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## SPIRITUAL BAPTISM.

THROUGH OUR HOME MEDIUM.

Jesus said to his disciples, "I go away that the Comforter may come." The disciples did not understand this to mean, as it did, the baptism from the Christ heavens, which was both seen and felt on the day of Pentecost. The Christ heavens, where Christ dwells, and from which descends all spiritual baptisms, is the Holy of Holies into which the spirit enters when it has been purified from the faults and blemishes the sins of earth-life leave upon it. This is done by the laws which God ordained for the soul's progression. The Holy Ghost is the Spirit of God as it comes from the Christ heavens upon the spirit-man when he lives in communion with his God and Creator. The spiritual baptism came upon the praying Jews because their souls by prayer were harmonized into that state of spiritual unity which Jesus said should bring the result desired, or blessings asked for. When the soul is longing and seeking for God then comes the Spiritual baptism.

The spirit manifestations of the present day are the means by which God intends to convert the world, when spirits so understand the laws of spirit as to enable them to manifest to earth-ones in that way and manner which will add most rapidly to the success of Christ's kingdom on earth. This kingdom is within you, and when this is realized the spirit is continually baptized with that baptism which designated Jesus Christ as the Son of God. His spirit was in harmony with his Father because he felt the baptism which comes from the Spirit of all spirits.

This baptism continually descended upon him for the reason he constantly and faithfully performed his Father's will and work. This baptism will come in tangible form, as on the day of Pentecost, and at Jesus' baptism, when the world by prayer and faith is prepared for its reception. What means the powerful moving of the minds of the people in regard to spirit manifestations? It is the spirit of God bearing witness with the spirit of man that he must get up higher.

Jesus did not manifest to his disciples in a materialized form after his ascension, but came to them in spirit manifestations, controlling their organism just as you and other mediums are controlled by his delegated agencies. Christ, as I said in a former article, is the dispenser of angel missionaries to the spheres lower in the plan of God's creation. These come to the spirit world with the baptism which He promised, and manifest this baptism by signs and wonders so-called, that the world may believe that the promise is as good to-day as when the praying Jews received its fulfillment on the day of Pentecost. Spiritual baptism comes in accordance with the laws of spirit. The spirit must be prepared for it. When the Apostle asked, "Have ye received the Holy Ghost"—they were answered, "We have not so much as heard if there be any Holy Ghost." Then Peter put his hands upon them and they received the baptism because of their spirit and faith being in condition to receive it.

When the soul is elevated the spiritual baptism is continually descending from the Christ heavens, which the recipient knows by the longing soul's desires to go up higher. This longing elevates the spirit-man and draws nearer the angel ministers, who

are ever watching the soul's progress upward, and always anxious to come to its assistance.

Jesus said to his disciples, "As oft as ye eat this bread and drink this wine ye do show forth my death until I come again." Orthodox teachers give the words bread and wine as emblematic of the body and blood of Jesus which was shed for the world's redemption. He meant to instruct his disciples in regard to his connection with the Father, and his mission to the world. He said the will of God be done when the blood was streaming from his wounds. He came to establish that will, and, notwithstanding his blood must be shed, he was submissive to the will of his Father. "Ye do show forth my death until I come again." That is, ye remember what I have told you, and remembering ye will do what I have told you. The Comforter which I shall send, or will be sent in my name, he shall teach and bring all things to your remembrance, whatsoever I have commanded you. Now I wish to make you understand how this spirit or Comforter teaches and brings to remembrance what Jesus taught as the will and commandments of his Father and your Father.

God's plan of government is in delegated authority. Spirits come and testify the way of salvation by explaining to you the spiritual condition of those passed from earth. By doing this you see the spiritual meaning of Christ's teachings. In these manifestations you see just what he said would follow faith in his Word. The effect of spiritual development is to bring your spirit in harmony with the plan of salvation, and enable you to comprehend the spiritual part of your being. When you comprehend how the spiritual baptism comes then you will so live as to receive it through the natural channel which God created for the display of his goodness and care for his creatures.

When the spirit lives in harmony with the teachings of Jesus the trials and gloom incident to earth-life are counteracted by the constant spiritual baptism which is felt and realized in the spirit-man. When he was about to leave his disciples he said, "Let not your hearts be troubled, the Comforter will come. Peace I leave with you. Peace I give unto you, not as the world giveth, give I unto you." His peace is only to be realized in the obedience which he suffered; for God requires the sacrifice of the outward man that the "inward man may be renewed day by day." When the outward part is

not purified from the pure fountain within the spiritual baptism is not felt, and gloom and trials await the man in spirit. Make the fountain pure and all the streams which proceed from it will be pure. Make the tree good and the fruit will be good. The spirit-man receives the spiritual baptism only as it grows by the regenerating, progressive laws of God. The First Great Cause will produce effects harmonious with that cause.

### THE LUNATICS OF SPECULATION.

Extract From an Unpublished Lecture.

BY PROF. S. B. BRITTAN, M. D.

There are speculators in live stock so madly in love with the brute creation that they are quite willing to sell all they have if they may thus be enabled to purchase even one rare specimen of a four-footed beast. Without the means and incentives of the imperial personage in the play, they are generous enough to offer a

"Kingdom for a horse."

Nor do these people always select the noblest objects in the animal kingdom. It often happens that this passion does not rise above the sty and the dung-hill. It exhibits frequent variations in the forms of manifestation, degrees of intensity, and the objects it pursues. It assumes one phase in Ohio, and another in Massachusetts. It will be remembered some years ago Boston had the "Hen Fever." Enterprising speculators traveled through the Eastern States in search of fowls of unusual plumage and unsightly proportions. These were taken out to sea, put on board vessels arriving from remote parts of the world, and in a few days were sold at Long Wharf at enormous prices. A ragged rooster—with bare legs and damaged crest—and his mate were worth forty dollars! The market was active, and the purchasers were by common consent the best people in New England and New York.

There is considerable effort made to improve the domestic animals, and this is no unimportant object. But here we are called to contemplate one of the mournful evidences of our insanity. Anything that walks on all-fours will command a price whether living or dead; but good men and women are everywhere at a discount. We find out what a pig or a calf is worth by putting him on the scales; we ascertain his avoirdupois; but it is not *the man* we weigh when we es

timate *his* value. We have not the least regard to either his physical or moral constitution. We neither weigh his body, mind nor character. We do not so much as look at his teeth, nor inquire into his pedigree. On the contrary, we determine precisely what a man is worth by looking into his iron safe; by an examination of his bank-book; by reading his title deeds, or otherwise by reference to a schedule. If the safe is empty; if he has no balance in bank, and no assets of any kind, we say the man is *not worth a dollar!* But we apply a very different standard to the brute creation. Not long since the fact was extensively published that at an auction sale of cattle near Utica, N. Y., some lunatic actually paid \$28,000 for one bull calf! Verily, humanity is the cheapest of all commodities and will not pay for transportation to the nearest market.

Is it not apparent that the animals possess several advantages over men? Premiums are offered at all the county fairs for the best brutes, with or without horns. But there is no premium on manhood or womanhood. Barnum is the only man, perhaps, who ever conceived the idea of offering a premium on babies, and he was pursuing his own interest as a showman rather than the elevation of mankind. Indeed, no rational effort is made to improve the human race. On the contrary, the lunatics continue to propagate debility, deformity, disease, dishonesty and devilry, filling poor-houses, asylums and prisons; and then they profanely ascribe all this mischief to Divine Providence! Now, while we sometimes rise to the dignity of human nature, in our treatment of the inferior creation, this systematic abuse of ourselves and each other almost justifies the grave charge of the Latins—"*Homo homini, lupus.*" And thus from age to age, and in the superior light of our boasted civilization and Christian intelligence,

"Man's inhumanity to man  
Makes countless millions mourn"

The heavy dealers in stocks, who build up colossal fortunes on fictitious values, are a somewhat numerous class in all civilized nations. Their influence is chiefly felt at the great commercial centers of Europe and America. These men are usually credited with unusual sagacity. Few seem to suspect that they are of unsound mind. But let us look at their manner of life and the methods they adopt in the prosecution of their enterprises. In ordinary business, sane

men only purchase what they want, and at prices supposed to approximate the real value. Whatever they buy they expect to put to some use. If they possess anything they do not want, they contrive to sell that to some one who needs it and is willing to pay what it is worth. But no such rational principles govern the speculators in stocks. Day after day they assemble to buy and sell certain illustrated papers. They are generally sold by those who never owned them and often bought by those who never will. This amazing business is conducted somewhat after the following manner: Several persons having a common purpose select a sample of paper that has no value in itself. Perhaps it does not represent any value in anything else. All day long, and from day to day, they keep on buying and selling the same among themselves at advancing prices. It is kept in sight and in rapid motion. It is well understood that *the thing must be moved* in order to excite an interest outside of the ring of gamblers, and so it is driven back and forth like a shuttlecock. The bystanders are entertained as boys are amused while watching a dancing-jack. The players shout aloud to each other—all at the same time—in the most incoherent speech, and this deceptive farce is kept up until these land-sharks have secured a victim.

At the Stock Board in Broad street, the sales are made, six days in the week, often figuring up to millions in a single day. Little money may change hands, but the sales go on all the same. They occur whenever some one appears who does not quite comprehend the game. When one stops to look on he is liable to be psychologized by the gamblers. Immersed in an atmosphere of contagious delirium, he loses his self-control. Borne along by the tide, bewildered by the whirlwind of excitement, visions of fabulous wealth are made to rise before him as objective realities. What can he do but grasp at the glittering phantom? He follows the irresistible impulse. When he wakes from his momentary dream he is clutching the pictures, and his pockets are empty. The principal operators having thus finished the business of the day, in the fulness of their pious gratitude sing the doxology and go home.

St. Paul says that after the manner of his time he fought with beasts at Ephesus. He neither describes the animals, nor tells us precisely where the contest took place. It only requires the ordinary theological accommodation to warrant the inference that

they were Bulls and Bears, and that the scene was the Brokers' Board, where the Ephesian speculators worshipped at gilded shrines and were stockholders in the goddess Diana. But an apostle would require large faith and some muscle—with a determination to go in *pugnis et calibus*—to enter the arena where our modern Christian Bulls and Bears hold perpetual carnival under the shadow of the Cross. The man who should find his way for the first time into New York's great legalized gambling shop would at once conclude that he was in one of three several places, namely: either that the ancient Babel had been restored with all modern improvements in the sublime art of "confusion worse confounded;" that he had already entered the portals of the grand council chamber of evil demons; or that he was in a poorly kept lunatic asylum where there were no straight-jackets in use.

There is often something singularly suggestive in the incidental relations of conspicuous objects. Trinity church, with its tall spire pointing to the stars, stands at the head of Wall street. The common sense of propriety is satisfied to have it there and nowhere else. Had the site been chosen with special reference to moral purposes and uses, it could scarcely have been selected with a more appreciative discrimination. Trinity! that to-day represents a selfish and soulless moneyed aristocracy, holding millions in its grasp that rightfully belong to the poor of New York. Trinity! that all day long—every day in the year—leaves the image of God, covered with filth and rags, at the outer gate. Trinity! whose most conspicuous worshipers are among the money changers; whose love is the lust for gold; who deny the Lord and mock at the honest penury of Jesus. Where should such a church be located if not at the head of Wall street? The subject presents something grotesque and almost ghastly in this association of objects and ideas. There is a grim-visaged irony in the simple fact that the pandemonium of the mammon worshipers and this imposing temple—the stony symbol of a hollow faith and a venerated godliness—are thus placed in immediate juxtaposition. This seems to be all right, and the moral relation appears to be extremely logical.

Let us see how things sacred and profane mingle and co-operate. Harsh voices, loud and deep, wake the echoes in vault and dome and corridor—a horrid din of all un earthly sounds as if the door of hell were left ajar—come up from beneath and mingle

confusedly with the solemn chimes that descend from the tall spire through the trackless air. Deep and musical are the voices of the bells. Beneath the shadow of that stately pile, sleep the generations of the peaceful dead. There, too, in the same shadow, the money changers count their gains. Even there, common knaves invent new schemes of popular deception and lawful robbery; and Shylock claims his pound of warm and quivering flesh. Thus gigantic wrongs and fashionable religion together grow. Why not? Do they not harmonize? And how, then, shall the one destroy the other? The saints of this description, by their devilish alchemy, contrive to blend the interests of God and gold in a most mysterious manner. We are often confused and deceived, and only experts, in things sacred and profane, may be able to detect

"The marks and differences of Sovereignty."

232 W. 11th St., N. Y., Jan. 22, 1877.

The author of the above article is one of the oldest and most prominent Spiritualists. He and Partridge published one of the first spiritual papers we ever read. We exchanged with the *Spiritual Telegraph* more than twenty years ago. Before us lies a copy, bearing date December 20, 1856. We make the following extract from Dr. Brittan's reply to Mr. Jamieson:

Whatever belongs to morals and religion comes within the jurisdiction of reason and conscience. We are not under Cæsar, and we propose to keep the civil authority, or the law-making power, within its proper limits. This will be done, whatever may be the consequences to the bold and insidious enemies of universal freedom. But is Mr. Jamieson's method of dealing with this question best suited to promote the object he has in view? Is the sweeping denunciation of Christianity and its clerical representatives—which makes the staple of much of the so-called spiritual literature—calculated to inspire public confidence in our wisdom and moderation? Any misstatement, or distorted representation of the views of our opposers, to their prejudice, indicates a want of candor, and the inability to form a dispassionate judgment. Nor is this all; it imperils our chances of a popular verdict on the right side. No matter what may be the nature of the contest, the spectators—who have no personal interest in the issue—like to see "fair play." Even in the prize-ring, where

men are not presumed to be governed by a very nice sense of justice, the man who strikes a "foul blow" is ruled out of the ring. The palm of victory is awarded to his antagonist—

"Thrice armed is he who hath his quarrel just."

