

# American Spiritual Magazine.

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

FROM A CHRISTIAN STANDPOINT.

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## Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE TUESDAY, JAN. 11, 1876.

INVOCATION BY DR. BALCH.

Our Father, eternal and central Principle of our existence! From Thy world of light and radiant beauty falls sweet incense, filling this lower land with its spirit of rest, soothing souls that, way-worn and weary, are struggling over the billows of contending emotions. Our hearts go out to Thee in joyous praises for these, Thy blessings; and we pray Thee that the balm that from Gilead falls may rest long in the souls of these, Thy children. May they see Thee as their works lead them onward, and, in truth, may they understand where and what Thou art. Bright jewels that crown the dome of heaven represent a part of Thee. Give them to feel this, our Father, that they may no longer seek for Thee as one afar off. Where the briny tide throws its foam-capped waves over rocks that by ages have been worn and scarred; where the mighty forests toss their gnarled and scaled boughs on high, and hill-tops echo the voices of the valley—there Thou art. Everywhere, our Father, in spirit, dwells Thine image; and the mighty book of Nature, unsealed by Thy hands, reveals to man Thy never-dying laws.

Help them, Eternal Life, to find the road that leads to the center of Thy celestial court, and bears them onward through all trials, until, like the refined metal they see within the crucible of their souls

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that spark which is of Thee, and from which emanates all that is to perfect the spirit for its heaven, and bring an increase of harmony upon earth.

Let the love of little children point the way that reveals Thy kingdom. May they understand the beloved Teacher, when He bade them be ever as one of the babes that nestled in His arms, ere they could sit in His father's kingdom. Let the mighty arm of charity encircle the traducer and dark-souled bigot. Help, oh Father, thy children to extend all love to him who so far forgets the principle of true religion as to defame his brother who dares to differ from him upon the existence of a never-dying element in man. And for those who have been blessed with the light that has forever expelled the darkness of death, we would ask that they may be made to remember that, having received the one fact, they are not to leave unsought the ninety and nine that awaits their honest investigation—not to wrap themselves up in their new-found faith, contented with the pleasures that are bestowed upon them by the presence of their loved ones, whom they constantly importune in matters that are for their own personal happiness. We would ask Thee, Father eternal, to awaken within these hearts a desire to help all to find the light that burns within the shrine of their homes, that they may lift it up and hold it out into the darkness of death and amid the gloom of the grave, that Thy kingdom may be realized, and the shout of victory over the grave sound throughout the world. Amen.

QUESTIONS AND ANSWERS.

Question—Please explain to us what we are to understand by the word "religion."

Conductor—You desire me to give you an explanation of the true sense of the word "religion?"

Yes, if you please.

Answer—Religion (*religio, religare, to bind*). There ever has been a system of religion. In the darkest and most remote ages some form of worship has ever existed. Man's social nature gave to whatever form of worship he might find most satisfactory to his senses, a union or communion. There is a desire within every soul to learn or know of whatever created life. The feelings within prompt that there must have been a beginning—a first cause to all the great laws that create causes and bring about final events. The nature of man being progressive, he is ever reaching out for more facts and clearer evidences of the principles of life. As his views become clearer, he breaks away from old teachings, and advances his proofs. Others, seeing through their senses the same light, gather around him, and rebind the broken links of the past with the new-forged links of the present. This rebinding of conscience, with a belief in its divine cause, has ever been termed religion.

It is usually taught that the founders of religion were divine beings, or that the human mind was inspired through divine influence, and that all religion must come to man through a process of spiritual preparation; that every heart which receives religion must feel God; that the impression of religion must be made by Him. The Christian claims that his religion is the religion of most developed civilization. They hold up, with rapturous voices, the sublimity of its moral status, splendor of its cardinal virtues, and the perfection of its spiritual graces. Hindoo, Burmah, China, Persia, Hebrew and modern Judaism, all illumine their religions by their glories and superiorities, as they reflect through the intelligence of faith, and with even greater rapture than the Christian do they delineate the grandeur of their religion.

Any faith that forms a bond of feeling or sentiment, we may call a religion. But that which I term religion is whatever satisfies the heart's life, and is adapted to actual needs, and answers to all social and intellectual calls; it is a bond or brotherhood that harmonizes all humanity, free from sect or creed; a perfecting of the principle of life to the promoting of science, that its advancement may create a natural and honest religion, which accommodates its forms to the

advancement of thought; which increases and brings out new-born ideas, which are but the unfledged germs that constitute religion; for you know that systems of religion vary with each successive generation. No man can content himself with a system of religion inferior to the higher promptings of his nature. Into whatever bond he enters, be it social or spiritual, he must feel that by so doing he has done that which will better his condition. All hopes of the earth life constitute a religion. The reverence the child feels for its parents is of itself a religion; that respect which the young extend to the old is a religion; the reverence from the inferior mind to the superior mind is religion. So under all governments and in all systems, where the power of the mind is permitted to express the thoughts, there constantly come social changes which, as agents, form religions. The thought born, lives, increases, and promulgates other thoughts, which create a *system* of thoughts or fresh disclosures of the religion of new-born ideas, increasing in man that high order of intellect which sees in the unfolding of every new-born thought and uttered truth, a religion in advance of the religion of yesterday.

#### A SPIRIT'S SONG.

Away up high in heaven,  
In a golden zone I rest,  
Till the quiet tide of even  
Upon your earth is pressed.

Then with love's light bright,  
Around my raiment pure,  
I skim the starry light,  
And cross the silvery shore.

I pass the golden bar  
That forms a margin bright,  
Where watchful angels are  
Guarding the posts by night.

Out on a mission of love,  
I seek the lowly and poor;  
Tell of the joy that's above;  
Bid them be strong and endure.

I catch th' first ray of light  
Under the shadows, to lift,  
That out of soul's weary night  
May bloom a spiritual gift.

Acting through love as a guide,  
I show them the heavenly dawn  
Over life's turbulent tide,  
Into life's spiritual morn.

Then to my haven of rest,  
Far in the mansions above,  
Rejoicing—for I am blessed  
In blessing those that I love.

(Seance conducted by William Taylor.)

SEANCE THURSDAY, JAN. 13, 1876.

INVOCATION BY RICHARD POTTER.

Our Father, we are pleading for these, Thy children, who, through ignorance, turn their backs upon the beautiful gateway that leads to Thy kingdom, shutting out the glorious light that is to reveal to them the hidden treasures that within Thy sanctuary await their seeking. The dark waters of bigotry, oh Father, are fast sweeping toward their temples, and the swift winds of pride threaten to demolish their altars and crush them beneath its ruins. Help them, we pray Thee, to see the light that will lead them into new temples, where stand Thy altars, erected through Thy glorious works, immortal and everlasting in the heavens.

Let the sunlight of Thy love draw them upward, even as the sunlight of day leads the roses from the shady side of their growth to turn into its rays. Their souls are weary, and hunger and thirst are upon them; but their eyes are closed, through false pride and foolish egotism. They shut out the healing balm which is to relieve them from all pains, and hug close to their bosoms the wild fancies and vague myths of misconstrued ideas. In their ignorance, oh Father, they have torn to shreds the beautiful mantle that Jesus left upon earth. In anger and with bitter words, even to the shedding of human blood, they have divided His garments, until no trace remains of their original form, and still they continue to wrangle over the *shadow* of what was once the real, and, in their blindness, each think they have secured the perfect part. Look to them, oh God, and forgive them their sins. Point them the road where all shall find this raiment pure and whole, gathering themselves beneath its folds through good deeds done; where Jew or Gentile is not known; where but one name serves all, and no sect mars the perfect harmony of Thy law. Let them see, oh God, that it is the work of love within themselves which is to advance and increase their happiness, and enable them to be baptized through Thy holy ordinance, receiving that change which ever comes from well doing. Bless them and direct them, even as Thou in Thy mercy hast blessed us. Amen.

Conductor—An outside influence desires to control. The band controlling has consented, seeing that his influence will in no way injure the conditions of the medium.

Spirit Controlling—I come to you a stranger. My name is of little consequence. My desire is to express my views as clearly as I can through a human organism. I am no orator, but a plain, practical man, always having my own way in doing things, and always exercising a right to retain my individual character throughout all my intercourse with the world.

I am here to-day to tell you what I think about the *science of immortality*—for it is a science which can be expounded. We know that most of those who claim to be scientists in the present century, ignore all relations of science with spiritual laws. They confine their works entirely to the physical developments of the phenomenal, and can see no phenomena in that which reaches out beyond this earth and leads on into the plane above, just where the grandest and most perfect laws of science work. They stop, and prefer to cling to the belief of miracles and “*presto changes*” in all questions of immortality, or to doubt entirely the existence of a soul. The phenomena of mesmerism and its acting principle, clairvoyance, with the laws of animal magnetism, were alike discarded by scientists, and ridicule followed every attempt by the adherents to place it before the world upon the schedule of science. But to-day the world of science admits that the secrets of mind-telegraphing, and the will of the stronger controlling the will of the weaker, as laws, are due to physical science. The defect ever apparent in the arguments brought by men of science, when discussing the proofs of the soul's immortality and the evidence brought before the world that it is through scientific laws that immortality is clearly and fully proven, is, that what they undertake to deny bears no argument; they merely express a dogmatic spirit, which but utters prepossessed opinions. They present no facts to bear against the question; they merely assert. Those who believe in a future state and have faith in the change from the mortal to the immortal, admit it to be through the power of God, a power mysterious, not to be questioned; and, in their theological dogmatism, they pronounce all who dare to advance any ideas that would tend to explain the law through which God creates the change, infidel! blasphemous!

On the other hand, there is a class of scientists who, through these dark, unreal

teachings of the soul-principle and its relations to the body, have been forced out into the material plane. They could not satisfy their minds that spirits could return to matter thousands of years after this matter had passed through chemical laws, and, as particles of the ultimate, gone to aid in the formative principle of the universe of matter. Old teachings had so imbued their minds that they could not bring their laws of science to unite and mingle with Divine teachings; hence the result. They discarded the fact of immortality, lowered themselves into the scale of materialism; and sustained their teachings by assertions.

That religion and science go hand in hand, every law of the Divine Spirit of Life plainly delineates. Man carries elements of life that are indestructible—a substance that was, from the origin of causes, and that can not pass away, an existence eternal. The physical organism, which is of matter created through natural laws, has within it a germ principle which existed anterior to the organism, and aided in the production of that organism. The growth and development of the human race plainly shows the increase and action of the germ upon the physical or outer man. You see a constant increase of the mental power of man, as matter and spirit work through his dual life; in his knowledge of converting the resources of nature to serve his purposes. There is a freedom and strength which enables him to combine forces by the laws of co-relation, that were tributary to his being; he progresses upon his own individuality; he shows this power in the advance of organic life, as type to type improves and develops through its reappearance upon progressive principles. This principal is natural; it is germinal with the increasing races—a constant development of the human type, which increases and advances the soul principle or germ center, which is immortal.

This voluntary and conscious progress upon man's nature increases the power of the spirit over the body, and enables him, through the knowledge gained of himself, to realize the presence of a quickening power or outside magnet, which works upon the physical part through the divine germ. This knowledge gained, and the surety of everlasting life, convinces the spirit of a personal continuance, a finite personality, with which he labors and struggles through the physical mass.

There is no annihilation, no absolute loss, in the great universe. The death of a

physical organism does not annihilate the body; earth mingles with its mother earth; the spirit goes to its Father, God, retaining personal recollection of its work while in the body, and, acting through the same law, it gathers from animated matter the particles of electro life which are constantly passing off, and creates the power which enables it to make itself manifest to earth. The animal, when deprived of life, is not lost; its body decays and becomes a part of earth; the spiritual substance passes into the great whirlpool of spirit essence, to be, through the elements, refined and perfected for the use of more developed bodies.

The earth and all known substances thereon, all its composites and particles, vegetable, animal and mineral, are developed through a spirit motive force. The growth of nature refines the primate particles of what are thrown off from earth's composites, and a continual progression upward through each ascending grade, finds its ultimate in man, connecting him, through physical matter, to all orders of existence below him; and, as a spiritual being, he is, through the germ or spirit substance, the moving principle of the higher intelligences, connected with the Infinite as a part and parcel of the glorious origin of life, receiving through the divine germ the image of the Father—a finite and immortal spark, eternal and never ending.

(Seance conducted by Semnol.)

SEANCE TUESDAY, JAN. 18, 1876.

#### INVOCATION BY ISHMAEL.

Lord God of Sabaoth, Celestial Spirit! the influence of Thy all-mighty hand is felt upon the earth, and all its inhabitants receive the impress of its electric throe. Some who are in darkness cannot comprehend that perfect part which is of Thee; no more can they understand the cause of the sunlight or the movement of the planets around their great God-center. They see the beautiful flowers of earth, and know that they are flowers or vegetable substances, but nowhere do they see Thy all-mighty hand. The soil upon which they tread, to them is soil, a part of the earth's composites; but to them the formation of that soil is unknown; they cannot see that Thou art in every particle that forms the universe; that the great rotating wheel which throws off the life element is ever and eternally creating and increasing through the motive power of Thy spirit. In their ig-

norance, Lord God eternal, they have formed for themselves an idol which they worship and call God—one whom they believe, like a magician, creates and changes all material life in an instant. They worship, in Thy stead, a self-created being as changeable as their own fickle natures, who to-day smiles upon them through the sunlight of love, and to-morrow frowns in anger, sending trials and pestilence in their midst. They cannot see, eternal King, that their own shortcomings and constant violations of the harmonious laws of material and spiritual life, have been violated. They cling to the pagan element which still lives in their erroneous teachings, and believe that the death of loved ones are the works of Thy hand—a sacrifice they were forced to make as a punishment for their wrongdoings. They offer up their dearest heart-treasure; not as the heathen do they slay the offering, but upon the altar it is placed, and they cry that God took the life.

