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FROM A CHRISTIAN STANDPOINT.

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Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE THURSDAY, DEC. 16, 1875.

INVOCATION BY ———

Our life, oh Father, is so mingled with thine that we cannot, without thy affiliating spirit, accomplish anything, in this world or in the mansions of spirit homes. There are now, Infinite Spirit, waiting ones, watching at the outer portals of thy kingdom for some token of thy presence. They are asking for the evidence of the all-living principle that their reason speaks to them is within them, as a portion of the invisible attributes that make up the great life of immortality. Give to them, we pray thee, power to see and feel the influence of the great magnet that moves their beings and controls all matter through which and upon which they move. Out of the chaos of delusion, aid us, oh Father, to lift them, that the purity of their spirit may control and govern their material life; washing with the pure waters of immortal life the dross and corroding encrustations of years from the germ center of their souls. Help us, through the works of our expounders, to disseminate far and wide the grand fundamental principles of the life eternal—those upon which the Platonic teacher moved his hearers, and the inspired Tasso touched hearts. From the quickening of the great central part of our invisible lives let the awakening come that is to draw all men unto thee; and from the many walks of spirit land let the pure in heart come to perfect and purify the hearts of earth. Help

VOL. II—5.

us that we may so adapt ourselves to each and all with whom we come in contact, that they may feel the electric throe that comes from thy spirit, and, like unto the pure teacher of Galilee, forgetting none, ever turning aside in our walks to listen to the poor blind Bartemus, and admonishing the rabble who cast stones upon the unfortunate, that we may bid them seek truth and sin no more. Amen.

QUESTIONS AND ANSWERS.

Guardian—Good morning, lady. We are filled with joy to find you so full of earnest desire for good, and with so determined a will to conquer obstacles. We desire this: we wish you to exercise your individuality, rely upon your own exertion, and your guides will aid you. Man too often rests entirely upon spiritual aid, and forgets his duty as an independent actor upon life's stage. Have our friends any questions for us?

Question—How are we to conquer our daily faults?

Answer—Through a firm and determined will to do right. When once you see a fault, then half the conquest is won. Do not get vain or proud of your strong will to subdue wrong within yourself, neither allow despondence to gain control, for it is not humiliation but vexation that awakens such a spirit; ever strive to lift yourself up; if you fall do not, cowardlike, cringe and crawl, but resolve to stand erect, and whenever the true sense of your weakness comes upon you you will feel the necessity of arousing the true spirit of your manhood and lifting from the clouds of error the spark of God that is within you.

Guardian—I bring you a true, noble friend. He will speak for himself.

POWHATAN.

Pale Lily, Powhatan comes a messenger from the hunting grounds of the Great Chief. He brings his bow strung with roses and his quiver filled with healing buds; he comes that Pale Lily may learn to love the red man. Powhatan clasped the hand of the great teacher Quinita and found the trail that leads to Pale Lily's wigwam. Quinita calls Powhatan's brother "Pilgrim Brother." Powhatan's brother listened to the voice of Quinita and taught Powhatan to know him. Powhatan drops his red blanket at Pale Lily's feet. Much love makes the trail smooth and takes the pains away from Pale Lily's body. It pleases the pale brother that Powhatan makes Pale Lily's trail strong with healing buds. Powhatan's council chief speaks much good. Great spirits speak much good through council chief—make council fire burn big. Away where the sun sleeps Powhatan's medium chief works much. One moon one half me come—me bring more healing buds for Pale Lily. Good moon.

THEODORE PARKER.

We are all connected by the reign of power, law and mind. Wheresoever we go—in whatsoever sphere we move—the world of matter, the world of man or the world of God, the same great power, law and mind, controls our destinies. We may gather delight from the sphere in which we move, in which we have our respective duties to fulfill—our rights to enjoy—these joys increasing as our duties are performed. We may unite our destinies with the combined spheres of matter, man and God, or content ourselves with the lowest grades of human enjoyments, or we may reach out into the great spiritual field of truth, to be fed with everlasting food from angel hands. It is the complete and perfect spirit that unites all three; the infinite spark of life; the divine principle; the perfect and absolute love for the great indweller of our beings; spiritual goodness. Through this perfect part—this particle of the Father, God—we feel our souls going out in love to him; in will force to serve him; to worship him in spirit and in truth. The pure in spirit, the true in heart, worship God from the fullness of love he bears his fellow-man. The wild, vague notions of churches and creeds in their superstitious fear and fanatic hate, striving to love God from the material plane, while they cultivate reverence, strive through faith of things hoped for to love God, keep themselves forever upon the downward plane because they will not let the love of God come out of

their hearts in their love to man. That which man calls God, and looks up to and worships is formed to suit the mind which that man is governed by; he creates his God according to the sphere in which he moves, and increases his joys as he finds his pleasure grow greater in his trust to his God. The God of Moses was a God fond of battle, and battles were fought to appease his anger. To-day the world is full of men, who, through bitter invectives and unkind feelings toward their fellow-man, feel that they are but doing their duty to their God. The God of Genesis gives a picture of a created world, an infant in swaddling clothes, created from the fancy of the mind—drawn from the stories of ancient Pagan teachings. This child does not grow—the churches keep him in his baby-hood. The increase of the minds who have united the material, the human and the divine, demand a wider and more natural creation of humanity. From the world of matter they gather facts that bring, through nature's God, the true conception of the human race. Rocks, rivers, the ocean, with its coral caves, the high heavens, with their glittering, dancing stars, speak of a power who never violated a law; a true God, who, as Father of all, governs through love, in union with his divine attributes, that are shown through the workings of matter upon the great throbbing bosom of mother earth. As the soul strives to lift itself into the higher walks of nature, the law of mind will increase until through the union of the three great spheres in which mortals move, the life-inspiring principle will come, increasing our love, until the God-will within will show through good deeds as shines the morning light upon some fair flower. As we move through the sphere of life so we must find a respective sphere in the life to come. The controlling power of law and mind governs. Lift yourselves by the law of progression out of the uncertain grooves of your life plane, and let the mind expand and gain power, and you will attain a clearer and nearer road to God; and the duties increasing through love will bring added joys. Let the ruling power of your souls govern all. Rely upon that divine presence that is within your own soul, the eternal word of God, that which speaks through the inner life, the faculties he has given you—Truth. Let there ever be a union of all planes, of all laws and all gospels, for in all lies a portion of the true scriptures. From the teachings of the Jews may be gathered much of good; Phœnician laws have their lights that it were well to keep burning; from the

fount of inspiration that filled the soul of Moses Jesus drank, while their teachings differed as differs one star from another in its glory. But the Father was in all, and Jesus, with his pure, loving heart, gathered the purest of the gems that fell from the gatherings of Moses. Let the life of forms and useless words pass away; move your altars of stone and wood and build altars of good deeds, that live long after the wood and stone have decayed. Govern your life by the great power of love, that the law may be perfected and the mind filled with the holy principle of well-doing, until you so perfect your sphere that matter and man may receive the influx of God, the father and mother of all principles.

SEANCE THURSDAY, DEC. 23, 1876.

INVOCATION BY FATHER STREETER.

Father in Heaven, we hallow thy name. We worship thee as the great power of all creative power. From the blade of grass that grows by the roadside unto the forests of sturdy oaks we see thy life-principle, and we feel in all motion thy almighty hand. Greater beauties hath not man seen than those created by thy power, made glorious under the shielding folds of nature's mantle, as thy laws, through perfect principles, bring about the beautiful springtide of a new life. All life speaks of thee as the One Father—the one quickening power of their existence. The bright constellations of the distant skies, moving through the fathomless sea of blue, whisper Father, Father! Time, with its changing tide, O Father, we feel will bring to them the change that comes to all as the age of their beings progress.

We have watched from our station upon the great mount of Progression the pilgrims as one by one they moved up its shining heights, and each day we have been made to feel that every man must draw his own life-line, and out of darkness and ignorance lift himself. Thy light, O Father, shines forever. To those who see it through a glass darkly, no clearer view can come until they themselves have cleansed the glass, so as to bring the rays more perfect. Strengthen thou them, our Father; give them wisdom; let knowledge increase until the dark shade may disappear from out their souls, and thy Spirit triumphant show itself in all men. Help, through magnetic laws, we ask of thee, to show them that within their own hands must rest the staff upon which

they are to lean, and that the saving grace of their lives lies cradled within the manger of their souls. Amen.

QUESTIONS AND ANSWERS.

Conductor—Clouds make your earth look gloomy. That gloom enters the medium's spirit and renders the power to work through her organism imperfect. Extreme sensitives are more easily affected by such atmosphere, and find their temperaments work as barometers.

Question—Will the power controlling give us his views in regard to organization of Spiritualists?

Answer—The organization of Spiritualists under the harmonial laws of Spiritual Christianity I fully endorse. Their organization, to be free from creeds or forms, following the Christ principle in harmony and love, and working in unison for the advancement of *all* truths that shall increase the welfare of the human race. Let the more advanced minds of your Society be as teachers unto those who are less favored with the great light of progression. Let each mind be ready to receive whatever may come that appears as an improvement or a step in advance of where you were when first you gathered together in the harmonial bands. Never discard a truth, though it may be from the dead ashes of the past, or the new awakening of the present. All alike demand your attention. Living brands hidden beneath the ashes of altars that burned long ago may be the means of lighting up the way to more advanced and glorious shrines of the growing age. The Great Spirit of the universe dwells in the present as in the past. Let your acts be seen of men. Labor harmoniously, with a determined will to establish your works upon a practical platform, and you will grow in beauty, grace and strength until the world, admiring, will seek to do as you have done.

Question—Was not the Golden Rule original with Jesus?

Answer—Confucius taught, "Do unto another what you would he should do unto you, and do not unto another what you would not should be done unto you." Years afterward the Master of Galilee taught, "Do unto others as ye would that they should do unto you." Jesus had gathered light from the teachers of the past to illumine the beautiful altar he had erected, perfecting and beautifying it by his advanced spirit.

(Seance conducted by Henry Bacon.)

SEANCE TUESDAY, JAN. 4, 1876.

INVOCATION BY W. TAYLOR.

Thou perfect Life, into thy hands we place our happiness. We can trust thee without fear. In thy life we are forever safe; and at this hour, when we come to thee, we come trusting, hoping, that our souls may receive the quickening of thy Spirit, giving us full control over our shortcomings, that we may all the more perfectly work through the weakness of a human life. We ask thy blessing to fill us with the conscious knowledge of thy never-dying presence, that we may aid in lifting the darkness that has fallen across the pathway of human souls. Aided by thy love, let them feel the incoming of thy kingdom, until the ray of glory shall fall upon them and around them, gleaming into shadows where rest their doubts, thawing and penetrating all fossil ideas, that the hidden germs of great thoughts yet unspoken may awaken to life, increasing and multiplying through thy love until all have received that knowledge which shall increase through wisdom into a royal diadem of never-dying facts. Amen.

QUESTIONS AND ANSWERS.

Conductor—Once more I find myself in your midst. I am anxious to do a good amount of work to-day. Your questions, I see, are ready. Ah! from John!—the words of his Master, the Spiritual Teacher, Jesus.

Question—Please give us an explanation of 2d verse of xiv chapter of John: "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you."

Answer—The spirit of the Master was troubled; the hour was drawing nigh when one he loved was to betray him. The great power within him foresaw it all, and his soul trembled with pain. The law must be fulfilled, and only through his death could it come. He had worked out his mission on earth as far as he could through a material element, and now the hour was nigh at hand when the great spirit must be born through death into eternal life, that through the change he might send unto them another Comforter that would abide with them forever. He bade them not be troubled. "Ye believe in God; believe also in me." "In my Father's house," etc. His spiritual eye had visited the many mansions of his Father's house, and each sphere had revealed to him their towering hills and soft, green glades. He knew where the boundary line

of earth met the golden margin of the heavenly kingdom, and that for every soul there was a resting place after their career in the form was over, and to those who loved him and remained true to him, walking as he had walked, he saw a home in the spheres that he was soon to enter; there he would count all their good deeds, their fond words and ever-thoughtful watching of him while he journeyed with them amidst prejudice and ignorance, and out of all their virtues prepare for them a mansion, as their labors while upon earth merited. His spirit saw that through the teachings which he had given unto his disciples they were prepared to receive still greater gifts, and that when freed from the flesh he might, through the glory of the Father, give unto them the power to do still greater works than he himself had done. Through their increased goodness and trust in his sayings he saw the power to lift them to his own plane, and prepare for them a mansion where together they might labor for the spirits in prison, preach to them, and lead them out of darkness even as they had been led. There can be no doubt but Jesus and his followers had often spoken of the joys of the life to be, and that he had revealed to them many of the divine laws of his Father. But as to their respective homes in Heaven, there is reason to believe that he had never expressed his views or given any description of that celestial plane. Thinking they might wonder at his silence upon the subject, he adds: "If not, I would have told you." His words to the eleven who were with him at that hour plainly show to man that there are "homes not made by hands eternal in the heavens." These homes are conditions of the soul, and in accordance with the *advancement* of the soul so increases the beauty and glory of that home.

Jesus, after his departure, returned to his disciples. Three times after leaving the body he visited them, giving them positive evidence of his continued existence and his resurrection from earth conditions. He ate and drank with them, and to those who doubted his resurrection he went at the evening hour as they sat and ate, and upbraided them for their unbelief, because they believed not those who said he had risen.

In a short time after this he passed unto the high home where his Father's mansions were, and with earnest invocations plead to his Father to send the Spirit of the Holy Ghost, that it might fall upon his beloved disciples, and fill them with that true aura

that emanates from the eternal Godhead, which is the Comforter, the Spirit of Truth, and which dwelleth in all who believe—a thing unseen, yet quickly felt by the soul within, and enabling all who have received it in purity of spirit to do the works the Master did, and even “greater works,” if they but live the true Christ-life.

The Comforter shall bring unto all who will receive, and perfect their lives as they receive, that perfect condition of soul which shall thrill with the influx of glory that falls from the Holy Ghost, and lift them into the higher mansions of our Father, where loving angels are preparing the place.

