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MAN'S REGENERATION AND REDEMPTION.

THROUGH OUR HOME MEDIUM.

Man is unregenerated so long as he violates those laws of spirit and matter which God has established for his redemption. He must be regenerated by the progressive law of spirit to that degree of purity which will enable him to recognize his relationship to God through the mediatorial channel which he ordained to lift mankind from the pit of ignorance and superstition into which he had fallen from the corrupt teachings of the Jewish church. Nicodemus came to Jesus by *night*, because he was mentally impressed by the angelic ministers who attended Jesus, in order that the conditions necessary for spirit power could be obtained. Jesus knew he was in that state of mind which would enable him to make known his mission—its nature and objects. Jesus said to him: "Ye must be born again." He meant the work of regeneration must commence, and had commenced, for Nicodemus had taken the first step. He had gone to enquire the way of salvation in obedience to spirit impression. This was an advance in the regenerating process. Nicodemus knew the physical impossibility of being born again, and asked how this could be. Jesus used the wind as the figure to demonstrate to him the manner of Spirit influence. He knew Nicodemus understood how the wind moved upon the face of nature, but could not see or hear its origin—could not tell from whence it came nor whither it went, but could feel its effects. So with regeneration. The heart

and life manifest its influence. The spirit expands and the fruits of spirit growth are brought forth. Those who know their spirit's development, understand the work of regeneration not to consist in a momentary forgiveness, but to be perfect in Christ must be a lifetime progress in doing the will of God. Then the position in spirit life will be proportionate to their regeneration while in the body. Jesus was the man of sorrow and acquainted with grief, that you might understand how your regeneration was to be accomplished. He was mocked and scourged for the sake of the cause he established through suffering. In him was man's redemption secured, because in him dwelt that wisdom and knowledge which man could learn by following in his footsteps and doing the will of God as he did.

Man is subject to the laws of spirit and matter. When he lives materially, that is, devotes his time and talents to building up the things of this world and gratifying physical appetites, he is a material man. But when these things are subjected to the laws of spirit; when his spiritual part triumphs over the material, his soul seeks God and spirit communion, then as he sows he reaps. The spiritual grows and the material recedes, just in the same proportion. When the material man is absorbed by the spiritual, then he is regenerated and born again. There is no such thing as being sanctified or justified from all sin. Regeneration means no such thing. No one feels the entire sanctifying influence of spirit before the matter which trammels its development is removed. Spirit law is progressive law. Matter can be dematerialized by spirit power. When spirit reaches that state of development which renders its power su-

cient to dematerialize matter, if the body did not perish and die from the violation of or in accordance with natural law, the spirit would dematerialize it and come out. When the body would be in a state of decomposition, the spirit would be growing in the immortal state. Man is regenerated progressively, and this regeneration through spirit ministry, is continued from this to another sphere, then higher and higher as the spirit rises by the law which removes one weight after another, until spirit is conqueror and God receives to himself that which He breathed pure and undefiled.

Nothing is more natural and gradual than man's regeneration and redemption. He is first made to understand that he is at variance with God, because he sees he does not live in accordance with God's moral government, and his soul's desire is to find the means to rectify his life and bring peace to the temple and make the indwelling spirit harmonize with the builder, whose spirit is the agent of man's regeneration. The spirit of God bears witness, as the apostle states, that we are the sons of God by making the spirit of man feel his want of harmony with the divine law. Your spirit is the germ of life. That germ is a part of the divine spirit which comes from God alone. When man is fully awakened to the fact that he is not in harmony with the law and spirit of God, he seeks that condition. Then spirits come to him, strengthening him just as they did to Jesus in his agony in the garden of Gethsemane. He could have summoned the heavenly host as he said, for the heavenly host is ever ready to minister to those who shall be heirs of salvation. Your regeneration is begun here, but eternity alone can make it perfect. The sins committed must be worked out. Much is said about forgiveness, but forgiveness means the spirit moving the work of redemption, just as Jesus taught: "Ye are not all clean." You must "work while it is day, for the night cometh when no man can work." When the night cometh, means the spiritual lethargy into which so many fall when they think the work of regeneration accomplished by other means than constant prayerful working and watching on their own part. When they sleep, the enemy will sow tares, and thus choke the growth of the wheat. "Let your light shine," then your regeneration will be manifest by your life.

Jesus was comforted by holy and spiritual communion with his father through the ministry of his angels from the Christ heav-

ens, baptizing him continually with the spirit of his father. He knew in his spirit how this was done, hence he spoke of the heavenly host manifesting to him. The ministry of angels is the avenue of communication between God and his sorrowing children. National sorrow is not the providence of God, or scourge, as some think and believe, but it comes in consequence of violating those laws which Jesus Christ taught should regulate our dealings with each other. "Resist not evil, but love your neighbor as yourself." Men's hearts are prone to evil because they follow the promptings of evil spirits. When they are inclined to do wicked deeds if they would recognize the opposite teachings of Jesus and follow his instructions, no national calamity, no bloodshed would make the work of regeneration so difficult. When evil works accumulate, then they must be cancelled by good ones, or the memory of them will continue through all eternity, and progression cannot advance until the weights are laid aside. Ye cannot come out until the very last farthing is paid. As ye sow, you are sure to reap.

(For the American Spiritual Magazine.)

SPIRITUALISM GOING DOWN.

Spiritualism is going down, said an unbeliever to me the other day, who had just been reading the martyring of Dr. Slade, an American medium in England.

Yes I replied, Spiritualism is going down, like the father of rivers, broader, deeper and stronger, washing away the bigotry, superstition and ignorance of the dark ages, cleansing and purifying the churches, for the second spiritual coming of Christ, whose commandments orthodox Christianity has denied, and declared passed away, until some twenty-six years ago, an angel or spirit, announced to the world, through an humble child of earth, that the knockings off of the shackles of death had taken place; that the spirits of departed friends were knocking for admission, to hold communication with the living, and to again meet at the tables of their kindred: that Christ went on conquering, until the spirit world is free, and that he has come with all his angels and spirits, and will command the world, until the earth shall be filled with the glory of the Lord.

Yes, Spiritualism is going down, carrying with it to the ocean of eternal life, the souls of the sons and daughters of men. And although it is only a little over a quarter of

a century since Spiritualism has had an acknowledged existence, yet it has in that short time done more good than all the religions of the world, and all the churches of the earth have ever done, for the benefit of mankind; and which shows that the obeying of Christ's commands for a single generation, has done more good than orthodox Christianity has done by obeying the commandments of men, for fifteen hundred years.

I do not want to argue the question, but I would like to know what good Spiritualism has done for mankind? said the unbeliever.

I replied that I thought we could answer that question also.

Spiritualism has proved to the world, that all the commandments of Christ, which orthodox Christianity declares is null and void, and passed away, are all in as full force now as when they were first given to mankind; and which are proving an everlasting good to the children of men.

In accordance with these commandments of Christ, Spiritualism is healing its thousands of all manner of sickness and diseases, which is one of the greatest blessings that heaven can bestow upon mankind and is a real and substantial good.

Again, Spiritualism in compliance with the commandments of Christ is curing the lame in every section of the world; which is indeed a great good to our race.

Again in obedience to the commandments of Christ, Spiritualists are casting out evil spirits, and restoring the possessed of devils to their right minds; which is a blessing of incalculable good to all the sons and daughters of men.

Again, Spiritualists in consonance with the commandments of Christ, are in all countries restoring the deaf, which is another substantial good to all people.

Again in compliance with the commandments of Christ, the Spiritualists are curing the blind in all the countries of the world; which is an invaluable good to the great family of man.

Again, Spiritualists in obedience to the commandments of Christ, are working thousands of miracles all over the world; proving the truth of the religion of Christ, and showing clearly that his commandments have not passed away; and become obsolete as orthodox Christianity say they have, but that they are convincing the Materialists, convicting the Churchmen, and converting the Infidel; which is indeed a great good to the world of man.

Again in accordance with the commandments of Christ, Spiritualists are restoring the dumb; which is truly a great good to mankind.

Again, Spiritualists in obedience to the commandments of the gospel of Christ, are having visions of the most useful and convincing character to mortals; and which is of great good to our race.

And again in harmony with the commandments of Christ, Spiritualists are prophesying in all the nations of the earth, and their communications to the people never fail to come to pass, just as they were declared; not only proving the truth of Christ's command to prophesy, but the vast good it does in warning the children of men.

Again in obedience to the gospel of Christ, Spiritualists are everywhere discerning the spirits of the departed, which is full proof that Spiritualism is not only of Divine character, but that there is a glorious hereafter, which brings to mankind an everlasting good.

Again, Spiritualists in accordance with the gospel of Christ, are speaking in divers kind of tongues, which they had never learned, that they might make plain to all people the Divine science; which is truly a great good to all nations.

Again, Spiritualists in obedience to the commandments of Christ, are everywhere raising the spirits of the dead, so that our departed kindred come knocking for admission to our presence here on earth, that they may hold communion with us around our tables, and bless us. This is certainly the greatest good that can be conferred upon mortals.

But Spiritualism has restored primitive Christianity with all its signs and wonders to mankind; which the church has so long withheld from, and denied to the people, by declaring it obsolete and done away, which restoration is an eternal good to the human race.

Again, Spiritualism has proved the Fatherhood of God, and is fast consummating the brotherhood of man, which will be the crowning good of the sons and daughters of men.

Spiritualism has brought man into as close communion with the angels as they were in the days of Christ and the Apostles, which is certainly the greatest good that man can enjoy on earth.

Spiritualism has revealed to man his everlasting home in the great hereafter, and brought it so near to him, that he now

knows, yes he *knows* under Spiritualism what he could only hope for under orthodox Christianity, which knowledge is an everlasting good.

And Spiritualism has changed the terrible monster, death, into an angel of bliss and glory; who introduces every upright soul to the favor and friendship of the happy immortals of the spirit world; which is the greatest of all good. Then let the unbeliever come forward, and say in the face of all these truths, that Spiritualism has done no good; and every Saint in the spirit world would pity him for the unbroken darkness that covers his benighted soul. May heaven open the eyes of the unbeliever, that he may see and believe the commandments of Christ.

CYRUS JEFFRIES.

[From the Spiritual Scientist.]

Translated from the *Revue Spirite* of Paris.

QUID DIVINUM.

BY EMMA A. WOOD.

Reincarnation in the Light of Revelation.

The mystery surrounding the incarnation of Jesus is ended; it is not different from our reincarnations. Its motive alone differs from ours. We came to learn, He came to teach us. With us there is a fluidic affinity with the organism we take; with Him there was but the love of God and the love of the neighbor that could decide him to take upon Himself our mortal envelope. How much He, whose fluids were so pure, must have suffered by contact with a body formed from the elements of our earth, so little advanced as it still is!

If we, poor creatures so inferior to him feel sometime a weariness, an internal pain from the presence or contact of others, what must have been his sufferings during all the time he remained with us? With what love for God and for us must he have been filled to brave this constant anguish?

May thy name be blessed, Oh, Jesus; from henceforth and for evermore.

The Jews believed in reincarnation before the coming of Jesus. Thus the prophet Malachi said that Elias would be sent before the great and terrible day of the Eternal.

In St. Matthew, chapter xi, verse 14, Jesus, speaking of John the Baptist, says: "And if ye will receive it, this is Elias, which was to come"

In chapter xvii, 12: "And his disciples asked him, saying, Why then say the scribes that Elias must first come? And answered and said unto them, Elias

is 'come already and they knew him not, but have done unto him whatsoever they listed."

Jesus himself directly taught reincarnation (Gospel according to St. John iii, 3) Jesus said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God. Nicodemus answered, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? Jesus Answered, That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto you, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the spirit."

By these words, That which is born of the flesh is flesh, and that which is born of the spirit is spirit, Jesus affirms the individuality of the soul, and distinguishes perfectly between who should and who should not be born again; he makes it thoroughly understood that if the flesh obey its laws and is decomposed, the spirit obeys the laws of the spirit and "bloweth where it listeth."

I know this passage has been explained to mean the Spiritual birth, a new faith; but we already know that Jesus came for those who are not born of the will of the flesh nor of the will of man, but who are born of the will of God. The new birth then has already been; his teaching can, it is true, be divided into two parts, one addressed to those who cannot yet understand and follow it, the other for those already ripe to receive it.

* * * * *

This is not all; when Jesus spoke of the desolation that must come, he himself recommended the attentive perusal of the ninth chapter of the prophet David. I need cite but a few verses to show the idea they contain: Verse 8—O, Lord, to us is confusion of face, to our kings, to our princes and to our fathers, because we have sinned against thee. Verse 10—Neither have we obeyed the voice of the Lord our God to walk in his laws that he hath set before us by his servants, the prophets. Verse 14—Therefore hath the Lord watched upon the evil and brought it upon us; for the Lord our God is just in all the works which he doeth; for we obeyed not his voice." This proves that in reincarnation God punishes us, not only in receiving in our body according to what we have done, be it good or evil, but still further, the most terrible events, such

as war, where a whole people is transported far from their country, in exile, ruin, miseries without number, as was the case with Israel, as here mentioned, all this was foreseen in reincarnations and borne by those who deserved it.

God notes our sins towards ourselves, our sins towards Him and towards society, and at a given time, terrible events fall upon a whole people, and we should say, It is right. All those who shared in the sin have been placed there to expiate, to bear the retribution.