In a struggle so utterly unworthy of our manhood, the combatants are thus compelled to recognize a certain principle of honor. Those who enter the higher arena of polemics, and the advocates of the noblest principles should be just and not tarnish the weapons of their warfare. If we aim at the triumph of truth, our indictment against an offending party will be precisely drawn, in accordance with the facts. We shall neither allow the imagination a momentary enthusiasm, nor a passion for victory to pervert the testimony of the witnesses.

In his opening address "To the Friends of Civil and Religious Liberty," Mr. Jamieson says:

"Christianity is not only foreign, but antagonistic, to American liberty. Either Christianity or a people's free government must fall!"

This assumption does not indicate any very clear or profound ideas of the Christian religion, by which *I mean the religion of Jesus, and not the poor but well-dressed effigy that appears in the temples.* There is a spiritual and sublime philosophy in the teachings of the Nazarene. A divine nobility is illustrated in the record of his life, or I have studied the subject to no purpose. This profound philosophy and that simple and beautiful life must be comprehended if we would either correctly interpret the one, or form a just estimate of the other.

They claim the same absolute authority for the whole—the Oriental Love Song of Solomon, with its sensuous thought and voluptuous imagery; the passionate and pensive lays of a penitent adulterer; and the pure ethics of Jesus and John. The obvious absurdity of this claim leads the minds that are not well poised, to reject much that is intrinsically good and true. Thus multitudes are driven out to wander in the wilderness of a barren skepticism. Because Christians are so shamefully ignorant, and so sadly warped by prejudice, and false education, shall we jump at conclusions founded on popular ignorance? Because a clumsy saint or a blind Pharisee stumbles and falls, shall we be excused for going headlong after him? No; never. It is for us to exercise

a just discrimination; it is for Spiritualists to look at the whole subject from the high standpoint of our Philosophy. While the "leaders of the blind" go their own way, it yet remains for us to make proper distinctions, to recognize the differences in men and things, and to reason to more logical conclusions.

Mr. Jamieson and the writers of his class, have exercised considerable influence in the direction of popular thought. But my observations are by no means intended for a limited or personal application. I trust that the freedom of these strictures will not be misinterpreted. They are prompted by no disposition to give offense; no private interest, no personal consideration, no unfriendly feeling inspires the present discussion. It is the duty of a candid reviewer to rise above all such incentives. But I will not disguise the fact, that as a people, we are too much disposed to accept everything that comes to us in the abused name of Spiritualism. We have permitted this too long. Our sublime philosophy has become a pack-horse—a patient beast of burden that staggers under a vast load of monstrous absurdities and moral trumpery. The public should be made to understand that we are not a mere transportation company. We must get rid of our heavy freight, or the better class of passengers will take another line. In this remark no personal application is intended. The evils that lie in our way are quite too general to admit of such restrictions. It is time to stop the child's play of closing the eyes, opening the mouth and swallowing; for why should the function of deglutition in a Spiritualist embrace everything deleterious and unclean? We make use of sieves and strainers in the kitchen, but seldom in the library. We "strain at a gnat" in the water, and swallow an invoice of scorpions and a nest of adders in a bad book. We winnow the grain we eat and filter the water we drink, and why not sift our literature? It may be a thankless task but some one must perform this labor for the spiritual household.

By common consent Religion is a universal principle or constituent element in the composition of human nature. In all climes and countries; in the savage state, and in all stages of civilization, man is a religious being. His temples and altars exist in all lands. It is this that chiefly distinguishes man from the inferior animated creation. There is something in animal instinct that is often closely allied to reason, but we discover no distinct shadow of the religio-

sentiment below the plane of human existence.

The faculties are all essential to the normal constitution of the human mind. Its integrity could never be maintained in the absence of the religious principle. The errors and abuses which have hitherto characterized the religious life of individuals and nations neither warrant the assumption that religion is an evil in itself, nor do they diminish our estimate of its immeasurable power and importance in the economy of human nature. Were it even possible to separate this mysterious force from the faculties and affections of the mind, we should at once disfigure and destroy the humanity in man; interrupt all his higher relations, and forever limit his pursuits and aspirations to the ephemeral interests of time and sense. While the religious life of a people can never rise above the average level of human development and refinement, it is still true that these faculties constitute the crowning glory of human nature. They especially occupy the coronal region of the brain. Thus, from the very dome of the spirit's temple, they feel after invisible realities—peer into the opening heavens, and lay hold on immortality.

For the American Spiritual Magazine.

### ORGANIZATION.

BY GEN. J. EDWARDS.

Having carefully considered the plan of organization, proposed by Brother Jones, through the *Religio P. Journal*, I have come to the conclusion that while the plan looks very pretty, in its unbounded liberality in theory, it will not succeed practically.

It would require a radical change in human nature, from what it is at present, before any respectable number of people, comprising a congregation of listeners, holding divers sentiments, antagonistic to each other, as well as by many against the speakers, to harmonize, so as to prosper as a society.

The plan of organization presented by Brother Jones, is intended to mass all classes of Spiritualists into one general organization, and to meet the difficulty in the conflicting opinions held by Spiritualists, presents us with a motto or principle; but no principle. The motto is: "Think for yourself, and express that thought, free thought will give us truth." No one can object to the motto, but the question of appropriateness arises, when and where

shall the result of free thought find expression? The Woodhull convention of 1872 acted upon the principle of Brother Jones' motto, and gave free expression in favor of the so-called social system. Brother Jones thought freely to combat the thoughts expressed in that convention. The consequence was a state of inharmony. The Woodhull's called this convention upon the Jones free platform motto. The plan did not work then, and never will work harmoniously and successfully.

Those who hold to the doctrine, that Spiritualism is purely a science, with that class of Spiritualists who are Atheists, cannot be brought into the same organization, and expect them to harmonize with the friends of the Philadelphia conference of Spiritualists.

The only way to have harmony and prosperity, is for each separate class of Spiritualists, differing in opinion upon cardinal or fundamental points of difference, to organize separately; then to cultivate a spirit of broad charity and toleration; otherwise confusion in the temple will be the consequence. Harmony is the strength and beauty of all well regulated institutions; more especially this of ours. Order is the first law of heaven. There is not a single spirit manifestation or message received from the upper sanctuary, but must pass through prescribed harmonious conditions, in order to reach the human senses.

It will be as easy to mix oil and water together, as to unite all the discordant elements and conflicting opinions held by Spiritualists in the same organization.

With the greatest charity and kind wishes for all those who may entertain different opinions, there is a plain duty for the friends of the Philadelphia movement to perform; and that is, to move straight forward and perfect their organization, and inscribe their principles upon their banner, so all outsiders can understand us. It is impossible for the angels to co-operate with us unless the conditions are harmonious. If we possess the right kind of a spirit, and have faith to believe, there is no estimating the power which would be displayed by the spirits, "For these signs shall follow those who believe."

The friends of the Philadelphia movement must not become frightened over the howl about creed and church.

The Atheist who believes there is no God, it is his creed. The persons who hold that Spiritualism is purely a science, or no religion at all, that is their belief or creed. There is at present a persistent effort being

made, to switch Spiritualism off, upon the side track of Atheism. I am in favor of keeping Spiritualism as far as possible from Atheism.

W. F. Jameson joins the *Banner of Light* in the cry that our movement is "dead, an abortion." They will find out the organization will not die out as soon as Mr. Jameson's Atheistical "free love" organization did; of which he was the Secretary, and which he assisted in placing on foot, at Chicago, in 1872. A person who advertises himself as an avowed Atheist, as Jameson did in a late issue of the *Banner of Light*, and then travels through the country lecturing, of course attracts the Atheist to himself, and whether in the West or East, he cannot speak for our kind of Spiritualists, whose name is legion.

We have abandoned the old creedal dogmas of the churches for the reason they were found to be based upon errors, either the inventions of priest-craft, or founded upon a wrong interpretation of scripture record.

The country by this time, ought to understand our position upon the question of the God head of Jesus, the vicarious atonement, etc., without misrepresenting us. Still we cling to Jesus Christ, as a great reformer of his day, and the greatest of spiritual leaders of men. Our elder brother, as well as the purest and most powerful medium, the world has any knowledge of, while therefore, we are not saved by the blood, which ran through his veins, which he shed for the truth of what he preached. But if we practice the Christ principle or spirit, that will save us. To practice the precepts and example of any really good men and women, will save us, in any department of life, therefore they may be called our saviors. The Bible is simply a record or compilation of spirit utterances. Our opponents ought by this time understand us in the estimate and interpretation we place upon that record, and not place us in a false position. While we entertain the greatest respect and veneration for A. J. Davis and many other spiritual writers, we hold the Bible is as clear and not any more ambiguous than the books of those modern authors.

To become a tower of strength, and a beautiful temple, in my humble judgment, as far as we have unmistakably learned the teachings of the angels, let us not fear what man may say, but inscribe those truths upon our banners to-wit: The fatherhood of God, the motherhood of nature, the return

of angels and communion of spirits, the resurrection of the spiritual body, unfolding progression, rewards and punishments, according to the deeds done in the body; that there is no such place as never ending hell; that the spirit of every man or woman that has died, can and will continue to progress upward and higher.

We may look for opposition, and to be misrepresented; our duty is a plain one: press onward, and entrench behind the bulwarks of immutable truths, fear not, and in charity possess our souls in patience, learning wisdom and knowledge, as those subtle forces or laws on which God's universe stands, and which connect heaven and earth together, shall become unfolded to our better and higher understandings, while with us Spiritualism is a science and philosophy. It is also a religion and commands our affectional natures. To hold sacred converse with our loved ones who have gone on before, is the highest aspiration of mortals. Immortality and eternal life is here based upon actual knowledge. The conditions are known before we enter upon the after-life. The windows of heaven are now opened, and our angel friends stand upon the evergreen shore of eternity, beckoning us onward. If we are bowed down with troubles, if we are sick and afflicted, if we are on our dying couches, our Heavenly Father administers to our necessities, by commissioning our angel friends, to fly to our rescue. They come with light tread, and whisper peace to our troubled spirits.

Our's is the new gospel, lopping off the old dogmatic creeds, the inventions of men; and coming back to the pure and unadulterated teachings of Jesus in their simplicity and truth. It is to become the universal religion of the world. It is tolerant and liberal in its teachings, and glorious in its final results.

WASHINGTON, D. C.

## TRANCE, DREAMS, AND VISIONS.

BY D. WINDER.

(No 2)

The trance is a phenomenon which has always excited great interest and attention. By many, it has been regarded as an actual separation of the spirit from the body. The physical appearance of an entranced subject, in some cases, bears a strong resemblance to that of a corpse; in others it can be more fitly compared to a person in a profound sleep. The mental condition also varies

different subjects. These visual modifications may be the result of individual idiosyncrasies; or they may depend on the depth and thoroughness of the abnormal state of the faculties and nervous system.

In some cases the subject remembers everything that occurred during the entrancement; and describes places, scenes and persons, which it had never seen in its normal state. In other cases it remembers nothing; and may therefore have been unconscious; if, indeed, mind can ever be unconscious.

In the transactions of the Royal Society of Edinburgh, there is a case recorded of a lady who was entranced, or fell asleep, on the 20th of June, and remained in that state 10 days. She then fell into the trance state again on the 1st of July, and remained in that state 38 days. During that period she was bled, blistered, and placed in a warm bath for the purpose of arousing her; but all to no purpose. After she awoke from her trance, she remained entirely *deaf* four days.

It is not an uncommon thing for a long continued trance to be followed by a temporary suspension of some of the faculties. I am reminded here of a case I witnessed in person in Wayne county, Indiana, some 35 years since. I was then pastor of a Christian church in that county; and during a religious excitement in that place, a young lady became entranced, and remained in a state of insensibility during a period of 14 days. During this time she took no refreshment, and manifested no signs of physical sensations or mental emotions. When she recovered from her trance, her power of speech was gone; and notwithstanding she seemed to have recovered her normal condition in all other respects; she never uttered another word for a period of 30 years; when she was restored to the use of her speech by being made *dead drunk*. The parties to this remarkable case are all still living, and the above facts can be authenticated at any time.

In relation to the question, whether the spirit ever leaves the body during a trance, or during our dreams while in profound sleep, many very curious facts are recorded, and many more experienced, which are difficult to account for on any other hypothesis. I will now ask the attention of the reader to some of these facts, which cannot fail to be interesting, whether they are conclusive or not, as proof that the spirit sometimes leaves the body in trance or sleep.

That this subject, viewed in the light of a science, is yet in its infancy of develop-

ment, is evident from the fact that the phenomenon of dreaming is involved in as much mystery now as it was a thousand years ago. And if it is true, as science has decided, that "we are dependent on the *perceptive faculties* for all our ideas," then many of the facts involved in our dreams can only be accounted for on the supposition that the spirit sometimes leaves the body, in dreams and trances, and traverses regions, and views places and scenes, of which it never obtained any knowledge by perception in the normal state.

We can all call to mind occasions, when, in our dreams, we visited strange localities and scenes, and had the images of strange objects and persons so indelibly impressed on the tablet of memory as never to be forgotten. I will, no doubt, be excused, if, at this point, I relate an incident in my own personal experience.

Some twenty years ago I dreamed a great many times of visiting the same strange place which I had never seen. I visited that place so often in my dreams, that I became as familiar with it as I was with the home I occupied; yet I had never seen, the place, or one just like it. In the course of time I received a call from the directors of the public school at Jones' Station, Butler county, Ohio, to take charge of their school. I accepted, and made an engagement. One of the directors turned out with me to look for a house for my family. He spoke of a farm-house in the vicinity not then occupied; and we proceeded to see the house and its owner. The house stood about half a mile from the pike leading from Jones' Station to Hamilton. The instant I entered the lane leading from the pike to the house, I recognized the place as the one I had so often visited in my dreams. Everything my eyes fell upon was as familiar to me as if I had lived there for years. The *bend* in the lane, the *hill* to ascend in reaching the house, the *gate* of ingress, the *yard*, the *house*, the *barn*, the other *outbuildings*, the *orchard*, and all the surroundings, were just as familiar to me as if I had lived there for years. And yet *I am sure I had never seen the place before*, only in my dreams. The sensations I experienced were very remarkable, and noticed by the director, who enquired the cause. And when I explained, he expressed his conviction that the matter would have an explanatory *sequel*. And so it did; and a tragedy was prevented by heeding the impressions made by these strange coincidences. But further particulars would be improper. I will merely

add, I rented the place, and occupied the house about one year, exercising perpetual caution.