Question—Please give us your views upon this verse: “And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.”—Rev. ix, 2.

Answer—My dear friends, John when on the Isle of Patmos, through the clairvoyant state, received many metaphorical visions, which have long troubled the minds of your students of divinity. This, as many other verses through the book, has been interpreted in a literal sense. From my own knowledge of these peculiar readings, I must explain the verse. I have received all that I know from observation, and I have never had any evidence of a proof of the truth of a *literal* reading of Revelations.

All through the book you will see the picture of dark-stained corruption that through lust and vain desires entered the churches of Asia.

In those who escaped the contamination and remained as representatives of the God divine, you will see the influence of the Christ principle, or, in other words, the purifying element of true charity and love, which is represented as Christ.

Those who refused to listen to the knockings of Christ at the door—who would not receive the true teachings into their hearts, and preserve their church spiritually pure, but rather embraced the desires of the flesh until nothing but the material element remained, found the pestilence entering their souls from their corrupted bodies, until from the bottomless pit of their worthless lives came smoke and clouded vision, which increased until all the light of truth and sunshine of love was obscured.

The verse presented is but a prelude to the vision which is revealed in the same chapter. It shows through it all, that sin brings its own punishment, and the knowledge of that sin must come to the wrong-

doer before he can be cleansed. The laws of recompense are unavoidable, and the prickings of conscious wrongs come in their own appointed time with the swift wing of the locust and the sure blow of the scorpion's sting.

As to the sin committed, so as to the time or growth out of the dark conditions. I might take each verse in the chapter named, and explain in like manner. The retribution comes with the strength of the horse prepared to do battle, while the glittering crown of man's ambition shines above their heads, which were as the faces of men. Each verse denotes the great strength or power that comes with retribution of wrongdoing. It is all metaphorical—the book, from beginning to end—understood by John, who saw the crash that was to come upon all who had aided in corrupting the churches; and the revelation stands as good to-day as in the days of John. The church that prefers corruption to truth and purity, will find more fiery hells and torturing devils to deal the stinging blows to their souls than any hell their literal expounders draw.

(Seance conducted by Edward.)

SEANCE THURSDAY, JAN. 6, 1876.

INVOCATION BY AN ANCIENT SPIRIT.

Father and Mother God, out of the dark shadows of an unreal life thy earthly children come seeking to gain a nearer view of the real and true life that dwelleth in thee. From their inner being whispering words of reason which leads through conscious knowledge bid them go up higher and seek beyond the palings of unseen things, where faith is fed through things hoped for, into the realms of spiritual truths, where they may find a nearer and clearer view of thy works, and through tangible evidence receive the blessed faith that admits no doubt. The earth is teeming with glorious sunshine; all nature rejoices; everything is typical of thy love, and the glory of thine image showeth in all of life.

We praise thee, O God, as our Father and our Mother, for thou art both.

In thy ever-watchful care and loving-kindness, in thy tender mercies and forbearance, and in the golden chain that binds thy Spirit to men and women, we feel the presence of a Father and a Mother, and as such we worship thee and ask thy aid, that while we labor on earth our lives may go out into the material element, and so infuse it with the spiritual life, that all may be cleansed,

and thy kingdom come, that Earth may harmonize with Heaven, and thy power be glorified unto the end. Amen.

QUESTIONS AND ANSWERS.

Conductor—How are you, my friends. There is an air of comfort here which I like. I have been appointed to work with you for a while. I see your questions through the organism of our medium.

Question—Can spirits give correct descriptions of the different spheres or realms in the spirit land? and are the drawings representing spirit scenes that we get through our medium correct?

Answer—That depends entirely upon the advancement of the spirit communicating and the power that the spirit-artist has over the medium's organism. Many spirits who are still lingering near earth give you descriptions of spiritualized earth scenes which they call heaven. Such spirits enjoy material things, and live through the material elements. They interest themselves entirely in all matters that promote your temporal welfare, show partiality, exercise selfishness and jealousy.

These spirits are a class known as undeveloped spirits. Any description they may give you of their spirit home will not be a true description of celestial realms, and yet they will give you, I have no doubt, a correct description of the sphere which they inhabit, which is near you, for it is all around you like a belt that circles within the earth-belt.

The drawings that you have before you are scenes in the fourth sphere. They are not perfect, but they are as near perfect as the artist could give them through the organism of the medium. At the time the drawings were executed she was not as far advanced as now, and as the water partakes of the nature of the soil through which it runs, so those pictures blend with the nature of the medium. To-day, as we have learned better how to exercise control over her, an artist would find but little difficulty to give you an ethereal picture—a perfect spiritual scene.

Question—Why is it always considered necessary to have singing at circles and seances?

Answer—I do not consider it *always* necessary to sing at spiritual interviews; but there are times when the harmonious influence adds greatly to the manifestations. The mind of the medium becomes passive under the influence of music, and the minds of the inquirers are taken off the medium.

The great anxiety that many persons feel when they enter a circle or seance much impairs the conditions necessary for satisfactory tests. The will power to see and be satisfied is so strong within them that the surroundings become positive, and the result is unsatisfactory demonstrations, if any.

Instrumental music does not take the mind off the object for which the party came; but if all join in *singing*, then ends the constant workings of the mind, and the desire quieted, the passive condition is soon brought about, and happy results follow.

ABBIE HAWKS.

My dear brother and sister, kind friends and readers, I have been permitted to come and give to you as briefly as possible a description of my spirit home.

I was gathered to my Father many years ago—went out of the body through a fearful pestilence (smallpox). My dear friends mourned me sincerely, and expressed many regrets over past conditions in which they thought my life had been shadowed. There was no need of sorrow over past circumstances over which I nor they had any control, and all my life, sum it up as they may, was the side that best worked out the dross from the more perfect part of myself. On this side of God's great universe there are but three of us—father, mother and myself. Six remain on earth; some divided through religious views, others through political; one, a dear, noble brother, whose soul clings to all regardless of religion or politics, dwells in the sunny land of Mexico, growing grand in his old age. Living apart from all since early manhood, he has not felt the change. The home-ties and home-loves are still green in his memory, and his heart goes out longingly to all. My home is amid everlasting joys; not a trial, no pain or misery, no silent tears shed—all bright and beautiful in this celestial city of our God. A never-dying harmony infuses every particle of life within this sainted sphere, and the great joy of my soul is to gather from out the love-laden atmosphere incense of a divine and holy order, that I may aid in swelling the tide that falls earthward with its exhilarating aura. The contact with earthly bodies impairs the power to give perfect delineations of spiritual homes; and I feel, now that I have gained control of my sister, my inability to give the description as I hoped to do. I am in the fifth sphere—the sphere of love and glory—where the beautiful rays of the morning sun hath wrapped in golden dyes the mountain, and cast its shining bars

across the valley. The dew, like diamonds rare, glistens amid the hearts of flowers whose fragrance fills the soft, clear air; birds, all melodious, carol forth their matin song; beauty and love are everywhere; bright and happy spirits are moving to and fro, drinking in these joys beneath the lambent spirit sunlight. Their robes are of purest white, with girdles of golden light around their waists, while crowns of radiant gems encircle their brows; happy in the love of God and his glories, their voices in concert sing his never-dying praise. The spirits of loved children, all matured through spirit culture, are everywhere around me. Their musical voices, full of innocent joy, fill every vale. Old age is not found here; many have passed from your earth who had seen their threescore years and ten, but the infirmities are left with the body to moulder away beneath the earth; here, with the second birth, they appear in all youthful beauty and spiritual maturity, as joyous and bright as the children that skip about them.

Who can conceive of the joys of such a home that have never felt the magnetic thrill of spirit atmosphere? Who can understand a heaven of rosy lawns, flower-crowned vales, and silver-threaded streams wandering adown sweet-scented slopes, whose soul has never received spiritual food?

Mansions in Heaven! Yes, glorious mansions, all framed from the souls' desires, erected by the perfect life of the builder, increasing in beauty as that life increases in purity. Every noble and pure aspiration is granted. The heart-wish comes as by magic; as comes the color of flowers from the nature of the soil and inner electric vapor of its life, so comes the raiment of the spirit from the inner desire prompted by the nature made perfect by electric spirit-vapors.

Mansions of many flowers and drooping vines make glad some hearts, while the glittering, snowy spar, peculiar to this sphere, is erected to fill other souls with joy. A soft, translucent substance that falls like satin folds, with more of the gossamer texture than satin, forms the mansion wherein I dwell with my mother. It floats with the gentle breeze, as its folds fall in artistic waves over a golden frame—or numbers of bars crossing each other; each frame forms separate apartments, and each apartment is adorned to suit my soul's desires, and as my mother loves what I love, a harmony of adornment exists. My father has his home in the fourth sphere. We visit him often, but he cannot come to us yet. The law of progression is the conducting power, and no

spirit loving God desires to come by any other path. There are many beauties where he dwells, much that he needs to learn from, that he may with the wisdom gained work good to those of life with whom he feels it his duty to labor.

The will of God must be fulfilled. Immutable are his laws ever working in harmony; they guide the traveler onward and upward through the paths which make his way most perfect. It is the duty of the spirits so qualified in this sphere to visit the fourth and give instruction to those who are desirous of advancing. The stronger must ever help the weaker, and as the light grows brighter to them, show them how best to understand its radiance. I know I have fallen short in my great wish to write something that would interest and instruct, and the picture drawn is full of unsightly marks. The contact with material substance impairs the power within me to do as my spirit desires, and the impressions of my spirit home lose much of their refined and spiritual nature, when I find myself striving to express myself through a body that is still of earth and encumbered with the duties of earth life, interrupted often to consult upon matters of an entirely different nature to that with which I am striving to infuse her spirit.

(Seance conducted by Tudor Torrey.)

For the American Spiritual Magazine.

WHAT WE WANT.

In matters pertaining to our immortality the human mind is not satisfied with any of the articles of faith set forth by the different sects of religion, but seeks for something more positive.

When a person begins to think seriously of what is to be his eternal destiny he will not be satisfied with the theologies of the day, but wants a certain and indisputable evidence that there is a future life. Religions and philosophies have left their votaries the alternatives of being compelled to fall back on such beliefs as each sect may in turn present, or settle into materialism.

To fail to prove positively to the senses that man is immortal, leads men of the highest order of talents, and the profoundest thinkers, to accept materialism. They look around them in vain to find anything that points in that direction, and the church only offers them some system of theology based on the articles of faith to which that particular sect subscribe. Comparing the creeds

of the different sects they become bewildered and turn from them all, saying that they can not all be right, but more probably all are wrong, and that it is only belief at last, so conclude that after all man is like a leaf or tree, and goes back into earth, his native element. This is the tendency of mankind both in and out of the church—to this they are drifting.

The church looks to its Sabbath-schools and young attendants for recruits, rather than to the matured and thinking part of its congregation. To admit none as members under middle age, the church would show a great depletion in the second generation.

The church tells us that the old become hardened, while the truth is they become thoughtful and not only ask but require a tangible, positive proof that what is submitted to them is literally and absolutely true.

Until the church can and does furnish them with something more reliable than faith, which they find differs, not only in different sects, but among the various members of the same sect, they will not be inclined to give its dogmas a very hearty acceptance.

Men do not want to believe only, but to know, whether or not they are immortal. One man believes that we are, another thinks that we are not. Opinions are of no value; to know is what is required, and they will not be satisfied with anything short of knowledge. Faith in history is not sufficient. It will not do to assert that miracles were performed thousands of years ago, which are impossible at the present day. Men can not be expected to accept that as true in past ages which is impossible in this age.

The church, in undertaking to support its claims to inspiration or revelation, saps its very foundation, and undermines the whole superstructure by denying modern revelations and materializations of the spirits of the departed. Where, then, can we look for the proof that man is immortal—not as a theory but as a fact? How can we know the fact? Belief is not knowledge, and nothing less than knowing will suffice. The church relies on the Bible for all the proof it can offer; take that book away and it has nothing to fall back on, and the very passages it relies on to prove it, record events which it says are impossible in the present age of the world.

If it is a truth that when man passes out of this life that he goes to a bourne from whence no traveler returns, it would be hard indeed, if not impossible, to prove to our senses that he has an immortality;

but fortunately for the church and for seekers after truth, such is not the fact; but travelers to that bourne do return, if not in the flesh, they return spiritually, and can be seen, recognized and conversed with by mortals. This is not an assertion that requires faith for its basis, but a positive, tangible and intellectual truth, which every one may prove, by at least three of his senses, that will take the trouble to do so.

Spiritualists do not ask any one to believe what they say, or even what spirits say, but to see, feel and hear for themselves, and know whether man dies at the separation of soul and body or continues to live and retain a spiritual individuality which under proper circumstances may be so far materialized as to be seen, felt and heard. They have no dogmas, no articles of faith, no creeds; they do not ask you to subscribe to or embrace any set of tenets, or entertain any opinion that you do not know to be absolutely true. Disembodied spirits seem to be as fallible as mortals; have every grade and shade of opinion that they had while living in the flesh, with only the advantage of being better informed; but such education is by no means sudden; does not flash over them as does a ray of light and illumine their intellects, but is of slower growth, and is learned, as is everything that man knows while in the body.

Opinions do not alter facts; truth is truth wherever it may be found, and no belief different will affect it, no matter from what source it may emanate.

Spiritualists, as a mass, are people of mature or advanced age; people of reflection, and capable of thinking for themselves; more inclined to accept what is palpable to their senses, than to put faith in any creed, whether promulgated by the church or by philosophy—differing widely in that regard from the congregations that are to be seen in churches. Like the Jews, they are satisfied, and care very little about making proselytes. They have no expensive organization to keep up by popular appeals to the community for aid, which would require popularity as a sect or order to secure. Theirs is a large liberality of opinion. Error and perverted judgment will have no worse effect on man than to retard his progress in the after life; they believe that man will be judged by his acts, and not for his opinions, and that he will suffer only for his misconduct, not for refusing to accept by faith any dogma. They simply invite you to investigate and know for yourself whether what they say is truth or not; if error it will fall of its

own weight and rottenness, but if truth it will require no exhortation from them to impress it, but will of itself become fixed and indelible.