Oh, Lord God of Sabaoth, how long must Thy children linger in darkness? How long must the strangely mixed teachings of heathen, Hebrew and Christian lift up their altars, whereat men do worship? Give them, we pray Thee, that knowledge whereby they may understand the perfect harmony of Thy laws, and, through the perfect teachings of Christ, lift them clear of the errors with which they are encompassed. Teach them that life comes through natural laws, fixed and unchangeable, of which Thou art the God infinite, and that the change known as death comes by a violation of these laws. Help them, oh God, to understand themselves, that they may see the beautiful life Thou hast given unto them, which is to grow and increase like the bay tree; abiding the time for that fulfillment which bids them pass out of their bodies in the natural, quiet way—sleeping, to wake into the joys of a new life, brightened and increased by their adherence to the laws of purity. Be with them, oh God, that they may live in perfect harmony with the physical and spiritual elements of their beings, and be saved from the dark circle of the spirit realms, and relieved from the weights which retard the progress of all who, in their selfishness, would lay at Thy feet their ills. May the blessing of God come to you all through a perfect manhood. Amen.

#### QUESTIONS AND ANSWERS.

Conductor—The influence of our friend, who offered the invocation, renders it necessary that we should withdraw control for a

few moments. The development of his soul and the great power of his will has rendered our medium extremely sensitive. There has been a rapid decrease of her vital powers. Have you your questions in order?

Question—Have spirits who gather together appointed times for such meetings?

Answer—Yes. Spirits who control organisms for special work make their appointments, that they may all be together upon any specified occasion, and by a union, better further their work. But they do not count by days and weeks as you do. They see the surroundings of their medium, and as wise spirits they regulate conditions so as to harmonize with the medium's physical life.

Question—Is it best to develop mediumship in children?

Answer—That depends entirely upon the degree of mediumistic power the child possesses. If the gifts make themselves known without any effort upon the part of the child's friends to develop it, then it would be unwise to take any steps against its advancement. It is a natural faculty, and the child is constituted through natural laws with mediumistic gifts, and is able to endure much more than persons who receive the knowledge of their mediumship when grown up. The child-medium is never impressed by the visions that come before it. There seems nothing wonderful in what it sees, but it seems to take it in common, as a law which is apparent to all children. There is seldom any of that shrinking sensitiveness which shows itself in more matured minds.

But as to children who are forced into developing circles, I feel I cannot say too much against any organization that would advance the theory of developing mediumship in children. To get them to that stage necessary to sit quietly for development, you must excite their young imaginations, render them nervous, and retard the natural progress of their physical development. It exposes the young, inexperienced mind to false impressions. Earnest invocations, with deep concentration of thought, are necessary to bring to your circles a high order of influences. This cannot be in the child-nature, who sits expecting to see or hear something of a very mysterious nature, of which its young mind is not capable of judging. The natural spirit of the child would be, after repeated sittings, to make a play of what you desired should be sought with a sincere and earnest heart; and the result would be, if you succeeded in developing

the child's mediumistic gifts, repeated mistakes in communications, and a great injury committed to the young spirit. When, as I said before, the child who, as a spontaneous medium, shows without any forced development his or her power, and receives its gifts as something perfectly natural, they are to be encouraged by those of their friends whose clear judgment and knowledge will lead them into the elements of society best adapted to their natural disposition, and teach them to understand how favored they are among God's children, and how perfect ought to be their lives, that their lights may shine before men.

#### COMMUNICATION.

My dear friends, by permission of the spirit acting as conductor I am here to-day, and with a strange sense of my own weakness, I attempt to communicate to you through a new and unfamiliar method. My duties while in the body gave me constant control of the pen, and I always found my brain active and my hand ready to trace whatever my mind framed. Not so now. I am at fault in every move, and the hand that wields the pen trembles and falls as if stricken with palsy. I find that I need to be guided and directed as a child while under the discipline of the instructor. I am still of earth; the attractions of life bind me to the old associates, and I cannot disabuse myself of many things which troubled my mind during the last years of my existence. I cling with strong tenacity of feeling to all that were familiar to me when I walked as a man among men, and a constant desire to participate in the matters of life cling to me.

I hear a voice! It bids me seek beyond the outer portal, and the power to see will come, and with that power a knowledge of the way which leads from earth.

This is the first voice that has sounded from beyond the earth element, and with God's help I will strive to seek.

I am personally known to many of you who will peruse the words I now frame through the life of another being; but the same reason which led me to keep my name silent in many of my published articles, renders me silent now. I am traversing through a new life, with a new body, but the man remains intact. I am the same, identically and individually, as when I walked your streets. No change, only in the material substance. The form which to my friends represented myself, is under the ground, while the individual man, the act-

ing or propelling power of what you term man, moves, acts and thinks as when moving visibly in your midst, and finds every wrong of life acting as a retarding element against his advancement on the road which leads to happiness. To explain to you: Have you noticed when a sudden fog comes up and covers the land how strangely dim and undefined everything appears? It is so with me. At my death I found a quick release from pain; then there arose from a distance a fog which completely enveloped me, and left all the surroundings undefined and misty. This, I soon learned, was my own condition, and the mist that enveloped me emanated from my own soul, and that I myself must lift the film from my eyes. I have striven to see clearer, and I find much of the mist decreasing; but this constant desire for earth and earth matters keeps me still within the old sphere. I must make matters straight which I left unsettled, and place those who are dear to me in more happy circumstances, before I can realize that perfect change which brings to the soul complete happiness.

This is my first attempt to make anything public in regard to my position, and I hope my friends will excuse me if I withhold my name. Yours for the truth, INCOG.

(Seance conducted by J. B. Ferguson.)

#### A QUEER LETTER.

We have given some letters of commendation of the MAGAZINE, and as "variety is the spice of life," we give one of condemnation, appending our reply to our strange letter:

WASHINGTON, D. C.

REV. SAMUEL WATSON—*Dear Sir:* True I never saw you, and it is not probable I ever shall see you until we meet at the great day of judgment, but I have heard of you, and it would have saved me some severe pangs of grief if I had not. I learn from what I deem good authority, that you were for years a respected Methodist preacher, but for some cause you have left the M. E. church and joined your fortune with modern Spiritualism—one of the last and greatest devices of Satan to undermine the Christian faith and destroy soul and body in hell. As you deny the plenary inspiration of the Scriptures, I suppose you deny hell fire; but I will say no more now on that subject. I see where an infant nine days old wrote an article. Now, do you believe that? Echo

says, Do you? You must believe that you were deceived when you were preaching the doctrines of the M. E. church, or you are now deceived. You cannot be right in both cases. You know that if the Bible is true, Spiritualism is false, and you know that some of the greatest minds the world ever produced have labored for centuries to destroy the Bible, but have failed—and so will Samuel Watson fail.

Now stop and consider from whence you are fallen, and do your first works over, before you drop into the lake of fire where the devil and false prophet are. From my heart I pity you, my fallen brother. I am afraid you may be judicially blinded, and that God may say to you as he did to Ephraim, "Let him alone." Read your fearful experience in Isaiah xlv, 20, and in the spirit of the prodigal son return to your father's house.

May God bless you, my dear wandering brother, and save you for Christ's sake, is the prayer of your strange friend,

KINSEY DYER.

We think our friend's "severe pangs of grief" for us have been altogether unnecessary, and like much of our trouble, has been borrowed.

He thinks "Spiritualism one of the last and greatest devices of Satan to undermine the Christian faith." If we have ever been able to understand the "Christian faith," its foundation rests upon the Spiritualism of the Old and New Testaments, both of which begin, continue and end with spirit manifestations. Take that out of the Bible, and there would be but little left worth retaining. It is not necessary to "deny the plenary inspiration of the Scriptures" in order to deny that "the soul and body" will be "destroyed in hell fire." It is to our mind passing strange that there are people so profoundly ignorant—and some of them preachers, too—as to believe in a literal lake of material fire, in which the wicked are to burn forever. We could neither love nor worship a being who could create such a place for his creatures, whom he had brought upon the stage of action without their knowledge or consent, inheriting a corrupt nature and tendency to evil "as the sparks to fly upward." The Bible, as we

understand it, does not teach any such doctrine. It teaches that we make the place to which we go by our moral character here. We reap the fruit the seed of which we sow in our earth life. Our heaven or hell is first made within us, and by universal law our souls are "attracted to the place for which they are fitted." There is a state which is just and right, as well as philosophical, for all mankind.

This dogma of a lake of fire and brimstone which has been taught from the pulpit has made a thousand-fold more infidels than Spiritualism ever has. In fact, we know of no system that does so harmonize with every principle of right, and so fully justify the ways of God to man, as Spiritualism. We know of no higher motives to lead a life of purity than the teachings of good spirits.

Let us look at this "hell fire" matter from a Bible standpoint. We presume our friend is a Methodist, therefore will quote from the highest authority known to Methodism. What does the word which is translated *hell* mean? Certainly not a lake of fire anywhere. The *sheol* of the Old Testament and *hades* of the New, simply mean *the place of departed spirits*. "Here in *sheol*, *hades*, the souls of all are received, without respect to their goodness or badness, their happiness or misery." "These words should never be rendered hell in the sense as understood by many. Christ is said to have descended into hell." "The literal meaning of the word implies neither hell nor the grave, but the place or state of departed spirits. In translating the Hebrew word *sheol*, the Seventy almost invariably used *hades*, both meaning the state of the dead in general, without any reference to their moral status whatever."

It is time this dogma was banished from the teachings of the pulpit. It is revolting to every enlightened mind, and dishonoring to that God of whom the Bible says, "His tender mercies are over all his works." We think when the race of people represented by Mr. Dyer die off, they will have no successors to misrepresent the character of a good God by such stuff.

As to the infant of nine days writing, we have never seen it, but the "Scriptures" speak of "babes and sucklings" doing great things, and this may be one of them.

In conclusion, we would say to our "strange friend," that he would do well to read the 13th chapter of 1st Corinthians; it may prove an antidote for the vein of ignorant dogmatism which runs all through his letter.

For the American Spiritual Magazine.

### ABUSE OF MEDIUMS.

MY DEAR BRO. WATSON—I have just read, with extreme pain, your correspondence in the *R. P. Journal* in relation to the alleged frauds of Mrs. Miller, and also the charges against Mrs. Stewart, of Terre Haute. Now, while I have the fullest faith in the integrity of both these mediums, I am profoundly and painfully impressed with the lesson that these incidents are designed to teach us. I have for some time labored under a solemn conviction that the time had arrived, demanding a modification, or entire change in the manner of using our mediums, and holding spiritual seances. Jesus taught his disciples thus: "cast not your pearls before swine, lest they trample them under foot, and turn and rend you." That we are guilty of this very impropriety, when we suffer our sensitive mediums to be bound with cords and nailed down to the floor by the rude hands of skeptics, who are prompted, not by any honest desire to know the truth, but by a mere idle curiosity, and a desire to render themselves conspicuous.

This whole vulgar business of binding mediums with cords, sewing them up in bags, nailing their garments to the floor, etc., should now be abandoned by all intelligent and refined Spiritualists. It is a reflection on the moral integrity of all our mediums, and would be regarded as an insult by every honorable and high-minded man, if a similar reflection should be cast upon his moral honesty. And those who may think that the perpetuity and progress of Spiritualism depend upon these rude measures, have misapprehended both its origin and true character.

If there ever was a time when dark seances were necessary to the cause of true Spiritualism, I am persuaded that time is past. They have been the cause of more suspicion, false accusations, unbelief and strife, than

all the attacks of theologians and scientists combined. And Spiritualists have done more harm to the cause by an undue catering to a morbid public curiosity, than all the professional "exposers" and mountebanks put together. I cannot describe to you my feelings of disgust and indignation, when I read your account of the outrages of the young men who came to the seance under your control, armed with instruments of death, and carrying with them cayenne pepper, for the purpose of torturing the innocent and submissive medium; whose wrists, you say, were lacerated by the cords with which they were bound.

It seems to me, Bro. Watson, that you are, by implication, as much the subject of suspicion, on the part of those demanding these harsh measures, as the medium; as she is under your control, and her seances under your direction. It cannot be otherwise than that those who suspect Mrs. Miller of fraud, believe there is collusion between you and her. And if we expect to satisfy all classes of the integrity of our mediums, or our own, we are doomed to disappointment, as Jesus himself failed to do this. It is natural for those who are dishonest themselves to suspect all others; and as a rule, it is true that the motive of those who demand these cruel and unreasonable tests, is not to find the truth, but to expose the medium.

The unreasonableness and dishonesty of the young men who violated the rules of the seance by striking a light, will appear to all who are capable of reasoning from the following considerations: You say, "In a few seconds after they left the cabinet, a female draped in white walked out, clapping her hands," and that a number of female forms and children appeared, also a gentleman dressed in black. Now, as you say Mrs. Miller was dressed in black, and a lady dressed in white came out in a few seconds after the young men inspected the cabinet, how do they account for all these other forms, even admitting the last one to have been Mrs. Miller? They allow a mere suspicion to outweigh all the facts, which proves their dishonesty.

Oxford, O., Feb., '76. D. WINDER.

There is one point in the above that we wish to correct. These seances have never been under our control. We have attended them to investigate the subject, as others have done; but the fact that we have given publicity to them has in some sense held us



responsible for them. We have not arrived at the point referred to by Dr. Winder. We must have the strictest test conditions here and demonstrate the truth before we can abandon them.—ED.

For the American Spiritual Magazine.

### A LETTER OF TRAVEL.

BY J. M. PEEBLES.

Though the morning was dark and gloomy, with flashing lightnings, roaring thunders and a drenching shower, now, in evening-time, all is quiet and pleasant. Is not this a fitting symbol of human life? After the storms come the calm—after the tears the spirit of trust—after the ruins the better temple—after the temptation and the suffering the victory—after the cross the crown—and after this life the blessedness of a glorious immortality!

