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FROM A CHRISTIAN STANDPOINT.

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"God deals with Nations and individuals through spirit agency."

THROUGH OUR "HOME MEDIUM."

The fall of Babylon considered to have been destroyed by God's ordinance, was not by his direction but by the edict of angels sent by God to teach men the folly and wickedness of arbitrary control. The king of Babylon was inclined to depress and murder the captive Jews because of their allegiance to the God of Heaven in recognizing the ministry of his angels. Hence, the angel hand which wrote the warning upon the wall of the kingly tabernacle, was the spirit hand of mercy that is often made manifest, to withhold the destruction of God's people, when his laws are disobeyed by those infidel souls who regard not the humanity that suffers nor the divinity which rescues from suffering. This much I have said to preface that which shall follow.

The world is on the verge of a mighty revolution in religion and everything else that pertains to the enlightenment of the human mind and spirit elevation. The mind has been groping in darkness for centuries, in regard to the real means of the world's redemption. The light of revelation as the church deciples teach, has *never* been so silent and dim as to give rise to the heretical doctrines which have become the bane of the church, and the world notwithstanding its want of belief in those teachings. Heresy they are and must be counteracted by the bursting forth of such volumes of light as will lift the veil between this and the immortal life. It has been struggling to do this through all those long years, but has been smothered by the ignorance and superstition, which have ever hung round

the Mosaical and prophetic dispensations. Jesus was the medium through which God intended to show how far the Jews had been mistaken, in regard to his plan of moral government and—through whom he intended to make the world to understand and seek God. Hence, he was sent to the Jews first of all that by his deeds and manifest purity he might instruct and enlighten them in regard to the God they ignorantly and professedly worshipped. Jesus came by divine appointment but not as the bigoted and worldly minded expected their deliverer to come, hence they would not hear and understand his mission nor teachings. He did not come to destroy the law, but to fulfill it. The law given to Moses was by divine instruction and the law was right, but the Jews had misinterpreted that law or had made one for themselves so Christ often said ye have heard that it hath been said thus and thus, but I say unto you; that is I teach you another doctrine I teach you God's law and "except ye repent ye shall all likewise perish." Those blinded Jews thought him an impostor and would not recognize him as the son of God and Israel's king; but called him the Carpenter's son because his occupation and birth were a stigma in the minds of those Pharasaical religionists, whose ceremonial observances were characteristic of their internal development. They thought no good thing could come out of Nazareth, because no fine synagogues reared their mighty Columns there. No Rabbi's officiated in costly temples. No great cry was made there of ceremonial relegion, hence Jesus was too humble in his origin to have attracted the attention of prophets and a long expectant peo-

ple. Now for the application. The advent of spiritualism was ushered in through humble mediums, hence it met with the same reception that Jesus did from his own people. He came not to establish a kingdom whose magnificence and wordly wisdom should be compared to Solomon's and other great kingdoms, but told them that "a greater than Solomon is here." That God dwelt not in temples made with hands, but the universe was his temple—heaven was his throne, and earth his footstool. By this he meant to teach them that their kingdom should perish, but the kingdom of God would stand. This kingdom was the light of the world, because he was the light of the world and came to establish that kingdom by direct ordination from God his Father.

The rise and fall of kingdoms and empires are caused by the same agency that led to the destruction of ancient Babylon and the cities of the plains. Angels sent by God to perform his work, saw the spiritual mind of the inhabitants of those Cities, and the kings in authority were darkened by the material idea that God had established his kingdom and would appoint rulers that would preserve the line of Jewish power. Such selfishness could not attract that law which brings spirits of good intent, but brought evil influences that led to the crucifixion of Jesus. His mission was now near its termination and the immortal life was to be demonstrated by his resurrection. This was done in accordance with God's immutable law. Now the plan of redemption began to unfold, and Jesus Christ was the medium of its unfoldment. Temporal power was lost in the spiritual reign of God's kingdom. This was manifested in signs and wonders such as Jesus performed, until spiritual power was trammelled, as the mind again became darkened by the material idea of God and returned to material worship. Such Paul found the state of things when he stood upon Mars' Hill and proclaimed a spiritual God to be the God unknown to the Athenians.

God sends his spirit to operate upon the inner nature to make it rise to that plane of purity which will enable you to see him as a merciful and long suffering being. The idea of old which led men to hold God as a wrathful being grew out of the material mind influenced by evil control. This inculcated the belief that plagues and calamities came as punishment for sins committed, when their coming was from violated law. Laws which if obeyed always result in good. The good of God's children is ever his

watchful care and his angels always do behold the face of their father, and are ready to do his will. "Why do the heathen rage and the people imagine vain things"? This is because they see not God's ways and understand not the plan of his moral government, understand not that angels are his messengers and to come in answer to prayers and supplications, they must have the laws which give them power kept in harmonious working. That is, the inner life must be pure and Godlike. Spirits cannot come only as conditions draw them. Let your heart be constantly engaged in that communion which Jesus felt. He worked in the byways and found jewels for his crown, you must search for your crown among the high and the low, for "God is not a respecter of persons." All are his children. When your heart is full of love to your fellow man then it is full of the love of God. Jesus taught you this and he taught the truth of God. Say not within thine heart who shall ascend into heaven or who shall descend into hell for God is all and in all and will make his power known when the world is ready for his power and wisdom manifested according to his own ways and means.

For the American Spiritual Magazine.

The Return of Spirits from the Spirit World.

It is impossible, says the opponents of Spiritualism, for departed spirits to return to earth, for if they go to Heaven, they will never wish to return, and if they go to Hell, they will not be allowed to return; and if spirits do not return to earth, then Spiritualism is false.

To see the fallacy of this orthodox idea, that has had the sanction of the church for ages, we need only refer them to their own Scriptures for a complete refutation of their own theory. And to show that the spirits of the children of men do return to earth after death, we will present a few of the many Scriptures on this point; which not only prove the return of spirits, but they prove that spirit-return is one of the great doctrines of the Christian religion, as well as the religion of the ages. For we are informed that among the first things consummated in religion was to open a way from Heaven to earth for spirits to ascend, and to descend again to earth.

"And behold the angels of God ascending and descending on it."—Gen. 28:12.

This teaches us plainly that angels are the spirits of men, for they ascended first from

earth, and then descended or returned to earth again, to minister to the children of men, to those they love. For there is joy in Heaven in the presence of the angels over one sinner that repenteth more than over ninety and nine just persons. But could those holy spirits descend from Heaven to earth if it is true as the orthodox tell us, that it is impossible for spirits to return to earth.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:14.

From this Scripture we are informed that every good spirit in the spirit world is a ministering angel to the children of men, who are all their kindred, for the angels who are now spirits were all once human beings as we now are, and they are now all ministering spirits sent forth to the world of man to minister to him for his salvation. But how could they be sent forth if, as the ministers of the church say, That spirits cannot return from the spirit world.

"And he lifted up his eyes and looked, and lo, three men stood by him."—Gen. 18:2.

It is here declared that these spirits were men, and if they were men then they were men from the spirit world, and were the spirits of men. And they not only held communication with Abraham, but they ate and drank with him, just as spirits are doing now with Spiritualists. But how could these human spirits (for we are told they were men) get here on earth to communicate with Abraham, if as the churches say that departed spirits cannot return?

"And the men said unto Lot, Hast thou here any besides, son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it."—Gen. 19:12, 13.

Here these great angels are called men, which again shows us that angels are the spirits of good men, for these men were spirits, and if spirits then they were the spirits of men; for they were declared to be men, they ate like men, they drank like men, and staid all night, and held communication with Lot, and in the morning destroyed the city, but saved him. These men were from the spirit world, they had now become angels and were possessed of great power. Why then should the church deny that the spirits of the departed can return to earth.

"And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spaketh unto the woman? And he said, I am."—Judg. 13:11.

This man was also a returned spirit, and came from the spirit world with a communication for Manoah and his wife, just as spirits come in this day with communications for their friends. And Manoah did not know that this man was an angel or spirit, until he saw him ascending in the flame of his burnt offering.

"And the man that stood among the myrtle trees answered and said, These are they which the Lord hath sent to walk to and fro, through the earth."—Zach. 1:10.

This man that stood among the myrtle trees was a holy spirit, the spirit of a man, from the spirit world, and those men who were with him were all good spirits, sent by the Lord from the spirit world throughout the earth, just as the spirits are now manifesting themselves in every part of the world, and proving the spiritual philosophy to be the religion of God.

"And Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up?"—I. Samuel 18:14, 15.

This was really the man Samuel, or the living spirit of Samuel, who at the call of the medium of Endor, enforced by King Saul of Isreal, for a wrong purpose, came in materialized form from the spirit world, and held communication with him, and told him what would befall him, which came to pass. Samuel was a good spirit, and was not pleased to be raised from the dead for an evil purpose, for Saul through his wickedness had become sorely distressed, and having tried every appointed means in vain to know what he should do. As a last resort he called on the spirit of his friend, the dead Samuel, who came from the spirit world and told him that for his great wickedness he should die to-morrow. Thus proving beyond all successful contradiction that the spirits of the departed do return to the earth from the spirit world, and showing beyond all doubt that Spiritualism is the true religion.

"Yea, while I was speaking in prayer, even the man Gabriel; whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."—Daniel 9:21.

This man Gabriel is doubtless one of the most mighty men in the spirit world, for he

is one of the arch angels. Yet he has visited our earth on several occasions, and manifested the superiority of his power by the greatness of his manifestations. It was this mighty human spirit that revealed to Daniel the great future dispensations of the world, and announced to the virgin the Saviour's birth. Yet he was once a man as Daniel declares he was, and has returned to earth on four separate occasions as the angel of God's presence. Yet orthodoxy says that spirits of men do not return to earth.

"And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel."—Rev. 21:17.

This mighty angel that came to John from the spirit world, who viewed and measured the descending city that the apostle beheld, was a man; as a man he measured the city and the walls thereof, and his measurement was that of a man; and being the spirit of a good and great man, he was also an angel, who came to John from the spirit world. Which shows us that the spirits of the good come on missions of progress and love from the spirit world to the sons and daughters of men on earth.

"And, behold, there appeared unto them Moses and Elias talking with him."—Matt. 17:3.

Here were spirits of men that had been in the spirit world for many hundred years back on earth, seen and known by Peter, James and John, and as this was an exhibition of the kingdom of God, then being set up on earth, it showed that that kingdom was composed of the spirits of both the living and the departed; for His kingdom is entirely spiritual, and is therefore a perfect communion of both worlds. Yet the churches say that departed spirits do not return to earth.

"And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God."—Rev. 19:10.

This great angel appeared to John in such glory that he fell down to worship him, believing him to be God. But the angel told him to do it not, for he was his fellow-servant, one of the human race, and only a man or the spirit of a man, your own equal; I am of your own brethren that have the testimony of Jesus, just like you; therefore worship God. This illustrious spirit from the spirit-world was once a man on earth, but had gone over among the immortals, and was

now returned to earth a ministering angel. Yet the ministers of this day tell us, that the spirits of the children of men do not come back to earth.

"Then saith he unto me, see thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God." Rev. 22:9.

This returned spirit not only told John that he was his fellow-servant, that is, that he was a human spirit equal with himself, but he told him that he was of his brethren the prophets, that is, he was one of the old prophets, and that he was one of them who kept the sayings of this book, and who was it but the saints of earth that kept the sayings of this book, for it was to them that it was given, so that this great angel was one of the sainted dead, the spirit of one of the prophets who had come from the spirit-world to hold communication with the apostle. Yet the modern Christian teachers tell us, that spirits do not return from the spirit-world.

"And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he said unto them be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here." Mark 16:5, 6.

This man was another blessed spirit, from the spirit-world, who had come to communicate good tidings to the people. Yet the professed preachers of the gospel tell us that spirits do not return to earth.

"Behold, two men stood by them in shining garments, and as they were afraid, and bowed down their faces to the earth, they said unto them: Why seek ye the living among the dead?" Luke 24:4, 5.

Those two men were also spirits from the spirit-world, who came to earth with heavenly communications for the children of men, just as spirits do in this day.

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them: Go ye into all the world, and preach my gospel to every creature." Mark 16:14, 15.

Christ, the great forerunner and example for all our race, has given us his own mighty precedent, which forever settles the question of spirit-return. He lived and died, and went into the spirit-world; and returned in spirit to the earth, and held communica-

tion with his friends, and they all knew he was a spirit, for he appeared and vanished at pleasure. And he, being our leader, and example, we are to follow his steps. I. Peter, 2:21: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:5. All be able to come back to earth and communicate with our friends just as he did, and just as our departed friends and kindred are now doing all over the world. Then is it not plain that spirits should return to us since Christ our great example himself returned?

"The law and the prophets were until John: since that time the kingdom of God is preached and every man presseth unto it." Luke 16:16.

This is the spiritual kingdom of God, its king is Christ, its territory are both the spiritual and the natural worlds, its subjects are the saints and angels of God, and its law is love. If then this kingdom of God, or the gospel kingdom has come, and that generation was not to pass until it would come, is it not plain that the spiritual world is in direct communication with the natural world, and that the spirits of the spirit-world are in communication with the spirits of the children of men in the natural world.

"Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ." Rev. 12:10.

This scripture informs us that the kingdom of God and the power of his Christ has come. Then it is no wonder that holy spirits are everywhere being seen on earth, for the kingdom of God with all its spiritual hosts of happy immortals are brought to earth, and the Zion or church below, is united with the church above, and a full and free spiritual intercourse is established between the two worlds, so that we can set in our homes, and hold sweet converse with our beloved ones on the other side. Oh, this is truly good tidings of great joy.

"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect." Heb. 12:22, 23.

This with an abundance of other scriptures confirms the great truth that our heavenly Mediator has brought heaven and earth into communication with each other, and is reconciling the world to God. He first brought his kingdom with all its im-

mortal multitudes to earth, and then brought mankind into conjunction with his kingdom "to an innumerable company of angels," who are all ministering spirits for our salvation, and to the general assembly and church of the first-born, which are written in heaven." This is the church triumphant and church militant, or the church in heaven and the church on earth united in eternal union, for the perpetual communion and intercourse between the two worlds; "and to God the Judge of all." Our great medium or mediator by reconciliation has brought man to God; "and to the spirits of just men made perfect," we are brought into the happy society of the spirit-world; into the association of the spirits of just men made perfect, and into the arms of our departed and glorious kindred. Truly, celestial Spiritualism is the religion of all religions, and should be embraced by all mankind. But the evil spirits of which there are countless numbers everywhere surrounding the children of men, impressing and deceiving them with the idea that the celestial philosophy of Christ is false, and its phenomenon a fraud. For this reason we are told to "Try the spirits whether they are of God." I. John, 4:1. And "To entertain strangers." Heb., 13:2. For thereby we may entertain angels, and have their associations and instructions for our guide, and to covet the gift of the "Discerning of spirits." I. Cor. 12:10. That we may know the good from the evil, and be able to make sure our everlasting salvation.