ELGIN, JAN. 2, 1876.

REV. S. WATSON—I am well pleased with the January number of your MAGAZINE, and most heartily trust its pages may be appreciated so highly that it may prove to you a grand *financial* success and promote the advancement of the glorious truths of which it is the exponent. The articles on Organization seem to look toward what appears to be a strong need of progressive Christian Spiritualists. All my life has been spent amongst orthodox friends, and my search after truth and the manifestations of spirit communion have been limited. Yet I have found very many—among all classes—members of all orthodox churches—who believe in their secret hearts in the fundamental truths of Spiritualism.

Now, if those who believe in future progression, human devotion, mental culture and self-respect, can meet together on a spiritual plane of thought for mutual improvement and growth, it seems to me that it will meet a need which the hour demands; it will be a power for good; a help to those who are examining these questions with an earnest desire for truth and light; our answer to the *cui bono* of bigoted skeptics who would deter them from investigation and throw them back into the barren and unsatisfying enfoldment of creeds and ceremonies. Organization will command the respect of all other societies; especially so if its members *live out* the grand principle taught by *true* Spiritualism. It will gather into a haven of rest many, very many who are now tossed hither and yon among the breakers of doubt and distrust, giving them peace and rest; it will bring to many light in the dark night of uncertainty and fear, when all creeds fail to satisfy the soul's questioning for some *sure evidence* of man's immortality. It will help others as it has helped me, to stand beside the open grave, and, while the tears of fond affection fall, fold to the inmost heart the sweet comfort that our dear ones are not lost in some far off heaven or wailing among the sons of perdition in everlasting torment; while reason shouts exultant, O, grave, where is thy victory! O, death, where is thy sting? By all means let Spiritualists become an organized body with a *home*, so that the stranger, the doubter, the seeker for its truths, may

find it; a place in society, where the practical questions of life and right living are taught untrammelled by creeds, tenets or dogmas; where the weary can come and gather strength and courage to meet the trials of every day life, and a glimpse of sunlight from the "beautiful beyond."

H. L. R.

For the American Spiritual Magazine.

AN OBJECTION CONSIDERED.

"I don't believe God ever sends good people from heaven back to this troublous, cold, heartless, sorrowing world! No! God is too good for that! When we have once passed safely through this life of trials and temptations, by the help of the Lord Jesus Christ, we are not to be sent back again into earth's thorny ways." Thus did a life-long Baptist once reply to me on the subject of Spiritualism. And thus do many who exclusively arrogate to themselves the title of Christian seek to dispose of the whole subject.

We are sorry to see the fraternal principles taught by the good Jesus so swallowed up in creeds; that his professed followers are developing such intense selfishness as to be utterly oblivious to the sufferings of their fellows. Is it then true that the sublime love which Jesus manifested in his earth life, the churches have degraded into mere self-seeking? Look about you, think, fully consider and determine for yourselves. In the above the objector evidently forgets that heaven is not *there*, but *here*; is not a *place*, and beyond, but a *condition*, and within, is, as Christ taught, "within you." Ah, my brother, happiness will not come to you by going to a place; neither will you attain it so long as you seek it for yourself. Happiness, if it come to you at all, must come unsought and unasked. Only as you labor for the happiness of others, your less fortunate fellows, shall it come to you, pure, fresh and free, like God's sunlight. Says John Stuart Mill, "Those only are happy who have their minds fixed on some object other than their own happiness."

Again, the objector forgets that the gentle Jesus went not into the fashionable places of worship, nor exclusively among the pure and good, but into dens of infamy, among publicans and sinners, and among the sick, the afflicted and the sorrowing, striving to do good to both the physical and the spiritual natures of those with whom he came in contact, saying, "It is better to visit the house

of mourning than the house of feasting," and "The whole need not a physician, but they who are sick." He forgets that if it be true that God sent his son on a mission of mercy to mankind, because he "so loved the world," that infinite love has not so much diminished, that he now continually dandles the "saved" on his deific knee in a paradisaical nursery, making eternal babies of them, but sends them also forth "ministering angels" to their benighted brothers in lower spheres of spirit life and on the earth, that thus by doing *earnest labor* for others, they may more and more develop their own strength and ever grow in wisdom, love and goodness, and experience that unutterable joy which is felt among the angels of God over the "one sinner" whom their ministrations have induced to live a better life, and thus bring happiness to himself.

But, to take a philosophical view of this objection. We know that by repeated exercise the muscles gain strength; so does the mind, reasoning from analogy; so also will continual efforts to do good give greater power to accomplish the same; and as individual happiness is the result of obeying the laws of our being and doing good to others, so the nobler and more unselfish our actions, the greater our happiness; and this gives us still greater ability for higher actions in the future, not only, but also a finer susceptibility for that most deific of all happiness—the knowledge that we have been instrumental in developing others, and in enlarging their love from the narrow range of self to the unlimited one of all. Looking around us in the world, we observe that they, who, in the best sense of the term, are religious, whom we most call good, are they who visit the widow and the fatherless in their affliction, and seek the troubled, the cold, the heartless, the erring and the sorrowing, to bring them physical, mental and spiritual aid, and, if possible, to lift them into higher planes of life. The better and the wiser men are, the more do they labor in these directions. Now, if man survive the tomb at all, it is evident that he must be the same entity with the same mental and moral growth after, as before the event of death; since there is no chemistry in death which can change imperfection into perfection, nor *vice versa*. Hence, as we have seen that the better, the purer, the wiser, the more nearly perfect man is before death, the more does he minister to his fellows and labor to ameliorate their condition, so will he do after that event. Like Christ, he will "visit spirits in the prison" of their own ignorance;

as his nature unfolds in the great beyond, and approximates more and more to perfection, so will he more and more labor to bless his fellows, descending therefor, if need be, to the lowest hells of want and woe. Were this not the case we should have the strange anomaly of a man's being worse the better he grew, and more unloving as he became lovelier. If it be true, as most professing Christians seem to suppose, that at death the Christian becomes perfect and is transported to a celestial paradise where he ceases his labors for the suffering and degraded, it is a blessing to mankind that such a state can not be attained on earth; for if it could, as rapidly as men became sanctified wholly into the image of their "Master," so rapidly would they become swallowed up in self, and cease to labor for humanity. It would then become the duty of Christians to pray God not to let men get *too good*. Let us be thankful that the reverse of this is true, and that here on earth not only, but in all spheres of man's immortal existence, the purer and better he becomes the more does he seek to relieve the suffering, and to guide his fellows into a higher life, that thereby they too may experience joys unutterable by laboring for the happiness of each other. It is for this, and because their own goodness and noble self-sacrifice impels them to do so, that the good and wise from spheres beyond return to earth as "ministering angels," to "feed the hungry" with love, sympathy and instruction, and to "clothe the naked" in the garments of wisdom and righteousness.

C. W. COOK.

Warsaw, Ill., Jan. 15, 1876.

A "SCIENTIFIC TEST."—There has been a "scientific test" in the experiment of obtaining paraffine molds of spirit hands. The bucket containing water and paraffine was weighed before placing it under the table; after the manifestations had ceased, it was weighed with the mold, and there was over *one-half ounce* difference between the first and the last figures. It was *supposed*—it was "supposed" that this amount would about cover the loss by evaporation. And this is a "scientific test." It will pass for an experimental guess. A "scientific test" would necessitate that it should be *known* that the evaporation was one-half ounce.

"DR. OTIS" talks on the ways that are dark, and the tricks that are not in vain. He wants to know "why?" and echo answers, "why?"—*Scientist*.

From Dr. Crowell's Book.

HERESIES AND CONTENTIONS.

CHAPTER X.

"For there are many unruly and vain talkers, and deceivers, especially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said: The Cretans are always liars, evil beasts, slow bellies. *This witness is true.* . . . They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate."—Titus i, 10-16.

By some it has been charged that the adherents of Modern Spiritualism disagree among themselves upon many important points of belief, and not only this, but that some of them maintain doctrines which are opposed to generally accepted views of morality.

That there is much diversity of opinion amongst Spiritualists is not surprising, when it is considered that the fullest latitude is freely accorded to all, no man claiming, and none acknowledged to be authority for prescribing and dictating the belief of others. Spiritualism is destitute of leadership, and equally so of organization. It has neither pope, bishop, nor priest, no ostensible head, nor has authority been delegated to one or more to represent and bind believers in the faith. In these respects it stands to-day an anomaly in the religious history of the world, and I fully believe that this is ordained of heaven, and not the result of chance, and that our beautiful faith is sustained by God and the spirit world, and will never be degraded to the level of a sect, and cumbered with forms and ceremonies, nor deformed with the swaddling-clothes of creed and dogma.

Sects, as such, have answered and are now answering their purpose in the world, and in one respect at least a highly useful one, in energizing the different religious views of mankind, and from the abrasion of ideas ensuing great truths have been, and are now being brought to light, which otherwise would have remained unrecognized, or unknown, or been interdicted; but the revelations of Spiritualism are so broad and comprehensive in character that they must of necessity overleap the narrow boundaries imposed by the sectarian spirit. It is for these reasons that, though often attempted, no organization of generally recognized authority has ever been established, the mission of Spiritualism being on the one hand to permeate the churches with its truths,

and on the other to emasculate materialism by depriving it of every vestige of excuse for its existence.

Spiritualism, as misrepresented in the lives, sentiments, and language of some people, is as humiliated as Christianity is by others, and, like the latter, it is capable of being used as a cloak for excesses which are abhorrent to just and virtuous minds, and also like Christianity it has its Judases to betray it, its Peters to deny it, and from outside its Sauts to persecute it. There is nothing so exalted or so pure that it is secure against simulation and misrepresentation. Vice affects virtue; ambition and pride ape humility; the rogue affects honesty; demagogues claim to be patriots; politicians to be statesmen; there are usurpers as well as legitimate kings; the mock sun strives to share the glories of the true; Christ had his antichrists, and even God himself is counterfeited by a host of false gods.

When we consider that it costs less to cover our sins with the cloak of religion than with the mantle of charity, we cease to wonder at the free use which has been made of this means of concealment, both in the churches and by some Spiritualists. The desire of gain prompts some to assume the garb of the devotee, and when they perceive no other avenue open to them, these rush into Spiritualism. There were many like these in the time of Jesus, and he understood them well, and to these he addressed the words:

"Verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled."

These are the hangers-on of Spiritualism, those who prey upon it, and are one of the objectionable elements that must sometimes be encountered.

For men to avail themselves of the benefits flowing from the knowledge of spiritual truths, they must educate themselves in spiritual knowledge, and they must be educated by others. The first class of minds—those who can educate and improve themselves without direct teaching—is in the minority; and hence it follows that the majority, in order to gain any considerable advantage from their belief, must be taught and directed by those who are competent to teach them.

At present, as it always has been in the past, the majority of professed believers in all faiths, from lack of original mental capacity, or from deficient or defective education, are unable to comprehend the essential principles of the faith they profess. This

applies to Spiritualists, as well as to believers in other systems: and hence we observe all grades of mental and moral character among Spiritualists.

Spiritualism is no more responsible for the vagaries of the fanatic, who on the house-top proclaims his absurd conceptions of Spiritualism, than the church is for the old-fashioned camp-meeting antics of this fanatic's grandfather, from whom perhaps he has inherited his disordered mind. This man, and thousands like him, have invaded the field of modern Spiritualism with the influx of pioneers, and are displaying all the unrestrained impulses of their enthusiastic natures; but they are steadily subsiding under the psychologizing influence of stronger and better balanced minds. Minds like theirs constitute the fermenting principle in all new systems of religion, and in many reformatory movements in their early stages, and serve a wise and useful purpose; but after a system becomes established, their weak mentality invariably becomes absorbed in the mass, and they lose their noisy pre-eminence.

"The attempts," says Epes Sargent, "to make Spiritualism responsible for the heresies and vagaries of certain persons calling themselves Spiritualists, are manifestly unjust. Accusations are often brought that Spiritualism teaches free-love, pantheism, socialism, etc. As well say that the Newtonian philosophy teaches these things. Spiritualism is no more responsible for nominal Spiritualists than Christianity is for nominal Christians, among which last may be counted Free-Love Anabaptists, Mormons, and the brigands of Italy."

Hudson Tuttle, the inspired author of some of the ablest works on Spiritualism, in reference to this subject, very truly says:

"Too often the ignorant accept the vague utterance received from a moving table, answering they know not by what force, or of a medium, as infallible authority, and thenceforth their lives are tinged by its influence. They gain the self-conceit of being specially ordained for missions; they ventilate their insanities from the rostrum; they crowd the press with their driveling vagaries; they put their conceits into their lives, and become insufferable nuisances.

"Hence flows the flood of 'communications' from the 'great departed' which would disgrace a country school-boy as compositions. Their bad grammar and rude style might be referred to imperfect 'control,' but they have a singular want of common sense and ideas, and the skeptic pertinently

inquires if Washington, Webster, Clay and Parker have become driveling idiots. If any cause be capable of bringing these worthy individuals to earth, one would think the 'communications' to which their names have been affixed were sufficient. It is not to be supposed for a moment that those worthies dictated such messages. Possibly they may communicate; but if they do they assuredly will stamp their individuality on their sentences, and not content themselves with the stereotyped trance rigmarole, with here and there an old platitude glittering in comparison with the surrounding verbiage."

Such minds are not in harmony with wisdom, and can no more appreciate true words and sentiments than an ear out of key with the melody of one of Beethoven's sonatas can appreciate its beauty. They are often so ignorant, conceited and deluded that they cannot understand that any attention their inane productions attract only serves to show their folly in a stronger light. It was to such that Paul said:

"I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able."—1 Cor. iii, 2.

"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Heb. v, 14.

