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FROM A CHRISTIAN STANDPOINT.

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## Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE THURSDAY, JAN. 30, 1876.

### INVOCATION.

Eternal Law of Life, Divine Cause, related to and eternal with all causes, we worship thee through thy works as revealed to mankind. As the Great Fundamental Principle of all animate and inanimate substance, we bless thee, and desire to comprehend that within us which is of thee, and through which we are to perfect every part of ourselves.

Waiting souls with their many-colored views linger around thy footstool, earth, striving to catch through their prismatical minds a perfect analysis of what thou art. Strengthen, Great Spirit, their wisdom, that the rays of knowledge may fall in perfect order upon them, and reveal the true light which is of thee, and by thy great triune law exists as an identical part of thee in man. Bid thy messengers to cast the seed where the rich and fertile soil lies, that the fruit it there forms may advance and enrich all who shall gather at the fruitage feast. May each feast reveal, through the works accomplished, the wondrous power of thy spirit. Through the clarion notes of facts which sound upon the echoing tide of events, let these thy messengers herald the advent of truth, through the sounding key of an eternal existence revealed by man unto man, made perfect through thy laws, advancing and increasing as the knowledge gained satisfies man of thee, and makes more perfect the trinity of his being.

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Eternal Spirit, from the hoary rock that, imbedded beneath the sea, marks the boundary line of changing waters, to the pine-covered hill which divides the valley, we see thy altars—and in silence they impress upon the spirit within a sense of thy presence, filling and enthusing each particle of animated matter with the aura which dwells in *all* matter, and perfects *all* life. Let the wise men and prophets who dwell within the inner sanctuary of higher spheres impress all souls with a true sense of who, what, and where thou art. We bless thee, we adore thee, and by our best deeds we worship thee. Amen.

### QUESTIONS AND ANSWERS.

Conductor—There is much that we wish to speak about, but we find that there are causes within the circle of physical laws which impair the perfect action of the spiritual. We do not like to complain, but there seems such a want of interest within the minds of those who are constantly urging us to visit them, that we feel forced, as a teacher and director, to admonish such for the little interest that they evince as regards questions. It is questions which are to bring out the mind, to create a proper action of mind upon mind, and enable us to gain a more perfect control over the medium who through the stimulus of the question awaits our coming. It is not necessary to dig deep into hidden lore, searching for abstruse questions, which, when answered, only serve to mystify the minds of the mass. Let your questions be such as will serve to educate all minds. Ask for facts concerning spirit life, and sublime truths will be given unto you.

Question—The following question was

laid upon the table at our last meeting :  
 "Where and how is the spirit employed while the body is sleeping?"

Answer—Many spirits rest ; clinging close to the body, they continue to impart that spiritual element which is necessary to the body while in that condition known as sleep. Through natural laws the aura of the spirit is thrown off, so as to mingle with the electro vapor of the physical organism, renewing the vitality which the duties of the waking state have exhausted.

The fine-spun electric thread which unites the spirit to the body lays in a passive condition—no longer throws out its voltaic current along the delicate thread-membrane or nerve-center, to act upon the brain—but submerges into a perfect quietude, a passivity like unto a tenantless body ; but touch or disturb the body, and you quickly move the electric fluid, which, floating over the brain, acts immediately upon it, and sets all the threads of sensation in motion. This fluid which generates through the action of the spirit upon the material part of man, we term the agent through which the spirit moves and works.

Were you able to enter into the clairvoyant state, you would see from out the spirit cord an emanation of light ; this is the electro vapor ; it engulfs the sleeping form and bids it rest ; keeping itself in perfect harmony with the material part, it places man at rest between the two worlds. But when once you disturb the material element by any motion that comes in contact with the sleeping form, this vapor is concentrated, and like a stream of fluid rushes in a direct line along the nerve-center, and brings into action all the machinery of the body.

There are men and women so organized that the spiritual part of themselves does its greatest amount of work when the body has fallen into slumber. They are often conducted by their spirit guides into the realms or spheres above their own. The spirit still clinging to the body, draws out the silver thread which unites it to the body, and under the guidance of the spirit conductor it often traverses through vast realms. No injury can be done to the sleeper, unless the body be slain ; the thread remains united through its subtle vapor to the organism, and is not a division of the spirit from the body—it is only a lengthening of the silver link. Such mortals possess the power of clairvoyance and second sight, and find it only in slumber, because of the positive elements of which their bodies are composed.

J. M.

I have been invited by the conductor to give you a few words before the band disperses. Let us converse for a while upon the subject of free thought and free speech.

You are aware that all worlds are composed of good and bad, bitter and sweet, and so cunning has nature spun the threads that it were hard to discover which were the perfect—and it is only by giving a free rein to thought that the true knowledge of what is for the common good of humanity can be found. You are to understand the good by the knowledge you have gained of evil. In no other way can you govern yourselves than by this knowledge. The soul which in its perfect independence and freedom, unlooses the bonds of fear, and as a brave man discards all moral cowardice, and expresses freely his views upon all laws and all conditions of laws, comprehending and considering vice with its alluring charms, and yet as an expounder of truth, abstaining from the corrupting influence of evil, is a greater conqueror than he who subdues empires. What are all the virtues of humanity when cloistered through fear, they hold themselves hermit-like with unexercised virtue, that, as a fugitive, sits in fearful silence, drawing, snail-like, his head within his shell, lest he see his adversary ? Are *they* marching for the goal of great price ?—who have never by any effort of thought brought to life the power of reasoning ? If so, they may as well give up the journey ; for it is only through freedom and an ever-increasing desire to give swift wing to all manner of reason that they can gain the light of redemption.

The liberty to know and utter according to conscience, is the liberty which achieves the great victory over all wrongs. In no way can the victory become complete, only through a close survey of all in life. It is through the close investigation of error that you find the truth. How can you best accomplish this, but by reading *all* men's writings, and hearing *all* men's sayings ? It matters not how strange or diverse the doctrines may be. If you place yourselves on the platform of truth while you reach forth to investigate, you will never fail to clinch the falsehood, and out of the chaff bring the whole grains.

Let your thoughts have free play, and let the world know them. If the thought born comes through the investigation of evil, it but fulfills the divine law, and brings out of the corrupt a perfect part, which as a

light of truth burns eternally. There will be no need of strategies, no need of chicanery, to establish a truth. Such are but the weapons used by adversaries who struggle against the light, and who shrink from new opinions because they jar against preconceived ideas.

Let your souls be lifted up, and dare to utter what has come to you through the reflective part of yourselves. Let the words have birth, and let the mantle of hypocrisy fall. Fear not to speak, though you shake the world; for nature accomplishes most when she is convulsed, and brings out her brightest gems when she rends her bosom. Knew you not that "the journey of high honor lies not in smooth ways?" Freedom of soul can only be gained by free thought and free speech. A man can only show himself a man by an honest investigation of all laws, governments, institutions, orders, sects, creeds and books; by so doing he will suppress error and lift up the cause of truth.

If you would wash your garments white,  
And make your robes as spotless snow,  
You must nobly battle for the right,  
And strike a manly, fearless blow.

Let freedom's voice unchain the thought  
That slumbers in your soul to-day;  
What though it be from prisons brought,  
Or from the pools of crime's decay!

A truth once uttered never dies,  
For God it healthy action gives;  
"Go crush it out!" false precept cries—  
But still it thrives, it grows and lives.

By holy influx divinely wrought  
It bids the soul from sin abstain—  
And, interweaving thought with thought,  
Still brighter thoughts each day obtain.

Speak out, my brother! Creation needs  
A power of truth to hold her up;  
Go lift her from oppressive creeds  
And give free speech—'t is freedom's prop.

### SEANCE TUESDAY, FEB. 1, 1876.

#### INVOCATION BY W. EATON.

Our Father and our God, the light of love beams from out thy kingdom, and through the shadows of doubt we see its radiance. We beseech thee, our Father, that these who are wandering amid uncertain paths and living upon the stale loaf of mythic translations, may soon receive a portion of the beautiful rays, and thereby be enabled to

feed upon the spiritual food of true revelations.

The tide runs high and the waters are dark because of their unbelief. The rushing of the stream confounds their senses, and they cannot discern the beautiful life that lies within its current. Calm, oh calm the contending waves that superstition and fanaticism upon the one side, with bigotry and ignorance upon the other, have forced into the beautiful stream. Let the pure waters of practical truth make clear the mingling tides, and through a perfect analysis wash away the false, and clearly reveal the true.

We are working, our Father, from out thy kingdom through thy bounty, and we bless thee for this life which endures forever, and enables the spirit through continued ages to increase in perfect knowledge, that through harmonious elements it may, while receiving thy glories, impart a portion of the light received to the doubtful soul of man, who, still encumbered with an earthly body, wades through the mire of public sentiment.

Help all such to understand themselves, and from out their own souls to gather the sentiments which are to govern the man within, and lift them where the perfect faith of an abiding truth shall redeem them from servitude. Make them as wise, as fearless, as gentle, as he who taught the Gentiles. Amen.

#### QUESTIONS AND ANSWERS.

Conductor—My friends, a few words with you before I commence with the business of the meeting.

You now see clearly the necessity of helping yourselves, in order to be helped. We are on hand and ready to do much, but do not deem it wise to do all. There is a law which makes it absolute for one who would receive help from our side, to make the power of attraction strong upon his side, and by an earnest desire with pure motives, lift himself up so that we may reach him.

We are pleased with what you are doing. Stand steadfast at the wheel, and we will make the bearings good.

I have read your questions and will take them in order as I may deem best.

Question—Is it the duty of all believers in the Harmonial Philosophy to take a positive stand upon the subject in the community, or should they rather be guided by circumstances, and in a quiet way advance their views and present the facts, so as not

to shock the prejudices of friends who are yet tied to set forms and observances?

Answer—According to our views, considering man as a free agent, we deem it best that every individual should be governed by his or her reason upon all such matters. Therefore we could not impose any duty upon you, but would simply state our views upon the subject.

If you are indeed a believer in the perfect truths of the Harmonial Philosophy, feel a full conviction of its truths, we would deem it in accordance with its teachings to present facts as circumstances may control conditions, administering such food as the parties receiving may be able to digest; ever adhering to and proclaiming the truth as *your own* conviction, but in *no case* strive to proselyte. You are not expected to force your views, or present facts uncalled for. But whenever you are questioned upon the subject, and the parties questioning you desire to hear what you have to say in regard to the Philosophy, we should deem it worthy of your self-hood as a *true believer*, to express yourself candidly.

Question—Will the time ever come to the believer when he will be free from all doubts as to departed friends being the source of the manifestations, and the actual benefit of such communion? In short, will such proof be given as will satisfy all hearts and remove these doubts?

Answer—The time has *already* come when all doubts are removed from the *believer*. As a *true* believer he *cannot* doubt that which through his own senses he has been made aware of. Proofs undeniable, demonstrated through facts, leave no room for doubts. He no longer says, I believe these things, but he firmly expresses his *knowledge*. A conviction which he has no desire to repudiate is fully upon him, with all its benefits. The glorious knowledge that dear friends who left him through sickness and sorrow are still living and laboring for his eternal welfare, aiding him to live that perfect life which brings into the soul perfect peace and contentment under all earth trials, are sufficient benefits to remove all doubts.

But as to the proof which is to satisfy *all* hearts, we feel to say that it is too far off for our vision; for upon your earth, all over the great universe, there ever exist natures which can never be satisfied, until through the fulfillment of the law of change they are born into the great world of realities, where in time they may find some peace for their doubting souls.

A. B. WHITING.

*To the Spiritualists of Memphis:*

Let me converse with you a while, my friends, upon the advantage of spiritual reunions. These reunions bring about a feeling of harmony, and through interchange of thought awaken an interest in every heart and advance the mental powers, which through questions and remarks that by each individual may be made, draw out the brightest gems, and give to every one something to reflect upon, which, worked up through sincere investigation, offers food for the world. Your reunions should be composed of intelligent minds, persons desiring to increase in knowledge, who gather together through sincere and earnest desire for their spiritual welfare, and for the advancement of everything which shall promote the general good of mankind. Such gatherings bring with them a like concord of spirits; for you are well aware that the sublime and elevated cannot visit or unite with the foolish and vain, nor the good with the bad.

You are to meet that you may in the end make yourselves useful, and through practical works teach the world who you are, and where you stand.

Those who form reunions for pleasure and curiosity—meeting that they may pass an hour or two in asking selfish questions—will find that all influence of a high or intellectual nature will leave, and that the result of their reunions will be nothing more than a collection of mistaken ideas and mythic garbage.

The instructions which you receive from your spirit advisers through mediums all partake of the nature of the medium, and in accordance with the development you receive. If the medium—a reliable one—be well developed, is under perfect control through a constant and long intercourse with spirits controlling, you may safely rely upon all communications, even though you detect some little peculiarity which you are convinced belongs to the medium. At these reunions where you assincere thinkers gather together for knowledge, you must make your selection of mediums from a plane that you are aware will give you no cause for doubts.

Spirit intercourse gives not only lessons in morality, but it gives you earnest facts upon which to study and take every opportunity to advance science. Many times the observer will find that the communica-

tions given are but a confirmation of known principles; then as waves of thought move the power controlling, he reveals a new thought; and as thought after thought leads on connecting with facts understood, new sciences are awakened, and man learns as a true philosopher where to draw the discriminating line.

We see quite a number of reunions formed in Memphis. The one in which we are the most interested is where our medium is. We would advise a perfect sympathy of feeling, a union of all feelings which are to promote good. If there be a contending element among the parties gathered at your reunions, you will find the result in the clashing of ideas which will sadly interfere with the control. To increase harmony that a perfect work may be accomplished, there must be a concentration of thought, which through intercommunion will bring about the result so necessary for a perfect organization in the future.