Now, if it is true, as science has decided, that we are dependent on the perceptive faculties for all our ideas, I must really have *seen* this place before I went there to rent it, yet I am *sure* that I never saw it with my physical eyes. History abounds with experiences of this kind, and I have no doubt that many will read this who have had similar experience.

The true philosopher bases all his investigations on established facts. He does not reason against facts from *assumed impossibilities*. If a fact is established, that settles its *possibility* with him, even if he cannot comprehend at present the *modus operandi* of its accomplishment. If it should ultimately prove to be a fact, that the spirit can, either in the trance or sleep, leave the body temporarily, and visit terrestrial and celestial regions, it will explain many mysterious problems that have embarrassed philosophers from the beginning of the world.

Hitherto philosophers have entirely failed to give any rational or intelligible explanation of the phenomenon of dreaming. I do not avow my conviction of the truth of this new theory of the temporary separation of the spirit from the body; but I hold myself ready to investigate all the facts that can throw any light on the subject. That this question is attracting unusual attention among scientists at present, is evident from the numerous notices of incidents bearing on the subject found in scientific journals.

A paper published in London in February last, gives an account how the sister of Prince of Wittgenstein appeared to him while the body was lying in a trance at a distance. It also tells how the spirit of a mesmeric subject left her body, and produced physical effects in a house at a distance. This fact is authenticated by Mr. Fitzgerald, the celebrated Electrician. It also gives an account of the spirits of several persons being photographed while their bodies were lying at a distance.

This same paper holds the following language: "Since publishing the foregoing we have received the following startling information on the same subject: 'Sir—In collecting evidence for some articles I have been publishing on this mysterious subject, I was astonished to find it stated, on good authority, that M. Buguet, of No. 5, Boulevard Montmartre, Paris, had several times photographed the spiritual image of living

persons in their absence. The Compté de Bullet, I found, had been especially fortunate in obtaining pictures of his sister and her children, who live in Baltimore, U. S. A., and also of his mother. I placed myself in communication with him, and received an attestation of the fact you referred to in your last paper. The evidence was so complete, that it set me to thinking on the transcorporeal action of spirit; cases readily occurring to me in which I had heard of the spirit leaving the body, and retaining recollections of its wanderings. I had been familiar with the fact in my own person. Many times I had wandered in the spirit, and a vivid remembrance of the scenes through which I passed. On one occasion I had been able to test the truth of my vision, and had found my record of a scene at which I was not physically present, to be so literally exact that I had no doubt of my having been spiritually present. It seemed a good opportunity to ascertain whether it were possible for my spirit to leave on the sensitive plate a permanent record of its wanderings. I knew that peculiar conditions were necessary, and believed they existed in me. An arrangement was accordingly made between Mr. Gladstones and myself to this effect: He was to present himself at M. Buguet's studio at 11 a.m. on Sunday, Jan. 31st, to sit as soon after his arrival as possible, and to evoke me,—i. e., fix his mind on me, and *will* that my spirit should present itself. On my part, I engaged to remain quiet in my room, and, if possible, be asleep. If not asleep, ask my friends to magnetize me. Mr. Gladstones passed at 11:15 a.m., Paris time; which is 11:05 London time. On the first half of the plate then exposed is a faint image of me. The second half shows no trace of anything but the sitter. The second exposure took place at 11:25, Paris time. The result is, on the first half of the plate is a perfect likeness of myself; and on the second half, the figure of an old man, with clearly marked features. My own features wear the appearance so hard to define, yet so common to all entranced persons. The eyes are closed, and the general expression that of a person in a deep sleep.

"My own share in this business is soon described. I remained in bed, in order to be at rest, and avoid being disturbed. I awoke shortly after 10:15, and lay in a dreamy state, listening to the church bells, until nearly 11 o'clock, when I became unconscious again. I remember no more until 11:47, when I awoke and looked at

my watch. That three quarters of an hour is an absolute blank to me.

"On Monday morning I received a communication from Paris, explaining what had been done. The whole affair, sufficiently astonishing in its details, and in the speculations to which it leads, I have recorded with literal exactions. There is no doubt whatever as to the fact, that the spirit of a person lying asleep in London, was photographed in Paris."

Now I wish the reader to bear in mind, that I do not vouch for the truth of these wonderful statements, or the conclusions at which the subject of this narrative arrived; but present them as well authenticated historic records of modern times; and leave you to do, as I shall do, draw your own conclusions in reference to them.

I think we all should be posted in relation to the developments that are now being made throughout the world, lest we should be found in antagonism with some of the most important truths of this progressive age.

That Paul regarded it *possible* for the spirit to leave the body temporarily, and even visit the celestial regions, is evident from his remark in reference to his experience when he was "caught up into the third heavens and heard unspeakable words, not lawful for man to utter." He says he could not tell whether he was *in the body*, or *out of the body* at the time. It is well for us to imitate his example, and suspend our judgment, until the affirmative or negative of this question shall be fully demonstrated. The preponderance of evidence is largely in favor of the affirmative at present, and is constantly being strengthened by experience and modern developments.

If man is a triune being, composed of soul, body and spirit, and if the spirit can survive, and exist independently of the body, then it is philosophically *possible* for the spirit, during life, to leave the body temporarily, and return again. And if this is a fact, it will aid in explaining many mysterious facts, which are now not accounted for on any known principle.

OXFORD, O.

MRS. ELGIE CORNER (Florence Cook) resides occasionally at Shanghai, but makes voyages with her husband, Captain Corner, whose ship now sails between its headquarters at Shanghai and various other ports. The ship will probably arrive in New York before long.

[From the BANNER OF LIGHT.]

## THE RELIGION OF SPIRITUALISM.

So much has been said and written concerning the term religion, and so often has "counsel" with regard to it been "darkened" by "words without knowledge," that even to pronounce it is the signal to call up in each individual mind a different picture—true to that mind, but perhaps the furthest from verity to the apprehensions of others in the mass of society: To the Catholic the word is pregnant with all the traditions of his grand and lofty church; to the Episcopalian it whispers of churchman and dissenter, and perchance brings up unwelcome thoughts concerning the comparative standing of ritualism or non-ritualism; the Presbyterian, the Methodist, in fact all forms of ecclesiastical polity, entertain widely divergent views on the subject: And indeed, though the converts of each particular system claim to believe in its iron creed, if we go a little deeper, we shall perceive in our day that each mind even among these gives a certain latitude of interpretation to the articles of faith, cherishing perhaps a mental reservation regarding the extent of scope to be accorded to one point, and giving another (under the stimulus of awakened thought and an augmented freedom of reason) a broader and more charitable significance. Why, then, in view of this failure of uniformity of belief on the part of the disciples of the century-old religious systems, should it be expected that the adherents of the Spiritual Philosophy, and the believers in the demonstrations of immortal life embodied in the sense convincing testimony afforded by its concomitant physical phenomena, should in the short space of some twenty-nine years be able to present to the world any clearly digested statement of what *is* and what *is not* Spiritualism?

The difference between this new claimant of popular attention, and the systems of ethics which have been acquired by entail from the past, is, that while the precursors of Spiritualism have all been based on the premise of an ancient and long-closed revelation, the Modern Dispensation claims—and demonstrates to thoughtful minds the verity of its statement—to rest upon a living and present revelation from the world of spirit—one which is never closed, whose prophets are yet with us in the flesh, in the persons of men and women whom we know,

who have been characterized by the name mediums, and whose Apocalyptic angels are the disembodied spirits of those dear departed ones, the absence of whose material forms we have mourned in days gone by, but whose triumphant and clearly proven return over the "rainbow bridge" has stripped the mystery from the hitherto Isis-veiled face of the grave, and shown us Death as the angel of an eternal and ever broadening dawn, rather than the goblin of a close impending and rayless midnight!

It is a fact patent to all observers of its brief history, that Spiritualism has a side especially attractive to those who, accustomed to deal scientifically with stern practicalities, and to dissect and analyze the beauties and the shadows of the material world in which we dwell (that they may find their cause), have endeavored, but vainly—as to any definite conclusion—to apply the same system of analysis to the varied orders of faith concerning an after existence, which the widely out raying schools of church polemics have unrolled before them. Therefore we find those among its followers who proclaim with confidence born of their interior convictions that Spiritualism is not a religion but a science. Again, we meet with those minds who, either through early theological training or mental bias, feel called upon to strenuously declare that Spiritualism is only an ordained and supplementary crutch with which the old creedal systems may sustain for a while their failing footsteps; and such are ready to baptize the babe of Hydesville with the name of the babe of Bethlehem, and to proclaim that the modern movement is not merely a religion, but can only as "Christian Spiritualism" attain to a cognomen which in the proper degree symbolizes its nature.

Now in all reverence for the convictions of both these classes we desire to state that in our opinion the true ground concerning the Modern Dispensation lies between the two positions—giving equal support and countenance to the analytical and the intuitional side of human development. Spiritualism is not only a science, presenting to the trained intellect a subject for examination, the results of which point to a continued sphere of activities in the beyond, but it also appeals to the sensitive soul, telling it that it is not companionless, even though the Matthew and Mark, Luke and John of the popular creeds "pass by on the other side," and leave it to social ostracism or silent contempt, when pierced by doubts

"that will not down" and wounded by stubborn facts which it cannot ignore, it can no longer travel toward the theologic Jericho! not companionless, but girt around with an army of helpers, strong with the glory of a higher life, educated by experiences that lie beyond the limit of physical change, and bound to it by the golden cable of a love whose links death cannot sever, and which eternity shall only brighten. Spiritualism therefore meets the wants both of those accustomed to act through the intellect, and those who most clearly feel to live in the domain of the affectional and intuitional departments of human nature—therefore it is at one and the same time gifted with the distinct attributes of a science and a religion.

For the purpose of more unmistakably displaying our meaning we will define the term religion to be the representative in language of a something which, in accordance with the law of demand and supply, answers the instinctive yearnings of the spiritual nature of man, when the aspiration goes out and is met by a return wave from the Infinite sea. "Man's highest inspirations are ever God's answers to his purest aspirations," said an old divine, who, though using the term God in the strictly Trinitarian sense, was (though perchance unconsciously) conveying to his hearers a glimpse, of a great and fundamental law of the universe. Religion to our mind, is a something which, while it ministers to the out-reaching of the individual soul is not limited to that soul, but can embrace within its fold others having congenial promptings, and therefore upon that substratum of mutual satisfaction a new-found brotherhood may be successfully based. Those who claim that Spiritualism is solely scientific will perceive that the two-fold character which we clam for it does not weaken its position, since the endorsement of the mental powers of human nature bestowed upon the verdict of the intuitional faculties should really double the hold of the system upon the hearts of its followers, and deepen the force of its appeals to the skeptical to come forth through personal inquiry and experience into the light of the new day.

### SLADE RELEASED.

(Special Dispatch.)

LONDON, Jan. 29th:—The prosecution against Henry Slade has been dismissed.

Written for the Summerville Citizen by an Investigator.]

### SPIRITUALISM.

We have shown that a belief in the power of some people to communicate with beings of another order of existence, known as spirits, has obtained in all ages and among all nations, whatever the standard of their culture, from the Egyptians, learned in all the arts and sciences, down to the scarce human natives of Tasmania; that beyond all question such commerce existed at one time, as proven by history both sacred and profane, and that to-day millions of people, among whom are many Scientists of no mean parts, believe, confess and defend such practices. Is it then the part of wisdom to laugh incredulously at the idea, or set all the believers in it, including the writers and compilers of sacred history, and the most eminent philosophers of old Greece and Rome, down as a pack of senseless idiots? Twenty-eight years ago, in a little town in New York, were two children, Kate and Maggie Fox, aged respectively four and six years. Strange rappings began to be heard around and about those children, which soon got noised abroad, and people came from near and afar for the purpose of personal observation. Some kind of intelligence was behind these noises, and it was not long before a means of communication was found, by which this intelligence could manifest itself.

The press blazoned abroad the phenomena, thousands of people visited those children, heard the knocks, asked questions and received intelligent answers; and although learned men, professors in colleges, editors of papers, ministers and philosophers, were eye and ear witnesses, these two children, in their infancy, displayed tact, cunning and intelligence superior to the thousands of visitors, and completely baffled every effort to discover the fraud they were practicing! Do you believe it? If not, then what was the origin of these knockings? The children grew up—became women—married, one of them (Kate) to our much lamented Dr. Kane; and although during all these twenty-eight years the same phenomena have occurred wherever they were, in the presence of monarchs and the wisest men of the age, no one has ever been smart enough to detect the fraud. Do you believe they could thus impose on the greatest of living savants? If so, then there must be something superhuman about them, for no ordinary mortal could do it.

The writer knows a man of ordinary edu-

cation who never learned a language save his own (English) and who has at times been impelled to write by a power almost irresistible, and entirely outside of himself, he being at the time incapable of exercising mental volition, and when the writing was completed it was found to be pure Italian, of which he (the person alluded to) could not understand a word.

D. D. Home, the most famous medium in Europe, was raised bodily from the floor in the presence of a large assembly, and held suspended in the air for the space of over a minute, without being touched by human hands or machinery of any kind.

English Spiritualists also attest the more wonderful case of a Mrs. Guppy, who, they assert, was taken from her home by spirits, while in a state of unconsciousness, carried a distance of seven miles and deposited on a table in the midst of a circle sitting with closed doors, where, when the lights were lit, she was found still in a somnambulistic trance.