But how could we try the spirits, or how could we entertain the angels, or how could we discern the spirits, if the spirits do not return as the churches say they do not. But just so sure as Christ returned, so sure do the spirits return.

CYRUS JEFFRIES.

LETTER FROM OOL. KASE.

PHILADELPHIA, Jan. 29, 1877.

S. WATSON, Proprietor of the SPIRITUAL MAGAZINE—*Respected Sir*:—I see my name made use of by James A. Reynolds, of Alabama, in an article headed "Organizaion". in your Journal for February, 1877.

Now, I am thankful to my God and His Holy Angels that I was one of the few that assembled with yourself on the occasion referred to, when we organized the movement known as Christian Spiritualism.

Spiritualism to me is the great essence of

the teachings of Christ and His Apostles, and I most heartily join in the great throng whose cry goes up for Organization.

We now are liable to be swallowed up by Liberalism or other isms, that will not tend to the elevation of the American race.

The teachings of Christ, when spiritually interpreted, are so full of what is known as modern Spiritualism, that no pure-minded man can possibly ignore the facts of the teachings of the spirit through the physical media of our day and generation. I therefore most heartily join so many of your correspondents in calling for an early National meeting to organize, and throw out to the world our views as to the facts of our knowledge and belief.

And in this connection permit me to say that while at Washington a few days since I accidentally met a Mr. Case, who said that he had been much abused (in his opinion) by the *R. P. Journal* for having been instrumental in organizing the movement at the city of Philadelphia, known as Christian Spiritualism, when in fact he had not been a Spiritualist more than twenty-five months, and had nothing to do with the movement. I told him that he had taken my burden, I presumed (entirely unknown to me); that I was the party to whom the odium must attach, if odium it was to own myself a Christian Spiritualist; that I conceived that Christ in His declarations to Nicodemus perfectly destroyed the Mosaic theory of the creation, and completely upset the theology of the organized churches of to-day.

The spiritual view to take of Christ's declarations to Nicodemus on the occasion of his visit to inquire of Him whether He was the Messiah or not: "No man can do the miracles that thou doest," Christ's reply was. Except a man be born of water and of the spirit, he cannot enter into the Kingdom of Heaven.

Nicodemus (reasoning upon the physical plane of thought) seemed astonished. "What—can a man when he is old enter into his mother's womb and be born again?" Christ replies: "That which is born of the flesh is flesh, that which is born of the spirit is spirit; that which is born of the spirit is as the wind, thou hearest the sound thereof but cannot tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit."

My interpretation of which is that without matter no vegetable life could have an existence; and vegetable life precedes animal life; and mankind is the ultimate of all

animal and vegetable and chemical life; therefore born of the element producing life, *which is matter*. And when he ceases to live in the flesh or passeth by the death of the body into spiritual condition, he *enters Heaven* in the spiritual condition he has wrought out by his life and acts whilst in the physical condition or earth form. Thus I conceive the interpretation given by our churches as to the teachings of Christ on this occasion are not spiritually understood; they profess to believe that being baptized is being born of the water, and being converted is being born of the Spirit. Surely a man in the flesh does not enter the Kingdom of Heaven; nor does he fail to be seen by men in the flesh. Therefore it requires a stretch of the imagination to conceive of the interpretation given by our creditarians.

May we not, under the circumstances, then, conceive that Christ being the great medium through whom God (or the first great cause) proclaimed life and immortality to the world as taught in the New Testament. Scripture considers Him one of the leaders of the Spiritual movement.

Whilst we had inspirational ideas given us by men long preceding Christ's life and times on earth, yet we have no history given us through Christ and the apostles after Him. His death and resurrection, His appearing in the spirit and conversing with those who were spiritually discerned or clairvoyants, is such evidence; so overpowering that I conceive it is impossible for us to ignore the facts of His being our leader.

Besides adopting the views and teachings of Christ will draw our orthodox friends toward us, and will tend toward their investigation of the spiritual phenomena.

Permit me to suggest that a call should be made for a convention, to be held in Philadelphia on or about the first of June next.

Yours respectfully,

S. P. KASE,

1601 N. 15th St., Philadelphia.

SOME THOUGHTS ON ORGANIZATION.

BRO. WATSON:—I have read with much interest the remarks made from time to time in the *MAGAZINE*, on the subject of organization. I hardly know how to define my own position on this important subject. I am, and have long been, strongly in favor of purely benevolent societies; but, as those who have read my writings are doubtless aware, I am as strongly opposed to any

society organized for mere proselyting purposes. If organization among Spiritualists, as spiritualists, means the latter, I can but oppose it. It has been written: "Make no more idols, God!" And it should be written: "Make no more creeds nor sects, Man!" The history of the world shows that they have ever been a dead weight on the ship of progression. And if the highest ideal among humanity to-day, in its present plane of development, could be embodied in a creed;—in an organized sect of proselyters to its peculiar tenets, theories, modes of thought, and methods of culture; even though those thus "organized" were the purest, wisest, and best of men, and though their teachings and methods of culture might elevate and develop the physical, mental, and moral natures of all their followers far above that which is possible under any other present existing system; even then, such an organization could but eventuate, as all others in the past have done, as an ugly clog to the golden wheels of the beautiful chariot of human progression.

This I say, because in the progressive development of the race, humanity, even in its rudest phases, must eventually pass far beyond and above its present highest ideal. Let us have no more clogs on the car of Progression! Above all let spiritualists place no hindrances in its onward, upward, and ever brightening course.

Religion, like science, can not be crystalized. It requires a new statement every day. Like Justice and Love, it is an immutable principle lying deep in the foundations of nature,—in the heart of Deity. Indeed it is these two principles joined in one, ever shining brighter and brighter through humanity as the omnipotent principle of progression carries the race successfully through higher and higher planes of development. It bloomed beautifully forth eighteen hundred years ago, in the life and teachings of the pure-minded Jesus. It is now bearing golden fruit in the Spiritualism of our own day. But we see how those who have crystalized around the thoughts and person of Jesus, instead of letting the golden light of absolute religion shine serenely forth from their own inner natures, have deluged the earth in fratricidal blood, enveloped it in darkness, and to this day, with retroverted eye, are gazing back into the dim, dead past for all light, and are utterly blind to the beautiful magnificence of the light which the ever-shining sun of the Present is casting all about them. If there

are any who would crystalize Spiritualism into an Organization like that I have mentioned, let them reflect that *our* Present, will become the dim Past of a far brighter Future.

But let us consider Organization of another sort. If there are philanthropic minds who desire to "Feed the hungry, and cloth the naked," with whatever truths they may have discovered in their respective departments of inquiry, and who are also "hungering and thirsting for the bread of life" which cometh at all times and in all places from the Father; by all means let them form a benevolent society for these purposes. But in our acquaintance with the world, we find that not all such minds are distinctively spiritualists. There are, in every shade of "belief" unselfish minds who are earnestly laboring to ennoble man and ameliorate his present condition. To my mind, and in a spiritual sense, *such are already "organized."* But, inasmuch as we on earth are still existing in the outer, more than in the inner life, an outer formal organization of this kind would, doubtless, be productive of great good; not only to its members, but to humanity at large. It would embrace all true philanthropists of high or low degree; Spiritualist or Materialist; Christian or Mohammedan; Deist or Atheist; Jew or Gentile. It would be a truly progressive organization since it would be seeking light and truth from all possible sources. It would be a truly benevolent society, since it would seek to eliminate the *causes* of physical wretchedness, mental want, and moral depravity. It would be fully Scientific and Philosophical, because it would ever interrogate the great book of physical and metaphysical nature and be guided by her answers rather, than by the myths of an infant race. It would be eminently religious, because, while practically acknowledging the divine brotherhood of man and the united Father—and—Motherhood of God, it would ever be seeking "the greatest good to the greatest number." And such an organization would have for its *spiritual* leader, (as indeed all mankind have, whether they will or no,) not indeed Jesus of Nazareth, nor yet modern Spiritualism, but the OMNIPOTENT PRINCIPLE OF ETERNAL PROGRESSION ever guiding them into purer love and higher wisdom.

C. W. COOK.

Warsaw, Ill., Feb. 3d. 1877.

Jesus says, Love to God and man is the fulfilling of the whole law.

MY PARTING WORDS IN AMERICA.

T. WALKER.

DEAR BRO. WATSON:—In this world of separations, of long absences, and repeated partings, the press, the telegraph and the postal system, become of great service to man. They bridge all chasms and distances and transport not only thought, but character, not only expression but individuality. And thus, through these instrumentalities, one man may live in the hearts and memories of many. They serve to fraternalize mankind in holding up all good qualities for our admiration and all evil for our dislike and antipathy. But the press is a jewel, an indispensable intellectual luxury. And with your kind permission I will make use of it to convey my thoughts to my many dear and venerable friends, whose acquaintances I have formed since I came to America.

SALT LAKE.

What a city! It is really one of the great wonders of modern times. No doubt it is the outbirth of spirit power. Most Mormons are really Spiritualists, or were at the outset, and what gave them their powers of conversion and enthusiasm in their labors was their real or supposed possession of spiritual gifts. Now, these gifts are neglected and Mormonism has become fossilized. It is now a little better than a money-making scheme run by a few skillful persons. But who, that looks on that city in the West, on the wilds, where once—and that only a few years ago—wild sage bush grew alone, and where now thousands of busy laborers, sing their songs to the hum of their labor, and where houses are buried in lovely orchards, can say that chance or accident produced this? Who can say that the caprice of a man, the ambition of a mortal, did such material benefit to Western civilization and the general good of America? The West today would have been a desert and its mineral resources unknown had it not been for the Mormons. And in their migration I see plans originated in spirit-worlds, and finished and carried out on earth for the general good of this and succeeding generations. They were a people used by superior powers for a grand purpose, and now their mission is completed, and all their gifts have left them because wrongly used. What is wanted now is re-fertilization and re-generation. Spiritualism will yet be the religion of Salt Lake. The eagerness with which the Mormons flock to hear young Joseph

Smith, and spiritual lecturers shows their desire for change and their dissatisfaction with their present system. Polygamy is decaying and is getting very unpopular. It is only preached up by such as Orson Pratt and Bro. Brigham, who would be free-lovers of Spiritualists. The Liberal Institute is doing its work. The hall was built under the direction of spirits.

CALIFORNIA.

Leaving Salt Lake by the U. C. R. R., owned principally by Brigham Young, a two-hours' ride brings one to Ogden. Salt Lake as you recede from it has a quaint appearance. The domed roof of the tabernacle, and the orchard-buried houses, as well as the tithe yard and the palaces of Brigham, all give a peculiar effect to the scene. Soon there will be another novelty in the shape of a magnificent temple, which is now in course of construction. Two days' ride and I was in the state of eternal springs, California. Gold, sunbeams, and floral beauty seem to vie with avarice, selfishness and immorality for superiority. The majority of the people are grasping and worldly, and live for pleasure's sake. They are nevertheless progressive and industrious, and the majority with extreme self-denial would make good Spiritualists. I lectured several times in Sacramento, and this last month finished my engagements in America at San Francisco. A present of a handsome ring, and the passing of several resolutions show the appreciation in which my services, or rather those of my controlling guides, are held. At our complimentary benefit I made my last address, and felt truly thankful to the source of spirit power for the success which had attended during my stay in America.

And now let me say that I shall speak a good word for the Magazine wherever I go, simply because it is deserving of it. Its high moral tone, its spiritual literature and its humane object recommend it to the best class of mortals. I shall be pleased to write you as I go along to let your readers know how the cause is progressing in other lands.

Yours truly,

THOS. WALKER.

San Francisco.

PENNSYLVANIA STATE SOCIETY OF
SPIRITUALISTS.

The eleventh annual meeting of this Society will be held at Lincoln Hall, Broad and Fairmount Av., Philadelphia, March 31st, at 3 and 7 p. m., and on Sunday, April 1st, at 10 a. m., and at 3 and 8 p. m.

This will be the 29th anniversary of modern Spiritualism, and will be celebrated by the First Association of Spiritualists of Philadelphia in conjunction with us. The members of this Society and friends of the cause from all parts of this state and from other places are invited to meet with us, to consider the present condition and prospects of Spiritualism especially with reference to the subject of organization. It is hoped that something can be done to advance the cause, and bring its advocates into more harmonious relations with each other, that the mighty power which rightfully belongs to the millions of Spiritualists in this and other lands may be so directed as not only to protect Spiritualists in their civil, political and religious rights, but to exercise an influence for the benefit of mankind everywhere. The meeting will be free to all, and we hope our friends will respond to this call either personally, or by letters addressed to our Secretary. "Come, let us reason together." There are thousands of Spiritualists in this great State whose influence would be much increased if we knew each other better, and were banded together properly in a society without any creed or restriction of individual freedom, but with a determination to aid each other and the world in the great reform of the age, all of which are more or less intimately associated with our cause.

ISAAC REHN,
HENRY T. CHILD, M. D., President.
634 Race Street, Philadelphia, Sec'y.

"DUM VIVIMUS VIVAMUS."

The school-boys motto, but from all boyish tongues, from which that sentiment has rattled, how few have had any clue or serious idea of its meaning.

"While we live, let us live." It sounds terribly materialistic, and yet I can remember grave old orthodox professors, who saw no harm in allowing it a prominent place among college mottos, and who uttered no word of warning against a materialistic construction. Thus has it become the watch-word of those who would eat, drink and be merry to-day, "fearing death on the morrow."

But, what if "there is no death," and we, as the Bible tells us, are only "changed," and instead of the grave and dust, we find ourselves standing on the other side with eternal lights illuminating our footprints upon the sands of time; our dust in truth, returned to its native dust, but our spirits still live, a part of eternity, and

clothed in the raiments we have provided by our earthly lives, our daily walks bring the web and woof of our spirits raiment.