It is easy to see that not only does Jesus teach reincarnation, and consequently confirms the acquisitions of the soul, but he explains its methods and laws. He has thus opened to the soul new destinies; has shown that reincarnation is not only a physiological but a moral fact. Heredity, which is the physiological consequence of a moral phenomenon, is applied not only to the infirmities we bear in our bodies, but is extended to social heredity, to all the events that are the consequence of our moral state of family or nation in preceding incarnations.

Reincarnation, physiological and social heredity, prove also our solidarity and show its law of improvement.

They prove at the same time the solidarity of intellectual, moral and physiological life, not only in the human organism, but in the organism of families and peoples as well, for families and peoples are as rightly individualities as is each individuality of which they are composed.

It is the same with every association formed for any earthly end, whether intellectual or moral.

It shows also that despite their solidarity, the physiological life is one, the intellectual life is one, and the moral life is also one; these are three individualities in a unity. Their unity consists in this, that they are the work of a single will, that this work is accomplished in view of an end in which these three individualities concur. This is, I believe, the best method of proving final causes from which official science tends to recede. Though heredity be the will of God, it proves the liberty and responsibility which the Creator leaves to the soul and the means He uses to lead it back to Him. The small importance God attaches to the consequences of heredity, in what we, in our moral inferiority, style evils, proves that God asks of us but one thing, our heart, our love, our submission to the laws he has established for our happiness. All

we think lost is restored by reincarnation.

These three individualities are reciprocally modified, but in reality, moral life will, sooner or later, ending by gaining and retaining the sovereignty.

The consequence of this sovereignty will be the abolition of disease, of the infirmities which each one bears in his body, according to what he has done, be it good or evil; there will be no more retribution, no more war, no more famine, no more plagues; all will worship, in spirit and in truth, God the Creator, the Father of men; all will be truly brothers, charity will reign. This will be the kingdom of God upon earth; his reign will be established; His name glorified; His will be done on earth as in Heaven.

Such are the new destinies that Jesus came to announce, and which we may already deduce from the simple action of life, of reincarnation, of heredity, and the slight knowledge we have acquired of God.

THE PLANCHETTE.

The Mysteries of the Little Instrument—Its Wonderful Exploits—Its Miraculous Tests, Etc., Etc.,

This little gyrating tripod has proved itself to be something more than a nine days' wonder. It has found its way into thousands of families in all parts of the land. Lawyers, physicians, politicians, philosophers and even clergymen, have watched eagerly its strange antics, and listened with rapt attention to its mystic oracles; speculators invoke its aid in making sharp bargains; and it is said that even sagacious brokers in Wall street are often found listening to its vaticinations as to the price of stocks on a given future day. To all kinds of inquiries answers are given intelligible at least, if not always true. A wonderful jumble of mental and moral possibilities in this little piece of dead matter, now giving utterance to childish drivel, now bandying jokes and badinage, now stirring the conscience by unexceptionably Christian admonitions, and now uttering the baldest infidelity or the most shocking profanity; and often discoursing gravely on science, philosophy or theology. It is true that Planchette seldom exhibits this variety of theme and diction under the hands of the same individual, but in general manifests a peculiar faculty of adapting its discourse to the character of its associates. Reader, with your sanction, we will seek a little further acquaintance with this new specie

of creation, which Mr. Darwin has thus far left untouched.

We copy the above from the *R. P. Journal*, which has a page devoted to this little mysterious board, which is to be continued. The following is from the *Spiritual Scientist*:

REMARKABLE PLANCHETTE MESSAGES.

Algernon Joy, late Secretary of the British National Association of Spiritualists, in speaking before the Psychological Society, remarked that it was incomprehensible how anybody could go to seances regularly without seeing that the evidence was absolute of the presence of some intelligence not that of any person in the room. The evidence of spirit agency was just as strong as that of the chairman's bantling psychic force. He (Mr. Joy) knew a lady who had never seen a planchette until he had introduced it to her; he also knew another lady who had never seen one at all, and who thought that if any power was in any way connected with the instrument it must come from the devil. The latter lady entered the room one day while planchette was moving for her friend, and she remarked: "It is all a humbug, and it will stop when I put my hand on it." However, it did not do so, but ran on more vigorously when her unconscious cerebration helped. (Laughter.) On the next evening four persons were present, including himself, and they agreed that they would write questions on slips of paper, and not let the medium see what the questions were. The skeptical lady already mentioned, asked in writing, "Where's Robert?" of whom she had not heard for years. The planchette wrote out "Cooper." She replied that she had never heard of such a place, and added, "Where is it?" The reply was "Carpentaria." They afterwards discovered that Cooper was a town on the gulf of Carpentaria. Next she wrote, "Where's Jack?" The answer was "Liverpool." She laughed, and for the first time spoke, saying, "That is a mistake, for I know he is in Lisbon." The planchette again wrote angrily, "Liverpool." She afterwards made inquiries by post of a friend and learned that "Jack" had unexpectedly arrived in Liverpool. He did not know what unconscious cerebration or psychic force had to do with these facts. It was quite a mistake to suppose that conjurers could do that which occurred in the presence of mediums. He had offered a reward of a thousand pounds to any conjurer who would produce the same things under the

same conditions, and not by mediumship. To this day the challenge remains unaccepted. Maskelyne and Cook had refused to make the attempt. Once another conjurer had called upon him, but when he learned that his hands and feet were to be held by disbelievers all the time he was in the room, he did not attempt to accept the challenge.

A few years since the periodicals of Europe and America devoted considerable space to the discussion of the merits and demerits of planchette. Its mysteries, we believe, are yet unsolved. There are thousands of facts given through it that are inexplicable from a purely mundane standpoint. Less than a year since, we commenced some experiments in our family with it, which have resulted in the development of our home medium.

The circle was formed; two, and sometimes three placing their hands upon the planchette. After some little time elapsed the instrument began to move, and very soon Robert was written, but no clue given as to identity. Then Tempest was written, and many short sentences, from which our wife and sister understood the spirit controlling to be a young man, wounded in the Confederate army, whom they nursed in a hospital. During the time, he read a novel styled "Tempest and Sunshine." Our wife he called Sunshine, and her sister Tempest. Another soldier gave his name, who was wounded in the lung. To make himself known he wrote, "No sore lung now." A young lady—friend to one of the circle—to make herself known, referred to their school-girl days, and said she had the care of Mrs. H.'s little babe, which passed away some months before. Called the babe Mayflower. May was the name the babe bore in earth-life. These and many other incidents occurred, which I give only to show that much which is written through or by means of planchette is reliable. At the same time, there is much which cannot be received as truth. The same is true with mediums, especially in the first stage of development.

After many sittings with the circle the "home medium," who had never had any indication of mediumship, and being very

skeptical besides, was impressed to try the planchette alone. She did so, and very soon much was written by different controls in regard to her development and mediumistic powers; some of which has been literally fulfilled. She was advised to lay planchette aside, as it retarded development. She did so, and was rapidly developed into a writing medium. We think planchette should only be used as a means of development in the beginning of mediumship.

We recommend those who wish to investigate this subject at home (which we think is the best place for it), to procure one to make experiments. They can be obtained at the *R. P. Journal* office, Chicago, Ill., and of Colby & Rich, No. 9 Montgomery Place, Boston. Price, one dollar.

In this connection we wish to repeat: Don't believe only on the best evidence any thing you get through this instrument.

It is the easiest way of control; the door is open and any mischievous or lying spirit may control it, and lead the medium and others astray. Lay it aside as soon as the medium can write with pencil in hand.

Mediums in an undeveloped state are liable to be deceived by those who may be able to control them. But they will be able to overcome this influence by perseverance, purity and prayer, for the aid of good, truthful spirits to control them.

THE BOSTON TIMES ON SPIRITUALISM.

There is another sort of Spiritualism—indeed this fantastic fol-de-rol is not Spiritualism at all—which cannot be as easily dismissed. And for this reason, that it has its roots in the dearest hopes of the human race, its believers are a majority of the people in every land, and its phenomena form part of the authentic history of the world. All Christians, we might as well say all religionists, are Spiritualists. It is doubtful if all the Spiritualistic writers put together have propagated as much supernaturalism, so much pure and simple miracle and mystery as the Bible, on which the whole fabric of Christianity rests. Extract from it its accounts of angel's visits to the earth, of miraculous occurrences by land and sea, of

materializations, of supernatural signs vouchsafed to prophets, of supernatural powers exercised by apostles, of prophetic visions, of warning dreams, of physical phenomena marvellous and inexplicable, and what remains of the foundations of the Christian faith? It is somewhat astonishing as we think, in view of these facts, that modern Spiritualism has found its most contemptuous critics and most resolute opponents among professed Christians. A just appreciation of the basis on which their own faith rests would have seemed to call for another attitude towards Spiritualism and its phenomena, an attitude at once more sympathetic and more generous. Roman Catholicism, in its practice, has at least avoided the extreme hostility of Protestantism toward the new faith; as witness the miracles of Lourdes and other places, where every year Catholic pilgrims are found by thousands worshipping at shrines made consecrated by supernatural occurrences.

And those of us who indiscriminately assail Spiritualism, as, in itself false and fraudulent, are prone to overlook the long list of respected and even revered men who have given to it, in its higher forms, their adherence. Allan Kardec, the great French Spiritualist, defined the faith that was in him in these words: "Whoever believes that he has something within him distinguished from matter is a Spiritualist." How often, we wonder, do Methodists stop to remember that Wesley not only believed with Kardec that he had "something within him distinguished from matter," but, like Kardec actually averred that he had been the recipient of communications from the spirit world. And Luther, long before, was satisfied to the same effect. Nor have spiritual phenomena been alone attested by divines, whose training and associations naturally incline them to a belief in their possibility. It will require more than the exposure of a few fraudulent mediums, who have made a business of imposture, and degraded a great and elevated belief to the level of a money making system of trickery, to dissipate all the evidence of the existence of spiritual forces, and the occasional manifestations of them among men in ways not susceptible of explanation on a purely material basis of reasoning.

The time may come when science shall have pulled back the veil of mystery so far that there will no longer be room for the supernatural to hide itself in the darkness of imperfect and limited knowledge in which

the race now gropes. But that time is not yet, and, meanwhile, let us not be too dogmatic.

We call special attention to the above from a non-spiritual paper. It contains food for serious reflection for Christians. It has always been a matter of the profoundest astonishment that those who are entirely dependent upon spirit manifestations as the "basis on which their own faith rests" should oppose them. And yet it is true as the "Times" says, "that modern Spiritualism has found its most contemptuous critics among professed Christians."

Jesus said to his crucifiers: "Father forgive them for they know not what they do." We know that they are furnishing Infidels, Sceptics, and Materialists with the weapons which will, among the intellectual classes, sweep the last vestige of their system from their minds. Little as they may think of it, Spiritualism and the Bible stand or fall together. For as we have said before, whatever psychological law will explain, modern manifestations will sweep ancient manifestations of the same character into oblivion with that class of people. And yet strange, passing strange, Christians will unite with all sorts of Infidels to oppose this glorious truth which forms the very pillars that support their whole superstructure. Let a strolling humbug as a "Dr. Crane" in the Greenlaw Operahouse some years since and a Baldwin in the Theatre a year ago come along and the materialistic press will puff them, and the pulpit will announce their appointments and thus swindle the community out of thousands of dollars.

We too as the "Times" says, "How often we wonder do Methodists stop to remember that Wesley not only believed in, but actually averred that he had been the recipient of communications from the spirit world."

Our early training by Methodist parents and life-long service in some of the most important positions in the church, have given us opportunities of knowing more of this than any other church. We unhesitatingly assert, and are prepared to prove by their

writings, that the founders of the Methodist church were Spiritualists. Mr. Wesley, in his controversy with the celebrated materialist Dr. Priestly, used as his strongest argument the well-attested facts of the return of persons who had died, demonstrating not only their identity, but the immortality of the soul. Dr. Adam Clarke, the most learned commentator that ever wrote, believed that they could not only "communicate with, but make themselves visible to mortals." Mark the contrast between the Doctor and the latest commentator who has made himself, more than the subject, ridiculous, by his reckless assertions relative to Spiritualism.

One of the reviewers of "Clock Struck One" was a prominent judge of Louisiana, who was not a Spiritualist, and had never seen any manifestations; he was a lay delegate to the General Conference of the Methodist E. Church South, which met in this city in 1870. We quote the following paragraph from his review:

"There are those who profess to account for these so-called spiritual manifestations on scientific principles. What science it is, whether mental or physical, whether biology, magnetism, dynamics or pneumatics, we are not informed.

"Rev. W. P. Harrison proposes to tell why the clock struck one, and a religious paper at Nashville says, 'He accounted for all the phenomena which by charlatans and simpletons are attributed to spirits, on philosophical principles.'

"A standing offer of one thousand dollars awaits Dr. Harrison whenever he will empirically reproduce one of these phenomena, or discover the means by which they are effected on physical principles.* They are doubtless capable of being explained on physical principles, but psychical principles must first be ascertained. Psyche herself is one of the coyest, most unapproachable maidens in this world or the other."

This editor is the professor of "DOGMATIC THEOLOGY in the Vanderbilt University," at Nashville. His appointment to that chair is certainly a most excellent one, for from our long and intimate acquaintance and high appreciation of his talents in that

*We accepted the challenge we made to Dr. Harrison.

line, we know of no one who can boast of a larger share of dogmatism than our old friend and former confrere of the "Christian Advocate," at Nashville. Though he often gives us raps for our honest conviction, calling it "a species of necromantic knavery and folly," Yet we like him for his frankness and candor. We deeply sympathize with him that his only son, cradled in the church and brought up after the strictest sect a Methodist, and after taking upon himself the vows of ordination to the ministry, should surrender them and avow infidel sentiments. He, like thousands of others, has seen what we said in this same book of ours, that "the world demands more tangible proof than it has had of immortality."

