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## THE KEY GIVEN TO THE DISCIPLES. THROUGH OUR HOME MEDIUM.

"Let your light so shine before men, that others seeing your good works may be constrained to glorify your Father which is in heaven." This sentence was uttered by Jesus Christ when he was instructing the disciples in regard to the manner in which they were to make known to the world the teachings he gave them. The manifestations of the present day are the continuation of what Christ taught his disciples. He gave them the key to the kingdom of heaven, and told them what they should bind on earth should be bound in heaven; or loosed on earth should be loosed in heaven. This giving of the key was to unlock the portals of the spirit world, so the spirits of those that had been loosed on earth should be loosed in heaven, and return through those laws which a strict observance of the teachings and commandments of Christ should establish between spirits out of the body and spirits in the body. The giving of this key was to unlock the minds and hearts of men, so that the light of the spirit world might enter and flood the inner man with that effulgence which would enable him to understand why and how Christ came, and how his coming was to restore all things.

The *binding* upon earth and in heaven are relative terms. If the apostles failed to understand the spiritual intent of Christ's coming, and in consequence did not so teach men as to make the spiritual kingdom understood, they bound on earth and bound in heaven; for when the spirit leaves the body what is unlearned must be learned in the spirit world. This binding upon earth

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would result from the inability of the disciples to teach that which they themselves did not fully comprehend, dependent upon a misunderstanding of the spiritual meaning of Christ's teachings. Hence the spirit would be in bondage as a natural result; for ignorance is the cause of spiritual bondage. The spirit cannot develop before a correct conception of spiritual things is attained. The key was given to Peter because of his manifest knowledge; but his power to bind or loose was not superior only as the teachings of Jesus had taken deeper hold upon his comprehension, and thus he was bold to declare it. The other disciples were less impressible and could not make, at the time, the same positive declaration which caused Peter to be considered their representative or leader in declaring the counsel of God.

The heavens and earth are in juxtaposition when the spirits of both harmonize so as to bring them to the same plane. I know the difficulties of a mind prejudiced by the old teachings of the church, for when I was in the body my mind was bound by fetters no new doctrine that did not accord perfectly with my church tenets could break. I never found my error until I saw the truth and beauty of progressive philosophy. I did not see this until I entered the spirit world, hence that entrance was beclouded with the frosty tissues of church theology. I could not see why the crucifixion of Christ was necessary to my salvation, but my church theology taught me nothing else; so by a blind faith I accepted that which my reason and idea of God's moral government set at variance. Mankind have been since the creation of the world in error as regards the plan of salvation as institut

by God and executed by Jesus Christ. Jesus Christ knew this, and was in all his earth pilgrimage endeavoring to show the multitudes that thronged to hear and receive blessings from him, that believing on him was to believe God, and that he was the son of God only by delegated power. To believe on him was necessary in order to receive the teachings and commandments he gave, for he taught them as he was instructed by the Father. He told his disciples he must go to Jerusalem to be mocked and "suffer many things," but he did not say his sufferings were to save them, but that the Father had sent him to suffer in their stead, that they might be made perfect through his sufferings. This meant that he was to suffer these things for the reason no one could teach the doctrines he taught, but must suffer the scorn and sneers of those who denied him as the Messiah or Mediator between them and God.

Now I told you in the beginning of my control that it was in consequence of the doctrines that Jesus Christ taught, that his humanity had to suffer—that it was to satisfy Jewish prejudice and ignorance. Had they understood the spiritual nature of the kingdom he came to set up, and that it was to deliver them from spiritual bondage, they would not have persecuted and slain the "Holy One of Israel." Their eyes were blinded and they would not see, because worldly grandeur and the importance they attached to it made them lose sight of the spiritual intent of Christ's coming and suffering in their stead. To make them "joint heirs with him," they must understand and seek God in all that he told them. Then his sufferings would benefit them; otherwise they would be lost from the presence of the great God, for none can see God without holiness and purity. These can be attained by practicing the precepts and following in the way marked out by the sufferings and teachings of Christ, and no other; for he came to do the will of God, and nothing short of obedience will perfect those laws of spirit and matter which make the road to heavenly bliss accessible.

"I and my Father are one," said Jesus. He did not mean they were two in one, but that he was one in spirit with the Father, because the spirit of the Father dwelt in him. Now, when he said *we* will come to you, he meant in spirit we will come, because you are a part of us and we a part of you; hence, we are with you always. The trinity does not mean three distinct personalities, as you are taught by orthodoxy, but

it means that God's power is to the three-fold nature of man a trinity. He supplies his spirit man with the divine influx of spirit direct from himself. He feeds his mental nature with the electro-magnetic influence which spirits develop in their manipulations of the human brain. He supplies the physical man through those agents which he moves to the execution of the work he designs for the salvation of mankind. Jesus meant this by abiding in you and manifesting to you. Let not your hearts be troubled. Ye believe in God, believe also in me. Belief in Jesus must be the same as believing in God, since he was sent to do the will of God.

Your mediums are filling the same office to you that the seers and prophets did to the ancient Jews and nations. In prophecy they are gifted, but you must not think they can always be mediums of truth, since the power controlling may be sometimes mistaken in regard to events. Spirits cannot always judge correctly. It is true they who are advanced in spirit life can see from a higher plane; still the avenues through which their messages come to reach mortals are often hedged with obstacles which take from them much of their truth and comfort. These obstacles exist in the lower spheres. They have to encounter the same difficulties which a message from you to a distant friend would when the means of travel were limited, and the country made dark and forbidding by the inhabitants. These things must be borne in mind when prophetic messages or communications are received. If they are true, treasure them; if false, make the circumstance one of prayerful meditation. Then your spirit will be brought higher up; the difficulties will be lessened, and the communications you receive more reliable.

In all these things see and know that God works through agents that are controlled by the laws he has established, and cannot be made subservient to any will of man. There is always a reason consistent with the laws of his nature for his being blessed or not. Let not man desire to put asunder what God hath joined together, then he will have his submission rewarded by the influx of spirit which will elevate him to that plane where he can see and understand more of the ways and means by which God intends to make him happy in the immortal life. The key to all things was given by Jesus Christ to his immediate followers, and they were commissioned to unlock the mysteries of the kingdom of heaven.

For the Spiritual Magazine.

TRUE CONJUGAL RELATIONS  
ETERNAL.

BY D. WINDER.

The doleful thoughts and gloomy apprehensions with which modern popular theology inspires its adherents, are so inconsistent with all correct ideas of the divine wisdom and philanthropy, that there is little cause for surprise at the indifference of the masses to religious teaching. The following, the *substance* of which is gleaned from a narrative published many years since in a popular journal, and not indited by what is now popularly termed "Spiritualism." Every reader, however, whose heart has ever realized the impressions of celestial influence, will recognize the angelic whispers in the experience of the subjects of our narrative, in the sad hour of their separation by death. They resided in a populous city, which was visited at the time the following scene occurred by a fatal epidemic, which removed to their long homes multitudes of its citizens, and called into requisition the most rigid sanitary regulations, involving the speedy and forcible removal of the dead from the houses of their friends.

There lived in this city at that time a loving couple, who were enjoying the genuine bliss of a true connubial relation, whom we shall call *Samuel* and *Mollie*. They had long since passed that period called, in vulgar parlance, the "honey-moon;" but they had never realized the propriety of making that distinction between the first month after marriage and those that follow, as all the months and years of their married life had grown sweeter and more satisfactory. Well, *Mollie* became a victim to the fell destroyer; and when the numbness of death began to steal over her mind and body, her feeble, clinging arms stole around her loving husband's neck, and the dim eyes, full of doubt and fear, were lifted pleadingly to his pale, agonized face. But alas, poor human love! It was helpless in that trying hour. The strong arms that had sheltered her from worldly dangers and troubles were powerless now to shield her from the approaching shafts of death. The brave, valiant heart that had been her fortress of strength and pillow of rest, were now paralyzed with dismay, as he saw her sinking beneath that dark flood from which no human power could rescue her.

*Mollie's* husband groaned in anguish of spirit, and the sweat of agony stood in great drops upon his forehead. In that moment he seemed to hear a voice, speaking as it had spoken years before in connection with the solemn marriage rite: "I, *Samuel*, take thee, *Mollie*, to be my wedded wife; to have and to hold from this day forward, for better or worse; for richer or poorer; in health and sickness; to love and to cherish until death does us part."

Oh, the cruel divorcement! Years had strengthened the ties that bound them together. Mutual joys and sorrows had drawn them closer and still closer to each other. Kindred loves and purposes had knit their lives in one. Could death put them asunder? Is it possible that their marriage was only a temporal and temporary relation? Was the love that had made them so much better and purer, so much like the angels while here on earth, to have no perpetuation in heaven?

A few Sabbaths previous, *Samuel* had listened to a funeral discourse, in which occurred the following words: "When we enter the other world, we cast behind us all earthly affections and sympathies. The gross relationships and sympathies of this life, which have their worldly uses, are forever dissolved at death. In heaven the wife knows no husband, nor the husband the wife; the mother knows no son or daughter, and the brother no sister; but all are angels, and one is not dearer than another." All this, thought *Samuel*, might be called "Gospel Truth," but he found it impossible to accept it as such under his circumstances. The doctrine was opposed to both instinct and reason. It degraded the holiest of human ties to a mere temporary connection, so spiritless in its nature that it could not survive the dissolution of the physical body. It severed the interests of the present from the future life, and placed heaven and earth so far asunder that it seemed impossible to believe that angels were ever men with human affections and impulses. It implied that human beings dropped, at the celestial gate, all that sweetened and hallowed their earthly existence, and entered upon an unchanging and eternal routine of worship and psalm-singing.

But if it be true that the best and holiest things of our mortal life bear no relation to our immortal, what were their uses? Estrangement is the woe of love; but what avails our human faithfulness if, at the door of heaven, God thrusts his arm of power between us and our own best beloved, ar

says, "Ye are no longer one, but twain? Ye were only joined together for *time*, not for eternity." Would not this be equal to an expulsion from Paradise? It cannot be bone of our bone and flesh of our flesh on earth, and not soul of our soul in heaven.

"*Till death do us part!*" These words rang in *Samuel's* ears like a funeral bell. "*Mollie! Mollie!*" he cried, drawing his dying beloved closer to his bosom, "The marriage now reads wrong. Death shall not part us. It should read: To hold and keep, to love and cherish, to help and comfort, to cheer and sustain forever and forever, through all time and *all eternity!* *MOLLIE!*"

The dying one was fast floating away on the dark river of death. Her ear was growing deaf to earthly sounds; but the familiar voice of her doting and grieving husband may have reached her on the other side. The failing eyes opened once more, but all fear and doubt had now left them, and in their serene and solemn depths shone the morning light of eternal day, and the mellow halo of celestial peace.

*Samuel* bent his head low and listened breathlessly to catch the words that fell from the pale and quivering lips, faint and broken, like music struck from a shattered cord. "Dearest husband," said she, "God has sent his shining angels to bear me over the dark river of death; but he will *not part us*, my beloved; we shall be together, *forever*, dearest, *FOREVER!*"

The last gasping sigh heaved her white bosom; a swift shadow passed over her tender face; the veined eyelids, like rose-leaves shaken by the storm, fluttered and fell softly over the sightless orbs. It was only lifeless clay that *Samuel* now held in his arms; yet he strove to believe it was *Mollie*, and drew it closer in his embrace, calling it by all his endearing names, and pressing passionate kisses on the cold, unanswering lips.

The struggle incident to the dissolution of soul and body is not more intense than the after-struggle in our own minds to believe them forever dissolved. It seems impossible to think that the dear face we look upon will never again brighten up with the smiles of joyous life; and while we bend with heaving hearts over the silent and motionless clay, we half expect to see the sealed eyes unclosed and look at us with the olden, tender love, and feel the gentle hand slipping into ours in mute sympathy; and to hear that cherished voice, speaking words of sweet comfort and cheer.

Slowly do we come to realize the meaning of the word *death*. Yet more slowly do we grow in comprehension of that life evolved from death; the unshackled life of the emancipated soul.