The drunkard finds many a weavers knot, where broken threads were joined, but not mended, the knots or scars appearing as blotches on the spirits raiment.

The hypocrite finds his threads attenuated, the fabric thin, a thousand folds of which would not cover his spirits nakedness, and he like the guilty pair of old, fain would flee from the light of truth, even the gates of Paradise.

Better drop the sententious latin motto of a dead past, and say in no equivocal words, "As I live, I will truly and justly live." The web and woof of my earthly life shall not shame my spirit. My heavenly raiment shall not be spiritual nakedness. Nor shall it be blotched with selfish stultifications and evil deeds.

As my physical form was made in the highest type, so shall my mind ever strive for the highest and best, thus wearing a spirit raiment; bright, shining, and beautiful as the pure and pearly raiments of the angels.

T. L. KING.

For the American Spiritual Magazine.

AN ARGUMENT.

Affectionately inscribed to my sister, Mrs. Harriett Margaret M——n, whose nomen and prenomen are the christened and consecrated names of our spiritualized mothers long since passed into the yearly portals of the pure in the Summer land.

MR. WATSON:

Dear Sir.—More than thirty-five years ago, when the Methodist camp-meetings were aflame every summer and their wonderful phenomena were attributed to miracle or the Holy Ghost instead of to a now well known philosophy, for everything has a philosophy, and all philosophy is natural, and you a young preacher in Memphis were invited to one of these popular meetings on Big Creek, twelve miles north of the city, my father, an intelligent and devoted Methodist, full of fruit and no flowers, being one of the "campers" or "tenters," having heard of your personal popularity, the recipient of so many presents, and supposing you to be full of fancy, exclaimed in astonishment and admiration on hearing you preach, "Why he is all fruit, no flowers of fancy as I expected, but all fruit, solid fruit!" My father was right, and I agree with him that you were and are yet a practical man of

facts, philosophy, logic and argument, and not much given to flowers, fancy, fiction or ornament.

But I can not entirely concur with one remark in your article in the *Memphis Appeal* of a late date. You said, "Spiritualism is either the grandest truth of the present century *and it is the greatest humbug," (I quote from memory). It is the grandest truth of all the centuries in human annals if true, but cannot possibly be the greatest humbug if false, while Fetishism, Paganism, Judaism, Islamism, or modern Christianity is in existence and rules and riots in the superstitions of mankind. I can endorse your intimation in said article, that the publication of the marvelous, spiritualistic phenomena—people love the marvelous—gives the secular press very great additional interest and every such publication is sought after and read with avidity, at least in my vicinage.

Now for my argument, and I hope the lovers of logic will not be displeased with the effort. All the knowledge man can obtain is derived from two sources, observation and reason. Observation means all he can ascertain through his five physical senses; reason means all he can learn through his mental process of intuition, ratiocination and inspiration. The two combined constitute or result in science, which is positive knowledge. Either one, observation or reason, by itself, may mislead or deceive us; both together never. Here, and here only, we have absolute certainty; if not so, our existence is illusion. It is our highest attainment, our brightest boon. From these infallible sources we know there is a law for everything, and everything has its law, physical and psychical, material and spiritual; and law must have a law maker, call it personal or impersonal, it matters not. And every thing, of every kind, material or spiritual, has its philosophy, all nature is founded in philosophy, and the God of nature is the embodiment of philosophy, personal or not, it makes no difference in this argument, for that point is not now in this discussion. When told that a balloon will go up in the air with several men in it; or that we can send a message from New York across the continent to San Francisco three hours sooner than or before it started; we may believe from the great amount of testimony, but can not know it unless we witnessed it from observation, and then not satisfactorily and absolutely until reason comes to the rescue of what may be an illusive observation and substantiates it, that is unless we

understand the philosophy and the law. Then, and not till then we know it absolutely and satisfactorily. When LeVerrier predicted and located the then unknown and unheard of planet Neptune through his reason alone, he and doubtless others from confidence in his ratiocinations fully believed it but could not know it until it was afterward discovered through observation. Now it is positively known. So, recently reason pointed to an intramercorial planet, and within the last few months' observation has come to the rescue of reason and showed it, named by astronomers Vulcan, because so near the great central forge, the Sun. Vulcan means fiery forge.

Now, reason teaches—I mean the highest reason of the highest types of man,—that man is immortal, for goodness goes with greatness, and an omnipotent and beneficent God of universally progressive law ever evolving from lower to higher, could not create or evolve a conscious being and implant happy affections, immortal aspirations, cherished feelings of friendship, angelic love to demonstrate goodness, and then tear all these tender ligaments asunder and lacerate the very heart of love with the relentless destiny of certain separation. If not so, where stops death's dark pinion? where fold its sable wing? where stops dread Azrael?

"If human souls, why not angelic, too,
Extinguished; and a lonely God or abortive
nature

O'er ghastly ruin frowning, from a throne"

through the desolate realms of a death-struck universe!

And observation now comes to confirm this glorious conclusion of reason to the credence of man and give us a glory we never possessed before. Reason has ripened and observation plucks the print, the immortality of our life and love. The first men of the world, the brightest, profoundest and most scientific intellects, one name from each of the sciences and learned professions from all the most enlightened parts of the world I will give, viz: Prof. Varley, electrician; Wallace, naturalist; Hoffman, philosopher; Wagner, geologist; Hitchman, physiologist; Buchanan, anthropologist; Reichenbach, physicist; Von Fichte, metaphysician; Senioi, political economy; Robertson, editor *Jour. Med. Sci.*; Crookes, chemist; Cox, jurist; Flammarion, astronomer; Hugo, statesman; Casteler, politician; Kossuth, orator; Longfellow, poet; Alexander, emperor; Garibaldi, captain;

Wilkin physician; Whately, archbishop; Talmadge, governor; Anthony, senator; Powers, sculptor; Thackeray, literature; Lyndhurst, lord; which might be multiplied by the hundred and thousand from every civilized clime, attest to the immortality of human life and love, from both reason and observation. From reason, that nature has but few fundamental laws and they pervade all her domains, as example the relative position of the stems on the plant is regulated by the same law that regulates the relative position of the planets, and the law of psychology on this plane of life operates equally on the next, for it is a spiritual law, and operates independently of material organization. From observation that they have seen, heard and felt the excarnated called dead. And this observation conducted with the most rigid scrutiny, and the finest scientific appliances, as the most sensitive electrometers and powerful galvanic batteries. And further these spiritualized, called dead, have conversed with them and demonstrated the immortality of their love as well as life. Is not this positive knowledge? If not, what is? But this is Spiritualism! I will make a recapitulation and summation in conclusive logical syllogism:

1st. Any system not affirmed by science, (reason and observation), is false; none of the old systems of religion are thus affirmed therefore all the old systems of religion are false.

2d. Any system affirmed by science (observation and reason), must be true. Spiritualism is affirmed by science, therefore must be true.

And what a truth! The most momentous of man. A truth that soon shall sound along earth's shores and echo from all her mountains, adown the coming ages like a voice of the gods ringing through the temple of universal nature!

And this is the only philosophy or system of ethics that has both these infallible sources of evidence to sustain it.

We, away off here in the woods, in looking at these splendid lights on the heights of science should exclaim like Charles Wesley:

"Lord, what shall earth and ashes do?

We would adore our Maker, too!"

Then let us live as we should die (or exuviate) in the sweet serenity and certainty of undying reunion; and not as Zeno lived like a stoic and met his dissolution like a stone; nor as Bolingbroke lived and died in darkness and doubt; nor the creed-cursed Christian with interminable hell and everlasting damnation before his tortured vision.

For us be our exit from these shores of sorrow calm, tranquil and serene as the zephyrs of a spirit morn; if

"An angel's arm can't snatch us from the tomb,

Legions of angels can't confine us there."

That our friends behind may sing of us,

"Night dews fall not more gently to the ground,

Nor weary, worn-out winds expire so soft."

"Tis the last pang!" he calmly said,

"To me, oh! death! thou hast no dread—

Father, I come!

Spread but thine arms on yonder shore—

I see! Ye waters bear me o'er:

There is my home!"

S. S. REMBERT.

Woodstock, Feb. 1877.

*A typographical error in the Appeal, it should have been or instead and.

From the Spiritual Scientist.

THE NEW MOVEMENT.

If some one or two persons, a committee of others or not, as the case may be, should call a convention under one name, and the persons there assembling under that call should adopt another and essentially different title for an association that might then and there be formed, is it just on the part of others to persistently designate it by a name that is evidently contrary to the expressed wish of the majority constituting that convention? In this question, it seems to us, is embodied the merits of the discussion now going on between the *Religio Philosophical Journal*, the *Banner of Light* and the AMERICAN SPIRITUAL MAGAZINE—a triangular cross-fire—relative to the Philadelphia Convention—the National Conference of Spiritualists.

Organization has been advocated by the *Spiritual Scientist* and AMERICAN SPIRITUAL MAGAZINE—the two youngest of the spiritual journals in the country—since their initial numbers. The latter named Philadelphia as the place and the month of July as the time for the convention, but made no formal call. Dr. J. E. Bruce wrote the formal call, and made the dates correspond to the time suggested by Dr. Watson, of the MAGAZINE. We were requested to sign it, and, while criticising the title of the call, "Christian Spiritualists," did so because we were ready to assist any attempt at organization, conscious that it would stand or fall on its merits. We foresaw the controversy that has ensued. We predicted then, that in defending a name, valuable time would be lost that should be directed towards per-

fecting the work to be accomplished. On the general merits of the question, Dr. Watson quotes us correctly in the *Banner*, saying:

"There are many Spiritualists who agree with the editor of the *Spiritual Scientist*, who when noticing the New Movement, says: 'In our opinion the terms Christian and Spirituëlist should be synonymous. That they are not so, the people known as Christians and Spiritualists are to blame. Christians labor in vain to harmonize the dogmas of man with the doctrine of Christ Jesus, the Spiritualist, and without spirituality they cannot interpret the sublime truth to which he gave expression, not only in words, but deeds, living a spiritual life. Spiritualists, or a majority of them, who stand forward as the representatives of Spiritualism, are in reality phenomenologists or sensualists. They are of the sensual world, as are also a majority of professed Christians. They are as unworthy Spiritualists as many clergymen and church members are unworthy Christians. Neither class comprehends the vastness of the principles they claim to represent.' Dr. Watson further says:

"These, I am sorry to say, are truthful words. If we, as Spiritualists, do not rise above the phenomenal or sensual plane, neither names, platforms, declaration of principles, or creeds will profit us very little in this world or the next. The *Scientist* concludes its notice of the movement thus:

"We are in hearty sympathy with the movement, and will second any effort that shall have for its object a reform in Spiritualism. May the higher influences attend the meeting of the Convention, and inspire its conductors. May it send forth to the world the sentiments that shall awaken an enthusiastic response in the hearts of all true Spiritualists. The possibilities and probabilities are great. May the reality exceed the fondest hopes of the most sanguine."

Dr. Bruce, at Philadelphia, advocated his views, but submitted to the votes of the majority. From that time the Philadelphia movement was and should be known as the "National Conference of Spiritualists."

We claim in common with others that the convention did not seek to establish a sectarian form or to adopt an iron creed. Its whole action was provisional awaiting a delegate convention. There was no attempt to force a brother to change any preconceived opinions or prejudices. To ensure

a delegate convention committees were appointed to enlist the attention of societies already formed, and organize others if they could. We believe each one to have been actuated by a motive to advance the interests of Spiritualism and elevate the movement to the dignity of the position it is fitted to occupy. Each one went forth to do the work in his own way. The *Banner of Light* desires to know not merely what was passed, but what was understood to have been passed at the convention, and in the above we think it is concisely stated.

Several of the committee, or leaders, as some are pleased to call them, may have "preached" quite extensively since then, and undoubtedly their lectures would express their individual views on whatever subjects were selected. Dr. Bruce would preach his Christ, or the "Christ of contention," as the *Banner* calls it, and from the same authority J. M. Peebles' Christ is the "Incarnate Spirit of Love." Both are criticised in other quarters, and Dr. Watson writes to make clear the meaning of the convention. We have attempted the same in this article. Apparently all the spiritual press, especially the *MAGAZINE*, *Banner*, *Religio* and *Scientist* are in favor of organization, but differ as to the basis. In the discussion that will ensue between now and next July, the views of each and their correspondents ought to be so well defined that able minds, guided in their deliberations by the angel hosts may bring order out of chaos, and build, as Dr. Watson, and all of us earnestly desire, "a platform broad enough for all good and true Spiritualists to stand upon."

MRS. V. C. ELDRIDGE, DYER STA., TENN.

DR. S. WATSON, My Dear Sir—Col. Eldridge of your city, with his most excellent and accomplished lady and medium Mrs. V. C. Eldridge arrived at this place on the 15th inst., to fill an engagement for independent Slate writing on the 16th and 17th, and a cabinet seance on the night of the 16th instant. The circle consisted of some of the most prominent citizens of the place, among whom were W. G. Crank, J. L. Jarrell, M. D., Maj. W. J. Davidson and lady, Albert Kelly, J. B. Biggs and lady, Mrs. J. M. Coulton, C. G. Fletcher, and the writer, and some others whose names I cannot now recall.

The seances were held under strictly test conditions at the residence of Maj. W. J. Davidson, Mrs. Eldridge cheerfully submitting to any condition imposed upon her.

Dr. Jarrell took the precaution, just before she entered the cabinet, to seal her mouth securely with coat-plaster, but no sooner had she entered the cabinet, and a song was being sung, than noises of various sort, such as whistling—playing of a French harp bell-ringing issued from the cabinet, and all at the same time, and keeping time with the music. After the song a spirit conversation was carried on for sometime between Harry Patterson the spirit control and the members of the circle, in the meantime hands of various sizes were extended from the cabinet window.

When the medium came out of the cabinet, Dr. Jarrell examined the plaster on her mouth and pronounced just as he had left it, but very dry and difficult to get off. It was certainly impossible for Mrs. Eldridge to have done the talking in the cabinet with that plaster on her mouth, and equally as impossible for her to have whistled, or played the harp, and it would have been a very difficult matter, indeed, for her to have done it all herself, at the same time.