#### NEW ORLEANS.

Judging from observation and the testimony of others, I feel safe in saying that Spiritualism never stood upon so firm a footing in the Crescent City as at present. Our audiences are large and increasing. Sunday evenings the hall is uniformly crowded. Fifty members have joined the Society within a few weeks. Much of this interest is owing to your timely visit to New Orleans, and your able ministrations in the Unitarian church. But the Unitarian choir could not sing the doxology:

"Praise Father, Son and Holy Ghost."

Unitarians praise, or rather, pray to the one living and true God only.

I am now on my second month's engagement. Saturday evenings we have a conference meeting for referring to spiritual phenomena, relating experiences and singing. Last Saturday evening the Hon. Mr. Jewell, United States ex-consul to Canton, China, gave us a most interesting talk relative to the tests he had recently received through Mrs. Hollis, now giving seances in the city.

#### MRS. HOLLIS AND VICTOR HUGO.

Reaching Paris on my return trip from "Around the World," and calling upon Mrs. Hollis, I was introduced in her seance room to Victor Hugo, the author and poet, the statesman and Spiritualist. I see by an English periodical that at a recent dinner party of *literateurs* in Paris, Victor Hugo spoke of immortality as none but a Spiritu-

alist could speak. He said, his face brightening up with a sort of transfigured beauty, "There are no occult forces; there are only luminous forces. Occult force is chaos, the luminous force is God. Man is an infinitely little copy of God; this is glory enough for man. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. Little as I am, I feel the God in me, because I can also bring form out of my chaos. I make books, which are creations. I feel in myself the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing, but the resultant of bodily powers. Why then is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in prose and verse; history, philosophy, drama, romance, tradition, satire, ode, and song—I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, 'I have finished my day's work,' but I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open with the dawn."

#### GALVESTON, TEXAS.

When the angels called me away from the "beggary elements" of sectarianism, they commanded me to go "throughout the world and preach the gospel." Recently a New Orleans steamer dropped me down at Galveston, the Island City. Soon I was in the "den," or rather the cosy library room of Col. J. S. Thrasher, who so ably edits the Spiritual department of the *Galveston Civilian*. The Colonel, connected with journalism in this and other countries during a period of forty years, is now devoting his time to the "new science," Spiritualism. I lectured twice in Casino Hall to very intelligent audiences. Mrs. Sarah A. Talbot,

wife of Judge Talbot, is engaged to speak each Sunday evening during the winter.

#### HOUSTON.

Here the Spiritualists have perfected an organization, with Mr. Paul Bremond for president. A pressing telegraphic invitation from this gentleman took me to this Texan city for one lecture. The papers briefly but fairly reported me. Houston and Galveston have each their advantages, and when the forthcoming Southern Pacific Railway stretches across the prairies of Texas, it will be recognized as the garden State of the great southwest.

#### HOPE VILLA.

This, a thrifty, growing place at the head of navigation on the Bayou Manchac, some sixteen miles from Baton Rouge, has a number of liberal minds, anxious to better understand the phenomena and philosophy of Spiritualism. Invited by Judge Mason and his lady, formerly of St. Louis, I lectured in this place two evenings of last week. The audience gave undivided attention with the exception of one man, who was evidently better acquainted with "spirits" found in bar-rooms than those peopling the blissful regions of immortality. When humanity comes to fully understand that portion of the spiritual philosophy that relates to sowing and reaping, *alias* the certainty of punishment, they will be careful to obey the physical, mortal and moral laws of their being.

#### THE CONSTITUTION AND DESTINY OF MAN.

Spirit and matter are coexistent and co-eternal. Matter is constituted of atoms, which atoms in their myriad combinations are the centers from which force emanates. As much, if not more, is known of spirit than matter; that is, when matter is transformed from the solid to the gaseous, and further reduced to the last analysis, becoming invisible. All that is known of matter, whether solid, liquid, gaseous, or invisible, is through its qualities and forces. That is, as we learn of the rose by its color and fragrance, of the sun by means of its light, heat, and gravitation, so do we learn of the atom by its attraction, methods of combination, and other qualities. When we come in contact with a solid, it is not the atom we touch; we only touch the sphere of its emanating force.

Spirit, infilling, molds and fashions material forms. The spirit in man is a portion of the divine intelligence. The spiritual body is composed of refined and etherialized essences—essences eliminated from foods and

drinks; from atmospheres breathed and invisible auras appropriated. Death severs the copartnership existing between the physical and spiritual bodies. The physical body, serviceable to the spiritual for a season—as is chaff to wheat, and husks to growing corn—is raised again only in grasses, grains, and the fruits of autumn. The spiritual body, aflame with spirit, and a perfect structure self-balanced, becomes more ethereal and beautiful as the individual unfolds and advances in the morning-land of immortality. All the good, all the wisdom gained on earth, is retained in the world of spirits.

Beautiful and glorious are those homes of mutual love embowered in roses; those palaces of art tinged with electric light; those heavens of scientists, brotherhoods of philanthropists, and congresses of angels—all adding to the beatific glories of life in the republics of immortality.

There's a land far away 'mid the stars, we are told,  
Where they know not the sorrows of time;  
Where the pure waters wander through valleys of gold,  
And life is a treasure sublime.

Oh! the stars never tread the blue heavens at night,  
But we think where the ransomed have trod;  
And the Day never smiles from his palace of light,  
But we feel the bright smile of our God.

We are traveling homeward through changes and gloom,  
To a kingdom where pleasures unceasingly bloom,  
And our Guide is the glory that shines through the tomb  
From the evergreen mountains of life."

#### OUR FUTURE MOVEMENTS.

If seeing is knowing, travel must necessarily be an excellent educator. Comparative ethnology is now an important study among our *savans*. Who were the ancient mound builders? From whence the Toltecs? and the subsequent Aztecs that peopled the vale of Mexico? What relations do the time-worn ruins of Yucatan, and others in more southern latitudes, bear to those we saw in India and Egypt? Resolving to go and see, I expect to start the last of this month, or the first of next, for Vera Cruz, City of Mexico, Tobasco, Yucatan, and Central

America. Returning by way of New Orleans, I shall soon find my way to your library room in Memphis. With Tennyson's words I close :

"I cannot rest from travel; I will drink  
Life to its lees."

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For the American Spiritual Magazine.

## CENTENNIAL, "IS THAT SO?"

Apostrophe.

BY WILLIAM HAYWARD.

Centennial! yes, 't is even so!  
Seek, and thyself shall find,  
By ministry of angel friends  
To thy receptive mind.

So finite minds in accord with  
The Great Infinitude,  
Are bless'd by messengers of love  
Sent by the Eternal Good.

Look through the pages of the Past  
And trace the race of Man—  
Upward and onward; let thine eyes  
The grand procession scan.

Mark every phase from Infancy  
To Manhood's ample state;  
From the historic page extract  
The records of his fate.

Revealed throughout the ages past  
The Truth immortal shines;  
A galaxy of perfect love,  
Above all earthly shrines.

Now let us hail the dawning Light,  
The true Millennial Day!  
Keep ev'ry lamp well trimmed, to meet  
The Bridegroom on his way.

Look to the skies, and thou wilt see  
The clouds receding fast,  
In beauteous lines of spirit light  
The weird horizon's cast.

Now lovely forms of spirits come,  
As erst of yore they came!  
Knowledge is spread abroad, e'en now  
The earth is all aflame.

In harmony with ancient times  
Our modern times agree—  
Revealed Religion yet shall make  
In Truth the Nations free.

Kindred now meet in lov'd embrace,  
Immortals from the skies  
Put on their robes of purity—  
Their robes of Paradise;

And face to face, and hand to hand,  
With relatives of earth  
They hold sweet converse, and announce  
Their glorious second birth.

Rejoice! The Century's lot is cast  
In these the latter days,  
In which the Programme of the Lord  
Thus manifests his praise.

Come unto Him with honest heart,  
And leave the Past behind;  
Knowledge is added unto Faith!  
Hail Christ! the Sovereign Mind.

Silver Lake, Ind., 1876.

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## GONE BEFORE.

Our son John Wesley, who was a little over twenty-two years old, left us on the night of February 18th, after a lingering illness of consumption for several months. In a few hours after he left his body he appeared to three persons, one of them two miles distant. Some may think this a delusion, but well-established facts settle this question. Mr. Wesley gives a number of such in his journal, and says a spirit finds no difficulty in traveling thousands of miles in a moment.

The next day was the time for our regular weekly seance of an hour with our medium of the Inner Life Department of the MAGAZINE. On our arrival she told us that John and his mother were there before day; that he looked embarrassed when she spoke to him; he remarked he was in a strange place and in a strange country, of which he knew but little; he did not expect to go over so soon—was taken by surprise.

When the medium was entranced her control for near an hour told us many things of profoundest interest in regard to our son and the spirit world, but as he said he would write out an account of his entrance into spirit life—how he felt and what he saw—we will wait to hear from him. There are a few points, however, that we will notice. It was said he had been confined to his room so long, he wished to look around before leaving for his spirit home. Spirit friends would attend his funeral that afternoon and

go with his remains to Elmwood, and the next morning at six o'clock they would leave for their home in the third sphere, and by the law of progression ascend "up higher." That he was now very weak, but there was an electric vapor condensed by spirit power that would strengthen him that he may be prepared to go forth to-morrow. This nectar which they infuse into the new-born spirit will enable him to return in a week, and perhaps give his experience. In a month, it was thought, he could materialize so as to be recognized. He spoke of the body he had left as an "old coat he had thrown off."

At the grave our medium, who is clairvoyant, saw a host of spirits, and John was supported by his grandfather Dupree and his mother. He greatly desired to impress the young man who placed the cross of flowers on his grave with a sense of his presence and how he loved him.

We shall hear from him ere long. If what we receive possesses general interest, we shall give it in the *MAGAZINE*; if personal, we shall lay it by in the archives of our own soul, to bring us comfort such as we can derive from no other source.

#### CORRESPONDENCE.

During Dr. McFall's visit here in December, it was suggested that Sir Thomas Browne, of England, who is the principal control of the Dr.'s circle at Nashville, might aid us in doing something for Spiritualism. We therefore addressed him the following letter, through Dr. J. V. Mansfield, of New York:

MEMPHIS, Dec. 31, 1875.

SIR THOMAS BROWNE—*Honored Sir*: We are struggling here, using our best efforts for the advancement of the cause of Spiritualism, for the proper promulgation of the Harmonial Philosophy, and for the good of humanity generally; and while we hope never to be weary in well doing, we cannot disguise the fact that more money is needed to properly carry out our wishes and plans. Knowing your interest in the cause of all good works, we come to you asking you to

aid us through the organization of our medium, Mrs. Hawks, writing, or speaking through her. We wish to raise a sufficient amount of funds, which, permanently and prudently invested, will give us an income sufficient to push forward all good works, placing the cause of Spiritualism and of humanity upon a firm basis, reflecting honor upon all concerned, and glorifying God, the Infinite.

Please give us your views through our brother medium, Dr. Mansfield.

SAMUEL WATSON.

This was securely sealed, and private marks made thereon. It was returned in like manner, with the following from him and the communication which follows:

NEW YORK, Jan. 5, 1876.

MY DEAR BROTHER WATSON—Yours of January 1, 1876, came yesterday to hand. I here hand you the result of the sitting. I notice by the communication that it comes from another than what you had anticipated. But of that I could not prevent. I send you all that was given me. Should it not be pertinent to your inquiry, then try some other one, or call for the same one again.

Yours very sincerely,

JAMES V. MANSFIELD.

My brother and co-laborer in the great cause of human progress, in the absence of my dear father Thomas, I have undertaken to respond to your note, trusting it may not be considered impertinent or an intrusion. Had father have been present, or within my call at this time, I would not have taken this leave. But father and Dr. William Harvey, of Falkstone; and Dr. John Mason Good, of Epping; and Alex. Geddes, of Ruthven; and Dr. William Falconer, of Bath, and Dr. James Douglas, of London, are often called upon to consult with one another upon physical matters appertaining to mortals. Thus it is they are not at all times come-at-able. Yet there are times father is with you, and ever ready to advise, or interest himself in humanitarian developments. You have but to command any one of the band and they will be with you, and talk to you through your highly-inspired lady medium, Mrs. Hawks.

I have often overheard my father and Dr. A. B. Cooper speak of the progressive step taken by you and others. Father and the Wealeys, Coke, and Asbury, I find often talking of what is transpiring about you. Asbury said: "How widely have our peo-

ple wandered from our early, primitive, simple way of worshipping! Once our people were satisfied to worship in barns or schoolhouses; for want of them we were satisfied with the open fields! But since I have traveled among the meek and lowly ones they have made themselves images of costly structures, houses with spires as tall as St. Paul's, of London. Step by step have they left the path of our discipline, until they are, to say the least, unlike what they once were." Asbury said to Charles Wesley not long since: "Brother Charley, heaven has at last interposed to save the *beloved faith* of our dear Methodism." The two walls have been bridged, and to-day the dear departed are talking with earth ones. A ball has been shot into the Methodist church which creates confusion, and many are alarmed for their safety. Some have bethought themselves to leave the ranks, and fly for safety to higher ground before entirely lost in the ruts of infidelity and fashion. Those fathers of the church, namely, the Wesleys, Coke, Asbury, and others, say our church will be saved if it heed the teachings of the light now breaking over it. You have but to be faithful, dear Watson, to the light given you, in order to assure you that you will yet see the shaking hands again of the so-called north and south. Your step was a bold one, but it was as needful to the restoration of the sect known as Methodists as it was bold.