Dr. Monck, now on trial in England for alleged fraudulent practices in pretending to give messages from the spirit world, astonished the judges, officers and spectators in the open court at midday, by producing raps and other phenomena which the utmost vigilance failed to account for, on any other than the spirit theory. Dr. Monck is a gentleman of respectability, formerly a minister.

A friend of the writer, a member of a Methodist family, had a relative in her own family, a child six years of age, who had never learned to read or write, yet who would, while in an unconscious or semi-conscious state, write messages on a slate or paper addressed to members of the family, some of them relating to subjects which occurred before her birth, and of which she had never heard. At times music would be heard in the room where she was, while outside of the room it was inaudible. The chair on which the child sat would be moved about through the room by invisible power, her feet not reaching near the floor. The child's mother, a pious Methodist lady, was sorely distressed at these strange occurrences, and prayed often and earnestly for her child's deliverance. Her prayer was answered—the child passing to the spirit land in her seventh year.

We are indebted to the Shaker, of Shakers, N. Y., for the music and poetry, "Over the River," thrt appears on the 8th page.

**LETTER FROM BRO. JAMES H. YOUNG,**  
Of New Orleans.

We take pleasure in laying the following letter before the readers of the *MAGAZINE*. It deals in facts—phenomena which are indisputable, witnessed by a Southern gentleman of integrity and honor. It does seem to us that the time is not far distant when the spirits in materialized forms will stand out in full view, and address audiences. They say they will do so, and we believe the time will come, and at no distant day, when this will occur in our midst. From what we have seen and heard here for the past two years, we are forced to the conviction that this will be done; when none will be so stupid as to pronounce it a humbug. While we write, the rapping round us indicates affirmatively what we say. Bro. Young has been lecturing and forming societies in Texas, to which work he has to return in the spring. Let all give him a cordial welcome and a liberal support in the noble work to which he is devoting his energies:

**BRO. WATSON**—On Monday evening, November 13, 1876, I attended a seance at the residence of William Eddy at Ancora, N. J. The weather had been quite stormy, raining the larger portion of the time. Excepting Mr. Frank Ripley and myself the circle was composed of neighboring friends and members of the family.

Mrs. Eaton opened the seance. The spirits had moved the medium in his chair from the farther end of the cabinet to the doorway behind the curtain, Mrs. E. came outside, and holding the curtain away from the door, or gathering it up in her hands, so that those present could see and know Wm. Eddy, the medium, as well as herself, she addressed us for about five minutes. She said, "You can all see the medium, and can see me, and know that Wm. Eddy is not talking. I might say that I was a very good medium myself, a clairvoyant, as I can often see you when you cannot see me. I expect someday to be exposed, still I give you this test. We moved the medium here and must move him back out of the way of those who wish to materialize,"

"Why do you all appear so gloomy? It is hard for spirits to work during such weather, but a cheerful, harmonious feeling

in the circle helps. You had better laugh than to appear so gloomy."

This was truly a great test, as Wm. Eddy sat in full view of all, entranced during the time Mrs. Eaton was speaking, and I have reported but a small part of what she said.

The next to appear was the Indian girl Honto. After stepping in and out of the cabinet several times, she walked to the right hand side of the room, and drew, or appeared to draw, a light colored lace shawl from the wall which she threw around her shoulders, then beckoning to Mrs. Glasphy, she joined with her in a merry dance. After a minute she touched Mrs. Brown, who also joined in the dance.

The next was a lady friend of a gentleman present, recognized by general appearance, dress, and name, to which she answered by rapping with her hand on the casing of the cabinet door.

Mr. Glasphy's mother next appeared and calling her daughter-in-law joined in a dance with her. Mrs. G. (the mortal) is a large, heavy set woman, a trance medium, and was evidently under influence while dancing with these spirits. Their object, as Mrs. Eaton had said, was to dissipate the feeling of gloom, and introduce laughter and harmony in the circle. All were laughing, but Mr. R. louder than others, when Mrs. G. (the spirit) dropping her daughters hands, and standing still, while Mrs. G. (the mortal) continued the dance, said:

"Frank, what are you laughing at?"

"I am not laughing at the spirit," said Mr. R., "but at Pheebe's motions."

"Well, I don't see anything to laugh at," said the spirit as she again took her daughter's hands and joined in the dance.

Mr. R., still laughing said, "I shall faint, will some one bring me a fan?"

At this moment Mrs. Eaton appeared in the doorway with a palmleaf fan in her hand. She walked down the room to where I sat, next to Mr. R., and threw the fan in his lap. Turning to Mr. Brown she requested him to get the camphor. He obeyed, sprinkled some on Mr. R.'s head and gave him the bottle to smell, at which Mrs. Eaton joined in the laugh, while Mrs. G. (the mortal) returned to her chair, and Mrs. G. (the spirit) to the cabinet.

Here the spirit forms of Mrs. Glasphy and Mrs. Eaton, were both outside the cabinet, in full view, at the same time. Mrs. Eaton saying that we should throw off anxiety and gloom; be cheerful and hopeful, making harmonious conditions, as then, they could give better tests than we would

think of asking, and spirit friends of those present, who were in waiting, could materialize, and be seen by their friends.

Soon after Mrs. E. retired, a young lady appeared. Her features were not so well defined as the others, but the form as in the case of all was fully developed. Asking in turn, "Is it for me?" she responded to a gentleman present, and bowed her head when he called her name.

Next came the spirit known as "the witch of the mountains." Standing in full view she indicated by a motion of the hand that she desired less light. While Mr. Brown proceeded to lower the light, she beckoned to Mrs. Glasphy, who took her chair and sat near the cabinet facing the circle. She then laid her left hand on Mrs. G.'s head, and standing by her side improvised for us a poem, subject, "Man's Duty to his Fellow Man." She spoke in an audible voice fully ten minutes, when, retiring to the cabinet, she influenced Mrs. G., who, taking up the thread where she closed spoke about five minutes, completing the poem.

The witch has been treating Mrs. G. for her health, as Mrs. G. tells me, for some time, and with very good success. Why don't some of our M. D.'s have her up before the courts for practicing without a license.

The next one to appear (the light having turned up), was the brother of the witch, the spirit who claims to have written the words, "*Mene, Mene Tekel Upharsin*," upon the wall at Belshazzar's feast (Dan. 5:25). He is a noble looking man, taller than Wm. Eddy, and a character that he could by no means assume.

Next was a young lady who claimed to be my own daughter, and answered to her name. As Mr. Brown described her, and spoke of her fine hair, she placed her hand in her hair and drew it out over her hand showing its length, and to Mrs. B. its color. She had but three weeks earth life, and has lived twenty-five years in her spirit world. She had promised to materialize for me, and chose this time, when, from previous tests given, there could be no doubt in the mind but that they were the spirit friends they claim to be. Although she could not allow me to approach and take her hand, yet I do not doubt her identity, but feel fully satisfied that she was my spirit daughter.

The next was a very tall, large-framed negro woman, recognized immediately by a negro girl present, as her grand-mother. I am told that she is the tallest spirit except the Indian Santrum that appears at Eddy's

seances. This evening she favored us with a double shuffle, or negro dance, with as much grace as though she were only sixteen, and weighed an hundred instead of two hundred and fifty, as her height and bulk would indicate.

Then a spirit claiming to be an uncle of mine, stood before us. He answered to the name of Benjamin. I could not recognize him, and he did not appear again during my visit.

Old Mr. Brown then appeared in the doorway, and with a speech of five minutes closed the seance.

The new comers at these seances cannot materialize as well as those who have often appeared. The features are not so well defined and the clothing is of a darker or grayish color, hence one should if possible, remain for a week or ten days in order to give them the opportunity, by repeated materialization to be fully recognized.

I remained nine evenings, six of which were stormy. My daughter appeared four times. The third time her hair hung in curls, with a headdress of flowers. Twice she spoke in a whisper. Mrs. Brown could hear and repeat her words.

If I could stay she would shake hands and talk with me.

I stood face to face with my Indian control my hand in his. know that Wm. Eddy's round, cheerful face could not assume the Indian features, straight hair, and coal black eyes that were looking straight into mine.

The Indian seems to possess more materializing power than the pale face, and often as they say, helps, the pale face spirits to clothe themselves with a visible materialized form.

I have talked with Wm. Eddy in his own rooms surrounded by his friends, and feel as do others who thus come in contact with him, that he could not, even if he so desired, personate the characters that nightly appear at his seances.

During the nine evenings I saw one hundred and twenty-two materialized forms, and it was fully proved that when tests are not sought the spirit friends will give more and better tests than we can ask or invent.

JAS. H. YOUNG.

#### LETTER FROM JUDGE HOLBROOK.

BRO. WATSON—I read in the January No. of your MAGAZINE an article by D. Winder, in which he treats of "the incarnation of Christ" and "his mediatorial office" (and even the "existence of God") as "living

issues" on which the Spiritualists are about to divide, and hence he proceeds to discuss them. I write the following for your readers, not because I propose after the style of past ages to get into any discussion of the religious dogmas of those ages, unproved then and unproved now, and perhaps unprovable—but rather thus to show why we should not encourage such discussion with the idea that there is anything in them of sufficient importance to divide the Spiritualists into divers sects.

I maintain therefore, on the contrary, that there is nothing in these questions named that will necessitate a division among the Spiritualists. If it must, then we are following in the wake of the old religions that suffered disputes to prevail as to abstract and unprovable dogmas or propositions. Cannot the Spiritualist say with Paul, (for Paul was sometimes right, and I propose to judge him when right and when wrong,) "Behold, I show you a more acceptable way," and, "Avoid disputations." The more acceptable way in our scientific religion, is to believe what you are compelled to believe by proof; and, as to other things, let not our simple faith (and I still am willing to give to faith a wide, easy birth as to what we cannot know,) make any war upon others' simple faith as to things which none of us know and cannot know.

For instance now, your correspondent, Mr. Winder, says that he "believes that God is a powerful spirit." Well, I don't think I do—but that depends on definition. I would understand the term personality to involve a limitation, that is to say a centre and a circumference, a circumference, at least, beyond which the *person* does not extend; that is to say again, that all beyond is without God. Perhaps Mr. Winder does not mean this, but if he does, then that involves this: that, as space must be infinite, then there is room for another God outside and beyond his *personal* God, and room for another outside the two, and room for another outside the three, and so on *ad finitum*. But I believe in one infinite God, one infinitely greater according to the above ratiocination than he does. But what of it? Shall I turn him out, or attempt to turn him out of the synagogue? By no manner of means. Let us rather turn to the God that is within us (which I doubt not is sufficiently great for all practical purposes) and hear its voice when it says, "God forbid."

Mr. Winder now says further, "It would not be denied by Spiritualists, were it not

for the perversions of modern theology"—that (in substance) Jesus, the Son of God, existing with God before his incarnation, became incarnated. Now, Mr. Editor, this is a very strong assertion, and, as I think, quite mature—but suppose it to be half true, and that the one half assent and the one half deny—what of it? For my part I neither assent nor deny, for the want of sufficient evidence. Your correspondent thinks there is proof furnished *now* by the temporary obsessions and inspirations which we know, or concede. The mysteries of the past may be resolved by the demonstrations of the present. But so far as I go the present only proves that Jesus was probably a medium, operated upon by good and purified spirits. Proof of the reincarnation of wise spirits of the Heavenly spheres for a lifetime now, would be carried back to the case of Jesus, and I would say, *perhaps* it was so then, or *probably* it was so. That proof, however, is wanting. But again I say, present or wanting, what of it? Surely I think no divisions upon such subjects were admitted, were hinted at, were pointed at. As scientific Spiritualists no divisions can come among us, for science admits of no division here more than elsewhere in any of her armories, where there is demonstrative proof to the senses. Spiritualism, as a religion, may permit divisions upon different judgments and standards of morals; and who shall deny but that that which is purest and the best is the most worthy of support? E. S. HOLLBROOK.

WAUKEGAN, Oct. 28, 1876.

DEAR REV. SIR—Permit an old, obscure man, close on the verge of eighty winters, to greet you in behalf of pure Christianity that is presented to the Christian public in the SPIRITUAL MAGAZINE. Having read all the numbers for the last year, I rejoiced greatly for the consolation, and took new courage. I joined the close Baptist church A.D. 1832, have a letter from that church now, but dated some years since. I became interested in the spiritual philosophy called Spiritualism, a thesis spoken everywhere against, like as was that of the Nazarenes, but I could not stultify conscience and reason, and thus felt like a strayed sheep on the cold, bleak mountain, outside of all healthy organization. I do not long for their leeks and onions, nor the manna in the desert, which things did not satisfy me. The visible church to me has become too material and conformed herself in too small a letter of the Word having crucified the

true Word, which is Christ the Lord. It seems now at this late date that many calling themselves Spiritualists are yet opposed to the true Word. They seem to prefer the Shakter, the Vend a Vista, the Brahma, the China to Jesus of Nazareth. Some historians make out sixteen or more crucified Saviors. They may make a thousand, only give me my choice. Jesus of Nazareth truly says, My sheep hear my voice and they follow me ; they will not follow a stranger for they know not the voice of strangers.

Now brother, I trust that you know the voice of the true Shepherd and will follow Him, and not be ashamed of the name of Christian Spiritualist. Some will no doubt apologize for the Jews and Pagans and other anti-Christians for the sake of popularity, or numbers under the plea of universal charity and benevolence, but every plant that my Father hath not planted must be rooted up.

Many of the best human reasons can be given in favor of the Messiahship of Jesus of Nazareth, besides the spiritual prophecies and works that He did in the sight of many good witnesses. Not in the dark ages of the world but in the days of learned Rome. Now, brother, I never expect to see you in the flesh, but in spirit I am with you. Amen.

Now, I hope, dear friend, you will not take this as an intrusion. On your message and destiny, hoping you God-speed in your work, I am, Rev. Sir,

Your brother in the Lord,

JEREMIAH GAGE.