Mrs. Eldridge, however, as a medium for independent slate writing, possibly, has no superior in the world. Her phase of mediumship requires no pencil. The slate is carefully cleaned and placed on her open hand, and pressed firmly against the top of the table from the underside, the message appearing on the upper side of the slate, or between the slates if double. The investigator may if he chuses, write his question on a slip of paper, without the mediums knowledge, fold it, and place it between the slates, tie or fasten them together securely. The moment she places them under the table the writing will begin, and in a minute or two from the time the slate was placed under the table, it will be returned, still securely fastened, the question answered, but the paper on which it was written, will be out and gone. The investigator can if he chuses, while messages are being written on the slate, carry on a conversation of his own, without the medium knowing it, by placing his hand, or knee near the table where the spirits can touch it, the answer being given by the usual signs. During the sitting hands of all sizes are materialized, and thrust out from under the table, and often take small articles from the floor, or off the table, or from the hand of the sitter.

As a matter of course our strictly orthodox friends are in quite an uproar, and stoutly insist that all this spirit intercourse is from the Devil, etc. Well, as the Bible has failed

to reveal the fact that the Devil should be converted, and sent on a mission of love and mercy from hell to us benighted earthly heathens to teach us better morals, and more excellent manners—more love to God and each other—to brighten our pathway through life, and dispel the gloom of death, we shall be compelled to reject their theory, and accept a more noble one, that of actual intercourse with our *living dead*—our angel friends who have left our own fireside for a higher life in heaven.

J. D. McLIN.

Rutherford, Tenn., Feb. 19, 1877.

BRO. WATSON.—As my name is associated with the Philadelphia Convention as one of its Vice Presidents, will you allow me, through the medium of your valuable magazine, to throw out a few suggestions upon the all absorbing topic of organization. Already much has been written and published upon this subject, pro and con by Spiritualists of every shade of opinion, and perhaps we are as far from an amicable adjustment of this exciting question to-day as ever before, since the first Spiritual manifestation was given to the world through the medium of the celebrated Fox family at Hydesville.

My main purpose in writing this communication is to notice some of the objections urged against the new movement, (so-called) by the Banner of Light and Religio Philosophical Journal, et al. It was understood some weeks in advance that an effort would be made to hold a convention at Philadelphia, about the 5th of last July. The subject had been thoroughly discussed in Spiritualistic papers and by our public speakers; and so far as my knowledge extends, I know of no one of any prominence in our ranks who stood decidedly opposed to organization, upon some sort of basis, save perhaps a few no God sort of Spiritualists. All admit the necessity of an organization, upon a financial basis at least. The Banner of Light and Religio Philosophical Journal eloquently urge such an organization of the Spiritualistic element of America, and the Religio Philosophical Journal has brought forward a plan which I cannot see possesses a superior merit to that adopted at Philadelphia. But all these differences of opinion can be made to harmonize at the convention which is to assemble sometime in 1877, at the option of the committee appointed to make the call; if we but come up to that meeting in the proper spirit. It has appeared

unaccountably strange to me that the opponents of the Philadelphia movement should have manifested such vindictiveness, knowing that meeting was only primary in its character and adopted only a temporary plan of organization for local societies in America. All who have plans of organization can submit them to the National Convention when it assembles, and as I understand it, the one adopted will become permanent. Let all Spiritualists throughout the country go to work at once to have themselves represented in the National Convention. And let them come up with a determination to effect an organization which will develop our numerical strength and we will succeed, never fear. Although I am what is called a christian Spiritualist, yet I am willing to enter an organization which shall leave each member free to choose his own spiritual leader. I am content to affiliate in an organized capacity with Catholics or Protestants, with Mahomedans or Buddhists, etc. Our aim will be to effect an organization which will unite the world. We should not select Buddha, Christ nor any other Spiritual leader of the past as the great central idea of our system. If so, nothing but humiliating defeat awaits us. Have we not seen that Mohomedans have failed to unite the world on Mohammed? Christians failed to unite the world on Christ? Buddhists on Buddha? etc., and may we reasonably expect to be more successful in our efforts in the same direction? Let us be warned by the efforts and failures of our theological predecessors and endeavor to steer clear of the fearful shoals upon which so many barques have hitherto stranded and gone to pieces. Yes, friends, let us cast aside all prejudice and personal feelings which have been engendered in the past and unite upon the bed-rock of truth Spiritualism, and although the briny waves of superstition may sweep over and beat upon it, yet it will stand unshaken amidst the fearful rage of a war of creeds and the storms of fanaticism which are shaking the world at present. The millions of Spiritualists throughout the civilized world to-day, if but organized into one vast body would make an army which would cause the theological world to tremble from centre to circumference, and would break in pieces and crush out all opposing organizations and institutions set up in the world by men or devils. This is not to be an organization of mortals alone, but an institution in which spiritual as well as physical beings are to be enrolled as members—a combination of men and angels,

a union of the mortal with the immortal—the visible with the invisible. Then how grand, how glorious, and how sublime the cause in which we have engaged. May the spirits of the great and good of all ages generally, aid us in carrying forward our good purpose to a triumphant and successful termination, is the deep and heartfelt prayer of your brother and colleague in the great cause of Spiritual communion.

J. A. MEEK, M. D.

AN EXPOSED MEDIUM.

This medium has been exposed like one was in this city last spring.

With this one we have seen similar things to those ascribed below in daylight. A materialized shawl was examined by three gentlemen while it was held out by our spirit wife, looking and feeling as natural as any we ever saw. But most persons are like Thomas, they must so feel before they will believe.

MRS. MARKEE.

A LITTLE CHILD WALKS OUT OF THE CABINET.

BRO. JONES—Mr. and Mrs. Markee have been our guests for the last two weeks, and during that time Mrs. Markee has held seven materializing seances at our house. Duty to her, and also to the cause of truth and justice, prompts me to write an account of some of the manifestations that transpired during those seances. To give the readers of the *Journal* a history of all the manifestations that occurred during those seances, would require too much space in your valuable paper. I will only select a few from the many. Fifty-four spirits materialized and walked out of the cabinet. They conversed freely with their friends, and were recognized by them. The materialized forms varied in size from a child not over thirty inches in height to a large Indian of six feet.

Seneca, a large and powerful looking Indian, one of the medium's controlling band, walked out dressed in Indian costume, with moccasins upon his feet, and two feathers upon his head. Katie Brink, the spirit that was caught by the Rochester roughs, came out of the cabinet on several occasions. She conversed freely with us all; she sat upon my lap, placed one arm upon my shoulder, and wiped my face with her handkerchief. She was not more than one-fourth as heavy as a person of her size.

Katie is a bright and beautiful spirit; unlike the medium in size, in shape and features. At one time she materialized a white shawl, apparently from the wall of the room; she spread it over her shoulders, walked around in order to let those in the circle see it, and returned to the cabinet. She soon made her appearance again but without the shawl. She said she had dematerialized it, and must have another. She was standing in front of me, and not more than three feet distant, and I could see every motion very plainly. She stooped down, rapped the ends of her fingers two or three times upon the carpet, and the shawl commenced to appear. At first it was not larger than two or three inches square, and in less than three minutes she had a red shawl, I should think, four feet square. She placed it over her shoulders and walked around, letting those in the circle examine it.

At one time when Katie was returning to the cabinet, she had diminished nearly one-half in size when she reached the door.

Our daughter, who had been in spirit life nearly twelve years, came out and conversed with us as familiar as she did in earth-life. She caressed and kissed her mother, and the latter was permitted to return a kiss. She sat upon my lap, put her arm around my neck, kissed me twice, and I kissed her. I could see her face very distinctly. It was her form, her features, her manner of expression, and her voice.

My father came out at several seances. He conversed freely with us, and was recognized by all present that knew him in earth-life. At the sixth seance he led out one of our children, a little girl that passed to spirit-life when an infant. Her name is Nettie. She said her grand-pa had learned her to talk. We conversed several minutes with them, and when father started to return to the cabinet, the child cried, and said she wanted to stay longer with pa and ma. Father quieted her by telling her she should come out with him again.

The next seance my mother, who had come out on several previous occasions, again walked out leading by the hand our little Nettie. The child was 'so pleased

SHE DANCED FOR JOY.

We conversed freely with them, and when mother returned to the cabinet, Nettie went with her, but cried as she did before. We could hear father speaking to her in the cabinet while she was crying. Soon she stopped crying, and commenced to laugh, and said: "Grand-pa says Nettie may come out with him." In a few moments Nettie again walked out followed by father.

They remained fifteen minutes, and conversed with us all the time. Father said that Nettie, in spirit-life, is a young woman, a bright spirit; and as far advanced in spiritual knowledge as those of her age; but in coming back to us it was necessary for her to take the form and conditions of childhood. Fathers and mothers in spirit-life spoke words of cheer and comfort to their children and friends in earth-life; children in spirit-life greeted their parents and friends in earth-life with love and affection warm: and some of them sent messages to their friends that reside at a distance from here.

At the close of each seance, Mrs. Markee would be found sitting in the cabinet to all appearance lifeless or dead. She did not breathe; the pulse did not move; her flesh was cold, and felt like that of a corpse. Mr. Markee placed his hands upon her head, and in about five minutes the pulse commenced to tremble, then to beat lightly; she commenced to breathe, and again returns to consciousness, but it was a half hour or more before she could leave the cabinet, and then she was so exhausted that she could not walk without help.

If the circle is broken by the

UNCLASPING OF HANDS,

(as it accidentally was at one of our seances) the medium receives an injury, and leaves the circle-room with dark spots around her eyes, which gradually disappear during the next day.

It appears to me that no reasonable person could witness the manifestations that occurred in those seances, and suppose for one moment that it was all the work of the medium. There were none of that class who attended *all* of those circles; but all with one accord said, we *know* we have seen and talked with our spirit friends. I would risk my small fortune, my life and my sacred honor, upon the genuineness of Mrs. Markee's medium powers.

THE Western Morning News reports a strange incident at the village of Kingston, Devon. While the choir was engaged in practicing for the Christmas services a distant door opened, and through the dimly lighted church, draped in white, a form slowly stalked up the aisle and mounted the pulpit. No one challenged the visitor, and the alleged apparition slowly retraced its steps, vanishing at the same door. The terrified choir fled in dismay. Some assert that in the ghost they recognized the features of a deceased popular minister. Next day one member at least required medical aid.

From the Santa Barbara (Cal.) Index

SPIRITUALISM.

Spiritualism has made such progress and been accepted by so many intelligent and intellectual people of both sexes that the religious world can no longer afford to ignore its claims to their attention. Like Banquo's ghost "it will not down" at its bidding. To try to pooh-pooh it out of sight only leaves religionists liable to the charge of being afraid to meet it, and it becomes the duty of every Christian minister to study its phases, its pretensions, and its manifestations, and thus prepare themselves to answer its theses or combat its errors. Spiritualism cannot be judged by its "bummers" any more than we could judge of the morale of an army by the same tokens. Hundreds of charlatans and impostors saw in its wake a chance to make a dishonest living, and at once fell in under its banner, hundreds and thousands of men and women of small intellect and loose morals followed, and by pushing themselves to the front and advocating each their own peculiar doctrines, gave the world to suppose that they were fair exponents of the Spiritualist doctrine, when in reality they knew but little and cared less. Large numbers went so far as to become mediums and there stopped, without caring whether the spirits who influenced them or used them, were good or evil, developed or undeveloped, fiendish or elementary, human or divine, or learning how to invite the one and repel the other.

All this must be admitted by honest and intelligent Spiritualists as well as by honest investigators, and yet the question of Spiritualism remains the same. Spiritualism is the subject to be investigated, not Spiritualists. If we judge of Christianity by its professors, we must form a low opinion of it; and yet, that is how Spiritualism is judged by the majority. Spiritualism means, not table-tipping and piano-moving, playing on guitars, ringing bells or writing on slates, not the production of "spirit hands" or flowers, or wax molds, or even levitation or the setting aside the laws of gravitation; all these are mere incidents and affect the real questions as little as the quaint dress of the Friends does the truth of Christianity. Whether the manifestations are humbug or reality no more affects the real merits of Spiritualism than the miracles of Christ did the doctrines he taught. It is not a plant of a few years' growth—the Fox family did not inaugurate it—it is older than Christian-

ity, Judaism, or Brahminism. The Egyptians practiced it in the days of the Pharaoh's—the Phœnecians and Chaldeans studied its mysteries, the Persians were learned in its philosophy long before the days of Zoroaster, the Chinese held it as a religion before Confucius was born, the Greek mythology was based upon it, and the religions of the early inhabitants of Palestine were largely made up of Spiritualism. The fact of its existence as a religious belief cannot be gainsaid—the question is, whether it is conducive to the best interest of humanity or not, whether its practice leads to, or from the truth.

In every nation we find traces of its one time universality, the great mass of what are called superstitions date back to it—the common belief of ghosts and hobgoblins—in genii and fairies, witches, magic, black art, etc., so inherent in human nature and which retain such a tenacious hold in every country, has its origin in Spiritualism. If it is possible to commune with departed spirits or with spirits belonging to other spheres, it cannot hurt the churches to know it, but the knowledge may qualify the ministers to give such advice to their flocks on the subject as shall save them from going astray. Thousands of people who hold membership in churches not only believe in, but tamper with Spiritualism, using as their mediums those who are either bare-faced impostors whose pretensions to spiritual communication are simply absurd—mediums of loose morals who only attract around them spirits of like character, or the veriest neophytes in the profession who are unable to distinguish between false and true spirits or dictate which class they will consult.

The rapid spread of the Spiritualist theories and practice among the people of this and other countries demands investigation from every lover of truth and of his kind.

We commend the above to the pulpit and the press. Are not these words of truth and soberness? Are they not worthy of those two great controlling powers of public opinion? Does not public opinion to a very great extent control them upon this subject?

There are some secular editors like the one from whom we quote who has independence enough to speak out upon the subject of Spiritualism and give facts which are indisputable and cannot be gainsaid or denied, standing out in history from the earliest ages to the present time.

THE NEWSPAPERS AND THE NEW MOVEMENT.

We publish the following from Dr. Bruce not only as an act of justice to him, but also to the members of the Philadelphia Convention. A great deal has been published making the impression that the Convention was in favor of a creedal organization. This we know to be an erroneous impression. Our position in the Convention certainly gave us an opportunity of forming a correct opinion of what was said and done at that meeting. This we have repeatedly declared through other journals as well as our own. So have other members of that Convention; yet it has been as often asserted to the contrary; and much printer's ink and paper wasted to but little purpose.