There are many such in this vicinity, who have been brought up by the best of parents, who are materialists, because they cannot be otherwise viewing things from their standpoint. With such we also sympathize, and would recommend them to carefully investigate Spiritualism, as we believe it will fully convince them that there is a spirit world to which we go when we shed off our material clothing, which is called death.

We close these scattering thoughts by a case in point. An intelligent gentleman from an adjoining State called on us a few days since, stating that he had never been here before—knew no one in the city. He was a materialist, and had come here to see if he could find anything to convince him that there was any existence after the present. We directed him as we have others, to go to 143 (third story), Main street, giving no name or any clue to any knowledge of himself. He went, and after testing it thoroughly several times, declared he would not take a thousand dollars for what he had learned of the future state through the medium.

We say again, if Spiritualism does not save the intellectual materialist, we know of no salvation for him on this side the veil which separates the natural from the spiritual world.

For the American Spiritual Magazine.

ABSTRACT OF LECTURE BY N. STRAUSS WHITE,

Sunday, April 2nd, at Washington, D. C.

"What demand unsupplied by Evangelical Christianity has been supplied by Spiritualism?"

Mr. White started out with the assertion that the feeling of skepticism in regard to a future existence had alarmingly increased within the last century, until the presentation of modern spiritual manifestations; that this skepticism was the natural result of the growth of the soul, which must of necessity advance beyond the limited conceptions of the past; it would be no more absurd to attempt to crowd the towering stalk of wheat, with its many roots and clustered golden kernels, back into the little germ from whence it sprung, than it would to attempt to crowd the expanding thought of the day back into the contracted standard of the ancient time. The soul-germ, expanding with the ages, has its demands, which so-called evangelical Christianity has utterly failed to supply; and the fact that there is a good attendance at Sunday services cannot be taken into account against that declaration for the reason, which he amusingly illustrated that this attendance was explained by the fact that it was better for business today to be a professed Christian, gratified the vanity, and was a splendid introduction into fashionable society.

Did Spiritualism respond to this unsupplied demand, and how? First, it had become the great agitation of the human soul; it had thrown the wheels of the great car of thought out of the old ruts; conclusions of the advanced minds of the past had been set up as infallible standards; consequently, the advance of thought, which, until it reached those standards was spiral and progressive; having reached them, had been running round and round in the same old rut, wearing it deeper and deeper, making no upward move, and leaving the great mountain of religious progress unexplored. Spiritualism was the obstruction which had thrown the wheels out of the rut, and into the movement which was again spiral and progressive; the jolt might seem severe to the rheumatic bones of the old; luxurious ease and startled timidity might protest against the roughness of it, but no one could deny the fact that it had come through this change, the soul compelled to rely upon itself had recognized its needs, and Spiritualism stood ready to supply those needs by

bringing about the cultivation of the intuitive faculties, which had been neglected through that cultivation. The soul recognized more readily both the truths and the falsities of the past records, came into comprehension and consequently into harmony with the laws that governed it; stepped out into the full blaze of the great sun of present knowledge, felt its warmth and rapidly expanded as the explorers of the Pyramids of Egypt, blessed humanity by bringing to light the little kernels of wheat found wrapped in fold after fold of loathsomeness and corruption, so Spiritualism had blessed it by going down into the ancient tombs of religion, unarmed by their gloom and silence and mystery, had brought to light the mummied thought of the ancient time; had found their living kernels of truth, although they were dark and dry and discolored and unpromising, had recognized their worth, and sown them broadcast, until the fields were giving promise of a glorious harvest. Spiritualism had, however, supplied humanity's greatest demand by giving it a living and philosophical demonstration of a future existence, which proposition the speaker held himself ready to sustain at any and all times. Through this demonstration the doubts and uncertainties in regard to the future were removed, and humanity stepped more cheerfully out along the great highway of life; its utterances more noble and independent; its mien more God-like, and its progress step more grand. As an evidence of this, he described the growth even in church organizations, away from the gross and crude idea of the old; a growth of itself sufficient to awaken the most intense thankfulness in every heart desirous the advance of humanity. Who, to-day, looking upon this glorious advance, backs to the dark valleys of the past, and on the glory-capped mountains of the future could mourn for those shadows or regret their departure? Not the rejoicing in the advance march of the great army of progress. Such had no protestations to make or sneers to belittle the mighty power which had accomplished so much. The objections, protestations and sneers came from self-interested theologians, because these sublime truths came in direct conflict with their theological teachings. For this reason and no other Spiritualism was compelled to withstand a concentrated assault from that great army; but although the assault was by no means pleasant, it had no terrors only to the ignorant and constitutionally timid, of which the world had its share, both in the church

and out of it, some of whom the speaker plainly and forcibly pictured. Against this opposition the great world, heart was arousing, throwing off its chains of ignorance, and demanding the right to think untrammelled. Inspirational receptivity was fast becoming universal, and bright gleams from the beautiful summer-land were illuminating almost every household, while the opposition was growing less and less, and would soon be known no more forever. A sublime allegorical vision in illustration was presented to, and described by Mr. White, a vast plain filled by a great multitude engaged in different pursuits, yet turning away here and there to bow down before hideous idols, and even trampling upon all humanity in the way of that worship, until the wails and moans of the suffering were louder than the ascending chant of the worshiper. Over that plain hung a dark, dismal cloud, which now and then was momentarily rifted, and bright sun-rays briefly illuminated the idols, exposing their hideousness; then the priests were alarmed at the exposure, and were active in creating clouds of incense to prevent it, yet in spite of their efforts the hideousness became continually more and more apparent, and more and more continually turned away, and as they turned away from that worship they stopped to minister to the humanity they had before trampled upon, and so the wails of agony grew less and less; then centuries rolled by and the cloud was rifted and the illumination was more lasting, and still more turned away, and some of the idols were forsaken and the priests grew disheartened, and the clouds of incense grew less and less, and the moans and wails fainter, until finally the dark cloud drifted off into the ocean of oblivion, and a glorious, unobstructed sunlight illuminated all the plain, and the idols vanished, and the priests were not, and humanity stood up redeemed, walking hand in hand with angels. Pen would utterly fail to convey an impression of the vision, so vividly portrayed that it stood out like a living picture to all.

The lecture closed with a thrilling improvised poem, as is customary with Mr. White, and which was a brilliant resume of the discourse.

The chairman of the experimental research committee of London Spiritualists sees no medium course between imposing no special conditions at all and imposing conditions which are absolute. A sound observation.

(For the American Spiritual Magazine.)

LIBERALISM.

The grand design the angel world has in view, through the advent of modern Spiritualism into the world, is to establish the general principle of liberalism among mankind. It becomes necessary, in the course of human events, that mankind should be prepared to enter upon a new epoch preparatory to an advance movement of the ushering in of that long desired period, the millennium.

Nature ever true to herself, and in every department of human affairs, squares all things by the plummet of the law of compensation.

It was not until steam had become successfully applied as a propelling power, and a network of railways spanned the globe, and with those other mighty engines, the telegraph, cotton gin, sewing machine, etc., supported by a general system of diffusing education among the masses. The application of these civilizing processes has produced a wonderful marked change upon the face of things generally within the last half century. Take for instance, China and Japan, teeming with their hundreds of millions of people, for thousands of centuries locked in from the outside barbarians. It is but recently their gates have been thrown open to the balance of mankind, permitting ingress and egress among their own people.

Our recent Centennial demonstrations and display in the arts and sciences, in the productions and manufactures of the whole world, and bringing together the people of all tongues and climes on the face of the earth, has given an impetus to the cause of liberalism which will be felt throughout the world.

Whether the principles which underlie the brotherhood of man, as enunciated by the gentle Nazarene, can be incorporated into the present composition of human nature, without first expending seas of blood between the nations of people, we entertain grave doubts.

Before the millennium period sets in, the political organization of empires and kingdoms must be changed before liberalism can be successfully inaugurated. That can only be accomplished after the spilling of much blood. Then again, we have a worse element than the political to deal with, and that is the religious. There are at least four grand divisions, Pagan, Mahommedan, Romanism and Protestantism; each viewing the other with deadly hatred. The contending

elements cannot be liberalized until ecclesiastism, with its dogmatic creeds, is brought under the pounding and refining process of blood-letting. The disintegration of the old order of things has commenced. A liberal and equitable adjustment in the order of things in the three grand departments of human existences must be squared on the basis of heaven's laws. The despots in state, church and society must pass through the crucible of justice and right.

Modern Spiritualism is but the echo of what transpired upon the plains of Galilee. For at least sixteen centuries it has been stifled down by the machinations of priestcraft. All along down the past centuries the courts of heaven have endeavored to hold converse with mortals, and to educate them up to those higher attainments of brotherly love as inculcated by the Great Master. Then we have had our Alexanders, Neroes, Napoleons, and a vast train of earthly monarchs, who have, through a selfish ambition, trampled upon the natural and inalienable rights of humanity. To uphold their power have spilt oceans of blood.

In all these dark and bitter periods in the history of the world, the priesthood has ever cajoled and pandered, to the reigning powers, to the utter corruption and degeneracy of true Christianity. Whenever God sent his messengers to communicate directly with man, the priesthood have raised their voice against it and drove back the voice of the angels. It was not until the nations of the earth had advanced far enough, in enlightened civilization, produced through the appliances in art and science and education, that the iron heel of despotism and intolerance has been lifted from the necks of people so as to allow communion with that better country.

The bell has rang, the curtain raised, and the angels of the eternal world have stepped out in full view. We converse with them. In their gentle melodious whispers they inform us of a better way to live. They elevate the ambition of people to more noble emulation. They excite our aspirations to purer and holier joys. The life beyond the tomb is lightened up with celestial glory to all who sincerely desire it. The way of the transgressor is marked out. What was before merely speculation and blind faith, is swallowed up in the possession of actual knowledge. Death is robbed of its sting and the grave of its victory, truly. The new birth is to throw off the mortal casket. The law of endless progression meets all at the threshold of the grave. The spirit is rewarded in accord-

ance with the deeds done in the body; there is no everlasting burning hell. Not one of God's created children will be finally or forever lost. Those who do evil, must suffer the penalty for their deeds done in the body, until the spirit is purified and prepared to advance higher in the scale of heavenly attainments. There is no such thing as the total depravity of man. The most depraved of all of God's children, possess a spark of divinity impressed upon the soul. It is a part of the Great Spirit, and must ever gravitate upward and nearer, through the penal laws of unfolding progression, to the infinite. Let the human race take fresh courage through the revelations of modern spiritualism, for it is founded on equity and broad liberalism, in consonance with man's more exalted conceptions of the Father of us all. Families, take fresh courage, the angels speak to-day to you. The family circle is broken here; some prodigal son may have gone astray, but will return through the gates of death, and through atonement, purification and progression and rejoin the family circle above. These truths are daily unfolded to our view. A new era has dawned upon mankind. New hopes are raised; brighter prospects are in the distance. God's messengers holds sweet communion directly with all who comply with heaven's law and condition. It is the immutable truths of heaven, and it will be as easy to dam up the Mississippi river as for the puny arm of man to stay its progress. The grand object of modern spiritualism is to strengthen and confirm the signs and wonders performed by Jesus Christ in his day on earth, and to establish the principle of liberalism and toleration in the bonds of a closer brotherhood of man. To fight the coming of the angels, is to fight God. Let men beware.

J. EDWARDS.

Washington, D. C.

REMARKABLE CLAIRVOYANCE.

BROTHER WATSON—I have a married daughter living in Oakland, California, who always has been mediumistic, though, for the want of opportunity and practice, undeveloped as a practical and reliable medium. Some time since I received from her the following postscript to a letter of family correspondence, which I will explain in the sequel:

"I forgot to tell you that I have a friend here who is a clairvoyant. The other day she went asleep while sitting beside me on

the sofa, with my hand in hers. It was the first time I ever saw anything of the kind, and you may rest assured it made me feel strange, when she described my whole life, telling me things I had long ago forgotten. She told me all about my sea voyages between New York and California; also, about my undeveloped infant. How strange! for she knew nothing about me, or these events in my life, nor even my name, only as Mrs. Wychoff.

While she was asleep (entranced) I happened to think that I had your letter in my pocket. I placed it in her hand and asked, "Can you tell me anything about the person who wrote this letter?" She immediately described your person. At my request, she examined your vital organism, and said she could not see any organic disease, excepting something the matter with one of the tubes in one of your lungs; which, at one time in your life, had caused you to lose your speech for a certain length of time.

She said you were ready to enter the spirit world, but that it was not best; that you had many years to spend in earth life yet.

She said she saw a female with you, but she was coming to the spirit world first.

She said there was a strong magnetic current between you and me, and asked me to promise that I would never change. I promised, God helping me I never would.

After talking about an hour, she suddenly grasped both my hands in hers, and whispered, "Maggie! Maggie! Maggie!" and kissed my hands, and then swooned away. This amazed me, as I knew she never heard me called by that name. I became frightened, and began to rub her, when she came to herself.

She then told me that, as consciousness returned, she had a vision, in which she saw a house with dormer windows, and an old gentleman sitting by the door. I don't know of any of our friends who live in such a house, except aunt Margaret. The whole thing was very strange to me. Please tell me what you think of it."

FACTS AND EXPLANATIONS.