You have a host of co-laborers, who have fought with you side by side in what you deemed to be right, and they will not only defend you, but they will sustain you. You are doing a work that will not only call down blessings from heaven upon you, but you will compel those who have called you crazy, deluded, to acknowledge you their benefactor. Weary not, then, in ways of well doing.

Very truly, EDWARD BROWN.

As to the development of the lady as a speaker, I rather my father would advise about that. He or your kind Edmunds will do so with pleasure. E. B.

WACO, TEXAS, Feb. 12, 1876.

BRO. WATSON—*Dear Sir*: I have been taking your SPIRITUAL MAGAZINE from its commencement; it is an eye-opener to all who read it. I have used mine as a missionary work, and have put it into the hands of many. I think the February number of Vol. II the crowning number of your MAGAZINE. The faithful records of

your own investigation at Mrs. Miller's seances is wonderful, though true to the letter. With such contributors as Bros. J. M. Peebles, Case, and others, you are bound to succeed. Bro. Case's plan for organization I think superior to anything that I have seen. The initiatory circle covers all that is in our creed of faith. Then the five preceding degrees are beautiful and good. The circle of Purity contains such a holy sublimity! Oh, I would give up the dearest idol I have known to become a true member of that circle!

Bro. Frank Patillo is doing a good work. We used to belong to the same church at Marshall. Bro. Watson, may the God of love and the good spirits preside over you, and assist in conducting the SPIRITUAL MAGAZINE, is the prayer of your brother in the spirit,  
J. B. PELHAM.

NEW LONDON, 1876.

BRO. WATSON—I wish to say to you that I am highly pleased with the MAGAZINE, and I think it will do a vast amount of good. It is so gentle it will find access to the churches, while the *R. P. Journal* is shut out. I sincerely hope it will not fail for want of patronage. The cause of Spiritualism is one I feel a deep interest in. It is just what is needed in the churches to give efficacy to their works. The thought has sometimes come to me that this is what is meant by the second coming of Christ. "For as the lightning coming out of one part of heaven and shineth even to the other, so shall the coming of the Son of man be." It seems to have spread all over the earth in a very short space of time.

I intend to make an effort to get a few subscribers to the MAGAZINE in New London.

Suppose I wish to write to a spirit friend and get an answer through J. V. Mansfield, are there any conditions necessary to put the medium in communication with the spirit other than the mere address in the letter which is in the sealed envelope? I don't wish to trouble you to answer this personally, but I would like much to know. Perhaps you may think proper to answer me in the MAGAZINE, as there may be others who wish to know.

Yours, respectfully, J. A. GILBERT.

In reply to the above we would say, ask a few plain test questions, and write as to a friend in earth life. We give our manner of writing, and the reply in return, in this number.—ED.

## CHRISTIAN SPIRITUALISM.

## One Hundred Reasons Why I am a Christian Spiritualist.

BY CYRUS JEFFRIES.

21. I am a Christian Spiritualist, because I believe we will be like Christ, resurrected into Paradise at death, and like him be able to appear to our friends in a few days thereafter from the spirit-world, for Christ is able to raise us up the third day. "For He will revive us; in the third day he will raise us up, and we shall live in his sight."—Hos. vi, 2.

22. I am a Christian Spiritualist, because I believe that the dead are now everywhere being raised, and that many of the spirit bodies of the dead, just like Christ, are visible, appearing to their friends, which proves that the resurrection has come, as the Word declares. "For since by man came death, by man came also the resurrection of the dead."—1st Cor. xv, 21.

23. I am a Christian Spiritualist, because I believe that Christ when he was put to death was quickened by the spirit, and went and preached his gospel to the spirits in prison, or Paradise, sometimes called the grave, or hades, which is the spirit world, where Christ freed the captives and opened the prison doors, and set at liberty the world of spirits; who are thereby enabled to return to earth, for the comfort, blessing and happiness of man. "For Christ being put to death in the flesh, but quickened by the spirit, by which also he went and preached unto the spirits in prison."—1st Peter iii, 18, 19.

24. I am a Christian Spiritualist, because I believe that Christ on his resurrection into the spirit world or Paradise, liberated the spiritual hosts, so that many spiritual bodies came out of the grave, or hades, the world of spirits, and appeared in Jerusalem unto the people, just as materialized spirits are appearing unto the people in this day; Christ having opened up a new and living way, by which his people are able to hold happy communication with the people of the spirit world. "For the graves were opened, and many bodies of the saints which slept arose and came out of the graves after His resurrection, and went into the holy city and appeared unto many."—Matt. xxvii, 52, 53.

25. I am a Christian Spiritualist, because I believe that the gospel of Christ is preached to the spirits in the spirit world; that all who have not heard the true gospel, with all

its wonder-working and miraculous powers in this world, may hear it there and be saved, and be judged according to men in the flesh. "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—1st Peter iv, 6.

26. I am a Christian Spiritualist, because I believe that good spirits, after the death of their bodies, can appear on earth, and, like Christ, talk with the living, and hold communication with their friends, the same as Christ did when he appeared unto his disciples; for he could appear and disappear at pleasure. "This is now the third time that Jesus showed himself unto his disciples, after that he was risen from the dead."—John xxi, 14.

27. I am a Christian Spiritualist, because I believe that angels and good spirits are around us, ever ready and willing to hold communication with us, as the spirits of those good men, Moses and Elias, held communication with Jesus, Peter, James and John. "And behold there appeared unto them Moses and Elias talking with him."—Matt. xvii, 3.

28. I am a Christian Spiritualist, because I believe that all the angels are ministering spirits sent by God himself to minister to the children of men for their salvation. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"—Heb. i, 14.

29. I am a Christian Spiritualist, because I believe that those holy spirits are ever crowding around us for our own safety and our good—as seen in the case of the prophet Elisha when the wicked hosts of Syria surrounded him and his affrighted servant on the mountain; and he said unto the fearful young man, "Fear not, for they that be with us are more than they that be with them." And Elisha prayed, and said, Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha."—2d Kings vi, 17.

30. I am a Christian Spiritualist, because I believe that the most illustrious spirits of the spirit world, even the angel of the Lord, with his heavenly band of holy spirits, encamp around about the believers in Christ. "For the angel of the Lord encampeth around about them that fear him, and he delivereth them."—Psalm xxiv, 7.

31. I am a Christian Spiritualist, because I believe that all who believe and obey the commandments of Christ, are at once brought into connection and association with an innumerable host of holy angels, and with the spirits of just men made perfect, who will ever love and protect us from evil. "For ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-born, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect."—Heb. xii, 22, 23.

32. I am a Christian Spiritualist, because I believe that good spirits and angels are always hovering near us, ever prompting us to good actions, and rejoicing over us when we repent and turn to God. "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke xv, 10.

33. I am a Christian Spiritualist, because I believe that there are bad spirits, who are ever tempting and prompting sinful men and women to bad actions; and some times that they so infest men that many evil spirits will possess one person. Even a whole legion of spirits have been cast out of one man, and Christ declares: "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he and taketh with him seven other spirits, more wicked than himself, and they enter in and dwell there, and the last end of that man is worse than the first."—Matthew xii, 43, 44, 45.

34. I am a Christian Spiritualist, because I believe that evil spirits are the spirits of bad men and women, who have died or left the body, and who love to afflict, disease and punish the children of men; because these spirits, when living in the body on earth, hated good and loved evil, and are therefore full of malevolence toward mankind, afflicting them with all kinds of maladies, both of body and mind. But Christ by his gospel has made all evil spirits, or devils, subject to his ministers and believers, as the seventy disciples declared. "Notwithstanding, in this rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven."—Luke x, 20.

35. I am a Christian Spiritualist, because I believe that Christ has given his people power over all bad spirits, and over all their evils. "Then he called his twelve disciples together, and gave them power and authority over all devils and to cure diseases."—Luke ix, 1.

36. I am a Christian Spiritualist, because I believe that angels are the spirits of good men who once lived on earth, and therefore love our race, as well as know and pity frailties; and some of the greatest angels have informed us that they were once men. "And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, see thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God."—Rev. xxii, 9.

37. I am a Christian Spiritualist, because I believe that the angels are all our friends and love to be around us; because they were once men and women like ourselves. And where ever they have appeared to mankind they have come as men. Even Gabriel, the great archangel, was a man. "Yea, while I was speaking and praying, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."—Dan. ix, 21.

38. I am a Christian Spiritualist, because I believe that there are good and bad spirits everywhere around us; the bad spirits inducing us to evil, and the good spirits inducing us to righteousness; and that we should therefore try the spirits by the rule laid down in the Scriptures, that we may always know and follow the injunctions of the good spirits and shun the wiles and temptations of the evil ones. "Beloved, believe not every spirit, but try the spirits whether they be of God, because many false prophets are gone out into the world. Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world."—1st John, iv, 1.

39. I am a Christian Spiritualist, because I believe that Christian Spiritualism meets the very same opposition and persecution in this day that the gospel did in Christ's day, and is therefore the truth, because it stands

squarely opposed to falsehood, to the world and to materialism; even the world says the spiritual man is mad. "The days of visitation are come, the days of recompense are come, Israel shall know it; the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred."—Hos. ix, 7.

40. I am a Christian Spiritualist, because I believe that its philosophy teaches all that Christ commanded, and it is therefore the true religion for mankind. "Teaching them to observe all things whatsoever I commanded you."—Matt. xxviii, 20.

41. I am a Christian Spiritualist, because I believe that every command that Christ gave should be obeyed, and that every commandment has blessings and benefits for all who will believe and obey them. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxi, 14.

42. I am a Christian Spiritualist, because I believe there is but one true and ever living Great Spirit, who is the Father and owner of all the spirits in the universe, and who is the designer and author of all worlds, and the Creator of all things therein, the one all-wise and only God. "And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord."—Mark xii, 29.

43. I am a Christian Spiritualist, because I believe that the spirit world is a universe of advancement and progression; that the good spirits are ever on the march of improvement and development; ever rising from the lower to the higher spheres, or from mansion to mansion, and from one degree of knowledge and love to another, through all the ages of eternity. "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."—John xiv, 2.

[To be Continued.]

BRO. WATSON—There are a few in the far off Texas who are Christian Spiritualists, and who offer up sincere praise for such noble workers as Samuel Watson, Cyrus Jeffries and others who have the ring of the true metal. I was an early convert to the Spiritualistic doctrine; was at the time a practitioner of medicine, and attempted to lecture in favor of Christian Spiritualism or the later dispensation, but opposition from the churches and the infidelity and immoral

tendency of the professed Spiritualists drove me from the lecture field and my profession also. Twenty years ago I put my hand to the plow and am there yet, but may make a new start. May God and good spirits bless you.

DR. D. BEACH.

ATHENS, OHIO, Feb. 13, 1876.

BRO. WATSON—I enclose you a copy of a letter which I have received from England's greatest medium, D. D. Home. It shows the platform on which he stands. Some of your readers may be able to furnish him matter for his forthcoming work.

Yours truly,

J. MURRAY CASE.

NICE, FRANCE, POSTE RESTANTE,  
Jan. 20, 1876.

DEAR BRO. CASE—I have just read a letter of yours in the *Religio-Philosophical Journal*, and am so pleased with it that I write you, hoping my letter may reach you, and that I may have a reply. My Spiritualism is as you seem to understand it, and the vice and imposture of the day strive to make it an object of scorn. The feats of legerdemain, lying wonders and free-loveism are not Spiritualism, and in order that the difference may be well defined, I have resolved to write a book, to be published the coming autumn. It will be an exposition of the abuses of our holy cause, and I pray God it may do good.

I want you to aid me in this work—not as regards means, but *work*; and I come to you as a *brother* to ask you to do what you can. I want well-authenticated facts of imposture. I am determined to expose this in every instance. There are a parcel of cheats who make a living out of their dupes, and when caught represent that it was an evil spirit that prompted them. It is *monstrous*, the iniquity that is done in the name of Spiritualism.

It will give me great pleasure to hear from you, and to receive any books, pamphlets or manuscript you may send me; and I shall be only too happy to repay you for all expenses you may incur in my behalf.

Yours very faithfully,

D. D. HOME.

If you have a favor to ask of a man, be sure and shut the door after you when you go into his office.



For the American Spiritual Magazine.

### ORGANIZATION.

I deem there is no part of the gospel of more importance to its due success than that of its true government and discipline. To me it is very strange that there should be almost a universal state of demoralization among Christians on this subject. All Christians admit that Christ is the head of the church, yet do not seem to perceive that he has never given to the church the right of legislation. All the sectarian societies are of "men's invention." This is the prominent reason of their want of due success in bringing the world under the influence of the gospel. Brother Case (January number, page 19), speaks of Mr. Wesley's laying the foundation of the Methodist church. I suppose Mr. Wesley was a very good man, and a conscientious minister of the gospel; but he was not an inspired apostle of Jesus Christ, consequently he had nothing to do with the laying of the foundation of the church of God, of which Christ is the head. The Methodist church is not the church of God, of which Christ is the head; neither is Methodism Christianity. Bro. Clark (Jan. number, page 22), gives a form of organization for a Christian society. It is radically wrong; it is not evangelical, it is "men's inventions." It is saying that the gospel is deficient for the wants of the church. It is men legislating in the church of God, which is the root and foundation of priestcraft and organized sectarianism.

The gospel is a perfect system of spiritual religion. I believe it better calculated to save man from sin than any other system that I know anything about in this world.

Bro. Blaisdell (Jan. number, page 5), speaks of a "declaration of principles." When we adopt the gospel and make it the foundation of our organization, we shall have all the "principles" we stand in need of. The only organization I perceive in the gospel, and the only one I see any necessity for, is that of local churches. Now, where there are a number of Christians who desire to have a local church, let them meet and adopt the gospel, and proceed according to the best of their knowledge. The usual name applied to a local church is "church of God." Inasmuch as Spiritualism is a new thing nowadays, the people will call churches of Spiritualists, Spiritual churches. This cannot be helped.

