he revealed his name, and his fond caresses drew tears of sympathy from every eye. The parents were overjoyed at meeting with their angelic son, which was repeatedly manifested by tears flowing down their cheeks. The reverend Sage claimed intimate acquaintance with the family, and said he was a special friend of Willie, and had seen him clairvoyantly at his seance. Willie's presence was announced by the controlling spirit, who said that Willie recognized an acquaintance in the circle whose profession was that of a minister. To our surprise, Willie, though

announced, refused to make his appearance. The only solution we can offer for his non-appearance is that the friendship claimed by his clerical acquaintance was not reciprocal. In his concluding remarks he says that the tendency of Spiritualism is to subvert Christianity and develop a moral condition which can only result in injury to the individual and the community. Pray, reverend Sage, how long has it been since you became convinced of this? Certainly since you attended the seances, for then you professed to be wonderfully in love with Spiritualism (in a quiet way), and as a beautiful spirit, after caressing you with her angelic hands, returned to the cabinet, you called upon God publicly, which cannot be denied, with all the fervency and solemnity of your ministerial powers, to bless her.

"Now, in conclusion, we desire to inform Rev. N. S. Sage, LL.D., that we believe his efforts to place us in a false position before the public, were prompted by a cowardly dread of Mrs. Grundy, whose gossips in a prejudiced community might jeopardize the great popularity he in his egotism believes himself to possess; and while we sympathize with him we can offer him nothing further than that he will be the recipient of our prayers in his behalf for mercy and forgiveness for his unmanly, false and malicious statements against people who verily believe that they are doing a missionary work under the direction and with the co-operation of angels whom God graciously permits to visit a sorrowing and burdened world."

ALLEN PENCE,  
J. HOOK,  
SAM'L CONNER.

Terre Haute, Dec. 16.

A valued correspondent writing us from Chicago relative to the progress of the cause in what is sometimes termed "the Garden City of the West," says:

"The Progressive Spiritualists of Chicago have taken an elegant church edifice, corner of Green and Washington streets, and commenced Sunday lectures, under the charge of a committee of gentlemen of well-known character and standing. Giles B. Stebbins, of Detroit, is speaking for us at present. The committee has engaged Cora L. V. Tappan and others. The *Religio-Philosophical Journal*, a faithful sentinel, continues, as ever, brave and outspoken in its advocacy of Spiritualism, and its denunciation of social abominations."

For the American Spiritual Magazine.

# "CONSUELO" TO THE "PILGRIM."

REV. DR. WATSON—Closing my November engagement in Philadelphia, and southward bound like the swallows, I gave a series of seven lectures upon the Oriental Religions and Spiritualism, in Sturgis, Michigan. It is in this pleasant village that Abram and Nellie Smith reside, both inspirational mediums and speakers. Listening one afternoon to the spirit's music upon the melodeon through the entranced organism of Bro. S., the spirit of poesy took possession of Mrs. Smith, and she breathed quite unconscious to herself these rhythmic lines :

When the dawn's rosy light first illumines the sky,  
The lark chants her matins—light winds wander  
by:

When the angel of dreams lifts her spell from  
thy brain,  
And thou wakest to life and its labors again,  
I will be coming—coming to thee.

When thy soul is oppressed with its duties and  
cares,  
There comes no response to thy tears or thy  
prayers—

When the wrong shall abound, and thy toil seem  
in vain,

When truth in the house of her children is slain,  
I will be watching—watching o'er thee.

A pilgrim, a wanderer, long must thou be,  
To bear our white banner o'er land and o'er sea;  
But oh, when the lone heart grows weary and  
chill,

When Hope's voice is silent, Love's song is still,  
I will be singing—singing to thee.

When the storms are all over, the breakers are  
past—

Thy foot on the shore—home at last—home at  
last!

Sing huzza! shout huzza! for the victory won—  
Anew o'er the hills beams thy life's morning sun,  
I shall be ever—forever with thee!

CONSUELO.

All poets, artists, and orators are inspired. They call to their presence kindred spirits from the better land of immortality. Thus aided, they often surpass themselves. Who "Consuelo" is, I know not. But names, as compared with teachings and principles, are of little consequence. Evidently, however, this intelligence, Consuelo, is some resurrected soul that sympathizes with my mis-

sionary labors in behalf of the divine principles of Spiritualism.

J. M. PEEBLES.

For the American Spiritual Magazine.

# FROM DARKNESS TO LIGHT.

BY J. MURRAY CASE.

If we examine the history of the religious beliefs and forms of worship of the different people that have lived at the various stages of intellectual development of man, we find that each form of worship indicates the intellectual development of the race or nation, and that their heathen gods are of as high an order as their mental unfoldment can conceive of. One people may worship stones and reptiles; another the sun; another the moon and stars; another Jupiter; another Olympus, seated upon the azure sky; another the great goddess Diana; another the one living God. The heathen may pray to wood and stone; the ancient Hindoo and Egyptian to Krishna, Buddha or Brahma; the Chinese to Confucius; the Arab to Mohammed; and the Christian to Christ or the Virgin Mary. In these ceremonies each fulfills his religious instinct according to his highest conception of truth, and it necessarily follows that all are spiritually blessed.

The objective personage to whom we address our prayers does not send the blessing—we bless ourselves by an earnest effort to reach the ideal of our worship; we are the architects of our own fortunes in spiritual attainments, just as much as in learning or worldly enterprises. We cannot grow, or become better spiritually, through the blessings of God, without bringing into activity those qualities of our inner natures that are calculated to elevate and ennoble our being. If we pray with empty words, it were as well that we worship God by beating upon a drum, for each act will produce nothing but the vibration of air. If a prayer goes out from the depths of our inner soul, whether it be in words or thoughts—addressed to God or Brahma, to Christ or Krishna—we by that very act are elevating ourselves to a higher and nobler condition. We thus mingle our spirit with our highest conceptions of a something better than ourselves; much of the crude matter that has enshrouded our spirits is thrown off; we drink in particles of divine essence, and are thus enabled to take one step nearer to God.

This is the result of the universal law of cause and effect, and is just as fixed and un-

changeable as the law of gravitation. Angels and spirits may labor to remove the evils that beset us on every side, in answer to our supplications, and often are instrumental in doing us much good; but if God especially intervened at our bidding in answer to our prayers, he would certainly answer the petitions of Christian mothers whose children are naked and cold and crying for bread, while their drunkard husbands are wallowing in the street. They cry to Him by day and by night, "O, merciful Father, save my husband, and bring him back to me as he once was!" yet there comes no response. One by one their famished, dying children are borne away from their beds of straw to their last, long resting place. That Christian mother's soul soon leaves the form of clay, and the last words she utters in her dying moments are, "God, save my husband!" Yet downward, downward he moves to a drunkard's grave. The Christian world has yet to learn that the only way we can receive God's blessing is to study to conform to his unchangeable laws; for it is through them that we are governed, both in body and in spirit.

To worship is an instinct of our nature. To believe in a being superior to ourselves is universal with nations and ages; and to ask for blessings which we most stand in need of is the natural outgrowth of a belief in a superior intelligence, who we believe to be able to answer our petition if he chooses. Hence, without understanding that all matter and spirit are governed by fixed and unchangeable laws, we are prone to ask for blessings through God's especial intervention, in opposition to his laws, and are therefore disappointed. Yet prayer and worship are essential to our spiritual unfoldment, though it may be of the crudest form. It has filled its mission in raising us from a state of barbarism, just as certainly as the instinct of sexual love has in perpetuating our race. No man can worship an ideal god, that embodies his highest conception of the wise and good, without becoming more like the object of his worship. Without this best and holiest instinct of our nature, I believe we would to-day be burrowing in the ground, and roaming the wild woods in the very footprints of primitive man.

One by one the heathen gods have died, and let us say, peace be to their ashes, for they have served a noble purpose. They have been the dim lights in dark places, but brilliant as the clouded vision of those in mental darkness could bear. They have filled their mission in the ages of antiquity,

to lead man into the bright sunlight of the one omniscient God.

Progression is the divine order of things. When certain nations had reached an unfoldment sufficient to conceive of a spiritual ruler, having just given up their gods of wood and stone, their ideas of a spiritual God were necessarily crude. They gave to him the individuality of a man of great authority and power, together with all his passions, his love and his hatred. Right here we find the ancient Hindoo, Egyptian, Chinese, and a little farther advanced, the Hebrew. Sparks of living light had commenced to flow in upon them. Prophets and Saviors were born, and angels administered to man. Here we have the first historical dawning of Spiritualism—away back in the misty past. There were times in those early ages when the relative condition of the planets to each other, or from some other cause, man was visited with seasons of spiritual ministrations. At these times Christs were born and many raised up as prophets, teachers and healers of the people. At each successive spiritual influx we find the spiritual man raised a step higher, and their teachings more sublime and beautiful. Krishna taught like a prophet; Confucius like a philosopher; Christ like a God.

But always during these epochs of spiritual communion, the evil forces have exercised a power to do evil. Undeveloped spirits taught false doctrines, some of which have become incorporated into our Bible, as into the Hindoo, Egyptian and Chinese Bibles. The Christian world condemn all of those ancient inspirations, including their sublime moral truths, and receive the whole of the Hebrew Bible as divine inspiration. Here is where they err.

We should receive "the truth where ever found, on Christian or on heathen ground," and condemn the error alike in all. Compare the New Testament with the Mosaic law. How marked the difference! How opposite in their teachings!—which demonstrates that they have emanated from different degrees of intelligence.