For hours *Samuel* sat alone with his dead, his face upon her pulseless breast, and his hand clasping the marble fingers that gave back no answering pressure. Silence reigned through the plague-stricken city, broken only by the roll of the death-cart, echoed through the deserted streets, bearing its unconscious freight, at all hours by day and by night, to a city yet more silent. In the gray of early dawn came the vigilant officers of health, to separate the living from the dead; and, reckless of love's sorrow and entreaty, hastily prepared and sent away the mortal remains of *Mollie* to the grave. In dumb anguish *Samuel* followed the slender and informal cortege, feeling vaguely that the foundations of nature were broken up and chaos reigned. Yet he was favored in one respect. In the terror and haste of the times, a cruel custom was abolished, and there followed no crowd of curious spectators, counting the tears and groans of the bereaved, and measuring the intensity of grief by its outward manifestations. Nor in that solemn hour was there any thought of mourning garb, the necessity of which is felt least by those who *feel* the most deeply. Nor was there any studied oration in honor of the deceased; customary and kindly meant; but oh, so *cruel!*—every word a stab to the grieving heart, strained well nigh to breaking in the effort at self-restraint; morbid in its dread of making an exhibition of its anguish to the public eye, and longing only for the comfort of secret prayer in closet solitude.

But the birds that builded their nests in the quiet cemetery sang tenderly while *Mollie* was lowered in the earth. The winds, singing softly in the tree-tops, chanted their requiem. The clouds, falling with hollow sound on her coffin-lid, said, more eloquently than human tongue: "Dust thou art, and to dust shalt thou return."

Swiftly the green turf was heaped over her low resting place; and the fairest, sweetest face, into which *Samuel* had ever looked, was hidden from human eyes. Oh, pure, white temple of a beautiful soul! How could he think of it falling to ruin and decay? Again and again he strove to turn his feet away from that new-made grave; but they seemed bound to the spot by invisible cords. *Mollie was there!* And he

was not yet able to separate the spirit from the clay.

Communication with his beloved through fleshly sense being forever destroyed, he could not, for the dumbness of unbelief, come at once into that more subtle and interior communion, which is not in audible speech or physical touch, but the more sublimated influence of spirit impressions. Death alone, he thought, could bring him near to the vanished idol of his heart; and he longed passionately to plunge into its dark waters, hailing with ecstatic joy the first symptoms of the destroying pestilence, whose foul breath had blown out the light of his soul on earth, leaving it darkened and desolate, like the sky with the sun blotted out, or the stars veiled by clouds. But death shuns the bold wooer.

Perhaps the strongest proof that the discipline of this life is still longer needed, is the insane desire that sometimes seizes us to break its shackles by violence. The purifying fires have not done their perfect work, until from the depths of the suffering soul arises the cry of the divine man: "Not what I will, but what Thou wilt." Ah, the unspeakable peace; the infinite rest that comes from the sincere utterance of these words! Then slips from our grasp the feeble staff of human prudence, which has failed us in many a trouble, and we find ourselves suddenly girt about by the sustaining arms of eternal love.

It seemed to *Samuel*, in the delirium of his sickness, that he went down to the dark river over which *Mollie* had passed, desperate in his desire and resolve to cross to the unknown side, in search of her whom he had lost. But the boats were full, and he was bidden to wait until a future day. Then, in his desperation, he was about to leap into the cold tide, and strike boldly, in his own strength, for the other shore, when there appeared one of celestial loveliness and grace walking to him over the troubled waves, that straightway grew smooth as glass under her feet; and as she drew near he cried out, with awe and reverence, mingled with joy: *Mollie!* MOLLIE! Meanwhile those who were watching at his bedside, looking wonderingly at each other, said: "He dreams with his eyes open." The radiant image, with ineffable love shining in her face, came close to him, standing on the shore of time, saying, in a voice that seemed the sweet echo of *Mollie's*, "Beloved, content thyself for a little. Thou shalt pass the river by and by. Have patience; the Good Father knoweth best

the proper time. Our work on earth is not yet finished; but for the better accomplishment of it, it is expedient that one of us should be lifted into clearer vision than is possible in the mundane sphere; and with the freedom of a spirit, disrobed of flesh, inspire the other with courage and faith to act. We will work together as of old, and my life shall be in thy deeds. Our love has been too earthly in its nature heretofore; but now, purified and exalted, it shall be as the love of the angels. When we were both of the world, we walked in worldly ways; but one being lifted to the heavenly spheres, will draw the other thither."

The shining face then veiled itself from *Samuel's* vision; but a deep, sweet peace fell upon his soul. Thenceforth his life must be held sacred, for it became the medium through which a glorified spirit communicated with earth, and shed abroad its benign influence. Silently and resignedly he now reassumed the duties and burdens of life, assured that not one of them was so trivial that it bore no relation to eternal ends. When the dark clouds of trouble fell upon him, he could see the seraph face of his beloved mate behind them. When his feet chanced to slip into evil ways, he could feel the tender clasp of a gentle hand, which, if disregarded, relaxed its hold, as *Mollie's* did in her dying hour; thus signifying that as death severed their *fleshly* ties, so should sin sever their spiritual ties. *Samuel* had learned that in the earthly sphere, if he strove not for purity of life corresponding to hers, by the eternal laws that govern good and evil, they must ultimately become divorced. And we should ever remember that the eyes of our loved ones, that we saw closed upon the world, have opened in our souls, and are silent witnesses to all we think or do.

We are apt to live as if there was a great gulf fixed between us and our loved ones who have slipped the fetters of life, so that they are in ignorance of our thoughts, words and deeds. But this is a great mistake. However much they were pained in life by our improper conduct, they are incomparably more sensitive to our wrongs since they have passed to a higher sphere. Then let those who have beloved and loving friends in the spirit world, when tempted to do wrong, ask themselves the question: Will it grieve and wound these loved ones if I yield to this temptation? For be assured they are witnesses to all your good and bad deeds.

Wyoming, Hamilton Co., O.

For the Spiritual Magazine.

### THE WANTS OF SPIRITUALISM.

If a proclamation were to issue from the courts of heaven, offering to give to Spiritualism that particular boon which might be deemed most desirable by its votaries, there would doubtless be much variety of opinion as to the specific aid which, before all else, is needed.

Some would ask that Spiritualism might at once be made respectable and fashionable; others would ask that means be given to unerringly identify the spirits that communicate; while others again would call for manifestations so signal, conspicuous and unmistakable, as to force immediate conviction upon all men.

But none of these things does Spiritualism really need. Its unfashionableness is useful in keeping out of its ranks those myriads of cowardly and shallow minds who have no vital convictions, and whose love of the truth is feebler than their fears of ridicule. The difficulty so constantly felt in identifying spirits is very useful in teaching us the necessity of perpetual vigilance and self-balance in dealing with the spiritual world; and in revealing the existence of dark and deceptive spheres, it warns us against that slavish proneness of mankind to fall down and worship the supernatural in any shape. While the inadequacy of the manifestations to silence the obdurate sceptic and force belief upon the unwilling, is just as it should be to preclude the ill effects of suddenly crushing cherished opinions, and of abruptly forcing truths upon millions whose minds are totally unprepared to receive them.

No, the great need of modern Spiritualists is something other than all this. We need more reverence, more love, more conscience—in a word, more *live religion*, and thence more searching, interior and systematizing *intellect*; and on the converse, we need far less of that flippant, slap-dash and unreverential sciolism which quite too generally prevails among Spiritualistic writers and speakers. O that spirit believers would cease to regard these phenomena as a pageant to be exhibited to the world for the satisfaction of the curious, or as a means of livelihood and income to those possessing the gifts of mediumship! God has not given us these tokens of spirit presence and power as curiosities to amuse the idle, or as things of traffic whereby we may get gain. He has not authorized us to deduce from them any vain inferences as to our

“progression” beyond that of Moses, or of the prophets, or of Jesus Christ, or to lay aside as obsolete the divine revelations made through them. He has granted them to remind us that his eye is still upon us, and that he still imperatively demands of us obedience to his laws, as he did his people of old, and that without this obedience no one can escape from those dark and ineffably wretched conditions which are now being disclosed from the lower spheres. By these disclosures he calls us to learn the principles of a heavenly life from that abiding and fundamental revelation which is yea and amen and absolute, and which, being once spoken, is spoken to all men, in all worlds, for all eternities. And with charity toward all those who honestly differ, we here express our conviction that any phase of spirit belief which contemns this revelation, or treats it as a light thing, will as surely come to nought as any other bubble that floats upon the ocean of human imaginings.

Let us not be misunderstood. While we regard the teachings of individual spirits, taken by themselves, as no more reliable than the teachings of men in the flesh, the *general phenomena*, carefully studied with a sincere desire to appropriate their fruits to the uses of an orderly spiritual life, and thus to improve our relations to God and man, will unfailingly open to the vision of the soul a world of truth as boundless as the ever-expanding conceptions of the mind. But we do not mean by this that the developments of that comparatively momentary period covered by what is called modern Spiritualism, when taken simply by itself, and apart from its relation to preceding divine dispensations, and from the spiritual experiences of the world during the many thousand years of the past, are all sufficient as indices of spiritual science, and as revelations of human duties and destinies. On the contrary, we regard such an undue exaggeration of the *present* as originating in a mind bounded by the narrow circle of its own sensible horizon. It entirely ignores the wonderful workings of the divine spiritual economy in by-gone ages, and which, constituting as they do the very animus of all human history, stand now as firm and eternal beacon lights for the guidance of all future generations. In fact, this view asserts that the past twenty years have been more fruitful in spiritual light and knowledge than all the previous ages of the world. Such is not our faith. We believe that this world in all ages is ruled by a God who is infinite

in all his attributes of love and wisdom. We believe that this God was as solicitous for the spiritual welfare of his human offspring six thousand years ago as he is at this moment. With our view of that being, it is impossible for us to suppose that he would permit even the first receptive generation of mankind to pass, without in some form adapted to their condition, revealing to them his nature, his will, his providence, and his purposes for time and eternity with reference to man. This revelation being once made, is necessarily made *forever*, and as to its interior principles and nature, is as unchangeable as God himself, however its *forms of outward expression* may be varied in after ages to suit it to the uses of particular races, nations or churches. Nay, more; not only must that revelation, as to its inmost principles, be as unchangeable as God himself, but it must be as *complete* as God himself. It must thus be an infinite storehouse whence men, spirits and angels may, by interior research, according to their differing degrees of attainments, derive that instruction which will make them more wise, more holy, more celestial, without limit. Moreover, this divine, fixed and complete revelation, must stand forever as the final criterion of all other real or pretended revealings, and so far as men, spirits or angels speak not according to its law and testimony, it is certain there is no true light in them. No subsequent revelation that is *true*, can, as to the principles involved, possibly contradict, differ from, or transcend it, or bring to light any interior truth which it does not already involve. And the only real use which any modern revealings can subserve, is to bring more fully within the sphere of the eternal mind, and to reduce to new forms of practical use, the infinite and interior truths of the one and only fundamental revelation of which we speak.

Therefore, when we said that the modern spiritual phenomena opened to the reverent and inductive mind an ever-expanding world of truth, we meant that, while highly quickening and instructive even when considered by themselves alone, they also (and in this consists their precious, yea, priceless value) present to us the analogous exponents and living demonstrations of the nature and reality of all the leading spiritual communications and mandates from divine, spiritual and infernal sources that have been manifested to the world since the birth of time. When thus viewed these phenomena not only demonstrate the

eternal reality of spiritual and divine things, and show that spirituality and divinity must have projected, and do forever control even the temporal and material things of this world, but they will serve as a grammar and dictionary by which that mysterious book of God's past dealings with man may be read in a more interior sense, and known to be true.

Yes, these strange phenomena when rightly scrutinized can be to us as the key by which to unlock the infinite treasures of wisdom and knowledge which are stored up in the interiors of the one fundamental divine revelation, and concerning the reality of which, in these days of materialism and sensuality, men had well-nigh lost all living faith.