There are in most cities, and in some towns and villages in this country and Great Britain, halls hired and paid for by a few believers, where all who desire to do so can attend, no questions being asked as to the faith of any, so that any person can profess to be a Spiritualist, and no man, or association of men, is authorized to question such profession. Is it then in any way surprising that some who are fanatical, ignorant, and even depraved, should claim to be Spiritualists? But as no authority admitted such persons, and as the great majority of Spiritualists condemn their sentiments and conduct, Spiritualism should not in any way be held responsible for them, nor for the mischief they effect. To condemn Spiritualism and its teachings because a few like these, through their ignorance and grossness, attract evil influences, and misrepresent it, is as irrational as to condemn preaching because some preachers degrade it, and some hearers pervert it.

Because a person witnesses some experiments in chemistry, or hears or reads a lecture upon that branch of science, we do not regard him as a chemist, nor hold chemistry responsible for anything he may say or do in its name. We claim for Spiritualism similar immunity from responsibility for the

sayings and doings of those half-witted, deluded, or knavish persons who thrust their crude and visionary ideas upon the notice of the public, regardless of knowledge and discretion, and sometimes even of decency. It should be understood that simple belief in Spiritualism makes a man neither better nor worse; something more is required to either improve or vitiate him.

Then again many professed Spiritualists, having been educated in the churches to denounce all who differ from them in belief, have, in embracing Spiritualism, left their church dogmas behind, but not the illiberal habits of thought originating in their education, and they are now turning against the old fortress the instruments of warfare with which they were originally armed for its defense. They are, unconsciously to themselves, living up to the illiberal teachings instilled into their minds by sectarianism, and in their methods of viewing and treating the faith they have abandoned are to be seen the legitimate fruits of the uncharitable spirit inculcated in their youth. They mistake the spirit of our faith, as they formerly did that of the Christianity they professed. They believe Spiritualism to be revolutionary, while it is only reformatory.

All good in this life is associated with evil, and if it be a necessity inherent in its nature that Spiritualism shall be free and unrestricted in the field of its operation, with no walls of exclusion, no conditions for acceptance, it is to be expected that many

"vain talkers and deceivers, . . . who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, . . . who profess that they know God, but in works deny him, being abominable and disobedient, and unto every good work reprobate,"

should creep in, and become stumbling-blocks to many right-minded men. Thus it was in the times of the apostles, and thus it always has been, even when rigid rule and precept ostensibly determined what should constitute the qualifications of members of the fold.

The temple of Spiritualism is capacious enough to shelter all who enter its portals, and all the different planes of humanity are represented by its votaries, so that those whose highly developed moral and spiritual natures demand association with others of like development can always find congenial souls with whom to associate, and those who are sufficiently advanced in love and wisdom to find their highest enjoyment in efforts to elevate those less fortunate than themselves, will here find a vast and spiritually profit-

able field for the exercise of their highest faculties and powers.

We claim for Spiritualists no greater average merit than we accord to ordinary Christians; but we claim superiority in this, that while the restrictions of church organizations suppress but do not eradicate evil, the unrestricted freedom of Spiritualism permits the evil which it cannot suppress to work to the surface, and to properly appear in all its deformity, thus exciting a repugnance to it in honest but uncultivated minds, and arraying against it all that is virtuous and correct in others.

The state of affairs in the primitive Church revealed to us in the passages at the head of this chapter, does not impress us that the mere *profession* of Christianity, even by those who enjoyed the privilege of partaking of the truth so near its source, necessarily endowed the professors with all the cardinal virtues. Paul found among the professed Christians of Crete unruly members, vain talkers, those who deceived, subverters of family peace, teachers of wrong doctrines for sake of gain, and one of their own prophets declared them habitual liars, and Paul emphatically endorses the accusation. Their lives were false professions, they were disobedient, and unto every good work reprobate. So much for some of the Cretan Christians.

ORTHODOXY ON SPIRITUALISM.

Angels walk up and down the paths of sacred story as natural and necessary actors and factors of it all; . . . they are employed as instrumentalities in the physical sphere of things. Though spirits, they can act upon matter as easily and potently as our spirits can act upon bodies. They are intermediate between God and man; . . . of different ranks, and very numerous; they can pass from place to place with the quickness of thought; they have a definite form after the human type, but of far nobler presence. In some *real* way they are in vital relations with living Christians, to soothe the weary, to comfort, protect, inspire and hold them up. Church history is full of such ministrations. . . . This doctrine fills up the mysterious break between man and God, and furnishes us with an intelligible conception of the heavenly life, and society, and work. Reader, what think you of the angels? Have angelic ministrations ceased? Have those bright visitants withdrawn themselves entirely from our society and world?

Are they no longer engaged actively and positively in human affairs? Do you believe in them in any practical and profitable way? Is this doctrine a kind of romantic air-castle theory, or is it a practical experience, full of majesty and comfort, and working stimulus? It ought to be the latter. . . . God wills that great tides of pure and quickening sympathy beat into and through our hearts daily from the sweet societies of the invisible world.—*Rev. Ira G. Bidwell, in Zion's Herald.*

THE "DOUBLE;" OR APPARITION OF EMBODIED SPIRITS.

Emma Hardinge Britten writes an interesting paper on the above subject, composed mostly, however, of narratives of well attested cases. She cites several instances where the appearance of the "double" was the result of will. We quote the following which closes the article:

Mr. Harrison Greene, of Brotherton, Yorkshire, England—a gentleman of distinguished social position, and one who as a visitor to the United States will be remembered by many Americans as a worthy and truth-loving person—belonged to a circle in the neighborhood of his own estate established chiefly for the purpose of investigating the phenomena of the "double." The records of this circle, although far too voluminous for quotation in this paper, furnish a most profound and interesting chapter in occult philosophy. On several occasions Mr. Harrison Greene, himself a good seer, and a young lady of remarkably fine clairvoyant powers, Miss Chapman, one of the principal mediums of the circle, saw the author of these papers in spirit, and heard from the lips of the phantom Emma Hardinge an announcement of her intention to return to England some weeks before the mortal Emma Hardinge had even decided upon such an arrangement. The appearance and dresses of this phantom were so clearly seen and described by Miss Chapman, that though she had never seen her except thus spiritually, no portrait could have been more accurate, no *modiste's* description more correct. A marked change in the style of *coiffure* too was observed, and just at that time, when a few days before embarkation, Mrs. Hardinge had her hair cut short, the phantom presented itself in Yorkshire for the first time, with a closely cut head of short, thick curls.

At a seance of several well-known French

Spiritualists in New Orleans the author's wraith made an appearance, gave certain characteristic communications, entertained the circle with her weird performances for over half an hour. This phantom was habited in a dress not even then in existence, but one, the materials of which were in the author's possession, but only made up and wore about a fortnight after its apparition had been seen, and the exact record of its pattern, trimmings, etc., entered among the minutes of the evening's proceedings. Mrs. Hardinge received the letter of her New Orleans correspondents, all strangers to her, detailing her appearance amongst them, and describing the dress she had worn, on the very morning when it came fresh from the dressmaker, and was put on for the first time for a New Year's reception at the house of her friend, Mrs. Eliza Neal, at Cincinnati. Miss Laura Edmonds, Mrs. Sweet, Mrs. Kellog, Miss Seabring, and several of the best New York mediums who were cotemporaries of the author when she commenced her spiritual experiences, some seventeen years since, endeavored to tranquilize her mind, when she found that she was constantly annoyed by being made the unconscious medium of communications from the spirits of still living persons, by the assurances that their experience was of a similar character. "For my part," said Mrs. Sweet, one of the best and most truthful of the early mediums, "I am always uncertain whether the spirit I am communicating for is in the form or out of it, until some test facts reveal the true state of the case." If these remarkable phenomena complicate our researches into the realm of the spiritual, they prove most clearly, on the other hand, that all the powers and possibilities which belong to the soul enfranchised from its mortal tenement, also belong to it here; that it is our ignorance of that soul's capacity and quality which hinders its expression, limits its executive functions, and narrows it down to the circumscribed attributes of its material body. Whatever we may be or can do hereafter, we may anticipate and measurably be and do here; we need only an earnest, thorough and rational system of investigation, carefully conducted experiment, and a lofty aspiration after spiritual things, to make us beings of a higher mold, nobler powers, and mightier achievement than we have ever dreamed of in our wildest flights of prophecy. Spurning all mean, selfish or petty aims in Spiritualism, sternly ignoring all performances which savor of charlatanism, and casting out from our midst all that can deform

by trickery, imposture or impurity, all that tends to lower or degrade this noble religious science, we may, and WE MUST IF WE WILL, "take the kingdom of heaven by violence," eat anew of the fruit of the tree of knowledge, and become as the gods; the fabled Paradise forfeited by sin and ignorance will thus be regained by innocence and knowledge.—*Spiritual Scientist.*

For the American Spiritual Magazine.

THE SPIRITUAL GROWTH OF THE AGES.

It is now pretty generally conceded that the long-accepted chronology of Christendom is seriously at fault; that not six thousand years, but six thousand epochs more properly express the past duration of life on this planet of ours.

To a close observer of history, and especially of church history, it will appear evident that there are certain recurring cycles, producing periods of mental and spiritual illumination of the race, which gradually subside, or relapse again into comparative darkness; or, in other words, there are light and there are dark ages. Connected with this fact is another, which, though it has not been so generally observed, is nevertheless fully as true and pregnant of promise for continual development of the race to higher and higher planes in the illimitable future which awaits it. We refer to the fact that no period of darkness is as dark as that preceding it, and that each successive period of light is more luminous, or, rather, of a higher grade than was its predecessor. Thus is there a continual ebbing and flowing in the spiritual as well as in the physical ocean of the universe; and thus are the waves of spirituality continually rising higher and higher as the ages succeed each other. Prior to any history recorded in our Bible, the sacred records of the East record many such eras, each of which, in a time of spiritual dearth, is marked by the advent of some Christna, (of whom, under various names, their Holy Writ records several), who was regarded as the special light of the luminous period which followed.

Coming down to later times, and within the record of the early religious aspirations of the Jews, we find the same phenomena manifested; their light ages indeed seeming to us darkness, but light they were in that stage of man's development. Passing over the earlier records of this people, we find the spiritual illumination of its age of prophets had ceased, or existed but in feeble

flickerings, and the people were wandering in *present* darkness, with eye turned toward the *past* for their highest illumination; when such as John the Baptist, whose natures were so finely attuned as to be receptive of impressions from the spiritual universe, began to awaken men from their lethargy and turn their attention from the past to the present. Another wave of spiritual light is about to break upon the earth—brighter, stronger, higher than any in the past—and to leave its impress on the centuries. Again is the spirit world brought in near contact with the human; its power to be manifested through numberless agents, with Jesus of Nazareth for its mouthpiece and principal medium of communication with his brother men. The world knows how this good man was revered as a God, and was hated as a devil, and was finally put to death by his ignorant and benighted cotemporaries. The man Jesus they could force before his time into the spirit world, but the onflowing influx from spirit spheres they could not stay. There remained others who were receptive of its influences. Ignorantly so, it may be, regarding them as miraculous manifestations of the Deity, and finally worshipping the *person* Christ more than the *principle* which had been manifested through him, yet receptive nevertheless. Instead of blaming them, we should remember that they acted up to the highest development to which the race had then arrived.

This wave of spiritual light swept on, illuminating century after century, until at length it began to recede, and in the darkness which followed, doubt and denial are seen to appear in the writings of such as Voltaire, Hume, and others. The far-seeing mind of Carlyle characterized the early part of this present century as "an age destitute of faith and terrified at its own skepticism." The clouds of doubt and denial obscure man's spiritual sky, a cold, dark, cheerless materialism wins its way, and a French Revolution deluges a land with its blood. Meantime, this very epoch has its use. It is culturing the front brain of man. He is becoming an adept in logic, in material science; above all, he is learning the unchangeable action of law. But while he is demolishing the superstitions of the past, while his front brain is getting so clear, so cold, what of his upper, his superior brain? Will a new light dawn to show him the worth, the meaning which lies hid in the myths and superstitions of the past? to show him that matter does not evolve its own motive power, and that it is but an

outward expression of an infinitely deeper, more substantial, more real reality? In breathless suspense, this age, "terrified at its own skepticism," awaits a reply. This, if it be satisfactory—if it be a reply—must satisfy its keen intellect by reconciling science with religion—by rendering its religion also a philosophy.

Listen! ye believers that thought is a product of mere brain! Those tiny raps in the humble cottage of Hydesville communicate thought which emanates from no brain therein. Listen! ye deniers of the marvels of primitive Christianity! The lame walk, the blind see, the sick are healed, and all through not any one son of man, but through many a son and a daughter of man, and by natural laws so simple that they are capable of being taught and understood. Spirits are discerned, not by miracle, but by the clairvoyant eye, and so described as to be readily recognized as fond friends or dear companions of former years. Unknown tongues are spoken and written, sealed and stitched letters are answered in the well known language of a former denizen of earth, and photographs of those long since passed away are taken from what to the physical eye seems mere empty air. But the image of the loved one, smiling at you from the photographer's plate, proves beyond peradventure that he or she is indeed there. Even a semblance to the old body is manufactured from the imponderable elements, and you behold, hear, touch and handle the suddenly created form of an old friend, who has thus manifested his presence to you, that you might know the solemn truth of immortality, and the wondrous, the unlimited power which the human spirit shall attain, as it more and more acquaints itself with law, which, after all, is but the "mode, and the only mode, of the Divine procedure."

These things, occurring, as they do, through the mediumship of hundreds, and in an enlightened age, preclude the possibility of their being attributed to any incarnate deity. They rather exemplify the divinity which dwells in the innermost of every human being, and show that those whom the ignorance of the past has worshipped as the deity incarnate were but outgrowths of what lies dormant in every human being, and which, like all other natural phenomena, will manifest itself when conditions are right.