We have now just entered upon the last great ministration of angels to man. Much of the crude element has come first to open the way; but floods of living light begin to flow in upon us, and ere another century shall have passed, all the false creeds, ecclesiastical dogmas and popish decrees that now enslave the human intellect, will have gone the way of the ancient gods, and we will be living in the radiant light of the millennial day.

## ANGELIC MINISTRY.

The Sacred Writings are full of the subject of Angelic Ministry. All through them are accounts of employment of celestial messengers. In the olden time the angels talked face to face to man. They came in palpable shape and warned of approaching danger. They sat in the tents of the patriarchs and engaged in holy discourse. Sometimes they communicated the will of God, or mapped some grand design, or outlined some eventful chapter in the world's history, by means of a vision or a dream. Often were they sent to execute benevolent purposes, to furnish help when no other help was nigh, and to guide the wandering and lost in the ways of safety and peace. Christianity comes to us to confirm the soul's intuition by telling us of a calm and sunny shore, a happy land in midst of the central universe, which we call Heaven. And it assures us that in that fair clime, and in that many-mansioned house of the Father, there are white-robed spirits who, when we are tired and made sorrowful, come to minister to us and to strengthen us for the burdens we have to bear. We make no doubt that often have there come to human souls sweet visions from this "curtained realm of spirits," and that through "gates ajar" human eyes have caught gleams of glory from the Eden of the blest. In times of deep and perhaps sorrowful meditation, or in some hour of quiet thought when the heart has been busy with its memories of the departed, have we not heard the rustle of unseen wings, and our name pronounced by lips that on earth will speak never more? The fact of Angelic Ministry is confirmed by the experience of many an one, and it has its testimonies in human hearts that have been strengthened and consoled. The dying have seen it verified, and along the path of many a tried and suffering life have been beheld the footprints of ministering angels.

The great lesson we are to learn and keep ever in our hearts, is this: That there is always a divine help for us—that always there is a shining ladder let down from heaven upon which the angels come and go—that never is an infinite love weary of watching over us. In all that comes to us—in all that smites—in the hardest trial—in the bitterest grief—in the darkest of life's mysteries—there is a benevolent purpose. All will end well. All is now for the best, or God would not permit it to be so. Through ways of darkness as well as of light—through sorrow as well as joy—through death as life—He is bringing his

children home to himself, educating them for a better world, and for the companionship and employments of the angels. The end for which Jesus lived and died and now reigns at the right hand of the Father—the end for which all discipline was ordained—shall at last be reached; and in the bright morning-land, when wanderings shall cease, and sorrows shall be comforted, and weary hearts shall ache no more, we shall look back and see that there has not been one useless pang of suffering—not a dark day too many—not an outcast life over which God has not kept a loving watch—and that all that has come to us, all bitter as well as happy experiences, have wrought for our eternal glory and joy.

A. C. B.

For the American Spiritual Magazine.

SALEM, JEWELL CO., KANSAS.

BRO. WATSON—As I am sometimes used by the "immortals" to pen some thoughts they wish to give to this world, I will give you the following communication from that source, and if deemed worthy, you can give it a place in the MAGAZINE.

MRS. ABBIE M. LEWIS.

## COMMUNICATION.

When in the course of human events it becomes necessary for some new light to be given to the world—when mankind have outgrown their present unfoldment, and are reaching out for something to satisfy their longings for a more perfect development of the God within—when, we say, this is the condition of a great portion of the human race, then the powers above are moved with compassion toward their brothers and sisters who occupy a link in the chain of progression just below them, and set themselves to work to find some person or persons whom they think they can use as instruments in giving that light to the world. But you must not think that everything can be done either to our satisfaction or to yours. We have to use such means as lie within our reach, and do the best we can under the circumstances or conditions. You, as well as we, are responsible for those conditions, and it behooves all to live up to the light they already have, and look not backward, but onward and upward, for a solution of all things that look mysterious, and seem involved in present difficulties, ever bearing in mind that there is a "divinity that shapes our ends," or to speak more plainly, the intelligence that reigns in the spirit world,

is conducting the affairs of this lower world, and endeavoring to bring about a more perfect state of development—to bring mankind up to a higher standard of morality and rectitude, and to cause them to see the great beauty there is in living pure and holy lives, and squaring their conduct by the rule of justice and equality; in short, to live up to the golden rule, on which hangs all the law and the prophets.

No great good was ever achieved by any one in the flesh or out of it, without their first going through a certain discipline for mental or moral perfection. To be counted worthy to do the work of spirits from the spheres of love and wisdom where harmony prevails, one must be purified from the dross of earth, and put selfishness far from them. It is a sacred mission, and should not be lightly used. Neither can any be made to do the wishes of the enlightened powers successfully unless they will give themselves up to the work, and be guided by their control, let it lead them where it will. They must feel to trust in their guides, that they will lead them safely through all difficulties, and bring them out conquerors at last.

Of course they must heed the admonition to "try the spirits," to see whether they are worthy to be trusted. "It must needs be that offenses come, but woe be to those by whom they come;" and woe be to those who oppose the powers of the "ministering" ones who are endeavoring to awaken in earth's children a desire to look up, above the groveling things of this lower sphere, and to contemplate the mighty workings of God and his angels in the uplifting of humanity from the germinal state in which they now exist.

In order to arouse mankind from their indifferent and lethargic state, some startling and unlooked-for event must be thrust upon them, that will cause them to wonder from whence comes this strange and unaccountable manifestation of power. While some will turn from it in terror and dismay, lest it should prove an enemy to them in some way, fearing to meet it in confidence and trust in the All-wise Power that governs and controls everything—we say, while some must of necessity from their unfoldment pursue this course, in self-defense, as they think, still there are others who will look upon it from a more philosophic standpoint, and reason in this manner: that there is a Power supreme above all others, which, seeing the end from the beginning, fears not to undertake a work, though it may meet with many obstacles, and be at times, as it were,

seeming to go backward, instead of progressing in the way it was intended.

There must needs be many who will be willing to suffer persecution for the truth's sake, before the inhabitants of this earth will be redeemed from the slavery of sin and moral pollution in which they are at present bound. Little by little, and one by one will the chains be lifted off the enslaved and down-trodden of earth, and many battles must be fought with ignorance and bigotry before the victory will be won. Many must give themselves up to be crucified, as it were, by a blind public opinion, and be looked upon with scorn and derision, or be pitied for their delusion; but the angels of God will hold them up amid all persecution, and they will feel that strength and courage that the world knows not of, neither indeed can know, until it is brought into communion with the angel world.

Some will scout at the idea that persons, after they have left this lower world, or passed the change called death, will care to come back, even if they could, to this sin-sick world, and mingle again in its cares and sorrows; they would be engaged in loftier work, even if they were disposed to do anything except to sing praise to the God of their salvation. But would it not be selfishness in the extreme to be satisfied with their own redemption? Surely they must retrograde even from their attainments while on earth; for then they are not satisfied unless they can see a probability that they shall meet the dear friends on the other side, to which all are tending.

Dear mortals, though long in the spirit I've dwelt,  
Unencumbered by earth or its dross,  
And though amid flowers and perfume I've knelt,  
Yet, even here, we at times bear the cross.

'Tis not in inaction and listless repose  
That we gather the ripe, golden fruits,  
But in laboring to soften the sorrows of those  
Who are following their earthly pursuits.

Sometimes 'tis a cross to leave our fair home  
And come to this earth here below—  
To dwell with earth's children, with them to roam,  
To take part in their hearts' bitter woe.

But we remember a Christ who incarnate did dwell  
On the earth, with one Jesus of old,  
Whose goodness and purity none could excel,  
By prophets and sages foretold;

If a Christ could descend from his home in the  
spheres,  
And mingle with want and with woe—

If he could be willing, through days, months and years,  
His labors on earth to bestow—

Should not we, far inferior in wisdom and power,  
Though ever so humble it be,  
Strive to be unto others a fortress and tower,  
And help them some evil to flee?

If God or his Christ, in their infinite love,  
Could come from their mansions on high  
To teach us this way to a Heaven above,  
Where tears will be wiped from all eyes—

So is it the duty of angels, and seraphs,  
And spirits of lower degree,  
To imitate Him, whose example should merit  
The love of all souls yet to be.

By experience we learn 't is a beautiful truth  
That in labors of love we are blest,  
And we feel all the joy and the freshness of youth,  
And our conscience is ever at rest.

For the American Spiritual Magazine.

## MORAL BEINGS AND EVIL SPIRITS.

BY J. M. PEEBLES.

No solid thinker will dispute that the brain, rather than the hand or foot, is the organ of the human mind. Phrenology, now received into the pantheon of the sciences, proves man to be a *moral being*, having moral brain faculties. And moral being implies moral law, and moral law implies not only conscience and freedom, but moral government and compensation.

Conscience, in connection with moral judgment, ever prompts to the right; but the reasoning and reflecting organs, in connection with moral consciousness, must ever determine what that right is. This applies to every scale of human life. "Green apples are good," says a Spiritualist writer—"good in their place, as the ripened ones of October." The proposition is a bald sophism. Neither green nor ripened apples are good. No *moral* quality inheres in apples. They are neither "good" nor evil, because moral qualities pertain to moral beings—not unconscious fruit, or blind forces.

There is a class of pseudo-philosophers who tell us there is "no moral evil in the universe"—only a graded good. Is a positive lie a lower degree of truth? malice a lower degree of love? and rape a lower degree of chastity? To enunciate is to reveal the terrible hideousness of such rea-

soning. Good and evil are *moral* conditions, each real and positive, according as it becomes the leading force in purpose or quality of character. And the higher the moral altitude attained, the more exquisitely keen are the soul's distinctions between good and evil.