At the time this scene occurred in Oakland, California, I resided in a country house, one mile from Oxford, Butler county, Ohio, about 3000 miles from the former place. My daughter had never seen that house, nor did she know at that time where, or in what kind of house I lived. But the

house exactly corresponds with the one the medium saw in her vision, and my usual place for enjoying the summer breezes was beside the door in the yard, in company with my wife, among her flowers.

But the most remarkable feature in this unaccountable occurrence was her allusion to my lung difficulty, and her description of the particulars in the case. She stated the facts as they occurred more than half a century ago, and of which my daughter knew nothing, and I had myself long ago forgotten. In the winter of 1824—25, I slept by a broken winkow in wet clothes, caught cold, and lost my speech for a period of two weeks, when I coughed up coagulated mucus, or false tubes from my lunge, in sections of several inches in length, nearly suffocating me in the effort. For many years afterward—even to the present time, on making violent exertions, I experienced a distressing, suffocating sensation in my left lung.

Another remarkable incident in this narrative, is that of the medium suddenly grasping my daughter's hands in hers, and whispering the name "Maggie! Maggie! Maggie!" My daughter was named "Margaret Ella" in childhood, but has not been called by her first name since she arrived at womanhood, except by myself and wife. We have always, and do still call her "Maggie." Is it not remarkable that this strange lady-medium, who had never heard her called by that name, should, in connection with her clairvoyant vision of our persons and our home, exclaim "Maggie! Maggie! Maggie!" Or was it I, then in rapport with my daughter through the medium, that whispered the familiar name, seldom, if ever, repeated by any person except myself and wife. If this is at all possible, it is rendered probable by the fact alluded to by the medium: that there is, and always has been a "strong magnetic current" between myself and that daughter.

Can any of your readers give a philosophic explanation of the foregoing occult facts and circumstances? Did the medium actually visit, in spirit, my home, three thousand miles distant from where her body was lying in trance, examine my physical organism, and report its condition, and describe the house I lived in to my daughter? That this was done in some way in certain; now who can decide the *modus operandi*?

Oxford, Ohio.

D. WINDER.

ORGANIZATION.

The editor of the *R. P. Journal* has been for some time devoting considerable space to the New Movement, as it has been called. He has labored, as we think, ineffectually to establish that the Philadelphia Convention desired to organize upon a creed basis. Our space is too limited to devote much of it to this subject. We have read carefully all he has published in regard to organization; some of it several times. But we have failed to discover any material difference in his plan and the one adopted by that Convention; which ignored all creeds. Its action was only preliminary, leaving every question to be settled by a National Convention to be held this year. We fully endorse the following from him:

"THINK FOR YOURSELF AND EXPRESS THAT THOUGHT!"

FREE THOUGHT WILL GIVE US TRUTH!"

Such a basis of organization will afford room enough for the most religious, through all gradations of thought, to the most extreme skeptic. All seekers for truth can think for themselves and express their thoughts, in view of arriving at truth.

Such an organization would by no means debar from, nor bring reproach upon a member for holding fellowship with any church organization, any more than a Son of Temperance or a Free Mason is debarred from church or Odd Fellowship.

A basis of organization so liberal would call together all who have a desire to know of, and hold communion with their friends in spirit-life. There are millions of people in the United States who now stand aloof from, and know but little about Spiritualism, because we are not making any united efforts by regular meeting, for mental and moral culture, who would upon a basis that would not debar them of freedom of thought and other social relationship, fraternize with Spiritualists in every good and laudable undertaking.

The formation of local societies, if the nucleus consists of but five members in a town, would speedily expand into a society that would command the respect of the people, and allay the prejudice now so common. Strength would aggregate capital for the purpose of securing frequent lectures for the enlightenment of the people who would be glad indeed to listen.

The opposition to Spiritualism arises from unwarranted prejudice in the minds of those who would become firm advocates and supporters of the Philosophy of Life, if their minds were once disabused upon the subject.

When the scattered receivers of the truth of spirit communion unite on a basis that will admit a skeptic (in the general sense) upon all religious subjects, and a devoted church member as freely as they would one who is an outspoken Spiritualist, and give a full opportunity for a free expression of thought, (in the spirit of kindness), they will soon love the cause of open spirit communion, which they now so strenuously deny.

No person can possibly assign a reason for wishing it otherwise than true. The opposers can rationally do no more than deny its truth. To say it is evil spirits only, who hold communion with earth friends, is giving evil spirit a privilege and power over the good in spirit-life; not credit to Infinite wisdom, nor does such an argument meet the better judgment of the people of ordinary intelligence.

The aggregating of good men and women into liberal associations in each town for the investigation of truth, will afford a mental satisfaction that is now nowhere enjoyed. Religious meeting, do not furnish mental food for thoughtful people. The doctrine everywhere obtains among orthodox people that "carnal reason is dangerous—great is the mystery of Godliness." But thinking people fear no such danger, and the great mass of men and women are now beginning to think—hence they will hail with joy an association of respectable, intelligent people, with whom they can affiliate in search of truth.

As instances in point showing the benefits of liberal organization of modern times, for the advancement of general intelligence upon scientific and philosophical subjects (and Spiritualism is in fact only to be found in that category), we have only to look at the *lecturing bureaux*. These are organizations for the promulgation of truth, and they call out the very best thinkers in the cities and towns where such lectures are given. All classes of people, sectarian and non-sectarian, there assemble to obtain knowledge. No one thinks of religious dogmas, while listening to lectures in which science and philosophy is the theme. Hence we repeat, let no religious dogma from the most liberal to the most benighted of sectarianism, ever find a place in an organization for the promulgation of the Philosophy of Life.

By a proper organic effort, influence and capital will be aggregated which will be potent in diffusing general intelligence; and intelligence will make itself felt in all of the primary departments of life. In those primary departments power is generated for the shaping of legislation, which is but the voice of the people expressed, and is always intended for the best interests of mankind.

We are upon the eve of one of the most mighty revolutions in public sentiment ever experienced by mankind. *Spiritualism*, or rather the power of intelligent spirits, through the medium of inspiration, is the moving element, and well will it be for Spiritualists who are conscious of the existence of such a spirit of inspiration, if they make a united effort to aid the invisible benefactors of mankind in inaugurating the necessary means to accomplish the most good, without the least hope of self-aggrandizement.

We hope to be inspired very soon to publish a plan for local organization, so simple in form and requirements, that no one can complain of complications that will mar its utility.

And again in a subsequent issue he says:

Man and women are social beings, and church organizations are well adapted to a cultivation to the social nature. There are social ties in sectarian organizations, which makes people feel and say it is our church—we are brothers and sisters—we are at home with our people. This feeling grows stronger and stronger as members multiply and objects of a common interest present themselves for united efforts. It is in the midst of the assembled brethren, where deeds of charity are set on foot and carried into execution.

We have no complaint to make against the social nature of mankind, and we verily believe that all church organizations, all philanthropic associations, such as Free Masons, Odd Fellowship, and all other organizations which bring men and women into closer social relations, are the result of growth in intelligence, and mankind have been rendered better and happier thereby.

In view of this, let the Spiritualists together with as many Liberalists, who desire to get knowledge in regard to after-life, unite in local societies upon a basis so free and unrestricted that the utmost harmony will prevail in thought and expression.

Let everything be conducted in such an exemplary manner that no voice can in truth and justice, be raised against your

society. In this way the large class that we have before referred to as now giving moral and pecuniary support to church dogmas which they do not believe in, will soon be your ablest and best supporters. If all such do not unite with you at first, it is no sign that they may not do so within a twelve month—more or less.

But by all means when Spiritualists set out to inaugurate a society in any town or city, take the utmost pains to see, not only all avowed Spiritualists, but all liberal-minded men and women and give them an invitation to join you in such an organic effort.

With the broad free platform, where everyone is at liberty to think for himself, and express that thought, many (if invited) will join, in view of obtaining greater light upon the subject of the *Philosophy of Life*, and yet would protest that they are not Spiritualists.

Let an effort be made to bring into your associations that great and rapidly increasing class that do not and would not under any circumstances unite with a church governed by unreasonable dogmas, and hampered by creeds and confessions of faith.

There is a latent power now scattered broadcast, that needs but to be aggregated into local societies, and used harmoniously for the promotion of general intelligence, to revolutionize the world of thought, and usher in that millennium that prophets have foreseen and poets sang about, for long centuries in the past.

Let no one fear that Spiritualists have any other motive in view in organizing, than the enlightenment of the mind and the elevation of human character, by the removal of the heavy burdens that ignorance and superstition have imposed.

Spiritualists recognize all that is good, be it in or out of churches, as of intrinsic value, and worthy of being treasured up in their societies, as real capital.

Spiritualists are no agrarians that would fit every man and woman to one pattern, but quite to the contrary—they recognize individual rights as inalienable.

In view of these thoughts and millions more, let the friends of progress speedily take steps for organizing into local societies, steps for social gathering, for lectures and seances, and for communion with the loved ones gone before. How easy a matter it would be for a society, even if it was composed of but few members, to develop in their midst one or more good mediums as trance speakers, test, materialization, and free communion with the loved ones in

spirit-life. With these results the effect upon the minds of the people would be most favorable for the investigation of the *Philosophy of Life*, which is soon to supercede all phases of *dogmatic* religion.

Those friends who make a move for organizing should spare no pains to enlist all the wisest and best liberal element in the town or city, for the purpose of harmony and strength; remembering that every liberal mind is receptive to truth, and a man or woman may be none the less a friend to your movement, because he or she has not yet recieved evidence of the truth of the immortality of the soul and open spirit communion of immortals with mortals.

But let us say in conolusion, *now* is the time to organize and hold *conference meetings*, and as soon as practicable secure regular Sunday lectures. Home speakers will make your conferences exceedingly interesting, instructive and useful.

MATERIALIZATION THROUGH W. H. EDDY.

Bro. Clarke, of New York, sends us an interesting account of his visit to Mr. Eddy. We have not room for all of it, but give the concluding part of his article:

Fourteen forms emerged from the cabinet the first evening. A young lady appeared in the cabinet door, and a child, apparently about three years old, stood beside her, both being distinctly seen. She bowed when it came Mr. N. L. Fowler's time to ask, "Is it for me?" Mr. Fowler, the proprietor of the Fowler House, said he had two children in the spirit world corresponding to these, although he did not fully recognize them. Honto, the dancing squaw, followed. Standing on the outside of the cabinet, she drew the curtain aside and pointed toward Mr. Eddy, who sat in the doorway. She then motioned to have the light turned on in full, and going behind the curtain, protruded her face for about two seconds. The Lady of the Lake, Honto's sister, was the next apparition. She is a graceful dancer, and as she passed the cabinet door she drew the curtain aside five different times, exposing the medium to view each time. She has beautiful black hair, at least three feet long, which she frequently shows to the audience. Five of the apparitions claimed to be for Mrs. Mary McAllister, of Baltimore, a large number, considering that it was her first night at Ancora.

Mrs. Eaton, one of the leading spirit

said that the medium would now be moved to the dark part of the cabinet, about six feet to the left, as he was becoming exhausted. A greater number of investigations can be obtained when he sits in the darkest part of the cabinet, but of course he cannot be seen by the audience.

An apparition with a large body and face, but not more than three feet high, drew the curtain aside, being still inside the cabinet, and proved to be for a Mr. Mead, who said he thought it was a child. Being a medium himself, he was permitted to go to the cabinet, when he found that he was mistaken. The lady, his niece, had been paralyzed for years in earth life, and was unable to stand on her feet. Mr. Mead got down on the floor in order to be on a level with her, and talked for about a minute.

The Witch of the Mountains, who, as I have said in another communication, claims to be the daughter of Belshazzar, and that it was through her mediumship that the famous message was written on the wall, stood in the cabinet door and made a speech. She wished to know if people thought that the history of the world was contained in the two small books of the Bible. She had personal knowledge that the number of recorded truths were as nothing compared to those unrecorded. Her address was mostly about the benefit to mankind to be convinced of the truth of immortality.

Mr. Brown, the leading spirit, in closing the circle, explained that Mrs. Eaton was sometimes apparently very cross, but that she always had a good object in view. Many people, he said, by their anxiety, prevented their friends from materializing. Mrs. Eaton sometimes made them mad, and while their thoughts were upon another subject the materialization took place. Her strategy, however, is not always successful. During the seance she told the audience that if they would keep quiet she would bring some water from the kitchen. She brought the water in a large dipper and handed it to a lady sitting on the front bench. Her old and wrinkled features could be seen as she stood near the circle. Her costume was even more ill-fitting than that Mr. Greely is said to have worn some years ago—her dress looking more like a tight-fitting bag than anything else. As fun was made of her costume, she appeared several times subsequently in a new white dress, and had her revenge. Taking a position near the cabinet door, all hands asked, "Is it for me?" when the organist,

who sat nearest to the cabinet, and who has seen her so often, failed to recognize her, and asked if she was his mother; she burst out laughing and said, "No, I'm not your mother, I'm your grandmother; you don't know me in my new dress."

Mrs. Eaton did not appear outside the cabinet during my visit to Chittenden two years ago, but her voice was heard every night. It has not changed, however much her appearance may have changed. Old people are said to gradually grow younger in appearance every time they materialize, until they finally look to be in the prime of life.

W. H. CLARKE.

For Spiritual Magazine.

LETTER FROM DR. CHILD, OF PHILADELPHIA.

The cause is moving on here with a good degree of rapidity. I find new inquirers continually who are seeking to know the truth for themselves. The confusion which has been in our ranks has driven many to seek for themselves.