To him who views them wisely, they serve as a key to unlock the myths of the past, and show us the spiritual outgrowth of the race through successive stages of progressive

development to the present. From old faiths, they bridge over the gulf of doubt and denial to a new. Or rather to a further development of the same old spiritual tree, which takes its root far back in the rude soil of the primitive races; which had developed to its budding some eighteen hundred years ago, which is now putting forth its hopeful blossoms, and which shall bear its sublime fruit in the harmonial philosophy of the coming future.

To materialism they indubitably demonstrate that there is a spirit in man which passes from the "thin rind of the conscious" through the shining portal of death, into the deep, the unfathomable unconscious—the spiritual universe, which is all life, and beating, throbbing, with indescribable pulsations of the love, the goodness, the use, the beauty, the power, the justice, the wisdom of the Infinite Spirit, whose habitation is immensity, whose throne is in every human soul, whose form is the material universe, whose being is incomprehensible, and whose "ways are past finding out," "whose presence bright all space doth occupy, all motion guide;" "whom we name God, and know no more."

C. W. COOK.

Warsaw, Ill., Dec. 15, 1875.

NOTICES OF THE PRESS.

Dr. Eugene Crowell has made an important contribution to the literature of Spiritualism, in "The Identity of Primitive Christianity and Modern Spiritualism." It is written in a temperate style and with evident fairness, and is especially remarkable for the amount and aptness of the evidence adduced. Readers who desire to know just what intelligent Spiritualists believe, will find this work well worth their attention.—*Literary World—Boston.*

The leading object of Dr. Crowell throughout these comprehensive volumes is to prove that the so-called miraculous occurrences of the Bible really did take place mainly as stated. This he does by establishing the fact that similar and equally wonderful occurrences are taking place in our own day, and at the same time he shows that the teachings of the New Testament in spirit and substance are identical with those now received through modern Spiritualism. This object, as expressed on the title-page and never lost sight of, but continually coming to the surface, gives a dramatic unity to the

work, which makes it one of exceeding interest to the sincere inquirer into religious truth and the proofs of man's spiritual nature, while to the Spiritualist it offers a storehouse of facts, ancient and modern, confirmatory of his views and presenting a vast array of impregnable reasons for his convictions.—*Banner of Light*.

The book is intensely interesting, and read by persons of whatever faith or opinion, it will prove a volume of more than considerable interest. For those who will see all things, prove all things, this latest addition to our spiritualistic lore will be welcomed with gladness.—*Brooklyn Daily Eagle*.

The two volumes of the work show deep research, a faithful presentation of the views of all parties pro and con, and a determination on the part of the author to be thorough and systematic in his work.—*Brooklyn Union*.

Correspondence Religio-Philosophical Journal.

SOUTHERN NOTES.

MEMPHIS, TENN.

Cotton is the life blood of the South. Traversing the streets of this interesting city, everything bears the marks of thrift; and yet the cry of "hard times" is constantly heard. The cotton yards are full of bales awaiting shipment. Would it not be better for these Southern States to raise more breadstuffs—more grains and fruits, and less cotton? It would certainly secure greater self-dependence. Most of the apples that show their shining faces in the markets are brought from the North. A large apple costs five cents—a fine orange considerably less.

Though there are many excellent Spiritualists residing in Memphis—men of influence and affluence—they have no organization. In this condition of affairs the burden of public meetings can hardly fail of falling upon a few liberal and heroic souls. Dr. Watson, impressed, so the spirits say, wrote me to visit Memphis. The field cultivated by the Doctor's skillful hand, was already prepared. Our labors, seconded by the leading Spiritualists of the city, proved in every sense of the word a success.

REV. SAMUEL WATSON, D. D.

This exponent of the Spiritual philosophy and editor of the AMERICAN SPIRITUAL MAGAZINE, reminds me socially of a valued friend over the water—a quiet, scholarly

English gentleman! For thirty-seven years Dr. Watson was a Methodist clergyman; and for nearly the same length of time he has been a resident of Memphis, having the confidence of the entire community. During this time he was a while President of the State Female College—was ten years editor of the *Memphis Christian Advocate*, and Presiding Elder as long as the Methodist discipline would permit. The Methodist clergy continue to visit him, listening to elucidations of the Spiritual phenomena, and the divine principles of a broad, liberal Christian Spiritualism. Some of these are believers in Spiritualism; and what is more, they would preach it openly, if they could so afford financially! If gold is God, "public opinion" is a merciless tyrant. A guest of the Doctor's during December, I shall not soon forget his hospitality, nor the many personal kindnesses of himself and his excellent family. Mrs. Watson, though a believer with her husband in the present ministry of spirits, continues in the Central Methodist Church. Genuine Spiritualism and the Christianity of the New Testament are in perfect accord.

MRS. ANNIE C. T. HAWKS.

This lady, whose name stands at the head of the "Inner Life Department" of the SPIRITUAL MAGAZINE, bears the same relation to it that Mrs. Conant did to the *Banner of Light*. Mrs. Hawks, formerly Mrs. Torrey, so well known in Texas and other Southern States, is an excellent medium, speaking in the semi-trance and inspirational state. She is also clairvoyant, clairaudient, and prophetic, giving at times really wonderful tests. It is a matter of regret that her nervous system is so sensitive, her organism so frail, her health so feeble.

Miss Clara Robinson retains her mediumistic gifts, convincing the doubting and the skeptical of a future conscious existence beyond the grave.

MRS. T. W. MILLER.

It seems a marked purpose of the spirit world just now to present before us the materialized forms of the departed. But the term "spirit materialization" is too vague, too inexact, to apply to this form of manifestation. Spirits do not materialize. Essential spirits can no more become matter than cause can become effect. Unseen intelligences, versed in spirit chemistry, have the power to collect and use the aura of mediums, the emanations of individuals and the elements of the atmosphere, manip-

ulating and molding the same into shapes, forms, and garments of immortals, in which spirits appear. As it is the glove of the gloved hand that we see, so it is the constructed clothing of the spirit that our eyes behold. And then again, there is no doubt but that it is "the double" of the medium that is often seen. That the spirits of certain mediums occasionally leave their bodies for a time, I have the fullest proof.

Mrs. Miller is an excellent medium for slate-writing and the phenomena of materialization. These phenomena, so common now, require no minute description. I will, however, mention this test condition that I applied to Mrs. Miller in the presence of Mr. Miller and Dr. Watson. The medium had taken her seat in the cabinet and become entranced. Her hands, her limbs were rigid and cold. While she was in this state I took from my pocket a small thread-like string, and putting it around her neck, tied it in hard knots behind, and then tied the same to the back of the chair. The curtain of the cabinet was then dropped; and yet, before I had got off from the platform a spirit form clothed in white, stepped out in full sight. Dr. Watson saw it—we all saw it!

SPIRITS BY STARLIGHT.

Conversing about Mrs. Miller's mediumship with Dr. Watson, he assured me that neither a house, nor a cabinet were absolutely necessary to see the manifestations attending this Memphian medium:

What do you mean, Doctor?

"I mean that these spirits may be seen out in the fields by moonlight or starlight."

Have you witnessed anything of the kind?

"I have, several times."

Can such a privilege be granted me?

"Most certainly; if the medium's delicate health will permit of such a nightly excursion during this damp weather."

The evening and the hour were agreed upon. At the appointed time we were treading streets leading toward the outskirts of the city. Now we pass a gate; climb a fence; travel a few yards, and are in an open lot or common. There are five of us present, Mr. and Mrs. Miller, Dr. Watson, Mr. Stillman, and myself. We halt; keep silent! Mrs. Miller is partially influenced. Now she is clairaudient. The spirits wish us to step aside two or three rods and remain quiet. We obey. It is clear, and the stars are shining bright. We can see Mrs. Miller distinctly, hear her talking with invisible intelligences. She

kneels and prays. Rising we see by her side a spirit form clad in white. And now there is another; and ere long, still another appears, a soldier, seemingly dressed in a dark grayish suit. But the medium is exhausted and falls to the ground. We lift her up. In this half rigid trance state she cannot stand. Her husband rubs her hands, her arms, and pathetizes the brain till consciousness returning, we return by the same winding way, not doubting that our forefathers saw as they said, warning angels by the wayside and ghostly figures in grave yards.

FIRE FROM HEAVEN.

Spirit lights or fiery lights have been given at seances; and have been seen many yards by clairvoyants. Such phenomena are as ancient as the records of the Old and New Testament. In connection with the "burning bush" that remained unscorched, Moses saw a "flame of fire." The patriarch Abraham saw a "smoking furnace and a lamp of fire." A "pillar of fire" guided the Israelites out of Egypt; and "cloven tongues like as of fire" sat upon the Apostles. So while Dr. Watson, myself and others were out in the open field on that auspicious evening in Memphis with Mrs. Miller, awaiting the re-appearance of more spirits, there appeared suddenly a flash, or flame of fire above the medium's head, falling to the earth, kindled into a blaze the twigs, grass and leaves, partially fading, then brightening up, and lasting I should judge some two or three minutes. And so modern spirit manifestations continue to parallel the ancient.

LIVINGSTON, THE MEDIUM IMPOSTOR.

Many and hearty were the thanks you received from Southern Spiritualists for the editorial warning against the strolling "tramp," Livingston. Dr. Watson, taking his hint from you and the *Spiritual Scientist* of Boston, put the Memphian citizens on their guard; and yet, a crowd rushed to the theater on Sunday evening, hoping to see, as advertised, their "materialized spirit friends" walk out in front of the foot-lights and give messages of identification. It was, of course, a failure, and a fraud. The people left the theater provoked, disgusted, while Livingston, as is his custom, left the city the same night. He played a similar trick in New Orleans, leaving upon the "heels of a mob." He is reported to pass under different names. To Mr. H. Housoh, a book and news dealer on St. Charles street, New Orleans, he confessed himself a

"sleight-of-hand performer," with the aim in view of "money." Many Spiritualists who half starve genuine mediums at home, have a dollar at any time to pay out to a tramp, a trickster, or a "humbug seance." Americans are a gaping, wonder-loving people. The "Jews require a sign," said the Apostle, "but the Greeks seek after wisdom." America has more Jews than Greeks.

DR. M'FALL, NASHVILLE.

Occultism, Voudooism, angelology, demonology, black magic and white, are nothing more nor less than spiritual mediumship in its manifold phases of manifestation, modified by temperament and nationality. While in Memphis we had the pleasure of meeting Dr. McFall, formerly a medical practitioner as well as Representative and Senator in the Tennessee Legislature. The Doctor, a clairvoyant from childhood, has been devoting several years of close study to the sunny side and shady side of mediumship, and to the uses and abuses of spirit manifestations. This subject, though deep as thought, and broad as the universe of mind, is one that ignoramuses specially delight to dabble in. It has just enough of mystery to be exciting. Often it becomes a mania, and wrecks are the result. Dr. McFall, with a committee of gentlemen, is devoting his time to the science of spirit intercourse, and the best method of conducting seances. There can be no more beautiful field of research.

JAMES BURNS, OF LONDON.

Keenly do I feel, and quickly do I sympathize with those, who martyr-like, toil for the spiritual enlightenment of humanity. Of this class is James Burns. It is fashionable with the purse-proud of the nineteenth century to starve men while living and praise them when dead. These lines from Mr. Burns' *Medium and Daybreak*, tell volumes:

"The spirits wanted me, and they took me. They have loaded me well, and the best and worst of us can only run the race of life once, be it long or short, or be the weight light or heavy. During these years I have had many things to allure me from the spiritual work,—the special work which I am now endeavoring to perform. The cup was placed to my lip by invisible hands, and I must drink. My family are able to do for themselves, and cannot derive much benefit from being attached to the meager fortunes of a spiritual apostle.

"Two more years such as the last two have been, and it is all over with me, unless

some unforeseen paroxysm cuts affairs short before that time elapses. I pause to weep bitterly as I write these lines, but thank God, I can write them. Death is no longer to me a terror; life, as it has been these last two years, is the most fearful alternative. 'Whosoever shall lose his life shall preserve it.'"

CHRISTIAN SPIRITUALISM.

One Hundred Reasons Why I am a Christian Spiritualist.

BY CYRUS JEFFRIES.

1. I am a Christian Spiritualist, because I believe that God is a spirit, and must be spiritually worshiped. "For God is a spirit; and they that worship Him must worship Him in spirit and in truth."—John iv, 24.

2. I am a Christian Spiritualist, because I believe that I will soon be a spirit in the world of spirits. "For the spirit shall return unto God who gave it."—Ecc. xii, 7.

3. I am a Christian Spiritualist, because I believe that Christ, who is our forerunner and example, lived and died, and came back to earth after death from the spirit world, and appeared and talked with his friends, just as many spirits are now doing all over the civilized world. "Whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec."—Heb. vi, 20.

4. I am a Christian Spiritualist, because I believe the gospel of Christ is the same spiritual gospel in this day, it was in Christ's day, without one word of all its miraculous signs or wonders having passed away. "Heaven and earth shall pass away; but my words shall not pass away."—Mark xiii, 31.

5. I am a Christian Spiritualist, because I believe that in obeying all the commands of Christ, we can do all the wonders, signs and miracles that He did, and sometimes even greater works than He did. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do."—John xiv, 12.

6. I am a Christian Spiritualist, because I believe the religion of Christ to be a religion of good tidings unto all people; it heals all sickness and disease; it unstops the deaf ears, opens the blind eyes, makes the dumb to speak, enables men to see visions, imparts the gift of prophecy, enables men to discern spirits, grants the gift of tongues and the interpretation of tongues; it gives the power to cast out devils, to raise the

dead, to become entranced, to dream dreams and to work miracles, all of which makes the religion of Christ a religion of great joy. "And the angel said unto them: fear not; for behold, I bring you good tidings of great joy, which shall be to all people."—Luke ii, 10.

7. I am a Christian Spiritualist, because I believe that the true gospel of Jesus Christ is accompanied with all the signs and wonders in this day, as it was in the days of Christ and the apostles, and that it is precisely the same gospel in this day it was eighteen hundred years ago; and that wonders, signs and miracles are no less the religion of God in this century than they were in the first century; and that not one word of His commands have ever perished or been repealed, nor will they ever become abrogated or pass away, but that true Christians must continue to teach whatsoever Christ commanded unto the end of the world or unto the end of the ages. "Teaching them to observe all things whatsoever I have commanded you; and, lo! I am with you always, even unto the end of the world."—Matthew xxviii, 20.