Reunions have their separate missions. While one brings through increase of mentality, grand and scientific principles as new funds for reflection, another regularly acts as a small lever, and seemingly awakens but little influence. And yet it is doing its work, and there should be no jealousy or envious feelings among its members toward the more marked development of other reunions; but through a true desire to attain to the same position, they should by an increase of moral culture emulate their good works, and strive without the spirit of rivalry to see which may do the greatest amount of good. Let your motto be *Love and good will, with charity to all men*. Let every man be judged by his works, and let his works be judged by the amount of character he has to sustain, and by the knowledge he possesses of the right or wrong of matters.

You are to judge all spirits in like manner. Reason and investigate closely before you accept anything which seems contrary to preconceived ideas. "God has made man but little lower than the angels," and you are to "try the spirits" before accepting their communications.

Exercise the greatest candor in your reunion, and meet punctual and regular. Decide upon a number that can with comfort and convenience meet in the room selected; make no changes, abide by the rules of your meetings, and under all circumstances remain united.

(Seance conducted by Edward.)

SEANCE THURSDAY, FEB. 10, 1876.

#### INVOCATION.

Spirit of the Present, Spirit of the Past, we are watching the unfoldings of thy progressive hand, as piece by piece it lifts the fragments of mutilated principles, shaping them through divine mechanism into a perfect whole, that the laws of creation may advance and bring forth a more perfect part of thee. Out through the gateway of freedom we see the trammelled slaves of ignorance and superstition walk, freed from the shackles which as willing subjects they have worn for ages. We praise thee for that freedom which has through reason emancipated them from the thralldom of the races, and relieved them from time-worn creeds and echoing sentiments. The barrier is crumbling away. The waters of truth, constantly washing against the mount of error, has forced through its creedal sides and made a perfect channel, out of which cometh the truth, perfect in its proportions, and freed from all mysteries. With grateful hearts we thank thee for all these blessings, and watch with faith the continuance of the inflowing stream which is to find its way through all embankments and sweep from the shores of creation the decayed mass of corrupt teachings. Bless and strengthen the trembling slave who through fear hugs the torturing thumbscrew which his master has placed upon him. Give him grace, that he may see his own littleness, and strength, whereby he may conquer the force which keeps him below the true status of perfect manhood.

Fill us with love and good will to all life. Guide us where the unfortunate dwell, that through thee we may teach them to find the staff whereupon to rest as they journey over the rough walks of earth. Let their souls receive the true inspiration which comes from a clear perception of perfect life. Lead them to see that the spirit which moved Galileo to speak the truth, lives to-day, and acts through every thinking soul. Amen.

#### QUESTIONS AND ANSWERS.

Conductor — Good morning! The day promises to be fair and lovely. Those clouds will soon pass away, and the bright sunshine will make all nature glad. I am pleased to see that you are working wisely. Do not get over-anxious; be patient, continue as you have commenced, and the result will prove a blessing to many a thirsting soul. I am now ready to answer questions.

**Question**—In case of partial deafness, can the healing power of a healing medium be exercised at a distance from the subject, and does the fact of the latter being also a medium make the conditions more favorable for a cure?

**Answer**—If the case you have mentioned be a curable one, any healing medium possessing the *proper magnetism* can, without any difficulty, heal the patient. There are healers who have the power to heal persons who are hundreds of miles from them. I do not think the fact of the patient being a medium would make any difference. I have known cases where it was more difficult to perfect a cure over a medium than over a person who had never known themselves to be subject to spirit control.

But much depends upon the phase of mediumship. If it be of that order which causes a constant throwing off of the electric forces, then much will-power upon the part of the healer will be required, and an amount of manipulation which will render it necessary that the patient be under the immediate control of the healer. I would think it wise for the medium to consult her guides, and let them advise her as to what is best to do. One of the most successful healers that you have is Dr. Newton. He has in many cases performed wonderful cures upon parties at a great distance from him.

**Question**—Can a disembodied spirit after leaving the earth retrograde, or do all always progress in good and in virtue?

**Answer**—I fear the brother who sent this question is not very far advanced in the teachings of Spiritualism. There is no such word known as retrograde. The world of spirits is progressive—an army of disembodied men constantly upon the advance. As the man leaves his outer form, so he enters the plane for which he has prepared himself, be it high or low. He cannot go beneath himself, nor can he mount above himself; he must work his way through progression, which ever leads onward and upward. There is no downward slide, but there is a law of recompense, and every man must feel the wrongs he did his spirit while he inhabited his earthly body, and from those wrongs lift himself, through a conscious knowledge of these wrongs; and it is through a sense of suffering that he is brought to know how great his mistakes were, just as man when in the body through a sense of physical suffering learns how great a violation he has done his physical

body, but he does not move backward. His may be a very dark and dismal sphere. Be it so, it is but the plane he traversed when in the body, and it may take a long time for him to lift his soul above the level he prepared it for, but it will sink no lower. When once the law is accomplished, and that reward meted unto him which *he of himself* merits, he, feeling the scourge, will understand what is best, and strive to move on—but never *backward*—no, never.

Good morning!

#### A FRIEND TO ONE OF THE CIRCLE.

My dear friends, I am here by request of one of the circle. I have but a few moments, as the time for control has nearly expired. We are anxious to accomplish much good while we continue to labor upon earth, and to sow only such seed as shall bear good fruit. The Spirit of Life which is in all, prompts us to action, that out of the fullness of the great whole we may reap the fruitage which is to sustain every act of advancement upon the plane of perfection. There are no laws, it matters not how sacred, but should bear an analytical review, and progression demands a close inspection of all new-born sciences, be they physical or spiritual, before she can place them upon the ascending wheel.

The true philosopher turns not from the fabric until he has satisfied himself of all its qualities, and everything which composed the properties to constitute what he there sees before him. His mind is clear, he allows no brother to think for him, he must learn of himself, that he may prove what he teaches; and in this way and by no other can the advancement of science, either upon a religious or a systematic plane, progress.

Every eye must open, every soul think. Whatever may be evidences spoken of in a new field of culture, it is but the part of the grain received; you know not how much there may be of the husk, or how little of the milky grain. It is evidence gained that reaches the soul and brings to light the magnet which increases the power of conviction.

I want you, my friends, to understand this, and give every man an opportunity to find the magnetic thread which unrolls the ball of wonders unrevealed to him; don't clutch the cord as if you feared to lose it; if once truly and positively in your possession, it cannot slip from you. Let the light which electrifies burn clear; it needs no

lantern ; honest men of neither sphere seek to do wrong. Let the mind which asks for proof receive it ; never fear. If the control is right, the philosopher's stone will read clear. If wrong, God demands its lifting up out of the disordered element with which it is encompassed.

As true brothers be full of love and resolute in your purpose. As scientists, seek to understand all which is revealed unto you, that at last, like true philosophers you can expound what you profess. Give all honest seekers the same right, and let the gateway to truth be wide open. Amen.

### SEANCE TUESDAY, FEB. 15, 1876.

#### INVOCATION BY A CURATE.

Invisible Presence of an almighty power, lead us unto the mount of high-toned principles and truthful precepts. Guide us onward and upward, each day ascending into the higher courts of demonstrated facts, that the law and the gospel may be fulfilled, and every man reveal himself unto man as the word which is of thee, that the light shown may be seen amid the darkness of doubt, and remain as a saving grace unto the end.

Coming through physical life unto life, we feel the impress of physical surroundings, and we pray thy influence attend the magnet through which we move, and promote the spiritual part of her being. Let the thoughts advanced reach every soul and increase their knowledge ten-fold, that fear and cowardice may die out, and from its decayed body may resurrect the never-dying spirit of truth, which through countless ages shall remain the same perfect part of immortality, sustaining and increasing the individual element in man ; whose characters engraven through noble deeds, as altars of faith shall forever stand amid all the changes of earth ; shrines whereat the follower may find strength to continue his journey onward until he finds the gateway of relief and enters the golden road of progression, leaving, as did his predecessors, a burning light upon the altar of truth, to guide all who may come after him.

Bless the weak, lift up the humble, and give to individual sentiment a new impetus, that the wheels of thy chariot may not rust, nor the road to thy kingdom be closed by set forms and reiterated phraseology. Amen.

Conductor—We will not call for questions to-day, but will leave them for our next

meeting. We deem it best not to use the medium through conscious questions. We will act through the inspirational cord, and thereby we will not try her nervous system. The friend desiring to communicate is one who has the power to act through her magnetism, so as to completely psychologize and subdue all nervous action.

#### ABBIE E. LANSING.

My friends, I have come to scatter sunbeams and clear the rift of clouds which hang over the horizon of earth. There is in every life a silver line that marks its course along the otherwise dark surface. This line is the one sunbeam which forms the silver lining to all the clouds that bank up against the clear sky of your existence. Like the jewel which lies hid beneath the dark earth surface, it sends out its rays until drawn into the light of a new life, it is cleansed through the refining crucible of all the shadows which marred its fair form. When once freed from its dark surroundings it goes not back, but remains a perfect, pure and beautiful jewel, emitting electric rays of beauty at every turn.

The beautiful thread which reveals itself along the line of your lives, is the jewel of your souls, the perfect part of man which lies hid beneath the clouds of his life, and which needs the trials of earth's crucible to bring it into a state of perfect splendor. Oftentimes it shows itself along the margin of the cloud and reveals the great light that lies beneath, slowly and gradually working itself above the darkness as the shadows beneath grow darker ; for it is the greatest trials which bring out the most perfect principles, and as the shadows of sorrow increase the light of love grows stronger until it illumines all, so that the darkness is hid beneath its rays.

What if life on earth seems a failure ? If you have striven for the right you may bid your soul rejoice, for your work, though incomplete, has taught others how to move, and lifted them into the sunlight which 'neath a cloud of storms you hid. And the silver thread of your soul is all the brighter for the struggle, and will find its rays expand when freed from its earthly toils, lifting out of the darkened dross of earth that perfect part which is to vitalize the whole, and make it as a radiant gem, imperishable and everlasting.

All the clouds that loomed up from the failure of earnest labor perished amid the flames of the crucible through which your spirit passed. Live and let your soul rejoice,

for 't were better than success. The light which from the blazing crucible went up as a beacon, served to guide some lost one home. The silver thread spreads and widens out, forming the lining bright and clear to all disappointed hopes, lifting the clouds and building the silver sails which are to float your barque across life's stormy sea, mooring you safely in the harbor of eternal peace—

Where the heart shall ever be  
From all care and sorrow free;  
Where each radiant light reblooms,  
While every joy its power resumes.

Where all cares shall pass away,  
Nor phantom fancies falsely play;  
Where the skies are radiant bright  
With a glorious silver light.

Every joy you lost on earth  
You'll find restored with pristine worth;  
Every care which held you down  
Will add a jewel to your crown.

(Seance conducted by Henry Bacon.)

For the American Spiritual Magazine.

### INTERESTING EXPERIMENTS.

#### Silk a Non-Conductor of Psychio Magnetism.

BRO. WATSON—I here lay before your readers an account of two experiments made by me, and of another made at my suggestion, which may be of interest to them:

Some time since, while the organism of Dr. C. B. Kenney, of this city, was being used in my presence by his Indian spirit-control—Old John—in treating a patient, he objected to a silk dress which the lady wore, and requested her to exchange it for another of different material, and in reply to my question, he stated he had found that the magnetic or healing force could not penetrate a garment of silk.

Reflecting upon this, about two months since I requested him to permit me to try the experiment of covering the head of his medium with a silk fabric previous to his controlling him, and ascertain whether this would interfere with the exercise of his power. He acceded to my request, and upon his next visit I was prepared with two well-worn old-fashioned black silk neckerchiefs, which I placed one over the other upon his head, so that they should loosely envelop the head and neck. The understanding with Old John was that the attempt to control should be made as soon as these were arranged, and, with watch in hand, I

requested Dr. Kenney to describe his sensations as these changed.

At the expiration of two minutes he said he felt no influence exerted upon him; in another minute he complained of painful sensations in the lumbar region on both sides, extending anteriorly, then of a slight dizziness, and in just five minutes Old John succeeded in acquiring control of him, and informed me that it had been with great difficulty he succeeded; that his efforts applied in the usual manner had entirely failed, as his magnetism could not penetrate the silk coverings, and he at last accomplished his purpose by reversing the process; that is, by primarily influencing the body, and secondarily the head through that; and, he added, that had his mind not been prepared for the experiment, he would have been exceedingly puzzled how to overcome the difficulty; might not have succeeded even after repeated efforts, and as to cases of obsession or possession by low or temporarily insane spirits, he was quite confident that covering the head thus, immediately upon the appearance of the first symptoms of an attack, would prevent it, and if applied during a paroxysm he thought it would terminate it.

Both he and his companion, Big Bear, were much interested in the experiment and its results, and it had fortunately happened a day or two previous to this time that Dr. Kenney had been called to visit a young lady who for about one year had been subject to maniacal attacks daily, during which she would act and speak in the wildest and even most outrageous manner, requiring extraordinary force to restrain her, and would threaten and attempt her own life and the lives of those around her. Upon his visiting her Old John at once discovered the cause of the malady—the young lady was obsessed by three or four low female spirits, who had passed away insane and who had not yet escaped from their insane conditions.

This was just the opportunity I desired to further test the protective quality of silk fabrics against the influence of obsessing spirits. Dr. Kenney had described the symptoms of this case to me, but I was disappointed when, upon further conversation with him, I was informed that he had been requested by the friends of the lady to carefully guard it against publicity, and I could only recommend Old John to direct the head of the patient to be covered with silk, and to note the result.

Three days after this Dr. Kenney again had occasion to visit me, and stated that the

friends of the young lady had complied with the directions of Old John, and to their astonishment and delight she had not suffered any recurrence of her fits of insanity, and what was very remarkable, within an hour from the time she first covered her head with the silk, she became calm and rational and declared that for the first time within six months she then fully realized her existence in this life, she previously having been in a bewildered state and uncertain, even in her best moments, whether objects and scenes were real or otherwise.

Another week elapsed, and Dr. Kenney again reported progress in the case. It seems that on the fourth day of the trial of this means, the patient, feeling herself fully restored, had cast off the silk head-covering, but within an hour thereafter she was again attacked, her former symptoms recurring in nearly their original force, but upon again resorting to the silk for protection she soon recovered. Two days after this also the silk covering became pushed aside so that one side of her head was exposed, when certain of the old symptoms reappeared, but upon her readjusting the covering these soon subsided.