Moreover, modern Spiritualism furnishes a graphic synopsis, as far as it goes, of the eternal world; one also specially seasonable now as showing the different phases of communications with the Lord, which followed the primitive celestial church in measure, as darkling they went forth from his presence; a record most precious, for, as it fared with them so will it be with mankind now, as they are returning through the same avenues or vistas of light and shade. Indeed, a few of the high and sacred landmarks of the church celestial have already loomed over the horizon in some of those methods of communion so derided by the high and mighty.

What great and momentous truths, gushing forth from sources which have been dammed up for ages by unbelief and hard-heartedness, are now winning their way to general acceptance! The arcana of man's future life, those "good things" which the prophets were silent over, as being beyond conception in their day, and which the apostle held back as unutterable, are being fully revealed, shedding their benign influence over a world so long famished under the lean doctrines of men. The fact is that the natural world, which has so long been at opposites with heaven, is being "turned round," like Mary Magdalene when in this way she saw the risen body of the Lord. The curtain between the two states is parting asunder; there is already a sound on the tree-tops; the tread of ten thousand angels is faintly audible, and voices from a far country make themselves heard. A sound vibrates on the ear, often harsh, it may be, and confused, like the tunings or many instruments long laid aside and out of gear, or like an orchestra unused to play together, and little trained to their res-

tive parts; celestial tones mingled with those that are none of the highest, with utterances made to pander to itching curiosity, and with those of lying, disorderly spirits answering the fool according to his folly. Notes so discordant grate upon the ear of those who lack discernment to reconcile such discrepancies, and the hand of the scoffer is strengthened.

Such, then, are some of the earliest labor-pains which await these first harbingers of celestial Christianity. The tide of blessing, flowing back after so many ages of low water, has to make its way over the cracked and parched crusts of unnumbered generations of ignorance and prejudice. Little, therefore, can we wonder if it bubbles, hisses and froths up with scum and impurity. Howbeit, the clear deep—a volume of water no human hand can thrust back—is rolling up, and all this turbid surge will subside into “one blue.”

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For the Spiritual Magazine.

#### THE DIFFERENCE.

EDITOR MAGAZINE—I was asked by a friend the other day to tell him the difference between the doctrine and belief of Swedenborg and modern Spiritualism. I replied that I would endeavor to answer the question through the MAGAZINE. Without attempting to exhibit the whole of the differences between the two, I will mention some of the most prominent and familiar features of Swedenborgism. Your readers can then see for themselves in what the difference consists. Swedenborg did not claim that he was inspired as the apostles and prophets of old were inspired, yet he claimed that the Lord opened his spiritual sense, by which he was enabled to give the spiritual meaning of the Old and New Testament Scriptures. He claimed that by interpreting the word of God according to its natural or material meaning leads to fogs and darkness; and that the word of God (embracing the Old and New Testament) was given representatively or figuratively, and that it has three aspects or phases. It has one, the natural or material, for man; one for the angels of the lower heaven, and one for the celestial angels who dwell in the highest heavens. Each are able to read the word of God according to their respective standpoints. He claimed that God had opened his spiritual sense about twenty-seven years before he left this earth-life, and this continued with him without inter-

mission as the light of his life to guide him in all his immense labors for the benefit of the world, and that the second coming of Christ is the acceptance of the faith revealed to him by man universally. This he calls the new Jerusalem coming down from heaven, or the “new church.” He claims that by action of the spiritual sense thus given him, he went to heaven and hell, and conversed with more than one hundred thousand angels who were once men, and that had lived in all the past, noted “historic characters,” crowned heads, as well as common people, and some neighbors with whom he was well acquainted in this life. He relates the various conversations he held with every class in heaven and hell. He describes the other world as consisting of three modes of being; one, the spiritual world, in which all enter for a time, after leaving this life (earth life). Here they are explored by angels until the moral or spiritual condition is made manifest to each, when they, of their will, seek the place suited to their characters which they had formed in this life; for, he asserts, that every one forms his heaven or hell while he lives upon earth, and that God does not send away one to heaven or hell, but the individual sends himself to his destiny by the great law of necessity, and without you repent of your sins, and are regenerated, you can never go to heaven. But to the regenerated a chance for advancement is still open to them in the spiritual world whose life has not been as good as it should have been. In the worlds of heaven and hell, in regard to space, it is infinite, and the saints there are various, but each goes chiefly where his earth life fitted him, where he will find congenial companionship. Swedenborg contends there is but one God, and that God was manifested in the flesh, and Jesus Christ is the only God. But in the God-head there is a trinity of principles—love, truth and the divine proceeding—called the Holy Spirit, and by virtue of the incarnation, or the conjunction of the divine with the human, man is, indeed, capable of eternal beatitude, and by the power of the Holy Spirit man is enabled to obey the commandments, and love the Lord God with all his mind, truth and soul, and love the neighbor as yourself.

He believes that the pagan is saved if he loves God, and acts up to the best of his ability to please God, and acts with love to the neighbor. He looks upon the passion of the cross as the last link in the cause of

salvation, and that the human family is saved by his whole life in this world, as well as his suffering on the cross. In conclusion I will make a contrast of the two systems as to the outer manifestations of each. Swedenborgism was established by one who had the power of entering into the realm of the spirit world, see and learn facts as they came to his knowledge, and wrote these facts down for the investigation and belief of the world. As those facts are to meet in harmony with the word of God as well as to the clearest dictates of reason, and gives to God all his sublime attributes as revealed in nature and his sacred book, the Bible.

Modern Spiritualism has been held up by individualized spirits through mediums. Each spirit gives to us what he knows and has seen, or was appreciated by him in the spirit world. There is a very striking harmony existing by what is taught by the higher spirits, and what was written by the great Swedenborg one hundred years ago.

In this connection we copy the following from the *New Church Independent*:

It must become the chief use of science and inventions to practice good will toward men; the aim of true philosophy must be to bring peace on earth, and the result of all true religion must be to glorify God in the highest by such works of Christian love as Jesus commanded and as the angels proclaimed at his birth to the shepherds. The doctrines of the New Jerusalem as taught by Swedenborg, the apostle of the New church, have been propagated and gaining ground theoretically, and the interior sense of the Scriptures, as revealed by him, shows that the Lord makes his appearance in these last times on the spiritual-natural degree, inclosing general science, in a multitude of scientifics, in the morning after the night, and that he teaches the practice of the good of life to those who will be led by him. But are there any signs that his voice is heard and the door opened to his knocking in this centennial year?

There is one promising sign which I will mention here. Science and old theology have been at war, one against the other, new things against old; and philosophy could not harmonize them. Modern spiritualism, by permission, has given destructive blows to old creeds and church theology, and shaken the foundations of materialistic science by strange phenomena, since more than twenty years, rising from the depths

of the spirit-world and furnishing more and more proofs of the truth of Swedenborg's teachings concerning that world; and now the Lord has provided spirits in good and truth, to testify of him and to confess that *Jesus Christ is come in the flesh*, and spiritual Christians have made a new movement, and established a Christian Spiritualism, recognizing Jesus Christ as the spiritual leader of men in the coming church, the members of which will be all partakers of the different gifts of the spirit as Paul describes (in I. Cor.) and be *led by the Lord* to the good of life in their respective capacities, thus doing away with the old ecclesiastical system in the church, in order to establish a new church in which true science, philosophy and religion will be harmonized and ultimately in good works under the Lord's guidance.

This reminds me of the declaration of a Christian friend in Switzerland, a business man of excellent character, of strict orthodox views, rather prejudiced against Spiritualism and Swedenborg's teachings, but who is also waiting for the coming of the Lord, and zealous in works of practical charity from the love of Jesus. He is a devoted churchman, and has a son in the ministry, but he said to me: "If the better things of the Lord's kingdom have to come, the work has to be done by laymen of the church; no clergy, as such, will accomplish it." An opinion of this kind from such a source confirms the correctness of the views already expressed concerning new things of the new church and the different leadership and ministration in it.

This new movement which commenced at the centennial of the republic in Philadelphia, is now advocated by the AMERICAN SPIRITUAL MAGAZINE, edited by Samuel Watson in Memphis, and would seem to make it the duty of all unprejudiced, sincere New churchmen to examine carefully the claims of Christian Spiritualism, as to its identical nature with primitive Christianity in the signs and gifts of the spirit following it, and if found to be true at least as a beginning, to work and pray for a pure and true Spiritualism fitted for the use of the New Jerusalem, and to co-operate earnestly and humbly in such a work.

Spiritualism in such a new quality would step in between the propagation of abstract spiritual truth of Swedenborgians and the experimental efforts in celestial theories of Mr. T. L. Harris, and give a more practi

cal turn, eventually to both, in the providence of the Lord.

This movement might possibly offer an opportunity for the *New Church Independent* to turn over also a new leaf and follow up a new idea in the light of increased truth for a still better result, leaving behind old things that will pass away, in exchange for new things of greater use, as the Lord will show and provide.

I am truly yours, J. J. STUDER.

For the Spiritual Magazine.

#### LETTER FROM DR. DEWEY.

BOSTON, Feb. 16, 1877.

BROTHER WATSON—Your letter in response to mine was duly received. Also every number of the *MAGAZINE*, and both bound volumes, which I regard as among the choicest of my literary treasures. Before writing my previous letter I had been able only to glance at the numbers of the current volume, and had not even glanced through the previous one, and so did not then realize as now the value of the treasure you had sent me. Since then I have more than glanced—I have *read* all that my limited time would permit. I am thoroughly convinced that you with your *MAGAZINE* and many of its leading contributors are doing a work greater, and building wiser than any of you know. I sincerely believe that you are putting the means which providence has placed in your hands to the best possible use—the right man in the right place—raised up and led into the work by a power higher and wiser than yourself. (Accept this simply as a word of encouragement from an appreciative friend.) Do not falter in your work nor shrink from any step which providence may open before you. The real work of the spirit is not yet fully outlined to the world. The inauguration of the “New Age” or Spiritual dispensation is not yet begun. The *real* “new departure” is yet to be taken, whether those who are ready for it are inside or outside the ranks of those called “Spiritualists.” And as one whose soul already reflects the foreshadowings of that coming age, you are evidently one of the chosen number who are to lead the advancing armies up and out of the wilderness of both superstition and materialism into the promised land of spiritual freedom, life and power; and so, from time to time, you will be called upon, as the people are ready, to take new steps for-

ward and upward. Your “home circle” was organized, and your *MAGAZINE* established, that inspiration from the highest heavens might aid you and those working with you in your efforts to inaugurate the kingdom of God upon earth. In the writings of some of your leading contributors there is evidence that the spirit of the “New Age” is brooding over their souls; yet, I am fully persuaded that no full and complete conception of the Spiritual kingdom has found birth in any of our souls. From glimpses I have caught in moments of exaltation of that inner kingdom of life and power far beyond and within the kingdoms of intellect and sense, and which I devoutly believe is soon to be evolved into the conscious life and experience of humanity, I can but feel that we are in the transition age between the old and the new, and that our spiritism is but a John the Baptist going before and preparing the way, not the real Christ of the “New Age.” Conscious spirit intercourse is the most effectual means that can possibly be used for the complete destruction of both superstition and materialism, and this it will do for all mankind when it has become, as I believe it will, a universal experience. Yet this is only a destructive, not a constructive work, but when this is accomplished for an individual or the race they will then be ready, and not till then, for the real spiritual baptism and the establishment of the kingdom of God in the life. Those who think all this is to be realized in communion with the departed, no matter how high the character of those whose inspiration they seek, have not yet risen to a full conception of the true spiritual communion, or the true “spiritual baptism.” I do not say this in any spirit of criticism or to dogmatise, but to awaken, if possible, further inquiry in the minds of all those who have caught glimpses of something better yet to come. Foreshadowings of that higher revelation are thrown out in every number of the *MAGAZINE* through the Inner Life Department, and it seems to me surprising that so little note is made of those suggestive and profound utterances by the leading writers of your journal. The false conceptions of the religious world to-day, as expressed in the popular creeds, have led strong and cultured minds to interpret the divinest utterances of the ancient seers so as to suit the limitations of the creeds, and thus to become blinded to their true significance, and so I fear that the popular conception which now rules the