This controversy we have deprecated and have so expressed ourself whenever we have been compelled to refer to it. It has been productive of no good, but much harm to the great cause we are all laboring to promote. "A hint to the wise is sufficient." "Charity suffereth long and is kind." The ground assumed by those who would convict us of endeavoring to establish a creedal organization was, that Dr. Bruce, who was a prominent member and officer of the Convention, had subsequently avowed himself so as to justify the belief that he or the Convention he was supposed to represent, was in favor of establishing a Creed as a basis of organization.

It seems, however, that this effort to convict the Philadelphia Convention of establishing a creedal basis of organization has for its foundation, if any, what Dr. B. was reported to have said "The first Sunday in April, three months previous to the meeting of the Convention."

We regret the necessity of again referring to this matter, but "let justice be done though the heavens fall," is a good motto. We wish now to say in conclusion on this subject: Let us have a National Convention, which may adopt a platform of principles, to let the world know who, and what

we are, and thus establish an organization of *State and County Societies* from Maine to California, and from the Lakes to the Gulf; then we will be entitled to the name of National Spiritualists of America.

Editor of the Banner of Light:

SIR:—In your paper of December 23d and January 20th, you print two Editorials concerning me, which like every thing else touching my public work that has appeared in the *Banner of Light* for the last six months, is animated by such a spirit that I felt an honest man, busy about important tasks, might well afford to let it all pass in silence. The ethics of American newspaper writing, I know, are somewhat loose, and when a man's calling sets him up as a common target he must expect some bad shots. For myself, I make no complaint. And had it not become apparent that the misapprehensions and misrepresentations contained in the two editorials, just named, are likely to breed a mischief to Spiritualism greater than was anticipated, I should not have altered my course nor broken the enforced silence to which, from the first, I have patiently submitted.

All I will do now is to prefer a few simple requests. Hereafter, in your paper or elsewhere, I may take up these editorials in detail and deal with them point by point.

1. Will you allow me to state that the New Movement is in no way responsible for the private opinions of its individual members.

2. That what you speak of as "Dr. Bruce's Sermon," is a very imperfect newspaper report of the first *third* of a lecture delivered by me, the first Sunday in April, three months before the New Movement was thought of.

3. That the impression you aim to make, that I forwarded you a copy of the newspaper report you quoted from, by saying that you have it with my "own corrections in the margin" is groundless, the fact being that this report was sent, privately, to a friend who carried it into your office without my knowledge.

4. That though you make a merit of "not wresting" my "sentences from their connection," yet in the very paragraph you are to make out your main accusation against me, viz: that I am in love with sectarianism and my leading aim the establishment of a sect, you cut out, in the eighth paragraph of editorial for December 23d, between the words, "Its battle-gage

is flung down in the face of the world," and what follows, these sentences: "But then it fights with spiritual weapons and its foes are the enemies of God, and mankind. *It hates sectarianism, and its deepest concern is to avoid strife.*"

5. That both at the beginning, middle, and end of this report, paragraphs which were not to your purpose, but looked decidedly in the opposite direction were omitted in your editorial.

6. That though you make a point by introducing the opinion of the reporter of my lecture that my object "seemed to him like the institution of a new sect," yet you do not allude to or even allow your readers to know, that by the hands of the same person who brought you this report you were furnished with a copy of a lengthy letter, by me, published the very next week in that same local paper, protesting, in the strongest terms, against this statement and setting forth in detail, that the spirit and scope of my words were the reverse of all this.

7. That the phrases "come to Christ," "come to Jesus," and the like, which you put in quotations and attribute to me, are, in spirit and letter, sheer fabrications. Neither of these phrases or any thing remotely like them were ever used by me.

8. That on the very first appearance, to me, of an intimation in the newspapers that certain sharp-eyed editorial folks fancied they could read between the printed lines of the work at Philadelphia the clear indications of a creed and a christian sect, I sent to the R. P. Journal an article entitled "Names in Religion," in which I labored to dispel this illusion and demonstrate its utter futility, but the article was suppressed.

Also, that about the same time, a spirit communicating in the Banner of Light, Public Circle, and showing signs of being under a like delusion in regard to the ground and scope of the *New Movement*, I, promptly forwarded to your office an article entitled "Light for the Spiritual World," a small part of which you printed, but suppressed that part of it which denied that it was any part of the intention of the Philadelphia Conference to narrow Spiritualism to the dimensions of a sect.

Also, again that near this same time, I sent an article to Dr. Watson's *MAGAZINE*, on the "Constitution of Local Societies," in which I took, and elaborated at length, the ground I have occupied, and never, in twenty years swerved from by a line, that in all efforts to organize the spiritual element

in life, Work, and not Doctrine; Character, and not Creed; Catholicity, and not Sect, were the things to be emphasized in the foreground; that all people of all opinions, who had "a mind to work," and could unite heartily on the practical ground of any movement agreed upon, should be cordially invited to come and join it, while doctrine, creed, or, in other words, Spiritual Science in its elements or in its whole extent, was not for *subscription by any body*, in a convention or in a local society, but belonged, exclusively, in the sphere of teaching, and there, it was, by lecturers, and journals, and all whose office it is to teach, to be treated in precisely the same way as all other sciences are treated by lecturers and teachers in the Universities, that is, fully and freely set forth by each teacher from the standing-ground of his own mind, and proved and enforced by all the facts and arguments admissible in the case, and then, just as these University teachers leave their students, who have never been called upon to subscribe a single doctrine, to go away from their teaching and receive or reject what has been taught them just as the *make* of their mind may require: so it should be with our teachers of Spiritual Science, and such, and no other should be the mode of promulgating our doctrine among men.

Further, I went on to state, in this same article, that the scheme of committees for practical work set forth in the printed form of a constitution for local societies was, in my mind, the most important thing done at Philadelphia, and that if this could be adhered to and become the ground of our future action as a body, I thought it a matter of minor importance what changes or alterations might overtake any thing else the Conference had sent out. And I mentioned, in order to recommend that course for general adoption, that in the societies I had organized I had put them on this practical basis of work, alone, not saying a word about doctrine nor asking a soul to sign a creed or become answerable for any merely scientific or metaphysical notion whatever. But, my good Brother of the *MAGAZINE*, following the example of his editorial confreres, assigned me quarters in his waste basket, at the same time unlike them in this, that he sent me a courteous note to say he should be glad to print my article and would do so, but that it was too long for the *MAGAZINE*, and besides would tend to excite "controversy," — controversy of course, on the part of conservative Spiritualists.

9. That in proof and as positive de-

monstration of the utter groundlessness of all you have printed against me, from first to last, as intimating or tending to show either that my spirit is sectarian, or my object "a new creed," or my "desire to graft Spiritualism upon the effete church system," I now offer you, for publication in the Banner of Light, the full manuscript of that lecture delivered last April, the imperfect newspaper report of which has led you, and others, through you, I could hope unintentionally, into utter misapprehension of me, and into the gravest misrepresentation of a movement to organize Spiritualism which, in an hour like this, and considering the avowed aims of the movement, and the character of the men engaged in it, history will show deserved to have been met by a very different spirit from that which it has constantly encountered in your columns, and in those of the Religio-Philosophical Journal.

Now, for the present I have done. That I have paid no attention to the Spiritual Sciences, or that I have arrived at no definite conclusions on any of their great lines of research, or that I may not hold doctrines and opinions, on some subjects, which differ widely from those of my brethren, it is no part of this letter to maintain. What it does maintain is: That Doctrine, in its whole extent, shall be dealt with as Science; that teaching shall be unfettered; that thought shall be free; that organizations shall be broad and catholic; that their office is to make men and women, and organize Society on the earth.

This is my creed, and these the limits of my sectarianism. Here I stand and here I am willing to fall. But, gentlemen of the Press, I shall *not* fall, except it be before the lance of him who can unhorse the Spirit of the Nineteenth Century, and pushing common sense to the wall, can carry down before him the method by which all the great liberties of the modern world have been won.

In the hope that a general cause may not suffer loss, nor its grand hour of action be missed through the folly and misdirected ambitions of its friends,

I am,

Fraternally,

JAS. EDWARD BRUCE.

Feb. 3d, 1877.

We think Dr. B. has fully vindicated himself from the charges which have been reiterated so often of being in favor of a creedal organization.

MATERIALIZATION OF WASHINGTON.

This long expected event has been realized since our last issue in our library. We will let two truthful accomplished ladies and one gentleman who were present tell what they saw in their own way. We invited over fifty representative people, (nearly all of whom attended except the Editors,) to be present; there were four Judges present, four Lawyers and a number of materialists, but we invited no Spiritualists to be present on that occasion. We copy the following from the Religio Philosophical Journal:

LETTER FROM MR. E. L. LEWIS.

Brother Jones:—Aware of the interest you have manifested in the labors of Mrs. Lewis, I take the privilege of informing you that she left for Memphis on Tuesday evening, 13th inst. Her "control" expressed a wish to celebrate his coming birth day, by again presenting "materialization" to the world; and as Bro. Sam'l Watson, of Memphis, had written her several pressing invitations to pay him a visit, she hoped, through the mediumship of Mrs. Miller, to accomplish that grandest result of her life.

I mention this fact to you in consideration of your untiring energy as a Spiritualistic journalist, and hope you will keep an eye upon the result of her work while there, as we hope for something startling during their seance to-day and night. I received a letter from her dated 19th inst., from which I make an extract (which you will find enclosed) that will give you an idea of her success during her first two seances.

Your friend and Brother,

E. L. LEWIS.

Cincinnati, Ohio.

EXTRACT FROM MRS. LEWIS' LETTER, 19TH FEB., 1877.

I am very pleasantly situated with Dr. Watson's family, who are all very lovely and harmonious. He lives in style, has a beautiful wife, and other members of the family equally interesting. I found no difficulty at all with Mrs. Miller. She is like a mere child under my influences. Dr. Watson is an elegant Southern gentleman. I have had two seances at Dr. Watson's house with Mrs. Miller. Last evening we held the second seance in the library; about twelve or fifteen were present. We impro-

vised a cabinet in one corner of the room, brick-walls around, not a window or door near the medium. We sat there about fifteen minutes together. I then took my seat outside near the cabinet. We sang, and Dr. Watson offered up a beautiful prayer, and prayed especially for me; then we sang; Mrs. Watson played the organ and we sang two or three hymns. And now what do you think took place? Why, out came Washington with power. In a moment he saw the flags with which we had adorned the cabinet. He took one and waved it repeatedly; then took me by the arm and walked all round the room. Some of the friends present cried: some cheered; some jumped up and down and exclaimed: "Glory to God, it is really, our Washington!" He came out again and again looking splendidly, and then Martha came out also in beautiful white robes. Dr. Watson is perfectly delighted, and I am so pleased with my success. Mrs. Miller is innocent and > "Red Face,"* nice and entertaining. Oh! who can doubt after witnessing such manifestations under such test conditions? We are expecting a great time on the approaching 22d. I have met with great kindness and attention, and will simply say: "Oh! I am so happy, so happy."

*An Indian spirit.—ED. JOURNAL.

We copy from Mrs. Shindler's book—"A Southerner among the Spirits: "

OUR WASHINGTON.

Mrs. Lewis has arrived. This is the lady in whose presence the materialization of our beloved Father and Chief, George Washington, is accomplished. She is the honored guest of our good Dr. Watson, whose hospitable doors are ever open to all those who wish to give or receive information from the angel world. Mrs. Miller's mediumship is now to be tested. In Dr. Watson's library, in a cabinet of simple construction, being formed of curtains attached to a frame in one corner of the room, with a solid brick wall on two sides, it is now to be proved whether Mrs. Miller is a genuine medium, or an arch deceiver! I shall relate events as they occur.

Saturday, February, 17th. On this night the new curtain cabinet was occupied for the first time. We considered this only as a preliminary seance, and none of us expected to see Washington emerge from the cabinet, but after some fine music, Mrs. E. Watson presiding at the organ, and an earnest and affecting prayer from Dr. Wat-

son, out stepped from the cabinet a *tall male figure*, looking in every respect like the pictures of Washington with which we are so familiar. The effect was electrical. The outburst of emotion was so sudden and so loud as to be heard in the third story, and in the basement, causing considerable alarm to those who had been kept out of the room by household duties. This noble form stood quietly for a moment, as if to allow the emotion to subside, then reached for a flag which was waving from the top of the cabinet, and after himself waving it towards the audience, he threw it across the room towards Dr. Watson. After retiring to the cabinet, he again came forth, and, hand in hand with Mrs. Lewis, he walked across the room, when I had the pleasure of clasping his holy hand. He came from the cabinet five times, each time remaining out a little while. Wishing to have a nearer view of his face, I was invited to approach the aperture, which I did, bearing in my left hand one of the flags which he had handled, and which I now keep as a sacred relic. Arrived there, I said to him, "Bless me, oh, my father Washington!" With one hand upon my head, and the other patting my cheek, he smiled, and bowed his head repeatedly. To me the face appeared luminous, and resembled the portraits of Washington, and yet there was a something which made one think of Mrs. Miller. When the subtle laws which govern this wonderful phase of spirit manifestations are better understood, we shall all know that every *genuine* materialization must partake, *more or less*, of the characteristics of the medium. But that the face upon which I was gazing, and the tall figure which I had seen, were not Mrs. Miller's face, nor Mrs. Miller's form, I am very certain. Dr. Watson was called to the aperture, and after gazing on the face, which he also pronounces luminous, two firm manly hands took hold of his face on each side, and pressed it together distinctly three times. The spirit then spread the miniature flag over the Dr's. head, and with this decoration he returned to his seat. The spirits, reserving their strength for the night of the 22d, Washington's birthday, are only holding preliminary seances, and it is hardly fair for me to report them. But I am striving to write an *honest* book, as all *honest* readers will discover and acknowledge. On this night Martha Washington was materialized in the cabinet, but, not wishing to use the power, did not come out.