8. I am a Christian Spiritualist, because I believe that the religion of Christ is a religion full of signs and wonders, every miracle of which is full of love and happiness from God and the angels to the children of men, and that signs and wonders will follow all who truly believe the gospel. "For they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen!"—Mark xvi, 20.

9. I am a Christian Spiritualist, because I believe that the gospel of Christ can be of no more benefit to the children of men in this day without its signs and wonders, than it would have been to the people in the days of Christ, without its signs and wonders; but that the wonders, signs and miracles of the gospel kingdom are in as full force now, in this day, as they were in the days of the apostles; and that the gospel kingdom is as much the kingdom of miracles now as it was then; and it can nowhere be shown in the Scriptures that a single wonder, sign or miracle has ever been repealed, abrogated or done away; but that the kingdom of Christ, with all its fullness, shall consume all other kingdoms, and shall stand forever. "For the God of Heaven shall set up a kingdom, which shall not be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all other

kingdoms, and it shall stand forever."—Dan. ii, 44.

10. I am a Christian Spiritualist, because I believe that Christ established his gospel kingdom, with all its wonders, signs and miracles, on earth, to endure forever; and that not one of its glorious signs or miracles shall ever fail or pass away from His gospel kingdom until all dominions shall serve and obey him. "For the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. vii, 27.

11. I am a Christian Spiritualist, because I do not believe that Christ came to establish a kingdom and a miraculous religion, whose heavenly signs and glorious wonders were to perish in a century, and die out forever; but that when His gospel kingdom came, it was to endure until God's will was done in earth, as it was in heaven. For Christ tells us to pray as follows: "Our Father who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done in earth as it is in heaven."—Matt. vi, 9, 10.

12. I am a Christian Spiritualist, because I cannot believe that Christ came to earth to spend a self-denying life, and die a shameful death, merely to set up a religion of signs and benefits for mankind, that was only to continue for one generation, and then pass away for ever. For Christ says: "Heaven and earth shall pass away, but my word shall not pass away."—Luke xxi, 33.

13. I am a Christian Spiritualist, because I believe that when Christ came to set up his kingdom and establish his miraculous and holy religion, he established it for all generations and for all time, and that not one principle, sign, or miracle of its gospel should ever become void, but that it should be possessed by the saints forever. For "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even forever and ever."—Dan. vii, 18.

14. I am a Christian Spiritualist, because I believe that the religion of Jesus Christ, with its blessings and benefits, is not only the greatest and best of all religions, but it is the only true religion, because it gives us a gospel that not only heals all the maladies of the body, but it raises us from the dead into the spirit world. "The blind receive their sight, and the lame walk, the lepers

are cleansed, and the deaf hear, the dead are raised up."—Matt. xi, 5.

15. I am a Christian Spiritualist, because I believe with Christ that the dead are raised now, just as Christ himself was; and that they can appear to the living sons and daughters of men just as he did, for he is not the God of the dead. "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob."—Luke xx, 37.

16. I am a Christian Spiritualist, because I believe that the dead rise, and can visit their friends just as Christ did. But if the dead do not rise, then Christ has not risen. "For if the dead rise not, then is not Christ raised."—1st Cor. xv, 16.

17. I am a Christian Spiritualist, because I believe that the dead are raised, just as Christ was, in the spiritual body, and like him, in their spiritual bodies can appear and disappear at pleasure, as the spirits in every section of the earth are doing now, in their spiritual bodies. "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."—1st Cor. xv, 44.

18. I am a Christian Spiritualist, because I believe that the dead are raised from the natural body into the spirit world, or Paradise, just as Christ was on the day he died, as he told the malefactor on the cross that he would meet him in Paradise that day. And that the spirits of the dead can return to earth the same as Christ did, and appear to and talk with the living just as he did. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."—Mark xxvi, 14.

19. I am a Christian Spiritualist, because I believe that the resurrection takes place like that of Christ, immediately at death; that the spirit of every one at death is resurrected into the world of spirits, or Paradise, in the very same manner Christ himself was, and can come back to earth the same as Christ did; for he went before and opened up the way for all our race. He preached to the spirits in prison, proclaimed liberty to the captives, opened the prison doors of death, liberated the spirit world, and came back to earth a triumphant conqueror over death, hell, and the grave. For he declares: "The spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath

sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isa. lxi, 1.

20. I am a Christian Spiritualist, because I believe that our resurrection will be just like Christ's resurrection; that we will not have to wait until the end of the world for our resurrection, but like Christ, as soon as we leave the body we will go into Paradise, the spirit world, and, like Christ, return at pleasure. For he is our resurrection, and our life. And we shall also be in the likeness of his resurrection. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. vi, 5.

[To be Continued.]

From the Medium and Daybreak, London.

ADVICE TO YOUNG MEDIUMS UNDER DEVELOPMENT.

MR. EDITOR—Having in my experience seen much that is detrimental to the progression of young mediums in their development, I think it my duty to write a few lines and to ask your kind forbearance to insert them in the *Medium*. First, let me speak of order, management, regulation, and conduct of circles and seances. Without these nothing can be done. A convenient and comfortable room having been secured, order must be preserved and visitors equally arranged (seated on cane-bottomed chairs, if possible). Strangers and skeptics to be allowed seats behind or away from those attending regularly, unless they be good, honest people, and called to the circle by the controlling influence. Doors and windows of the apartment to be fastened, to prevent egress or ingress during seance. Sitters not to break circle until so informed by conductor, and while medium or mediums are under influence. Good management should be shown and used in seeing that the sitters are comfortably placed, that the mediums are in good health and strength, that necessities are in the room before the door is finally closed—such as, for instance, a little cold water and glass, musical instruments (if for physical seance), speaking-tube, wax vestas, lead pencils, and paper, also a good table, though it must not be too heavy, a circular table of about three or four feet across will be found best adapted, and a shade, or what is infinitely better, a dark blue or violet glass shade, to screen the ray-

of light from affecting the medium. No one should be allowed to sit or stand behind mediums, while under control or otherwise. The regulation and conduct of the sitting or seance should be given to and discharged by one in whom the medium can have full confidence, in whose hands everything should move agreeably and orderly; he should have the full command of the circle, and be harmoniously and sympathetically disposed, and do all in his power to contribute to and promote a noble personal behavior, and while superintending, should guide and lead those of his friends to be humble and obedient, to let their minds be passive, freed from the cares and anxieties of the world, and prayerful to let their thoughts aspire and go out to those of their dear friends that once lived on earth, that they may be welcomed and return again, and bring messages of peace, joy, and love.

A unity of purpose should pervade the minds of all, and singing or suitable conversation should be engaged in to produce a harmonious feeling. Those attending circles should be careful and regular in their attendance, as an irregularity oftentimes causes much inconvenience and annoyance. Some individuals prefer dark, others light seances; both are necessary. Dark seances are more for the development of physical and clairvoyant mediums, and for physical demonstrations and the better manipulation of substances, moving, lifting, and carrying materials, and for the display of phosphoric lights, music, etc., etc., to demonstrate unmistakably the truth of spirit existence. The light seances are of a more advanced and intellectual order, and best suited to the delivery of trance and inspiration addresses, giving information to private circles, public meetings, etc. A pure and dry atmosphere should always be kept in the seance room. Patience in all circles is very essential to good manifestations. Mediums should never sit under test-conditions, unless surrounded with honorable, harmonious persons; power, and the necessary elements emanating being mostly obtained from them, in all manifestations, it becomes of importance that that power should not be suddenly disconnected with the operating spirit force, as, if so, or if there be any other fault, it follows, as of necessity, that the mediums suffer; hence I would observe that rules and acts for the better regulation of spiritual meetings and seances, for the more sure guidance of mediums under development than at present exist, should be more fully brought to the notice of all mediums.

Mediums, to my experience, are persons of negative more than of positive minds and temperaments, and are, as a rule, easily persuaded and controlled. Under these circumstances it should be one of the first duties of all Spiritualists to protect and afford them help, consideration, and kind attention; an interest should be taken in training them in purest motives, and not only should they be cared for at the spirit circle, but (so much of importance depending upon mediums) their homes and surroundings should be carefully kept. With mediums depend in a great measure the character of the manifestations; if, therefore, proper conditions are brought to bear, manifestations will occur such as have never yet been seen. On the contrary, if the mediums, conditions, etc., are not perfect, the manifestations, of whatever kind they may be, must, as a matter of course, be deteriorated in their power and grandeur. Surely, then, it behooves every one to use forbearance and charity toward struggling mediums; to use all powers of the intellect for their advantage and welfare. At the present time, ignorance of their capabilities, as also of their requirements, exists, and many a one little thinks that but by a simple word or thought he may intrude and bring discord to disturb the harmony around them. Sympathy from loving friends oftentimes does them much good, and encourages them in their noble work. Suspicion and opposition do them much harm.

Mediums, as also all who sit at circles, should regard spiritual advice, and use it always to good advantage. Many times they would be kept from harm by acting under the advice of their guides. Nothing can be so dangerous to mediums as their sitting at promiscuous seances, where skeptics surround them on either side, where there is neither conditions, order, nor respect of persons; for, while it is fully known that there are good and kind spirits, even so, as also in the world, there are an abundance of evil, deceitful and diabolical spirits, and such are only too glad at times to cheat and carry on their pranks, as on earth; for such spirits, prayer should be offered. Mediumship, if properly used, is a blessing to all; but if abused, like everything else, it may bring dishonor and disgrace.

JOHN W. HAXBY.

8 Sandall Rd., Camden Town, London.

Mrs. Thayer, the floral medium, proposes to remove to Philadelphia.

From the Spiritual Scientist.

TEST CONDITIONS AND A SPIRIT PHOTOGRAPH.

Our special correspondent, in Cincinnati, Ohio, sends us this week a full account of a most remarkable and complete test of spirit photography. He also wrote the reports which appeared in the *Commercial and Enquirer* of that city. In a private letter accompanying the narrative he says:

"While I have not yet succeeded in getting the spirit form that was to be, to me, the absolute proof, yet partly having charge of this test trial, so exceeding our most sanguine expectations, and so absolutely convincing, that I feel that I cannot longer withhold my full assent and indorsement of Mr. Jay J. Hartman's gift of mediumship as a genuine spirit photographer, who, amid the bitter denunciations of press and people, has given a public test trial—accepting cheerfully the offers of the skeptical photographers to go to their own rooms, and then and there, without handling the plates, or entering their dark room, producing a spirit picture (one of which I enclose—see engraving), which they were compelled to



acknowledge to have been produced without any aid or complicity from Mr. Hartman,

further than resting his hand on the camera during the time of the exposure of the plate. It is more particularly gratifying, in that the very paper that a few weeks ago published three columns of abusive and denunciatory statements to prove the whole matter a delusion and Hartman a fraud, has voluntarily made a partial reparation by prominently publishing a column, giving the result of the public investigation—thus refuting and disproving all their former statements. While Mr. Hartman has thus been honorably acquitted, and his claim to the possession of that "occult power" and his honesty fully established, yet, I hold that the "laws of psychometry" will yet explain much of the mysterious workings of this wonderful power. Unquestionably, spirits do come back and impress their images on the plate, so as to be recognized, as has been done in several instances with Mr. Hartman, yet there is a large residuum unrecognized, and whose appearance will, I believe, be accounted for, as said above, by the further elucidation of psychometric laws and their modes of operation. I hope that our friends will give this subject their earnest attention, as I believe that we are on the eve of startling revelations to the Spiritualistic, as well as the materialistic, unbelieving world.

From the Rockport (Texas) Transcript:

We are in receipt of the January and February numbers of the AMERICAN SPIRITUAL MAGAZINE—terms \$2 per year—S. Watson, editor and proprietor, Memphis, Tenn. This is a monthly periodical, devoted to Spiritualism, its history, phenomena, philosophy and teachings, from a Christian standpoint. Dr. Watson was for many years a leading light in the Methodist church, and for a long time as the editor of its church organ, the *Christian Advocate*, was regarded as a man of the first order of talent. Neither his piety nor his intellectual force was ever called in question, and it will not do to denounce his work now without a hearing. "Error is always harmless whilst truth is left free to combat it;" and we trust that our scientists will meet the new philosophy with logic, and not with vituperation. We believe those phenomena may all be explained upon scientific principles, and we hope to see it successfully done.

If ye fulfill the royal law according to the Scriptures—"Thou shalt love thy neighbor as thyself"—ye do well.—James.

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MEMPHIS, MARCH, 1876.

THE SO-CALLED MILLER EXPOSURES.

We are receiving so many letters of inquiry, containing telegrams and extracts from papers in regard to what occurred, that we have concluded to give the facts concerning them.

In the first instance, a young man struck a parlor match, when a form resembling Mrs. Miller retreated behind the curtain. To those who have never studied the philosophy of those temporary materializations, it would be very conclusive that it was the medium. The matter of which the apparitions are composed is taken largely from the medium, and often, when conditions are not favorable, partake to a greater or less extent of the medium's appearance. All investigators of much experience will bear testimony to this fact. Though Col. Alcott saw some four hundred of all sizes, colors, ages, etc., while at the Eddys, there was something of the medium to be seen in all. This, we are told, was what first excited the suspicions of Mr. Owen—there was no resemblance to Mrs. Holmes in the bogus Katy King.

The "exposure" reported in the *Appeal* of the 1st, we have noticed, and corrected several misstatements in its next issue. We admitted really only one, instead of twenty-five or thirty, as stated. We never objected to her being nailed to the floor, but would greatly prefer it to be done.

The facts really are: After she was securely tied by two gentlemen, who had requested permission to do so, she was entranced, and the same gentlemen, accompanied by others, went and examined her.