We must not confound spiritual circles or seances with worshipping assemblies. We

can meet with anybody to cultivate ourselves in Spiritualism as in any other science or knowledge outside of the church. But we as yet have no church in which to worship God in spirit and in truth. The churches around us are very little better than heathen, though they have Christian names.

I hope Bro. Watson will take the lead, if he can get members enough to organize a church at Memphis, and at other places wherever it may be advisable. I would say wherever there are half a dozen Christians they ought to organize a church and try to keep up regular services. Spiritualists ought to quit patronizing sectarian organizations, for they will oppose Spiritualism as long as they have an existence.

If this plan of organization is not thought feasible, I beg leave to say, I think no plan is. Those Christians who do not feel willing to practice Christianity, I think had better throw up the profession and say boldly they have outgrown it. Any system based on men's inventions, I am confident, will not be successful. So if we cannot abide by the gospel, we will have to take it foot-back, for the authors of Spiritualism have given no plan of organization, and advise not to organize.

For my part, I have never yet been able to see that Spiritualism is a religion. I understand it to be a principle, a fact in nature, and may be worked up into a science and ranked among philosophies. I perceive it to be the power of religion, and without it there can be no true religion. All true religion is of heaven, and heaven speaks and manifests its power through Spiritualism. The better mediums we are the better the manifestations.

Jesus Christ was one of the best of Spiritualists. Now, if Spiritualism is sufficient in itself as a religion, why did Christ set up a religion? The same could be said of the Mosaic or the Abrahamic dispensation. I look upon Christianity as a divine school, and Christ as head teacher, and ministers of the gospel under teachers, for the purpose of educating the people in divine wisdom and goodness. In conjunction with this teaching we have the promise of the Holy Spirit of God to change our hearts and otherwise prepare us for the kingdom of God; and through Jesus Christ we get the forgiveness of sin. Now, if modern Spiritualism answers for all this, well and good—I will not deny it, I only say I cannot see it. Time will tell. The question stands thus: Is modern Spiritualism a revival of primitive

or pure Christianity? Or, is modern Spiritualism a new religion, as distinct from Christianity as Christianity is distinct from Judaism? Let every one be perfectly free in the decision of this question and act accordingly. I think those that decide to remain Christians ought to organize themselves into Christian churches as soon as anywise convenient. I hope to see prompt replies from all quarters. In my neighborhood there is no material to form a church out of; there has never been a medium here. One thing I have learned from experience, that Spiritualists are not made by hearsay.

COLVI TIBIL.

Madelia, Minn., Feb. 23, 1876.

### A STRANGE CIRCUMSTANCE.

A Hungarian journal copies from the *Medical Weekly Journal*, of St. Petersburg, a periodical devoted to medical and psychological science, the following strange story:

Orenburg is a town of European Russia, situated in the Ural mountains, near the Asiatic border. About a year ago Abraham Chorkov, a wealthy Jewish inhabitant of that town, was lying dangerously sick with typhoid-fever. On the 22d day of September, at midnight, a crisis set in, which seemed to take a fatal course; the man suffered and struggled, and his physicians called it the agonies of death. A number of Jews were called in, prayers were offered, wax candles lit, and behold! the patient, who was thought to be in the last stages, commenced to breathe freely, opened his eyes, and looked with astonishment on the surrounding scene.

Well, this has happened before. Many in whom life was thought to be extinct rallied again and recovered their health. But the sequel has no precedent. The man soon fell into a sleep, which the physicians declared to be a healthy one. In the morning he awoke, saw wife and children around him, who, partly in anguish, partly in joy, were waiting for his awakening. His wife, overwhelmed with joy, wanted to throw herself on his neck, but by signs he repelled her, and demanded something in a language which none of them understood.

It should be mentioned here that Abraham Chorkov is a man of sallow appearance; tall and lean, looking like a genuine Russian Jew, with long black whiskers and beard, black eyes, and a long, Oriental nose, and that before his sickness he understood no other language than Hebrew and a little

Russian—being one of those illiterate Jews found in such large numbers in that part of the world.

Now the man began to speak in a language unintelligible to every one around him. The physician who was summoned did not understand him. With contempt he pushed away his wife and children whenever they attempted to come near him, and the doctor gave it as his opinion that in consequence of the typhus the fellow had become insane. The despair of the family lasted many days. His wife in the meantime sent to Tamboy for his parents, but on their arrival Abraham would not recognize them, did not understand their language, and appeared to be angry that no one understood him.

After a week he rose from his bed; his wife gave him his clothes, as worn by him before his sickness, the usual habit of the Russian Jew; he examined them closely and laughed heartily. He wanted to run out, but his people quickly shut the door, fearing he would catch cold. He remained in the room, pacing it in earnest meditation. Passing a looking-glass he beheld his figure in it; he stopped before the mirror amazed, touched his side curls, his big nose, his long beard, and burst out laughing, but then, all of a sudden, became quite earnest, as in deep meditation.

His wife and parents, who had witnessed this strange behavior, looked at each other with astonishment, and it now appeared to them that the man before them was not their Abraham Chorkov, but a stranger. But Abraham's forehead bore still the black lines with which he was born, so that even the physician who had attended on the patient for nearly two months, had to laugh at the idea. Abraham Chorkov looked often out of the window and seemed surprised at the country about him, and one day made strong efforts to run away. The family now decided to call in the government physician and other doctors, who, after a thorough examination, pronounced him perfectly sane. Although they did not understand the tongue in which he spoke, they recognized it as a regular language, well articulated. Thinking that he could make himself understood in writing, Abraham wrote a few words on a piece of paper, which the physician read, but without comprehending their meaning. The writing was in a plain, good hand, in Latin letters, but the language was unintelligible to all, and no one could make out how Abraham Chorkov came to use Latin characters.

So things went on, until it was agreed to

take Abraham to St. Petersburg to the medical university, to hear the opinion of prominent scholars. As soon as Professor Orlow heard the language of Abraham he recognized it forthwith as English. Abraham expressed immense pleasure at being enabled to make himself understood, and after some conversation Prof. Orlow pronounced Abraham to be a very intelligent Englishman.

"But for God's sake!" cried his wife, "how does my husband come to be English and how did he forget his Hebrew language?"

Prof. Orlow listened with astonishment to the story of Abraham's life, and would not believe that he had been a common, illiterate, Russian Jew. He asked Abraham in English who he was and whence he came, and Abraham replied in the same language, "I am from British Columbia, in North America, my native town is Westminster; I have there a wife and one child living, and God only knows how I came here or to this woman."

It is easy to imagine the great amazement on all parts. The professor declared the parties to be frauds, or that a man-abduction had taken place. He called upon the government to have the matter investigated, and the family physician of Abraham, his neighbors and others, were officially examined, the examination lasting for a few weeks, but, to be brief, nothing came of the investigation, the matter remained as deep a mystery as ever, and the physicians contented themselves with declaring it a psychological puzzle—a revelation of the human soul, which could not be explained.

Abraham told the professor that although his name was Abraham, it was not Abraham Chorkov, but Abraham Durham, and that he had no other desire than to go back to his family. One morning when his wife arose, she found his place empty—he was gone—he had disappeared.

The marvelous story reached the ears of the Russian Emperor, who forthwith ordered diligent search to be made after the lost one; but all to no avail, the man could not be found, and at last it was generally believed that he had been insane and in his insanity sought his death in the river Neva.

In the spring of the year 1875, Prof. Orlow, of St. Petersburg, visited Philadelphia at the request of his government, to arrange the preliminaries of the Russian department of the centennial exhibition. One day, reading a newspaper, the following arrested his attention:

"In New Westminster an occurrence recently took place, which caused great sensation throughout the whole territory of British Columbia. On the 22d day of September, 1874, a fur dealer of said city was in a dying condition, suffering from typhoid fever, and no one, not even his physicians, seemed to entertain any hope as to the possibility of his recovery. Nevertheless, the patient rallied and fully recovered. But wonderful to relate! the patient, who was an intelligent Englishman, had forgotten his mother tongue, and speaks a language which is understood by no one around him, but which at last is recognized by an inhabitant of the city to be a jargon of bad Jewish-German. The patient before his sickness was a short, stout fellow, and a blonde, and is now thin and lean like a stick, and refuses to recognize his wife and child, but insists that he has a wife and several children somewhere else; the man is believed to be insane.

"All at once a European traveler arrives, marked with a genuine Hebrew face, and claims to be the husband of the wife of the fur dealer. He speaks to the woman in the same language her husband was wont to speak to her; he gives her and even his parents, who live in said city—but who, of course, do not recognize him as their son—the most detailed and minutest description of by-gone events, and insists upon being the woman's husband and the parents' son. The poor woman is almost in peril of her reason, the effect of the trying ordeal. She incessantly asks, "Who is this fellow? how does he come to claim to be my husband?" When she hears him speak and does not look at his figure, she is ready to think that he is her husband, but as soon as she looks at him the spell is broken—for surely this stranger with the Jewish face cannot be her husband, whom she just nursed in his sickness. But the man continues to press his claim, and tells her the most delicate and secret facts, evidently known only to husband and wife."

Prof. Orlow recollected now all about the occurrence last fall, and to solve this "psychological phenomenon" he decided upon going to New Westminster. To his great surprise he really found the same black Abraham, who, half a year ago, he had seen in St. Petersburg. He asked the blonde fur dealer in the Russian language whence he came, and was answered: "From Orenburg," and when asked for the name of his wife, he gave the name of the Jewish woman who had called upon him with her husband,

now before him, in St. Petersburg. When asked what his name was he answered, "They call me Abraham Durham, but my real name is Abraham Chorkov."

Prof. Orlow was struck with a strange idea. He reasoned this way: A man-abduction could not have taken place; the bodies have not been changed; one is short, stout and blonde, the other thin, long and dark—and then New Westminster is 9000 German miles from Orenburg. A metempsychosis must have taken place.

It must be remembered that on the 22d day of September, at the midnight hour, both were lying between life and death; the soul of each one must have flown into the body of the other, and thus a complete metempsychosis has taken place; that at the midnight hour of the 22d day of September begins the shortening of days; that the inhabitants of the two cities are antecian, that is, if a spike were driven through the center of our globe, entering at Orenburg, it would come out at New Westminster, and that when at Orenburg the hour is 12 at midnight, the time in New Westminster is just 12 o'clock noon.

Prominent men of science are now occupied with this most marvelous occurrence. Prof. Orlow has taken the blonde fur dealer with him to St. Petersburg, whither the woman Chorkov, of Orenburg, will also be brought, and further developments are now expected. If it should turn out that there is no fraud or deception in the case, then the theory of the transmigration of souls will have a strong proof, and this theory will extend not only as to the metempsychosis from dead beings into living, but also as to between living persons.—*The Jewish Times*.

### VALUE OF SPIRIT OPINIONS.

The decisions of spirits ought to be accepted on certain vexed questions of doctrine respecting the saving efficacy of creeds and doctrines. Spirits do tell us most distinctly that creeds and doctrines have no effect in the spiritual elevation of the soul in the spirit-world. This is a question that all can answer for themselves. We are all spirits, and by referring to our spiritual intuitions we can easily determine what is truth according to our power to perceive it. Right and wrong are so strictly defined throughout the universe that it is only the blind and perverse who cannot see the distinction. But it may be said that we are all blind, more or less. This is strictly true;

but with a proper use of the light we possess and a desire for more, our sight is sure to improve. Let us be certain that we live up to the truth we possess in matters that we are capable of judging, and soon our strength will increase to grapple with things that are at present beyond us. We do not think it would be advisable to cultivate too much the decisions of spirits; that would be the thin edge of creedal dogmatism. Let every man learn to decide for himself. We are in God's universe equally as much as any spirit, and ought, as subjects of the Great King, to know his laws.—*A writer in the Medium*.

### MODERN SPIRITUALISM.

Finally, Spiritualism is the great antidote to the materialism of the age. Its mission is to counteract the sordid worldliness of the church, the infidelity of the learned, and the indifference of the great masses of the people. In most of the foregoing propositions I cordially concur; I see no escape from them. Admit the facts, as all must do who investigate them, and the only theory that I can see to be consistent with them, is that they are produced by intelligent and benevolent agents. If it be said that by admitting so much, I am bound, by logical consistency, to believe the whole, then all I can say is that I must submit to my fate, and be content to lie, for the present, under the charge of inconsistency. With the light I now have, I cannot assent to the truth of ALL that Spiritualists contend for. Just as when I read Pye Smith on Geology and the Bible, I feel that I know and believe quite sufficient to give me no little anxious thought and labor in re-arranging my ideas of Scripture truth, and adapting them to the light I have received. This will be work enough for the present. With regard to those points on which I feel considerable doubt and difficulty, I venture to say that, not only may there be a side other than that which I now see, but one or more aspects of the truth which Spiritualists themselves have not discovered. There are three states of mind in which a man may be in relation to truth—denial, conviction, and the suspension of judgment. I deny none of the facts, nor the reasonable inferences Spiritualists draw from them. I am convinced of the truth of very many of them, and as for the rest, my relation for the present must be a suspension of judgment.—*The Other Side of Things*.

## DR. H. F. GARDNER.

We see the *Banner* has two pages devoted to the exercises of the sixty-fourth anniversary of this old Spiritualist. We remember him well. Twenty years ago, while on a visit to Boston, he took us to see the Davenport brothers. They were then children—had never been before the public as mediums. There we first talked to John King—the same we saw and talked to in London. We copy our friend Peebles' letter :

*Isaac B. Rich, Luther Colby, Allen Putnam, and others, Committee :*

GENTLEMEN—If the telegraph and the steam engine have nearly annihilated time and space, Spiritualism, lifting the filmy curtain of the future, has demonstrated the fact of man's conscious existence beyond the grave. The question, "If a man die shall he live again?" is settled; and may not the satisfactory settling of this question be considered the crowning glory of the nineteenth century?