* * * * *

February 22d. The birthday of Washington, the Father of his Country; and alas! a rainy, chilly, disagreeable day! At night we had our expected seance. Dr. Watson's library was crowded with an intelligent throng of spectators, but few of whom could be eligibly situated for seeing the manifestations; and this circumstance, together with the humid atmosphere, and the *positive illness* of the medium, caused somewhat of a disappointment to our hopes and expectations. Mrs. Miller is so timid, and so much afraid of a crowd, that the very idea that visitors were expected, caused her great alarm; and she was besides so sick as to be hardly able to walk from Mrs. Lewis' chamber to the library. At Dr. Watson's request I searched both the ladies thoroughly—those who know Mrs. Lewis will be amused at the idea—so as to be able to testify that there was nothing about them which could be used to make up a face, or a figure, or any portion of the dress of an alleged spirit form. Mrs. Lewis remained in the cabinet to soothe and reassure the trembling physical medium, and emerged from it only when she was fully entranced. After waiting a good while, during which time the indefatigable musicians were kept hard at work, the figure purporting to be Washington presented himself, but not near so tall as he seemed to be on Saturday night, neither was the light so good. It seemed to be hard and up hill work, and as I *did* believe that this was indeed Washington striving to manifest himself to his countrymen, so that they could recognize him, and be thus convinced that he still lives, loves, and cares for them, I pitied him from the bottom of my heart. This sounds strangely enough; but when spirits leave their high abode to manifest themselves in a materialized form, they have to take upon them earthly conditions and feelings, and sometimes, when these earthly conditions are not right, they are said to suffer accordingly. This, I believe, is the philosophy; I am a novice, and do not profess to understand the subject.

At one time Mrs. Lewis handed her angel friend a large bouquet of very fine greenhouse flowers, and while Mrs. Nannie Watson was singing, very spiritedly, *The Star Spangled Banner*, he threw the bouquet towards her. The flowers being heavy, fell short of her; but she got possession of the handsome paper holder, and waved it above her head, while Washington stood and waved the flag for a considerable time. At one time I saw distinctly his three-cornered

hat and his white hair; and with his arm extended, and his hand on the shoulder of Mrs. Lewis, he walked up and down before us, taking several turns. As it was his birth-day, Mrs. Lewis handed him a glass of wine, which I saw him take from her hand, and raise to his lips. He also underwent dematerialization before us, but, though I have no doubt of the fact, he could not come far enough from the curtain, nor have a sufficient light to make it satisfactory. In other cities he has spoken, and desired to do so here, but was not able. He expressed himself, through Redface, as feeling much disappointed, being not at all satisfied with his materialization, principally because he could not get power to assume his full stature, nor to allow sufficient light. His movements were very graceful, and his "make up," coat, knee-breeches, white stockings, three-cornered hat, silvery hair, &c., such as could not have been accomplished in any way by the ladies whom I so thoroughly searched.

Martha Washington now showed herself at the aperture, and her white head-dress looked to me like a lamp in the darkness. She came outside in a dress apparently of dark brown, with a small white kerchief about her neck, and crossed over her bosom; and about this garment also there was a glistering appearance as of bright, pure silver. She moved freely about, and while standing beside Mrs. Lewis, was considerably shorter than that lady, while Washington was taller. Lady Washington also dematerialized herself, but, as in the other case, was obliged to remain too near the cabinet. I feel sorry, for the sake of the visitors, that the conditions were so unfavorable; but I hope that some of them, at least, received food for thought, and will continue to investigate, as opportunity offers, this wonderful subject. No representatives of the press were present, though, I believe, there were several invited. The music, under the auspices of Mrs. E. and Mrs. N. Watson, was all that could be desired.

MRS. ELDRIDGE. — This wonderful medium returned from Alabama Monday, passing through the city en route to Shreveport and Texas. Dr. Guild writes us a long and very interesting letter in regard to her success at Tuscaloosa. We gave it to the printer, but this, as well as much we had hoped to have in this issue, must lay over for obvious reasons.

INSANITY.

The "Western Methodist" of this city in a recent issue says:

"Dr. Forbes Winslow, who has recently published a book, in London, on Spiritual Madness, it is said, records the startling announcement that in the lunatic asylums of the United States there are over 10,000 persons who have become unsound in mind through over-excitement on the subject of Spiritualism, and he states that insanity from the same cause is prevalent in England, and increasing every day."

This paper has on several occasions given publicity to that which has had no foundation in truth, in regard to Spiritualism. For more than twenty years we have sought in vain for a single case of insanity produced by the investigation of this subject, but we have found quite a number who have gone deranged from religious excitement. We have made enquiries when in the *South, North and West* and have failed to hear of any. When referring to this subject less than two years since, in New Orleans, after preaching to a large audience in the Unitarian church, the Physician who had charge of the insane Asylum for many years there arose in the congregation, and said there had not been one in the hospital from that cause.

Nor was there one in the asylum at the Capital of this State, when we made enquiry a year or two since. Let us now examine the facts and "figures which do not lie," as some writers do on this subject. We copy from the Spiritual Scientist:

Eugene Crowell, M. D., of Brooklyn, N. Y., a gentleman already well known to Spiritualists by his contributions to the literature of Spiritualism, that will always remain among its standard works, has been engaged for some months past in compiling statistics on Spiritualism and Insanity. He has written to 58 State Institutions, 10 city or county, 10 incorporated or charitable and 9 private, a total of 87, the whole number of asylums for the insane in the United States. Eight of this number have been erected during the past year. Of the remaining 79, he has received replies from the superintendents of 66 of the most prominent, giving the whole number of patients received during the past year, how many are confined on account of Spiritualism, and how many on account of religious excitement. He has also statistics on the same questions for the whole number of years that the asylums have been established. Added to this are the opinions of a large number of

superintendents on the subject, as well as quotations from letters from prominent individuals, interested in the cause of Spiritualism.

As might have been expected, the figures are highly favorable to Spiritualism. The enterprise of Dr. Crowell in furnishing Spiritualists with these weapons of hard facts cannot be too highly commended. It is a step in the right direction. It is practical. Hereafter local newspapers and preachers, as well as others more widely known, will be furnished with Facts when they seek to indulge their fancies by injuring Spiritualism and its adherents at the expense of Truth.

THE FACTS.

The number of asylums or institutions for the insane in the United States, July 1st, 1876, according to the *American Journal of Insanity*, was:

State Institutions,	58
City or County,	10
Incorporated Charitable,	10
Private,	9
Total	87

And eight others were then in process of construction.

The whole number of patients in these 87 institutions at that date, as estimated by the same authority, was 29,558.

In December last, 1876, I addressed the following questions to each of the medical superintendents for the insane in the United States:

1st. The number of patients admitted to, or under treatment in your institution during the past year; or if this has not yet been ascertained, then during the previous year?

2nd. In how many cases was the insanity ascribed to religious excitement?

3rd. In how many to excitement caused by Spiritualism?

In answer to these questions I have received either written replies or published official reports—generally both—from 66 Superintendents, but of these only 58 are available for the purposes of this exhibit, the remainder not furnishing the information required. The information obtained from the 58 reports and written replies is here given in a tabulated form, and every fact and figure bearing upon this question—favorably or adversely—in the reports and letters received, are here presented.

Then follows the tabular Statement of the asylums which is too long for us to copy.

From the above table it will be seen that of 23,328 insane persons now or recently, in 58 institutions, 412 are reported insane from religious excitement, and 59 from excitement caused by Spiritualism.

Assuming that in December last there were 30,000 insane persons in the various institutions in the United States (an increase of about 450 since July, 1876), according to the above figures there should be of this entire number 530 insane from religious excitement, and 76 from Spiritualism, and whether we regard the relative numbers in the above table, or as estimated in all the institutions in the United States, we find there are seven inmates insane from religious excitement for every one insane from Spiritualism. It will also be seen that while there are 87 asylums, there are only 76 insane Spiritualists who tenant them—less than one to each institution.

INSANITY AMONG SPIRITUALISTS.

The Banner says :

Nothing will dissipate prejudice so rapidly as the light, and nothing will puncture falsehood so effectually as the truth. It has been the very easy habit of certain persons to throw about them sounding statements about the evil effects of a belief in Spiritualism on the poise and sanity of the human mind, knowing how difficult it was to deny such statements with any color of authority, and consequently hoping that the most exaggerated stories would be swallowed by the public without the least challenge of their accuracy or authenticity. This thing has gone on so long and assumed such proportions that many Spiritualists have thought the time had come for an overhauling. It has been reserved, however, for Dr. Eugene Crowell, of New York, to make a thorough and exhaustive investigation into the charge, and his full and complete Report upon it, fortified impregably with figures and facts, is to be found in the present issue of the Banner.

We invite for it the widest and most careful study, confident as we are that it scatters to the winds all these empty assertions about the prevalence of insanity among Spiritualists, and that the belief in Spiritualism is calculated to promote insanity and populate the asylums. It will be seen, from this Report of Dr. Crowell, that no charge of such seriousness ever had so slight a basis, amounting, in point of fact, to comparatively nothing. It shows, on the contrary, that the advocates of Old

Theology, who, like Talmage, are so free to accuse Spiritualism with being the cause of filling the insane asylums, have got to answer for the very accusation themselves which they lay on the shoulders of Spiritualists. We undertake to say, judging from the testimony which is here collated, that never was an engineer more completely hoisted with his own petard. The tables are turned square about. Yet neither Talmage nor Dr. Winslow will ever think of such a thing as taking back their false assertions. They will go on preaching and practicing as before.

Well and truly does Dr. Crowell close his exhibit of vital facts, overwhelming as they are against the opponents of Spiritualism, with the reflection that "an intelligent belief in Spiritualism favors those conditions of mind and body upon which sanity depends." It is just what a belief in Old Theology does not favor, and the figures convincingly show it. Spiritualism brushes the clouds and cobwebs out of the mind, and hangs up demonstrations and proofs around its walls. These are what promote peace, tranquility, faith and sanity.

Wonder if the Western Methodist will make any correction of its erroneous statement. If it ever has we have failed to observe it.

THE "SECOND COMING."

William Fishbough has communicated to the Journal, "Human Nature," the answers of a spirit to certain questions, among which are the following:

Q. But that Fourth Manifestation, or "second coming," as we are in the habit of calling it, which was promised in the New Testament, was to be attended with imposing phenomena, of which we have as yet seen nothing. It was to be a coming of Christ in the clouds of heaven with power and great glory, and the resurrection of the dead, the final judgement, etc., were to occur at the same time?

A. Certainly; but you would not, of course, insist upon putting a strictly literal interpretation upon this language, and thus turn it into utter and senseless absurdity. The real "heaven" is not that boundary of your vision in upper space which you call the sky, but the interior and living reality of things. The "clouds" that are meant are not those sheets of condensed aqueous vapor which float above your head, but the material coatings which have hitherto ob-

scured interior realities, and through which the divine "Logos," the "Sun of Righteousness," is now breaking with a "power" which moves dead matter without visible hands, and with a "great glory," or light, which reveals a spiritual world within the natural. The "Resurrection" is not the opening of the literal graves, and re-assembling of the identical flesh, blood and bones of dead men and nations, which, during hundreds and even thousands of years, have been combining and re-combining with the universal elements; but it is the re-establishment of the long-suspended relations of spirits with the earthly sphere of being, by which they are enabled to freely manifest themselves again to their friends in the earthly life, and often to receive great benefits in return; and if you do not yet see, as accompanying and growing out of all this, the beginning of an ordeal that is to try souls, institutions, creeds, churches, and nations, as by fire, you had better wait awhile for a more full exposition of the "last judgment." People should learn that the kingdom of God comes not to *outward* but to *inward* observation, and that as for the prophetic words which have been spoken on this subject, "they are spirit, and they are life."

Q. And what of the changed aspects of science that are to grow out of this alleged peculiar divine manifestation?

A. To answer that question fully would require volumes. Be content, then, for the present, with the following brief words: Hitherto science has been almost wholly materialistic in its tendencies, having nothing to do with spiritual things, but ignoring and casting doubts upon them; while spiritual matters, on the other hand have been regarded by the Church wholly as matters of faith with which science has nothing to do. But through these modern manifestations, God is providentially furnishing to the world all the elements of a spiritual science, which, when established and recognized, will be the standpoint from which all physical science will be viewed. It will then be more distinctly known that all external and visible forms and motions originate from invisible, spiritual, and ultimately divine causes; that between cause and effect there is always a necessary and intimate *correspondence*; and hence that the whole outer universe is but the symbol and sure index of an invisible and *vastly more real* universe within. From this unitary basis of thought, the different sciences as now correctly understood, may be co-re-

lated in harmonic order as One Grand Science, the *known* of which by the rule of correspondence, will lead by easy clues to the *unknown*. The true structure and government of human society will be clearly hinted by the structure and laws of the universe, and especially by that *microcosm* or little universe, the human organization. All the great stirring questions of the day, including the questions of suffrage, woman's rights, the relations between labor and capital, and the questions of general political reform, will be put into the way of an easy and speedy solution; and mankind will be ushered into the light of a brighter day, socially, politically, and religiously, than has ever yet dawned upon the world.

THE POOR OLD MAN.

I'm a poor old man with palsied limbs,
My eyes are dimmed with tears;
For sorely has my heart been bruised
In a life of fourscore years.
I'm all alone in this wide, wide world,
No kith nor kin have I;
My wife and children all are dead,
And yet I fear to die!
My wants are few—for youth's desires
By age, have all been tamed:
I am too weak to labor now;
To beg, I am ashamed;
I have no home to call my own,
Beneath some hedge, I lie,
And count the stars as I fall asleep,
And yet I fear to die!
I'm very faint, for I have walked
Ten weary miles to day;
Beneath the Summer's burning sun
My strength is giving way.
Within yon oak's alluring shade,
With all despatch I'll hie;
And sit me down to rest. I hope
I am not going to die!
Ah! me, how very dark it grows,
My eyes no longer see—
And yet it seems a thousand eyes
Are gazing all at me!
Can this be death? And is it thus
He severs earth's last tie?
My shortened breath grows shorter still
I fear I'm going to die!
But look! what beauteous form, I see?
All radiant with life
I've seen that lovely face before;
Great God! It is my wife!
And by her side, my children stand,
The children hovering nigh:
Their little arms outstretch'd to aid—
I hope, I'm going to die!
And hark! what angel strains I hear
From Heaven's seraphic band!
Sweet songs that seem to welcome me
To their bright spirit land.
Sing on—Sing on, dear spirit friends,
I'm gently drawing nigh;
Farewell to earth—a long farewell!
Thank God! I'm going to die!

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MEMPHIS, APRIL, 1877.

ARKANSAS STATE CONVENTION.

The Convention will assemble in Harrisburg, Ark., on the fifth Saturday in March, at 11 o'clock, A. M., and will continue in session until the business for which we are called together is transacted. Among other "business of this Convention will be the selection of Delegates to the National Convention."