mass of American Spiritualists, is, in the same manner, blinding them to the true significance of this great modern movement and its profoundest utterances. The prevailing idea seems to be that all inspiration must come from departed spirits, high or low, and that all true religious experiences in every age have originated in this source; that all the prophets, seers and apostles, including Jesus of Nazareth, were simply mediums for the inspiration and control of departed spirits, and hence it is naturally inferred that to be "spiritual" is to be susceptible to influences from the spirit world, and hence the highest possible and desirable attainment is to become a "medium" for the control of departed spirits. Your very able and worthy contributor, General J. Edwards, expressed the pith of this conception in the present (March) number of the *MAGAZINE* in these words: "To hold sacred converse with our loved ones who have gone on before is the highest aspiration of mortals." But is this really true? I know that it is not true of all, but if it is true of some, it is because this limited and partial conception has blinded them to the supreme good which is infinitely above and beyond all that—conscious communion with our Father in heaven. I know it is urged that we commune with God and receive inspiration from him through his ministering angels, etc., but this is only a partial truth. Every form of organic life, from a plant to man, must draw its life and power of development direct from its parent life, and not through intermediate organisms, however perfect they may be of themselves. When we seek such converse with individual spirits, we necessarily find it outside of ourselves in the kingdom of observation, but the "kingdom of heaven," which "cometh not by observation," is the spiritual kingdom within every human soul—the kingdom of God—into whose sacred privacy we must enter and shut the door, if we would commune with him, and pray to our "Father who is in secret;" but how can we hold this silent communion with God while our thoughts and attention are fixed upon one or more individuals external to ourselves? No, God is just as near to the soul of the most benighted or degraded child of immortality as to the most exalted and perfected of the angelic realm, and no spirit, however perfect, can come between that benighted one and its heavenly Father. The angels may "minister" unto us and "strengthen" us as they did Jesus of old, but our real growth and

development must be from within and not from without. If we would have more life it must come from within. "The spirit (of all spirits) giveth life." The life of nature is God; so every form of organic life is a child of God, and though external relationship and influence may hinder or hasten its development, the real source of its life must ever proceed from the spirit within, which is God. The human soul quickened into individual life in the kingdom of the senses has at last arisen into the kingdom of intellect or self-conscious intelligence and power. It has found itself at home and become familiar with the objective universe of form and phenomena, but the kingdom of the spirits which "cometh not by observation," it has not known, and as yet but dimly recognizes, and hence the most advanced of us fail to catch the full significance of those divine utterances which have come from the depths of the spirit, when souls, whether in or out of the form, have, in moments of spiritual exaltation, caught the "vision of beauty," and attempted to paint it for the world. We need first to be awakened to a conscious recognition of our direct and personal relationship to the parent life, and through that relationship seek to enter into the kingdom of God, with its laws and love of righteousness which is within every human soul, awaiting only the birth of each soul to its conscious recognition and possession. Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of God . . . except he be born "of the spirit he cannot enter into the kingdom of God." Many claim that this second birth referred to by Jesus had reference only to the change called death, which is really a "birth of the spirit out of the body into the after life, but I am satisfied that a careful study of the great teacher's reported words in the light of the one great doctrine of the "kingdom of God" which runs through all his teachings, will convince every candid mind that he had no reference whatever to death or the after life, but to an actual birth of the human consciousness here and now into the kingdom of God, the awakening of that inner spiritual nature, latent in us all, into conscious life and freedom. The inner spiritual side of our nature, with its laws and faculties, holding as definite relationship to the inner spiritual life of nature as does our external or intellectual consciousness to the objective or the external universe.

When that nature is awakened or born into self-conscious life and freedom by the quickening of its faculties and the opening of its senses Godward, we shall then, through these opened spiritual senses, and the exercise of the spiritual faculties, find ourselves as much at home and familiar with the spiritual kingdom, or as the Master termed it, the "kingdom of God," as we are now with the objective world of phenomena and law. Is then open, direct and conscious communion with the supreme life, love, and intelligence such an impossibility as our Atheistic brothers suppose? Through the mere light of intellect? Yes, but the testimony of those who have had the witness of the spirit within themselves, who have been lifted by a "divine afflatus" into "that light which never shone from sun or star;" "which never was on land or sea;" and whose transfigured life bore evidence of a regenerating fire, must also be accepted as evidence of other and diviner possibilities. In this "birth" of that higher spiritual consciousness, we are to lose no hold upon the life of the body and its senses or intellect, but rather as all life is of the spirit, the life of the body, with its senses and faculties, will be enriched and exalted to noble uses and enlarged power.

As a savage, man lived entirely under the dominion of the senses, but on rising into the kingdom of intellect the senses became enriched and enlarged; so when he rises into the still higher kingdom of the spirit, the "inner light" and life will exalt the soul, illuminate the mind, enrich the affections, and lift all the faculties and senses into their highest sphere of activity and use. Upon that mount of transfiguration we come into rapport or spiritual sympathy with all who are "born of the spirit," whether in or out of the form, and will then fully realize all that is meant by brotherhood. It matters not whether this birth occurs on this or the other side of the grave. It must sooner or later become the experience of every soul, and we remain in bondage to sense and materiality until we are thus born into the "freedom of the sons of God," even through centuries of life and growth in the "summer land." The majority of spirits who communicate through our mediums to-day give sufficient evidence of this, because the unspiritual characters of the mediums and circles admit of no other. Hence the "plain talk" of your "old friend," Moses Brock, in the March num-

ber, through your "home medium." "I must insist that you sing and pray before you can harmonize with your spirit friends who come to tell of the life beyond. We want your circle to be more spiritual. You cannot expect mediums to be subject to spirit control from the higher spheres, when their minds are not directed to spiritual subjects until they are seated to write." Then, again, from your "first born," as reported in the January number, "excuse me when I say you must live nearer to God; pray much," etc.

Mediumship is a physical susceptibility which may be increased and controlled through the magnetic influence exerted by individual spirits, whether in or out of the form, and is no evidence of spirituality. In fact some of the most powerful mediums we have are morally debased and sensual. Like attracts like; so if we would have our mediums subject to the inspiration and guidance of the pure and good, we must surround them by pure and exalted influences, and seek to cultivate in ourselves and them true spirituality, aspiration and prayer. We get what we earnestly ask for, and find what we truly seek. So mediumship may be made a rich blessing or a terrible misfortune. An individual may be lifted through it into the society and companionship of those who constantly dwell upon the highlands of purity and wisdom if he will render himself worthy of such education and companionship by a life of prayer, and consecration to the spirit and its works of love. Yet, while such society and companionship is inexpressibly glorious and elevating, there is a higher good. To be lifted into conscious communion with the supreme life, wisdom and love, must be infinitely more glorious and exalting. The influence of departed spirits, whether from one or a whole society of them, no matter if they belong to the highest spiritual heavens, can only lift you to their own plane of life, and as such relationship is really an external one, it is more likely to be temporary than permanent. Indeed, as they cannot live our life for us, but only minister unto us and strengthen us, we can only attain their state through a corresponding growth and perfection of our nature which they have experienced; and this can only come by the lifting of the inner spiritual nature with its laws and love of righteousness into supremacy in our life. This will come to us when we sufficiently recognize and feel its need as to seek for it, as we now seek for the communion and

inspiration of the departed. As our intellectual and social life is enriched and ennobled by the inspiration of those who are wiser and better than ourselves, when we stand in intimate conscious relationship with them, so will our inner spiritual nature with its special faculties and senses quickened into conscious life and freedom, lifting our whole being into the supreme life of the spirit, where we shall realize the divine beatitudes, when we have the direct and special inspiration of the divine spirit, bringing us into conscious relationship with itself, which will prove to us a regenerating fire and a transforming power—a "baptism of the Holy Ghost and of fire." Such special baptism comes only in response to a special demand. When we sufficiently feel its need we will seek for it. "The kingdom of heaven is likened unto a merchantman, seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it." "Seek and ye shall find; knock and it shall be opened unto you; ask and ye shall receive." By seeking and obtaining this higher baptism and communion of the spiritual kingdom, we do not lose but rather perfect the ministry of angels, and in turn are enabled to become ministering spirits to those who are weaker than ourselves and need our aid. "Seek ye first the kingdom of God and its righteousness, and all these things shall be added unto you." The lower is always contained in the higher, and its true position and importance can be seen only in the light of the higher. The same distinction I here make between "the kingdom of heaven" and the spirit world, between "baptism of the Holy Ghost" and the influence of individual spirits, however high and pure, between the "new" or "second birth" and the change called death, and the absolute necessity of prayer and spiritual consecration for their attainment, which I believe was the real doctrine of the great Nazarene, has been emphatically and repeatedly announced through the "Inner Life Department" of your MAGAZINE. Please allow me to illustrate by a few quotations; first from the January number, 1877: "The inner life of man is the temple of God in which he dwells." . . . "The avenues through which it connects with the outward world must be kept in good order, or its communication will be imperfect. But with God it communicates from within by holy desires and aspirations. The spirit of God enters the spirit of man,

and bears witness that it is a part of God." "The inner life must be pure and holy; no impure desires must destroy the soul's aspirations and seeking after God." "Let your prayer be: Lord make me pure within, and my outward life will harmonize with inward purity." "Love, the divinest part of man, is the theme of angels and the connecting link between him and his Maker. Christ is the love principle, and brings us in harmony with God and his heavenly kingdom." "The Christ principle is love, and without it your inner being must remain undeveloped both in this and spirit life." Again, in the March number, concerning the "spiritual baptism": "The spiritual baptism came upon the praying Jews because their souls, by prayer, were harmonized into that state of spiritual unity which Jesus said should bring the desired result or blessings asked for. When the soul is longing and seeking for God, then comes the spiritual baptism." "This baptism will come in tangible form as on the day of Pentecost and at Jesus' baptism, when the world by prayer and faith is prepared for its reception." "When the kingdom within you is realized the spirit will be continually baptized with that baptism which designated Jesus Christ as the Son of God. His spirit was in harmony with his Father because he felt the baptism which comes from the Spirit of all spirits." Again, in the November number, concerning the "new birth," the spirit being requested to explain the words of Jesus to Nicodemus, recorded in John iii, 3: "To be born again, through the influence of the spirit, seemed here necessary, for as the kingdom of God is within you it can only be revealed and understood by a baptism of the spirit, which is the influence of the spirit upon your inner being, and reveals to you the inner temple of your bodies, and enables you, through a continuation of seeking, to increase the spiritual power until the kingdom of God is fully revealed. Many Spiritualists believe that death is the second birth, but this I cannot indorse, from the fact that Jesus says, "except a man be born again he cannot see the kingdom of God," of itself will prove that it cannot mean the change to the spirit plane; as the kingdom of God is everywhere, "neither shall they say lo here, or lo there, for behold, the kingdom of God is within you. Christ had reference to the divine indwelling of the spirit of truth, which must be brought to light ere the kingdom of God could be felt and understood." Spirit communion at

best is but social and intellectual commerce extended across the river, and though inexpressibly blessed and desirable, is not all-sufficient. The true spiritual communion is attained and the divine consciousness reached only through the profounder depths that open from within, and our real growth is only through the development and expansion of our spiritual consciousness into the absolute life of God, by which alone can our whole nature be exalted and perfected. This only will inaugurate the kingdom of heaven upon earth with an individual or the race, when old things shall have passed away, and all things become new; "and there shall be a new heaven and a new earth wherein dwelleth righteousness." For this let us "unite in prayer." Fraternally,

J. H. DEWEY, M. D.

#### THE SPIRIT WORLD.

Extracts from Bishop Simpson's sermons upon the above subject are given the rounds of the press, and we gladly give place to them as among the constantly increasing evidence of the truths of Spiritualism.

Bishop Simpson stands before the world confessedly at the head of the Methodist church. We welcome the testimony of so distinguished a witness in favor of the distinctive teachings of the spiritual philosophy.