All moral acts pertain to the intellectual and spiritual, and *not* to the body, except medially. Can the foot of a corpse tread on forbidden ground? Is it the fleshly hand that steals? Are not *these* rather the implements of conscious force operating in and through them? Without this intelligence, or spirit, man is but a corpse, and a corpse never violates either physical or moral law. The body does not sin. Constituted of physical elements, it can know nothing of moral or immoral acts. And death, which is only a severing of this outer envelope from the spiritual, affects in no way the real, immortal man. Each, at death, goes, Judas-like, to "his own place."

All sensations, all thought, reason, moral responsibility, pertain to soul—the inner-thinking man. Accordingly, the shrewd and the selfish, the wicked and the evil-minded, enter the spirit world as such, and are there denominated *evil spirits*. Nature knows no spasms. Sudden leaps from vice to virtue, from folly to wisdom, are contrary to the processes of development. The same clairvoyant and phenomenal evidences through mediums that prove the existence of spirits, prove the existence of unregenerate, or evil spirits.

In New Testament times, these evil spirits were termed "demons." And that eminent church writer, Dr. Lardner, says: "The notion of demons, or the souls of the dead, having power over living men, was universally prevalent among the nations of those times, and believed by many Christians." Jesus addressed these *demons*—that is, evil-disposed spirits—as thinking, conscious individualities, and commanded them, as beings distinct from the obsessed, to "depart." There are obsessed mediums in this age; and there are those gifted with power to "cast out these demons."

Although we term them "demons," we must not forget that they were once mortals, and are still our brothers, though occupying the lower spheres of spirit life. They are also the subjects of progression, and the objects of God's love. To such—denominated by Peter "spirits in prison"—Jesus preached, after being "put to death in the flesh" upon Calvary. And the fact of his preaching to them implies that they could be benefited



and regenerated by this preaching, or these moral efforts in their behalf. Progress is open to all orders of beings in the future life—spirits becoming angels, angels arch-angels, and these Arsaphs, and thus onward toward the Infinite.

The prevention of obsessing influences lies in the pure purpose and the good life, in the cultivation of broad aspirational aims, a firmness of moral principle, a determined desire to do right, and a calm trust in the overshadowing presence of God and good angels.

In spiritual seances, truth attracts the true, wisdom the wise, charity the charitable, and purity the pure and holy that walk the heavenly fields of immortality.

From the Cincinnati Enquirer.

### SPIRIT PHOTOGRAPHY.

To the Editor of the Enquirer :

"Tell me not, in mournful numbers,  
Life is but an empty dream!  
For the soul is dead that slumbers,  
And things are not what they seem."

"Life is real! Life is earnest!  
And the grave is not its goal;  
Dust thou art, to dust returneth,  
Was not spoken of the soul,"

seems indeed to be fully realized and proven in this wonderful age of startling discoveries. Spirit photography, it has been claimed, solved this momentous question; and various persons, from time to time, have claimed to have the peculiar power of placing their hands upon the camera, by which means the instrument became "sensitized," so as to enable "spirit forms" to impress their image on the plate with the sitter. Among others Mr. Jay J. Hartman has claimed this power, and has been producing "spirit pictures" at Teeple's Gallery, No. 100 West Fourth street. He has been bitterly denounced as a fraud and trickster by the skeptics and unbelievers, and lately one of the morning contemporaries gave three columns of sensational arguments and statements to prove that the whole matter was a delusion, and Hartman a miserable humbug. Although he gave private "test sittings" that seemed satisfactory, yet even many of his friends began to doubt him until he, last week, published a card that on Saturday morning, December 25th, he would give a free public investigation, addressed to the public generally, and to

the photographers especially; stating that he would place all the arrangements in the hands of those taking part in the investigation; they to choose the room where the trial was to be held; bring their own marked plates; furnish their own camera, chemicals, in fact every thing, Hartman simply asking to manipulate the plates in the presence of practical photographers, to show that he used no fraud or trickery. Christmas morning came, bright and cheerful, and found sixteen gentlemen, five of them practical photographers of this city, assembled at his rooms. Putting the question to vote, it was decided to adjourn to the photograph gallery of Mr. V. Cutter, No. 28 West Fourth street. Mr. Cutter being an expert in detecting the "spirit picture trickery," and, as Mr. Hartman had never been in his gallery, he would be at the double disadvantage of being in a strange room, surrounded by strong skeptics and practical men quick to detect fraud. Mr. Hartman cheerfully accepted, exacting but one condition, that there should be no arguments, jesting or unbecoming conduct, in speech or action, liable to produce discord and disturb the harmony and quiet necessary to insure results. As the offer was made by Mr. Hartman in a perfectly fair and gentlemanly manner, it was accepted in like good spirit, and the party adjourned to Mr. Vincent Cutter's rooms. Entering the operating room, the party were requested to seat themselves on each side of the camera and join hands. Mr. Hartman then desired to be searched and blindfolded, but the photographers waived this as being unnecessary. Mr. Hartman then chose Mr. F. T. Moreland to represent him, and see that everything was done fairly. Then, selecting Mr. C. H. Murhman, a practical photographer and strong skeptic, the three entered the dark room, Mr. Murhman selecting his own plates. The plates prepared, they approached the camera, Mr. Murhman carrying the plate, and then setting for a "picture." Amid breathless silence the plate was exposed and carried back to the dark room, Mr. Hartman following. Soon came the cry, "no result." Skeptics somewhat jubilant. Another plate was ordered. Mr. Murhman again followed Hartman through. No result. Unbelief above par, and rising rapidly. Mr. Cutter, the proprietor of the gallery, a strong skeptic, and probably the best expert in the city, was now chosen to go through the workings. Hartman seemed downcast, and, declining to enter the dark room, stood at the camera,

seemingly absorbed in deep meditation or prayer. His friend Moreland and Mr. Cutter entered the dark room alone, Mr. Cutter preparing the plate. Coming out to the camera and giving Hartman the "holder," he seemed so much abstracted as to be scarcely able to place it in position. Calling to two gentlemen to place their hands on the camera with him, the third plate was exposed with no result. Affairs looked gloomy, indeed, for poor Hartman and his friends. But he directed Mr. Cutter to prepare another plate, and dropped into a deeper state of abstraction than ever. Mr. Murhman sat close beside Hartman and the camera, closely watching every movement, as he is well calculated to do from his long experience in detecting "professional mediums." Mr. Cutter having finished the preparation of the plate in the dark room, in the presence of Mr. Moreland, brought the fourth plate, in the "holder," and handed it to Mr. Hartman. Selecting Dr. Morrow as the "sitter," and a third person to place hands on the camera, the plate was again exposed amid intense, breathless silence. Hartman visibly trembled and appeared to be engaged in deep, silent invocation. The hands of the persons resting on the camera likewise visibly trembled, showing the presence of some occult power. Finally Hartman ended the painful suspense by covering the camera, when Mr. Cutter took the plate, and accompanied by Mr. Moreland, retired to the dark room to develop it, leaving Hartman standing at the camera with great beads of perspiration studding his brow, while the assembly looked like "grave and reverend signors," awaiting a verdict that was to blast the fond hopes of the Spiritualist—and prove indeed that "life is but an empty dream." But quickly came the joyful exclamation from Moreland, and the astounding cry from Mr. Cutter—a result! A ripple of quiet joy ran over Hartman's countenance, while his friends, scarcely believing the good news possible, crowded, with the skeptics and unbelievers, who doubted the evidence of their own senses, around Mr. Cutter, who held the glass plate up to the light, and there, sure enough, impinging on the head of Dr. Morrow, was the clearly-defined face of a young lady, even clearer and more distinct than his own. Every one was astonished at this unexpected result. Murhman looked at Cutter and Cutter looked at Murhman in blank amazement, declaring that he didn't do it as it was one of his own plates, and he knew there was nothing on it when it went

into the camera. There was the picture! *Hartman had never touched the plates or entered the dark chamber during its manipulation! How it got there he didn't know; there it was!* While skeptic and Spiritualist were equally astounded, the best of feeling prevailed, and, to the credit of all be it said, not a harsh, ungentlemanly word was dropped by any one during this great and conclusive trial. Conclusive, in that, while Messrs. Cutter, Murhman *et al*, do not admit the "spiritual" origin of the form on the plate, yet they all agree that Mr. Hartman did not and could not, under the circumstances of never touching the plate or entering the dark room, produce the "spirit picture" by fraud or trickery. There is the face of Dr. Morrow, with the face of a young lady, with something resembling a wreath arching over their heads! Whence came it? If it is not what it purports to be, a "spirit form," what is it? And how came it there? All finally agreed to sign the following certificate as justly due and fairly earned by Mr. Hartman:

"We, the undersigned, having taken part in the public investigation of 'Spirit Photography' given by Mr. Jay J. Hartman, hereby certify that we have closely examined and watched the manipulations of our own marked plates, through all the various workings, in and out of the dark room, and have been unable to discover any sign of fraud or trickery on the part of Mr. Jay J. Hartman. And we further certify that during the last sitting, when the result was obtained, Mr. Jay J. Hartman did not handle the plate nor enter the dark room at any time.

"J. Slatyer, C. H. Murhman, V. Cutter, J. P. Weckman, F. T. Moreland, T. Temple, (all practical photographers), E. Saunders, Wm. Warrington, Joseph Kinsey, Benjamin E. Hopkins, G. A. Carnahan, Wm. Sullivan, James P. Geppert, D. V. Morrow, M. D., E. Hopkins, and Robert Leslie."

Mr. Murhman demurred to the first part of the certificate, not that he had discovered fraud, but that he was not in the dark room when the result was obtained, but cheerfully signed as to the last clause, and with the balance exclaims, "*There's the fact, who can explain it?*"

The Spiritualists now have another eminent scientific man to count among their recent converts. This time it is a distinguished Russian Zoologist, Prof. Wagner, of the Imperial University of St. Petersburg.