Your example of the home circle should be impressed on all who are earnestly seeking for these glorious truths, for there is no better or more satisfactory way. A gentleman called to thank me for speaking at his wife's funeral, and he remarked that it was not known, but for two years he and his family had had private sittings, and received communications almost every night, so that all the members felt as free to talk with the spirits as they did to each other.

I was pleased with Bro. Jeffries' earnest appeal for organization, believing the time is near at hand when we shall be able to make a good beginning in that direction. We must meet as brothers and sisters on the common ground of spirit communion, without any of the appendages that provoke differences of opinion and feeling, striking hands on the fundamental principle of communion with the spirits. Believing that we are spirits now, clothed with material garments, that as spirits we have continued existence, unbroken by the change called death; and that under proper conditions intercourse between those who have passed on to the higher life and those who remain here can be absolutely proved and profitably maintained. Then we shall have a bond of union stronger than any creed or dogma. Let us rally round this grand truth and enter into the work in earnest, agreeing to differ on other grounds, but to unite on these.

TRANCE, DREAMS AND VISIONS.

BY D. WINDER.

* It is one of the mysterious problems of nature, that the developments of truth, like the birth of offspring, are always attended with anxiety, agitation and suffering. But the true pioneer and philanthropist always regards the discovery and establishment of a new truth a sufficient compensation for all the suffering it may cost. He remembers what it cost the Nazarine and His apostles to inaugurate the new dispensation, which brought life and immortality to light. With their history before him, with that of all pioneers in religious and scientific reforms from their times to the present, he can well afford to suffer the mild consequences of pioneer effort in this our free and tolerant republic.

I think it will be admitted by all who appreciate the signs of the times, and comprehend the present relations of science and Christianity, that a new departure in religion and a broader and more rational interpretation of the Scriptures are necessary, in order to sustain their credibility in the light of modern science.

As in every other department of nature, the religious exigencies of the present period seem to be provided for, in the development of phenomena and personal experience, which throw a new light upon many facts and incidents recorded in the Scriptures; divesting them of all mystery, and all claims to the miraculous. While the purely physical sciences are furnishing rational explanations of the physical phenomena of nature, animal magnetism and the spiritual trance are shedding a rational light on the prodigies, or so-called miracles of the Bible. A full development, and practical demonstration of these sciences, and their application in the interpretation of the Scriptures, are the only means that can save the thinking part of mankind from the consequences of false theology—I mean from blank infidelity.

The foregoing thoughts will explain my motive in selecting for my communications those subjects that seem to be enveloped in mystery, if not in the denser clouds of absolute absurdity.

While the trance, dreams and visions, and angelic ministrations make up so large a portion of the Scripture records, these subjects are ignored in the modern pulpit and by the religious press, and treated as modern delusions and superstitions, unworthy of recognition in these modern times.

Leaving the foregoing preliminary thoughts with the readers, I shall now proceed to the discussion of the subjects comprising the caption of this communication.

The trance is an abnormal state of both the mind and body. In some cases it resembles a profound sleep, in others it bears a remarkable resemblance to death. Webster says, "It is a state in which the soul seems to have passed out of the body into another state of being; or becomes wrapped in visions." Butterworth describes it as a "*vision; a rapture; an ecstasy.*"

In medical sciences, it is described as a total suspension of the mental powers and voluntary motion, while respiration and circulation are continued.

Now, however correct these explanations, so far as they go, they throw but little light upon the subject—as the basic fact in the case is not recognized. The true explanation of the trance, like that of animal magnetism, is to be found in the law of cause and effect.

Many of the most surprising phenomena of animal magnetism, though denied and ridiculed for a long time by the scientific world, are now admitted by the leading physiologists of the day. Science is beginning to change its attitude of angry contempt for the more becoming position of enquiry and investigation. One has only to read the medical and physiological writings of Dr. Carpenter, his admissions on the subject of somnambulism, of brain action without consciousness, and other unexplained mysteries, to be satisfied on this point; for Dr. Carpenter now represents the most advanced school of England in his department.

It is not claimed for animal magnetism that its phenomena can be produced in all persons, or that all persons are susceptible to its influence. Professor Deleuze correctly says: "All men are not sensible to the magnetic action, and the same persons are not equally susceptible at all times." The same is true of spiritual influences. And all the difference there is between the mesmeric sleep and the spiritual trance, is that the one is produced by the will of an *embodied* spirit, and the other by a *disembodied* spirit. But let it be remembered, that no person was ever magnetized or entranced without the *will-action* of a second person. This is what I mean by finding the true explanation of the trance in the law of cause and effect. This truth will now be illustrated by examples found in the Old and New Testament Scriptures:

I shall first present the case of Balaam

found in 24th chapter of the book of Numbers. And I will here call the attention of the reader to a remarkable omission on the part of biblical expositors in their treatment of the case of Balaam. They ignore the fact of his entrancement by the angel, who stood in his way with a drawn sword, to prevent him from cursing the people of God. Balaam uttered that blessing on Israel instead of the curse he intended, while entranced by the angel, or, rather, the angel uttered it through the organism of Balaam. And when this narrative is understood and scientifically explained, we have a rational and credible solution of the mystery of the ass "speaking with a man's voice," and rebuking the "madness of the prophet." It was the angel, and not the ass, that uttered this rebuke.

We have here a case of genuine, angelic *ventriloquism*. And when the true, spiritual philosophy of the Bible becomes generally understood, its prodigies can be rationally explained, without maintaining the absurd and impossible assumption that an ass, possessing neither the requisite intelligence or organs of speech, did actually utter the rebuke in question.

There is a grand development of spiritual truth now in progress throughout the world, that will turn the sneer of contempt to the other corner of the mouths of professed scientists, and the prodigies of the Bible will be vindicated through the development of natures higher spiritual laws.

We have here, in the case of Balaam, a fearful illustration of the influence of the love of money and fame on the human heart. His sin consisted in this. After being distinctly warned from God not to go with Balak to curse Israel, he still persisted in seeking permission to go, having his evil eye on the money and fame offered him as a reward. And it would be well for us all to learn the lesson found in this experience of Balaam—never to indulge in a conscious wrong for the sake of gain, as ultimate defeat and mortification is sure to come sooner or later.

I shall now ask the attention of the reader to several cases of Trance recorded in the New Testament. In the 10th chapter of the Acts, we have several cases of trance recorded, having for their object the correction of a popular error that existed at that time. That error was that the Jews were exclusively entitled to the blessings and privileges of the gospel. In this case we have a beautiful illustration of the declaration of Paul, that the angels are "ministering

spirits, sent forth to minister to the heirs of salvation." The cases I shall here present demonstrate the fact, that our Father in heaven uses the angels as his messengers, in carrying out his moral government in this world. The two individuals chosen as subjects in this case, represented the extreme wings of society, religiously considered, at that time. The one was Peter, an Israelite of the most bigoted cast; the other was Cornelius, a Centurion, or captain of one hundred Roman soldiers. The latter class was utterly ostracised by the Jews as unclean, and unfit to enjoy gospel privileges. We are told this Roman captain, Cornelius, was a "devout man, and feared, with all his house, gave much alms to the poor, and prayed to God always." From this description it will be seen that this Gentile, though ostracised by the Jews, cherished and practiced the principles of that true religion which is universal—common to all good people throughout the world. To this good "heathen" God sent one of his ministering spirits, an angel, who appeared to him in a vision, when he was praying in his house, and said to him, "Cornelius, thy prayers and alms are come up for a memorial before God; and now send men to Joppa, and call for Simon, whose surname is Peter; he shall tell thee what do."

The mission of the angel to Cornelius being completed, he immediately departed for Joppa himself, in advance of the messengers of Cornelius, to prepare the mind of Peter for the reception of these strange and interdicted visitors. He found Peter engaged in the noon-tide prayers, common to devout Jews. And as Peter was *hungry* at the time, the angel availed himself of this psychological advantage, and *entranced* him; and then presented before him the *vision* of a sheet, let down from heaven, filled with all manner of beasts, birds, and creeping things of the earth; and a voice came from heaven, saying, "Arise Peter, kill and eat." At this strange command Peter was startled, as the sheet contained many animals forbidden as food by the Jewish code. Peter, therefore, answered, "Not so, Lord; for I have never eaten anything common or unclean." The voice answered, "What I have cleansed, call not common or unclean." On awaking from his trance, Peter was pondering in his mind what this strange vision should mean, the men from Cornelius arrived, and made known the object of their mission; relating to Peter the circumstance of the vision of Cornelius, and the instructions of the angel to send for him.

The angel then bid Peter go with the men, nothing doubting, for, says he, I have sent them.

The sequel of this narrative is well known to all who study the Acts of the Apostles. It resulted in the revelation of the new and sublime truth, never before understood and appreciated, that "God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him." A truth too little appreciated in modern times. We are apt to regard all who are outside of the pales of Christian sects, as "common or unclean."

There are other cases of trance recorded in the New Testament; but I shall only cite one more from that volume. In the 22d chapter of Acts, Paul tells us that after his conversion he returned to Jerusalem; and while he was engaged in prayer in the temple, he was *entranced* and saw Jesus, who bade him to hasten and get out of Jerusalem, as the people there would not receive his testimony. It was then and there, in that trance, that Paul received his special mission to the Gentiles.

Perhaps I should call attention here to the experience of Paul, as given in 2d Corinthians, 12th chapter. He says he was caught up into Paradise—the third heaven—and heard unspeakable words, which are not lawful for man to utter. He was undoubtedly *entranced*; as he said he could not tell whether he was in the body or out of the body during that experience.

Whether the Spirit ever leaves the body during the trance, is a question not definitely settled. The evidence supporting the affirmative is voluminous, and apparently conclusive; yet there are arguments that bear with much force against it. The *discretion* of Paul is therefore apparent, in saying, "Whether *in* the body or *out of* the body, I cannot tell: God knoweth." So we should suspend our judgment for the present.

In my next essay, I shall investigate the subject in the light of *modern history*.
Oxford, Ohio.

The *Religio Philosophical Journal*, of Chicago, appears in a new dress this week, and although it has altered the *face* of its type, the *form* remains the same, and the *spirit* that animates it is as bright and interesting as ever. Long may it prosper—the spiritual beacon in the West.

LETTER FROM DR. DEWY.

Though this was not written for publication, there are some thoughts which are worthy of being engraven on the tablets of our hearts to influence our lives.

BOSTON, Dec. 29, 1876.

DEAR BRO. WATSON—Weeks have lengthened into months since I began to feel that I ought to write and acknowledge to you the pleasure each number of your truly SPIRITUAL MAGAZINE has brought me and—now, I have, so much to say from this long waiting and accumulating of thought matter that I am really at a loss to know how to condense my letter, lest I encroach upon your valuable, and of necessity, crowded time. My soul is alive to the great issues of the hour, and I feel the burden of a new conception and experience, now struggling for birth in the conscious life of humanity. In every number of your magazine, from the "Inner Life Department," I find some expressions which foreshadow the coming day; and each time it awakens within me the impulse to throw in my word also. And allow me to say, that with the reception of each number, I also feel the touch of your own warm religious life, spiritual aspiration, and consecrated devotion to the cause of truth. And though I never had the pleasure of meeting you (the one, of all others, I most wished to meet at Philadelphia last July), I felt, on reading young Walker's description of your character, that he was correct, and I feel a deep sense of gratitude that you have been called to occupy the position you do in this great modern movement.

The true condition and needs of this movement in America are very clearly and truthfully set forth by the spirit of "Abbie E. Lansing," in the December number of your magazine. Every Spiritualist should read it. And some very suggestive words are given, also, in the September number, by one called "The Disciple." And let me say also, that in the same number, by one "Incog," a communication is given that embodies a profounder philosophy of life and development than any thinker or philosopher of Europe or America has ever yet given to the world. It shadows forth something of that conception and experience referred to in the first of this letter. When we have thoroughly re-examined and studied man's religious nature in the light of our experience as Spiritualists, we shall then begin

to find the elements of a true Spiritual science, and to get some adequate conception of what constitutes true religion; and this, it seems to me, is one of the great needs of the hour, and perhaps the greatest. The flippant manner in which the words, science philosophy, religion, are used by a large class of talkers and writers in the name of Spiritualism, who, by the very use they, make of the words, show that they have no clearly defined and correct conceptions of what constitutes either science, philosophy or religion, and but too clearly indicate the great need there is of education in this direction. With the light which modern microscopic research has thrown upon living tissues, and the great advance of physiological science generally, in the domain of vitality, on the one hand; and with the light which modern mediumistic development, and its great variety of psychical phenomena, throws upon the mental and spiritual constitution of man upon the other, we are enabled to investigate the laws and relations of mind and matter—soul and body, with a precision and success never possible before on our planet. And before we have done this we can lay no claim to either a spiritual science—philosophy—or a scientific religion. The theologies of the past have been called religious science, but they were all based upon a supposed “supernatural revelation,” the very basis of which, if accepted, renders science impossible and the modern revelations from spirits accepted as authority, form no better basis for a religious science than that claimed by the theologians themselves. A thorough knowledge of the laws and relationships of the religious nature of man is absolutely essential to the development of a genuine religious science; and, as before remarked, the opportunity for attaining this knowledge was never so grand as now. But as yet we have nothing worthy the name of religious science. And it does seem to me Spiritualists, as well as theologians, and even the material scientists, in consequence of this ignorance, are generally laboring under a thorough misconception of man’s religious nature and capabilities, and, as a result also, have almost as thoroughly misinterpreted the teachings of the great religious seers, and especially of him who, it seems to me, was the profoundest and divinest of them all—Jesus of Nazareth—as the theologians themselves. And it is because of this prevalent misconception that the most advanced teaching of the higher Spirits to-day are also misunderstood and

misinterpreted. And I doubt if there are many of your readers who have caught the spirit of those diviner utterances, which, given from time to time at your home circle, have prefigured a new and higher conception and experience for man. When men and women have caught that Spirit, they will feel the need, and desire an increase of Spirituality, and moved by it will spontaneously unite their lives and purposes for its attainment, and will continue with one accord in one direction until they have received the true *Spiritual baptism*. Then we shall have an organization of life within, that will spontaneously organize the true body without—a brotherhood of love—and we shall then see a realization of that true church described by Jesus, where “the true worshipers, shall worship the Father in Spirit and in Truth.” My dear brother, the change is upon us, and the new day is dawning. I am full of hope for humanity.