DR. WATSON—YOUR MAGAZINE is the only periodical I ever met with treating of Spiritualism from a Christian standpoint. Just this one No. has shown me Bible truth in a more reasonable light than I have ever known before. Four years ago I became so thoroughly disgusted with the teachings of theology, that I forsook the temples altogether and have no wish or desire to enter them again. Providence directed me to a Spiritualist society and for two years I have attended their meetings regularly. The more I learn of Spiritualism, the more I am convinced that it is the only true religion. That you may long be spared to make known to the world its blessed truths is the sincere wish of

MISS MARY E. GRAFF,

283 Adelphi street, Brooklyn, N. Y.

VAN WERT, OHIO, Jan. 5th, 1877.

BRO. WATSON—*Dear Sir:*—New Year's greeting from the Band that controls me and also from myself. The Spirit says: "Write, for the centennial year has expired and the new year is ushered in, but the announcement of the Spiritual works in the last year must be brought in action." "The time is here that those who have been tried as it were in the furnace and are found worthy shall and must be sealed with the conditional baptism, and must unite ; then we will overshadow them all with power from on high to come against the beast and its power and overthrow it and bring into submission all worshippers of the beast and all who have accepted the image thereof. You are right in the principles you've adopted, and for the benefit of each and every faithful soul that longs to fight the good fight and bear arms in the ranks of the righteous King." "We advise you to call a convention, after a thorough deliberation and understanding as to where such convention shall better be held, and unite all free souls who are ready to adopt a Christian platform, into one body and name them Christian Spiritualists the Faithful. The society here is baptized the "Society of the Faithful" by us, for their faith has been severely tried ; so were you tried, and many also, in this country and all over the world. All who have proved faithful, and shall do so henceforth, shall receive the white stone from the King, as a seal and invisible breastplate, while physically the same is made effective by the ordered conditional treatment of the seal." We also send this message to Bros. Winder, Childs, and Mosher, and the people. All of these gentlemen are vessels reared for special labors for humanity's welfare. Knowing the truth, dare to maintain it, and bow at no human shrine. Our blessings follow this message. Yea, Amen, the Justice Band. I also respectfully subscribe myself,

MRS. A. KLINE.

"If Dr. Slade has been treated roughly by the law, he can, at all events, console himself with the knowledge that he has highly-placed and influential persons among his *cleintele*. Most enthusiastic of his disciples are said to be the Princess Louise and her sister-in-law, Lady Archibald Campbell. At the house of the latter, in Beaufort gardens, several wonderful spiritualistic seances have been held."—*London World*.

### THE NEW IDEAL.

**Its Glories as Revealed by Prof. Felix Adler, in an Address delivered in New York.**

New York World.

Prof. Felix Adler lectured yesterday on "The New Ideal," before one of the largest congregations that have assembled in Standard hall since the beginning of his Sunday morning services. He said:

"There is a great conflict waging. Science is subverting many of the ancient beliefs of mankind by showing that they collide with natural laws and are antagonistic to well authenticated facts. The battle is not yet won, but to us the issue is not doubtful. Let us inquire into the moral bearings of the results thusfar achieved; let us consider the losses we have sustained and the gains we have made. We stand in a new age, with new conceptions of our aims in life and of the final destiny which we are here to accomplish. These conceptions we call 'The New Ideal.'"

"The mediæval ideal was supernatural and transcendental in character. It made man an exile from the kingdom of heaven, and taught him ever to turn his thoughts to that, his real home. His main duty was declared to be to dismiss the cares and business of the world, and to live in meditation and devotion. Such a view was necessarily hostile to all the conditions by which the welfare of society exists. The history of the early anchorites show this." The lecturer here described the beliefs and practices of the Christian anchorites of the early ages, and resumed: "Among the consequences of the supernatural idea were the domination of the priesthood and the predominance of theological studies to the grave detriment of others. The ascetic ideal of the middle ages is the logical conclusion of the supernatural ideal, and it has left its marks in all European nations even to this day. If the new ideal takes pride in anything it is in a return to nature. The body is not alien to the mind, but it is the seed-plot from which mind flowers out. The passions we are wont to associate with our corporeal nature are the rough materials of which the noblest qualities are sometimes formed. The beauty of the tree is not in the root, the trunk, or the spreading branches, but in its action and fruition. It is the same with man; it is not in the mighty trunk of intellect or the spreading branches of imagination, but in the fruit we bear that our moral life is seen, and the object of our

being is accomplished. The old ideal emphasized the eternal that was without us, the new emphasizes the eternal that is within us; the old called us exiles from truth, the new makes us authors of truth; the old separated heaven and earth, the new teaches that earth is a part of heaven, and bids us establish here the heavenly rule.

*To the Editor of the Spiritual Magazine:*

NEW ORLEANS.

SIR:—I have heard that you understand French, and as I am more at home in that language than in English, I make use of it the better to unfold to you the motive of my letter.

A subscriber to your MAGAZINE for two years, I have followed with great interest the accounts given of your seances, and I now ask permission to confide to you the reflections and ideas which have arisen within my mind in regard to the facts which you have related in the number for October last—one under the title of "Materialization of Spirits," and the other under that of "De-materialization of a medium."

I have appreciated, and appreciate still your conciliatory views in your philosophical dissertations, but I bitterly lament your decision to publish all the phenomena that you obtain; for I foresee that many persons who have accepted your writings because they comprehend them, will refuse to believe in phenomena which you do not explain; and from thence to a denial of spirit-communion there is but a step.

Here, where unfortunately the people have been more than once deceived by false mediums, material manifestations have not the value of those which are of a spiritual order—of those which men cannot falsify, and which each one can himself control or verify.

The incredulous demand proofs in order to believe in manifestations which are, for them, supernatural; and they believe them only when the explanations satisfy their reason and their judgment.

I think that if you add to the facts you give, the reasons for them, the incredulous who have read the Boston *Investigator* of the 11th inst., and other journals hostile to Spiritualism, will ragne themselves upon your side; and among them you will perhaps find adepts who will aid you in your work of propagating this theory.

I wish you good success in your enterprise, and therefore have decided to give

you my reflections and ideas. Moreover, I pray you to accept the assurance of my highest consideration.

ONE OF YOUR SUBSCRIBERS.

The above letter has been on hand for some time. Having forgotten our French, we were unable to translate it. We are indebted to our good friend Mrs. Shindler for its translation.

That "the incredulous demand proofs" is very certain. That such proofs can be given is equally certain. These proofs we have had over three years in our city, before scores of persons at a time. Sometimes in open daylight when but few were present. They are as susceptible of demonstration as are other facts of which our senses take cognizance. We refer him to one of his own citizens' reports of what he saw at the Eddy's in the issue of the *MAGAZINE*. He wishes us to "give the reasons for them." They are obviously necessary to convince such minds as have sought in vain for tangible proof of our immortality. "Nature abhors a vacuum." The age of faith is passing away, leaving a very large portion of the intellectual people of Europe and America like the Boston *Investigator* skeptical as to any existence after the present. We can conceive of no means that could be used to convince such minds of the truth of another state as the return of their friends identifying themselves to them. If such "manifestations" do not convince the "incredulous" then we have no hope of their conversion until they pass over, when they will, as many others have done, return to try and convince others that there is a real life beyond the PRESENT.

NORTHFIELD, Jan. 29th, 1877.

REV. SAMUEL WATSON—*Dear Sir*:—I have been of late reading "Clock Struck One." I wish to ask you one question, and it would be a great satisfaction to me if you would give me your views in regard to it.

You admit in "Clock Struck One," that in the communications you received through J. V. Mansfield, there were some errors in giving the initials of some names; also Bishop Soule's name was spelled without the final e; also many grammatical errors.

How do you account for these errors? Many of those persons were scholarly men when living here. All ought to have been able to give their own names correctly. It would give me much pleasure to get your opinion.

Yours Very Truly,

FRANCIS HOWARD.

In reply to the question of our clerical friend, we must state that the "errors" to which he refers do not militate against, but confirm the truthfulness of the communications. Every error as to "the initials," has that tendency. The letter e is a very small affair compared to thousands of errors found and acknowledged in the Book which is claimed by our friend, we presume, to be infallible. The old saying that those who live in glass houses should not throw stones at their neighbors, has some good sense in it, which could be used to advantage.

Let us look at these "erroneous initials." In reading the communication from our Brother, Wm. H. Mansfield, read it Wm. R., when immediately his hand was controlled, and Henry was written crosswise, as the double name of our Brother, which was correct. The other error is more important. In the first communication we received from Gen. Thos. Rivers, he put a W. as his double initial. We knew this was an error, supposing it to be a freak of Mansfield's pencil; yet we did not feel at liberty to erase it. TRUTH, the whole truth, and nothing but the truth, is our maxim. We had known Rivers in his college days—and was present when he graduated at LaGrange in 1838. We had corresponded upon the subject of Spirit communion, when he was our member to Congress, but never saw or heard of his having a W in his name until it was put there in his communication, which contained a number of facts that we did not then know, but afterwards learned to be true of persons, names and things. If our enquiring friend had read "Clock Struck Two," he would have had his questions answered, we think, satisfactorily. The first annual Conference, which met at Somerville, Tenn., 1872, after the publication of "Clock Struck One," we were charged thus: "Specification 1st. In

teaching contrary to articles 5 and 6, that there is a necessity for a more tangible proof of the doctrine of immortality than is contained in the Holy Scriptures, pages 77-134, also 175, 176." While at this Conference we were invited to dine with a friend with whom the mother of Gen. Thos. Rivers was stopping. As soon as she came in the parlor she said in substance: Bro. Watson my son Thomas appeared to me the other night, and said: Mother, you think it strange that I had W. in my name when I signed it to a communication I gave to Bro. Watson on the 24th of May, and published in his "Clock Struck One." Don't you remember, mother, when I was a boy I was so excitable that the boys gave me the nickname of Wasp, and that I always signed my name with a W in my boyhood days? Look at any of my old copybooks and you will always find a W in my name. She said she had not thought of it for twenty years.

Here is a small, but significant fact, known only, perhaps, to one mortal person, and she not thinking of it for a score of years, and more than a thousand miles from the medium, whom she never saw. "Straws show which way the wind blows," and it will be found that these little "erroneous initials," as we thought them to be, cannot be explained even upon the theory of the celebrated Dr. Carpehter of "unconscious cerebration." Will you ask us a few more questions, Mr. Preacher?

NEW LONDON, WIS., Jan. 1, 1877.

DR. WATSON—Dear Sir: I am much interested in the MAGAZINE and like the way you handle the subject.

New London has a population of about 2000 inhabitants. The people here have very little, if any light on the subject. I have been hoping that some good lecturer or medium would find it in their way to come here. (We don't want "free lovers.") But we want the true light that cometh from above that enlighteneth the understanding, and will show us our true relation to the spirit world, and to God. I don't think preaching against the Bible, as some Spiritualists do, has a tendency to advance

the cause much, especially among the orthodox communities. I think it better not to tear down a man's house until we are able to give him a better one, or in other words, to satisfy him that he has one.

First, present the beauties and reasonableness of the new way, and the old shell will soon crumble.

I am anxious to see the truth spread. I do not know why we should not be willing to make sacrifices, as did the apostles and early Christians.

How is the light to be carried into the dark places unless it be by missionary effort? I am in favor of organization, but not sectarianism.

Yours, etc.,

J. A. GILBERT.

BLOOMFIELD, MO., Jan. 2, 1877.

REV. SAMUEL WATSON—Dear friend to humanity: Your esteemed MAGAZINE for January has been received and read with unusual pleasure. I should feel like I had lost a valued friend should I be compelled to be blessed no more by its monthly visitation.

Would that we could have a far more extensive circulation of your invaluable publication with many others of similar character, making as salutary an impression upon the minds and consciences of the people as you richly deserve.

We are having many anxious inquiring minds amongst those who would doubtless begin an earnest investigation of the harmonial philosophy, if the question could only be explained to them a little by some interesting, instructive and entertaining lecturer. An ordinary one would not be heeded here. Many of us here would be highly pleased to have a good and effective lecturer among us. The stringency of money matters are such that we could not at present promise very great remuneration, but would do the best we could, for we do feel great anxiety to have the scales lifted from the eyes of our neighbors and friends.

Yours for the rapid dissemination of our greatly needed religion.

M. A. BEDFORD.

In this age of education and general intelligence the household is hardly complete without a Cornish & Co. Piano or Organ. Read the advertisement in another column and then send for illustrated catalogue or price list.

## American Spiritual Magazine

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S. WATSON, Editor and Proprietor.

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MEMPHIS, MARCH, 1877.

### OUR HOME SEANCES.

Knowing the anxiety on the part of our readers to have facts given, where there was no possibility of collusion or imposture, we invited Col. Eldridge and his wife to visit us.

The evening was very unfavorable for materialization—the atmosphere very humid within, while the rain poured down on the sloppy streets of our city.

I had just received the *Le Galileen*, a French spiritual magazine. Having forgotten our French, we asked Mrs. Shindler to read some of it. Soon Harry, her control, spoke, audibly giving his approval of the article being read. We tried to draw him out in conversation, but he said he wanted his supper first. While at supper, he rapped loud and often on the table, raising the leaves of the table so that our waiters were disposed to leave him and us to ourselves. He had told us previously when he came he wanted some sticking-plaster put over his medium's mouth. A piece just the size necessary was thrown in our home medium's lap; from whence it came we could not tell, but Harry said he brought it for the purpose. This was placed securely over her mouth, and she took her seat in our cabinet—our family sitting close around it.

Scarcely had we taken our seats when he commenced whistling, which was continued for some time. Then calling all our names—speaking pleasantly to all, inquiring as to our health, etc.—as familiarly as if he had known us in his earth-life. A free and easy conversation was kept up with us for a time, after which the sticking plaster was

taken off Mrs. Eldridge's mouth, when, woman-like, she used her tongue freely, Harry, in the meantime, trying to make her hush. It was really amusing to hear them. It was not even a friendly quarrel, but a contention as to who should have the floor, and as we had no chairman to decide who was entitled to be heard, they both had their say, sometimes both talking at once, until at last Harry obtained the victory, and became master of the situation. During this time there were hands out in a good light, reaching out to the lock to open the door. Several faces were seen at the aperture, but none sufficiently distinct to be recognized. Harry announced the names and relations of a number who were present, of whom he could not have previously had any knowledge.