Wesley, the founder of the Methodist church, was a Spiritualist and medium. As the history of his life shows, he had remarkable spirit manifestations in his own house. He was more a Spiritualist than a Methodist, although known by that term.

So with Bishop Simpson. He walks in the footsteps of the spiritual-minded Wesley. Like him he utters spiritual truths and preaches a Spiritual gospel. It may be called Methodism. That does not make it so. It is a misnomer. The words and sentiments speak for themselves. They proclaim the glorious doctrine of Spiritualism. To call such sentiments an expression of Methodism, exhibits about the same intelligence that would be manifest in calling a rose by some other name! The rose of spiritual truth blossomed in the soul of Wesley, and blooms in the cultured spirit of Bishop Simpson, as the declarations of both clearly prove.

In view of the fact that the illustrious founder of the Methodist church, and the present distinguished honored head of it,

both testify to the truth of Spiritualism, would it not be a little more in harmony with consistency, propriety, and Christian charity, if the smaller and lesser lights blazing forth from the summits of Corn Hill, and other outposts of this modern Methodist Mount Zion, should cease to sneer at and ridicule Spiritualism; which the founder and head of their church has defended and proclaimed!

But here are the extracts from Bishop Simpson's beautiful spiritual sermons, in proof of what we have said; and we exhort our Methodist brothers on Corn Hill, and other localities, whenever they feel like sneering at Spiritualism, to take these sweet, beautiful words of our Brother Simpson, and read—"The very grave itself is a passage into the beautiful and the glorious. We have laid our friends in the grave, but they are around us."

Yes, read them often; they will do you good:

"Man rises on the triumphs of art just in proportion as he approaches toward the invisible. The studies of man lead in the same direction. We commence with the simple elements around us—the visible.

"We take hold, in philosophy and chemistry, on what might be termed the alphabets, the elements, the grosser forms of matter. As we rise in our speculations, we go still higher, and light and heat and electricity and magnetism, in all their impalpable forms, pass before us in review; and to-day, a large part of chemical and philosophical science is employed in reference to this impalpable and imponderable element, and science rises to its highest glory as it lays hold of the invisible.

"If we can know that we shall be the sons of God and heirs of a glorious inheritance—with this assurance we can look out into the invisible with calmness. There is no one of us that does not have a feeling that the invisible is near us. It gathers about us—its very shadows seem sometimes to fall upon us. We know not by nature what that invisible is, but that there is an invisible the very instincts of our heart tell us. Who has not trembled at thoughts of the invisible? Who has not been anxious to lift the veil that shrouds it from our view? Who has not thought of friends who have just passed over the boundary line? Who has not trembled by the side of the death-bed and the grave, when the eternal seemed to come so near and the invisible to move

in view? And why that feeling? We have a relation to the invisible.

"The very grave itself is a passage into the beautiful and the glorious. We have laid our friends in the grave, but they are around us. The little children that sat upon our knee, into whose eyes we looked with love, whose little hands clasped our neck, on whose cheek we imprinted the kiss—we can almost feel the throbbing of their hearts to-day. They have passed from us, but where are they? Just beyond the line of the invisible.

"And the fathers and mothers that educated us, that directed and comforted us—where are they but just beyond the line of the invisible? The associates of our life, that walked along life's pathway, those with whom we took sweet counsel, and who dropped from our side—where are they but just beyond us?—not far away—it may be very near us in the heaven of light and love. Is there anything to alarm us in the thought of the invisible? No! It seems to me that sometimes, when our heads are on the pillow, there come whispers as of joy from the spirit land, which have dropped into our hearts thoughts of the sublime and beautiful and glorious, as though some angel's wing passed over our brow, and some dear one sat by our pillow and communed with our hearts, to raise our affection toward the other and better world.

"The invisible is not dark; it is glorious. Sometimes the veil becomes so thin, it seems to me, that I can almost see the bright forms through it, and my bending ear can almost hear the voices of those who are singing their melodious strain before the throne of God. Oh, there is music all around us, though the ear of man hear it not; there are glorious forms all about us, though in the busy scenes of life we recognize them not. The veil of the future will soon be lifted, and the invisible shall appear. And when you and I shall just step beyond the veil—oh, how glorious! We shall look back to life and wonder why it was that it did not flame with light, even while we were treading the pathway here below. Oh, that 'look into eternity! We see the invisible, and it gives us joy. Our friends are there, our beloved ones are there, and they are not far from us. Whether through connection with the coming of winter—whether my mind has been inclined to look more into the grave of late, and beyond it, I can-

not just say; but as I grow older it seems to me that the invisible has greater and greater attractions for me from year to year. Never did I ponder so much on those beautiful visions where the life of the future is brought to light, and where immortality seems to glow all around me, as I have done in recent times."—*Olive Branch*.

### SHOCKING MURDER.

Mr. S. S. Jones, of Chicago, Illinois, a noted lawyer, a large real estate owner, and the hard-working and indefatigable editor and publisher of the *Religio-Philosophical Journal*, was cruelly murdered at his place of business on the afternoon of the 15th inst., by a man bearing the name of W. C. Pike, said to be a lecturer on phrenology, who, with his wife, has in the past occupied rooms in Mr. Jones' building.

According to the best information we have, it appears that the murderer had failed to meet his pecuniary engagements with Mr. Jones, hence the ill-feeling engendered which resulted in murder.

We are in receipt of information from Col. John C. Bundy, Secretary of the Religio-Philosophical Publishing House, to the effect that at the coroner's inquest, on the 16th, the jury found the prisoner guilty of willful murder; also that Pike's wife, Genevieve, should be accounted as an accessory before the fact, and therefore decided to hold both for their appearance before the grand jury, without bail. Col. Bundy also informs us that the scandalous rumors in connection with the tragedy, set afloat by Pike after his arrest, are without the least foundation. Col. Bundy further states that the Religio-Philosophical Publishing House, founded by Mr. Jones, will continue its business as heretofore.

Mr. Jones was an earnest Spiritualist, a hard worker in the cause, and his sad fate casts a cloud of deep gloom over the minds of all law-abiding citizens. Owing to his indomitable energy and incessant perseverance, he had placed his paper on a firm foundation. Divine Providence, who has all things in his keeping, has seen fit to call our friend and co-laborer thus suddenly to the higher life, yet we hope and trust the brother will still continue the grand work in which he was engaged while here, but with more efficiency, if possible, than ever.

The deceased was in the sixty-fifth year of his age. He had imperfections—who has not?—but it behooves every sincere

soul to forget them, treasuring only his virtues, for many cardinal ones he most assuredly possessed. We received a private letter from him only two weeks since, in which he spoke with great buoyancy of spirit in regard to the onward progress of the spiritual philosophy, and predicted for it finally a grand success, although tempering his zeal with the reflection that no needed reform on earth ever ultimated in completely establishing the truth except through great tribulation.—*Banner of Light.*

### WHERE ARE THE DEAD?

There is no more important question for mankind to ask than this. It has been the subject of thought and inquiry in all ages of the world. For ages past have there been constant acquisitions to the narrow house. Cemeteries have been filled to their utmost capacity! There is not a family on the planet but what has contributed of their members to help swell their vast army! Where have they gone? What their condition? The old bodies have long since mouldered back to their original element! Is this all? Is there nothing but the cold marble slab to indicate what was once an object of interest? How cheerless the thought, were this all! Materialism says such is the end of man! Theology has no positive assurance to offer against the assertion. It seeks to carry the mind beyond the mystic stream, but gives no assurance upon which the mind can rest. While standing on the brink of the grave it boldly asserts that from the silent abode no sound is heard.

The heaven they teach of has no means of communication with the aching hearts, who mourn for those whose loved forms lie peacefully sleeping beneath the clods of the valley. Were this all, how dark and dreary the pathway of human life! Well might every person inquire, as did patient Job, "if a man die, shall he live again?" Happily for humanity this brief earthly existence is not all. There is a future life for all. The important inquiry made in the past, and anxiously re-echoed by every human being in the present, has been and is being answered daily by the spiritual philosophy and its attending phenomena.

All other systems and forms of religion have failed to give any assurance that the present existence would be continued in the future. For ages have mankind been ask-

ing where can information be gained, that will give us positive assurance that we shall live after the grave has closed over all that's mortal.

The question of such vital importance to each one is being answered to-day, in terms so plain, that there need no longer be any doubt. The sweet spirit voice that whispers in your ear, says, "I am not dead, but still live."

The rap, so mysterious and incomprehensible to many, says, "we are not dead." The grave cannot hold as a prisoner what was, and still is, the object of so much love and affection. That was but the open door to a more perfect life.

The millions the world suppose dead are still living. The change was a joyous release from the care, trials and vexations natural to the earth life. Where are they? In some remote land, beyond the possibility of return? If so, whence comes the rap? Whence the sweet voice breathing endearing words of never-dying love? Can such sounds come from a lifeless body?

Reason clearly refutes all such assertions. What was it which constituted an object of so much interest? Was it the outward, physical form; if so, well may it slumber in the undisturbed repose of oblivion.

That is not the truth. All that made human life attractive; all that endeared loved ones to you, still lives, and will live eternally! Not one of the millions whose earthly forms have been consigned to the "narrow house" is dead. Death is only a phantom known only to man. It is one of the absolute decrees of nature, whose arms are outstretched to welcome her own. She has no use for the spirit, and has no demand for or control over it.

Change will come to all, but death to none. The moment of change is but the opening-door to sweet release. The spirit thus freed seeks its own natural conditions, as the body seeks the loving embrace of its mother earth. Say not we are dead; say not your child is dead; though you mourn its absence from your quiet homes, mourn no more! As you seek the quiet grave and deck the little grassy mound with flowers, you are not alone—the one you loved goes with you, and though unseen, wreathes your brow with flowers more fragrant than earth's chilly atmosphere can know. Not dead, but living! Waiting to welcome you to a life more real, and homes more enduring, when the change shall come.—*Olive Branch.*

For the Spiritual Magazine.

# AN ACT OF JUSTICE TO DR. MANSFIELD.

## Singular Tests Through Answers to a Sealed Letter.

BRO. WATSON—During the month of March, 1876, being anxiously solicitous to test the peculiar phase of mediumship practiced by Dr. J. V. Mansfield, I enclosed to his address a sealed letter, as I wished to obtain a satisfying test, that would not admit of the possibility of collusion, or tampering, or fraud in any shape. I wrote a letter to the spirit of my first wife, who had then been in the spirit-land over twenty-eight years, and who I then believed, and now more fully believe, was constantly about me and controlling me. I simply used the initials of her name in the inside of the letter, asking for an answer to certain questions, so carefully guarded that no one but myself and the spirit addressed, could make out the meaning. I also purposely omitted to place any address upon the outside of the sealed letter. As I felt certain that Bro. Mansfield knew nothing about me beyond seeing my name in the *Banner of Light*, as a lecturer, I felt certain that if any test came, it would be to me a positive, indubitable one. Some four days after mailing this letter, I received a package from Dr. Mansfield containing the following answer:

"FRIEND ALCOTT—I very often attend your circles; I try to control you, but you do not take any notice of me. If you could visit my father, I think you could be put into communion with me. You did not address the spirit you wrote to by any name, and we did not know who to call for. My father lives and preaches at Wendell Depot.

"Yours truly,

LUCIUS EUGENE HOLMES."

When I read this answer to my sealed letter, I was struck with consternation. Not a word relative to the person addressed or the matter written about. The name signed to the answer I had never seen or heard before; the minister referred to I had never heard of, nor did I know one person resident in the town of Wendell; for, although only some twenty miles from my home, I had never been in the place off the cars. I felt cruelly disappointed, and under the influence of the moment I sat down and wrote an angry and indignant note to Dr. Mansfield, charging him with deception, etc. A few days after, Dr.