I understand the necessity of advancing, yet lingering twilight before the full orb’d day shall burst in dazzling splendor on the world—yet they who early leave the valley, and climb the mountain heights, shall be first transfigured by its light. We are in the transition period, between the night of an old dispensation and the morning of a new. Spiritism is but a John the Baptist going before—a voice crying in the wilderness of superstition on the one hand, and Materialism on the other, saying, “Prepare ye the way of the Spirit, make straight and easy its paths, for lo, its kingdom is nigh, even at your doors;” and the cry of its evangel, to one and all, is, “come up higher.” The kingdom of the Spirit, which is deeper and higher than the kingdom of spirits, is the Kingdom of God, which the Great Teacher bids us first to seek, then all else would be added unto us. Spiritism pertains only to the domain of spirits, who may be either high or low, but true Spiritualism relates us to the realm of Spirit, of life, or the Kingdom of God, which is about to descend, or rather, evolve from the now unconscious spiritual nature within, out into the conscious life of humanity, and thus inaugurate that spiritual era foretold by seers and prophets of every age.

THE STATE ASSOCIATION of Spiritualists and Liberalists have postponed their Convention to the 22nd day of February. All liberal people are invited to attend at Houston.

Address A. B. BRISTOL, *Active B. of Association*, Houston, Tex.

THE PRESENT POSITION OF SPIRITUALISM.

Extract from an Address to the "Star Circle"
by J. Burns.

At the present time the great majority of the active friends of Spiritualism are wholly engaged in considering the merits of mediums that have been attacked and in defending them from their enemies. The cause is in a state of domestic perturbation, and the means of extending and strengthening it is, by many, for the time neglected. Public lectures are few, literature is disregarded, and the door of the seance-room is now more strictly guarded. Spiritualists are doing little for Spiritualism. Their care is for themselves and their public mediums.

The picture has another side to it. Those adherents whose names appear but seldom in the public prints, whose efforts do not consist in donations, and whose temperament is more adapted for private unostentatious work than for public display, appear to be endowed with renewed life and enthusiasm and derive from their private circles a larger amount of satisfaction than has been usual in recent times. The mediumistic power has been concentrated. The ability of spirits to communicate has been intensified, and while the church militant is fighting with the enemy on the ramparts, those within the walls are beginning a new course, holding their meetings in a more select fashion, and gathering a stock of Spiritual power for future use.

While Spiritualists are thus somewhat paralyzed and thrown back upon themselves, the outside world is taking a more intense interest in the matter than ever before. Thousands of families are earnestly and patiently endeavoring to solve that old-time problem, "To be or not to be." The spirit of levity which has been so abundant at these preliminary investigations, has almost departed, and pious, serious people, members of churches, well-informed and cultured families occupying prominent positions in the world's history, are with devoted persistency endeavoring to fathom the mysteries of the spirit circle. Nor are they disappointed in these endeavors; the spirit world rewards their labors liberally. The phenomena are abundant, and, being no longer regarded as a plaything, the spiritual idea within the mind of the sitters like a beacon light on a dark shore, attracting thereto the loving spirit-friends who linger so near, and so earnestly desire to float across the gulf that divides their state from that of their friends

in mortal form. The teachings of Spiritualism, already taking deep effect on the public, open the door in thousands of hearts for the advent of spirit-guests, and the result is that many an amateur circle sit down to the table filled with mingled emotions of hope, fear, skepticism, or ridicule, but rise, after two hours' investigation, confirmed Spiritualists. Reliable tests, truthful messages, are accompanied by wonderful manifestations of the power of spirits over physical objects. Clairvoyance, trance, healing, and other gifts of the highest order, abound; and the thoughtful sitter is forced to the conclusion that all he has heard of Spiritualism, and much more, is true, that it is one of God's highest gifts to man, and a special revelation of his will and love to the people of this age.

Spiritualism appeals to the whole man, from the principles of his inmost being to the proper use of his external organs. It means man, soul, and body, organ and function, in time and throughout eternity. It means man and all his relations: his relations to God, his relations to the future, his relations to spirit-friends, his relations to his own body, his relations to the neighbor; and yet these scientific, wonder-working phenomena-seekers limit the interest in Spiritualism to the exercise of a mere slice of the anterior lobe of the brain! The lower range of the perceptive intellect is alone engaged in their problems, while the real man, the soul and all its belongings, are left in outer darkness.

This is a Godless, soulless, irreligious, one-sided, childish Spiritualism, mistaken by some for conjuring, and having no life within it, being purely phenomenal; like the rainbow or aurora borealis it vanishes; like the snowflake in the river it melts, to be seen no more.

THE FUTURE OF SPIRITUALISM.

But to us the child of truth is born anew, reincarnated, freshly endowed with mortal privileges, to work for us and with us, as a self-denying brother for those dear ones whom he loves; let us listen to his voice—wise, yet in babyhood, powerful, though in swaddling clothes. What does it say to you, Spiritualist? Hark: it says, Be servants of the spirit, and not the menials of human conceit; obey the voice from within, and not the ignorant clamor of the sceptical intellect from without; be Spiritualists first, and phenomenals afterwards: serve religion rather than churches; obey the voice of God, though you offend against populæ

bigotry; study the laws of spirit-communion in place of squandering its gifts on those who appreciate them not; in a word, allow Spiritualism to take its proper place, as a spiritual, philosophical, and religious movement, with powerful phenomena and undeniable facts to sustain it in that supreme position.

SPIRITUALISM.

Written for the Somerville Citizen, by an Investigator.

Since we commenced, we have been asked by Christian ministers, what is the use of writing on this subject? it is all fraud and humbug, and not worth investigating or preaching upon. Strange decision for a public teacher! What millions of people are interested in, is not worth investigating! Spiritualism is either right or wrong; if right we should know it—if fraud and humbug we should be prepared to fight it. We fit our missionaries and support missions at an enormous expense to fight Buddhism, Brahminism, devil worship, etc., among the Pagans and heathens, and it is too much trouble to investigate a "fraud and humbug" in which some millions of our own people are risking their future happiness. "But," said one of these ministers, "what does it amount to? it is all a delusion." Just so we have heard people ask and say of a Methodist revival, and we have heard the answer given in a prayer-meeting, "if this is a delusion which makes us all so happy, we want to be under the delusion for the rest of our lives." So Spiritualists claim their belief makes them happier, and if so, it should not be uninteresting to Christians. God is interested in the happiness of his children, and why should men not be in each other's.

The first question to be considered by the investigator of Spiritualism, whether the investigations are presented in favor of, or against the theory, is, do the spirits of the departed communicate with those in the flesh?

The second is—if they do thus communicate—is such communication beneficial or otherwise?

The third question is, what is the character of these spirits, and their status in the spirit land?

In answer to the first question Spiritualists assert that they have abundant proof of actual spirit communion aside from all the theories of psychology or mind-reading, and independent of any of the hocus-pocusing of physical manifestations which may or may

not be counterfeited by dexterous tricksters. They claim that necromancers (which means Spiritualist mediums) were common in Bible times—else the Jews would not have made laws against them,—that Abraham was a medium, and was visited by angelic beings,—that Moses also was mediumistic and conversed with spirits, that Joshua was a medium, and had an interview with a spirit who called himself "the captain of the Lord's hosts," that Samuel was a medium, and heard the Spirit voice calling to him; that he was led and directed by spirit communion all through his life; that Saul was a medium—sometimes possessed by an evil and at other times by a good spirit, according to the Bible account; that the woman of Endor was a medium, and that all the prophets were really spirit mediums. They refer to the Hebrew children who were protected from the action of fire by direct spirit agency,—to Daniel, who said, "The Lord hath sent his angel (or messenger) and shut the lions' mouths," to the vision of Moses and Elias on the Mount of Transfiguration, to the rending of the Temple's veil, which they claim was done by spirits, to the angels at the Holy Sepulchre, the many spirits which appeared in Jerusalem at that time, the angels who rescued Peter from the prison, who caused the earthquake when Paul and Silas were confined; and finally they find in John's vision on Patmos, and in his visitor who announced himself as of his brethren "the prophets" the strongest evidence of the existence of communion with both the spirits of departed men and those from other conditions of existence, in ancient times, whatever there may be in modern. They point with confidence to Paul's recital of his experience when he was "caught up to the third heaven" and saw unutterable things there, and claim that while in a state of trance, or else in a highly ecstatic condition, his spirit did actually leave the body and mingle with the world of spirits. In regard to the present time they say that all Christians believe that we are encompassed by a great cloud of witnesses, that we are surrounded by spirits both good and evil, they quote the Roman Catholic Idea of guardian angels, and ask, who is as likely to be entrusted with, or interested in our welfare, as those of our own kin and family. Standing, therefore, on the ground of spirit presence and interest, with the fact of communication in the past established, they proceed to demonstrate the proofs of similar communication to-day.

THROUGH OUR "HOME MEDIUM."

"God moves in a mysterious way his wonders to perform." The weak things of this world are chosen to manifest the power of God more frequently than greater ones. God's praise is perfected from out the mouths of babes and sucklings. The mediums are chosen from their magnetic powers rather than their intellects or morals. This is often urged as an argument against spiritual manifestations. Those who do this, forget Christ selected his followers from the low walks of life—men of low vocations.

MOLLIE.

Pa, I have not communicated with you for some time, not because I did not feel interested in doing so, but ma and others have been the control and I gave way, for I thought they could write more to your satisfaction. My condition is onward and upward continually. The light is breaking upon me from the higher spheres and my soul's aspirations are reaching out after those blessings which come only by the effort we must make to grasp the light of love and knowledge.

The spirit world is full of beauty, but there is more beauty in seeing the light of the higher spheres and reaching upward to grasp it, than beholding that we have left behind: for the spirit world is much like earth. I am growing toward that light just as the plant in darkness seeks the light beaming through some aperture which admits its rays. My spirit is expanding and I am rising higher in the world of spirits. Ma has never lost sight of me. No. She has come time after time to tell me to press upward—that there were higher joys in her beautiful home than I have yet realized—and that above her home are still those more lovely and bright prepared for us when we can reach them by the progressive laws of spirit. This I cannot comprehend only as I rise which is slow but sure. Still continue to pray for me that I may see more of glory and of God.

JOHNNIE.

Sorrows never come to the mansions of the blest. Jesus meant this when he said, "Come unto me all ye that labor and are heavily laden and I will give you rest." The burdened soul must look away from earth, where he has gone to prepare the mansion of rest. Bright glory beams from the spirit spheres when your souls harmonize as they do to-night in contemplation of

the rest beyond this vale of tears. "Look and live" will be your employment in brighter spheres. To look is to live, for you see in that life what was the end and design of your creation. You are all traveling to the end of earthly pilgrimage. Make your journey to record the deeds which will secure to you the plaudit well done, good and faithful servants. This plaudit can be secured in no other way than by following in the footsteps of your divine Master, who by his example and life marked out the road in which you should travel. He suffered to make the will and requirements of God known, and you must suffer too. Without the cross the crown is not gained. Christ taught no heresy, but taught the will and commandments of God. He said love to God and love to man was the foundation of all law and prophecy. He gave no written creed or ceremony, but said he that giveth a cup of cold water in the name of love and charity should not lose his reward. Just in proportion as you do good you will get good to yourselves.

I came to the medium to-night to comfort, as you are in good condition for spirit communion. "Be not weary in well-doing." The prize is before you and will be reached by patient endurance and faithful performance of those duties which Jesus told you should determine your position in the world of reward or punishment. There is a world of reward as well as punishment, but you make that world or condition by the lives you live while in the body.

No name being signed to the above communication, I asked for the name and received the following:

Brother, never be solicitous about names. The medium is so sensitive about them I thought best to withhold mine. You have shared my griefs and joys while with you laboring for the salvation of sinners. We labored honestly, but with closed eyes as to the spiritual meaning of much we preached, still we were honest, and we will meet an honest reward.

D. D. HOME'S BOOK.—The book on exposures and kindred subjects, by Daniel D. Home, the eminent medium, concerning which so much discussion was lately engendered, has gone to press, and will soon be given to the world. We believe it cannot fail of being a valuable and interesting work, and in the domain which it enters a medium is fully as competent as any other person to give the information that is now so much needed.

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MEMPHIS, TENN., Jan. 1, 1877.

To the Pastors' Association :

DEAR BRETHREN — Having long been acquainted with some of you, and probably know all of you personally, and believing you are searching for truth, I extend to you an invitation to witness some phenomena which I think will soon occur in my library, 225 Union street. It is that phase of Spiritualism known as materialization. If any of you desire to investigate this subject in connection with representatives from the press, the bench, the bar and materialism, and will signify the same to me, I will take pleasure in affording you such an opportunity, and will give you due notice of the time when such manifestations are expected to occur. An early reply is desirable, as only a limited number will be invited to fill the room.