It is now nearly two months since the experiment was first tried with the young lady. I have through Dr. Kenney had frequent reports of her condition, and she has had no trouble since the twelfth day, being entirely restored to her proper mind and feelings, and her health and strength greatly improved, and for more than a month she has entirely dispensed with the employment of the head-covering. The insane paroxysms, up to the time of trying this experiment, had occurred daily, and on many days she had been subjected to repeated attacks, and this was the first interruption of them. Neither she nor any of her family were or are now Spiritualists.

I have now to record another experiment, the results of which, to my mind, establish beyond doubt the possession by silk fabrics of a quality which can be made use of to ward off or intercept the magnetic or psychologizing force or influence employed by disembodied spirits in controlling the organs and senses of certain mediumistic persons.

About one week since, at my own house and request, Dr. Kenney and his spirit control consented to allow me to envelop the former, while in his ordinary conscious state, completely in silk. This I proceeded to do, employing for this purpose a loose silk gown belonging to my wife, and covering his head as before with the black silk

neckerchief. When he was thus completely enveloped and being seated, I noted the exact time by my watch, and in an audible voice requested Old John to endeavor to control him, which he can usually do within a minute. In the previous experiment at the expiration of three minutes the medium had complained of painful sensations around and through his body, but now at the expiration of an equal time no unusual sensations were experienced. Four, five and ten minutes elapsed without any indications of Old John's power being exerted upon him, and as I knew he had other pressing engagements I then removed the coverings, and within thirty seconds he came under control of Old John, who then informed me that the silk had rendered futile all his attempts, seconded by those of Big Bear, to control the medium, and they were both of the opinion that no spirit could possibly control or successfully obsess any mediumistic person thus protected. Old John added that in his opinion it would be quite unnecessary to envelop the lower limbs with the silk, and I would further say that he complained of exhaustion and of feeling very uncomfortable generally from his efforts, and soon remarked that Big Bear had been compelled to leave and he must also go, which he then did.

At the present time I have not the facilities for prosecuting extended experiments in this direction, but hope soon to be so situated as to be able to again apply myself to the further investigation of this subject, and in the meantime, as amongst our lunatic asylums there must be at least one under the medical charge of a Spiritualist, and as there also are other liberal-minded physicians who possess opportunities that I do not at present enjoy, I ask their assistance in following up this subject. With my limited opportunities the results have been so remarkably encouraging that I can with much confidence recommend further experiments in this direction.

The silk might be applied in one or more folds of variable texture and thickness; of different colors, and differently arranged, and new silk may be preferable to old, etc., and although I am inclined to believe black to be the best color, yet perhaps blue or violet may be preferable. In ordinary cases it might be best to wear the silk head-covering constantly, perhaps for a week or more, then to dispense with it, but to have it near at hand so that it can be applied upon the very first symptoms of an attack, and then worn for the remainder of the day. Or, after

the expiration of a week have a silk cap, or turban if the patient be a female, made, which can be worn constantly when within doors, for a week or two longer. I would also recommend to at first envelop the entire head, face and neck, contracting the covering around the latter, and I can perceive no objection to having apertures of necessary size opposite the eyes and mouth. Perhaps wearing silk undershirts would answer quite as well as clothing the entire person outwardly in silk, etc.

In cases of insanity dependent alone upon cerebral disturbance, no benefit can result from the employment of silk in this manner, and herein lies the means of discriminating between original insanity and that induced and maintained by obsessing spirits. That a very large proportion of the inmates of our asylums are victims of obsession by insane or degraded spirits few intelligent Spiritualists can for a moment doubt, and I am hopeful that by the employment of this means not only the exact proportions of these two classes of lunatics may be demonstrated, but that all those who are insane from obsession may be restored to themselves and the world. It would be somewhat remarkable if Spiritualism, after so long and patiently bearing the glib and false accusation that it tends to insanity, should be the means of liberating a large proportion of the inmates of our asylums.

EUGENE CROWELL, M. D.

Brooklyn, N. Y., March 18, 1876.

We call special attention to the foregoing communication of Dr. Crowell, of Brooklyn, N. Y. He is a well-known *scientist*, *author*, *physician* and *Spiritualist*. His work, "The Identity of Primitive Christianity and Modern Spiritualism," we regard as one of the best books ever written upon the subject. He was a Materialist (as are most scientific men) for thirty years. He was converted to a belief in the Bible and the immortality of the soul by modern Spiritualism, and gives the strongest arguments, as well as a vast array of indisputable facts, demonstrating what he professes. We most heartily commend his work, and know of no better book to advise our readers to place in their libraries. We know him personally, having shared the hospitality of his lovely home and interesting family, where we became acquainted with Dr. Kenney and his

control, to whom he refers in the experiments made with the silk. If this prove to be true, it is one of the most important discoveries ever made—one that will do more for the relief of the most unfortunate class of suffering humanity than any of which we have ever dreamed.

One cause of lunacy is being obsessed by evil spirits. When the organ through which the mental faculties perform their functions becomes affected to such an extent as to destroy the power to exercise them, then the door is open for evil spirits to take possession of these faculties and control them. This was, we think, the case with many out of whom Christ cast the evil spirits. This power he conferred on the twelve and the seventy disciples, and he promised it to those who should believe on him. Some there were who could not be cast out but by fasting and prayer. Such obsessions we think have been in all ages—even in this enlightened age and professedly Christian country.

It is a very erroneous opinion, and one which we once entertained, that *demon* meant *devil*, in the common acceptation of the term. It is rather a heathen, than a Hebrew term. Josephus says, "Demons are no other than the spirits of the wicked that enter into men." John Wesley fully believed in the agency of spirits through obsession and possession. He believed in the "ministry of both good and evil angels." "And certainly," said he, "it is as easy for a spirit to speak to our heart as for a man to speak to our ears." He believed that epilepsy was often or always the effect of possession, and that most madmen were demoniacs.

It is a fact that many of those who are called lunatics by one of the evangelists are termed demoniacs by another. Mr. W. says, "One of the most eminent physicians I ever knew, particularly in cases of insanity, the late Dr. Deacon, was clearly of the opinion that this was the case with many if not all lunatics."

We had always been puzzled about the "casting out of devils" in the New Testament, until we investigated Spiritualism

more than twenty years ago. Then we saw those who were possessed, and in several instances we have seen such evil spirits cast out. We believe that two or three faithful Christians uniting together in fervent prayer may drive these spirits from those who are obsessed—by invoking that divine aid which has been promised to those who thus make intercession for others.

We had written thus far when the *Spiritual Scientist* came to hand. We conclude by copying its editorial upon this subject :

**IMPORTANT DISCOVERY—SILK A NON-CONDUCTOR OF "PSYCHIC MAGNETISM."**

That silk fabrics interfere with the magnetic force employed by dwellers-in-the-spirit to produce certain manifestations, is a fact within the experience of many investigators into the phenomena of Spiritualism. It remained, however, for Doctor Eugene Crowell, author of "Primitive Christianity and Modern Spiritualism," to utilize this knowledge. On our first page he gives an account of his experiments, resulting so favorably in several cases, that he is led to believe and assert that by applying one or more folds of silk to the head and body of a sensitive, the power of the psychologizing force is completely neutralized.

The discovery of Dr. Crowell is a most important one. It will demonstrate that some inmates of insane asylums are victims of an unseen *external* force. Spiritualism asserts this, and technically terms the disease *OBSESSION*, and assumes the causative force to be earth-bound spirits. Spiritualism has certainly taken one step toward controlling these injurious influences, and as Dr. Crowell says :

"It would be somewhat remarkable if Spiritualism, after so long and patiently bearing the glib and false accusation that it tends to insanity, should be the means of liberating a large proportion of the inmates of our asylums."

In addition to the inmates of asylums there are many harmless lunatics who are cared for by relatives or friends—monomaniacs, who are controlled by one idea—these are also those who may be relieved by this discovery.

Aside from the great benefit it will confer on mankind, it opens up a new field for experiment. If silk has a property that neutralizes this unseen magnetic force there must be an opposite that will strengthen it.

Colors affect this force; white, and next to white, bright tints being favorable, and the darker adverse. Dr. Crowell has made a few suggestions in his communication, and we hope those of our readers who have the opportunity will make them the subjects of experiment; but we should be pleased to hear of a result in any case, either for our private information or for publication.

Since receiving his published article, we have made two experiments, without communicating the reason for so doing, and our experience corresponds with that of Dr. Crowell. With the head encased, the guide managed to get possession, saying "it come in another way, commencing with the feet," with the body entirely covered, it would not attempt to control, fearing that it might injure its relations with the medium. The efficacy of the silk seems to be in proportion to the facility with which a guide can take control in its absence; the more perfect the blending of the spirit with the medium the less it is affected by the silk, and *vice versa*.

**TRUTH.**

We copy the following article from the *London Spiritualist*, for two reasons: 1. The important truths it contains, and the knowledge it imparts not only in regard to the present, but what Spiritualists may expect in the near future, and be prepared for it; 2. That we have received the same teachings from the band of our Inner Life Department before we received it from the other side of the waters.

We spend one hour weekly with our medium, entranced, through whom we derive much valuable information which we are not authorized to give to the public. This, coming to us through another and distant source, we feel free to publish, and to say that we have had that which is in perfect harmony with what we copy.

We are told by our spirit friends that they could make our pathway bright and smooth, but that it is not best for us nor the cause with which we are identified. If the child depends entirely upon its parents it will never accomplish much. We are passing through these afflictions which will prepare us for those joys that are to "come with th

morning," when "sorrow and sighing shall flee away."

[The following communication, given through writing mediumship, contains so much that seems to be of value now, and is, moreover, so good an example of the present tone which the communications (never intermitted) have assumed, that I print it as it stands.—M. A., Oxon.]

#### THE PRESENT A TIME OF TRIAL AND CONFLICT.

The blessing of the Blessed One rest on you. We have opportunity now which may not recur of answering some of your inquiries, and conveying to you of some necessary truth. From letters which you have received of late you will be led to see that the times of trouble and distress of which we have warned you are expected by others as well as by us. Be prepared for trouble; it will assuredly come. It is necessary that afflictions come. Jesus knew and taught that. It is necessary for the training of the soul. It is as necessary as physical training for the body. No deep knowledge is to be had without it. None are permitted to scale the glorious heights but after discipline of sorrow. The key of knowledge is in spirit hands, and no one may wrest it to himself but the earnest soul which is disciplined by trial. Bear that in mind.

Ease and luxury are the pleasant paths in which the soul lingers and dreams away the summer day. Self-denial, self-sacrifice, self-discipline are the upward tracks, thorn-vexed and rocky, which lead to the heights of knowledge and power. Study the life of Jesus and be wise.

Moreover, the present is a time of hard and bitter conflict between us and our foes. We have told you that you feel the reflex of that struggle. It accompanies every great development of divine truth. It is, as it were, the darkness that precedes the dawn; the gloom which is the prerequisite for growth; the period of trial wherein the earnest soul is purified. "Your hour and the power of darkness," said Jesus, as he agonized in Gethsemane. It is so now, and it will not pass lightly. The cup must be drained.

#### THIS IS INCIDENT TO A PERIOD OF NEW REVELATION.

As each revelation of the Supreme grows old, it is overlaid by man's errors and loaded with his inventions. It dies gradually, and loses its hold on men. Bit by bit human

error is pared away, unable to stand the shock of criticism, and men's faith is shaken, and they ask with old Pilate, What is truth? Then comes the answer in the new birth of a higher revelation. The throes of its birth shake the world, and around its cradle the powers of the spiritual world contend; great is the dust and din of the contention.

As the light dawns upon the world, and the clouds lift, the watchers, whose eyes are spiritually opened to discern the signs of the times, they who stand on the watch-towers to catch the first gleams, these are ready, and welcome with joy the break of day. "Joy comes with the morning." "Sorrow and sighing flee away." The terrors of the night, "the powers of darkness," are past. But not for all. Full many there will always be for whom no ray of light is visible till the sun has gained his meridian splendor. They slumber on, heedless of the light that is breaking on the world.

#### THERE WILL ALWAYS BE DEGREES OF PROGRESS AMONG MEN.

Hence the days will never come to your world when all equally will know of the truth. There will always be many for whom it has no charms, for whom it would be fraught with danger to tread the upward paths of progress, and who prefer the beaten track worn by the feet of those who have trod it through ages past. There will be such always, even as there will be souls who catch the foregleams that herald the dawn. So do not hope that the open vision will be ever the same to all. No such dream of equality is possible. Nor is it more desirable than possible. To some are given powers that can safely pry into mysteries which others must perforce avoid. These must be the leaders and guides among men. And those who are so called are they on whom lies the most solemn duty of personal preparation and earnest, life-long struggle with self, until it is dominated and subdued, and the free soul soars untrammelled. We have long since told you of this. See you heed it.

#### TRUTH IS MANY-SIDED.

Do not be discouraged that so much of what most believe as truth seems to you hollow and uncertain. It is so. There are divers degrees of truth. From the many-sided crystal gleams are shot off in many directions. And it is not every soul that can receive even one ray unclouded. To few, very few, comes more than a stray glimpse, and even that is filtered through many a medium, until its clearness is all

dimmed. It must needs be so. Hence the varied views of truth. Hence the divergent notions, the errors, the mistakes, the fallacies that pass current among you. Men think they see a momentary gleam. They grasp some view, enlarge on it, add to it, develop it, until the tiny light is quenched, and what was a ray of truth is distorted and destroyed. And so the truth is maligned, whereas it should be the imperfection of the intervening medium that is blamed.