Though the marvels and mysteries connected with Spiritualism have existed under different forms in Eastern countries through weary ages, it remained for the last two decades to see these phenomena in a measure systematized, and a rational philosophy deduced therefrom. And among the vigilant toilers, the *faithful sentinels*, who stand prominent to-day as aids in bringing about this desired consummation, is Dr. H. F. Gardner, whose birthday you celebrate. Permit me to assure the Doctor, through you, that distance alone prevents my being one of your number, enjoying if not adding to the interest of the occasion.

Will you pardon me, gentlemen, for using the present opportunity for expressing surprise, mingled with joy, at the rapidity with which Spiritualism has moved forward during the last decade, not only in this and other English-speaking countries, but throughout all the enlightened portions of the earth? No longer local, it is already cosmopolitan, and must soon become universal. Only the ignorant, the prejudiced or bigoted, presume to ignore the reality of phenomena sufficiently startling to arrest the attention of scientists, convince materialists, modify American pulpits, liberalize the press, and enable millions of devotees to triumphantly exclaim: "Oh death, where is thy sting? oh grave, where is thy victory?"

It was to me a source of satisfaction almost inexpressible when, reaching Calcutta,

India, to find Spiritualists; the works of our prominent authors; the *Banner of Light*, and different English periodicals devoted to Spiritualism, in the hands of the Brahmins. The Buddhists of China and the Parsees of Persia are becoming quite conversant with modern Spiritualistic literature. And thus do the Orient and the Occident shake hands o'er ocean chasms, rejoicing with "joy unspeakable and full of glory."

While demonstrating the reality, and showing the naturalness of converse with the spirit world through sympathy, vision, trance, clairvoyance, impressions and inspirations, the tendency of true Spiritualism is to elevate the thoughts, encourage fidelity, cultivate purity, spiritualize the emotions, and promote the principles of polemic and equality. Kindling in all souls the loftiest endeavor, its prayers are good deeds; its music the sweet breathings of guardian angels; its ideal the celestial life of perfection, and its temple the measureless universe of God!

Hoping that Dr. Gardner may live to have many birthday jubilees for reviving old memories and the greeting of new friends, and trusting that you will have a most enjoyable season, I beg to subscribe myself most truly yours,

J. M. PEEBLES.

New Orleans, La., Feb., 1876.

## TEXAS LETTER.

A correspondent of the *Banner* writes:

I have concluded to drop you a few lines to post your readers in regard to this part of the South. Spiritualism must of necessity run against the popular current every where; and it seems to be a strong current of prejudice, priest-craft and *doctor-craft* in this place. Nevertheless, there is "light shining in the darkness, but the darkness comprehends it not." There are but few freed souls here. And let me call the attention of the friends generally to the wonderful mediumship of Mrs. A. C. Pierce, a medium from childhood. The power that others sit for and work for seemed to come to her spontaneously. She has also labored as a rapping, writing, clairvoyant, medical, healing, trance and test medium for several years. She is well known in this State as possessed of many phases of this occult power. But I wish to say she has lately evinced extraordinary power as a physical, transfiguring and materializing medium, similar to that possessed by Mrs. Miller, the

Davenport and others. I have seen her securely tied, and in less than half a minute the bells were rung and articles thrown about; yet upon instantly raising the curtain she was found tied as before. We heard loud clappings of hands, saw hands thrust through the cabinet, yet she was found tied.

Once we saw feet thrust through the top of the cabinet, six feet from the floor. Again, the iron ring is found on her arm, and the next instant it is off, yet upon examination she is tied as at first. Faces often appear that are recognized, and sometimes spirits appear in full form. On one occasion she was examined by some ladies, yet after being tied spirits put in their appearance, men, women and children. A man often appears with heavy whiskers. And not the least remarkable feature of her mediumship is the ready conversation of the spirits, giving tests of satisfactory character. We have been acquainted with her powers for several years, and know her to be a genuine and reliable medium. She has undoubtedly done more for the cause as a medium than any other ever in the State, and with less remuneration. Dr. H. C. Pierce, himself, is an able speaker, highly inspirational, and will answer calls to lecture anywhere in the State. He permits his audience to choose the subjects of his lecture. If the friends of progress desire to correspond with Dr. or Mrs. P., they can be addressed in the care of E. N. Swinburn.

A correspondent of the *Religio-Philosophical Journal* thus concludes a communication about

BRO. PEEBLES, "THE PILGRIM."

"This able and eloquent teacher has visited New Orleans several times, and each time with increased success. He is now lecturing on his second month, and to constantly increasing audiences. Many of the best minds in the city have been attracted by the rich oratorical powers of this talented speaker, and I need not add, Mr. Editor, will doubtless be induced by listening to the sound logic and eloquent diction of these discourses to give our beautiful philosophy the investigation requisite and absolutely necessary to become enlightened Spiritualists.

"The genial nature of our zealous brother (in speaking of him as a man we lose sight of the great public teacher) overflows, embracing all who come within his sphere, with a heavenly uplifting influence which causes

the young to wonder what makes them so happy, and the old to say, Life, after all, is not all thorns and ice. The little children all run to meet him, and the servants can not do enough in his service.

"I half forgot I was writing for the public print, but as it is all true I will let it go.

"Mr. Peebles brings on to the rostrum the experiences of a traveler and the culture of a scholar. At the conclusion of his lecture last Sunday morning, Dr. Walker rose to his feet and proposed a 'vote of thanks to the speaker for the learned and able discourse they had just listened to.' The vote was unanimous. The society will retain Mr. Peebles as long as it can. One of the officers informs me that they are negotiating with Mr. Madison Allen for a month's engagement this coming spring. And God, ever mindful of times and seasons when the true worker is wanted, raised up from the Methodist church Dr. Samuel Watson to sound the trumpet of Spiritualism in the more southern regions. His monthly MAGAZINE is a bright and shining light in our midst, and his presence as a speaker carries conviction. When in New Orleans last year he occupied the Unitarian church, and all seemed pleased with his ministration. The New Orleans Society of Spiritualists have written him, so I am informed, to visit the city again and speak a month. I hope he will come.

"And now permit an old and earnest worker in Spiritualism to bid you and the *Religio-Philosophical Journal* 'God-speed.'"

Another correspondent, from Oxford, Ind., says:

"Brother Thomas Cook has just left us for his home, having delivered for us a series of highly interesting and instructive lectures. His lectures were well received by all, especially by the orthodox, from the fact that he takes the Bible for his text book, giving a new (to them) rendering or interpretation to prophecies and sayings of Jesus, that they are all so familiar with. I think he is a medium in the hands of the spirits to be used in promulgating the truths of the angel world to a class of people that could not be reached by any other means. He helped us to organize in the same manner as the organization at Druid Hall, Chicago, Ill., and we cheerfully recommend him to all who may want a lecturer, and especially those places where they are a little tender-footed and need milk, not being ready for strong meat. We have for our officers the following named persons: Hiram Benedict,

President; Mrs. Minnie Thomas, Vice-President; Miss Jane McConnell, Treasurer; Capt. Wm. C. Thomas, Corresponding Secretary and Secretary; Finance Committee, Clorinda Blessing, Thomas Farmer and Marion McConnell. There is a great deal better feeling existing among the people now toward Spiritualists and Spiritualism than there was some months back, when S. S. Baldwin was here exposing Spiritualism (or saying he was) in the Presbyterian church; having been brought here by the minister of that church, and nothing was bad enough to say about us. But Baldwin is one of the things of the past, and the minister left our place for other parts between supper and breakfast, and now his household goods are lying here under an attachment for debts to the amount of over \$400, contracted in a few short months, while the Spiritualists are now using his church for Spiritual lecturers to talk and tell the truths that he said were all the works of the devil. 'How the mighty have fallen.' At the close of Bro. Cook's lectures the following was unanimously adopted: That we, the Spiritualists of Oxford and vicinity, do hereby tender our sincere and heartfelt thanks to the trustees of the Presbyterian church in Oxford, for the use of their church for Bro. Cook to deliver a series of Spiritual lectures in, and we trust that the same Christian fellowship of feeling may continue to exist that has been manifested on this occasion."

We would be pleased to have Bro. Cook visit Memphis. He has written some able articles for the MAGAZINE, and no doubt he would receive a hearty welcome, not only here, but in our Southern country. Though we have no organization or place of meeting, the Assembly Hall can be obtained upon very reasonable terms for lectures.

MR. WATSON—Although I am a stranger to you, yet from your reputation, and from conversation with those who claim to know you personally, I have formed the opinion that you are a truthful, honest and Christian gentleman. Therefore your version of the Miller affair will be read with interest by myself and others in this vicinity who have recently with deep interest been reading your MAGAZINE.

Although I am not a Spiritualist, I desire to know the truth, even though the facts may sustain the doctrine. And further, if

the *Appeal* statement be true, I have confidence in your integrity to acknowledge that you have been duped. Awaiting an early reply, I am, Very respectfully,

J. W. BIGHAM,

Police Judge Town of Marion, Ky.

We think we have fully answered our friend's question in the last number of the MAGAZINE.—ED.

From the Spiritual Scientist.

### ORGANIZATION.

It is an encouraging sign, that indicates the possibility of grand results in the near future, to hear the most prominent of Spiritualists, J. M. Peebles, Esq., whose experience as a lecturer, and ability as an author entitles his opinions to an attentive consideration, declaring himself in favor of ORGANIZATION. This he does with no uncertain sound; he says:

"I am and ever have been in favor of organization. A man's creed is what he believes, and a man without any belief is next to a nonentity. Our republic, our State governments, our village corporations, our school districts, our families, are organizations. Demolition, disintegration, burning down buildings, leaving the inmates without shelter—these are not the highest employments. Construction, re-construction, and broad, healthy organizations are among the demands of the age."

In the past, Roman Catholic and other undeveloped spirits, speaking through Roman Catholic mediums, and seeking to perpetuate their earth-life work, that of sustaining the Catholic Church by weakening her greatest enemy, the incarnation of Truth—pure Spiritualism—have declared against organization. Weak lecturers, depending for success or failure, financially, mainly on newspaper puffs, took the cue, and howled the one insane idea, "The spirits don't want any organization." What is the result? Spiritualism does not support an educational or benevolent institution and its societies have little or no strength. Yet, without doubt, the believers in the existence of a spiritual world, the eternal home of man, and the possibility of communication with the dwellers-in-the-spirit, are numbered by hundreds of thousands; showing that without organization and its attendant favorable conditions for spreading the truth of spirit communion, and in spite of the influence of the sensual and undeveloped minds, Spirit-

ualism<sup>9</sup> has made its converts as did never any religion that preceded it.

All successful movements take their rise from some central source as a fixed basis—a superior mind, an exalted idea, or a grand work to be accomplished. The force that has created the numerous believers in Spiritualism has all three; but it needs the proper instruments, on the earth plane, to assist them in their work. Spiritualism teaches great and sublime truths, and inevitably inculcates a belief, in the minds of its adherents who call themselves Spiritualists. These teachings should be enunciated in a Declaration of Principles, and this be made the basis of an organization. Let this belief be made the BASIS; the grand work to be accomplished already awaits the inaugural step—organization; the superior minds will spring up inspired as the reflectors of divine truth, and the added influences will create an irresistible force that will sweep before it every obstacle. Without this foundation every attempt to build an organization will be fruitless; it is the lesson of the past that should be heeded.

As Mr. Peebles says, "Demolition, disintegration—these are not the highest employments." "A man without a belief is next to a nonentity," and the present condition of Spiritualism proves it to be a fact; for an aggregation of several hundred thousand of these minds develops no power of earnestness. It is the men who BELIEVE—like Peebles, Tuttle, Davis, Crowell and others whose noble efforts give the cause strength in its endeavors to regenerate the world. It is men who believe—who donate liberally to the spiritual cause to sustain its meetings and its mediums. It is the mediums who believe—who are honest and universally respected.

With organization will come strong societies and settled speakers. This would be an obvious advantage; by surrounding the lecturer with the same influences each week the most favorable conditions for inspiration are obtained. Prosperous societies can be built up only by settled speakers; it is the exemplification of the proposition that successful organizations must have a basis.

The arguments that can be adduced in favor of organization cannot be compressed in the space of an editorial; the objections that are urged are few in number.

The occupation of the dwellers-in-the-spirit seems to be wholly a mission of love—constantly improving every opportunity to DO GOOD. Herein, and in this only, do they find happiness. Cannot we take a les-

son and seek the "Kingdom of Heaven within us," by doing good—by carrying, or assisting others to carry, the truths of our divine philosophy into dark places? the experience of all past ages, even up to the present, demonstrates the efficacy of an organization in accomplishing an immense work. Let us then, each and every one, look about us to see how an organization can best be effected.

### DR. CROWELL'S BOOK.

The *Literary World* of March 1, 1876, thus notices this publication:

The author is an earnest believer in Spiritualism, and effectively disposes of some of the most serious objections to it. To the charge that it is not a system, he answers, that there was no system in Jesus' teaching, and in this absence lies a strong and significant likeness between Spiritualism and primitive Christianity. He advances the proposition that is well worth considering, that, of Bible doctrines, Spiritualism especially reaffirms those of the New Testament. But he does not neglect the Old, drawing from it liberally in the early chapters of his book.

The chapter on Somnambulism is very interesting, being full of illustrative anecdotes, and that on Clairaudience is entitled to like praise. . . . The author believes that "Holy Ghost" and "Holy Spirit" do not convey the idea of personality, and makes the point that if the Holy Ghost were equal with the Father, it would not be proper to say that the Father would send it. For the dissensions among Spiritualists he finds a precedent in the bickerings of primitive Christians. He believes in the efficacy of prayer only when it is employed for a worthy purpose, and his remarks upon this subject are devout, and truly spiritual.