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Mansfield wrote me a long letter, so full of Christian forgiveness, and manifesting such a sweet spirit, that I was completely disarmed of my angry feelings. He invited me to try again with the same sealed letter, or any other, and closed by asking me if I had taken any steps to prove the truth of the answer I had received. I immediately wrote an apology for my rude letter, and enclosed the same sealed letter, taking care to write the address of my spirit companion on the outside. Two days after I received another package from the Doctor, with my sealed letter intact, and the answer complete in every particular, so satisfactory that none but an insane person could entertain a shade of doubt as to the truthfulness or appropriateness of the answer. Some two weeks after this, my daughter, looking over our county paper, called my attention to a complimentary notice of a sermon preached in the town of Bernard's Store, by Rev. Lucius Holmes, of Wendell Depot. I immediately wrote to Mr. Holmes, and without stating my reasons for so doing, requested him to tell me if he ever had a son named Lucius Eugene Holmes, and if dead, when he died. Mr. Holmes replied a little curtly. I was a stranger to him; hoped I would write explaining why I took such a liberty, and closed by saying: "I had a son named Lucius Eugene Holmes; he deceased in the Fall of 1868." I again wrote to Mr. Holmes, giving fully and clearly the explanation asked for; also stating a little of the history of my conversion from the dogmas of Methodism to the truth of spirit communion. After a season, Mr. Holmes again wrote me, stating that to him and to his wife, the answer I had received and sent to him was a clear confirmation of an answer to a sealed letter he had sent to Dr. Mansfield through Dr. Beals, of Greenfield. The answer from his son was, he said, strange and marvelous, and the communication from his son in reply to my sealed letter, tended to confirm the one received by himself.

I find, upon inquiry, that Rev. Lucius Holmes is a Universalist minister, of good talents, and very popular with the people of his denomination. He is a progressive man, but very cautious in all the steps he takes. I regard this singular combination of tests and circumstances as being, to my mind, the most convincing of the truth of spirit writing of anything that has come under my notice. A thousand Bow street Magistrates may convict and punish ten thousand Dr. Slades, but after such a series

of tests, accompanied with scores of tests of varying character occurring in the privacy of my own dwelling, how can I doubt the genuineness of spirit return, no matter how great the persecution, or strenuous the pressure of public opinion against it. In writing this, I have no axes to grind; I simply wish to atone, by an act of justice to Dr. Mansfield, for the rudeness of my letter to him.

WILLIAM ALCOTT.

Buckland, Franklin county, Mass.

### STATE ORGANIZATION

#### Of Spiritualists and Liberalists in Arkansas.

The Spiritualists and Liberalists of the State of Arkansas, met in convention on the 31st of March, 1877, at 11 o'clock, A. M.

On motion of Dr. J. A. Meek, of Jonesboro, Bro. John B. Wilson was called to the chair, and Bro. Gideon T. Miller was invited to act as Secretary of the meeting.

On motion of Dr. Meek, a committee of five were appointed by the President to frame a constitution and draft a code of by-laws for the government of the society, and said committee instructed to be ready to make their report by 3 o'clock, P. M.

Thereupon the Convention adjourned until 3 o'clock, P. M.

At 3 o'clock, P. M. the Convention met promptly.

The Committee on Constitution and By-Laws submitted the following report:

We, the committee appointed to draft a constitution and by-laws for the Spiritualists and Liberalists of the State of Arkansas, beg leave to submit the following report:

That we agree to adopt the constitution and by-laws of the Association of Spiritualists and Liberalists of the State of Tennessee.

ADEN LYNCH,  
G. T. MILLER,  
A. J. POTTER,  
JAMES D. PHILLIPS,  
JOSEPH A. MEEK.

On motion, the report of the committee was adopted unanimously.

On motion, the Convention then proceeded to the election of officers, and Jos. A. Meek, of Jonesboro, was elected President; J. R. Righter, of Helena, Vice-President; C. W. Cavender, of Craighead county, Secretary; Aden Lynch, Treasurer; Jesse Turner, Van Buren, J. L. Greer, Woodruff, J. O. Bagby, Helena, Peter Anderson, Craighead, James N. Austell,

Wittsburg, and Briton Roleson, Wittsburg, Trustees.

The President and Vice-President were appointed Delegates to the National Convention of Spiritualists, which is to meet in 1877. Alternates, Jesse Turner, Aden Lynch.

*Resolved*, By the Arkansas State Convention of Spiritualists and Liberalists, that we hereby appoint Aden Lynch State Lecturer; that he travel over the State and form societies auxiliary to this organization, and that he take up collections wherever he goes to defray his expenses, and that he make a full report to the next meeting of this Association.

*Resolved*, That the SPIRITUAL MAGAZINE, *Banner of Light*, *Religio-Philosophical Journal* and other Spiritual papers, be requested to publish the proceedings of this meeting.

HELENA, ARK., March 18, 1877.

*From the Association of Spiritualists and Liberalists of Helena, to the Brethren to Assemble at Harrisburg, Ark.:*

In lieu of our accredited delegate, who, it is regretted, we cannot send, we beg to send our letter, with congratulations on the intended convocation of Spiritualists at Harrisburg.

We hail the pioneer movement as auspicious for an early and practical demonstration to the world, that the truths and teachings of the harmonial philosophy have radiated far out from the great centres of civilization, and now, even in the wilds of Arkansas, the effulgent light dispels theologic darkness.

In the continued and rapid expanse of our glorious philosophy, we recognize no more potent agency than a well supported press, devoted to its behests. The world has sorely felt a void, and we all should invoke the sowing broadcast of cheap Spiritual literature to fill it, and while we hail such noble champions as the SPIRITUAL MAGAZINE, *Religio-Philosophical Journal*, *Banner of Light*, *Scientist*, *Truth Seeker*, and others, we deprecate the paucity of our Southern exhibit, in such striking contrast, and urge that true Spiritualists should come to the front, and say to Bro. Watson, of Memphis, give us a weekly with as much matter as now in your monthly. He would prefer so great a responsibility on other shoulders, but if we (the flock) are true to him, he would do it, as the higher control already demand it of him.

We have kept up with the controversy on the Philadelphia Convention question.

We endorse Bro. Watson fully. While we recognize the inalienable right of opposing Spiritual leaders, this friendly clash makes the battery, with interposing scintillations purging and purifying as electric shocks in atmospheric phenomena.

W. R. RIGHTER, President.

### HOME CIRCLES.

We have urged those who wish to investigate the subject of spirit communion to form circles at home. This, we repeat, is the most satisfactory mode of testing the truth of the phenomena. There is no motive for deception. We copy the rules for forming circles, to which we call the public attention:

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

Let the circle consist of four, five or six individuals, about the same number of each sex: Sit round an uncovered wooden table, with all the palms of the hands in contact with the top surface. Whether the hands touch each other or not is of usually no importance. Any table will do, just large enough to accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, considerably delays the manifestations.

Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them

is frequently found to be a weakening influence.

Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

The first symptoms of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will afterwards be strengthened. Next ask, "Who is the medium?" When the intelligence asserts itself to be related or known to anybody present, well chosen questions should be put to test the accuracy of the statements, as the alleged spirits are found to exhibit all the virtues and all the failings of humanity.

A medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. Mediums are of both sexes.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy. Family circles with no strangers present, are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance, while by sitting regularly two or three times a week the manifestations will rapidly develop.

Among the varied phases of the phenomena already observed by investigators, may be noted the following: Movement of physical objects, both with and without contact with the sitters; direct writing,

drawing, and voices; entrancement; trance and inspirational utterance; temporary materialization; involuntary writing; healing, visions, impressions; as well as many phenomena observed in the study of mesmerism and clairvoyance.

### INFIDELITY IN ENGLAND.

It's curious. There is at this minute, what pompous writers call a "consentaneity of opinion" as to the prevalence of infidelity in this country. From scores of pulpits Huxley, Darwin, Herbert Spencer, Mill, Bain, and others are denounced Sunday after Sunday. Protestant bishops in their charges refer to the spread of unbelief, and tell their hearers that it has grown enormously within the last fifteen years. The Roman Catholic bishops in their pastorals, warn their flocks of the herd of unbelievers, who are on the watch to pick up any weak straggler from the fold. The other day, at Birmingham, Dr. Newman, a name never to be mentioned without respect, the greatest living master of English prose, spoke plaintively and movingly in a sermon of the conflict that is going on between belief and unbelief, and seemed to think that for a time unbelief would make way and hold its own against all comers. And, in truth, we need not confine ourselves to the ranks of the clergy in order to perceive that there is a strong belief in the force of the undercurrent of skepticism which is flowing so steadily and so persistently in one direction.

No cultivated layman can have helped noticing for himself that on religious questions men do not think exactly as they did; that they have killed or abandoned many old prejudices; that there is a bias on certain questions; that the tone of the pulpit has changed; that bold preachers, who try and take into account the doubts that pervade their congregations, are more in favor than those timid discourses, who will persist in treading the beaten track, and who will still talk as if their hearers were mainly composed of elderly women or immature virgins, or of young men in the admire-the-curate stage of intellectual development. There is a great change in English thought upon all religious questions, and it is neither more nor less than dangerous madness not to take note of it. When men of the calibre of the Bishop of Gloucester and of Dr. Newman plainly tell their hearers that infidelity is on the increase; that it is likely to increase; that new methods must

be made use of in warring against it, and that the infidels have "struck ile" in more quarters than one, and are pursuing their researches in a spirit which bodes certain antiquated forms of religion no great good; it is idle to deny that such is the fact.

Reconciliation between these two camps would appear to be, under present conditions, next door to impossible. The infidels go on their way, and have arrayed on their side many of the great names in science and philosophy. Doubt—honest doubt—is no longer looked upon as something a man should be heartily ashamed of. It is no longer deemed to be within the province of the human intellect to devote years of life and hours of prayerful anxiety to attempt to solve what so many deem to be utterly insoluble.—*Nottingham (Eng.) Journal*.

### THE COMING CRISIS.

The above is a fair estimate of the decline of orthodoxy in the churches, growing out of the abuse of the Christ-principle, or lever, which true Christianity instils. The early churches—which were in fact the churches of Christ, noted for zeal, piety and godliness—have become in this day corrupted by many innovations; the love of money, the admission of bad men and incompetent men into the ministry; in fact, the love of the world, its vanity, has entered into the churches in so many varieties of way that God is no longer to be found there. The scientific men find no reason in believing the churches; the religious leaders lament a falling off of converts, and predict an approaching infidelity, while, as Dr. Newman is said to have expressed it, "*New methods must be made use of.*" What new methods? There are no new methods known to the church except the increase or restoration of primitive godliness, and we are quite certain this abuse of that power by the church itself is not likely to bring about a restitution soon. The same degeneracy is being experienced in the Roman Catholic church. We clip the following from an exchange:

### "SECESSION FROM ROME.

"The *Gospel Messenger* announces the accession to the Protestant Episcopal communion, of the entire congregation of the German Roman Catholic church of St. Joseph's, at Rome, N. Y."

A Western paper says:

"The protest of the Dutch Catholic bishops against the doctrine of the immaculate conception is bold and startling. It

has the warlike tone of Luther's theses, as if summoning the church militant to deadly conflict. They declare that Pius, alas! the weak Pius, has thrown himself into the arms of the Jesuits, and lent his name to a deed grieving all good men, and causing new scandal in the church. After showing that the doctrine is taught neither by Scripture nor by tradition, they declare it is not based even on the lowest grade of probability, and they cannot therefore admit that the Pope spoke an infallible word when he declared it. The protest is signed:— John, Archbishop of Utrecht; Henry John, Bishop of Harlem; and Herman, Bishop of Derwenter, and is justly considered one of the most staggering blows that the infallibility of the Pope has received for many years."