We were particularly interested in one, whose name was given, John Land. A few days previous, "The Clock that Struck One," sitting on the mantle in our dining-room, which has not run or struck for a good while, struck one while we were at dinner. Soon after, we received a letter that our nephew in Arkansas had died of the consumption. Harry said he was coughing as he had not gotten over his disease, or rather, when he took the earth form he was affected as he was here.

He soon announced, "Callie is here." Not knowing any one by that name who had passed over, we asked "Who is Callie?" when he replied, "it is a double." John and Callie's father married half sisters of ours, consequently they were double cousins, brought up from infancy together, and loved as children love, before their marriage. The spirit, while her body was asleep had come with her dear departed one over a hundred miles to our home circle. We know some will smile at our credulity, while others will think it is supremely ridiculous. If such be Christians, we simply refer them to Paul's case—he "was caught up," and could not tell whether he was in the body or not. Let all that pass for some other time.

There was some slate-writing, taking of

apples out of the hands, and showing of hands in the light; but we have already transcended our limits for what occurred at our first home seance with this medium. Some water was thrown on our company that Harry said he got out of a pitcher in the library. That which interested us most was a little conversation had with Mollie, who said she was very happy, and wished to say something to us, which we will give below.

We do not believe that those who desire to know the truth can fail to be convinced that Spirit manifestations are true when they will investigate the subject thoroughly. At home or with a few friends who meet with one accord, as the disciples did on the day of Pentecost, will have a Spiritual baptism that will lift them above this mundane sphere of thought and feeling, to realize that which is far above all price. We believe that this priceless boon is within the reach of those who will seek for it with half the earnestness and perseverance they manifest to accumulate the perishing things of time and sense. This is what was written:

"Since John Land's death I have had no special mission to earth, but while he lingered I was close to him many hours, watching, trying to alleviate his sufferings, and to pacify poor Callie in her deep distress. John is very near to his loved ones yet, as he has not ascended to higher degrees. He is with Callie much of the time and her spirit goes out in search of her dear absent husband. She cannot be comforted, like Rachel weeping for her lost loved one. She, however, is much more grieved at the absence of him who was her companion. Death, Ellen, is a happy result to any one in his, or my dear boy's condition—yes, a happy release. There is a naturalness for one to regret the departure of one dear to them, but Callie will soon overcome her grief by experience of Spirit power and manifestations. She will become more spiritually inclined than ever; and her gifts will be improved now.

This is a strange thing to many, but it is true.

Samuel, I want to say to you that a hall must be decided upon, and not spend the time in testing mediums in your midst—something more is needed now. You are becoming weaker every day you postpone this matter. Some will attend church, while others feel just like wanderers, not knowing where to go, or what to do.

I want to see you all established in a nice and inviting hall or room. Will you soon do this? I think you will.

MOLLIE."

Subsequently she wrote:

"Go ahead, Samuel, with your hall operation. If you can only get fixed up, Memphis will be the light house predicted in the past. Her people need something Spiritual in religious worship. I mean they want their worship to be more Spiritual, and something to move the heart to investigate the subject of Spiritualism. Be prayerful for it is necessary to success.

MOLLIE."

MY SON.—I have not met with you for a long time, so many pressing in to bring you tidings from a better and purer world. We come to you to instruct you in matters of importance, and to elevate your thoughts from earthly objects to those more eternal and spiritual, lest you should fail to obtain a reward which awaits those who are faithful in well-doing. Be earnest in good works. We are always active and find much to engage our time. We do not measure here by minutes and hours, but are unceasingly employed in our Master's work. We are happiest when in his work, in both worlds. We influence and impress the erring of earth. The power to do this is imparted by Him who rules the Universe, and whose influence is felt by all. We are employed by him to minister to those who need our influence and watchful care; hence we come to instruct thro' the avenues which lie open to us. There are many who are yet in darkness in the spirit world, who still live near the earth sphere, clinging to their old associations and to their wicked and perverse appetites, who need a superior and spiritual influence and we in part are employed in visiting them in their low and distressed condition trying to lift them from their wretched condition to joys above, unknown to them

We are thus employed in missions of kind entreaties to those who are not yet developed beyond their mortal cravings. Their thirstings for something noble, pure and good have not been increased to that extent to create in their spirits a desire to leave their old haunts. Many a wicked man is urged by a wicked controlling spirit to perpetrate the most outrageous crime. He carries a devil within his own heart. The spiritual part of man's nature must predominate in order to govern the material or wicked. He must control the sinful inclinations, for when you would do good, evil is often near.

Always do good and great will be your reward, for Him who seeth in secret shall reward thee openly.

We are much interested in your attempt to organize a Spiritual Society, and to increase the numbers in the spiritual ranks.

This you will accomplish by fervent prayer, perseverance and patience.

I don't wonder, Sammy, that you so much desire to hear from us, your loved ones, and if we had the power always, we would satisfy your most earnest and numerous desires to know many things pertaining to spirit-life.

I want you to conduct all your meetings in a very religious manner.

Allow nothing but that which is elevating in its tone and very impressive in its manner of worship. I love the zeal of a true Christian in his or her work; much good can be done. Dispense the glorious truths to all classes and to those far and near. I expect to be often present in your meetings.

We see a great change in the future awaiting the world, and many vague ideas are swinging ready to fall from the slender thread by which they are supported. You will live to see them. God speed the happy time when spirituality shall reign supreme over all the land and that the religion which you and many of your co-workers are trying to establish, shall sweep like a mighty wind, and the world emerge from the darkest shades which now envelop it. The gleams of light are brightening, and enlightening, and widening to the farthermost ends of the planet.

Now I am going and will come oftener to your happy meetings.

I am your loving father in spirit-life.

LEVIN WATSON.

We remarked how much more satisfaction there was in this phase of spirit intercourse than in materialization.

Yes, as you say and feel, we all agree; for we do enjoy this communion one with the other. We have never yet realized anything to comfort or give joy in the phase of materialization.

We are cognizant of you, and hence we can have power given us to control the organism of a person with more certainty to write or talk, than to make ourselves visible to your mortal vision. If you but knew the difficulties and laws we have to encounter and abide by, you would be better satisfied with what you receive in any form.

### HOME SEANCE.

Just as we were ready to go to press a few friends, representing the Bench, the Bar and the Medical Faculty, met Col. Eldridge and wife in our library with our family. Two of the doctors placed sticking plaster securely over Mrs. Eldridge's mouth, covering from her nose to the bottom of her chin. She was tied securely and fastened to the chair inside our cabinet. Soon Harry commenced talking, by speaking to every one present, calling their names distinctly. Conversation was kept up for a considerable time with us upon various subjects. Hands of different sizes were put outside. He asked to play Home, and let the top sash of a window down, leaving the blinds closed, while he went after some grapes for us. In less than five minutes he said he brought them, calling us up to the cabinet, when he placed in our hands three or four bunches of large Malaga grapes, which by his direction we distributed among the company. Mrs. Eldridge had been carefully searched before going inside, when there was nothing but her ordinary clothing found about her person. During our confab we told Harry we wanted to talk to him about a matter. "I know what it is," said he; "it is, can we do these things in the hall now being fitted up." "Yes, that is what we wanted to ask you." "I will let you know to-morrow," he replied. There was slate writing with single and double slate for the gentlemen, which was satisfactory. Hands were seen shaken which could not possibly be Mrs. Eldridge's.

## GOING TO TEXAS.

Some how or other the Texas papers have it that we are going to that State on a lecturing tour. Some one has sent us the following clipp from the *Statesman* published at the Capital:

The *Hesperian* asks what good has spiritism ever done? What fact has it made known? What beneficent influence has it ever exerted? Has it made men better or taught them anything? These inquiries are made because it is announced that Dr. Sam. Watson is coming to Texas: He would reconcile the Bible with the faith of the "spirits." He tells of the witch of Endor and of those whose "eyes were opened," and they saw angels "ascending and descending." He quotes numberless passages from the Bible to prove that it is a "spiritual" book. Many people read the sacred volume with one eye closed by sectarian prejudice and the other only winking occasionally when a new idea forces itself upon the mind's vision. But we only proposed to say that Dr. Watson is not a showman or juggler, or table-tipper, or slate-writer. He is a native-born gentleman, of excellent learning and ability and a life-long, devout Christian. He speaks well, and always sensibly, and believes the Bible and in the Christian's philosophy to which he super-adds the idea and conviction that Swedenborgians generally accept. He thinks the dead still live even here on earth, and that death is only one of the transformations which we must undergo in infinite progression from nihilism to Godhead.

We made a rapid tour through Texas last spring, was a year, while on our crutches. We have many old friends of other days scattered over the "Lone Star State" whom we would like to see, but cannot tell now whether we can or not this spring. If we should and there are those who would like to discuss the questions involved at the first of the above paragraph or any other pertinent to the subject, we will divide the time with them at any place with any one who is endorsed by the community in which they live. We will, as we may be able, answer questions propounded which are germane to the subject of Spiritualism, as we understand it. We shall expect a respectable church or hall to be provided be-

fore an invitation is extended to us to visit any place and that no admission fee be required of any one attending.

We call special attention to Gen. Edwards' article on organization. We do not believe in any "side show" or "free platform" on which to stand and discuss "Mr. Jameson's Atheistical views" or the defunct fooleries of the convention "of which he was the Secretary." From such we turn away in disgust, and can never affiliate in any sense with those who would propagate such opinions. We have never found anywhere such inward purity inculcated as has been the teachings we have had in all of our investigations on this subject from our spirit friends. And whilst we have ever opposed a creed system of organization, yet we have always advocated such a declaration of principles as that all may know exactly who and what we are.

The term Christian has such an ambiguous meaning as held by the hundreds of sects who claim that name, that it does not sufficiently designate our distinctive characters so as to show the world our proper colors. This, with every other question, we left with the delegated convention. It seems to us that the principles Bro. Edwards would "inscribe on our banners" constitute a basis of a platform broad enough for all the Spiritualists to stand upon.

Dr. Brittan gives Spiritualists some good advice about throwing off the "rural trumpery" which some have tried to pack upon "our sublime philosophy." We hope the convention will cast off all the "heavy freight" and have nothing "deleterious or unclean" in any respect attached to our "spiritual household."

Mrs. Shindler's book, A SOUTHERNER AMONG THE SPIRITS, is now in press, and will be out in a few days. Price \$1.00; postage 6 cents. Address Mrs. Mary Dana Shindler, No. 143 Main street, Memphis, Tenn.

**MRS. MILLER.**

After our printer had told us he had no more space for other matter, Mrs. Shindler gave us 8 pages relative to seances she had witnessed with this lady. As those will be published in her book soon to be out, we must refer our readers to it there.

We were present one evening since when a number of persons came out, three at a time. A lady brought an orange, cut it up and gave each of us a piece, first of the peeling, then of the orange. Mr. Thomas, whose father was present, came out, walking with heavy tramp over the floor, shook hands with us and sat down by us, taking off his hat, all as perfectly natural as an earth mortal would.

We make one extract from Mrs. Shindler's account:

"On this occasion Eliza, sister of Mr. Thomas, was very lively, going in and out of the cabinet, dancing and waltzing. Twice we saw two white figures at the same time. At length Redface desired that the light might be a little raised "for squaw Shindler to see Gen. Lee's face." This was done, and I was called to the aperture. Then I saw a face which seemed to be self-luminous, and which certainly resembled the portraits of our beloved chief. I had never seen him in earth-life. The eyes were soft, brilliant, and natural, and gazed into mine with unmistakable intelligence. To two requests which I made he bowed his head repeatedly. He then took my hand, passed it over and under my chin, then placed both his hands upon my head. The beard was soft as the softest silk, and the throat felt just like real flesh and blood. Some others were called up, and, finally, that good and honest champion of truth, DR. SAMUEL WATSON. I presume that by this time the spirit had begun to lose "power," and perhaps the face had undergone some change. (I think I have seen my husband's features change while I was gazing on them.) Dr. W., like an honest man, demurred about the likeness, and Redface requested him to take his seat, and wait till Gen. Lee could get more power. Dr. W. went up a second time, and expressed himself better satisfied. We were then requested to engage in prayer before Gen. Lee came out among us. Accordingly, we knelt in prayer, Dr. W. repeating the Lord's prayer, in which we all joined in unison. I was again called

up to the cabinet, and the figure stepped out, again placed his hands upon my head, and kissed me on my lips. Taking my hand, he led me a step or two towards my chair, then seated himself in another, remained there a few seconds, and returned to the cabinet. I will remark that when Dr. W. was about returning to his seat, this spirit form, I think, took hold of him and pulled him back, then accompanied him nearly to his seat. After a while I was called up to see my husband. He was in his surplice, and kissed me on my lips. I asked him to speak to me, and he whispered, "Go to your seat." Lingered still, he took my hand, and led me nearly to my seat. My husband's face looked something like that of Gen. Lee; and, really, in their pictures, there is quite a singularity of outline. The figure of a child, said to be that of little Essie Mott (daughter of Mr. Mott, the medium,) came out, and went quite up to Mr. Thomas, who, in earth-life, knew her well. After the seance I went into the cabinet to rub Mrs. Miller, and help to get her out of the trance. At the suggestion of some one the curtain was dropped to keep out the light, and then and there, with no mortals in the cabinet but Mrs. Miller and myself, and with both of her cold and rigid hands in mine, other hands were forcibly patting the top of my head, and all the way down the body.

**MORE SPACE.**

We must enlarge our borders as soon as our subscription will justify it, which we hope will be soon. We have communications from prominent Spiritualists in New York, Chicago, New Orleans, Oxford, Washington, but are compelled to lay over one from Philadelphia, by Col. Kase, another from Boston by a "King," one from Jonesboro, Ark., by Dr. Meek. We say to the friends of the cause, send us *five hundred* more subscribers and we will make the MAGAZINE a third larger, without increasing its price. Make up clubs and let us have room for much interesting matter that we are compelled to lay aside for want of space.