I am yours truly,

SAMUEL WATSON.

WHAT OF THE RESURRECTION ?

We have been reading the New Testament regularly through recently for a purpose. We have tried to divest ourselves of our former teachings and look at it without prejudice as to any doctrinal issues which may have been inculcated in our early life. There is one doctrine we wish to notice. We have been taught, and believed, that the resurrection would be somewhere in the future, when the angel was to swear that time should be no more; that then there was to be a general judgment, when each individual case was to be tried and their final destiny unchangeably fixed for weal or woe forever.

We frankly confess we do not entertain such views now, nor do we believe that the Scriptures, properly understood, teach such things. There are, to our mind, insurmountable difficulties attending such a belief. The "wreck of matter and crush of worlds," may be sublime poetry, but we cannot believe that such events will ever occur, nor do we believe that Jesus ever taught that such things were to happen. It is true he uses some grand, terrific figures to represent the destruction of Jerusalem, and the abolition of the Jewish polity and temple, and yet in that connection he declares that "this generation shall not pass away till all these things shall be fulfilled."

When does the resurrection of the body occur? and what body is the resurrection body of which Jesus and Paul speak? That "there is," as Paul says, "a natural body and a spiritual body," no one can question who believes the New Testament or has any correct knowledge of the complex nature of the being made in the image of God. The spiritual body, the real being, who has gathered around it, so to speak, by natural laws, a material structure, constituting its outer covering, which is constantly changing. What is termed death is nothing but the throwing off of this material form, which returns to its original elements, from which it has been taken. This is a simple, natural process, which is in perfect harmony with the manner in which God or nature works.

The material came from and is adapted to its earthly mode of existence, and to no other state of being. Man's final destiny we know is not in the natural world. His material faculties in the course of nature wear out—"the dust must return to the dust as it was, but the spirit to God who gave it." It has accomplished its purpose in its conception, growth, maturity, and decay is inevitable. He then enters upon a new life—a spiritual life, in a spiritual world, and with spiritual surroundings, as real, and more so, than the earth life through which he has passed.

Of what use can there be of a natural body in a spiritual world? We answer, None. Nor, can we believe that the writers

of the New Testament designed to teach that the spirit should ever enter the material body, however refined or changed the old theory of resurrection may require, to fit it for the spiritual world in which it is to live and develop forever?

But to the law and the testimony. Jesus and Paul are the only ones who give us ideas on this momentous question. When the materialists of Judea proposed the difficulty of the marriage relation in the resurrection to Jesus, He said, "For when they shall rise from the dead they neither marry nor are given in marriage, but are as the angels which are in heaven." Mark xii, 25. Observe the present tense used in regard to those of whom He speaks as well as the angels, *versè* 26, "And as touching the dead that rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac and the God of Jacob." Observe the same tense continued—"the dead that they rise," not that they will rise at some future time. Abraham, Isaac and Jacob were already subjects of the resurrection of which He is speaking. 27—"He is not the God of the dead," (for there are no dead), "but the God of the living; ye therefore do greatly err" who are expecting a resurrection of the natural body in the coming future.

Again, at the transfiguration of Jesus, "And behold, there talked with him two men, which were Moses and Elias." Moses was not permitted to go over into Canaan, but his body was buried on the other side of Jordan, and Elijah went up, we know not where, according to the history. Peter, James and John "saw the two men that stood with him." They were there in their spiritual bodies seen and recognized, as many are being seen and recognized by thousands of living witnesses all over the world at the present time.

The resurrected body of Jesus was the type of ours, in his appearing first to Mary Magdalene, out of whom he had cost seven devils. After that he appeared in another form unto two of them, as they

walked, and went into the country. "But their eyes were holden that they should not know him." Then the eleven disciples went away into Gallilee, into a mountain, where Jesus had appointed them. And when they saw Him they worshiped Him, but some doubted." Thomas said on another occasion, "Except I shall see in his hands the print of the nails and put my finger into the print of the nails, and thrust my hand in his side I will not believe." And after eight days again His disciples went within and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst of them, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing.

On another occasion he met with Peter and others at the "Sea of Tiberias," where they were fishing. "Jesus saith unto them, Come and dine."

We have quoted these passages from the Evangelists to show that the resurrected body of Jesus was a real, tangible body, whenever he desired it, and that he came to them when the doors were shut, and vanished out of sight when he sat with them at meat. It is distinctly declared that our bodies in the resurrection shall be like his. It is a clearly demonstrated fact that every characteristic which he manifested after his resurrection is possessed now by the materialized spirits that are seen all over the world. And that when they appear their bodies are a counterpart of that which they formerly occupied. This is as necessary for their identification as it was to convince Thomas for Jesus to show the prints of the nails in his hands and the spear in his side.

The disciples were not developed far enough to comprehend that the body their Master appeared to them in was materialized for a purpose. They doubtless believed it to be the identical body which had been deposited in Joseph's tomb. There has been a great diversity of opinion in the church as to the nature of the risen body of Jesus.

For many years, while a member of the Book Committee of the Southern Methodist Publishing House, at Nashville, we met annually with the bishops. At one of our meetings, while dining with a wealthy member of the Committee, the question as to the kind of body Jesus had after his resurrection, was discussed freely. We found there was quite a difference of opinion among the bishops in regard to the nature of the risen body of Jesus. Had we been as well posted then as now, we should have given our opinion that it was just such a body as we have been seeing for several years.

We are forced to the conclusion by all the investigation we are capable of giving this subject that the resurrection occurs at the going out of the spiritual from the natural body.

Let us now see what Paul says about it: "But some man will say, How are the dead raised up and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body."

Observe Paul calls the man a fool who would ask the question, how are the dead raised up? The whole vegetable kingdom teaches you this lesson, You sow the seed; it dies, and then comes up the body that shall be. The seed does not lie in the ground for years before it germinates. Nor does the spiritual part which God gave to man wait for the coming ages to arise from the natural body with which it has been identified. "It is sown a natural body it is raised a spiritual body. There is a natural body and there is a spiritual body. The one is of the earth, earthy, the other was breathed into man by his Creator when he became a living soul." Solomon, speaking of the dissolution of the body, says, "Then shall dust return to the earth as it was, and the spirit return to God, who gave it."

There are insurmountable difficulties to be

overcome in believing in the literal resurrection of the natural body. We believe it is not only unphilosophical, but unscriptural, having no foundation in the teachings of Jesus or the apostles. It is a weight the church has had to carry, which they should throw off, and take a more natural, reasonable and Scriptural view of the whole subject, as taught in the Bible.

The doctrine of a literal, eternal fire for the punishment of the wicked, and the preservation of the particles of matter of which the natural body is composed, and its resurrection and reunion with the soul at the last day, have made more infidels than all the Humes, Volneys, Voltaires and Paines who have ever written. The world demands a reasonable religion, and will be satisfied with no other. The sooner this is learned and taught the better it will be for humanity. There are some ministers we know who have already discarded the old theory of the resurrection, as well as some other dogmas that have impeded the spread of truth among thinking people. Let them "lay aside every weight," and present the teachings of Jesus, and the definition of true religion as given by Jesus as the sum and substance of the gospel, which is indeed glad tidings of great joy to all people, which all may receive and rejoice in the hope of a blissful immortality.

MRS. ELDRIDGE.

This medium, to whom we referred in our last issue, is being developed in several phases of mediumship. Her slate-writing is the most satisfactory of any we have ever seen. The double slate is used, and the investigator is permitted to hold one end of it closed while the writing is being done. She has a curtain drawn across the corner of the room, behind which she sits confined securely and under strict test conditions. Harry Patterson, who died of yellow fever, here, in 1873, and whose father has a family grocery in the room below, is her main

control. He is a genial, pleasant spirit, who gives every opportunity he can for those who are investigating to satisfy themselves of the genuineness of the manifestations.

We were there one morning recently, rather accidentally. Mrs. Shindler, who has written a book giving her experiences in her investigations of Spiritualism, desired us to go with her to the Baptist Publishing house to make arrangements about publishing her book; on our return, having to pass Mrs. Eldridge's door, we saw four persons sitting at a table. We went in and took a seat as a looker-on, but soon became an interested spectator. The investigator was a lady, who (Nicodemus like) desiring to learn something about the strange things said to be occurring there, had gone without ever having seen Mrs. Eldridge. She received a number of facts in regard to her friends who had passed over, that were very demonstrative, none of which were known to Mrs. E. If they had been she could not have possibly written them, as the slate is placed on the palm of her hand, and pressed closely to the bottom of the table, the writing, with no pencil placed there, being done on the side next to the table, while her other hand is on the top of the table. The print of the entire hand is on the bottom of the slate with perspiration. There is evidently some one or more persons under the table, as hands will pull the cloth about, shake hands with you and put their hands out in open daylight, of different sizes. Mrs. E. then went behind the curtain and was tied very securely. We sat where we could lay our hand upon her. Our incog. lady was introduced to Harry when a very interesting confab was held between them. He told her he had visited her, and heard her play on the organ in her library, and sing "ANGEL CARE." He said he liked it very much, and asked her to play it on the piano, which she said was very much out of tune. This she did, and we joined in the song, which was enjoyed by both spirits and mortals.

A free and easy conversation upon a number of subjects was had with Harry, who is one of the most polite, gentlemanly men we have met with. He is fond of scaring those who are timid. We observed he was talking to Mrs. Shindler in rather a low tone, when she went into an adjoining room and brought something and gave him; soon a report as loud as a pistol shot was heard from the torpedo she had given him.

He eats fruits, candy, crackers, etc., as naturally as mortals. He brings flowers from gardens, and various things, which he hands out to those present.

There are often a number of hands outside, several feet apart. We observed at one time that morning a large hand out at the top, said to be the hand of our investigator's former husband, who had been communicating with her by slate writing. Another large, double the size of the medium's, at the side of the curtain, and yet another held by Mrs. Shindler; all in daylight, several feet apart.

Harry told us he wanted us to write something about his medium, but not to put it on the cover as we did last month, but put it on the inside of the MAGAZINE.

We would say to those who wish to investigate this subject with this medium, they had better do so soon. She is invited to a number of places where she will be more liberally compensated than she has been here by those who have visited her. We can scarcely conceive it possible for an honest person, really desirous to know the truth, to go and see, hear, and feel, for themselves, and then doubt the truth of these manifestations. Some have seen and recognized their friends face to face. This we have not done, but we have on a number of occasions witnessed what we thought would convince the most sceptical. We renew our proposition for the Press to go and report what occurs. Let scientific materialists go and demand the same kind of testimony they require to demonstrate a new fact in science.

We advise those who doubt the immortality of man to go and see and talk to the

who have passed through the change called death, and they will find it is only a birth to a higher life, which is free from the ills of the present STATE.

ORGANIZATION.

* We copy from the *R. P. Journal*, in extenso, the editorials on organization. If the space used to make the impression that the Philadelphia Convention was in favor of a creedal organization had been devoted to harmonizing the views of Spiritualists, we think it would have been better employed. That there never was any such a design we have asserted through our own and other periodicals; and we now appeal to Dr. Childs, who was the Secretary, who has charge of the Philadelphia department of the *R. P. Journal*, to state the facts in that paper. Also to Col. S. P. Kase, of Philadelphia, who was Treasurer, to testify if we did not ignore "all creeds" as a basis of organization.

We have not been inconsistent, nor taken any departure from our purpose, and no good can be accomplished by any efforts to make that impression. Such controversies do not tend to cohesion, but may result in division, which will weaken our influence in any organization that may be effected. We replied to a long article in the *Banner*, which if published we would be obliged to the *R. P. Journal* to copy, as it has copied the *Banner's*.

And now, as we hope in conclusion relative to the past, we wish to say again, that any phase of Spiritualism that does not make us better men and women, that does not prepare us for more usefulness in this life, and thus fit us for a higher sphere in the other, we consider of little value. And furthermore, that any plan of organization that does not have a tendency to develop the religious element of our nature, will accomplish but little real good. We must have something more elevating for our moral and spiritual nature than the churches afford, or we offer no inducements for persons to sever their connection therewith. We

must show to the world that it is not the phenomenal but the internal phase of the subject which is to accomplish this great revolution. The trusting in forms and ceremonies has been the curse of the church in all ages. There are many now, as Paul said, "have the form of godliness who deny the power thereof—from such turn away." This we have personally done several years since, but before entering any other organization we must be satisfied that we are going up higher. And while we never would require a belief in any dogma as a condition of membership, yet we need and must have those facilities which we consider necessary for the development of our "inner man."

A letter from a prominent man of the South, says: "The organization movement is one that merits my cordial approbation. I have no doubt that a proper organization headed by noble minds that are fully imbued with the sublime truths of the higher spheres, would soon collect to its ranks all the intuitive minds of this age. I find many inquiring minds. Light is what we want, and could you, or some of our first-class lecturers, with a good medium for materialization, spend a few months in Alabama, you would find warm hearts to greet you and many that would respond to the sublime teachings of Spiritualism.

Yours for truth and progress,

JAMES A. REYNOLDS.

Address, Prattville, Ala.

GREETINGS OF THE NEW YEAR.

The advent of eighteen hundred and seventy-seven finds the American continent in the throes of a revolution—less bloody, but more important than the revolution of a century ago.

The *war of ideas* is hewing its way through the errors of past ages, and clearing away the rubbish which has burdened reason and obstructed the pathway of right and justice, so that truth may be raised from her fabled well, and all the nations may quaff the treasure draught.