The author concludes that true Christianity and Spiritualism are identical in essence, and reviews the present condition of the latter hopefully. He writes in terms of warm eulogy of the Bible, though he deplores the errors in the Old Testament. While we cannot admit all his arguments, or accept all his conclusions, we must admire the spirit of his book—calm, tolerant and courteous—the evident sincerity of his opinions, and the industry which he has displayed in the preparation of this work. It is surely one of the clearest and most judicious expositions of Spiritualism that we have ever seen.



From the Rockford Gazette.

### THE MEETING AT BROWN'S HALL.

As per announcement, Dr. Dunn delivered two lectures on Spiritualism at Brown's Hall, last Sunday. A large audience greeted the Doctor in the afternoon, while they could not all find sitting room in the evening. The lectures were both very interesting, and we therefore append a brief summary. Many of our citizens have been curious to know where the Doctor stood on this question since his return from his late trip around the world. In the afternoon the speaker discussed the question of *What is Truth?* in which he referred to the different religions of the world, taking his hearers to Persia, India, China, and through the different denominations of the Christian faith in America. He said that every civilized and half-civilized nation on the face of the globe had their Bibles or sacred records, which were just as sacred to them as are the Christian Bibles to us, and the sacredness of each denomination in its interpretation of our Bible, was just as sacred to one as to another, and that each being honest in their conviction should be treated as such; and they were striving for the same great end—a knowledge of their future destiny—and seeking an answer to the question, *What is Truth?* to the question of immortality. He had found the answer in Spiritualism, which he defined as the simple fact of a communion of spirits with mortals, as in the case of Moses and Elias appearing to Christ and conversing with him, one having been dead nine and the other some fourteen hundred years; Samuel's appearance to the woman of Endor, whom he said the Bible did not call a witch; also of the spirits who appeared to Peter in prison, and numerous other cases which he cited. In his evening discourse on the rise, progress, and destiny of Spiritualism, the Doctor in strong terms denounced much of the so-called manifestations as the grossest deception. He warned his hearers against dark circles, and finally declared Spiritualism as not being a *religion*, but a *science*, or mode of demonstrating the fact that man survived the death of the body. In his discussion of its probable destiny, he said that unless the Spiritualists adopted some religious tenets of a moral and spiritual nature, that the facts as they exist would be incorporated into the different church organizations, and as an *ism* it would be lost. He declared himself to be a Christian Spiritualist, believing in the sublime teachings of Jesus Christ, as the best moral

code of laws for the adoption of the human family, as a rule and guide of life. Spiritualism, by adopting this, would make men better, nobler and purer. He said that if Spiritualism did not make men better the sooner it went to the dogs the better. He denounced in strong terms the social question, and the various fanatical doctrines attached to Spiritualism, as being no part of it—declaring it to be individualism and entirely distinct from it.

The speaker took up many of the objections to it and discussed them at length, drawing much of his proof from the Bible to sustain the fact of spirit communion.

The Doctor introduced his services by reading from the Scriptures and an appropriate invocation. He held his audience for an hour and a half in perfect quiet, save an occasional murmur of applause running through the hall.

### WHAT WE OWE TO MEDIUMS.

To come into their presence with pure minds, filled with an earnest desire to enter into a closer *rapproch* with our dear spirit friends, for every medium should be a priest or priestess in the great temple of truth. We should come to them with our spirit full of divine love—that love that pushes aside all human desire, or passion, and substitutes that higher love which goes out to bless every form that it touches, laying upon the shoulders of the medium, through whom we seek communion with our angel guardians, a mantle white as snow, and pure as the love of angels, thus forming a sphere that immediately brings our beneficent and loving guardians into this inner temple of the holy spirit.

There are buds of thought ever ready to burst forth in the mind. They only wait that element of love, purified from all selfishness, that may be brought us by our angel guardians. The infinite Creator of all forms hath decreed that universal spirit and matter shall co-operate and blend in rhythmic harmony; that angel and archangel, cherubim and seraphim, spirit and mortal of every grade, shall unite and clasp hands in all their labors, or dwell amid the shadows of materiality, the subject of innumerable sorrows, as the result of a life attuned to the lower spheres of thought and action.

"As we sow, so shall we reap." Let us, then, give our mediums pure and loving surroundings, thus bringing each into the great temple of truth. Let us here erect

altars, and bring our offerings, the purest thought and aspiration of our being, and we cannot fail to receive a benediction, cannot be sent away with hearts unsatisfied, as every medium is the bearer of an infinite variety of dispatches from spirits who flock about them, like messenger doves from the inner life, who come laden with treasures, and yet crave the crumbs that fall from your bounteous table of love, they being as dependent upon you as you are upon them. They bring for you that bread which perisheth not. O, Spiritualists, be wise and loving; put away from your spirit all discord, all scheming, all criticism, and, clasping hands with the beloved, who are ever at your side, go forward, scattering the seeds of the beautiful, diffusing life into these cold and dormant earth-forms, opening up to each the glorious truths taught by the gentle Nazarene regarding the gifts of the spirit, the jewels that lie buried in the beautiful temple of the body, only waiting the magic power (love's wand) to reveal and unfold them. The great lapidary of truth is waiting at the door of every heart. Bring forth your jewels, ye children of earth, and submit them to the myriad workmen who cross the silent river in gondolas of light, and now stand knocking at the gates, asking, nay pleading, for recognition and co-operation. All outward accomplishments are frail and fleeting as the blossoms and zephyrs of spring. The gifts of the spirit alone are immortal, and every true medium is a center for an infinite number of these workmen, who come to direct you as to their use and enfoldment.

ALICE CAREY.

#### COMMUNICATION FROM JUDGE HALL.

Judge Hall wrote a review of "Clock Struck One" for the *Methodist Quarterly Review*, which is published in "Clock Struck Three." He was a member of the General Conference which met here in 1870, and died of yellow fever in Shreveport in 1873. This was given just before going to press:

MR. WATSON—There has been a long silence on my part, not because my interest in you and your cause has abated, nor my love and high regard for you grown cold—but there are always so many who are ready to communicate with you, that I feel like giving way, and I have never exercised my power with any other medium with whom you are brought in contact—hence my sil-

ence. I have been trying to unravel a mystery to me—not by experimenting in materialization, but in obtaining information as to the probability and possibility. That it has been done in ancient times I do not doubt, nor do I doubt that it can be done now; but is it not possible for earth mortals to be mistaken, is what I fear.

We are capable of doing very many wonderful spiritual difficulties, as you imagine, but when they are properly understood from crucial investigation, it then becomes an easy matter. We consider nothing difficult when we can be governed by natural laws, by spiritual directors and influences, for there is power granted us. We know there can be consolidation of spiritual elements brought forth through the medium and the atmosphere and the surrounding magnetism which is above all doubt; but then there is some chance for deception—and this you understand, for I well know your instructions from a well-authenticated source, and from a band who are making this a study, and of course are better prepared to advise you than I.

I am advancing to a higher life, and one that is to me more congenial. I am not satisfied unless I am progressing. My mind is reaching out to grasp in everything that is ennobling, purifying in its nature. I love truth; I love mercy; I love purity, and am trying to attain that degree which will insure for me a place in that sphere. I find that it is easier to descend than to ascend, and the consequence is, my efforts are continually in something which pertains to that higher life. I am not content, still I am happy.

The important crisis has come with you, and that in reference to your ideas of materialization. I do not attach the importance to becoming visible that many do, because in this I see many obstacles and ways of deception; and if a person is ever deceived, he, if not a confirmed believer, has his faith shaken in the doctrine. I regret it, but it is so. A tub may rest upon a good bottom, but the hoops may be loosened and the slightest tap may cause it to fall, when if let alone it might stand a long time, and with careful handling have the necessary repairs made without being moved from its place.

We will assist you in your present arrangement; we think it pretty good, and it must be continued some time. If I can detect anything wrong I will endeavor to inform you, for we should do it. Begin as soon as you can.

I have no more to say this time. Mine and Eugenie's love and guardian protection over our dear children are the same, and will always be. We see an influence that it is good, and hope that it will continue. I have no more to say to-night (with you), but will remember you at your appointed meetings. Yours in spirit life,

HENRY G. HALL.

### EXTRACTS FROM LETTERS.

Lemon Irish, Cedar Rapids, Iowa, writes :

"I see that I was not mistaken when I told you that you had struck the key of reform. I earnestly pray that you may be long spared to publish your MAGAZINE, so full of glad tidings from the beautiful summer land over the shining river, soon to be our glorious home if we respond to the true life on earth, the ministry of God's loving angels, and our loved ones gone before us. May they ever guide and bless you, is the prayer of your humble correspondent."

Bro. T. B. Clark writes from the Pacific coast :

"Spiritualism is rapidly spreading upon this coast. It is permeating the churches. A lady recently passed over who was a believer has written me a letter that is full of tests. That letter goes to Dr. Lathrop, an Episcopal clergyman, who is already investigating. Also to an Episcopal clergyman who is father to this lady's daughter-in-law. One member of Dr. Ell's church is himself a powerful medium, and has been with me to materialization seances, shaken hands with and talked to spirits; also another prominent lady of the Dr.'s church goes with us. It is the talk all over town.

"A medium is now in Oakland of the slate writing phase—without touching the pencil. She charges only a dollar a sitting, and has from six to ten per day. I called, and ten names of my personal friends in spirit life were given. Mrs. C. at another time had about the same number. Another slate writing medium was in town a few days. One of our wealthiest citizens called from curiosity. An old acquaintance came with various messages. He then said, 'Now Judge, if this is really yourself, try and see if you can write your name on my memorandum book with my pencil,' laying the same upon the table. The pencil began to move, stood upright, moved on to the book and wrote *George M. Blake*, to the astonishment of our friend.

"Day by day I hear of manifestations in numberless private families, and it does seem that the hosts of heaven are near and ever present, watchful to teach this new philosophy of spirit communion; I might say in a *new manner*, more properly."

Marvin Snow, Cherry Valley, says :

"I cannot do without the MAGAZINE. The more I read it the better I like it. I became last year a firm believer that modern Spiritualism and Primitive Christianity are the same. I am eighty years old this month, and have been a professor of religion most of my life, and my friends and neighbors are astonished to think I should be so humbugged and deceived as to fall into such nonsense. Others express sympathy for me and say I am old and childish, and don't know any better. The latter is correct; for if I knew anything better than Spiritual Christianity, I would embrace it with all my heart."

Rev. Mr. Jolly, of Hillsboro, Oregon, sending five new subscribers, says :

"I have been reading in the MAGAZINE and other Spiritual papers articles on the subject of organization; so I thought I would and did organize a society at Lena. I anticipate organizing others the coming summer. I deem it a very important step to be taken preparatory to a general convention. I am highly gratified to see that you look upon the movement with so much approbation."

We have always been in favor of local organization, considering it absolutely necessary in order to be successful in propagating the great truth of spirit intercourse. This kind of organization would greatly facilitate a general one when the proper time arrives.

J. M. Oties, of Olinsburg, Ohio, says :

"I am well pleased with the MAGAZINE. It is adapted to a class of minds which nothing else can reach, and will no doubt do a great and good work. We have a large number of men and women who wish to do right and live Christian lives, but they can not see matters in an orthodox light. The MAGAZINE to such minds will be a feast of fat things. May God bless you and all others who take such a noble stand in the glorious work of the elevation of their fellow men."

E. J. Brown, of Healdsburg, writes :

"I am not an atheist from choice, but because I can see no proof of a future life beyond the grave. Were I as settled in my mind that there is life for me beyond the grave as I believe you are, I should be very happy. I believe you are sincere in all you do and say, but oh, I want the proofs! I was almost persuaded to think there must be something in Spiritualism when Mrs. Miller turned out a humbug. Dr. Watson, have you ever seen your wife since she died when you were alone (with no medium to deceive you)? What reason have you to think you were not always deceived by other mediums, as well as by Mrs. Miller?"

"Hoping that all you believe is true, I hope I may see these things in the same light."

Mr. Brown, like many others, took for granted that what was published must be true. We have long since learned better. We have shown in this case, not only by the twelve or fifteen persons who remained after the so-called expose, but by the parties themselves, that there was no expose. And yet the *Police News* has a ludicrous picture of two men holding a woman, one with his arms around her waist, her arms extended, and her white dress exposed. This is false from beginning to end, as she was in the chair tied when the curtain was thrown up and the cotton and turpentine ignited. We would rather be the slandered than the slanderer.

But to our friend's question. We have seen our departed wife without any one being present but ourself a number of times and in different States.

We have never been dependent upon Mrs. Miller in any sense as to our knowledge of this great truth. For many years before we ever heard of her we had ocular, as well as other demonstrations of its truth.

We would recommend our atheistic friend as well as every class of materialistic infidelity, to patiently investigate this glorious philosophy. We have never known any one who has, that has not been convinced. Here you can have "the proofs," and may be made "very happy" in knowing that you have "a future life beyond the grave."

CARBONDALE, IND.

BRO. WATSON—For many months I have been strongly impressed to write to you. Although a stranger in the body, I feel a nearness in spirit which daily urges me to write and thank you for the good work you are doing in the South. I have not seen your monthly, but your books are doing a work in the churches that nothing but Christian enlightenment could effect, backed by the glorious truth of the return and recognition of our long-lost ones.

What a thrilling joy pervades the inner soul's being, when we witness the return of a loved one who has passed the Jordan of death! We feel like singing Hosannah to God in the highest, on earth peace and good will to men!

To lay these facts before our fellow men, is the noblest work in which our souls can engage. I often feel that we have not done all we could or should do for our fellow men in the great reform field, and I have advocated from the platform and in private for the last quarter of a century, the fact of spirit communion.