#### THE PUREST TRUTH IS ESOTERIC.

Or, to take another view. That which came as the answer to the yearnings of some aspiring soul is deemed to be of universal application. The truth was so beautiful, so ennobling, so pure and holy in its essence, that it must surely be so to all. And the jewel is dragged out from its casket and prepared for open exhibition. The lily is plucked from its stem and paraded before men. And it loses its purity; its vitality diminishes; it withers and dies; and he to whom it was so fair, so lovely, wonders to find that it loses its freshness in the heat and dust of the world's busy strife. He marvels that what was so pure and true to him in the heart's secluded temple should seem tame and out of place when advertised to the world. He learns, if he is wise, that the dew of Hermon is distilled in the silence and solitude of the heart; that the flower springs up in the gloom of the night, and withers beneath the noon-day beams; that truth, the holiest and purest, comes direct from spirit to spirit, and may not be proclaimed on the world's house-top.

Doubtless there are coarse views of truth, rude blocks which man has hewn, and which all may use alike. These are the foundation stones which every builder must use. But the richest and purest gems must be preserved in the spirit shrine, and be gazed upon in silence and alone. So when John the Seer told of the jeweled walls and pearly gates of the heavenly city, he spoke of the outer truths which all must see; but in the inner temple he placed no jewel nor purest ray of light, but only the presence and the glory of the Lord.

Marvelous it is that you do not see this. That which to you is divine truth is only that atom, that speck of the whole unbroken circle which has been cast off in answer to your cry. You needed it and it came. To you it is perfection; it is God. To another it would be incomprehensible, without a voice to answer to his cry, without any beauty that he should desire it. You can

not parade it if you would. It would die, and its hidden charm would make no convert. It is yours and yours alone, a special creation for a special want, an answer from the Great Spirit to the yearning aspiration of your soul.

This truth will always be esoteric. It must be so; for only to the soul that is prepared can it be given. Its fragrance is too evanescent for daily common use. Its subtle perfume is shed only in the inner chamber of the spirit. Remember this; and remember too that violence is done to truth by forcing it upon unprepared minds, while harm, great and far-reaching, is done to those who cannot receive what is a revelation to you but not to them.

#### THE PURSUIT OF TRUTH FOR ITS OWN SAKE, MAN'S NOBLEST AIM.

Moreover, remember that the pursuit of truth for its own sake as the altogether lovely and desirable end of life, is the highest aim of spirits on your plane of being, higher than earth's ambitions, nobler than any work that man can do. We do not now take note of any of the vulgar aims that fill up human life. The struggles and ambitions that exercise mankind, born of vanity, nurtured in jealousy, and ending in disappointment—these are plain to view as Sodom apples. But there is a subtler temptation to more refined souls—that of doing good to their fellows and adding another stone to the cairn that the pioneers of the past have raised. To them comes the desire to proclaim in accents of enthusiasm some truth which has taken hold upon their lives. They are possessed with it; the fire burns within them and they speak. It may be a noble word they utter, and, if it meets the needs of men, it is re-echoed and taken up by other souls like-minded, and developed till men are stirred and benefited by it. But it may be the reverse. The truth, so true to one, is true to him alone, and his voice is the voice of one crying in the wilderness, a proclaimer of idle tales. He speaks in vain, and it had been well that he had saved his energies for the quest of truth, and have learned more before he spake to men.

It is well to teach, but better still to learn; nor is it impossible to do both. Only remember that learning must precede teaching; and be sure that the truth is one which man needs. The student that dives deep into the mysteries that enshrine truth will not recklessly violate the seclusion in which alone she dwells at ease. He will tell of her beauties, and proclaim to those

who have ears to hear, the words of healing which his inner sense has caught from her lips; but there will always be to him a sacred reserve, a holy silence, an esoteric revelation too pure, too dear for utterance.

[In answer to some important question it was written:] Nay; you will be informed in time. We may not save you the exercises which are part of your discipline. Be content to walk in the path. It leads direct to truth; but you must tread it in care and in pain. We have directed you to it because it is well for you to garner up the wisdom of the past, and to learn of those who are gone before you. We foresaw long ago that those who should faithfully pursue the study of the intercourse between our world and yours, would receive rude shocks from the follies and falsities that cluster round the subject in its most exoteric aspect. We looked with confidence for the time when these should force themselves into prominence, and we prepared for it. We would teach you that there are, and ever must be, two sides to this science, as there were in the mysteries of the ages past. Having passed the one, it is necessary that you penetrate the other.

To this end you must learn who and what are those who do communicate with men. Not otherwise can you read aright the riddle that now perplexes you. You must know how and under what conditions truth can be had; and how error and deceit, and frivolity and folly may be warded off. All this man must know if he is safely to meddle with our world. And when he has learned this, or while he is learning it, he must see, too, that on himself depends most or all of the success. Let him crush self, purify his inmost spirit, driving out impurity as a plague, and elevating his aims to their highest possible; let him love truth as his deity, to which all else shall bow; let him follow it as his sole aim, careless whither the quest may lead him, and round him shall circle the messengers of the Most High, and in his inmost soul he shall see light.

— + IMPERATOR. —

To be a Spiritualist is to hold conscious intercourse with the world of spirits and to live a spiritual life. Such was Jesus Christ. *Peebles.*

The smallest dewdrop that rests on a lily at night holds in itself the image of a shining star, and in the most humble, insignificant person, something good and true can always be found.

## BLACKWOOD'S MAGAZINE ON SPIRITUALISM.

We commend the following article from the London *Spiritualist* to the American, and especially the Memphis press. The public look to them for facts, not theories, nor their individual opinions. These they claim for themselves, and concede the same right to the press and all others to do their own thinking. If the press would simply report what occurs fairly and without prejudice when reporters attend seances, their readers would be much better prepared to judge correctly of that which, if true, is of the most vital interest to all mankind.

If we are to judge from the course pursued by some, the conclusion to which we would arrive would be, that Spiritualism must be put down, and the end will justify the means used to accomplish it. We are glad that the English press and scientific men have treated this subject much more fairly than ours have. Hence their first scientists have investigated, and as a legitimate result have been convinced of the truth and avowed their belief in the phenomena of what is known as Spiritualism.

### "POWERS OF THE AIR."

*Blackwood's Magazine* for March contains a lengthy article, entitled "Powers of the Air," the subject of which is Spiritualism. The writer confesses that he has never in his life attended a seance, or witnessed any manifestations, yet that he considers the testimony in favor of its truth so strong that it cannot be set aside, "except on still stronger testimony which can show the first to be mistaken," and which is not yet forthcoming. He then proceeds to give a detailed account of the experiences of a lady who had resided in the same hotel with himself in a foreign city, where a well-known medium had also been staying. This lady had witnessed the sudden mounting of the table toward the ceiling, "apropos to nothing," and had seen the lamps on that same table not slide off when the table greatly inclined from the vertical; she also felt her dress pulled, and on looking down saw a hand, the medium being at some distance from her; afterward the hand came and pressed hers, and she recognized the touch. It was, moreover, accompanied by

a voice which whispered the two Christian names of a son departed some time before. The essayist finds no difficulty in believing such things from credible witnesses, seeing that every orthodox Christian believes in similar occurrences, as narrated in the scriptures. The question in his mind is, what sort of spirits are these that lift tables and pull dresses? This leads to the suggestion that it would be better for those who interest themselves in Spiritualism, instead of testing the mediums in order to see whether they cheat, "to try the disposition, powers and conditions of the spirits, and let the world know the result of their experiments."

A further consideration is, if evil spirits abound, the desirability of restoring the doctrine of the existence of a devil, which must hang together with the belief in a personal God. Further, it is suggested that the facts of Spiritualism may help to give some explanation of dreams and visions by sick people, since it is likely that disturbed physical conditions are not so much the cause of the apparitions, as that they fit the organs "for the perception of beings not ordinarily apparent to human sight." Divination and witchcraft, and many obscure passages of Scripture, are allowed to be capable of explanation by the "records of eye-witnesses and coteremporaries, which should have more weight than a philosophic idea or axiom which a man may have taken into his mind."

The writer furnishes one more proof of the possibility of reconciling the facts of primitive Christianity and modern Spiritualism, from the starting point that ancient and modern witnesses may be considered to be about equally reliable. Judging from the style of a large portion of Spiritualistic literature, the essayist is justified in taking this stand. And the time will soon come when others will have to accept the facts of Spiritualism as they now accept nearly all the facts of science—that is, at second-hand. All cannot be experimentalists; there must be the teacher and the taught; life is not long enough for truth to be perpetually discovered anew. For the present, however, much personal research is necessary until Spiritualism becomes firmly established as a science, and its laws are as well understood as those of physics and mathematics.

Before quitting the subject, it may be well to point out, as on several previous occasions, that the abuse showered upon the new truth of Spiritualism does not, as a rule, come from the highest and most cultured section of the press. The *Times*, for

instance, instead of pouring forth the vials of its wrath, sent a special correspondent to examine the phenomena, and printed an article about six columns long, telling the truth in respect thereto. *Nature*, the organ of the scientific world, has never committed itself by saying anything against Spiritualism. In the present instance we have *Blackwood*, one of the oldest and most intellectual of our magazines, admitting the facts in an honorable way. Some of the country newspapers, and the smaller fry of the London press, who do not possess the means of learning much of what is going on in society, are most prolific in generating slander in relation to this subject. Mr. Chas. White, the secretary to the late Marylebone Association of Spiritualists, once stated in public that he had found that the *Times* treated unpopular movements with more fairness than the newspapers which circulate among people of lower average intelligence.

### CHRISTIAN SPIRITUALISM.

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

BY CYRUS JEFFRIES.

44. I am a Christian Spiritualist, because I believe that the spirit world is the real and substantial world, and that spiritual things are the real and substantial things, and that the things of time and earth are but the patterns or figures of the real or spiritual things in heaven. "It is therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands which are the figures of the true, but into the heaven itself, now to appear in the presence of God for us."—Hebrews ix, 23, 24.

45. I am a Christian Spiritualist, because I believe that spirit life is a life of happy improvement, being eminently so from the labors of love that employ their minds and engage their hands, both in this and in the spirit world, for they are ever busily engaged in doing good; no eye has ever yet seen a lazy angel or an idle spirit; they are ever ministering to the comfort, safety and happiness of man. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"—Heb. i, 14.

46. I am a Christian Spiritualist, because I believe that the grandest places, things

and scenes of earth will bear no comparison to the radiant grandeur and the dazzling glory of the places, things and scenes of the glorious spirit world which God has prepared for those that love him. "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."—1st Cor. ii, 9.

47. I am a Christian Spiritualist, because I believe that the spirit land is a country of substantial liberty, love and happiness, abounding with plains of sparkling splendor, hills of roseate beauty, vales of gorgeous grandeur, and landscapes adorned with lovely gardens, blooming lawns and flowery arbors, that everywhere entrance the vision with rapture and delight. It is a country of perpetual joy, as the spirits all declare. "But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city."—Heb. xi, 16.

48. I am a Christian Spiritualist, because I believe the spirit world to be the kingdom of God, whose territory embraces the universe with all its spheres of immortality, whose people are the departed spirits of mankind, and who range unnumbered and sumless numbers, in happy associations, through all the spheres of the vast beyond, directly under the laws of love, and governed by the Supreme Judge of the universe, who wields the energies and controls the fortunes of all his people, and gives with pleasure the kingdom to all who will believe, and obey his commandments. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Luke xii, 32.

49. I am a Christian Spiritualist, because I believe that in the spiritual kingdom each happy spirit will possess a glorious inheritance, reserved for them in heaven. "To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you."—1st Peter i, 4.

50. I am a Christian Spiritualist, because I believe that we shall have homes of grandeur and dwellings of beauty in the heavenly summer land, richer far than houses of ivory or palaces of rubies, and built without hands in the heavens. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—2d Cor. v, 1.

51. I am a Christian Spiritualist, because I believe that if we obey all the commands of Christ, that on our arrival into the

spirit world we will come into possession of more real wealth and treasure than was ever derived from the rental of the Indies, or from the revenues of an empire, a wealth that can never become moth-eaten or stolen from us. "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—Matt. vi, 20.

52. I am a Christian Spiritualist, because I believe that the people of the spirit world will all be clad in the richest fabrics of immortality. The wreaths and robes of the summer land will far exceed the gorgeous pearl-decked purple of Oriental nobles, or the glittering tapestry of Persian princes; and the millions of the spirit clime, for wisdom, joy and loveliness, will far outstrip the gods and beauties of Olympia's story. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and with palms in their hands."—Rev. vii, 9.

53. I am a Christian Spiritualist, because I believe that we will ever feast and banquet among the host of happy immortals, eating and drinking at our Father's table in his spiritual kingdom, the spirit world. "That ye may eat and drink at my table in my kingdom."—Luke xxii, 30.

54. I am a Christian Spiritualist, because I believe that our entrance into the spirit world ends all our weeping, pain and death forever. "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."—Rev. xxi, 4.

55. I am a Christian Spiritualist, because I believe that the state of true happiness, love and wisdom, can only be found in the spirit world, and that only by obeying all the commandments of Christ in this life, and following his steps as our example. "For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1st Peter ii, 21.

56. I am a Christian Spiritualist, because I believe that every command of Christ should be obeyed, and that when they are obeyed they will accomplish the very same miraculous blessings and benefits they did in the days of Christ and his apostles, and it is only those who do his commandments that can have a right to the tree of life. "Blessed are they that do his command-

ments, that they may have a right to the tree of life, and may enter in through the gates into the city."—Rev. xxii, 14.

57. I am a Christian Spiritualist, because I believe that every commandment that Christ gave in his gospel to mankind was entirely necessary, or he would not have given it; and he that neglects or refuses to obey one of Christ's commandments, knowing it to be such, is guilty of offending in all. "For whosoever shall keep the whole law, and yet offend in one point, is guilty of all."—James ii, 10.

58. I am a Christian Spiritualist, because I believe that the command of Christ to serve but one God is worthy the attention of all mankind, for it is only the heathen that orders the worship of a plurality of gods. And there can be no more three Gods in one God, than there can be three men in one man. Father, Son and Holy Ghost are three great principles in the one God, the same as soul, body and mind in one man. And it is this one God that saves the spirits of the children of men. "Look unto me and be ye saved, all ye ends of the earth, for I am God, and there is none else."—Isa. xlv, 22.