With the rolling of the centuries her beacon fires have been kept glowing with added brightness, and angel forms have been

seen walking in the glory and splendor of an immortal day.

And now what is our duty? What the duty, the privilege, the work essential for all Spiritualists everywhere?

To my mind—and it comes with the force of an inspired revelation—we should harmonize our efforts, unite our energies, organize our strength to strengthen one another, and develop our soul powers through continued action, in accordance with the well known principles of mental and spiritual growth.

This can only be accomplished by concentrating our forces into an organization for business purposes, for comparing ideas, laying aside all bickerings and personal strife, seeking only the elevation, growth and harmonization of humanity; that the divine principles of love, goodness and justice may be exemplified in all, and by all, and the fullness of angel communion be enjoyed by all.

I will gladly lend my assistance to aid in the organization of societies for a reasonable compensation and hope the good work will go on until the united wisdom of the mundane and spirit spheres shall be able to bring about those conditions in which every person shall be interested in aiding every other one, and all shall be spiritualized in the form.

D. P. KAYNER.

St. Charles, Ill.

A preacher sending us five dollars for the MAGAZINE from Vincennes, Indiana, writes:

I have read your MAGAZINE with much interest, being a searcher after truth, and yours is the only periodical of spiritual literature I can endorse and herein is a mystery how Christian mediums get Christian communications and no Christ and no God mediums get messages like themselves. So do democratic and republican mediums get opposite messages from the spirit world; so do the friends of organization and their opponents also differ.

I believe in spiritual existence separate from the body and could never see why the signs of believers should not follow now as in the apostolic day.

Gods speed and a happy and prosperous new year.

Fraternally,

S. BURNET.

The writer may have some light shed upon those questions by reading the following extracts from a letter received since his from a prominent Spiritualist.

All Spiritualists agree, we believe, that every one carries into the spiritual world all their mentality with their peculiar views in regard to almost every thing. These opinions they entertain and as far as they can advocate them here as well as there until they learn better, grow up higher, and grow out of them. Admit this and we are forced to the conviction that there must be diversity of opinion there as well as here. There are lying spirits and devils in spirit-life as well as in this.

It may be that they differ in politics as well as religion. These antagonisms have their uses. They stimulate investigation and elicit light, bringing development, and like the ribs of an umbrella the higher we ascend the nearer we will approximate, until finally we shall not see through a glass darkly, but face to face see the truth without any admixture of error. This and only this will make us free indeed. But to the extract and what the spirit says:

I do believe there is no other way to effectually build up the cause but by organization.

I know the opposition, but, brother, there is only a part of humanity who will build up any cause.

The question is one of spheres.

All spirits teach that there are spheres in the spirit world, one above another. A sphere to my understanding represents classes of mind.

It was said twenty-five years ago through the Fox girls that there were seven spheres; if so, these seven spheres have been coming back here, and teaching the ideas peculiar to their respective spheres. The result is, seven different classes of Spiritualists. Now, if we pray, Thy kingdom come, thy will be done on earth as it is done in Heaven, then Spiritualists will separate into spheres: organize.

Our Brother, S. S. Jones, has been driving one sphere of Spiritualists to themselves for three years, and with the aids he has had has drawn a line of separation quite marked. Another sphere asks to be separated and known, and again we find some on the drive and some standing to know which way to proceed: but organization is the order of the day, and to every spiritualist will be given the choice with what people will you work?

I am a Christian spiritualist and want to labor for the advancement of the cause; for I believe that the acts of Jesus and the apostles were identical with modern Spiritualism; there were the true and false in olden time, there is still the true and the false with us; but the true is still known by its fruit. Spiritualists are known by their works.

Can it not be that these mediums who are developed to have remedies formed in their hands from an invisible source for the cure of disease? Can it not be that these shall become the elders in our modern Zion. Can it not be that those who raise the dead shall become the priests of the covenant and the cabinet; the tribunal of justice? Who is a going to commit sin when a materializing medium is found in every town, and spirits quick as thought bring to light every dark thing? My spirit husband said to me when materialized some time ago, "This is the judgment seat. The judgment is now set, and the books are now open, the book of nature and the book of revelation." He referred to the materialization of spirits.

How highly should we prize our true, our glorious religion, the followers of the apostles hope, the dawning of the immortal day.

Go on Brother Watson, the spheres must separate, and a true and holy people with full representations of all the gifts of the spirit be the central sun of light and truth to the world.

MRS. DR. M. P. HENDERSON.

There is much truth in a letter. Mr. Watson, you read this evening in regard to the spheres, and what is meant by them. There are steps gained by improvement in Spiritualism, which can be called spheres and the different phases of mediumship are degrees and spheres. There are so many different kinds of Spiritualism too, which is one reason why one body cannot unite into organization, and if you do not speedily form yourselves into one, you will be farther apart, and you will be weakened very much.

GEORGE ATKINS.

The above opinion was given at our home circle the evening the letter was received.

"Try the spirits," says John. "Prove all things; hold fast to that which is good," says Paul—good advice, which should be followed.—[Editor.

Men and women ushered into spirit life undeveloped in good, and carrying with them the memories of earth's warfare, swarming around mediumistic homes like vultures, rejoicing in their brief reign, and holding possession while they may. Where is the remedy? Guard well all the avenues of approach (especially the rudimentary and physical phases of mediumship); surround yourselves by the pure, sweet atmosphere of love and charity, which they cannot breathe, and which will attract and hold the higher intelligences, who can and will assist us in all aspirations for spiritual growth, but who cannot come time after time from those blessed regions of light only to contest the ground with these elements of discord and inharmony.

This is the "lesson of the hour," the reason of this Babel and confusion—this admixture of truth and falsehood.

We must prayerfully turn to the higher fountain of inspiration and drink rich draughts of love and hope and faith pressed to our parching lips by loving hands "Waiting only waiting."

MARY C. TURNER.

Colfax, Iowa, Dec. 28, 1876.

WASHINGTON, D. C., Jan. 1, 1877.

BRO. WATSON—As the committee will doubtless soon decide when and where they will hold their next Convention of the movement put on foot at Philadelphia last year, by the preliminary conference of Spiritualists there assembled, allow me to suggest Washington as a suitable place to hold the Convention for the present year. The national capital is the great political center of the nation. It will be a suitable place to inaugurate a new era in religion, science and philosophy, as presented in the last quarter of a century through the new gospel dispensation of modern Spiritualism.

Let our friends send up delegates from all over this broad land—men and women imbued with the spirit of the angels of love and harmony.

I have no doubt the Spiritualists of Washington will be actuated by a generous hospitality, and extend a cordial welcome to the delegates in attendance, in the event the committee decide upon this city as the proper place to hold its next meeting.

Fraternally,

J. EDWARDS.

SECTARIANISM.

The ancient Jews, through the instrumentality of prophets and seers, drew from the wells of salvation that degree of wisdom which was adapted to their day and generation—yet it was not the Pharisee who made broad his phylocteries by scripture texts that was most in harmony with the outwork of God; when Christ came forth as the exponent of truth; but those who foreknew and welcomed the Redeemer's advent, were, through communion with angelic visitants, quickened to receive the fuller truths of an ever cumulative revelation.

Once more ages have lapsed into eternity, and now apostolic utterances enter blendingly with sayings of the Jewish law-giver, emblazon gorgeous temples and sacrificial altars.

Are sectaries of the present, in thus bowing before the liberalism of a largely mystical revelation, any wiser than their Jewish prototypes—nay, are they not in this Biblical idolatry far more widely astray? for the promised revealer of the "all things" unrevealed by Christ is not "the letter" but "the spirit."

Religion ignored evolution and assisted in the crucifixion of religious systems. John the Revelator wrote "mystery, Babylon the great, the mother of harlots and abominations of the earth." CALEB BRINTON.

THE BASIS OF ORGANIZATION.

J. M. Peebles says that for ten years past he has written and lectured on the necessity of organization among Spiritualists upon a religious basis. When we reflect how many times during that period experience has taught the same lesson, it is a wonder that his labors have not been productive of better results. A belief in future existence and communion of spirits is not of itself sufficiently characteristic to constitute a bond of union for marked results on existing creeds or customs. A leavening effect may be and indeed has been exerted by individuals whose opinions have been affected by a demonstration of an after-life. Thus far the fruits of spirit communion are more apparent in this direction than in any other. Each one is pursuing his or her own work as a Spiritualist according as he or she may be developed spiritually. Perhaps we should not expect any effort in other directions; possible the world may progress in this manner to a knowledge of the truths that shall regenerate it; it may be as some

urge with great earnestness "the spirits don't want organization"; if all these suppositions be true what necessity is there for any movement in the interests of Spiritualism.

The fact is that a large number of individuals hold aloof from churches in the belief that they have something in advance of what is taught there. They stand outside seemingly content with doing as they have done and apparently lacking the energy to carry forward to a successful completion the work that has long been commenced. This apathy continues because the advance is not sounded or repeated in the trumpet tones that shall reach every ear.

A standard is needed to rally the scattered forces and attract the many recruits that are ready to join the ranks. Spiritualism is a lever already in position, that is destined to lift an immense load. There is no strength in numbers unless their efforts are directed to a common end; the religious teaching of Spiritualism—the legitimate deductions from the manifestations constantly occurring—would form the proper basis of an organization, and for this purpose it is earnestly desired by J. M. Peebles and many others, who are laboring as Spiritualists to do something for humanity in this earthly life.

DECEMBER 28, 1876.

BRO. S. WATSON—Please find enclosed two dollars to pay for your magazine another year. I find it invaluable in our family as a record of the progress of our Philosophy, the experiences of our mediums, the different phases of physical manifestations all bearing their part as testimony of the power of disembodied spirits to communicate with mortals, forming a net-work of collateral evidence that is incontrovertable to every reasoning mind who will investigate and listen to the appeals for recognition from the dear ones gone before. Go on in your good work. Strengthen the hands of the weak and by stubborn facts and positive evidence undermine and eventually destroy the cold, proud edifice of materialism and in its stead rear the beautiful temple of truth, bringing joy and peace to thousands of starving souls, and a realization of that "Land beyond the River" and the happiness awaiting all who have made for thousands a bright record, in deeds of kindness, in words of sympathy and love for the universal brotherhood of man.

Yours, MRS. J. M. PEASE,
Colfax, Jasper County, Iowa.

OUR HOME CIRCLE

On Tuesday night, the 16th, being our regular meeting night, the following was written. After the signature was given; we asked if we must publish it.

We have received a letter from Brother T. B. Clark of San Francisco:

I have a very great favor to ask of you, which is this: If Washington does materialize in your presence or through some reliable medium, will you please inquire whether the communication written by Mrs. Hendee, purporting to come from George Washington and the one by Mary Washington are genuine? also whether the one now purporting to be writing by Martha Washington is a truth? They are their wonderful communications.

The answers to the above will be seen at the close of the communication.

I come again to-night for the purpose of asking you a favor to be conferred when my medium arrives. She will be here as soon as circumstances will justify. The favor is this: Before each sitting let your hearts go up in prayer to God, the giver of all blessings—who is the power of all spirit to enable me to so manifest that those who may be present may believe that the spirit body can return to earth and take upon itself such form of identity as to be known and recognized. You must attach more importance to prayer, for through that channel the minds of the sitters are harmonized and God is in their thoughts. Then the laws of spirit are brought into action in the way of materialization. Matter is so arranged by spirit power as to manifest a personal identity. Sing! oh yes, sing, for song is one chief delight and employment of the angel world, "spirits of just men made perfect," sing the angels song, which is "glory to God in the highest peace on earth, good will to men."

My medium health is rather feeble, but the disease will give way and she will soon make the promised visit. I am looking forward with much interest and anxiety for the fulfillment of one of the chief desires of my spirit life connected with earth ones.

I want to write through you occasionally. You are too skeptical in regard to your control. You must be passive. If evil spirits control sometimes it is owing to the confused state of your own mind. They are very near the earth, and always anxious to communicate. When higher spirits

who control for spiritual purposes alone are engaged on other missions, they come representing them, and thus often teach what they do not understand. This leads to confusion in your mind, and you begin to doubt. There are few if any mediums who are not liable to doubtful, if not wicked control sometimes. This must not be used as an argument against spirit communion, for it argues favorably to it. The point is, you must accept the good and ignore the bad just as you would from earth ones, for spirits are not infallible.

When the medium comes let the selection of those who may be present at the sittings be guarded so far as regards harmony. I mean let all be kindly disposed to each other, and honest, so far as giving credit to what occurs is concerned. Sing, yes, sing and pray before the seance begins. It is not my object to write of political affairs to-night. The aspect of the Government is alarming and much to be dreaded. Republicanism is tottering and the country is in danger of despotism. I will write more some other time on Governmental affairs. Good night.

GEORGE WASHINGTON.

Shall I publish the communication in the MAGAZINE?

Ans.—I did not write with that expectation, but do as you think best with all I write.

QUES.—How many persons shall we have present at your medium's seances?

Ans.—Let circumstances govern that after the first sitting. Have a small company until one experiment is made. Your own family with a few others, I think, would be best to make that experiment.

QUES.—A friend requested me to ask you if the communications purporting to come from Martha Washington through his medium were genuine.

Ans.—Martha Washington will tell him herself when they have materializations in his own city—which they will have. Mediums are being developed for the purpose of ratifying what comes from spirits through writing mediums. We will not answer his question directly to-night for an object which will be told hereafter.

WE expect to preach the funeral of Dr. Matson, at the Assembly Hall, on Sabbath morning the 21st. Text, by request, "If a man die shall he live again." Should be translated "If a man die shall he live on."