For the American Spiritual Magazine.

## SPIRITUAL BROTHERHOOD.

BY J. MURRAY CASE.

### A Plan for Organization Proposed.

#### INITIATORY CIRCLE.

1 We recognize in the perfection of the laws which govern the universe of spirit and matter an evidence of an all-wise intelligence which we call God, yet in our weakness we cannot define him or measure his attributes; for no man hath seen him at any time, neither hath it entered into the mind of man to comprehend him.

2 We believe in the immortal individual identity of the human soul, and that under proper conditions it may commune with those in the flesh, and influence them for good and for evil.

3 We believe in rewards and punishments, both of the body and spirit, under the operation of the physical and spiritual laws; and that the highest development of the body and spirit is the result of a knowledge of and obedience to these laws.

4 We believe that heaven and hell are conditions of the spirit, created by good and evil deeds, and that reformation and progression is the result of education and development, and that this may take place in the spirit world as it does in earth life.

5 We believe that true Christianity consists in following the example and precepts of Christ; which is, supreme love to God and universal brotherhood of all men; purity of body and spirit; to love one another; to do unto others as we would have others do unto us; to return good for evil; to visit the sick, feed the hungry, and clothe the naked; to administer unto those in distress, and in prison—and to this end we consecrate our lives.

#### CIRCLE OF JUSTICE.

In all business transactions with my fellow-men I will deal justly, honorably and openly. I will refrain from taking or appropriating to my own use that which does not belong to me. I will pay my just proportion for the support of the church, and for the relief of those in distress, so far as it is in my power so to do.

#### CIRCLE OF BROTHERHOOD.

If any brother or sister in the church are in need, I will administer unto their wants; if they are sick, I will visit them; if they

are alone and among strangers, I will take them in; if they are in trouble, or in prison, I will visit them; if they have fallen into sin, I will endeavor to raise them up; if they meet with misfortune, I will assist them. I will not speak evil of my brother or my sister; but if they do me an injury, I will repay them with kindness.

#### CIRCLE OF TRUTH.

I will speak the truth, and lead a life of truthfulness; I will not be a tattler of what I may hear derogatory to others, lest it be a falsehood and I do them an injury; I will not assume to be what I am not; I will not lay claim to spiritual gifts which I do not possess, and if gifted by the spirit, I will not assume for the spirit that which I do myself, for this is a lie and a cheat.

#### CIRCLE OF PURITY.

I will strive to be pure in body and mind; I will keep myself unspotted before the world, knowing that my spirit friends behold my every act and thought, and grieve when I sin; I will not use profane, or other improper language; I will avoid licentiousness, that seeks to creep into houses and destroy the peace of our homes, the purity of our souls; I will abstain from the use of tobacco, and alcoholic drinks as a beverage, and will use all my power to suppress those evils; I will keep my body, as well as my spirit, clean, and will endeavor to be pure in all things.

#### CIRCLE OF LIGHT.

I will praise God always; I will seek to know and obey His laws; I will store my mind with useful knowledge, and will let my light so shine that others by my example may be drawn nearer to God. If spiritual gifts are freely given unto me, even so will I give unto others. I will seek not the praise of men, but will glorify God in good works. If others shall persecute me, and say all manner of evil against me falsely, I will remember that even so were Christ and the Apostles, and all reformers, persecuted, and I will rejoice to repay them with kindness.

BRO. WATSON—I give your readers this plan for organization as it has been given to me by my spirit guides. Coming through an imperfect channel, it is necessarily imperfect in language, but will serve to awaken thought in this direction.

Following each circle, or degree, should be an admonition, or lecture, suited to im-

press upon the mind the importance of the obligation which we have taken upon ourselves—and following the degrees should be a constitution and by-laws for the government of the body.

This affords a gradation so that all may come into our ranks, and holds out an inducement for all to reach the highest degree of man and womanhood. The reward for good deeds is an advancement; the punishment for the violation of one of the degrees is a reduction to a lower degree, where the member is required to remain in a state of probation until he has proved himself suitable for the higher degrees.

At first thought this may seem to be arbitrary, and a disposition to control the liberties of others; but on more mature reflection we find that this is not so. If a member takes the degree of Purity, and afterward continues the use of tobacco, or strong drinks, he has by his own acts reduced himself to a standard below that degree, and all that the church or by-laws do is to place his name where it properly belongs.

Thus are we fulfilling the law of recompense, the universal law which governs all organizations and conditions in the spirit world. I look forward to the time when Spiritualism will have become the leading church of all nations; and who can calculate the moral force of the one degree of Purity in relieving mankind from the use of those dreadful poisons, alcohol and tobacco? But while all will not attain to this degree, is it not well that we should give to each a position in our ranks according to the *measure which he shall make for himself*? shutting out none from the privilege of remaining with us in the initiatory degree, although they may continue in sin? It would become our duty, through deeds of kindness, to raise them to a higher condition of life.

In this you have the basis, in *crude form*, of all church and benevolent organizations in the spirit world. I give it to your readers as it has been given to me.

Whenever Spiritualists can agree upon some platform for organization, I shall take the field to lecture and organize societies; but until that is done, I feel that the small amount of good which I might do will not justify me in giving my time. To preach Spiritualism without organization is like planting corn and leaving it without cultivation.

I shall be pleased to correspond with those who *favor or oppose* this manner of organization, and to receive any suggestion which may be offered.

## A SPIRITUALIST REUNION.

A *conversazione*, largely attended by the leaders of the Spiritualist movement in the metropolis, was held last evening in the Cavendish Rooms, Mortimer street, with the dual purpose of inaugurating the second annual Conference of the British National Association of Spiritualists, and of welcoming Mr. J. J. Morse, a gentleman possessing a considerable reputation in his particular sphere as a "trance medium," on his return from a lengthened American tour. The company having partaken of refreshments and exchanged greetings, the more formal business of the evening was commenced by the veteran Spiritualist Mr. Benjamin Coleman taking the chair and delivering an address, devoted mainly to the progress of the movement and the incidents of the past year. He affirmed that the "great truths of Spiritualism" were finding a multitude of fresh adherents in spite of the continued opposition of the leaders of public opinion and the foolish theories by which men of science, who seemed afraid to look at a new fact lest it should overturn the labor of their lives—sought to explain away the phenomena. Regarding the association which was formed in 1873 with the object of uniting Spiritualists of every variety of opinion, and promoting the study of psychological subjects, he said there was no doubt it had now taken a firm root and assumed a position of some importance. The members were daily increasing in number, and he referred with pride to the long list of corresponding members, most of whom held high social positions in their respective countries. Mr. Morse having been introduced to the meeting proceeded to recount some of his American experiences. He acknowledged that so far as his observation went the present position of Spiritualism in the United States could scarcely be considered as satisfactory. He thought this was not owing to any radical defects, but because the movement was in a transitional state—of necessity a period of confusion. Excepting Boston, the headquarters of Spiritualism, where it was a recognized fact, the Spiritualists were generally sneered at in public and by the press, although he found that privately in many families the facts of Spiritualism were admitted and earnestly discussed. Mr. Morse then related the particulars of some remarkable seances at which he assisted whilst in the States, and was warmly cheered on concluding his speech. Music and recitals were given during the remainder of the evening.

The real business of the Conference will commence this afternoon with the reading of papers on Spiritualism and kindred topics at the rooms of the association, Bloomsbury.  
—*London Standard.*

The Galveston (Texas), *Civilian* thus speaks of our MAGAZINE:

Dr. Watson sends forth the first number of volume two of his interesting MAGAZINE enlarged and improved in appearance, and looking as if his adventure has assumed a permanent form. "Spiritualism from a Christian standpoint" is a new phase of doctrine, and seems to have promise of vigorous life. Faith ceases to be the substance of things unseen, and the facts of apostolic days are reproduced in palpable form, pointing to the promise "The works that I do ye shall do also; and greater works shall ye do, because I go to the Father." Nor is the new movement wanting in vigorous aggressiveness. The review by F. J. Patillo of the Rev. Dr. Baker's attack on Spiritualism, published originally in the *Jefferson* (Texas), *Leader*, is an article of remarkable directness and force; while the charge of falsehood brought by Dr. Watson before the White River, Arkansas, Conference, against Rev. R. W. Massey, and the accusation of a shuffling and "whitewashing" course by the Conference, are pressed with remarkable plainness and vigor by Dr. W. in a personal article which thus concludes:

"If the White River Conference, with a knowledge of these facts, are disposed to whitewash him, we repeat here what we said to the preachers, 'if they can stand it we can.' His location may be the best thing that could be done with him."

This number contains much interesting matter. The leading editorial has the following pointed reply to opponents:

"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 our threefold nature in subjection to the principle of love to God and man, as fulfilling the whole law."

The *Helena Daily World* thus speaks of one who recently lectured here:

As was formerly announced in these columns, Hon. J. M. Peebles lectured at the city hall last evening to a good audience, the subject being explanatory of the teachings of the Spiritualistic faith, and his association with men and travels in foreign countries. The gentleman, by his appearance, at first glance impresses those who gather to listen to him with the idea that he is a person of deep thought and massive intellect, and as his discourse proceeds we are forced to the conclusion that his mind is cultivated to a high degree of attainments in the world of science and literature, while his extensive travels around the world and his description of countries and people of which we have no knowledge but that of reading, eminently fits him for an instructive lecturer, and chains the knowledge-loving mind of those who would know more and more as the world turns on and new developments present themselves for examination. His flow of language was both graceful and fluent, and we regret exceedingly that a larger audience could not have greeted him; but this was impossible in consequence of the very inclement state of the weather. There are some skeptics who are too ignorant to believe that the faith of any one is honest but their own, and are too narrow-minded to even allow a lecturer to address them when in opinion he differs from them. It is true that "ignorance is bliss and it is folly to be wise," and we suppose in the present instance that there are some minds in the community in a state of blissful beatitude. We cannot endorse the Spiritualistic views enunciated by the honorable gentleman, but are at all times willing to be instructed in the path of progressive ideas and listen to an orator who can deal with his subject in a manner to challenge competition. Mr. Peebles goes from here to New Orleans.