59. I am a Christian Spiritualist, because I believe that Father, Son and Holy Ghost are three great principles, not persons, and man being composed of soul, body and mind, is in these three great principles in the direct image of God. The mind of man is that principle that designs all; the body, or hand, that which executes what the mind designed, and the soul or will power that which controls what the body, or hand, has performed, which elucidates these three great features in the character of God. The Father, or the mind of God, is that great principle that designed and planned the universe; the Son, or the body of God, is that great principle that created the universe just as the Father, or mind of God, designed or planned it; the Holy Ghost, or the will power of God, is that great principle that governs and controls the universe, and keeps in order the whole, that was designed by the Father and created by the Son. Hence, these three great principles form one perfect, good and all-wise God, just as soul, body and mind form one perfect man, in the image and likeness of God. "For there are three that bear record in Heaven, the Father, the Word and the Holy Ghost, and these three are one."—1st John v, 7.

60. I am a Christian Spiritualist, because I believe that the command given by Christ

to love our neighbor as ourself, is the best law ever given to mankind for the government of the race, and harmonizes with the golden rule. "As ye would that men should do to you, do ye also to them likewise."—Luke xi, 31.

61. I am a Christian Spiritualist, because I believe that the healing of the sick, as commanded by Christ and practiced by his apostles and the early Christians, is one of the highest and holiest principles of the gospel of Christ, because it removes all the sickness, disease and pain, that sin has brought upon mankind, and this is one reason why the gospel is called good tidings of great joy unto all people, and the reason why he commanded it so often, and the great reason why he made that command the last injunction that ever fell from his lips to man. "They shall take up serpents, and if they drink any deadly thing it shall not hurt them; and shall lay hands on the sick and they shall recover. So then after the Lord had spoken unto them he was received up into heaven."—Mark xvi, 18, 19.

62. I am a Christian Spiritualist, because I believe the command of Christ to his ministers to cast out demons or devils, is another great feature of his gospel, which not only shows the truth and power of his religion over all others, which the history of the church is forced to confess, until the third century, when the doctrines of men were substituted for the doctrines of Christ, and the power and utility of casting out devils, or the demons of disease, were all lost to the world until it is now being restored to mankind by the Christian Spiritualists, who are in many places casting out devils in restoring the maniacs, curing the lunatics, healing the epileptics, etc., which is casting out of demons the same as Christ did and commanded his ministers to do; but which is now denied by all orthodox churches and scouted as humbug by the priesthood, notwithstanding Christ's last commission to his ministers declares: "And these signs shall follow them that believe: in my name they shall cast out devils."—Mark xvi, 17.

[To be Continued.]

O that home of the soul! in my visions and dreams

Its bright jasper walls I can see;  
And I fancy but dimly the veil intervenes  
Between that fair city and me.

—Sunday-school Song.

For the American Spiritual Magazine.

## REVELATIONS OF SPIRIT COMMUNION.

BY OAKLAND.

It is often said by those who have heretofore believed in a future life, "What good does it do to believe in spirit communion, even if true? It is nothing new to be told that we shall live again. What advancement has it made in the welfare of mankind? The Bible is good enough for me. The redemption purchased by Christ is sufficient for all who will accept him."

Spiritually speaking, this is true. But the soul of man has an individuality that is ever demanding individual supply. The old Bible failed to reach that spiritual demand. Its laws and its examples are not those to lift the soul from earth into the beatific conditions demanded by the pure soul; on the contrary, they were to a great extent degrading to the soul that had aspirations for holiness of heart, and an out-reaching to be like and dwell in the presence of the holy God. With Christ in the New Testament there came love, charity and a pure life. Had it rested there, the world would have unfolded, and long ere this undoubtedly angels and men in purity and happiness would have walked the earth together. But after Christ came forgiveness of sins, and priests assumed to be the vicegerents of God. The soul afflicted must endure his disease, while the priest basked in the immediate presence of and held communion with God in the soul's behalf, making dollars the medium of the soul's relief, graduating the premium to sin, or, if sin committed, the absolution by the amount paid. Protestants did not make this material condition appear in their creeds, and yet the man of wealth holding the finest seat in church, however bad his life, was given a high seat at the right hand of God, through Jesus' blood.

Again, the heaven of the Christian was at best an indefinite locality, purely a matter of the imagination; the duties of the spirit life a blank. The imaginary being, a devil, was given more power than God; for he had, as per the record, outwitted God; for, according to all creeds, he was gathering into his kingdom at least nine-tenths of the whole human family, establishing a spiritual world nine times as large as God's, but which was as indefinite as to locality as heaven.

Modern spirit communion, not yet twenty-eight years since the first raps at Hydeaville that "counted ten after the little girl," has

solved this whole mysterious problem of God's ways to man; teaches of a philosophical heaven and hell, the laws that govern them, and also the laws that fix the condition of the soul of man in that spirit life. Not only that, but explains to the understanding of a child what the soul is, how it occupies this human house, and daily is solving problems that the most learned of earth have worked upon these thousands of years without result.

The teachings of Christ were very pure when he said, "Do unto others," etc.; but there now comes from the higher life, not a moral law, not a spiritual law, but a philosophical law, combining both moral and spiritual, which is imperative upon all who seek happiness. It comes from the mother of Washington, and is this:

"According to a law of divine love, we cannot be happy in knowing that life is eternal without making every effort to awaken mortals to the truth of life beyond the grave."

If this is the law of heaven, it is most certainly the law of earth. If the pure angels are held by law to those about them and to us of earth, we most assuredly are held responsible, not only that we commit no sin, but that we are full of good works in all our journey, to give knowledge of that higher life day by day.

As a fitting close, it is a pleasure to give to the world the knowledge that Mary Washington still lives in the realms above, and also to give in her own words a brief description of her home, occupation and surroundings:

"Our home in the summer land, where we spend our quiet, happy intervals of rest and repose, and gather sweet inspiration to renew our life-work with ecstasies of delight, is upon a golden-colored, mystic river, which gives forth enchanting sounds. On its bank are ambrosial flowers, grottoes, statuary of the noble and grand of earth's history, here and there surrounded by sparkling fountains whose crystal waters give a musical cadence soft and sweet, where we love to retire and meditate and ask inspiration of higher power. Often the inhabitants of other planets visit our loved home and wander amidst its beautiful scenery, gathering mementos to carry to their loved sphere, where they are kept as tokens of remembrance. We often revisit and hold heavenly converse on the wonderful soul-realm of eternal life.

"The physical cares or fatigues of life are not ours. We drop those with our garments

at the gateway of earth before entering the portals of our heavenly home, and take upon us our vestal garments of shining and purified texture, which we change as easily as the rainbow its hues, adapting ourselves to the conditions of change through different spheres.

"The scenery of the higher spheres is so beautiful that it has not entered into the mind of mortal to conceive of the glories that await the pilgrim stranger to this fairy land. Our grottoes are very beautiful when covered with singing flowers, whose fragrance greets the stranger with a wonderful rapture.

"We do not live in houses like those of earth, but have glorious, sheeny apartments, which screen from the outward observer and yield a sweet protection in which our souls revel and rest. Here our souls are rested and uplifted, and like the flowers gather in the nectar of God's glories, which makes us grander, more noble, in doing the great good for those who need our strength and have not such beautiful homes—for the desires of the heart furnish the homes of spirit life. Those who do not love the beautiful are not given beautiful homes, and cannot have them until they have grown into a condition to appreciate them. Our art galleries and libraries are wonderful with the talent displayed which had no recognition upon earth. In our blessed abode are homes for children, where they are nourished, protected and educated in all the departments of life; having natural guardians or chosen ones who are attracted by their love of children. Bands of children are gathered together by their teachers and guides, who hold joyous associations after visiting some other region to luxuriate in the beauty of some sylvan shade, where tiny barks like beautiful sea shells are darting over the sparkling waters, filled with life and decked with beautiful flowers in varied hue, sparkling and dancing like fairy spirits upon some emerald lawn, when the gold and silvery sheen envelops them in its glorious halo.

"On our silvery waters float beautiful homes or palaces of pleasure, where the artist, the scholar and poet can gather sweet themes from their souls' thoughts, blending them with the beautiful of this heavenly land, without the trials or sorrows of pain or hunger from physical needs.

"When we pass from sphere to sphere we float at will to every conceivable place. As we have passed to Vesta wonders on wonders meet our view. Beautiful, bright spirits, as we approached them, sang and chanted

their melodious songs, which thrilled us with delight. They are a beautiful race—so small, so perfect in their organizations that they are wonderful in their magnetic life. Vesta is a beautiful planet whose inhabitants partake of its genial life.

"We have given a glimpse of our heavenly home, but tongue can never express, or mind conceive of the glories which surround the different spheres and the millions of happy spirits which inhabit them. We are workers on different planes of intelligence to bring the fact of spirit communion to the knowledge of earth's children. Therefore we ask you to work faithfully in the good cause of progression. This is the gospel of glad tidings of great joy which shall be to all people for ever and ever."

For the American Spiritual Magazine.

### CHRISTIAN SPIRITUALISM.

This is a phrase used to some extent of late, and I see that Mr. Watson has adopted it. I question its propriety. We would not think of saying Christian Christianity, but I think this would be identical with Christian Spiritualism. The moral teachings of Spiritualism harmonize with the moral teachings of Jesus and his immediate followers. The fundamental principles of each are the same; but Spiritualism more fully presents the scientific character of these principles, and more clearly exhibits their practical bearing upon society, and opens the door for the social and moral reunion of earth's inhabitants and their friends who have gone to the spirit world.

The so-called Christianity of the present day is more largely composed of doctrines than of the practical moral teachings of Jesus. Tens of thousands to-day unconsciously worship a system of faith in the place of God, and call this Christianity. They also denounce as infidels or something worse, all who view Christianity in another light—who view it as love to God and man put in daily practice.

Spiritualism teaches that the road to human happiness lies in the promotion of human good in any course of action that will morally, mentally or physically develop humanity. The teachings of Jesus were the same, and all his professed followers claim his teachings as the foundation of Christianity. The term Christian, then, applied to Spiritualism, is not only redundant, but implies that there is a Spiritualism not identical with Christianity. If we ac-

cept the teachings of those who have never investigated Spiritualism, there is a Spiritualism possessing another character than Christian.

There have been mediums who taught another kind of Spiritualism, but spirits never gave it to them in the shape which they presented it. Their character and surrounding social conditions shaped the communications which spirits endeavored to give through them. How, then, may we judge true Spiritualism from the false? By the exercise of our reason. Spirit communication is a new science. No one can comprehend it at a glance so as to avoid the possibility of mistake. Spirits teach by no higher authority than the voice of reason.

WILLIAM CLARK.

Monticello, Iowa.

For the American Spiritual Magazine.

## HOW MY BROTHER WAS MADE A SPIRITUALIST.

BY B. A. HALLETT.

In the latter part of the summer of 1872, I went North to examine the subject of Spiritualism. I visited Mr. Mansfield, Dr. Slade, Charles Foster, and Mrs. Hardy, besides quite a number of other mediums, and was fully convinced that Spiritualism was true. Having satisfied myself in regard to the verity of spiritual phenomena, I left Boston to visit my relatives in Western New York. I have two sisters and a brother living there, each about seven miles apart. I first visited my oldest sister, and my spiritual experience was related, which, in the country, where they have little news to engage their attention, soon spread over the neighborhood and found its way to my brother's ears before he had seen me. A few days after he heard that "I had gone crazy on Spiritualism." I visited him, and had been in the house but a short time before he introduced the subject of my "apostacy from sound sense" in visiting those humbugs, "spiritual mediums." Both he and his wife spoke very harshly of Spiritualism, and my brother indulged in a few "cuss" words because, I suppose, he thought the subject was deserving of them. However, after he had somewhat cooled down, I proceeded to state what I had felt, seen and heard, in broad daylight, among perfect strangers. My brother would now and then interrupt me by asking, "Well, what did that cost you?" but his wife's curiosity was fully aroused, and she would say, "Go on ;

don't mind him." As I related the most wonderful part of my experience (for I kept the best for the last) my brother began to be intensely interested, and at last jumped up, caught hold of a small table, swung it into the middle of the room, sat down by it and said, "Sit down here, all of you ; if those things can be done in Boston they can be done here. Laura, get some paper and a pencil." Four of us seated ourselves: my brother, his wife and son and myself. We joined hands, and had sat perhaps two minutes when my brother's wife said, "What's the matter with my hands? I never had such a feeling before." I said to her, "Keep quiet," for I felt her hand, which was under mine, getting cold and clammy, and in three minutes more she was in a partial trance, with her eyes fixed on vacancy. Her hand began to tremble ; then she took up the pencil, scribbled a little, and then wrote a short message from her own father, signing his name. My brother took up the paper and read the message, and, looking suspiciously at his wife, said, "Laura, didn't you write that to fool me?" Laura had not fully recovered from the trance, and made no answer, and he repeated the question. She said, "Write what?" "That," said my brother, passing over the message. She read it and said, "If I wrote that I do not know it ; I am not conscious of having written a line to-day." My brother was anxious to continue the sitting, but Laura refused to sit longer, as she said she felt so strangely and wanted the feeling to go off. It was with some difficulty we could get her to sit again, but a few days after, when we were all at my sister's house, she consented. As soon as all had become quiet (about seven or eight in the circle) Laura took up the pencil and wrote two names, and was about to write a third when something seemed to interfere and her hand stopped. My brother took up the paper and read the two names, and then said, "That's very singular." "What's singular?" asked some one. "Those two names," said my brother, "for," continued he, "I went off by myself this very morning and wrote four names, and asked that they might be written first, and there are the two first names I wrote, as you can see (pulling out of his vest pocket the slip of paper on which he had written the names) for yourselves."