But, my brother, it is hard to reach the masses. I often think if I had a good materializing medium to travel in the South with me, much good might be done; or even to locate in a large city where work is needed. If you know of a good medium who would be willing to go into such a work, please inform me. WESLEY CLARK.

NICE, FRANCE, Jan. 20, 1876.

BRO. WATSON—I ask you as a friend and brother to aid me in freeing the cause of true Spiritualism from the many stains now resting upon it. Vice and imposture having taken refuge with us, outsiders naturally mingle the two, and Spiritualism is fast becoming a word of scorn. Will you print the enclosed card three times in your MAGAZINE, and do all you can to furnish me with what I ask for? Please consider me a subscriber from February, and I will send you the subscription money at the same time that I make payment for any expenses you may incur for Yours, faithfully,

D. D. HOME.

Why should there be artificial symbols of sorrow? Why should the memory of a noble and useful life be pronounced in melancholy tones, and be the occasion of formulated sadness? Why should our Christian burial services take upon themselves such a sepulchral air? Why sing such mournful and plaintive strains?

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## IS SPIRITUALISM A RELIGION ?

This question was pertinently asked by an anonymous correspondent through the *Daily Appeal*. Its answer would depend, to a great extent, upon the definition given to the term "religion." Many and various have been the significations given to this word by those who have spoken and written respecting it.

Man may in one sense be called a religious being. Religion forms part and parcel of his nature. Hence in every age and nation, so far as we have been able to learn, there has been among mankind what may be termed their religion. A sense of dependence has been felt—a desire to have some real or imaginary superior being to confide in or to worship, seems to have been a universal need of our common humanity. Hence the numerous gods, not only of the savage, but of the most enlightened nations of the world in every age. Egypt, once the most learned nation of antiquity, worshiped innumerable objects—even the lowest animals. Greece, the most intellectual nation of the world, had her THIRTY THOUSAND gods, and numerous oracles whom they consulted in regard to almost everything which pertained to their temporal or spiritual interests. Nor was proud, imperial Rome, whose dominion embraced the civilized world, any better, but wholly given up to idolatry. These all had what they considered a religion.

The ancient Israelites under the Mosaic dispensation, had a grand and imposing religion, but so far as they were concerned it had reference only to this world. There

was no immortality taught by it, no inducements to lead a life of virtue, piety and goodness held out by their religion. All their worship and obedience to the requirements of their laws were of a temporal character, and had reference to their prosperity in this world, without any reference whatever to another state of being. Yet they were a very religious people in their estimation.

Saul of Tarsus was as conscientious in his persecution of Christians unto death, as he was when he sealed the truth of his Christianity by being beheaded at Rome.

The hundreds of sects calling themselves Christians have what they claim to be a religion, however diverse they may be from the pure teachings of the Founder of Christianity. He taught no system of creedal belief as necessary to religion. His teaching was, that what we are in heart, thought and life, constitute the character of every individual.

It is not what we profess to believe, but what we do, that makes us religious. Hence says St. James, one of Christ's disciples: "Pure and undefiled religion before God and the Father is this: to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world." The law and the prophets are fulfilled, says Jesus, in loving God and our fellow man. This is the creed of true Spiritualism, and this is the religion taught by good spirits. And in this sense Spiritualism is a religion, recognizing no human authority as binding upon the conscience of any man, but leaving to the decision of that inward monitor enlightened by the voice of reason, all things pertaining to his spiritual and eternal interests. Our conviction is that this is the religion which is destined to be universal. The tendency of the present age is to ignore the blind adherence to any code of doctrines deemed fundamental by those in authority, but to leave the human mind unbiassed by the dogmas of the past as the infallible standard for determining what is religion. "By thy works shalt thou be justified, and by thy works shalt thou be condemned," said

the same inspired apostle who declared that "faith without works is dead." Going about doing good was the religion of Jesus, and he who does not imitate His example, no matter what his profession or position, we have the highest authority for saying his "religion is vain."

This platform is broad enough to hold all mankind; and when the time comes for one universal church it must be upon this basis, recognizing the fatherhood of God and the brotherhood of universal humanity. This, as we understand it, is the RELIGION OF CHRISTIAN SPIRITUALISM.

### "WHAT OF THE SOULS OF THE DEPARTED?"

This important question is asked by Bishop McTyiere, of the M. E. church, South, in the commencement of his Sermon in "The Methodist Pulpit." He adds: "No vain or irreverent curiosity inquires here. The soul would explore before entering. We look, we cannot help looking, in that direction." This we have felt, as child after child has left us, to mourn their departure. We have grieved as only a parent can when we have seen our brightest hopes blasted—our fondest expectations cut off by their apparent untimely passing away. Ten times have we experienced these heart-rending scenes. The last one might seem to be the hardest to bear, but it has been by far the lightest. Why is this? The answer is, we look at this subject from a different standpoint than formerly, and more in harmony with TRUE CHRISTIANITY. The teachings in regard to the future state which we had received and given had been, as the Bishop quotes, "the land of darkness, or darkness itself." It is, really, the land of light, as light itself, to those in whom the "true light" has shone.

Is there one who has experienced the bitter anguish of the heart-stricken mourner, who has not felt, "O that I could hear something from my loved ones! Is it a land of silence to which they have gone? Am I never more in this life to know any

thing of them?" These questions force themselves upon us, and we cannot help asking, Where are our loved ones? The latter day dispensation answers these interrogations, and says, There is no death, but a birth to a higher life, where the soul shall develop its God-given powers in a far more congenial clime than can be found on the earth plane. In their "shining home" they realize the truth of that good old Methodist hymn,

"Then I shall see and hear and know  
All I desire or wish below—  
And every power find sweet employ  
In that eternal world of joy."

In connection with this subject we give an extract from a communication. Though personal, it may be of interest to many who have passed through afflicting scenes of a similar character. It is from one with whom we lived happily for about a quarter of a century, and who now feels and manifests as much interest in our welfare and happiness as ever, by the never-dying affection which she manifests for us. These things disperse the gloom which hitherto has gathered around the death-bed, and light up "the valley and shadow of death" so that we can "pass over the river" and meet the loved ones who wait to welcome us home to the embraces of those from whom we have been separated. Let us then dry up our tears, and rejoice that they are forever free from sorrow and pain, knowing that ere long we too shall go up higher. Here is the communication:

"Your will shall be our pleasure at all times, and part of our happiness is in visiting and guarding our earthly loved ones. We have been very happy lately; in fact, I have nothing now to make me sad—and why should any earthly friend grieve or lament the departure of a dear one, when you know they are released from suffering?"

"Dear Samuel, I am so glad that you and Ellen and Nannie are reconciled to the departure of Johnnie to be with his mother, sisters and brothers, and to be in a more congenial clime to him. He is better fitted for the heavenly home, for he will ripen into a more perfect object of love and usefulness than if he had remained on the

earth sphere. He is far happier, and whilst he is near you and loves to linger near you and home, he has not yet become so much attracted to the new life as to lose sight of old attachments. He never will. But when he becomes identified with spirit life he will lose sight of the attractions of earth. He will speak for himself some time soon. He will have his first message to Ellen, but it may be some time yet. He will write to gratify his loved ones at home. He is like a stranger would be, and just like one who is slow to embark into an unknown country, and when he goes we go with him."

### A BASE FALSEHOOD.

Mr. G. P. Keyes, writing from Montgomery, Ala., and sending a subscriber for the *MAGAZINE*, says, "he is a very talented, intelligent German, and has become a thorough Spiritualist; and as your *MAGAZINE* approaches nearer to the orthodox faith than any Spiritual publication I have seen, I desire that he should read it. But what do you say to this paragraph, which I clip from the *N. C. Advocate*?

"We see it stated that a necromantic knave who has been giving spiritual seances in Memphis for a year, and creating great excitement in spiritual circles by causing spirits to walk the stage, was detected one night recently, the *Ledger* says, by a young man striking a light and disclosing Mrs. Miller with a white robe on. But what is the use? She may give a seance again to-night, and have dupes and fools enough to attend it. It is marvelous how any man of common sense can have a grain of patience with such patent imposture."

Our friend wishes to know what we have to say to this paragraph. Being present on the occasion referred to, we unhesitatingly say, it is a base falsehood. Even those who are said to have made such a report pronounce it such. And yet, we predict, the *Advocate* will never have the honesty to correct it. The *Western Methodist* of this city has published, whenever it could, accounts of exposures, but has never made the *amende honorable* by correcting them, when they have been ascertained to be "as baseless as the fabric of a vision." If members of the Methodist church should entertain the views

of Mr. Wesley—founder of the Methodist church—which he has left on record all through his writings of his belief in spirit manifestations, these Methodist editors, who pride themselves on being Wesleyans, would do all in their power to have them excommunicated.

Mr. Wesley says in his argument with Dr. Priestly, the celebrated Materialist, that one well authenticated fact of the return of a person who has lived here will forever settle the question of materialistic infidelity; and he gives many such cases. Yet this Methodist editor calls all who thus believe "dupes and fools." Such persons have certainly lost the "jewel" of consistency, and will have a great deal of trouble in correcting what they have done in impeding the most glorious truth of the nineteenth century, which has encircled the globe, and will ultimately triumph over all opposition.

### MRS. STEWART'S MEDIUMSHIP.

This lady has been trumpeted abroad by the papers as having been exposed. Capt. Tuttle, a very intelligent investigator residing in Chicago, came to Memphis to see Mrs. Miller, but finding her sick, he went to Terre Haute, and spent about a week in that city. He wrote us twenty-five pages of large paper (too long for our space), giving accounts of the different seances he witnessed. He concludes his article by saying, "Now, Bro. Watson, we have seen enough of full high materializations at Mrs. Stewart's seances at Terre Haute to convert the world, if they can be proven to be what they assume to be beyond the shadow of a doubt."

He was there at the time of the so-called expose. There are two points upon which this expose hangs: one is the blacked hand, and the other the message one of the party got purporting to come from a deceased wife, who was then living. In regard to these our friend remarks:

. . . A female in black, hair done up smooth, after the style of twenty-five years ago. She made an effort to walk out, but failed—closed the doors. After a minute or

so she threw both doors open and walked directly to the front of where I was sitting and offered her right hand to me. I arose and shook hands with her. She then retreated to the cabinet, then came at once to Carrie, who arose and shook hands with her. She retreated to the cabinet again, then came to the front and offered both her hands to us—which we took (one each) and shook. I thought at the time I recognized her, but am not certain. Carrie was also in doubt. The light just then was dim, and so could not plainly distinguish features. She was in sight about five minutes.

In all these manifestations, whenever a spirit was out on the platform, or standing in cabinet door, both doors were wide open, and the medium appeared in a sitting position in the cabinet.

This closed the seance; light was turned on full head, and different parties went upon the platform and to the medium. Among others was the man Wilson, who had shaken hands with the spirit Albert Pence; he at once grabbed the medium's hand, rubbed it and said to her, "You have black on your hands—but don't say a word about it," and immediately left the room. His version is that he blacked his hand before shaking hands with the spirit, to detect the medium, claiming that if it appeared on her hand afterward it would prove that 't was herself on the platform, instead of the spirit. She claims that he rubbed the black on her hands when he came to the cabinet and shook hands with her after the seance. No doubt about her hands having lampblack on them; as to when, where, or how it was put there, I don't know, nor I don't say.

It seems that five men met there, as strangers, for the purpose of exposing Mrs. Stewart, and had attended consecutively several seances. This being the last, and failing to detect fraud in any of the former, they determined on convicting her some way. From all the circumstances and from my own knowledge, being present and seeing the medium and her manner, and the men and their actions—they stopping at different hotels, to give color to the idea that they were strangers, when in fact they were jointly operating to detect fraud in, or put up some job on the medium—I give the medium the benefit of the doubt and acquit her.

Since writing the foregoing I saw the enclosed in the *Chicago Times*. You will notice it relates to the lampblack difficulty, differently spoken of in this narrative. 'Tis fair to say this in reply to this claim of "four of us," that where one Mr. Wilson

was favored with a letter through the medium from his wife, then living, that the letter he received was in reply to one he had just written her through the medium, claiming she was in the spirit world. His letter was a lie—and the reply was of same character—in other words, he was paid in kind.

If it is a part of spirit principle that humanity must investigate honestly to insure honest and truthful and full replies, or phenomena, then this is properly accounted for.

We conclude this article with the following:

The fourth of March was celebrated last evening at Pence's Hall by a peculiar and significant demonstration. After several spirits of various hights had appeared and been recognized by their friends, the door was thrown open, and Washington stood there as perfect and unmistakable as his image in his most renowned portrait. Several on the front seat called out, "Washington!" at once, while those on the back seat plainly saw his more than six feet of hight, his commanding features and his snowy hair thrown back from his noble brow, while those nearest, at the corner of the platform, plainly discerned his familiar old-time attire, that all have seen outlined in his full length portraits. He bowed low when his name was called and waved his hand toward us in a graceful downward gesture, as though blessing us.

At this we all struck up the national hymn, "My country, 'tis of thee," when he waved his hand around over his head repeatedly, as though calling for three cheers.

He shook hands with Mrs. Lucie Lewis, of Cincinnati, who informed us that he had often come to her through a medium at her home, and that it was he who sent her here, promising to make his appearance if she would come to see Mrs. Stewart. He bowed low when ready to depart, and dematerialized before our eyes, sinking down till only his head was visible before the door closed.

All were delighted to be honored by the presence of the apparition of the revered Father of his Country, while a sagacious politician present emphasized its importance in view of the date and the ominous situation at the capital of the nation.

Prominent parties from St. Louis, Cincinnati and other cities present, will willingly verify the phenomena as described, but we trust that the names of the committee will be deemed sufficient endorsement.

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ALLEN PENCE,  
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