## MRS. STEWART,

## The Wonderful Medium at Terre Haute.

Our special correspondent gives us quite a lengthy account of the manifestations, and the philosophy of them. We have been compelled to omit nearly one-half of her article for want of space. Mrs. Stewart's history verifies the old idea that genius is born of poverty and sorrow. She has undergone a depth of privation rarely experienced by mortals. In her younger days she was compelled to toil from early morn till late at evening, when she should have been at school. In her early development as a medium she was annoyed by insolent and rude people to such an extent that she found her gifts were a curse instead of a blessing. With these convictions they moved to Kansas, where she worked on a farm, living in a dug-out. Her husband was employed as a common laborer, hauling dirt on a new railroad, and Mrs. S. cooking for the hands by an out-door fire. For months they labored thus, to find in the end that base speculators had defrauded them out of their hard earnings. Our correspondent says she was as brown as a berry, and might have been taken for the queen of a strolling band of gipsies. After an immense amount of suffering and privation, the spirits told her to go to Terre Haute, Indiana. Arriving there they lived in a quiet way, doing whatever they could find to do, carefully concealing her powers. After it was known that she was a medium, Dr. Allen Pence, Capt. James Hook, and Mr. Samuel Conner, three of the most prominent and influential citizens of Terre Haute, bound themselves together to advance the interest of the truth by befriending and developing this remarkable woman. By the means, patience, and timely assistance of these three unselfish workers, who have never asked or received a penny from the earnings of the medium in their charge, she has been sustained. They gave her their seance room, and rooms for her family in the same block, and promised to manage her seances, and defend her if necessary from the unjust attacks of prejudiced and ignor-

ant people. They have adhered to their agreement for three years, and the result has been the most thoroughly developed medium in the world. We have condensed the above from our correspondent's history of her, omitting much of her personal history. We will now let her speak for herself as an eye-witness of what she writes:

It would doubtless be interesting to some of your readers to review the steps of her development; but there is hardly space in your valuable columns for more than a brief reference to the slow but sure growth of her powers. One thing is evident, namely, that in this, as in any worthy achievement, care, attention and perseverance are necessary. Certain conditions must be complied with, and then certain results can be assured; moreover, constant practice seems to be essential to materialize strongly and effectively. Belle, who has materialized hundreds of times, can stay out now in a very good light for about twenty minutes, can speak in a clear, audible, full tone for several minutes in succession, and carry on a conversation on almost any topic for ten or fifteen minutes, before her voice is reduced to a husky whisper. She is the one who will allow any one to cut off a lock of her hair and spread it on the front of the platform, while she goes back to the door of the cabinet and stands quietly awaiting its return to her head, which it surely accomplishes, gliding along the floor, and up her white dress, and leaping to her head, fastening itself upon the identical spot from which it was taken. This we have often observed, and examined the head of the medium afterward and found no hair missing. She also puts her materialized slipper upon the front of the platform, and it will glide back to the cabinet and place itself upon her foot. She knits little mittens and stockings, and eats apples, oranges, candy, etc. Sometimes she will not give these tests, saying there are those present who would be made more skeptical by such acts, considering them too human and real to be acts of a spirit.

A number of other spirits exhibit considerable power, but all of them are those who have frequently appeared, and are used to the business—have learned it as an art. One of these is a negro boy, who talks, dances and eats, and climbs through the window of the cabinet, then to the top, and then jumps to the floor. His name is "Bill," and he is a favorite with all but the

Indian spirit, "Minnie," who affects to scold him, and complains about him a great deal.

I visited Bastian Taylor's seances while in Chicago, and Bill came that night, made himself known to us, and said he had seen me here. Upon my return, he came out of the cabinet, and after entertaining us for a while, turned to me and said: "I stirred 'em up pretty lively down at Massa Bastian's, didn't I?" I agreed with him, and he seemed much pleased, and said he was "going down there often hereafter." Last night Minnie told me she wanted me to write to Bastian Chief, and tell him to drive Bill off.

Charley Smith, who is the leader of Mrs. Stewart's band, shows a good deal of strength, especially in talking. He seldom appears, except at a business council with the committee. He discusses measures with them, offers suggestions and prefers requests with the air of a mature business man, which he really is, being at this time about sixty years of age, though retaining the youthful appearance of twenty-five, the age at which he died.

Besides the band, very few spirits have strength enough to walk about, talk and sing. This is only because their friends do not stay long enough to give them an opportunity for practice in coming. I am satisfied of this from observing three different spirits who have frequently appeared during my attendance at the seances. One of these is my sister. At first she could only stay a moment, and she had appeared four or five times before she could speak more than a word. Now, however, after appearing about fifteen times, she can give me quite lengthy messages, sing five or six verses of a hymn with me, come off the platform around to my side and converse with me and caress me, and once has allowed me to get on the platform and measure with her, giving thus an admirable test to those who might imagine that the medium was personating, as all in the room saw that sister was four or five inches taller than me, and I am fully that much taller than the medium.

Another who shows strength and marked improvement, is Albert Pence, who could remain but a moment when he first came, and the second time lost his power and fell across the lap of the medium; he now walks all about the platform, shaking hands and talking naturally, improvising verses and beautiful invocations in a clear, firm voice, that all can hear.

Sammy Tucket, son of Mr. Tucket (well known to the Spiritualists of St. Louis),

comes frequently out of the cabinet, and dances for two or three minutes to amuse and interest us. He was used to materializing at home, in his father's cabinet, and consequently shows great activity here. Many spirits have gained strength enough at the third or fourth appearance to sit at a table and write a letter for their friends; but all cannot learn so fast, and some do not try to do so much, believing that they can convince by easier means.

When a spirit first appears, it invariably resembles the medium, especially across the forehead, however tall it may be or however strangely attired for identification. The oftener they come, the more thoroughly can they reveal their identity, and some succeed in doing this perfectly, although I believe that I have never yet seen the golden gleam upon the hair of a returning blonde. This may be partially from the shaded light in which they appear, but it is more likely that the darker hue is borrowed from the raven tresses of the medium. Light hair we have observed upon our returning dear ones, but it has the drab or leaden shade, instead of the yellow tinge that we remember and expect. Some old people appear with snowy-white hair and beard, while others cannot divest themselves of the medium sufficiently to show the hair white. Often, when it should be the latter, it is black or dingy brown. The spirits struggle hard to overcome the obstacles to complete identification; and recently one wept aloud because the father and mother could not perfectly recognize her. She turned to me amid her sobbing, and said: "Tell them it is Phœbe! Phœbe!" and continued to whisper her name over and over during the time she stood in the door. A perfect recognition afterward followed, and she was relieved and happy, though could say but little.

As I have mentioned, the main point of resemblance to the medium is across the brows. Her's are heavy and black, meeting in the middle, and almost as thick at that point as directly above the eyes. They are but little curved, and, in a dim light, make almost a straight line across her forehead. I have observed this peculiarity upon a returning friend who is six feet tall, wears beard and moustache, and has a full, high forehead, his identity marred only by the strange likeness to her across the eyes. I have seen the same resemblance upon young children much smaller than the medium.

One of the best tests given of the genuineness of these phenomena, is the bringing of the medium out of the cabinet. This is

done nearly every night. Belle generally is the spirit that is materialized for this work, while Minnie occupies the medium's body and walks it out, talking in a quaint and funny way to us or to Belle during the process. There stands the spirit, in white, in one door, and the medium in the other, each swinging a door, or sometimes one clapping hands, while the hand of the other is swinging the door, discovering to us not only two forms, but two living, acting, thinking, talking beings.

Last night I witnessed for the first time what is generally considered dematerialization of the medium. Charley Smith appeared, and told us to be patient, as he wished to experiment a little. In about fifteen minutes he opened the door and walked out, giving us a full view of the interior of the cabinet, and revealing nothing but the empty chair. He simply informed us that she was gone, and enjoined the utmost quiet upon us. After standing before us, talking a few moments, he said: "Mr. Stewart, I hear you drawing a long sigh; but do not be alarmed; I will bring her back." He then closed the door, and we waited with throbbing hearts the result of what seemed to all of us a doubtful and dangerous experiment. In about ten minutes the door opened, and there stood a strange young lady, taller than the medium, with white, flowing dress, and a white veil fastened to her head with a wreath of white flowers. She did not make herself known, but merely opened the door and showed us that the chair was empty and the medium still missing.

Some of us felt altogether too nervous for comfort by this time, but we were obliged to wait fifteen minutes or more before there was a sign or movement from the cabinet; then we heard the medium groaning as though suffering, and her husband hastened to the door and found her there, but scarcely out of the trance state, and thoroughly exhausted. Vanished she certainly had been, hidden completely from us, but I for one could not believe that her nervous and circulatory systems, her anatomy and the delicate tissues of the brain, had been taken atom from atom, and then reunited into the marvelous, moving machinery of the human body, and clothed with the identity of Mrs. Stewart. This would be a greater miracle than raising the dead. It would be causing not only the death of the body, but its complete return to the invisible elements, and then a recall of the essential atoms and a rebuilding a full-grown, compact, living

woman. I cannot believe it, but do believe that Mrs. Stewart was enclosed in the materialized form of Charles Smith, and thus hidden from us. This could easily have been done, as he is taller and larger than she; yet in this case he must have dematerialized her voluminous attire, as he appeared appareled as a gentleman.