As we were all looking and comparing the slip with his names and those written by Laura, he broke out petulantly, "If you had kept still I would have got all the names, but I believe you have all gone

crazy." We all laughed, and sister said that she believed he would turn out as a spiritual lecturer. My brother, who had got a taste of the phenomena, wanted more, and again we became quiet about the table. Laura wrote some two messages, signing a different name to each, and it was marvelous, for each message was in a different handwriting. One message was from our father, and my brother said it was a fac-simile of our father's signature. My sister, who had one of father's letters, brought it out and we compared signatures, and I think no one could have told that they had been written by different persons.

We had one more sitting afterward at my brother's house, and as we sat down by the table my brother said, "Now Laura, I want a message from some one you don't know, one whom all the rest of us do know." Some one replied, "We are willing to take what is sent." The influence came as soon as everything was quiet, and Laura began to write, but the pencil would run off the paper and continue to write on the table-cover. My brother took hold of her hand and put it back on the paper, but as soon as he would release it her hand would go back to the point and commence writing again. We told him to desist until the message was finished, and she continued to write, partly on the paper and partly on the table. As soon as I saw the message I noticed that it was poetry, and turning the paper the long way said, "Will the spirit write the message over, as part is lost?" Laura immediately wrote the message out, this time all on the paper.

As soon as it was read my brother, who, mistaking the person who wrote it for one of similar name, said, "It's a lie; she couldn't compose it!" I said to him, "Not mother, Theo., but Phebe." As soon as I said that he sprung from his chair as if shot, and cried out, "My God, its true! its true!"

This had been a fine test to him, for he had asked to have a message from some one whom his wife did not know but who was known to him, and his request had been granted. In his younger days the spirit who dictated that poetry had been his sweetheart and they were engaged to be married, but for some cause the match was never consummated, and the lady had married another, and about a year after had passed over the river. Years after my brother met his present wife and married her, and it may be she might have heard him speak of Phebe, but his wife had never seen her. My brother told me afterward that he had

still some of Phebe's love letters to him written in poetry. This was the message she sent back from her spirit home:

"This beautiful land, so fair and bright,  
Is flooded with eternal light;  
Love reigns supreme, all hearts o'erflow  
With joy and peace earth cannot know.

"No weary feet, nor tear-dimmed eyes  
Are found in all our Paradise;  
But joyous, bright, unfettered, free,  
The soul hath perfect liberty. PHEBE."

Wilmington, N. C.

For the American Spiritual Magazine.

### SPIRITUALISM A RELIGION.

BRO. WATSON—In your April number I perceive you have put the question (echoed from another source), Is Spiritualism a religion? and have answered affirmatively, upon the premise of a certain definition. I have often heard this question put before, and I have even heard that some of our Spiritual lecturers proposed to speak upon Spiritualism as a *science*, and not as a *religion*—which I have thought strange, as I have considered it both a science and a religion, a scientific religion; at least a religion *more* scientific than any other, a faith *more* according to knowledge than any other. I observe also that one of your correspondents in this very number, Colvi Tibil, "cannot see that Spiritualism is a religion;" and you say that "going about doing good was the religion of Jesus." I will submit for your consideration and that of your intelligent readers, my definition of religion.

That department of man which inquires, What am I, whence came I, and whither am I going?—Is there a God, and if so, what are his attributes, and what relationship do I hold to him?—Is there for me a life after this, a spirit life, an immortal life, and if so, what are its conditions, and what relationship does it hold to this life?—that department of our being which asks these and kindred questions, and attempts to answer them, I call man's religious department; and a man's opinions and thoughts upon these points, and his practical life in view of them, constitute his religion.

According to this definition, as these questions are put, and answers are effected, religion is quite universal. Some few of the human race do not seem to have sufficient intelligence to consider such matters; and if there be some of the intelligent, even the

most intelligent, who negative all these questions, or most of them, and hence deny religion, it is simply from the want of affirmative proof, and these form no exception to the rule that man is *by nature* religious. No other view can arise but upon this definition, engendered by narrow egotism and selfishness, that *my* religion is from above, of heaven heavenly—while that of *all others* differing from me is from beneath, of the earth earthy. And this idea it is, Mr. Editor, that has been the source of all the religious troubles of the world—the idea that *my* religion is orthodox, right, and God is with me, and will bless me and save me, and *your* religion is heterodox, wrong, and God is against you, and will curse and damn you. But I cannot tarry upon this now.

Spiritualism, modern Spiritualism, in its narrower signification, and according to common understanding, maintains the existence of spirits, and that they can and do communicate with us. In such sense it is a part, at least, of our religion, but not all. In its wider signification beyond this, and according to our understanding, it maintains all the truths of every form of religion, and in such sense it is the all of religion. It extends through and beyond all others.

I stand by Spiritualism as a religion in its broadest sense, and I generally dislike objections of limitation. I do not greatly object to the adjective *Christian*, as Christian Spiritualism, as sometimes used by you and by many others, for there is something of good in it. It is an admission, yea, an assertion, according to the fact as I believe, that Spiritualism is entirely or considerably consistent with Christianity, and perhaps underlies Christianity, and hence at once disarms prejudice and wins a fair consideration—which I think some of our speakers and writers do not take the pains to obtain. But I think the use of the adjective in any other sense brings something of evil, as it is pregnant with the meaning that there are other kinds of Spiritualism, and of not quite so truthful, or fine a quality. By the proofs accorded to me I am, as I am obliged to be, *first* a Spiritualist, without an *if* or a *but*, or any adjective or limitation that I now think of; and *if*, in the *second* place, Christianity accords with it, then so much the better for Christianity; and vice versa, *if* Christianity is opposed to it, so much the worse for Christianity. So also with any ism, faith or theory in the world that is not supported by any present palpable proof. And be it remembered, that I have more than a substitute in the present, in what I know (at

least so it seems to me), for all that may be displaced or abandoned of the past that I do not know.

And now just one word more upon the definition of religion. Though faith and works are so intimately connected in a religious point of view that they cannot be—surely ought not to be—entirely separated, yet I must consider that a man's religion is rather his views than his acts; rather his faith, his opinions, his tenets, etc., on these questions stated, than his works. "Works" is not broad enough to define religion. The sentiment of Paine, "To do good is my religion," though in some sense right and is often commended, yet gives us no light as to his views on the principal questions of religion. Some apostle of Jesus said (perhaps inspired), "I will show you my faith by my works;" and some modern apostle of humanity (also as much inspired) has said, "His creed of faith can't be wrong whose life is in the right;" and some other one (no doubt inspired as well) among the more ancient said, "As a man thinketh, so is he." All these go to show that works are considered the result and evidence of religion, rather than religion itself.

E. S. HOLBROOK.

Chicago, March 28, 1876.

For the American Spiritual Magazine.

### THOUGHT.

The masses are beginning to perceive the power of thought. Once we were told of the power of steam and electricity. Now, when we see the manifold operations of these agents as they perform man's bidding, we begin to realize that they are but the results of the power of thought. And steam and electricity are seen to be but pigmies in man's grasp, possessing no more power for him than for the brute, only as the power of thought bends them to his purpose.

Thought has drained our marshes, built our cities, made the ocean a highway for the nations, our wildernesses to blossom as the rose, yoked steam to our cars, and united the ends of the world with electricity. It has given us

"The Pen and the Press! blest alliance combined,

To soften the heart and enlighten the mind."

Through these instruments it is sending its effusions forth broadcast among the masses, thus itself aiding to produce new thought by the agitation it produces. It is

well; for the agitation of thought is the beginning of wisdom, and wisdom is the savior of the world.

In 1665 London was mourning over its fifty thousand corpses stricken down by the plague, while ignorance was attributing it to an offended Deity and beseeching him to remove it. Thought has shown the Londoners that their own filth was the cause of the plague, and by cleansing the city has averted its return. In the following year London was wailing over five-sixths of the city within the walls laid in ashes. Thought, instead of wailing, has devised means whereby fires are rendered less general, and whereby when they do occur the loss may be made good.

Not in the material world alone, however, do we see the benefits of thought. Bruno, Galileo, Kepler and Newton lighted torches of thought which have given man grander and more ennobling ideas of the magnitude and beauty of the universe, and consequently, of its Divine Originator. These have had their effect in ennobling those who entertain them. Luther and his co-workers sent the light of thought into the darkness which surrounded them, and behold man gradually lifted out of a blind adherence to authority into the light of truth. The good work has gone on, and the labors of a Murray, a Wesley, a Channing, a Parker, a Strauss, a Hegel, an Emerson, and a Davis, have more and more awakened thought in the mind of man, and shown him more and more the infinite possibilities embodied in his own inherent, shall I say divine nature? The central idea of Luther, that "Every man's faith is a sovereign power," has had its effect, and we see Protestantism divided into almost innumerable sects. This is well, as it is an approximation to individualism; but it is not enough. The tendency of each sect is to crystallize around the thoughts of its founder; and, supposing that they have what Pearson in his "Essay on Infidelity" calls the "sum and substance of all which can be known," they confidently rely on their creed, and with that contented indolence which a full fed swine exhibits, they cease to search for further light. This stultifies, it paralyzes individual thought. As I heard a man say recently, "I don't read the Bible much and try to study into its meaning myself; I can't understand it, but I go to my minister and he explains it for me." So are the followers of churches doing to-day.

At this juncture modern Spiritualism makes its advent. It presents its facts to

the world, and each mind draws its conclusions therefrom. No lazy lolling in cushioned pews here. Spiritualism tells you that whatever is worth having, whether it be in the material or the spiritual universe, is worth working for. Nothing truly valuable is ever attained without labor. You must do your own thinking. No priest shall prepare alimant for you, and you "gape and swallow." Earnestly seek for the light, beauty and truth overflowing the universe about you, and you shall obtain it, and thus continually increase your power to receive more. None can investigate Spiritualism without original thought. Its truths cannot be obtained by memorizing old formulas and dusty theologies. Thus is individual thought made a necessity, and so the volume of human thought continually increased. Those who, from force of habit, blindly follow the dictation of spirits as they have been accustomed to do that of priests, are soon taught a valuable lesson by realizing where the surrender of their own individuality leads them. This sets them to *thinking*, and so brings about a far higher development of their beings than a mere passive reception of creed and lazy reliance on others' *say-so* can ever do.

Thus does Spiritualism, while it administers to the most holy affections of man, continually adds to the domain of thought by developing an intense individualism. This individualism, thoughtful as it is, wisely perceives the "Fatherhood of God and the brotherhood of man," and in conjunction with the wise and good in spheres beyond, seeks to ameliorate his condition on earth by retaining all of good the past has had, and thoughtfully searching for more light in the present. This, wisely applied, shall help to swell the advancing tide of human progress.

Such is Spiritualism. Not, indeed, a new religion, but a higher development of that same grand old spiritual tree which took its root far back in the mythologies of our primal race; which richly budded in the Christianity of 1800 years ago; which is now in its beauteous blooming, and which shall bear its peaceful fruit in the Harmonial Philosophy of the future.

C. W. COOK.

Warsaw, Ill., March 29, 1876.

Every person who feels, in any degree, the influence of spirits, is a medium. This faculty is inherent in man, and consequently is not an exclusive privilege.

For the American Spiritual Magazine.

### WHY SHOULD WE ORGANIZE?

Paul exhorted Timothy to be ready to give a reason for the hope within him; and as no Scripture is of private interpretation—what it saith unto one it saith unto all—I apply Paul's precept to myself. I indulge a hope, to me one of brightness, that the teachings of the spiritual religion or philosophy are yet to bless and save the world from the darkness of superstition and the blindness of false creeds.

And why do I hope that the future will be more prolific in opportunities for the spread of spiritual truth than is witnessed in the present, or recorded in the past? My reason for this hope is founded upon the strong native common sense of the American Spiritualists. I do not expect that the future will produce many minds of deeper intellectual culture or higher spiritual endowments than the minds that fill the ranks of active Spiritualism to-day, nor do I build my hopes of the final triumph of our cause upon the probabilities of future wonderful developments of spirit power. But I do build my hopes upon the common sense, business ideas of our people.

We have talent enough to-day in our ranks, if properly directed and employed, to convince the world of the truth we teach, and to utterly confound all our opponents, and spread the knowledge of this glorious gospel all over our land. We have mediums enough, of every shade of development, to present the proof palpable of immortality before the eyes of every man, woman and child in the nation. But is this done? We have men of wonderful eloquence and inspiration, and women who possess every requisite gift to move the people. Yet how many, comparatively speaking, out of the teeming millions of our people there are, who seldom or never hear this gospel preached!

As I sit writing this lovely Sunday morning, in old Massachusetts, in the center almost of the State, I can count numbers of towns around me that have not had a spiritual lecture delivered in them for years, and some that never had one at all; and yet I count in the *Banner of Light* a list of hundreds of lecturers, many of whom are seldom employed—not because of lack of talent to present the truth of Spiritualism to the people, but simply because there is no organized directive agency to employ and sustain them. In every section of the country there are thousands of intelligent men

and women who never saw a Spiritual paper or tract, or ever learned from any reliable source what the teachings of this new gospel were.

When Jesus commissioned his disciples to preach, he forcibly instructed them to go out into all the world and preach his gospel to every creature—into the lanes and by-ways—everywhere. Now as a Spiritualist teacher, I regard myself and every true Spiritualist teacher as just as much the disciple of Jesus as were Peter, John or James; and I regard the terms and duties of our commissions to-day as precisely the same as when he commissioned the seventy; and I regard my brothers and sisters in the lecture and medium field as being just as zealous for the truth as were the older disciples. Why then do the wheels of spiritual progress move so slowly—why so many willing lecturers unemployed? Jesus answers this question: "How can they hear without a preacher, and how can they preach without they are sent?" I think I ask a pertinent question to-day when I ask, Who shall send them?