J. A. MEEK, M. D.
T. H. PECK,
JOHN B. WILSON,
ADAM LYNCH.

MAGAZINES for gratuitous distribution. We are glad to see the Spiritual Societies are subscribing for the MAGAZINE for circulation. We will send any number, regularly, to any Association for 10 cents per copy. Might not hundreds of copies be thus circulated, performing Missionary work among the people?

DR. DEWEY had a capital article in the hands of the printer, but its length compels us to lay it over for next number; so with Dr. Winder's and our friend from Austin, Texas. We need more space. Give us 300 more subscribers and we will add one-third more room.

Reader, do you want one third more reading matter than you now have in your MAGAZINE? If so send us one subscriber with the money and your next number shall have it. This can be easily done if you will try it. We don't propose to raise the price of the MAGAZINE, but to enlarge it at the same price upon the above conditions. We have to yield our Editorial space to our correspondents and some of the best of them have to lay over for want of space.

A SOUTHERNER AMONG THE SPIRITS.

This deeply interesting book has been handed us by its talented author. We read it through with intense interest; sometimes laughing, at other times the unbidden tears would course down our cheeks while we read the affecting scenes narrated. Mrs. Shindler has been in the regular line of the succession, her husband having been a clergyman of THE CHURCH. Her father a Presbyterian minister, and her double cousin, Dr. Palmer of New Orleans, the most influential Presbyterian minister in the South. The English as well as American people appreciate the writings of our friend who has been with us investigating this subject for several months. But few authors on this side of the Atlantic have been honored by having their writings published in England. Her songs are sung by thousands who know not to whom they are indebted for the sweet heavenly aspirations pictured in their minds and hearts by the sublime strains of inspiration which flowed from the pen of this gifted lady.

We have drawn upon this book for our Washington materialization, and expect to have occasion to use it again. But those who wish to see the best collection of facts of the varied phases of spirit-manifestations must read the book to appreciate the wonderful things she relates.

It is for sale at Messrs Hatcher & Co., No. 317 Main street. Also by the author 143 Main street. Price \$1.00; postage 6 cents.

We will send it to any one on the receipt of one dollar by mail; pay the postage ourselves with pleasure. It is just such a book as is needed in the South. Our people know but little of Spiritualism. Many of them are anxiously inquiring for the book. There they will find the blessed phenomenal phases from a truthful woman whom we most heartily endorse in every sense as being worthy and well qualified to tell what she has witnessed in her investigations.

MRS. MILLER's address is 13, St. Martin Street.

HOME CIRCLE.

I write the following for Spiritualists to consider. They are, for the most part, so engrossed with the phenomenal phase that their spiritual good is scarcely recognized in all the teachings they receive. Oh! that the mountain would burn and tremble with spirit power, as it did when God by the mouth of his angel talked with Moses, and told him what man should do and not do to live in harmony with the God who made him, and gives him all things he enjoys.

The Spiritualists of Memphis are like the man who hid his talent because he feared his landlord. This was an excuse for his own lethargy, and spiritual barrenness. They are afraid of the sneers and scoffs of those who may chance to hear or see them engaged in spiritual investigation. Jesus was not afraid of the scoffs nor scourges of the pharisaical mob who were too self-righteous to eat with unwashed hands, but could take the life of one who presumed to ignore the truth of their doctrines and teach men the same. He called them "whited sepulchres" and "cages of unclean birds," and called upon his Father to signal his approbation by doing what he prayed for. Now, Father, glorify thy Son, that he may glorify Thee in making thy commandments known to thy children.

Spiritualists, why "halt ye between two opinions?" Why try to carry Spiritualism in one hand and popular opinion in the other? The devil himself with all the inducements he offered the son of God could not make him for one moment leave his Father's work and seek the applause of the world. He was buffeted, scorned, mocked, scourged and crucified because he was not one of the ritualistic worshipers—because Jewish Rabbis and scribes feared the doctrines he taught.

The kingdom of God cometh not by observation but is set up within your own hearts, cleansing them from all wicked desires. Your spirit man is the temple in which he delights to dwell. Why, oh, why will you turn from the path of knowledge when it is so free for all? The way is paved with sparkling gems of truth which will stand until all the sons and daughters of earth have passed over the river, and rest in the shade of the canopy of eternal truth emanating from the God whose nature and redemptive plan is truth and love. Rally to the spirit standard of your God and let the world disown and scorn. Jesus

Christ is the bearer of the ensign of the great general who masses his forces when his orders shall be obeyed. This communion with the spirit world is his order, and will, *must* be obeyed. So quickly to your places and push on the ark of the covenant. You must organize yourselves into one solid column before your strength will be sufficient for the great work before you. Your means must be devoted to this work as well as your spirits, and bodies. No half service will suffice. Be ye warmed and filled—will not satisfy hunger and give comfort unless with that exhortation, the substantial means for effecting that result are furnished.

When you meet in harmony, that is with one great heart-felt desire, the blessing which Jesus promised should result from such condition of faith will surely come. But scattered as you are and searching for something to feed and gratify the material mind, you have no reason to expect the spiritual baptism which comes only upon a spirit worshipping spiritually. The God of heaven, and earth, and maker of all things comes to His children whenever their spirits are in harmony as touching the blessings He gives for their happiness in this, and spirit life. Put your shoulders to the wheel of God's vast machinery and weary not until the work is accomplished and you are called to a higher field of labor. Take heed to the doctrines—continue in them and you shall save yourselves and them that hear thee. Others seeing your light will walk in the path of its illumination and find the "pearl of greatest price," which is knowledge of the immortal life and what God requires for your salvation.

MARCH 6TH.—You can now see the "silver lining" of the cloud which has so long overshadowed the Spiritual cause in Memphis. Your organization will be like the small cloud the Prophet saw not larger than a man's hand. That small cloud betokened prosperity, and your small beginning betokens greater things in future. You must all work with one heart, and mind; harmony *must* prevail. Let no discord grow out of differences of opinion. These differences will arise, but let the desire for good overrule personal ambition and prejudice.

MARCH 9TH.—The time has come for Spirit Manifestations in great power. They will surely come if proper conditions can be found. Shoulder to shoulder Spiritualists must stand, for infidelity *must* be slain and it *must* be done by spiritual strength; no other can do it. God is marshaling his

angel missionaries to send them to bring into his fold all the straying sheep. Spirits must find mediums, through whom to manifest their power and mission. We must concentrate much upon Memphis, for the infidelity here is alarming. Men are wandering farther and farther from God because of the misunderstanding of their relation to Him and the plan of His reconciliation to them as the Church teaches. He has never been angry with his children, but calls them to Him through all the avenues of nature. This is seen in the untold blessings he bestows upon the just and unjust.

I must not control long for the family spirits are here, and claim these sittings to talk of family hopes, joys and future anticipations. Now, I want to say this to Mr. Watson, and I go. Be strong in faith—you will see the fruits of your labors before long. The seed you have sown upon Memphis soil are bursting from the manipulations you have constantly performed until the soil has become genial. You will soon see the good of sowing morning, noon, and night, by all waters, and under all conditions.

MARCH 11TH. The manifest baptism will come upon your meetings when the plane of spirituality is reached which brings it. You are beginning a new era in Spiritual matters in Memphis. The many who will visit your Hall will be like the returning prodigal, tired of remaining among the husks when they can find genuine and wholesome bread in their father's house. To-day seeds fell into good ground—will germinate and grow to the production of an hundred fold harvest. Mrs. Hawks will do good by her lectures, or by the lectures of higher intelligences through her. Many will go from curiosity, but their curiosity will drift into interest. Then will come the thirst for truth and knowledge. This will lead to the acquirement or reception of that blessing which is promised to those who hunger and thirst after righteousness. They will be filled with the fullness of God, and elevated to that plane of Spirituality which will enable them to comprehend Him as he is, and their relation to, and dependence upon Him.

Hail with joy the gathering of the people together for the investigation of the spiritual philosophy. It is the philosophy of the inner life, and of the immortal life. I will write occasionally. When you think my views worthy, you can give them place in your columns. I want to benefit mankind. This was my aim in life, and is now,

I mean in earth life, for there is no death. We live on and on. While God lives His creatures in whom He plants His immortal germ will live too.

MOSES BROCK.

MARCH 13.

The name given at the close of the following communication was that of a friend who passed away only a few weeks ago. For obvious reasons it is withheld.

I come because I know you would like to know the position I occupy in spirit-life. In earth-life I made no pretensions to religion so far as connecting myself with the church was concerned. But I made my fellow man feel I had that charity which goes far in advance of worldly ideas of church professions. I succored the helpless and relieved the suffering when I could; and that I did from a consciousness that religion in a great measure consisted in doing that which Jesus Christ said was the foundation of the law. First, love to God, and then love to humanity.

My passing from earth was not made horrible by the vision of lost souls; but it was made bright and glorious by the vision of loved ones hovering near to beckon me upward to realms of beauty and peace. I have met with those who were near to me in earth-life, and they tell me progression is the watchword of spirit-life. My home is beautiful and bright with the sunlight of spirits who have developed to that degree of purity which casts a halo around their brows. The errors of earth I must cancel here by doing those acts of kindness and love which spirits return to earth to perform for those struggling as I did with the clogs of mortality about them. There are higher spheres than I can now reach; but by God's help and the supreme love and aid of angels higher in spirit-life I shall attain to a sphere where I shall find how Christ manifests to his redeemed souls. Much of our teachings I find are not according to spiritual understanding, but act according to the best light you can get by a life of pure desires and motives, and light will come as your development makes possible.

My control to-night is to redeem the promise I made to tell you my status in the spirit-world. I will come to you when my coming will not interfere with others whose communications would be more acceptable. When you go to see Mrs. Eldridge I will try to make you understand that I can be with you still. Now I go. Good-night.

EXTRACTS FROM LETTERS.

LAKE ADDIE, McLEOD CO., MINN.,
Feb. 26, 1877.

BRO. WATSON—As you are receiving communications from nearly all parts of the country, perhaps a few words in regard to Spiritualism in this vicinity would be interesting to your many readers. On the 28th day of January, a number of Spiritualists of McLeod Co. and vicinity met at Lake Marion for the purpose of organizing a Society to be known as the First Spiritualist Society of McLeod County, choosing for our declaration of principles, those written by Gen. J. Edwards and published in September number of the American Spiritual Magazine. Mrs. Minerva Nobles of Glencoe Minn., was elected President, and R. T. Young, Lake Addie, Minn., Secretary.

Prof. Thomas Cook lectured here on the 2d and 3d of Feb. to a good audience; his discourses opened the eyes of the people, so that there is more inquiring into Spiritualism than has ever been known here, and the Spiritualists have awakened to a sense of duty and are now ready to put a shoulder to the wheel and help send the Car of Progress forward.

Yours for truth,
R. T. YOUNG.

SALEM, JEWELL CO., KANSAS,
Feb. 22d, 1877.

BRO. WATSON—Please find enclosed four dollars. Two to be applied on subscription for the Magazine this year, and two for bound volumes of the Magazine, for the years 1875 and 1876. The above is the best manner I could think of, to express my appreciation, of the good work you are doing: We find the Magazine is the best Missionary we can employ, for so small an amount of money. It reaches a class of minds, that the more radical Periodicals can not. We have organized under the name of the First Progressive Religious Society of Jewell County Kansas. Our Preamble commences thus: We as Spiritualists and Liberalists, etc. Ever yours for Truth, Progress, Life and Immortality,

JOHN A. DICKSON.

DAYTON, MONTGOMERY CO., OHIO,
Feb. 15, 1877.

DEAR BRO. WATSON—I think the principles advocated by you are sound and reasonable. I have been a believer in

Spiritualism for 28 years. For ten years I was a member of the Presbyterian Church, When I could receive the names of my father and sisters, through the little raps spelled out with the alphabet, I felt that Christ Jesus was indeed as he says in John 10 chap. 9th verse, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Spiritualists are beginning to wake up in Dayton. I hope Mrs. Lewis will be able to visit Dayton this spring or summer.

Yours in Truth and Wisdom,
MARY A. OVERDIER.

TAWASH, HILL CO., TEXAS,
Feb. 2, 1877.

BRO. SAMUEL WATSON—We are growing in "grace," at this place; 18 months ago it furnished one reader of the progressive philosophy; now over half the place are investigators and advocates.

We have what we call, a general Circle-meeting twice per week, for developing purposes: and several home Circles. My wife is developing the writing phase. In all her life, she has entertained materialistic views—but, on the evening of Jan. 31st, at the home Circle, her brother in law came and wrote in a bold legible hand, "You must believe, that you will live, beyond the grave." Since then, she has departed from Materialism. "Cui bono"? Q. Craven, a Minister of the Methodist faith, asked permission to sit once in the general Circle, granted in a short time, saw and described his wife, and Mr. G. L. Clark's daughter, first sitting, first lesson in the "Philosophy of Life." The fact of Spirit return impressed him so profoundly, he could not sleep, that night.

Mr. G. L. Clark, tells his friends, that for the last 18 months he has lived and learned more than in all his life before, notwithstanding, he has been a lifetime Methodist. I hope some consistent plan for organization will be adopted, so we can gather in our scattered forces. Then we shall be better able to "find the Sheep." For the noble stand you are taking, I hope God and the good angels may bless you.

Yours,
A. C. MARTIN, M. D.

MEXIA, TEXAS, March 4, 1877.

BRO. SAMUEL WATSON—*Dear Sir:* We have looked long and anxiously for your Magazine for Jan., Feb. and March, but they have come at last. We could not well get along without them, for we consider

them intellectual food for which the general mind has long hungered. The privilege of perusing Gen. J. Edward's article in the Jan. No. to me is worth the price of a year's subscription. A natural, true and reasonable religion is what we need, and when such men and minds come to the front as we hear from through your Magazine, we can have no fears of the final result.

Very Respectfully Yours,
G. L. GRIGGS.

—
VICKSBURG, March 1, 1877.