Col. Eldridge and his gifted wife are now filling appointments in this State and Alabama. Communities wishing their services can write him at this city until 16th March. After that date, at Shreveport, La.

### "WHAT OF THE SOULS DEPARTED?"

What of all who have died and who shall die between this day and the last ——— curiosity enquires here. A state so near, so certain, concerns us all. The soul would explode before entering "the land of darkness itself." We look—we cannot help looking—in that direction. That long interval between death and the resurrection, how is it spent? and where? Thus writes Bishop McTyeire in his sermon published in *The Methodist Pulpit South*. From his standpoint it may well be called a land "of darkness," but from ours we think there is light from the beyond, which dispels the gloom that has been thrown around the future. It is natural for us to try to "explore" that "undiscovered country," as Shakespeare calls it, but we must pass through a wilderness more formidable than the journeys of Moses to the earthly Canaan if we have to depend only upon what is contained in a certain old book in regard to information respecting that "long interval." We search these records in vain for such knowledge. We ask its expounders and receive for answer, "We must walk by faith, not by sight." Thanks to the good angels, the veil between the two worlds has been lifted—"The gates are ajar"—and loved ones come and tell us of their beautiful homes beyond the river of life (not of death.) We have read with much interest an address delivered before the New Castle (England) Psychological Society, by T. P. Barkas, F.G.S.

He commences by saying, "At the present time great interest is being taken in the investigation of the alleged phenomena of modern Spiritualism. \* \* \* I desire to place before you a record of a series of psychological phenomena, which I believe are unparalleled in the entire range of psychological investigation."

The following extract is taken from the experience of one of the persons who communicated with this scientific gentleman. If such men in our community would thus investigate this most deeply interesting subject

and make their report through the press, it would supersede and be far more interesting than one which has appeared denouncing the subject and falsely asserting that not one in a hundred felt any interest in the matter:

#### THE FUTURE LIFE.

Q.—Will you kindly give us the information which you promised on Monday evening last, as to your condition and the general arrangement of affairs in the sphere in which you now dwell? That statement would be of great interest to all of us.

A.—I will commence with my experience on first entering my new life.

Q.—Thanks. We shall be glad to learn it.

A.—I told you before that the last nine years of my life were years of pain and agony, so excruciating that I looked and longed for death as the only means of relief from my suffering. Notwithstanding my German education, I had never taken to pneumatics or metaphysics, and had really never troubled myself about the future. To my mother and sister I owe all the good in my nature, and when I spoke to my mother as to the preparation necessary for the future state, she said, "Live, my son, so that when you leave this earth you may leave nothing to regret behind. Be honest, truthful, and courageous, that is the preparation I advise." During the last few days of my life I suffered extreme anguish, and my mother was once sitting at my side, and when I made a murmur of complaint cheered me by saying, "Death is very near now, you will soon be free," and I blest her then, as I have done since, that nothing in her words or manner made me afraid to die. I remember after this, falling into a stupor, but I can still feel the kiss on my brow, and the words, "He is going." Directly after this the pain ceased, and I felt—how can I describe the exquisite pleasure, the intoxicating delirium that took possession of my whole body? I can only liken it to the beatific trance of the opium eater. I was roused from this trance by a form which bade me come, and I then knew, for the first time, that I had died.

Q.—You have now favored us with an account of your entrance into the other state; will you please to give us some account of your experiences when there?

A.—I remember wishing that my mother knew that the suffering was all over, but, when I turned to tell her, I found myself in a strange place, with an old man stand-

looking pityingly beside me. I said, "I want to speak to my mother," but he replied, "Not now, come." So I followed him over hills, through valleys, the while drawing such breaths of pure air, that every draught I inhaled seemed to give me life, strength and happiness.

We came to a city—a city not built with hands, and such as I cannot describe. It was the very perfection of the architect's ideas. We wandered through it, and I saw a group of men discussing some weighty matter, and when I came nearer, I recognized some of the grand old heroes whom I had thought and spoken of with reverence during my life, and I involuntarily bowed myself before them. I enjoyed some exchange of words and ideas with them, and I found that they inhabited this beautiful place, not for the deed for which the world remembered them, but for the self-denial and self-sacrifice for which they had received no thanks on earth.

After a while my guide beckoned me to follow him again, and we proceeded over more hills, fertile plains, and by streams sparkling as they flowed through the rich verdure, and we came to another city, village, (which you will) and there we saw hundreds of little children. "This," said my guide, "is the children's village, and these women are the mothers, who have left their own on earth, and who undertake the care of the little ones. You see how great the sympathy between them, how fondly each loves the other. These children will grow in wisdom and understanding, and will take their places among men." Then we passed on, and stood in a company of men, painters, writers, they had been, but these great masters of the earth, how low they have fallen when compared with those who starved on earth for want of patronage. We spoke to all, and I recall with pleasure how each had some kindly word for the stranger. "Where," I asked my guide, "are the philanthropists, those men whose names stand high for their works of charity?" "This way," said my guide, so we turned and came lower and lower and lower, and saw a great multitude of men listening to the teachings of one who, when I came nearer I recognized as one of England's greatest philanthropists, there continuing the work of raising those who on earth had not tried to raise themselves. "There," said my guide, pointing out to my notice some of the multitude, "are your kings and rulers, your statesmen; how low are they; see there in the rank above them are the poor, the beg-

gar, who by reason of their greater aspiration after good are higher than kings or princes. There again are those who were idiots and insane; these are among the most promising of that vast multitude; see how eagerly they devour the knowledge that was denied them on earth; they come among us pure as the veriest infant."

Q.—We shall be glad if you will proceed with your description.

A.—I would rather, now that I have introduced the subject, that you would ask what questions you want information upon. This is a difficult subject to deal with, since I must use a metaphor all through, but I keep to the truth in every particular.

Q.—Have you and your companions in spiritual world visible organized human bodies?

A.—We have visible organized forms, but such forms as you in your material form would not recognize. You see your friend and know him to be your friend; so do we, when we see the spirit of our friend, know him to be our friend, in the same manner that you recognize yourselves; yet if you were to see us with your material eyes you would not recognize us. I can liken it only to this: The butterfly would not recognize in the chrysalis a fellow-creature. We do not see the form, but the spirit, and recognize our friend by it.

Q.—Are your organs of vision the same as ours, and do you see by some kind of ether, as we are supposed to do?

A.—It does not require eyes to see, even on earth; sight is independent of the eye, even there, I believe. You can convey impressions to the brain in many ways. Yes, we have organs answering the same purpose in every particular that you have, but as to the ether particles, I cannot tell. I have never thought about the matter, but I will inquire and tell you more.

Q.—Do you partake of food for the purpose of supplying the requirements of your spiritual bodies?

A.—Do you give your brain food? We feed our bodies on the same food as you do your brain. We eat it, if you will, digest it, and cast away the more worthless.

Q.—Do you move rapidly from place to place, and how?

A.—We move from place to place rapidly, or otherwise, by the mere exercise of what you call will-power. We wish to be in a place, and, if circumstances permit, can be there with the wish. We, as it were, rid ourselves of the encumbrance of the body, and can

travel quicker through space than electricity.

Q.—Is there a heaven or a hell, or are there heavens or hells, and do those who leave this world go at once to either the one or the other? If not, what is their state?

A.—I have never heard of the hell since coming here, but of heaven I have, and that seems still above us. I think that the real meaning of the word (hell) is, a pit or grave. If that is so, then I imagine that the condition of some of the multitude I have mentioned may be the hell, but I am not sure.

Q.—Have you anything in your sphere equivalent to our time, and do you ever feel *ennui* or languor?

A.—We have days, nights and seasons similar to your own. We tire sometimes but take rest; not in the same way as you, but in a way well calculated to restore us.

Q.—What is your usual mode of social intercourse?

A.—We visit when we wish to interchange ideas, and get our friends to visit us. We spend much time in debating and organizing schemes for raising the status of the lower in condition to ourselves.

Q.—Have you any mode of worship, and, if so, what are your leading forms of worship.

A.—We have as many—no, almost as many, forms of worship as yourselves. It is the employment of very many, but put to greater use than on earth. By worshipping the Deity truly, we raise ourselves, and to do so truly we must raise others; thus, by our own deeds, crowning ourselves and benefiting others.

Q.—Do you meet with any beings designated angels? Have they any direct relationship with mankind—*i. e.* were angels once men.

A.—There are angels, but they belong to a yet higher sphere than I have acquaintance with. They are sent at times with messages to us, even as they have been to yourselves; but, as to your question—were they once men—I believe if they were, they never lived on earth; at least such is the opinion of many here.

Q.—Will you please to inform us with what sciences and with what languages you are acquainted, in order that we may ask questions in relation to those subjects with which you are most familiar?

A.—Acoustics, light, heat, magnetism, electricity, principally, but of a few more; but of languages, I know but little more than English. I certainly once knew German as well, but, during my illness I let it go down; still, I might be able to recollect it if necessary.

## RECORD BOOK WITH FORMS OF ORGANIZATION, BY-LAWS, ETC

WE had intended to copy the Constitution proposed by Bro. S. S. Jones, for organization, but the *Banner* has, and, as will be seen by the following notice, it can be obtained in a book. Those who desire it can do so at a small cost.

The above 200 page, nicely gotten-up Record Book, containing articles of associations, by-laws, form for keeping records, etc., etc.—printed from large, clear, new stereotype plates, are now being delivered to those who have heretofore ordered them, and will be forwarded by mail to any part of the United States or the Dominion, on receipt of the price.

These Record Books are sold at cost, for the purpose of facilitating the work of local organizations of Spiritualists. The cost of the book, with the nicely printed articles, by-laws, etc., ready for use, is sold for the same that a like Record Book would be sold for by dealers without such forms.

Cost of the Book, sent by mail, at publisher's expense, \$1.50.

Address *Religio Philosophical* Publishing House, P. O. Drawer 507, Chicago.

THE ILLUSTRATED ANNUAL OF PHRENOLOGY and the HEALTH ALMANAC, for 1877, have been combined and are issued at one publication at the low price of ten cents, which certainly does not more than pay the cost of production. The contents include much that is interesting and important. Besides the monthly calendars and the usual astronomical calculations, there are seasonable suggestions for each month in the year in regard to diet and care of health. We have, also, notes and articles on "Principles of Phrenology;" "Self-Study and Development of Character;" "American Women Journalists," with five portraits; "Acquisitiveness—How to Train It;" "Mental Science;" "A Primitive East India Tribe," illustrated; an illustrated article on "The Cultivation of Flowers;" James Russell Lowell, with portrait; "Colds and their Treatment;" "Principles of Hygiene," and a choice selection of miscellaneous matter.

It is well printed, with many handsome illustrations, and will be sent by mail, post-paid, to any address, on receipt of ten cents, by S. R. WELLS & Co., PUBLISHERS, 737 Broadway, New York.



#### TEST SPIRIT PHOTOGRAPH.

This Picture was made December 25th, 1875, in Cincinnati, by Jay J. Hartman under the most rigid test conditions, in a gallery he had never visited before, with Camera, Glass and Chemicals of a skeptical photographer, all of the manipulations of the plate being done by a skeptical photographer, Mr Hartman simply standing by the side of the camera with his hand resting thereon, never entering the dark room, nor at any time seeing or handling the plate and all the time closely watched by sixteen respectable, intelligent gentlemen.

CINCINNATI, December, 25, 1875.

We, the undersigned, having taken part in the public investigation of Spirit Photographing given by Mr. Jay J. Hartman, hereby certify that we have closely examined and watched the manipulations of our own marked plates, through all the various workings, in and out of the dark room, and have been unable to discover any sign of fraud or trickery on the part of Mr. Jay J. Hartman.

We further certify that during the last sitting, when this result was obtained, Mr. Jay J. Hartman did not handle the plate or enter the dark room at any time.

**JAY J. HARTMAN,**

Patented May 5, 1876.

**AMBER PHOTO-HOUSE,**

785 BROADWAY,

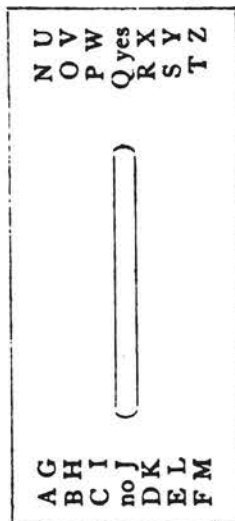
**NEW YORK CITY.**

#### THE EASIEST MEANS OF SPIRIT INTERCOURSE.

SAVANNAH, Dec. 18, 1876.

MR. S. WATSON—*Dear Sir*—Many of your readers may wish to communicate with their spirit friends, but lack even that feeble mediumistic power which is generally considered the first step to or beginning of mediumistic development, viz.: the power to communicate by tipplings of the table. But there has been discovered, by my wife, a method which will enable many persons to get manifestations who could not get tipplings of the table; and for those who require tipplings of the table to point out the letters when the alphabet is called, a method is here offered that will facilitate operations greatly. My wife and myself having discovered that we conjointly (not singly) were able to have intercourse with our spirit friends by tipplings, found the process very tedious; but as soon as we tried the new method our spirit son exclaimed: "Oh, dear papa and mama, you have made our work so easy now."

The method is this: I have on the table painted the letters of the alphabet, thus:



On this table we place a polished little rod, rounded below and pointed on both ends; the upper side is wide for the fingers to rest, and also rough, so they do not glide off. The table of course must be very smooth—I facilitate operations by putting a little powdered soap-stone on it. On this rod the fingers of the two persons sitting on the opposite sides are placed, and the rod is allowed to glide from letter to letter. With this little arrangement we receive messages now faster than by writing. If you think this information useful, your readers are welcome to it. Fraternally yours, L. K.

OKOLONA, MISS., Dec. 21, 1876.