With the exception of a few isolated societies in our larger cities, the whole efforts of our speakers are desultory and without definite object. Our lecture system often reminds me of the difference between a well-regulated, appointed and systematically organized army, and a gang of partisan skirmishers fighting on their own hook. Why has the great family of Methodism accumulated and concentrated so much of power and wealth and numerical strength? Not because they had a truer faith, greater talent, or braver men than we have, but because they gathered all their resources into a working, organized force; because they systematized every agency at their control; because every man, woman and child in their communion were under a sound directive control; because they worked together shoulder to shoulder, all at it, and always at it. Why has the Roman church reached such colossal proportions? Not because of their creed, for that repels and benumbs all spiritual aspiration, but because every force, every talent, every agency of the entire church has been persistently organized, concentrated and directed. What has been the secret of success in the Mormon church? Persistent organization. Take away this element of co-operation from the Methodist, or Roman, or Mormon church, or any other religious association, and they will crumble and melt away like snow beneath the rays of a July sun.

Are Spiritualists too wise, or too proud, or too fearful to take a lesson in policy from their opponents? The policy that has built up the so-called Christian churches, even under their load of false creeds and the deadly incubus of superstition, surely could not harm a fraternity of thinking, reasoning men and women. We must sooner or later face this grand fact. We have a fearful conflict to fight with the hosts of error and priestcraft; the war will not be ended in a day. Then let us husband our resources; let us put our machinery in order; let us drill our soldiers; let us garner carefully our ammunition and commissary departments, under well-tried officers; let us put every man and woman into their fitting place in the ranks, and go to the warfare fully equipped and organized to conquer.

To make our organization successful we need no creed, nor need we drop one atom of independent thought. All we need is to assent to the doctrines of immortality and a conscious communion of spirit friends, and the gospel of righteousness through doing right; we need not dip into our pockets very deeply to carry our objects to completion; a tithe of the sum paid by the average of church members would furnish our organized efforts with sinews of war enough to send a missionary lecturer into every county of the Union. A trifling sum from every Spiritualist in such an organization would be enough to flood all the waste places of our Zion with Spiritualistic literature. It would be an easy matter for a rightly directed organization to find and sustain a thousand spiritual colporteurs to open out the light of these great truths in every house in the land.

Shall we organize? What fitter time than this centennial year? One century ago the fathers of this nation organized a new, free civil and political government. How better can we honor the memory of those glorious worthies than by organizing a new dispensation of religious and moral life?

But I am warned that space in the *MAGAZINE* is limited—one thought more and I close. Organization will resupply the social life many of us lost when we left the old churches. I miss often the warm, hearty hand-shake after the old-fashioned class-meeting. By organizing we, too, can hold our class-meetings if we please, and can come closer together in all the warmth and affinity of social life.

Let wiser heads take up the text I have crudely presented. Above all things let us heed John's injunction, Love one another.

## WORDS OF CHEER.

BRO. WATSON—Recently I chanced to see your interesting monthly. Rapidly glancing through it, and culling out here and there a sparkling truth, I listened to its voice that said, "Pure and undefiled." I rejoice to find that you do not deal in invectives against anybody, that you take no pleasure in discovering the errors and sins of others; but, on the contrary, that you delight in presenting the better side of the human, and that you breathe through your clean pages the spirit of the ever-living Christ of the heavens. It is most lamentable and damaging to our heavenly gospel, when any of us, editors, speakers or mediums, nurture jealousies and vituperations. Nothing so retards the diffusion of our truth like this. What are we, though Spiritualists in name, if we are envious of each other's success, anxious for a reputation, or rejoicing whenever and wherever we can find a spot on our neighbor's character, or putting a spot there to contrast before the public with our assumed virtue?

Precious to us is the evidence of our immortality through the ministry of angels, but much more precious is the loving and sanctifying spirit of the angels beating in our hearts and shining in our persons. And what a weak and impractical people are we, if we refuse this spirit come to save us—what a power of reformation if we entertain it in unity of purpose!

God speed to you, in your labor of love, Bro. Watson. Your *MAGAZINE* will live in the hearts of its readers because of its heavenly charity. J. O. BARRETT.

"THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM."—The second volume of this admirable work, just issued from the press, is an able conclusion of the first, and even more interesting, being the ripened fruit of one of the most able and scholarly minds in the ranks of Spiritualism. . . . In treating all these great subjects the author begins by tracing out illustrative phenomena in the Bible, and having laid his foundation there, works his way up to the modern of similar character, with research that seems exhaustless. He binds the new and old together with chains of adamant, and makes it impossible to reject one without rejecting both. . . . Spiritualism is presented as a whole with a thoroughness and completeness which leaves little more to be said. It is a library within itself.—*Religio-Philosophical Journal*.

## EXTRACTS FROM LETTERS.

ST. LOUIS, MO.

REV. S. WATSON—I anxiously look from month to month for the advent of your *MAGAZINE*. What the world most needs at the present time is convincing evidence of a life beyond the grave, and the relation of the present life to that, portrayed in living characters “to be known and read of all men,” in such a manner as will be acceptable to all. Your journal admirably covers this ground, and is destined to do much good and make many hearts glad.

I, as a Presbyterian, have felt for many years that infidelity and materialism were the governing principles in our church, until we have become a clog to the progressive disposition of the evening of the nineteenth century. What we need to give us life is the *knowledge and practical teaching* of ancient and modern Christian Spiritualism.

Very truly, DR. DODGE.

MATTOON, ILL.

DR. WATSON—I am an old investigator of sixteen years' time. My wife is orthodox, but somewhat favorably impressed could it be demonstrated in accordance with Bible authority. I see the aim of your publication is to assimilate the past with the present development of the human family, as intelligent and natural laws are understood by investigators.

I was at New Orleans in January, and attended several of Mrs. Hollis' seances. I found her a good, reliable medium in her development and manifestations, and was told by her that should I visit Mrs. Anna Stewart, of Terre Haute, my spirit friends would materialize themselves to my view satisfactorily. I have done so, and found all demonstrations foretold correctly by Mrs. Hollis. I saw not less than fifty materialized spirits during the five days I was there, and four of my own family, beyond any doubt to my mind, correctly materialized and recognized by myself. I wish to keep posted in regard to your medium, Mrs. N. D. Miller,

Yours for truth, A. J. McNEIL.

ST. LOUIS, MO.

The tide of progression sweeps down the stream of life; the debris in its path causes the stream to seem dark and turbulent, but as the course is winding and crooked, the floating mass is often caught upon the fastened snag or jutting shore, and the waters rush on and become pure and

calm as they enter the great ocean of eternity. As we ply the oars which guide this frail bark through the driving current, we become wearied, and when faint and exhausted we lay them down and float with the “new life,” the soothing influence of “rest for the weary” makes us forget that we have to go on, on, on—ever looking for the light that shall illumine the soul. I would fain know of the inner life. I would have its treasures brought to light. I ask for the morning dawn; yea, the sunlight of God I ask. Will some angel guide your hand to imprint upon the pages of the “wee” book glorious truths that emanate from the Divine?  
L. A. B.

The following is from a preacher eighty years old:

“Your books are doing much good, and you will reap a rich reward in the spirit land. Your *MAGAZINE* the angels say is scattering truth broadcast for the healing of the nations. Christian Spiritualism is reaching far and wide, and will eventually overthrow sectarian bigotry, fanaticism, idolatry, priestcraft, orthodoxy and mythology, etc., and the glorious millennium, by the aid of the angelic ministry, will overspread our earth, and righteousness, peace, love and purity will reign triumphant, and open communion will abound between men on earth and men in heaven. Amen and amen. The truths I get from the upper sanctuary satisfy all the longing aspirations of my soul, and I expect soon to meet the unnumbered millions in the land of souls, and will shout the praises of God for the glorious revelation of Christian Spiritualism. Dear brother, I shall meet you in the glorious mansion of the blest, and if you gain a higher sphere I hope you will come and help me upward. God and the angels will bless you.

“Yours truly, JOHN SOUTHARD.”

After the shower the tranquil sun;  
Silver stars when the day is done.  
After the snow, the emerald leaves,  
After the harvest, golden sheaves.  
After the clouds, the violet sky;  
Quiet woods when the wind goes by.  
After the tempest, the lull of waves;  
After the battle, peaceful graves.  
After the bud, the radiant rose;  
After our weeping, sweet repose.  
After the burden, the blissful need;  
After the furrow, the waking seed.  
After the flight, the downy nest;  
Over the shadowy river—rest.

## RULES

### For Forming and Regulating Spiritual Circles.

From a small pamphlet with the above title, published in Westfield, N. Y., and designed for the use of those who have lost dear friends and are uncertain in regard to their fate, we make the following extract :

#### TO THE BEREAVED.

Death has been considered a monster, invading every household, and snatching away the darlings of our bosom, as if the feelings of the survivors were of no account whatever. A father, a mother, a brother, a sister, and, the tenderest tie of all, children, are taken away, never more to be seen or even heard from in this world. Is it reasonable that we should be in utter ignorance of the condition and whereabouts of the loved ones of our households? Many will say, it is not for us to know about the departed after the spirit leaves the body ; but this is merely an assertion. There is no law, natural or moral, against our knowing ; there is a law by which we may ascertain whether our friends live at all, and what is their condition, thought, occupation and destiny.

How shall we know to a certainty that our existence continues, unless our friends come and inform us that they live, and that we shall live, and that by evidences that cannot be disputed? Thousands in our land hear from the departed, and are assured that a future existence is a reality.

It is not sufficiently understood that fathers, mothers, sisters, children, who leave the world with affection for those left behind, linger about the household, and are more or less with the family. They know the thoughts and doings of each member. The world ought to know this. It is the only thing that will redeem it from crime and evil.

#### RULES.

No spirit in the mortal, but has its kindred in the spirit world. These are ever ready to manifest their presence and give counsel and advice to the loved ones here when conditions are made favorable to enable them to do so. Such conditions may be established in every family circle, when spiritual visitations will surely be made.

The circle is formed simply by the members of a family seating themselves around a table or stand. A light dress stand is very good. Place the hands upon it, the palms downward, resting lightly. If all can join

in singing some simple melody for a few minutes it will greatly tend to quiet the unrest of the mind and soothe the asperities of the day. The circle should be formed in the evening, when celestial magnetisms are known to be more potential, and descend in greater abundance to the earth than when the sun's rays are falling upon it. After the singing the feelings of all should subside into a condition of quiet and profound tranquillity. The light should be mellowed down, no stir or footfall should be heard on this side the boundary of the spirit world. Let the mind be passive, or at least not wish or act toward any one of the circle. A desire that somebody should speak or be influenced, especially if such person is conscious of the wish or expectation, destroys the conditions most favorable to the spirits, and confuses their arrangements. If the mind of the circle, which ought to be unitized as much as possible, act at all, let it be in a fervent aspiration that the will of good spirits be done and manifested in whatever manner to them seemeth most good. Don't call upon them for raps, for tipplings or for anything else, but leave them free to choose and wisely to act through the conditions they find.

When the raps are heard or the table tips, it should be the object of all to have them intelligently interpreted, that the sense of the spirits may be understood ; this can best be done by observing the strictest decorum and following an orderly catechism, by asking questions, plain, direct and to the point, if you ask questions at all ; be sure you understand your own question before you ask the spirit for an intelligent answer. But let no question be asked unless the information desired shall be to illustrate the truth of spirit intercourse, or be in its character of general interest. Developed spirits seldom indulge in personal detail, carrying, as they do, the same principles of philosophic thought into the spirit world that characterized their minds in this. When such information is sought as shall gratify only the idle, the illiterate, the vicious, the vain, the vindictive, the retailer of scandal, etc., a corresponding class of undeveloped spirits are attracted, and our Redeemer, TRUTH, is crucified.

One person only should ask questions at a circle. If any other has a question to put let it be suggested to the person who interrogates, and by him or her only be propounded to the spirits. During the session of the circle the members should not manifest any excitement, nor indulge in any distracting

conversation or irrelevant talk. Spirits should never be asked for the name they bore on earth, or anything respecting their earth history. They always give such information when it is thought well to do so, and sometimes the disclosure of the name of the revelator defeats the beneficent object of the spirits, by arousing our distrust or pride, and thereby destroying the harmony of the condition.

Circles should meet regularly once, twice or three times a week, and members should be punctual in their attendance at the stated time for meeting. The same table, the same chairs and the same positions at the table by the members should be scrupulously maintained. No person but their own members should be permitted to join the circle under any pretext, unless the spirits consent or first propose the name of the party thus introduced; and if the presence of any visitor is felt by a member of the circle to be discordant or inharmonious, such person ought to be politely informed of the fact, and requested to withdraw from the room, for the law of harmony is that through which the spirits manifest their presence and bear messages of great joy from God to man.

When the spirits manifest themselves by rapping upon, or tipping the table or stand, say to them, "Is it the pleasure of our good spirits to communicate with the members of this circle? If so, please rap (or tip the table, as the case may be) three times, to signify Yes, or once to signify No." After the response is given, ask the spirits if the circle is properly and harmoniously formed; and if it is not, proceed to form as they may direct. The aged and the young may be in the same circle; the number of persons may vary from three to thirteen, the best circles, however, numbering five or seven members. When the circle is thus formed and the spirits signify their willingness to communicate, the alphabet will then be called, commencing at A B C D, and thus continue until the letter is reached or spoken which the spirits desire to use in spelling a word; they will rap or tip the table three times, and then the alphabet must be again repeated, until the next letter is indicated in like manner. By this slow process must the beginner receive his first lessons of instruction, of love and encouragement, from the spirit world; but soon these tiny raps or table tippings on the celestial telegraph are superseded, when higher and more varied manifestations accrue.

When circles are first formed they should be composed of persons only that stand upon

the same plane of spiritual development with each other; this can be better understood by illustration, thus: a person who has been a rapping or tipping medium, and has progressed to the impressional, clairvoyant, semi-trance or full trance condition of development, should never sit again in rapping or tipping circles, though they may remain in the room and give instructive utterances to such circles. Various reasons have been assigned for imposing this regulation.

The foregoing suggestions have been made by a very good spirit, whose earnest desire is that more circles should be organized and the cause of truth be made to prosper.

#### DIFFERENT KINDS OF MEDIUMS.

The principal kinds of mediums may be classed as follows:

First, Physical. Under this head may be arranged all the phenomena of table lifting, rapping, writing, drawing, levitation of furniture, abstraction of articles through walls, healing, etc.