MR. S. WATSON—*Dear Sir*: Your Magazine is of such extraordinary character and so exceedingly interesting, and valuable with all, that I can not see how any spiritual lover of God, who has read it, can afford to do without it. I surely cannot, willingly; it expounds to me the Bible, in so many remarkable ways, that I now feel, that my life has been spent reading it with a veil over my senses, or mind; but how different now, how I enjoy it, gaining heaven's light more and more. And here I will say, Spirit teaching impresses me to believe, that our dear old precious Bible, is the Book that will overthrow all darkness and thereby sin, and will bring peace on earth. And it will grow grander, and more luminous as spirits sent, expound its immense riches, hid away in its pages long back ages past. And I believe in heaven this very Bible, will be the one grand power to unlock to souls mysteries of heaven and of earth, in one golden chain. Explain in such immensely grand simplicity, that souls will be astounded at the truth. Therefore, from spiritual teachings I love my Bible ten thousand times more and more, with a depth of love, and delight all new. The many startling wonders in your Magazine would seem fleet visions of a fairy mind: had I not three years ago, began and continued writing of such orders as I read now frequently, these unknown to me then. When I little regarded the lines I wrote, which I since find proven by others in acts and deeds, now whatever they may write for me, I regard it, knowing they will test it again and again, and a slight report will become profound. When my three angel children, wrote me of their homes, schools, progress, and of their building me a home, aided by heaven's architects and dear kin, ere I arrived to enjoy bliss with them, I paid no attention to it till seeing in your MAGAZINE so many accounts of the same kind, I began to reflect on the remarkable fact, now patent to all believers in spirit writing, of the truth

of these actual homes—homes indeed. I turned to my Bible and Jesus spoke of these homes.

My ministering spirits I knew and loved on earth, parents, brothers and sisters, knew them pure and good, intellectual and refined, therefore I now write their flowing words as golden threads gem-strung, and drink in noble and grand thoughts of heaven, holiness, bliss, work, arts and traveling until I feel more conversant with heaven's works than earth's.

As a writing medium, I have written volumes. These numerous books enliven my road and enlighten my conception of God's infinity and immense endless work and power. And oh! how glowingly grand does this make man—angel-watched, spirits guiding, how grand in his transit to the eternal glory above, boundless and varied to all conditions. Man, man, how grand. I cannot see how any sensible lover of God or men, who once read your book, could but be benefited everlastingly by it, and I do not believe there ever lived a holy divine on earth whose soul would not put on new light's love, and holiness, by reading, yes, and re-reading, and studying my grand magnificent books on innumerable subjects; to such I have given them. Bishops and Divines, who have no words, but magnificent, grand, sublime! they should be read by all. I can publish them in seven volumes. You are writing deeper and grander than you think; may God hold and bless you for ever is my prayer.

With high esteem yours.

E. W. YERGER.

—
BROTHER WATSON—I have been thinking of writing to you in regard to the death of Mrs. M. C. Halsey, which occurred at Harrisburg, Texas, Dec. 19, 1876. The events of the last part of her life were quite interesting as bearing upon the subject of the Spiritual Philosophy. Some two or three years ago, she fell and dislocated her hip. This before her death some three or four months was set right by her daughter under Spirit control. She had for years been a firm believer in Spiritualism, but bound towards the Swedenborgian doctrine, still holding her place in the church of her early choice, the Methodist Episcopal. But a singular circumstance occurred at the moment of her death. Just as the clock had struck eight on the morning of the 19th, while her head was supported by her daughter she breathed her last, the clock being in the adjoining room leaped from its shelf where it had stood for

years, jumped over the end of a lounge, and over a baby's buggy, (baby in it) and struck on its face near the middle of the room, and I said to my cousin Ceats, Bro. Watson's clock struck one, as our aunt's clock struck eight and jumped besides. This feat of the clock is a real fact, none of Mrs. Halsey's family can account for it. I do not know what Dr. Rovansughe thought of it, who attended the funeral next day and who wrote her obituary (see Tex. Chris Ad. of Jan. 20th.) He makes no allusion to her spiritual experiences only the Methodist side and the Education direction of her life, but she was a progressive Methodist and more a Spiritualist than Methodist or Swedenborgian. Yours Truly,

J. S. NORTON.

DAUSBORO, GA., Feb. 23d, '77.

MR. SAM'L WATSON—*Dear Sir*—I have received your book, (Clock Struck Three,) and have read it through. Sir, I am astonished, it is one of the most profound productions on the subject of Spiritualism I ever saw, and to tell you the truth, Sir, Spiritualism as laid down in your Book, is not what I have always thought it to be. You connect it with Religion, or as you say, is Religion. I have always looked upon it as imaginary, or something of that sort—you connect mind and matter together. However, it seems to be veiled with a great deal of mystery to me; I cannot comprehend it; I try to believe in it, yet cannot lay hold of it. Can you, sir, tell me how it may be clearly demonstrated to my mind in such a manner that I can believe it is a reality. Sir, you speak of forming circles in our own families—two or more families joining in; this would be impossible in this country, there is so much opposition to it here—it is only now and then you can find one that will dare to talk about it. I am a member of the Baptist church, and I have to be very careful how I deal in this matter, though I am not afraid where my soul's eternal happiness is at stake. I believe I have been changed from nature to grace; I know I have done wrong and sinned against my God, but I am sorry for it.

Now, Mr. Watson, if you can give me any, or make clear proof to my mind, you will relieve me of a great deal of uneasiness. After reading your Book, I cannot say what I do believe in, I am torn all to pieces. Now, sir, it is nothing to you whether I believe in Spiritualism or not—we are strangers to each other, but, nevertheless,

I must think, from what I read of you, that you want to spread Spiritualism, because you believe it is of Divine origin.

PRINCETON, MO., Feb. 13th, '77.

SAM'L WATSON:—*Dear Brother*, for such I must call you though I have never seen you, but I have your Books and your MAGAZINE since you started it, and I must say a man cannot write such things unless he be a Brother to mankind in general. Your MAGAZINES have been a source of the greatest pleasure to my soul; I have had two volumes and now the 3d number on this year, and I don't believe there is more than two copies in my house; I have given them away mostly to people belonging to the several Orthodox Denominations, people that I knew were starving for Spiritual food such as our churches of to-day cannot give. May friends on this and the other side help you on in your glorious work. I never knew what it was to live until I embraced Spiritualism. Now I see a great future opening out to every human soul that will but heed and live for it.

I will try and get you some more subscribers; I am anxious to see you enlarge your MAGAZINE. I would not tire reading if it contained double the amount.

Yours, fraternally,
A. B. MONTGOMERY.

REV. SAMUEL WATSON:—In making request of you in regard to communications received from the Washington family published in the last number, I did not do it with a skeptical intent, but simply to test the truth with supporting evidence. Washington's is generally in regard to earth conditions, his mother's in regard to sphere life. Martha Washington's more in regard to the spheres themselves. I wished to follow the Apostle's advice: "Prove all things, hold fast to that which is good." I have pursued my investigations, now three years, entirely upon this plain business law, for I hold that what is good in the common duties of life is good and best in regard to our religion. And, here let me say, that a religion that cannot stand investigation is unworthy of the name. When I meet christian people, and, at the suggestion of God's government of all life, by philosophical laws, and perceive a shudder over their superstitious, bigoted souls, my heart grows faint. Over me runs the thought that if those, joined by the most solemn of oaths, to send the Gospel to every creature, can-

not receive this double assurance of all the truth that is in their Bible—in fact if they reject spirit communion, materialization and dematerialization, they in fact deny all the evidence there is to prove the inspiration of the Sacred Book. Through all the Old Testament “men” and “Angels” were used as one and the same in speaking of heavenly visitors. When ever any command or warning was given to men, it was through men who said: “Thus saith the Lord.”

When we come to the New Testament: how did the Apostles know that it was Moses and Elias? When Mary Magdalene found not Jesus and turned as she supposed to the gardener, why did she not recognize Jesus? It was not forty-eight hours after she had seen him crucified. Why did not the Disciples on the road recognize Him if it was the real same body they had seen him in for three years? How did He appear in the upper chamber—the doors being closed—talk with them, showed his hands and side and then disappear, and at last bid them a long farewell and disappear in the heavens? Why did the Angel in Revelations forbid St. John to worship him, saying: “I am of thy fellow-servants the Prophets?” These are questions that have been asked millions of times, and while the ignorant masses in all ages have received as truths, Priestcraft has prospered, While this has been going on from age to age, philosophers have laughed at the people, lived and died cowards because they dare not tell the truth, face private injury, loss of earthly honor and like Copernicus, left their knowledge and glory to be reaped by another as did Galileo, to reap his. In our days of electrical knowledge and free schools, when the master is ever asking the children to give a reason, we too must not decline. Why, is the awful perplexing question to every school boy? We as masters of the ministers, paying them to do their work, wish to know why they preach thus and thus? It is not a matter of a million of dollars, a palace, or even a small competency to support the trembling limbs and gray hair of age. It is an eternal residence in that city “whose walls are jasper, whose streets are gold, where the Lord God is the light thereof,” or one in the regions of eternal despair “with the Devil and his angels, the smoke of whose torments ascend forever and ever.” To say hush, shout infidel to the child of God that would learn of his Father's glory and kingdom, has passed into heathen rubbish, and in its place comes, “I know that my Redeemer liveth and that he

shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God.”

Yes, christian friend, that latter day has come, and though all that have preceded us, have been destroyed in that we call material body, yet we are permitted in this day and generation to realize Job's faith and see our friends again in their flesh. Yes, if your Bible is worth one straw, our facts are worth mountains of divine truth, for while we revel in the communion of saints, our facts prove to be true; call in your sacred Book that is pure, good, and divine. I was once an unbeliever and a stupid fool, because I would not open my eyes to behold the glory of human existence; life, glorious eternal life. You, to-day, are hunting in my old muddy road, blinded by the teachings of heathen Mythology: of an angry God, to be appeased by human sacrifice, and Priestly intercessions, forgetting the beautiful teachings of your most sacred book. Hear its glad voice, “Come unto me all ye that are weary and heavy laden, and I will give you rest.” “Blessed are the meek,” “Blessed are the merciful,” “Blessed are the pure in heart,” “Blessed are the peace makers,” “Till heaven and earth pass one jot, or one tittle shall in no wise pass from the law till all be fulfilled,” “Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven,” “Ye are the salt of the earth, but if the salt have lost his savour wherewith shall it be salted?” Here is the teaching of your Divine Lord and Master, and if you bring a thousand texts to prove something else, you will only destroy the foundation of your sacred Book. We Spiritualists accept this, we believe it to be of divine origin and that all men and women who do not live in accordance with it will go to hell when they leave this mortal form. But we believe hell is the remove of the soul standing in transparent nakedness on the shores of eternity, where the love of glorified men and women will come to spheres of darkness on missionary errands to instruct, to purify until soul by soul in the eternity of years shall ascend to be the soul centre of spirit life and eternal blessedness. Ours is a missionary work without money and without price. It is like the dew of heaven that gently descends upon all lands, all tongues, learned and unlearned, civilized and savage, coming from the heavenly hosts, coming from a Father, Mother, Sister, Brother or child, warm, fresh, and full of love. J

the manna of eternal life to the children of earth, and not one shall be lost when our heavenly Father shall make up his jewels wherewith to decorate that eternal home of glory.
T. B. CLARKE.

SPIRITUALISM AT HOME.

The Spiritual phenomena witnessed in private in home circles, the details of which rarely come under public notice, are of as much interest as those which are generally known. There is a duchess who can hold a quill pen by the extreme end of the feather, whilst through her mediumship the point of the pen writes out messages upon paper. In another column will be found an article by Mr. Blackburn, setting forth how, at a private circle, a medium was swinging in the air, with her head near the ceiling, while two of the sitters held her hands. At another circle, recently, a gentleman stood on the top of a table to keep it quiet, but it went up in the air with himself upon it, in consequence of the power possessed by a private medium.

At another private *seance*, held a few days ago, a materialized spirit form, while standing before the company and away from the cabinet, was seen to sink down behind a long piece of drapery which he held in his hands, until nothing was visible but a pair of hands emerging from the white mass. Presently the figure rose again slowly, but instead of the form which was first seen, was another quite different in features, height, size, and vesture. The voice from the cabinet proclaimed, "There, that is a transformation." Meantime the medium, who was not bound, was heard coughing and moving about in his chair behind the curtain.

CHARITY.

How beautiful are thy ways, O Charity !
How comely art thou to behold ! Thy breath is like the perfume from the hills of Araby. Thy words are sweet as honey, and thy speech as charming as the music of birds. Blessed is he who listens to thy teachings. Blessed is he, who takes thy mantle and covers up the sins of others. Thou seest good in every thing; and where the good may not be, there dost thou create good.

Charity looks upon the storming ocean of life; and when the billows of passion surge, and roll, and break upon each other, pours the oil of peace upon its bosom, and levels it down to the still quiet of the summer lake.

Charity sees no leprosy in the leper—no poverty in the beggar—no sin in the criminal; but sees one of her own kind needing help, and support, and consolation, and assistance. Charity strides towards the gates of Heaven, and with giant force, knocks for admittance, and when the gate is opened, steps not in herself, but thrusts in her brother, whom she has dragged from the gulfs below, and hastens back for another. Charity wears no crown herself, but bears the crown to others. Charity loves all things, and therefore enjoys all things. Charity seeks nothing for herself, and therefore possesses all things for herself.

Charity is like the dove, which though long confined, being sent forth from the ark, stops not to eat the olive, but brings the branch back to gladden the hearts of those who sent it forth. Charity condemns not, but weeps over and pardons the condemned. Charity is like the Sun, for it is all brightness—is like the Moon, for it is all purity—is like the Stars, for they are all humility—is like the Earth, for it is continually giving forth increase—it is like the great Ocean of waters, for they are always bearing burdens for others!

Charity is like herself—Charity !

A NEW FEATURE IN SPIRITUALISM.

Latest London papers contain the account of a public meeting in that city, at which Mr. T. Everitt made a statement that he had obtained through the mediumship of his wife, direct writing at the rate of one hundred and fifty-six words in a second of time. In a letter written the next day to the London Medium he said that he had referred to his diary, and found that his memory had served him correctly; nine hundred and thirty-nine words were written in six seconds. Besides the swiftness there is the smallness, closeness and the straightness of some of the writing, which renders it physically impossible for any mortal being to accomplish it under the circumstances. That it was not previously prepared for the occasion, can be rendered certain by each of the circle affixing a private mark or seal to the paper. This test was adopted at that *seance* alluded to above.

A SAD AFFAIR.—A dispatch received from Mr. Francis gives us the melancholy intelligence that Bro. S. S. Jones, editor and proprietor of the Religio-Philosophical Journal, was shot dead in his room. Particulars by mail, which we may receive before going to press.