They had left the cabinet but a few seconds when a white form turned aside the curtain, and remained for some time in view of all. Several persons appeared at different times, varying in height from two to three feet. After some twenty or thirty minutes spent in coming out and returning, Redface said: "Squaw Mollie will bring out a pappoose." A white form took a chair that was on the platform. As the *Appeal* report says, "two young men rushed on the stage, seized the white object around the waist . . . with her top dress turned over her head, so as to expose her white apparel, in which condition she was held by the young men, while she was making desperate efforts to pull down her dress, and at the same time shove her wrists into the cords which had confined them together."

What a pity he, or they, could not hold a small, weakly woman until some one else could have seen the exposure! We hurried there, and found her tied as securely as we ever saw any one.

The *Avalanche* report comes much nearer the truth. It says: "The form dodged Mr. Lake, and darted into the cabinet. Mr. Lake, being unable to stop her, drew aside the curtain on the cabinet."

If this "charge" had been delayed a few moments, I think there would have been (as we and others have seen several times) a female form with a child in her arms, and she might not have "dodged" and "darted" so fast as not to be caught until she was in the chair. These young men left in a few moments afterward, Mr. Lake yelling at the top of his voice, as though something successful had been achieved, after which quiet was restored. Mrs. Miller, still tied fast, was soon again entranced, and in a few moments our former wife came out on the scales, and stood on them for some time, then coming down on the steps of the platform. Others came out, draped in white. A child about three feet high came out; we went up close to it, passing forward our handkerchief, which the child kissed and returned. If we had never believed in the genuineness of

the materializations of Mrs. Miller, what occurred after the pretended *expose* would have convinced us beyond the possibility of doubt. Her nervous system is very much affected—so much so that she has given no public seance since.

When Miss Cooke, the medium that Prof. Crookes, editor of the *London Quarterly Journal of Science*, had with him, was similarly charged upon, she did not recover from it for six months, as we are informed; yet this man, who stands at the head of the scientific world, had her at his own house and at the houses of his brother scientists of London for three years. It was a long time before they could see the medium and Katie King at the same time, yet by persevering, having only a few persons present, they ultimately succeeded in not only having both in sight, but while they could see Miss Cooke, Katie King would promenade the floor with Prof. Crookes for an hour or two at a time. The last time she came she cut a number of pieces out of her dress as keepsakes. I have had my wife sit down by me in the daytime, and talk as in other days, and about some things no one knew of but ourselves. I have often felt her hands, arms, face, and pressed her body, which seemed as firm as it ever was. We have stood within six or eight feet of the cabinet, she holding the curtain up and telling us to look at Mrs. Miller, who was apparently dead in the chair. She has stood on the platform scales, and had gentlemen to weigh her in the light, and done many other things, showing the utter impossibility of our being deceived.

It was nearly a year before she came outside, and over six months from the time she did before we ever touched her; yet there are those who seem to think they must shake hands with returned ones the first time they come, or it is a humbug. Some of the reporters have made that as their only test. We will venture an opinion that it will be a long time—perhaps not until they go over—before they will have this privilege. If they insist, as some of them have done, that this be granted, we would

advise them to give it up. Jesus, the son of God, would not permit Mary to touch him after his resurrection; and Thomas, though he declared he would not believe unless he could thrust his hands into his Master's side, yet, when he saw Him he believed without such tangible evidence as he had demanded.

We have invited the press to come and investigate, and we mean what we say, if they will make a just report of what occurs. As soon as they do this, we can have this question settled, and the public mind quieted in regard to the truth or falsehood of these things.

When we wrote the above, it was our intention to have it printed and sent out as a circular; but finding we could not well do so, we use it in our *MAGAZINE*. Since then the subject has assumed such gigantic proportions that the Grand Jury, as we learn, have had the matter under advisement. We have, therefore, looked farther into it, and give our readers the benefit of our investigations by copying the *Avalanche* report and interviewing the young men who performed the important part of the so-called exposure. We also make two extracts from the *Appeal*, written at different times, in regard to the same medium and her manifestations.

The following is the *Avalanche* report referred to:

"Mrs. Miller, the medium, was placed in the cabinet, and in a few minutes a female form walked out of the cabinet and sat upon a chair on the platform. As soon as she was comfortably seated, Mr. A. C. Lake, who was near the platform, rushed on to it and grabbed at the form, and at the same time the turpentine ball was ignited. The form dodged Mr. Lake, and darted into the cabinet. Mr. Lake, being unable to catch her, drew aside the curtain on the cabinet, and Mrs. Miller was seen seated in a chair."

Does that say anything about "seizing the white object around the waist, revealing to the astonished gaze of every one present Mrs. Miller, with her top dress turned over her head, so as to expose her white spiritual apparel, in which condition she was held by the young man. After the young men had

satisfied themselves that it was Mrs. Miller, in *propria persona*, they held in their arms, and not the spirit, or second self, of any one, they released her and retired from the stage?" We think "every one present" knows that there is not a fact stated in the above quotation, the young men themselves being witnesses.

In order to ascertain their version from the parties who were said to have made the report, we requested Dr. A. K. Taylor, who was present and witnessed all that occurred, to go with us and see those gentlemen, and have each one to write out what they saw and heard on that occasion.

We first called on Mr. Lake, who has the credit "of planning the expedition." He stated frankly to us, in the presence of several gentlemen, that he did not say he caught hold of Mrs. Miller or any one. He said he made the *Avalanche* report, which is as nearly a correct one as could be expected from parties who believed it to be a fraud, and came there, as they thought, prepared to expose it. When we insisted on his giving in writing what he had stated, he became excited, using insulting language, and we then left the house. We have been living here for over thirty-five years, and this was the first time any one had used an unkind word to us that we remember. "Whom the gods would destroy, they first make mad."

We next called on Mr. Johnson—the only Johnson who was there, though two Johnsons, with different Christian names, are given in the *Appeal*. He stated that he saw nothing of Mr. Lake or any one else seizing anybody, and that Mr. Lake had told him he never caught any one.

We next went to see Mr. Coleman, who threw the cotton saturated with turpentine. He said that when Mr. Lake threw up the curtain, Mrs. Miller was sitting in the rocking-chair.

We then saw Mr. Hatcher, who, though he sat immediately in front of the platform, saw nothing of what was reported in the *Appeal*, and when asked to go with them

that night to report it, told them he saw nothing to report.

Thus all this exposure turns out to be an exposure of the folly of some young men, instead of Mrs. Miller.

The following is from the *Appeal* of February 1 :

"The expose, which we give in another column, of Mrs. Miller, the so-called spirit medium, who has so long baffled the efforts of non-believers, will set at rest forever all doubts as to her position, and satisfy even our good friend Dr. Watson that she has been perpetrating a series of frauds, and must hereafter cease to play her part in this community. The authorities must henceforth take cognizance of her movements."

The following is the conclusion of a long report made by Mr. Keating, the editor in chief of the *Appeal*:

"The company at the seance last night consisted of this reporter, Mr. William L. Vance, Capt. Charley Church and Rev. Dr. Watson, all three of them well known citizens, the latter intimately identified with Spiritualism as an active agent in the encouragement of mediums and the propagation of their peculiar doctrines and teachings. For perhaps an hour we sat near the table, covered with two brown army blankets, so as to entirely conceal the light, underneath which the medium, Mrs. Miller, held a slate on which was a piece of pencil not more than the sixteenth of an inch long, not of length to be held with ease for writing purposes. She held the slate with her right hand, her left resting on the table, and at intervals varying with the amount written, would, on hearing two taps on it, given by the communicating spirit, pass the slate to some one of the gentlemen to be read, and, if possible, explained. This part of the performance was satisfactory enough in one or two messages to Dr. Watson, and the names of deceased relatives of the reporter and of Mr. Vance, one of those to the doctor, purporting to come from Rosa Kelley, whose death was announced in the *Appeal* of last Tuesday, and who stated that she desired to communicate with her father and mother, Mr. Thomas and Mrs. Margaret Kelley, and assure them of her happiness. She said she died on Second street, but that her parents at present resided at 53 Main street. This was especially interesting to the good doctor, who promised to attend to the wishes of the

gentle spirit. Perhaps an hour was spent in this way, when the medium was ordered into the cabinet by her "familiar" or attendant spirit, known as "Red Chief," an Indian, when the seance really commenced. The light from the small coal oil lamp, which sufficiently lighted the room, was turned down until the surroundings were scarcely to be defined, the medium, meantime, having both her hands tied with a red cord, which, in obedience to "Red Chief," was sealed with sealing wax, forbidding anything like effort on her part, either to free herself or manipulate any of the articles put into the dark and gloomy cabinet with her. And so tied and seated on one of two chairs inside of it, the curtain of the cabinet was fastened. We waited but a moment, and light was called for, when we found the medium, her hands still tied, with her left arm through the unoccupied chair. This examined into and wonder expressed, the curtain went down again, and was not more than buttoned when "light" was again called for, and in the twinkling of an eye there sat the medium relieved of her burden, sitting as demurely and apparently as unconscious of anything extraordinary as when first she took her place in the cabinet, and this sort of test business was continued for perhaps another hour, during which we saw her with her arms through the armholes of a gentleman's vest, her hands still securely tied together and with a chair on either arm or both, and sometimes with the basket containing the noisy instruments on the left arm, and additional to one of the chairs. After this, we heard the accordeon played by itself, then with bell accompaniment inside the cabinet, but eventually outside, the hands and even the arms of the performer being visible and both whiter and softer than those of the medium, the writer being at no time farther than five or six feet from the aperture of the cabinet, through which the accordeon and the ghostly looking hands were obtruded. Then we had a black hand and a red hand, and finally we had two pairs of white hands, one smaller than the other, and both of waxen hue, and when the smaller were withdrawn, the larger pair were clapped together with a strength, and producing a detonation as loud as night or could have been produced by any of those present. And this clapping of hands was repeated three times, at the request of all present, the spiritual hands and arms being as plainly visible as those of the gentlemen present to each other, and remaining visible

for the space of two or three minutes. Then the curtain of the aperture was raised by one of the spirits, while another endeavored and did indistinctly outline the face of a woman, with a cap on. Then we had the hands and arms exhibition and a perfect bedlam of discordant sounds from the musical instruments, not a few of them being thrown at the auditors with a directness of aim that proved the spirits had lost nothing of precision by their passage into the other world. All this was done at intervals, when, as before described, "light" was called for and the medium was found quietly seated, her hands still tied securely and the wax seal unbroken. A chair pushed out of the cabinet was drawn in again, and musical instruments and bells were taken from the floor, within a few feet of the cabinet, and drawn in for after use. At no time did or could more than a minute elapse, between the performance of the tests and the call for light, the spirits, the medium said, being as anxious to convince us of the genuineness of their work as we were to prove it such.

Neither the Davenport brothers, nor the Holmeses, nor any of the wonder-working fraternity, have produced such wonderful results with such astonishing celerity as this woman of simple surroundings. No sooner was the curtain down than it was ordered up, the changes being made with a quickness that defied time and human movement to keep pace with. Finally, after nearly four hours of this sort of exhibition, the "Red Chief," as we were told, spoke in a tone of voice plainly audible to those in the room, and sometimes while the medium herself was speaking, leaving no room to doubt the presence of a second person. He conversed with each person in turn, in broken English, and for the space of ten minutes, when he untied the medium, and released her from a tension of mind and body that was more, really, than she should have been called upon to endure. Then she retired to the cabinet again, and was so securely tied by the "Red Chief" as to challenge even the skill of Captain Church to untie. Released from her bondage at last, the medium announced the seance closed, a large iron ring being thrown from the cabinet as she did so, a last and parting salute from "Red Chief" who is as much disposed to fun and frolic, the medium says, as more natural folk.

And this closes what we have to say of what we witnessed at Mrs. Miller's seance. It is a plain, straightforward statement,

"nothing extenuated or ought set down in malice." We saw the arms and hands, and heard the voice, whether of spirits we do not pretend to know, being still skeptical on that score, not doubting the medium, but not satisfied but that all these "special wonders" are to be some day explained by a science as yet occult and unknown. Mrs. Miller promises us soon a sight of the embodied forms of her spirit friends. When they appear, we shall as willingly and as honestly testify of what we see as we do now of those extraordinary manifestations of last night, which defy our powers of explanation upon any known scientific theory."

We wish simply to add, that the promise spoken of by our friend, of the "embodied forms of spirit friends" coming out, has been fulfilled. Will he fulfill his promise, voluntarily made, and "as willingly and as honestly testify of what he can see now." If so, we shall have no more such scenes enacted as called forth the report of the *Appeal*, which has been copied by the papers all over our country as an expose of Mrs. Miller.

ADVICE FROM A FRIEND.

Though we are pressed for room, we give place to the following letter. We have no idea who is the author, but he gives us evidence of true friendship, and, from his standpoint, takes a very sensible, rational view of the subject. There may be many others, who entertain the same opinions, who would like to have a better explanation of our course than they have been able to obtain.

People generally believe that what they see published is true, especially if the names of parties are given who are said to state the facts which came under their observation; hence we are not surprised that the opinion should be very general that there had been an expose of the fraud practiced by the Millers with our sanction or acquiescence. We therefore cheerfully give place to the letter, and avail ourselves of the occasion to notice its contents, even to the exclusion of matter that would be more congenial and interesting to our readers.