I tried to have him explain, through the independent slate-writing, how it was done, but he only wrote, "You have a better idea of dematerialization than I could possibly give you, as the power would not hold out long enough." This brings me to another phase of Mrs. Stewart's mediumship, which she has in as marked a degree as Henry Slade, of New York, or Mrs. Kate Blade, of Chicago.

Many people do not understand precisely what is meant by independent slate-writing; so I will merely mention that the medium puts a minute piece of pencil upon the slate, then lays the slate upon one hand and puts it under the table, pressing it tightly up against the leaf or bed of the table. The other hand is laid on the table, in plain sight. In a few minutes you hear the little pencil scratching upon the slate as naturally as though you were writing with it yourself, and soon the slate is pushed from under the table, and behold! it contains a message to you, signed often by the name of your friend. The substance of the message, the formation of the letters, and the name, each and all a complete test of the presence and agency of your departed friend. I have had messages, through Mrs. Stewart's mediumship, from four different friends in as many different handwritings, and in each instance perfect tests, so far as the communications are concerned.

She also gives tests by clairvoyance and clairaudience, and to a limited extent by drawing and painting. Her mediumship is improving all the time, and the prospects now are certainly such as to confirm the belief that the spirits will keep their promise, and appear in full daylight next summer, upon a public platform, and address the people. They have never made a promise but they have fulfilled it, and the development has been so great during the past year that we can hardly overrate the possibilities. Frequently, of late, they have materialized in view of all, and dematerialized while we still watched them, allowing the medium to remain in her normal state, and enjoy the scene with us.

God is with us, and we thank Him daily for the ministrations of His angels, whom



we recognize as our loved ones who have suffered with us in the flesh, and who love us with a love that death nor the grave can restrain. Tears of gratitude to Him and to them dim our eyes, as they join us in sacred hymns to His praise; and we wonder how any one can trammel the beautiful science of life that spirits are unfolding with impious philosophy, that at best can only be called misasual exhalations from imperfect brains, illy developed.

Not an irreverent word has escaped the lips of any spirit whose return I have witnessed, while many a blessing, many a whispered or audible word of prayer and thanksgiving I have heard, and I am more and more confirmed in the belief that all impure teachings, ridiculous notions and crude thoughts, that visionary people have from time to time attributed to spirits, are of the earth earthy, and that it is a base libel to assume that the disembodied would counsel or uphold the same. MAUDE.

Terre Haute, Ind., Jan. 8, 1876.

### AMERICAN SPIRITUALISM.

The Spiritualism of America presents very many points of difference in comparison with that of England; its style and character, genius and thought, are more radical and speculative than our own. It is conceived by many of its advocates that no question is outside of its limits; politics, religion, sociology, finance, commerce and every imaginable philosophy are broached from its platforms with a grace of oratory and power of eloquence, which, if lacking in logical acuteness and rational sequence, lend an undeniable charm to those whose reasonings are not of the sectarian and practical method. The Bible, Jesus, the Young Men's Christian Association, nicknamed the "Jesuits of America," and the "Young Men's Assassination Society," are in for a liberal share of criticism, satire and hard usage. Davis, Peebles, Randolph, Epes Sargent and Edmonds, may be classed among the standard authors on the subject in America, while the *Banner of Light* and the *Religio-Philosophical Journal* are the leading weekly newspapers. The *SPIRITUAL MAGAZINE*, published in Memphis, Tennessee, by the Rev. Mr. Watson, gives the Christian liberal view of what we call in this country Christian Spiritualism, and tracts, pamphlets and other literary works are circulated in abundance. The work of organization can scarcely be said to be in a prosperous condition, and on nearly all sides

there are laments for what used to be, when compared with what is. Mediums abound whose gifts are available for the building of a railway bridge, the curing of a baby, the finding of a lost purse, advising on intending matrimony, curing all diseases incidental to physical life, and the propounding of theories for the spiritual happiness and welfare of all mankind, and the delivery of lectures; but candor compels me to admit that a vast quantity of American mediumship is genuinely useful, and many of the lectures delivered through the inspirational and trance speakers are well worthy of attention and consideration. The future of American Spiritualism will, in my opinion, evidence more of a conservative tendency than has hitherto been the case. The peculiar breadth and freedom characterizing its past and present utterances, as well as the collective experiences of the whole, are being subjected to a slow and careful sifting, which, when completed, will weed out much that is undesirable, leaving the soil freer for the growth and development of those ideas of greatness and goodness with which America so peculiarly abounds, and without the presence of which American Spiritualism would have long since disintegrated. On the whole, I was well pleased with Spiritualism as a movement in the United States, and am in the full and complete hope of it recovering from its present torpor, and bursting into lusty health and activity.—J. J. Morse, in *London Spiritualist*.

THE *Banner* says of Dr. Crowell's book:

DR. CROWELL'S SECOND VOLUME.—We have only space this week to announce that the second volume of Dr. Eugene Crowell's elaborate and exhaustive work, entitled "The Identity of Primitive Christianity and Modern Spiritualism," is now in the binder's hands and will soon be ready for publication. We have seen proofs of the volume, and from a brief examination can confidently say that it promises to exceed in interest the first volume, good as that was. The chapters on "The Ministry of Angels," "Death," "The Spirit world," "Spiritualism and Science," are especially full of matter of the profoundest interest, not only to the psychological student, but to the general reader. We have marked many passages for quotation, and must defer to another week a more extended notice. Dr. Crowell's work will take rank as the most comprehensive that has yet appeared on the subject of modern Spiritualism.

For the American Spiritual Magazine.

### SPIRIT CLOTHING.

#### Infantile Life—When Immortality Begins.

BY J. M. PEEBLES.

The spiritual is the real. All that the physical hand can touch, all that the external senses can cognize, is unreal and shadowy. The mortal body is but a changing vesture, a traveling-dress for the soul—to be lain aside when the death-angel bids us cross the crystal river. All things, all beings, from cells to angels, are either dual or trinal. Accordingly, the apostle speaks of "body, soul, and spirit." And as here the earthly body is clothed in fading garments, so in the future world of blessedness the spirit body is arrayed or robed in spiritual vestures.

In the twenty-eighth chapter of Matthew a spiritual being is said to have a "raiment white as snow." The sixteenth chapter of Mark describes a young man sitting by the "sepulcher, clothed in a long, white garment." In that spiritual manifestation recorded in the first chapter of Acts, there were seen "two men who stood by them in white apparel." And John, the seer of Patmos, tells us that when a door was opened in Heaven, he saw seven angels coming out of the temple, "clothed in pure, white linen." This "linen," this "raiment," and the long "white garments" of those residing in the world of spirits, may be so manipulated, so materialized by resurrected scientists and chemists in spirit life, as to become visible to the physical eye. Children and infants have appeared at materializing seances.

But when, or at what period of foetal life do the unborn begin to be immortal? Taught by the angels, I reply: Immortal life begins in its outward manifestation from the sacred moment of embryonic existence. Evolution is the term now generally used in place of creation. But evolution implies something to be evolved from; and what is more, it implies conditions, and parents afford the conditions for new incarnations. Matter and spirit are both pre-existing and eternal. And accordingly Emerson, our American Plato, speaks of the infinite "Over-soul." In this conscious "over-soul," this divine realm of the Absolute, all finite souls, allied thereto as drops, or streams, to a living fountain, primarily pre-exist, and have a "glory with the Father." They descend from the pure ether of the heavens for experiences with the material things of earth.

The law of correspondence is founded in

science. Alkalies and acids correspond to the male and female principles. And whenever an alkali and an acid unite there is formed immediately a third and a different compound, a *salt*. So with the paternal and maternal relations. Or again: two clouds positively and negatively charged are just conditioned to evolve the lightning's flash. And so with the positive and negative pre-creative principles; when there is a proper relational interblending in marital life, the conditions are given for the descent of the spirit, for the implantation of the soul-germ; and from this consecrated moment the foetal being is consciously intelligent and immortal.

The spiritual or soul-germ once rooted in the *matrice*, its destiny onward is a necessity. Nature takes no backward steps. There is no law of absolute retrogression—no law whereby something, or *substance*, ultimates in nothing.

Therefore, from embryonic conception the infantile being is immortal. And physicians, nurses, parents, who purposely blast these buds, who, through medicinal violence, strip these immortal buds from the "tree of life," are guilty in the eyes of God and angels of foeticide—guilty of murder!

We need not talk of child-murder in China, need not piously prate about the social vices of Paris, when foeticide is so fashionable in what is sometimes denominated "the good society of America!" Every child begotten ought to have a natural birth; a careful watching in infancy, a vigorous discipline in youth, a useful employment in manhood; and then, a calm, serene old age, ripening up gradually for the transition to that summer-land home of beatific bliss and blessedness.

"I dream I see him in his radiant vest,  
Among his angel kindred up on high."

New Orleans, La.

For the American Spiritual Magazine.

BRO. WATSON—Terre Haute, Ind., has a new medium, in the person of Laura Morgan, a girl only fourteen years old. The piano is played by invisible hands, voices speak from the cabinet, she is tied and untied by the spirits, and they also put out hands of various sizes, that take a pencil and write messages upon a slate. If she had proper conditions, she might soon rival our most renowned mediums. If she had a committee of managers, large-hearted, discreet men, intent upon developing the truth, like those who have charge of Mrs. Stewart's seances, it would be better for her and for the world.