It is very evident that the signs of the times indicate as prophesied by the spirit of God, whoever he may be, that in these latter days a crumbling of the Christian superstructures would take place, yet not to destruction, for we are told that the Christian forces would rise with new energy and vigor, and become more illustrious than before, for Christ himself will reign with us. We have no reason to disbelieve the statement of the sacred writers that Jesus will be on the earth, and in fact the Spiritualist is the only *natural* believer in this doctrine. The church's idea is vague and uncertain—as indeed is their idea of the "last day." Dr. Newman will never see anything "new" to aid the progress of Christianity over old things, but he will find something more natural, inspiring more faith and prayer, in the Spiritualism of to-day, which embodies the evangelical teachings of the churches, though in a more modified and satisfactory way. Christ's kingdom was from the beginning. His teachings and doctrines can not be changed; they stand the eternal laws of ages, but there is no system of religion which explains and confirms these things—can explain and confirm them—other than Christian Spiritualism. Many are coming from and out of the churches unto us, because we show them old truths in new forms. They see our departed spirits, talk with them, and are told and believe it, the things that exist on the other side. While all other forms of Christian theology are crumbling away under the intelligence of the times, our Spiritualism grows with a rapidity unprecedented. This is most remarkable, for these various systems of religion which had their birth in antiquity, are becoming demolished from

their own instability, were good in their day, while we are attacked by church and State, imprisonment, charges of fraud and irrespectability; yet we flourish as the bay tree, never losing, but always gaining accession to our forces every day by thousands. Is this the New Dispensation prophesied by seers and prophets, Jesus Christ being the cornerstone?

I. H. HALL.

For the Spiritual Magazine.

### "CHRISTIAN."

BRO. WATSON—Over twenty years ago I saw some manifestations of spirit-rapping, which to me were very mysterious, and I was persuaded were not produced by any natural laws with which I was familiar. The communications, however, were apparently not valuable, sometimes trifling, and often contradictory; so much so that I could not see that any valuable information could be gained, or any positive reliance be placed on them. I knew that some of the mediums were honest and not deceivers; but not seeing that they were productive of good, and on account of the contradictory character of the communications, I paid no more attention to them, and had supposed, until lately, that any considerable attention to the subject had died away throughout the country. Lately, however, your "Clock Struck One," fell into my hands, which appeared to open up a new view of the subject, and to me a more satisfactory and pleasant one. "A Christian Spiritualist" was a new idea. I read your book with pleasure, and was impressed with the earnest candor and sincerity it exhibited. To most persons it would certainly be pleasant to have additional evidence of a future life, and the assurance of meeting loved ones who had gone before. To the Christian, however, who has felt the regenerating influence of the spirit, and who "knows that his Redeemer liveth," the assurance of immortality cannot be increased. This, your own experience and observation will, of course, tell you.

I have also read a few numbers of your magazine and, among others, I find several articles on organization, platform, name, etc., and this brings me to the subject for which I write. And here, let me say, I am not familiar with the different views of Spiritualists, but see they are very varied indeed. At your meeting in Philadelphia for organization, I see the word "Christian," as qualifying its character, w-

stricken out. This may be all right and honest for such as do not profess to be Christians, but to the Christian, to be identified with an organization, many of the members of which are openly and avowedly anti-Christians, it appears to me it presents a situation of inconsistency, responsibility and probable misconception, that is very serious. I think it is said in some of your papers, that spirits of a higher or nobler class are less disposed to communicate with the earth, than those of an inferior or lower class; and, if this is so, we would be more likely to get communications from the latter than from the former; possibly, more from the bad than from the good, as it seems evil spirits can communicate as well as others.

In this view of the case, it would seem that it should be a primary object with the "Christian Spiritualist" to be as distinctive as possible, and to use his best intelligence and exertions to enable him, in some way, to discern between the good and the bad.

In this life we have those who are not what they profess, and, in the modern view of Spiritualists, it seems spirits assume characters not their own. Even here, where we see and know all the surroundings, we find it difficult to judge always correctly. How much more so, when we only know what they *say*. It seems to me that as a "Christian Spiritualist," you occupy a high standpoint. How important then that you should not be misunderstood, either in association with others of different views, or in admitting articles into your journal of doubtful character, and not in accordance with your views as a Christian. I know you have said you do not indorse all the views of your contributors, and I know the disposition of liberal, generous-minded men to let all be heard in the search of the truth, and yet I think many articles are received and inserted without any disavowal, with which I think you cannot agree. Are you not in some measure responsible for their distribution and influence? Neither affirming or denying anything as to the "character of the manifestations," I have looked upon them from your standpoint, believing you have seriously and honestly examined them, with a view to the best interests of the world and the kingdom of Christ. Although my views may be somewhat crude, I think they in some degree accord with many who are not confirmed, and who have looked with favor on the Christian aspect of the subject. "Believe not every spirit, but try the spirits whether they are of God." I find I have

written at greater length than I intended, and possibly not so clearly as I hoped for. While I can scarcely hope for a reply from one whose time is so much occupied, as I presume yours is, yet I would be much pleased to hear from you.

Yours respectfully,

JOHN B. BOYD,  
26 Montgomery ave., Allegheny City, Pa.

In reply to the above, we simply reiterate what we have to some extent elaborated, that we cannot use the term "Christian" as the qualifying word, without attaching to it some of the views of the hundreds of sects who claim to be Christians. We believe in primitive Christianity, and the purity of Jesus' teachings, but the name has been too much abused in modern times, to append it to our organization. We must permit those who may differ from us to have a hearing, or the MAGAZINE would be but a reflex of our isms. We believe in free thought, free speech, and a free press. Truth has nothing to fear from discussion. Purity, not belief, will be our passport to the higher spheres in the summer land.

#### THE DEMANDS OF THE HOUR.

There is no more favorable time than the present for those who profess a knowledge of Spiritualism to commence the work of laying a permanent foundation, upon which to build in the future. With the growth of knowledge there has come the necessity for associative effort, upon the part of all interested in the progress and development of the mind. No true Spiritualist can reasonably justify himself by longer standing with arms folded, waiting, Micawber-like, for something to turn up! Too long has this been the practice of many professed Spiritualists. The time for more activity has come. The fields are ripening for the husbandmen, and nature demands that you go forth and reap the already ripened harvest.

The time has arrived when the true laborers in this vineyard can receive a just reward. The powers of the two principal opposing elements have become in a measure convinced that, back of the outward manifestations transpiring, there is an unseen power at work which no man can successfully oppose.

The spiritual philosophy has through untold difficulties surmounted the opposition created by press and pulpit, and many of those who were using their efforts to suppress all manifestations of spirit power, are now compelled to acknowledge its power. Under these favorable conditions Spiritualists should put forth renewed energy to carry this conviction still farther, by visiting the homes and families of their neighbors and friends.

The fear of men has been one of the most effectual stumbling blocks Spiritualism has had to contend with in former times. Those who embraced its teachings were regarded as deluded beings, but so far from this being the truth, to-day scarce a family can be found but what this subject is more or less investigated. There is a general awakening among mankind as to their spiritual necessities, thus proving to what extent the truths presented from spirit life have taken root.

Spiritualists, the demands of the Infinite are upon you; having received the assurance that death has no longer any sting; that life is the reality and death a phantom; can any one possessing this knowledge sit in idleness and see the golden moments pass, without putting forth their efforts to gather in and treasure the results so long sought. Efforts are being put forth to more effectually organize the spiritual elements. It should be the study of each to learn wherein they can assist in bringing together the scattered forces and unite them upon a sure and lasting foundation.

Without this action upon your part, you are as autumn leaves driven before the tempest and scattered over all the land, with no abiding place. Order, system and organization is definitely stamped upon all the works of nature; God being the central source of all true harmony, and for man to move forward in conjunction with that power, is His decree! Can you longer stand idle, praying for harmony and success, and not put forth the necessary efforts to insure success? What would be the results with us, did we in spirit life not have system and order? Without it there can not be an intelligent manifestation of power, because contrary to nature.

Mankind are nature's children; they are like flowers, though varying in form, yet subject to natural law. The decrees of nature demand that you move forward. All her forces, seen and unseen, obey this demand. Can you stand still and work in harmony with nature, with the laws of your

own being? Would such a course be in any sense a part of your profession? If not, then cast off all fears and doubts, and move on; prove yourselves masters of the situation which presents so many assurances of success.—*F. P. Tracy, in Olive Branch.*

For the Spiritual Magazine.

#### OUR ANNIVERSARY.

BRO. WATSON—As you were necessarily absent during the time of our anniversary—being, like the Nazarene, about our Father's business—I take it upon myself to give your readers an outline of our profitable and interesting services.

Our new Harmonial Hall was tastefully decorated, and on Saturday morning we were favored with an inspirational lecture from that wonderfully gifted trance-speaker and medium, Mrs. Hawks. Although it was Saturday, a day on which our business men, matrons and housekeepers—owing to the present depressed condition of things in the Southern States—find it difficult to leave their daily business, a very good audience of intelligent citizens graced the occasion. The inspirational lecture was very fine, and at the close Mrs. Hawks announced that there was a spirit trying to control her, who wished, she thought, to speak in rhyme. She passed under control accordingly, and in a most heart-rending tone of voice, recited in verse a tale of want and woe, apparently from one of our fallen sisters, which bowed every head and brought tears from every eye. Strong men, as well as women and children, were forced to yield to the rushing tide of natural emotion, and there was honest weeping all over the house. After describing her mournful wanderings, 'mid cold and hunger, the spirit described her lonely death at the rich man's door, and the effect was overwhelming.

On Sunday, April 1st, Mrs. Hawks gave us another fine lecture, and again another on Sunday night. These lectures are free-will offerings on the part of Mrs. Hawks and her spirit guides, and I, for one, feel that we have been highly favored. Last Sunday, April 8th, quite an inclement day, Mrs. Hawks lectured to good audiences in the morning and at night. The morning subject was "Natural Religion," but in the evening several subjects were proposed by persons present, which the spirit-lecturer handled in masterly style. A poem upon harmony at home was given at the close, the subject having been suggested by a lady.

We have now both a State and local organization in good working order, and it is hoped that Memphis will, ere long, stand prominently forward in the elucidation and dissemination of the true principles of spirit return and communion, and that she will kindle a bright and shining light amid the darkness of materialism and infidelity, whose cheering beams will shed light and joy in an ever increasing radius throughout the whole of our beloved Southern land.

Yours, etc.,

MARY D. SHINDLER.

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For the Spiritual Magazine.

### SPIRIT MEDIUMSHIP.

JANE M. JACKSON.

Skeptics ask, "Why do not all see the spirits?" The Bible tells us that Saul did not see Samuel, but he doubted not that the medium saw and heard the spirit, and "his soul was troubled." Only to a few was given the power to see the dead appear at the crucifixion of Christ. Mary was the first to see Jesus at the sepulchre. Although he appeared three times after his mortal death, Thomas believed not until a test of his return was felt in his own person. Far back, hundreds of years before the birth of Christ, spirits were seen, felt, and voices heard. Traditions of all nations corroborate these facts by the golden thread of prophecy. Battles won, disease averted, visible protection, warnings given—heeded by kings and high priests. Only at a later day was the cry of witchcraft and obsession raised in scorn and doubt. Nearly all so-called miracles that Jesus and his disciples performed, are duplicated at the present time. Regular physicians are troubled, for their patients fly to healing mediums, and from unpracticed hands—unlearned men and women—disease is driven out of their systems as if by magic, without blistering, or bleeding, or medicine. It seems, almost, as if Christ and his disciples had returned, and their spirits walked and talked in our midst. All that made our friends so dear is still living, the cords of love are too strong for death or the grave to sever; means for their return are provided, just as tangible to them as was the ladder seen in the vision of Jacob—a pathway never closed. Spirits could come or go in past ages as well as to-day, but not so generally acknowledged, or kindly received as now, for those who did see and hear them did not dare to speak to them, for fear of the

priests or ridicule. When their presence is welcomed by all classes, they will be visible to all. Gathering power, by instructions from those higher in the spheres, spirits will impart to us as much of that knowledge as we can receive. Ancient powerful chemists, well versed in occult sciences, return to teach the nature and properties of all bodies, by analysis and synthesis, and mediums who can be taught are influenced in different branches of education, to react or perform what we deem miracles. Mediums who never studied music, play by inspiration, or paint portraits, invent machinery, preach to intelligent audiences, heal diseases, and do many things far beyond their natural ability or education. We know that there is an intelligence back of this. Each human being has a work to do, and ministers and laymen must labor side by side in the field of reform. All are influenced by spirits out of the body, whether they realize it or not. The wicked are under obsession of those who were sent suddenly into the spirit land, or low, sensual spirits, who return to act out revenge, for a time on earth's plane. The good return to influence all who will be recipients of their teachings, and often step in between an evil spirit and his victim, and save those who listen to the soft whisper breathed into the soul by some angel guide. Mediums cannot help obsession at first, but soon learn to shake off such influence, if their souls are pure and their lives moral; for like will only seek like, and will not remain if slighted. Let us try the spirits; also let us trust them.