BRO. WATSON—As a sincere friend of

yours, at the risk of giving you pain, I will make you some suggestions—about your spiritual seances (supposed or real). I say yours, only because they are given under your influence and supervision. If fraud be practiced, I here say, in the outset, you design nothing of the kind; for I have known you too long and well to believe you capable of intentional fraud. But if deception is practiced, you are of all, the worst of the deceived. I am aware of your true sincerity, and that you never did intend the misleading or deceiving of the public, or any individual in all you have done, said and written. Now this is my sincere conviction of you, and always has been, and I have invariably so vindicated you when it was intimated that you were acting deceptively. But this does not mean that you are not possibly deceived yourself, and are therefore misleading others. I say *possibly*, for I am not sure you are, but that you possibly may be, and probably are, I do unhesitatingly say. I am far enough on your side of the question to desire that your positions may be in accordance with facts and truth. Allow me to say you possess an unusual degree of credulity, and you are so fully committed to your theory that you do not stop to think of the possibility of being misled, by those, whose interest it may be, to keep you in profoundest darkness. Their hope of pecuniary gains and of fame, would be taken away if fraud were discovered in what they do. Now please consider the temptation that might be on their part to keep up your delusion. I can suggest and see the *possibility* of fraud, and I might perhaps say probability, in every feature of the exhibitions made in those seances, which have come before my observation and information of that which has transpired. After writing the above I was called away, and during my absence I casually met with one of your old friends and associates, who mentioned your connection with Spiritualism, and he remarked: "It is all fraud, and I fully believe that Watson knows it to be fraud." I replied, "I do not think so. If it is fraud Watson is deceived." "He is certainly either in the fraud or is crazy," responded your friend, "for since the late exposure of his seances, made through the newspapers, he still persists in their advocacy, and besides all this, all like pretensions have been exposed that deluded people both in Europe and America, and he well knows of their exposure." I contended, I would sooner think you crazy than

engaged in a willful fraud. "Well," says he, "when you go to make a hundred dollar trade with Watson he is not crazy then." My final reply was "Charity suffereth long." Now I will finish what I first set out to say to you. I can see the motive of gain strongly standing forth in the mind of your medium. This is not necessarily wrong, but you must admit the strength of the motive power. I have always observed that when strict scrutiny of investigation was proposed the conductors of spiritual seances and other performances are very *offish*. They suggest difficulties arising from inharmoniousness of those present. It is alleged that in the trance state the medium would die, if the full light were thrown on her in trance state, and it is reported that Mrs. Miller was so near gone on the first of the last two effects of exposure that it took a good part of the night to bring her to her normal state, but on the last of these occurrences, though the shock must have been greater, she was soon able to renew the seances, and that children presented themselves at your own knees and called you "papa." How easy it would be to have a child trained to do that, when there are so many children about the same room and belonging to the same family. Did you ever think of that? Another point. Did you not know that the voice of Redface is like that of a ventriloquist, and that all the utterances are unnatural and artificial? These suggestions might be multiplied, but what is here named must suffice. It is your duty, if deceived, to use all the means at your command to be undeceived, and make a frank confession to the world of your delusion, if deluded you are. For one, I am ready, willing and anxious to believe what you are publishing, as facts, and am ready to avow and defend my belief at any sacrifice, if demonstrated, but I must have evidence demanding credence or I cannot believe, and ought not, as a rational and accountable being. You have long been engaged in teaching the gospel way of life and salvation. Were you not sincere in it? And now are you willing to become the dupe of trickery and fraud, or follow the mutterings of a pretended savage's ghost? Surely not. Strike off the trashy and flimsy character of these manifestations, and let people who want the truth and will receive and sanction it, have the proper opportunity of exposing fraud and vindicating truth. I am with you for the truth, but against all error, wherever found, as an honest

INVESTIGATOR.

You say: "Perhaps an unusual degree of credulity." We are fully aware that self-knowledge is among the most difficult to acquire. Twenty years ago, when we were investigating this subject with as good a class of minds as Memphis possessed—with five doctors and three preachers, one of the latter the Episcopal Bishop of Tennessee—we were regarded as the most incredulous one of the party; we were more cautious in our views, more exacting in our demands, in order to be convinced, than any other. We appeal to three doctors, Pittman, Taylor and Kerr, at present in this city, who were of the number, to bear witness to this fact. You express a fear that we "do not stop to think of the possibility of being misled." We have not gone into this thing hurriedly, nor did we go in pursuit of it. It came unbidden and unwelcome to our household, as we published over our signature in the *Memphis Christian Advocate* in 1855, before we were elected its editor.

In 1856, after months of patient, prayerful investigation with twelve persons, all of whom were convinced of its truth, we avowed our conviction in the church where we were then stationed, which had a membership of over five hundred at that time.

Mrs. Miller possessing a phase of mediumship of which we knew but little, about two years since we commenced our investigations with her, in company with the editors of the Memphis papers and a number of the most prominent citizens.

In regard to "pecuniary gains and fame," the Millers have not received enough money to pay their rent and live in the plainest manner. This we know to be a fact, having furnished several times as much as they received in the aggregate from those who attended their seances. There has never been any charge made for admission, a collection only being taken up, they receiving thankfully what those present were willing to give. The amounts thus received have been very meager. We had recently a festival for the Central Methodist church at our house, which we heartily approved of.

A gentleman, who is a member of another church, took up a collection for the Ladies' Society, to which we cheerfully contributed for ourselves, wife and preacher. This is part of the programme at all of them. What is the difference in principle in the collections?

As to fame, it has been an unenviable notoriety with the popular mass of mankind which she has obtained. With regard to the exposures in Europe and America, we take several periodicals from London and Australia, and are inclined to think most, if not all of them, save one, the Holmes, are similar to the one which we shall notice more in detail when we dispose of our friend's letter.

We have it from the highest authority that there are five mediums in London who materialize without a cabinet in the light. This, we are assured, will be done by Mrs. Miller in the developing circle when we meet again. They say—our “inner life department band”—that a medium who can, as Mrs. Miller has done, materialize human forms out on a vacant lot, can do so without a cabinet. This we have seen four times. See Mr. Peebles' letter, copied from the *Religio-Philosophical Journal*, in this issue. There is no better authority than Mr. Peebles, who has traveled around the world; yet he never saw or heard of such materializations as he witnessed here through Mrs. Miller's mediumship a few weeks since.

As to our being sane in making “a hundred dollar trade,” we have never been a trading man; but if we are capable of judging of our sanity, we would be more inclined to think ourselves insane when we have given so many thousands of dollars to accomplish so little for the good of mankind, than when we have been carefully investigating a phenomena which we believe is to sweep the last vestige of materialism from the world. Festus said Paul was “mad,” and the church said Jesus “hath a devil;” and the same spirit prevails in the present age.

Just as we closed the above sentence, the

Ledger came in with the following paragraph:

“The *Paris Intelligencer* says that Mr. Samuel Watson, the great Spiritualist of Memphis, ‘is either an idiot or a huge fraud. Let charity come to his rescue, and say that he is the most undoubted instance of complete monomania.’”

You think they have “a child trained” to deceive us. When we are convinced of that, we will acknowledge ourselves crazy. No, sir, there are no children in the room. We have in our “happy home” a darling boy, about two years old, named for us. We have in the spirit world one named for us also, who passed away when about the same age. He comes, looking as he did when he left us, and his calling us “papa” is as near like our baby-boy at home as we ever heard two voices. We have felt of his tiny hands in the light, and know we cannot be deceived. Our departed wife has brought out a smaller child in her arms, and we have seen and felt of that also.

Bro. Given, of the Southern Union Publishing Company, has lost a little daughter and has one with him. They were present at a seance on one occasion, when her little sister came out on the platform. They recognized her, and the father told his living child to go up to her sister. The little girl started, then hesitated. We took her up and put her on the platform, and these two little sisters embraced each other as naturally and affectionately as we ever saw two children embrace. All this was in good light, and in the presence of some twenty or thirty persons.

~ You seem to think “Redface” is but a clever trick of ventriloquism. If you had, as we have, seen him—a rough-looking man, who has jerked us about as though we were a child—you could never have such a thought in regard to him; or if you had been, as Mr. Keating, editor of the *Appeal*, was, in a scuffle with him, each holding one side of a tambourine, and had him not only take it from you, but tear your finger nail loose in the effort, you would think there was something more tangible than a decep-

tive voice; or if you had a like experience with Capt. C. B. Church, who, when testing his strength, had, as he said, his shoulder nearly thrown out of place by him, you would never have conceived the thought that "Redface" was not a real, and, for the time being, a substantial, strong man, with far more muscular power than any of us possess.

We do most heartily indorse the sentiment that it is our "duty, if deceived . . . to make a frank confession to the world of our delusion." This we shall most certainly do. Whenever we detect the least fraud or deception, we shall, over our signature, publish it to the world; but until that is done, we shall never sacrifice principle and truth to gratify the longing wish of the popular voice. No, sir. "Truth crushed to earth will rise again; the eternal years of God are her's;" and He will vindicate the right which will ultimately triumph over all opposition.

QUESTIONS AND ANSWERS.

B. M. Elzey, of Arkansas, asks the following questions:

1. Does the spiritual body come out of the natural body at the death of the natural body?

2. Has the spiritual body the form and likeness of the natural body before death?

3. Does God give the spirit its body, or does the spirit make its own body at will by materialization?

We answer:

1. The natural body is the temporary clothing of the spiritual body. What we call death is but the shedding off this clothing, which returns to the elements from whence it has been gathered, while the spiritual body is the real being, and inhabits as real and, to spiritual existence, as tangible a sphere as the natural world.

2. If we could see with our spirit eyes, as the clairvoyant does, we think we would find the same form and likeness of the natural body.

3. The spiritual body grows up with the

natural body, constituting our identity, personality and individuality, intellectually and morally, as we have become developed in the present life. The materializations we see cannot be said to be "the spiritual body." They are only a temporary organization of matter, obtained mostly from the medium, the circle and the atmosphere. It is by a spiritual chemistry, the *modus operandi*; of which we do not understand, these bodies are formed. Though they look natural, and feel as our bodies do, they vanish out of sight as did the body of Jesus when he sat with his disciples at meat. We know the facts as well as we can know anything cognizable by our senses, but we confess we have not advanced so as to give the theory in full of this materialization phase of the spiritual phenomena.

PERSONAL.

HON. J. M. PEEBLES,

So well known as a traveler and author in the ranks of Spiritualists, expects to sail (on the steamer Merida) from New Orleans the last of this month, for Mexico, Yucatan, and Central America. Having in his "travels around the world" visited the "Round Towers of Ireland;" the Pyramids of Egypt; the Pagodas of China; the Cave-Temples of the Buddhists, in India, and other ruins of the East, he goes on this trip to see and study the templed ruins of the Aztecs, and of those extinct races once peopling Yucatan. Returning, he will fill a month's lecture-engagement in Chattanooga, and then visit Memphis on his way north. We hear that the Spiritualist Society of New Orleans has received many accessions to its numbers and enjoyed great prosperity during his ministering.

MRS. VICTORIA WOODHULL.

This remarkable woman, who has been reported to advocate doctrines subverting the very basis of our social fabric, created more interest than ever any woman did in this city. We called to see her at the Peabody, and told her we always made it a rule if we said anything against any one to tell

them of it the first opportunity. Handing her a bound copy of the *MAGAZINE* to see it all, she smilingly said that she was shocked when she heard the construction that was put on the sentiments she had uttered. The press called to see her, and gave lengthy reports of interviews and of her address, all of a very favorable character. We must, in justice to her, say that we presume no woman was ever more misunderstood, or more misrepresented, than she has been. Her teachings were of the most excellent character, and her system of the purest chastity.

MRS. STEWART.

We have a letter from Mr. N. P. Stockbridge, of Fort Wayne, Ind., containing a certificate given by a number of persons from several States, prejudicial to this lady. We first thought we would publish it, but seeing it has been published and replied to in the papers, we have not the space to spare for it at present.

MRS. MILLER.

We regret the necessity that is upon us to devote so much space to the vindication of an innocent, uneducated woman. We have been made prominent because we have, from time to time, published facts which have come under our observation and have been witnessed by hundreds from different States. A prominent, wealthy and intelligent gentleman, with his daughter, came from Chicago, recently, to see her manifestations, having seen, as he said, fifty hands materialized through her mediumship, when she was in Chicago year before last.

OPINIONS OF THE PRESS.

As an offset to what has been said by an anonymous writer of our being a fit subject for the lunatic asylum, we give what a Memphis editor, who was once connected with the *Appeal*, says in the *Austin (Texas) Statesman*:

Dr. Samuel Watson, the most philosophical and rational of modern spiritists, sends us his engraved likeness. It is a perfect, lifelike copy of his face, and there are few

better faces or better men, and his monthly should be read by those who would have rational opinions in reference to a subject which the world discusses each year with growing interest. Dr. Watson is an earnest Christian, and thinks the New Testament and the Old full of illustrations of his faith in reference to the relations now subsisting between the living and the dead. Address him at Memphis, Tenn.

A good indorsement from high authority. The *Texas New-Yorker* thus speaks of our work:

The Rev. Dr. Samuel Watson, of Memphis, Tenn., for over a third of a century one of the most prominent ministers in the Methodist Episcopal church, and the author of the "Clock Struck One," "Two," and "Three," all of which are highly interesting volumes, is also the editor and proprietor of the *AMERICAN SPIRITUAL MAGAZINE*, published at 225 Union street, Memphis, Tenn.

It is a monthly publication, containing thirty-two pages, and replete with accounts of the most remarkable and startling spiritual developments. The price of this interesting journal is only \$2 per annum, and to those persons who desire to view these remarkable phenomena from a Bible standpoint, it is the cheapest, most reliable and able work treating upon these subjects in America.

We have read every number for the last year, and can bear testimony to the fact that there is nothing in any issue of the *AMERICAN SPIRITUAL MAGAZINE* but what will appeal to the highest and noblest inspirations of Christianity for support and advocacy.

The *Bellville Democrat* says:

We have received the January and February numbers of *THE AMERICAN SPIRITUAL MAGAZINE*, a monthly journal, published at Memphis, Tenn. The editor and publisher is Rev. Samuel Watson, until lately a distinguished preacher of the Methodist denomination. The *MAGAZINE* is, as its title imports, devoted to Spiritualism, its history, phenomena, philosophy and teachings, from a Christian standpoint. The contents are mostly original, and of a highly entertaining character. Those desiring light upon the subject of which it treats, could not do better than subscribe for it. Terms, \$2 per annum, in advance. Address "Rev. Samuel Watson, publisher *AMERICAN SPIRITUAL MAGAZINE*, Memphis, Tenn."