M.

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**S. WATSON, Editor and Proprietor.**

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MEMPHIS, FEBRUARY, 1876.

## MATERIALIZATIONS.

Since our last issue our experience with Mrs. Miller has been varied and interesting. We shall notice mainly those manifestations which have been merely of a personal character. The materializing at the public seances have been very satisfactory to nearly all who have witnessed them. A few have believed the whole thing was a fraud and delusion; some remarks to this effect have been made by the reporters for the city papers. To notice what has occurred at all of the seances we have attended, would require too large a space in the MAGAZINE. Confining ourself to the developing circle, and meetings with but few persons, we give a few facts as they occurred.

At our first seance in the afternoon, there were some seven or eight persons present. Soon after the medium was tied, she was entranced, and a number of persons draped in white came out, several of whom were recognized as relatives of those present. Such rejoicing we have rarely seen. Some who are not accustomed to excitement, shouted aloud when they met their loved ones, and shook their hands rejoicingly.

"Frances," who plays on the accordeon, whom none of us knew in her earth life, laid aside her instrument and shook hands with us all. We felt as one of old expressed, that it was "the gate of heaven." At one of our meetings Redface told us to bring them some pears, which we did the next day. "Mollie," our former wife, took one of them, taking two or three mouthfulls of it, and ate it as naturally as she ever did. We gave her one for Redface, which he said

was very good, but not so good as those they had in spirit land. He said he could not come out to thank us for it, but he would dance for us, when such a rumbling as we have rarely heard was produced. Having been requested by him to bring our scissors, Mollie took a chair, and set it on the floor, stepped on it, and then down on the floor, and came to us, draped as usual in white. We gave her the scissors, and she cut a piece a few inches square out of her dress and gave it to us. We felt of her dress, as well as her hand and face. All felt and looked as natural as in earth life. The fabric is very fine, and as one of our largest dry goods merchants, to whom we showed it soon after, said, he could not tell whether it was linen or cotton. We have given most of it away, but the piece we kept is still, now over a month, preserved.

At one of our afternoon seances we had Dr. Burney, of DesArc, Dr. McCargo, of Olive Branch, Miss., and Dr. Pittman, of Memphis, a committee to tie her. When entranced they pronounced her, as others have done at other times, utterly incapable of performing any action. The manifestations, though not so demonstrative as at our private circle, were such as no sane man could question were beyond the power of any mortal to produce.

On another occasion, after some conversation, our wife asked us if we remembered a green silk dress we had given her soon after we were married. On our replying in the affirmative, she remarked, "I will give you a piece of it." Retiring behind the curtain a few moments, she came out dressed in what looked like it. She gave us a piece of it, which we have kept in our pocket-book ever since. On different occasions, when the weather was cool, she has brought a blanket and wrapped it around us. On one occasion, in the daytime, she went to a distant part of the room, and got a coat which we had not observed, came behind us, threw it over our shoulders, and pressed it to our bosom.

One morning Mr. Peebles and ourself were making some experiments, and talking

as usual, Mollie appeared with a shawl on her arm. We said, "Mollie, you took that off of Mrs. Miller." "No," she said, "we materialized it." We examined it carefully; it was thick, fine, and heavy, a dark ground with large white stripes. She called Mr. Peebles and Mr. Miller to examine it. We four stood together and examined it, as carefully as we could, and we never saw a more natural shawl to all appearance. She came round on the other side, took a chair we had our hand on, moved it some five or six feet, and set it down, and did many other things.

Another morning she came off the platform, took a chair and sat down by us, talking, looking, and feeling as natural as in earth life. She changed her dress in a few moments from white to black silk. She went up to Mr. Peebles and stood a few moments, he saying he could hear the rustling of the silk dress.

On several occasions there would be another standing on the platform. One was a relation of Mr. Peebles. She pointed to her, saying, "do you see that girl?" On another occasion, when a woman was there, she pointed to her, saying, "do you see that woman?" She breathes naturally, as we have several times felt, when kissing her.

We have said enough to make some people think us crazy; but those who have investigated the subject, know it is a most glorious reality.

Mr. Peebles saw, conversed with, and embraced a relative of his. An old gentleman who had been there several times meeting his mother and wife, after talking to his wife some time and kissing her, on returning to his seat, said, with much feeling, "I know that is my wife."

There is one phase of materialization we have never before seen or read of, nor had Mr. Peebles, who has traveled around the world, lecturing on Spiritualism. It is the materialization of spirits on a vacant lot. We have witnessed this several times. Mrs. Miller always dressed in dark clothes. Beautiful forms in purest white will appear with

her, talking to her, and walking on each side of her, all kneeling down several times, apparently in prayer. The last time we witnessed this, Mr. Peebles was with us. Fire came down, if not from heaven, from the atmosphere above their heads, fell upon the ground, and although the ground was wet, it blazed up, creating considerable light by burning the grass.

We give facts, and leave other people to invent theories or disbelieve the whole, just as the plane on which they live may enable them to judge of these remarkable manifestations. We now have a new cabinet, made by directions of Dr. McFall.

At our last meeting he not only tied Mrs. M. securely, but nailed her dress down to the floor, sticking a pin in the floor between her feet. Soon after persons came out in white, walking about the room, and doing many things. One of them asked for a coat which was hanging on a chair. It was given to her; (she had carried a chair on the platform, stood up in it, with another in her hand, raised above her head). She laid the chair down, spread the coat on it, and laid down on the floor. After all was over, Mrs. Miller was as she was confined; her dress had to be torn loose from the floor, the pin between her feet.

We expect to give all the tests that any reasonable skeptic can ask, and thus demonstrate that she is only a passive agent in these wonderful spiritual materializations.

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#### DR. CROWELL'S BOOK.

After several weeks of pressing duties, attending seances day and night with Mrs. Miller and other mediums, with not a leisure hour, we sought a little respite on the *Ruth*, for Augusta. Dr. Crowell's second volume of 516 pages, "*Primitive Christianity and Modern Spiritualism*," was our companion. We had but little time for anything else until we found "*the end*" of this most intensely interesting book.

Dr. Crowell was the son of a Methodist preacher, and from the age of eighteen to

fifty was a materialist. In his investigations of Spiritualism he was converted from his materialism to a belief in Christianity. We know him intimately; have shared his princely hospitality in his palatial residence, 196 Clinton avenue, Brooklyn, N. Y., at different times, with his interesting, intelligent family.

Dr. C. remarked to us, in conversation, that it was a singular fact that he and ourselves should reach the same plane from such different standpoints. In one point, however, we differ: in regard to our dual nature, and the separation of the "outer" from the "inner man" in earth life. This we have believed and preached for a quarter of a century. There are many well-authenticated facts, which we think cannot be accounted for on any other hypothesis than that the inner man does come out of, and act independently of the physical organization.

As we shall give our readers the benefit of his labors by drawing largely from his book, we defer further notice at present, calling attention to the extract from the tenth chapter, which furnishes abundant food for Spiritualistic thinkers.

### OUR PROSPECTS.

New subscribers and renewals have been pouring in upon us for weeks, so that we find it almost impossible to keep up with our business.

The *Banner* speaks thus of our MAGAZINE:

"THE AMERICAN SPIRITUAL MAGAZINE, issued by Samuel Watson, at Memphis, Tenn., has assured the world of liberal readers of its success as an enterprise by coming out for 1876 with a new dress, as to typography, and an increase of size, the subscription price being only nominally advanced. Its contents for January are spicy and valuable. We wish Bro. Watson the fullest measure of both mental and pecuniary remuneration for his resolute attempt to do pioneer work in the southern portion of the vineyard."

We are determined to devote our time and whatever ability we may have to make the MAGAZINE worthy of support. In this

we are aided very much by our spirit friends, by whose direction we were placed in our present position, and from whom we are assured we may expect their continued co-operation for the promotion of the cause of truth in the elevation of our common humanity.

### PERSONAL.

#### MR. PEEBLES.

This distinguished gentleman lectured three Sabbaths, in the Assembly Hall, to large and appreciative audiences, on Spiritualism, in the forenoon, and on his trip around the world, in the evening. He will spend a few weeks in New Orleans, then visit some places in South America, returning this way, spending a week or two with us. Any community which can secure his services will be much interested and profited by his lectures. We have never been associated with any man who is more genial, affable and interesting than Mr. P. His extensive travels, close observation, and happy mode of communicating, render him one of the most companionable of associates. To those who wish to know more of him, we say, get his book, "Trip Round the World."

#### DR. M'FALL.

This most remarkable medium from Nashville, spent a few days with us. He was a practicing physician for ten years, a member of the Legislature, and chairman of the Committee on the Lunatic Asylum when a member of that body. He confirms the statement we made some time since upon the authority of an old citizen, that not one of the inmates of the asylum had been made crazy by Spiritualism.

Dr. McFall is the medium of perhaps the best circle in the world. They turn it to more practical account than any we have ever known. Such is the estimate placed upon it that some have offered a thousand dollars to be admitted into it. The Doctor was controlled by two of his band in our library. One night, while he was with us, one of them, a Hindoo, who has been in

spirit life five hundred years, gave us more important information than we ever received from any one before. A few fragments were taken down, which we give our readers.

We made inquiries respecting the materialization of fabrics, especially the silk dress worn by our "better half." His theory was in substance this: That there was nothing created. The matter of which that silk dress was manufactured was in existence before it passed through the silk-worm fed by the mulberry leaves. More than a third of a century had elapsed since it was made into silk; that spirits possessed the will power to reproduce it.

We confess our ignorance of the *modus operandi* by which it was produced, but the fact we do know.