Second, Psychical. Under this head may be arranged all the phenomena of dreams, visions, impressions, prophecies, trance discourses, inspirational music, poetry, clairaudience, clairvoyance, psychometry, etc.

That magnetism is one of the agents, or media, of spirit phenomena, there is little doubt. Of mineral and animal magnetism, we may be said to have some knowledge; but spiritual magnetism has scarcely been thought worth consideration; hence, the absurd prejudices which obtain, even in scientific circles, to the utter exclusion of all evidence on this most useful study, because it is, in fact, the beginning of the alphabet of the soul's immortality.

It is impossible to know what kind of mediums may be found in a circle until a trial is made. It is important that all the foregoing rules be strictly observed, and then watch developments. It is not unworthy to desire some special gift, if that desire is from a good motive. How beautiful it is to be able to write from a control of a spirit—a near and dear friend, perhaps a son, a daughter, a father or mother.

Again, clairvoyance opens the spiritual eye, and inconceivable wonders are perceived. A good seer will describe the spirits in a circle—he will see them, and, if he be clairaudient as well, hear them talk. One author says he believes clairvoyance to be a birthright of every human being; that all will one day possess it; that children will be born, and that even now, coarse as we are, some of us, can develop it.

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## ORGANIZATION.

We have published several communications in regard to this important subject. In our last issue we copied an able editorial from the *Spiritual Scientist*, giving some strong reasons for organization. We publish in this number an article from Brother Alcott advocating it. We have always favored local organization, preparatory to a general one, and have been "watching and waiting" for some movement looking to a time and place at which to take at least the initiatory steps toward the accomplishment of this very desirable object. As we have seen none yet, at the solicitation of some of our correspondents we venture to suggest a meeting for this purpose to be held at Philadelphia on the 5th day of July next. This centennial year of our nation's existence, it seems to us, would be a proper time to begin to organize that which we believe is ultimately to bring about a revolution more potent than that which we commemorate on the 4th of July.

On that day a nation was born which has progressed more rapidly than any of which we have knowledge—one that is destined at no distant period to wield an influence upon the nations of earth, in the emancipation of mankind from political and mental bondage. Many and great were the struggles through which our forefathers passed before that memorable day dawned upon their horizon. Time has demonstrated their wisdom, and their perseverance has been crowned with success; and so long as mankind love civil and religious liberty will they be held in grateful remembrance by those who enjoy this priceless boon.

In this land of freedom, a little over a quarter of a century since, modern Spiritualism commenced its career. In an humble, poor Methodist family, in an obscure village, was discovered a medium of communication between the natural and the spiritual world. History scarcely affords an example of such fierce opposition as has been waged against Spiritualism, yet it has engirdled the world and every official position among the nations. In other and distant parts of the earth it has been organized and its machinery working well for the propagation of its glorious truths.

Shall we of America, who were years in advance of our mother country in receiving this last and best edition of God's good will to man, still lag behind her in adopting measures for its universal promulgation?

The Spiritualistic ranks are made up of those whose antecedents are more diverse than any of which we have knowledge. Many whose opinions have been as far apart as the poles have been brought in close proximity to each other by the harmonizing influences of spirit teachings. Many who did not believe in any existence after the present, have come to the knowledge of the truth of a future state. Though there now is, and perhaps ever will be, a great diversity of opinion among Spiritualists in regard to some things, yet there is universal agreement upon some great cardinal truths, some basic principles, sufficient to unite upon without infringing upon individual freedom of belief. We have found a tendency to harmony during the quarter of a century we have been investigating, and believe it would be greatly increased by our organization and consequent association together. Let us, then, this centennial year of our nation, meet together in conference at the time and place of this celebration, and at least commence an organization, upon a liberal basis, embracing only those fundamental principles upon which there is harmony among Spiritualists, and ignoring that which does not legitimately belong to Spiritualism.

Where there are local organizations let them send one or more delegates. Where

there are none, and but few Spiritualists, let them organize and send a representative. And where there are none, let those come who can, and represent themselves, and as far as they can, the section of country to which they belong.

What say the *Banner*, *Journal*, *Scientist* and others in regard to these suggestions?

The London *Spiritualist* thus concludes an article on their organization in England:

"Those who, from the quiet retirement of private life, took part in the work of organization in the Spiritual movement in Great Britain, first of all passed through the preliminary process of educating themselves in the consideration of these great principles, after which they gained fresh experience in the work of putting them into practice. Much greater freedom than before was conferred upon individuals who took part in the undertaking; those faithful workers who previously had no voice in the public affairs of Spiritualism, and who had been looking on helplessly while noisy or thoughtful individuals pleased or displeased them, by taking public action without the sanction, but in the name of the body at large, were installed in their rightful positions, and the would-be representatives deprived of their improper power. Individual Spiritualists gradually fell into those places in which they were best fitted to work for the good of the movement; they further obtained a voice and a power in the conduct of the public business of Spiritualism of which they had previously been deprived by disunion and disorganization, those greatest foes of liberty.

"Another boon conferred on the movement by organization is, that we are gradually learning how to put into practical operation the art of self-government. The amount of work in the preliminary stages of organizing has been heavy, showing the wisdom of undertaking it when no particular onslaught was made upon the movement from without, and which would have necessitated the hasty banding together into not the most harmonious groups, of incongruous elements inexperienced in their new functions. Those who have not considered the point can scarcely realize the power, both of offense and defense, which has been quietly and deliberately gained by the Spiritual movement since the year 1873. Strength has taken the place of weakness; harmony of discord; freedom of individual rule."

## LAW AND REASON.

We make a few extracts from a communication in the *Olive Branch* from a spiritual standpoint, by H. Starr King. The longer we live the more fully are we convinced that all things are controlled by universal law. The miraculous and supernatural exist only in the minds of those who have not been able to see that law is necessary for the government of the universe of matter and mind in the natural and the spiritual worlds. The Great First Cause has established those laws, which, if implicitly obeyed, will insure our physical, intellectual, moral and spiritual well-being in both worlds. We sin against ourselves when we violate any of them, and must of necessity receive the punishment due, either in this world or the next. All spirit manifestations come under laws which when properly understood will banish the marvelous from investigations of this glorious harmonial philosophy of spirit communion.

In the code of nature's laws all matters pertaining to the material world are positive, and they apply equally to mankind. If there have been manifestations of power which could not be accounted for because of ignorance, or are at the present, a little more light and sufficient knowledge will give a plain solution of the seeming mystery. If you see a spirit from our world in a materialized form, the manifestation should not be considered marvelous. If you hear the spirit in that condition speak, or if they write, there is nothing marvelous about it, only the application of natural laws that govern all forms of spirit and matter in the material world. This should be understood by all, whether investigating or not, that God has not nor will work what are called miracles. He works through and by his own laws in all matters seen or unseen. This has been the case from the beginning of time, and will remain as long as God rules; hence, when you expect some startling manifestation to be made for your especial benefit, you show great ignorance of God and the laws governing your organism, and you will, I am happy to state, be disappointed; and the sooner mankind settle down on a firm, solid basis in regard to spirit manifestations, the more satisfactory will they appear, and mankind receive more permanent blessings.

Could some persons that have mediumistic powers see themselves as they are known by many in spirit life, they would cease their marvelous teachings and come to a reasoning basis, using the facilities of reason implanted within them by the same power they seek to clothe in mystery. All spirits, whether in spirit or mortal forms, are instruments in the hands of Infinite power, to be used in the perfection of His laws. If mankind learn what are His laws through the mediumship of spirit manifestations, then we, as spirits, have filled so far our duty to ourselves and to our God. Let me say here that there is no more asked of spirits in that form than they are able to perform, being governed by the grade of intelligence enjoyed equal with those in the mortal form.

We are not infinite any more than you are; then how can you reasonably expect a spirit to do or perform anything out of the course of natural laws? We can take full possession of certain organisms and use them in various forms, such as speaking and writing, thus giving our thoughts and ideas; yet this is done by the proper application of natural laws, as should be apparent to all. Still, there are some matters connected with this truth that may seem strange to a person not familiar with the operations of the mediumistic force as connected with the human organism. There must be certain magnetic and electric forces in the human system that will blend with ours. When such is found we can operate; without these elements we could not manifest.

So that you can readily see that there is nothing marvelous so far. You will find in all the different phases of spirit manifestations the same laws operating which hold good to-day and will as long as time lasts. Another class of seekers after the marvelous are people that expect those in spirit life are going to make or perform some master stroke of generalship, thereby rendering both famous, and particularly the one in mortal form! We are not going to make any such demonstration, nor have we the power if so inclined. True, we can foresee events to a certain extent and sometimes give them, but when the appointed time arrives the person thinks he or she has found a mine, when in fact we could only see and base our opinion on the law of cause and effect of what would be the result of a certain line of conduct. We take interest in our channels of communication, for that is our path to future happiness, by working through that to reach mankind. When we find one that is true to the higher intelligences we

prize it as such, but even through that we do not perform marvelous feats. We expect the medium to exercise judgment, and we respectfully ask all people to retain that prerogative. It was given you to use.

No intelligence in spirit form, or mortal, has the right to usurp and take possession of your store of intelligence. True, we often give suggestions, but if your reason tells you positively different, you are at liberty and are bound to use it; but when you have a positive channel and have full confidence, knowing the spirit to be reliable, then you would do well to listen and see if it is not right. To all interested in the investigation of spirit communion, I respectfully ask you to use reason in advancing ideas. Show to the world that you are familiar with what you profess to teach.

#### EDITOR'S TABLE.

*The Olive Branch.* This is the title of a monthly periodical published at Utica, N. Y., for gratuitous circulation. "The object of this publication is to assist in giving the world proof that man lives after leaving his earthly body, possessing all the powers of mind and a complete individuality as fully as when in the earthly form. A circle of intelligent spirits in spirit life projected the enterprise, and will carry it forward, asking only the co-operation of mortals, so that they may be heard. Those who may wish the paper sent to them, or further information concerning the matter, should address *The Olive Branch*, 49 Rutger street, Utica, N. Y." We make the foregoing extract to let our readers know of the existence of this paper. We have only the third number and have read it all with much interest. We find much in it to heartily recommend.

I would, in the present epidemic of exposure of this class of mediums (for materialization) caution those who undertake the investigation that they must enter upon it with the utmost candor, freedom from prejudice, patience and kindly feeling, as well as with alertness and skill, if they would arrive at conclusions that "will stand the fire" of this day of judgment. Let them remember that it is not absolutely necessary that they should be overwhelmingly convinced at once, or else rush to the opposite conclusion of imposture!—A. E. Newton.

For the American Spiritual Magazine.

## PURIFIED THROUGH SUFFERING.

BY MARY DANA SHINDLER.

For what I am and what I hope to be  
I bless the sorrows that have tortured me;  
Through their most kind assistance have I gain'd  
Strength to toil upward; and I have attained  
An elevation where I freely breathe,  
Nor fear the distant vapors which the earth  
enwreathes.

Thanking my Father for his guidance too,  
With quickened step still will I upward go,  
Not merely *driven* by earth's discordant din,  
But *drawn* by an attraction all divine;  
Thus doubly influenced soon may I gain  
A station far above all danger and all pain.

And when to earthly cares I must descend,  
Be ever near me, oh, Almighty Friend!  
My footsteps in the paths of safety guide,  
And succor send if evil should betide;  
And if, like Jesus, tempted I should be,  
May blessed spirits come and minister to me.

## HOME COMMUNICATION.

We received the following communication at our home circle recently:

DEAR SAMUEL—I have been about here a great deal lately, but have not said anything to you concerning any subject particularly, only as I and Col. Hall would agree upon certain points and he would write through Ellen. He is intensely interested, and so are all of us. We want you to be very independent; no matter how much you are dependent upon the Millers for only one phase of the subject, and the one we consider the least important, still it is important for an investigation upon your part. You must turn your attention now more to an organization, to private home circles and the development of mediums. There is a very rapid advancement in this particular. We are busy performing this part of our duty, and it is a good motive which prompts us to it. This brings us to earth oftener than we would come under other circumstances. Now ask any question.

Will you tell me something about Johnnie's entrance into the spirit world?

Well, Samuel, I can never tell you all of what you would like to know. Johnnie was in no condition at the time life left him to embrace the new condition. He hardly

knew what to think of his condition, but thought he might linger some time. He would never have sought any further preparation for his exit, for he was peculiar, you know, about the preparation at the time of death. He would have felt different had he experienced more of the Spiritual Philosophy. He loved you all; he loved his charming home, and would have been willing to linger and suffer. He was too earthy. I tried to change his feelings upon this point, for I knew he must soon come to me or near me. We are together most of the time. We are here together in our intentions, for he is very anxious to do something for the cause which is bringing to light many things which to him were all dark. He seems very happy, but very restless, now that he can be engaged in some important work. His aim and efforts are pretty good. He will do all he can for the church, but there are some church teachings that are still repugnant to him. Johnnie did not expect to have as good a home as in earth life.

Tell us something about your home in the spirit land.

I can tell you there is almost too much materiality in the homes we have here, for any on the earth to accept any description we might attempt to give. We do not intend to tell you all about it, for you would then have a too correct idea of what it is, and probably lose sight of anything else of which we might give a detailed account. You are all learning about as much as you can digest in the earth life. You may believe me when I say that I have realized my beau ideal of a home in all I ever desired. This will do for one time, and perhaps some other time you can get a little more from me. We have said enough now. Johnnie is with me, and says "Love." Good night!

MOLLIE.

DR. CROWELL'S LATE WORK. — This is a work intended for the instruction of all classes—believers and unbelievers, church members and materialists—in the spiritual philosophy and phenomena. Readers of all shades of opinion will, by its perusal, be surprised at the array of demonstrated proofs of the unity of the teachings and phenomena of the Bible with those of modern Spiritualism. . . . It is a perfect storehouse of facts gathered from all parts of the world and from every age of its existence. Besides this, the author has a large personal experience.—*Spiritual Scientist*.