DR. S. WATSON—*Dear Sir*: I am delighted with your MAGAZINE and believe it inculcates the truth more in accordance with my views of the hereafter than the theories now prevalent in the world. It does seem to me, that the glorious truths of Spiritualism are destined ultimately to prevail, as the return of departed spirits through mediums make them clearly demonstrable. You would be surprised to know how rapidly the spiritual belief is insinuating itself into the minds of the higher class of thinkers. It has spread very rapidly with us, and the other day I heard an intelligent gentleman remark, that if we had an organization of Spiritualists in their community the number of them would be greater than any one of the Christian denominations could muster, and in this remark I concur with him. I think the harvest here is ripe for a reaper. Can you not come down and put in your sickle? The people would be delighted to see you, and I sincerely believe that it would be greatly for the interest of the cause, and of yourself to come. I am with much respect,  
Yours, etc.,

A. M. IVY, M. D.

We would be glad to visit Okolona. We used to have some Methodist friends in that vicinity whose eyes we would like to be instrumental in opening to enable them to add to their faith knowledge, and see face to face as we have often done our loved ones.

BEAVER DALE, WHITFIELD CO., GA.

DR. WATSON—*Dear Sir*: I am now in my 77th year and have never had my attention turned to the subject of Spiritualism until two or three years ago, my opportunities for investigating the subject have been very limited, but I have seen and heard enough to convince me of its truths. I am amazed that people take so little interest in a subject of such vast importance. I at first thought I could soon convince my intimate friends of its truth, but I found I was mistaken. They will believe me on any other subject, but when it comes to Spiritualism, they shake their heads and say I am mistaken and say they have to see these things before they can believe them. At the same time they believe just such things recorded in the Bible that took place two or three thousand years ago.

There are but very few Spiritualists in this part of the country. They are however amongst the best educated and as intellect-

ual as any in the neighborhood, and are generally in some orthodox church.

The newspapers never mention Spiritualism unless to condemn it or to notice the exposure of some medium, which they consider the death-blow to Spiritualism; but it will not stay dead.

I am anxious to receive your paper; please send it as soon as convenient.

With my best wishes for your welfare and the success of the MAGAZINE, I am respectfully,  
Your friend,

G. R. BROWN.

OXFORD, ILL.

REV. S. WATSON—*Dear Sir*: I like your journal very much; it treats the subject in a more candid manner than any other publication of the kind that I have ever seen. In fact I think it is on just the right track. Many years ago when Spiritualists were running the Bible to the lowest notch, I often told them that it was the best exponent of Spiritualism they had, and I believe it yet. With Christ for our example and the Bible for our guide, we certainly ought not to miss the way, but by the light of modern Spiritualism, what before appeared dim, now seems clear and plain.

It is true I never had the opportunity of investigating the physical phenomena of Spiritualism, yet I have read about it since its first start, and have viewed it with favor, in fact, my conclusions about it, at first, were that it might be so, and now after years of reading, and especially since I have read your very able journal on the subject, I can no longer doubt its truth. May God and the angel-world aid you in your good work. I will add that I am now and have been for near twenty years a Methodist.

H. H.

LORD AMBERLEY ON SPIRITUALISM.—What mere intellectual conviction of a future state can vie with the consoling certainty offered by the Spiritualistic belief, that those whom we have lost upon earth still hover round us in our daily course; sometimes even appear to us in bodily form! and converse with us in human speech. No mere hope of meeting them again can for a moment equal the delights of seeing their well-known shapes, and hearing their familiar tones. Hence the Spiritualist has undoubtedly a source of comfort in his faith which more rational creeds can offer nothing to supply,—Lord Amberley's Analysis of Religious Belief, vol. ii., p. 593.

We give below the Charter, Constitution and By-laws of the State Association of Spiritualists and Liberalists of Tennessee. They have secured an eligible hall on the second floor of 392 Main street, in the Gayoso Block, which has been fitted up in good style for their meetings. They invite all Spiritualists, Liberalists, and all desirous to investigate and know of a truth the reality of spirit communion, to attend their meetings at all times, of which due notice will be given. The name, HARMONIAL HALL, will be seen over the door, which will always be open for the reception of enquirers after truth. We proscribe no one for their belief—are no man's conscience-keeper; claim nothing for ourselves that we do not concede to every one. The right to think for themselves on all subjects is one with which we do not propose to interfere. Hoping that we have a neucleus around which all may unite in one common brotherhood for the promotion of our present and future happiness, we submit the Charter of our Association:

**CHARTER OF THE SPIRITUALISTS' AND LIBERALISTS' ASSOCIATION OF THE STATE OF TENNESSEE.**

BE IT KNOWN, That Samuel Watson, Matthew Hawks, F. W. Irvine, W. J. Smith, John Zent and R. P. Glenn, all citizens of the State of Tennessee, and their associates and successors, are hereby created and established a body corporate and politic under the name of the SPIRITUALISTS' AND LIBERALISTS' ASSOCIATION OF THE STATE OF TENNESSEE, with capacity, in said corporate capacity and power, to make contracts, to hold, buy and sell property, both real and personal, to contract and execute leases, to take grants, gifts and legacies, to execute mortgages and deeds of trust, to have succession and a common seal, to make a Constitution and By-laws for the government and legislation of its affairs, to sue and be sued, to do and perform all such things as may be necessary to the fulfillment of its objects and maintenance of its objects, and its rights under this act, consistent with the laws of the State and all other privileges guaranteed to and conferred upon churches and all other religious societies and institutions.

The purposes of this Association shall be the propagation of the Spiritual, Progressive

and Harmonial Philosophy, and their and its teachings, and thereto may sustain public worship, establish local societies throughout the State; may establish lyceums and schools; may establish libraries, either public or circulating; may ordain ministers; appoint missionaries and lecturers.

SAMUEL WATSON,  
MATTHEW HAWKS,  
F. W. IRVINE,  
W. J. SMITH,  
R. P. GLENN,  
JOHN ZENT.

I, C. N. Gibbs, Secretary of State of the State of Tennessee, do certify that the foregoing instrument, with certificates of acknowledgment of probate and registration, was filed in my office for registration, on the 30th day of January, 1877, and recorded on the 30th day of January, 1877, in Corporation Record Book A, in said office, page 383.

In testimony whereof,

I have hereunto subscribed my official signature, and, by order of the Governor, affixed the great seal of the state of Tennessee, at the department in the City of Nashville, this 13th day of January, A.D. 1877.

CHAS. N. GIBBS,  
Secretary of State.

**CONSTITUTION.**

Any person seeking for the truth and desiring to lead a better life, may become a member of this Association by signing this Constitution, or causing it to be done, and paying one dollar, which shall make him or her a member for one year. Any member may withdraw from the Association at pleasure. The payment of twenty dollars shall constitute a life membership.

**OFFICERS.**

The officers of this Association shall be a President, Vice-President, Secretary and Treasurer, who shall be elected at the regular annual meeting. Six Trustees shall be elected at the first meeting, who shall decide by lot which two shall serve for one, two and three years, and two shall thereafter be elected annually to serve for three years. Said Trustees, together with the President, Vice-President, Secretary and Treasurer shall constitute the Board of Managers of this Association.

The officers shall be elected by ballot, and shall serve until their successors are elected.

**BOARD OF MANAGERS.**

1. The Board shall have entire control of all business matters of the Association. They

shall meet semi-annually for the transaction of business at such place as the President shall direct, or they may determine from time to time. Five members may constitute a quorum for the transaction of business, but a less number may adjourn.

2. The Board may adopt a code of By-laws and Rules of Order for the government of themselves and the Association, which shall be submitted to the first annual convention of the Association for approval and adoption.

3. They shall (through the Secretary) make an annual report to the Association of all their doings, containing an accurate account of all moneys received and expended, and in no case shall money be paid from the treasury except in such manner as shall be provided in the By-laws.

#### MEETINGS.

4. The annual or business conventions of this Association shall be held at such time and place as may be determined by the Board of Managers, or during the session by the Association, and all business shall be conducted by the members of the Association, as the By-laws and Rules of Order may direct.

#### AMENDMENTS.

5. This Constitution may be amended at any annual meeting of the Association by a two-third vote of the members present, provided, that said amendment be submitted to the Secretary in writing at a previous meeting, and that Article Third, as to membership, shall not be amended so as to prescribe any article of faith or belief as a condition of membership.

#### NATIONAL CONVENTION.

ART. 6th. This Convention will send delegates to the National Convention to be appointed by the Committee selected at the Convention held at Philadelphia, July 5th, 1876, in accordance with such provision as may be made for the representation of States in the National body.

#### BY-LAWS.

##### SECTION I.

The President shall preside at all meetings of the Association and of the Board of Managers. He shall cast the deciding vote when the Convention or Board may be equally divided, and decide all points of order subject to an appeal, which shall be decided by vote without debate. He shall countersign all checks drawn by the Secretary on the Treasurer, and perform such other duties as his position on the Board may require.

##### SECTION II.

The Vice President, in the absence of the President, shall perform all his duties, and should both be absent, the chairman pro tem of the Board shall perform all such duties.

##### SECTION III.

Citations may be served on the President, or Secretary of the Association, according to

##### SECTION IV.

The Secretary shall keep a faithful record of the proceedings of the Association, and of the Board, in books provided for that purpose, draw and sign all checks on the Treasurer, collect all moneys due the Association, pay the same to the Treasurer, taking his receipt therefor, and shall make a semi-annual report to the Board and an annual report to the Association of all moneys received, of the membership of the Association, and perform such other duties as may be required.

##### SECTION V.

The Treasurer shall keep a correct account of all moneys received and expended. He shall pay out money only upon the check of the Secretary, countersigned by the acting President of the Association. He shall render a semi-annual report to the Board, and an annual report to the Association, of all moneys received and expended, and perform such other duties as may be required.

##### SECTION VI.

The Board of Managers shall meet semi-annually at such time and place as they may designate and may call a meeting of the Association, whenever deemed necessary for its interests. In the absence of the President and Vice President, the Board shall choose a Chairman, who shall act as President during such continued absence.

Any member of the Board unable to be present at any meeting, may appoint as proxy any member of the Association to attend said meeting and cast his vote.

At the request of two members the Secretary shall call at meeting of the Board, designating the time and place for said meeting.

##### SECTION VII.

The Board shall appoint a Finance Committee of three members to serve one year, who shall examine the books of the Secretary and Treasurer, and report to the Board when required, and make an annual report to the Association.

## SECTION VIII.

The President, Secretary and Treasurer, may ordain Ministers of the Gospel and Lecturers to visit all parts of the State of Tennessee, with authority to organize local Associations, solicit members and funds for the State Association, with all powers conferred by law under the foregoing charter. Said Missionaries and Lecturers shall render a quarterly report to the Board, and a general report to the annual meeting of the Association.

## SECTION IX.

These By-Laws may be revised at any meeting of the Association, upon a two-third vote of the members present, the alteration or addition required having been presented to the Secretary in writing at a previous meeting.

SAM'L WATSON, Chm'n

M. HANKS, Sect.

The President, Secretary, and Treasurer, shall have, under seal of the Association, power to appoint and empower Ministers of the Gospel, giving them a certificate of the same under seal of the Association.

## PLAIN TALK FROM AN OLD FRIEND

## THROUGH OUR HOME MEDIUM.

I must insist that you sing and pray before you can harmonize with the spirit friends who come to tell of the life beyond. We want your circle to be more spiritual. You cannot expect mediums to be subject to spirit control from the higher spheres when their minds are not directed to spiritual subjects until they are seated to write. Even then they are often occupied with the floating thoughts which may perchance find lodgment in their brains. Such communications, while they may interest and excite wonder, sometimes their spiritual effects are not what those coming from higher and holier spheres would be.

You have progressed to that plane of spiritual belief that would attract the angels from their spheres of light, and whose presence would illumine your pathway if you could always have that harmony of souls and spirits which is necessary to hold them near to tell of the joys of immortal life and happiness that "Eye hath not seen, nor ear hath heard." I do not complain, but only exhort you to be more spiritually minded in your meetings. I know you desire the truth, and we want to make it known. We must have conditions harmonious with spirit-laws to do this. Spirits must not be dictatorial, for mortals have identities as well; but we must persuade and counsel. It is for your instruction that we

leave our bright abodes and come to earth. It has no attraction for us, but to benefit journeying and struggling mortals in their progress to eternity. My control to-night was to tell you what I have said. Now I go.

MOSES BROCK.

We asked him to stay and give us further information—remarked that we used to talk of the subject of Spiritualism when little but table-tipping was known. He wrote as follows:

Friend Watson: What is it you want to know? I am, you know, a Spiritualist, and ready now as in earth-life to talk of those things. I labored for the good of souls then, and am doing the same now, but my knowledge is greatly increased and I can tell you more of spirit-life than you have ever learned from table-tipping if I can only have proper conditions. But you must let me have them before I can tell just what will satisfy you with all the light you have. Now proceed with questions if you have any.

QUESTION: Tell us of your home, employments and surroundings?

ANSWER: I entered upon this life halt, maimed, and blind with the old dogmas and creeds of Methodism hanging to me. I soon saw the time had come with the church when she must throw them aside to go into all the world and preach the gospel. Christ told them (his disciples) to preach. I found my home bright with the love of God and the company of the first born who made their robes white in the blood of the Lamb. Those who had come up through tribulations as he had come. You want me to describe my home from a material standpoint, or rather to give you an idea of its appearance from association with material things. I cannot do this; neither would it do you any good, for you have had "line upon line, and precept upon precept," still you are no better satisfied than when you first heard a material description of spirit-life. Such points I have never touched and will not now, for I cannot give your material understanding a correct view of spiritual homes, avocations and employments. Rest quietly on that point, my brother, until you come over and you will then understand how difficult it is to instruct the material mind in regard to spirit surroundings.

We were intimate with our friend for many years. He spent much time with our family when Presiding Elder of this district. Was one of the first preachers we ever conversed with upon the subject when table-tippings were first known in this country in 1852.