The following answers to the questions propounded were given through Dr. McF. :

Are there any questions that you would like for me to answer this evening?

Will you tell me what I can do to advance the cause of truth, in its bearing upon Spiritualism?

Well, sir, you must have a clear conception of what truth is in this relation. The world expects, and has the right to expect, clear and unmistakable evidences of truth, especially when it would lead man from cherished views and fixed opinions. Much is received as truth that is not truth; and much that is clear to you it will be difficult to make evident to others, of different organic and educational conditions. In convincing men that you are correct you must take each one on his own plane; you must comprehend the inquirer's grade of mental ability and development; lead him out and on by his own method of reasoning; take him on his own ground, convince him in his way. This will require discretion, tact, forbearance; we must not conclude that *our* light will enable them to see; light on our plane may not illumine their sphere; they must have light in their own dark abodes, and evidences adapted to their own ability for apprehension. Some will not believe; the blind cannot see. The enlightened have the evidence in themselves.

May we expect a rapid advancement in Spiritualistic belief?

During the next five years more great minds and persons of influence will come

over to correct views on this subject than during all past time.

Will you give your views as to the talked of war between Catholicism and Protestantism?

There will be a great contest. From 1880 to 1885 the world will be shaken by revolutions, calamities and pestilences; there will not be a cessation of these until 1916. This will not be sent as a curse, but the result of natural causes. The contest of which you speak will begin in Turkey and will continue by way of England to the United States. It will be here in four years and will continue eight years.

What will be the great principle involved in this contest?

You will find liberalism the moving cause. Rome has lost her acting head, but Rome will not yield her ideas of dictatorship and ecclesiastical and political supremacy without this struggle. In this contest the Protestant churches will finally reach a condition of united action, founded upon liberal views of individual responsibility. Acquiescence in views from the officiating altar is now expected and is given. The people are talked to and they pay for it. There is more love and reverence for the preacher and church institutions than for the creator of all good; more benefits conferred by the people than good received from the officary. The churches are to be united upon liberal principles and with due regard for individual rights.

What is to be the result of this contest?

The result will be harmonized thought—unity of entities. All humanity will reach a harmonial condition—all who have ever existed. Humanity was originally a unity—it became a diversity—it must return to its original condition; all must reach the plane of perfect entitization. This point is to be reached by the functions of the church, the teachings of science and by the reactive energy of natural causes; each giving its influence to accomplish the common work.

How long to this period?

After this we pass quickly to the point of *perfect harmony* and then enter upon the millennium. You may not know precisely when the one ends and the other begins. We all have a part to perform in bringing about these results; we may be governed by different motives—every action in life has its motive—we live by motives. By a diversity of motives and influences this great work is to be accomplished. This combined motive power is the Infinite.

What are your views of the various

phases of Spiritualism, viz.: Christian, scientific and radical?

All end in the same result, all tend to harmonize. In chemistry you take three elementary principles or agents all opposed chemically, bring them together and they unite, forming a compound of an entirely different character. So with the chemistry of mind. In your physical atmosphere all you see is due to combination; in the beautiful world around you the same principle holds. Look at beauty in its perfection—the female form. All here that we so much admire is the result of antagonizing forces and principles; all, both of body and mind, the discordant in the physical and mental harmonized, the opposing principles kept intact and control by harmonized action; discord blending in beautiful concord. The principle of radicalism is being changed by passing through the filters. The spirit is an emanation from the divine Original. From the earliest period of existence until the mortal form is put off and its atoms return to mingle with original elements, we may trace the workings of the life principle. First we have a single germinal point, a small cell; then its multiplication by vital action into other cells; then in due time the outlines of the human form appear. The development continues with new evidences of vital movement, until the form assumes a positive condition and the spirit is clothed in material drapery. Then comes the separation from the maternal support and an independent condition of life results, thus reaching the first great epoch in life. Now the form develops and the mental faculties are called into play by the same vital action, and now maturity is reached, and finally, when the purposes of organization are accomplished, the material drapery is put off, and we assume another and a still higher mode of existence; a condition still further removed from the restraints of earth life, and with greatly augmented powers for usefulness and for enjoyment. The second great epoch is now reached. The natural must follow the spiritual or vital; the natural is but the reflex of the spiritual. Here we have developed the divine image illumed by the light of life, yet obscured and darkened by the shadows of earth. Like begets like; effect follows cause. How could Christ be other than Christ, since he was formed under laws of the utmost perfection, resulting in the Christ principle? We know the power of acting principles or forces by the results. The rose is not known in its appreciable excellence but by its properties.

How are fabrics materialized?

Well, sir, take the silk of which you have spoken. It had existed in the elements from which it was coalesced during all time. You know how silk is produced by the worm. It is first in the fluid state, then the mucilaginous, then as the exhalations move off, the substance is left. It is coalesced by the laws of nature, and whatever is coalesced may, by concentration of mind and will power, be re-coalesced. The time will come when you will only have to will, and the object of your wishes will be accomplished. This will be effected by concentration of mind and will power. After a while, instead of wearing out your organization in writing and speaking, you will bring forth your thoughts by musical sounds. Your language is very imperfect.

You wish to know whether I can control your friend, Mrs. H., so as to communicate through her.

In controlling a medium, there must be unity in the physical, spiritual and mental condition of the control and the party controlled. In controlling the strong organism of the medium through which I am now communicating, I must be mindful of the force applied, or the brain might be crushed. We must have reference to conditions. All nature is a series of conditions. The object to be obtained in a medium is to hold the greatest control that can be effected without injury to the medium.

Want of harmony produces discord that affects the results. Where there is want of harmony there may still be power to control; but the controlling power may communicate either from heaven or hell—either truth or falsehood. In your sphere all are more or less subject to spiritual influence, which influence may be for good or evil. The thieves confined in your jails and penitentiaries should be treated kindly, for they are insane; they may be thereby elevated above the sphere of evil spirits. There would be no evil born were humanity elevated, by holy living, above the sphere of evil. My friends, clothe your souls in robes suitable to harmony in the higher spheres beyond the grave.

Frank T. Ripley writes from Baltimore, Md., that his guides have given him a recipe by the use of which sufferers from kidney complaint or diseases of the blood can obtain a certain cure. This recipe he will send to any address on receipt of \$1, and one three cent stamp. Address him, 343 West Baltimore street.

WE call attention to the article respecting Mrs. Stewart. We have devoted more space than usual to this subject, but we wish our readers, and especially those who visit Mrs. Miller's seances, to profit by its perusal. She says: "Moreover, constant practice seems to be essential to materialize strongly and effectively." We find a number of persons who think they ought to see their friends the first time they go. They seem to think it strange that we can have our friends to come out, and they not have their friends. They should bear in mind that we have been near two years investigating the matter with Mrs. Miller, at much sacrifice of time and convenience. It has now been over a year since our wife first came outside of the cabinet. It was not until she had come out several times that she could talk to us. The first sentences she spoke, we detected the accent of Mrs. Miller, which mystified us for a while. There is this peculiarity about these materializations—at first they resemble the medium. As conditions improve, this resemblance decreases, and their own personality becomes more identical.

Our conviction is, that if we had taken Mrs. Miller two years ago, and given her the opportunities that Mrs. Stewart has had, there would have been no intelligent investigator who would stultify himself so as to question the truth of the phenomena. May we not hope that those who know this to be true will show "their faith by their works," and aid to place her in conditions that she may convince the most skeptical of the truth of this glorious philosophy?

#### OUR BOUND VOLUME.

The *Banner of Light* thus speaks of our volume under the head of New Publications:

"THE AMERICAN SPIRITUAL MAGAZINE, S. Watson, editor and proprietor, is now issued in the form of a substantial volume for the completed numbers of its first year. It is published at Memphis. Of the excellent character of Bro. Watson's MAGAZINE we need not speak to those who have been its readers. That it has done good service and lasting, where its work is known best, is

the testimony of all. It is published at only two dollars a year, and we rejoice to learn from its prospectus that its success for the past year has exceeded its publisher's expectations. The editorial matter is ripe and thoughtful in its character, full of practical instruction and inspiration for Spiritualists, while its selected matter and contributions evince an eclectic taste and a sound judgment, which have evidently met with deserved popular appreciation. We have been pleased and instructed with a desultory look over the pages of this first volume, and extend to the editor the cordial expressions of our sympathy in the good work he is engaged in. Spiritualists in the West and Southwest should not suffer so sterling a publication as Watson's MAGAZINE to languish for lack of a ready and vigorous support."

We have these numbers bound as the demand may be for them. They are for sale at Boyle & Chapman's, E. S. Hatcher's, and Mrs. Lanier's, Main street. We will send a copy of the volume by mail on receipt of \$1.50, with 25 cents for postage, to any address. To our new subscribers we will pay the postage on it when the price of it accompanies the order.

We will also give a copy of the volume as a premium to every one who will send us five new subscriptions, and ten dollars for them. There are hundreds who might thus secure this interesting book, and confer a real benefit upon those who take the MAGAZINE, by a little effort. Who will respond by sending us clubs, as above?

#### SPIRIT PHOTOGRAPHS.

We have received from Bro. W. H. Taylor, of Cincinnati, an account of the test experiment, to which we call attention. We thank him most sincerely for the test picture, which is the best we have ever seen. We will loan it to Mr. Coonley, from which others may be taken, and those who desire them may be supplied with this, to some, very demonstrative proof, of the truth of Spiritualism. The spirit face almost hides the face of the sitter. When we take into the account the circumstances as certified to by the photographers who were not Spiritualists, there attaches an importance to it which perhaps never has been to any picture of the kind ever taken.