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KIRKSVILLE, MO.—Bro. John Thomas speaks of being present at a seance held by Mrs. Miller and Mrs. Lewis, in the dwelling house of Dr. Samuel Watson, of Memphis, Tenn., on the 22d of February last, at which seance General Washington and Martha Washington both fully materialized themselves in plain view of the audience. He says General Washington took Mrs. Lewis by the arm and promenaded across the room several times in a light sufficiently distinct for the audience to see his features and dress distinctly. Our readers will remember that Mrs. Lewis' presence as a medium is essential for the materialization of General Washington, and she always goes wherever he requests her to, bearing her own expenses, to enable the people of different cities to behold his majestic presence, as a materialized spirit.—*R. P. Jour.*

# American Spiritual Magazine

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**S. WATSON, Editor and Proprietor.**

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MEMPHIS, MAY, 1877.

## THREE SEANCES WITH MRS. MILLER.

Having devoted much time to the investigation of that phase of Spiritualism known as materialization, for several years, we thought after our success with Washington, in our library recently, that we would suspend our investigations in that direction. This we have not done. We accepted an invitation to witness the baptism of an infant of Mr. and Mrs. Owen, by Mr. Shindler, formerly, when in earth life, an Episcopal clergyman. Mrs. Miller, dressed in dark clothing, was tied, as usual, and was soon entranced—apparently dead. A number of females dressed in white came from behind the curtain, shaking hands with us. We were particularly struck with one, known as the "Spirit Bride." She was tall and graceful, moving with dignity and ease across the room. She was magnificently dressed in white satin, with a trail some two feet or more long. When she turned round, her dress made the usual noise of such goods. She was a fine specimen of female beauty and gracefulness. Just beside Mrs. Mary Dana Shindler, her husband, in his Episcopal robes, came out, taking the infant from its mother (Mrs. Owen), and bringing it to us placed it in our arms. He then took it near where the mother sat, when it was named. Placing it on his left arm, his right hand extended as high as he could reach, he baptized it as naturally as a mortal man could have done. Mrs. S. said the performance was just as he used to baptize when officiating in the Episcopal church.

This was at Mrs. Miller's, No. 13 St. Martin street, on Sunday evening.

### SEANCE NUMBER TWO.

The next night they came to our house to give a seance. We have simply a curtain hung up in one corner of our library, with a solid brick wall on each side, and nothing inside but a small rocking-chair, in which Mrs. Miller sits. We had pretty good gas-light. The number of persons who came out dressed in white we cannot say; they did not move about with that caution so common in public assemblies, and seemed to have no fear, but made themselves very familiar with us. We asked them to stand with their backs against the wall to be measured. Five of them complied with our request. We give the height of each one, as measured by J. W. Beaumont, of Philadelphia. One female, four feet six inches; one four feet eleven inches; one five feet six inches; one three feet ten inches; one five feet nine inches; one man five feet ten inches. Mrs. Miller's height is five feet, two and a half inches. It will be seen that none of them were of the same height as Mrs. Miller. There was much that occurred which was of thrilling interest to us, that we need not mention. They cut out pieces of their dress and gave us—beautiful white goods; it might be of the same kind mentioned in the Bible as the clothing of the saints—in "fine linen"—or like the young man's "long white garment"—seen by the Marys at the sepulchre.

### SEANCE NUMBER THREE.

On Wednesday evening, the same dozen or fifteen persons met again, at the same place, to witness a marriage ceremony between the "Spirit Bride" and C. Stillman, of this city. Her name is Alice Roberts, and she is said to have been engaged to Thomas Moore, but passed over to the spirit land a short time before they were to have been married. Two tables, on which were cakes, candies, fruits, etc., were placed between the curtain and the company. Mrs. Miller takes her seat behind the curtain, clad

as previously. Presently several ladies dressed in wedding attire come out, go around and shake hands with us. Soon our "Spirit Bride," in all her loveliness, walks out and stands beside Mr. Stillman. We walk up within some two feet of them, and perform the marriage ceremony, with their right hands joined, as naturally as any two willing hearts plighting their solemn vows of fidelity to each other before Hymen's sacred altar.

The ceremony ended, we stepped forward, congratulating them on their union, and kissed the bride as naturally as we ever kissed our "better-half." Others came up and congratulated them, shaking hands with all the familiarity of intimate friends. The wine glasses were filled, the bride and ourself led the way; touching our glasses, each drank the contents to the other's happiness. The cakes were cut, and our spirit friends waited upon us, and seemed to enjoy the occasion hugely. It was estimated that our "Spirit Bride" remained out with us half an hour, going behind the curtain occasionally to get more power, as they call it.

"Red-Face," though he did not come out among us, enjoyed the occasion very much. He said they were going to have the infair at Mrs. Miller's, but as we had to leave for the convention in Arkansas, next morning, we could not attend it.

We are aware that there are those who will ridicule this, but such must remember that the Author of the Christian religion performed his first miracle at a wedding, by turning the water into wine, and that when he gave them the cup at the institution of the sacrament of "the Lord's Supper," he told his disciples that he would drink no more of the fruit of the vine until he drank it with them when they met in the kingdom.

We could write much about these seances, but have said enough to show honest people that we were not deceived as to our realizing the presence of a considerable number of persons from the spirit world.

What most highly interested us was the

appearance of our wife's first husband, and our dear little Sammie, on that occasion. Less than a year ago the cherub boy was in this library every evening, in joyous glee, singing with others, walking the floor with his book, keeping time with the music. When very much delighted, he would jump up in ecstasy. This night the darling boy came out to the table, some one handed him some candy, when he jumped up as in earth life, showing that he was not in Elmwood Cemetery, but with us still, around our home circle, and able to manifest himself to us as in other days.

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#### MEMPHIS MEDIUMS.

We know of no place more highly favored than our Bluff City with mediums. Foremost among them is

MRS. ANNIE C. TORREY HAWKS.

She is a lady of Scotch descent, but brought up in the Lone Star State. Having married one of our oldest and most respected citizens, she has resided here for over three years. Both have long been members of the Protestant Episcopal church, but finding that THE CHURCH did not satisfy the wants of their inner natures, they sought and found in the Spiritual Philosophy that which they sought for in vain in the forms and ceremonies of creedal worship, however imposing. Mrs. Hawks has been a public lecturer in the South, and is one of the finest inspirational speakers in the world. Her band embraces the finest intellect with which we have ever come in contact. She has been giving inspirational lectures at the Spiritual Harmonial Hall, 392 Main street, on Sundays, for some weeks, to large and appreciative audiences. We hope her health will permit her to continue these services, where hundreds of interested listeners catch the profound, glorious truths that fall from her inspired lips, with edification and delight. Her lectures are not only of the highest order of intellect, but they are of the purest and deepest piety, teaching our duty to God and our

fellow men. Long may she be spared to be the instrument through whom the glorious truths of our God-given philosophy may be promulgated in our South land.

MRS. MILLER.

This wonderful medium, who has been misrepresented more perhaps than any one we know of, is still giving seances for materialization with great success. We have recently had her at our house under test conditions, where the manifestations were of the most demonstrative and satisfactory character. See an account in another place. Mr. J. W. Beaumont, of the firm of P. C. Thompson & Co., 248 N. Third street, Philadelphia, has been spending a few days in our city. He spent some weeks with the Eddys, and visited most of the materializing mediums in the Union, seeing over a thousand materialized spirits. He said to us that Mrs. Miller's seances were the most satisfactory to him of any he had ever witnessed. Some twelve or fifteen spirits came up to and shook hands with him the first seance he attended. One of his spirit friends stood up by us and cut pieces out of her dress and gave to each of us in our library. There are a number of things done through Mrs. Miller's mediumship which we have never heard or read of being done through any other medium. Her control is an Indian known as Redface. He is the most powerful spirit we have ever known. For over three years we have been listening to and talking with him; singing together, looking him in the face and testing his strength on various occasions. We think that no honest enquirer after truth can investigate Spiritualism with this medium and doubt the truth of the phenomena of Spiritualism any more than he can doubt any physical facts of which his senses are cognizant. They are as susceptible of demonstration as any other facts, and are proven to be true in the same manner which we arrive at the truth in the ordinary exercise of the faculties bestowed upon us as rational, intelligent beings, capable of judging by our senses.

MRS. ELDRIDGE.

This lady has been a medium but a few months, yet she has developed some wonderful mediumistic powers. Her independent slate-writing surpasses anything we have ever read of in Europe or America. The materialized hand may be seen doing the writing like the hand that wrote Belshazzar's doom upon the wall, recorded in the Old Book. It is also done with the double slate, the investigator holding the slates together while it is being done. Articles are taken from between them and placed in distant places, and it is written on the slates where they are to be found; sometimes carried over a mile. Fruits and flowers are brought from a distance and given us when the doors and all means of ingress are securely fastened, and many other things too tedious to mention. Her principal control, Harry Patterson, is a genial young man, who passed away by the yellow fever here in 1873. He will talk to you at any time as freely as a mortal does. She and her husband are on a tour South. We have seen the most favorable notices in the papers where they have been, as well as private letters from responsible parties, giving accounts of their wonderful success. The last we had was from Shreveport. We shall notice their return home in the MAGAZINE.

We are pleased to know that the Society of Spiritual Sciences, Brooklyn, New York, has availed itself of our recommendation in a former number of this MAGAZINE to open a department where the public can get responses by letter from the various phases of spirit communion. One wanting answers to sealed letters, \$2; to unsealed letters through or from spirits, \$1; photographs of spirit friends, \$2; advice of the Society on spiritual subjects, \$1; materialization of spirit friends, \$1; photograph of materialized spirits, if done, \$2. Mrs. M. E. Hall is the Corresponding Secretary, and Dr. I. H. Hall President of the society, 1151 Fulton street.

**PLATFORM AND BY-LAWS**  
**Of the First Harmonial Society of Spirit-**  
**ualists of Memphis.**

PLATFORM OF PRINCIPLES.

Spiritualists believe in one God; that he is spirit, and spirit is causation underlying all things, and all who would learn his laws must worship through knowledge and wisdom, sustained by truth.

That the great field of the universe shows the perfect laws by which we are to regulate our lives.

That God, through nature, exhibits himself to man, and that the divine attributes which work through matter are effected by causes brought to bear upon earth through spirit power.

That all reformers who have discovered and revealed to man a broader and more advanced religion or philosophy by which to live, were but the instruments through which the spirit moved, and that the same power exists to-day and works upon man as in the days of Confucius, of Plato, of Socrates, and Jesus.

That it is not Christian Spiritualism, nor Jewish Spiritualism, nor Mohammedan Spiritualism, nor ancient Spiritualism in any of its separate forms, nor yet modern Spiritualism in any of its forms, but Spiritualism itself, as written in all the Bibles of every great religion, and as resting upon the whole extent, and all the facts of the entire spiritual history of the human race; that we aim to organize, establish and advance.

Therefore we, the Spiritualists and Progressionists of Memphis, Tenn., determine to unite ourselves into a society, that we may the more harmoniously advance the great truths as taught by spirits, acknowledging as our belief the Infinite presence, the divine energy, one living and true God, whose law is love; in Jesus as a teacher and a medium, accepting Peter's definition—"Jesus of Nazareth, a man approved of God among you by wonders and signs;"

In spirit influence as it sat upon the disciples, "fell upon those who heard Peter," and "was poured out upon the Gentiles," and as evidenced in our day by healing the sick and restoring the form to a normal condition through the laying on of hands;

In inspiration, a spiritual infilling from the divine fountain, through ministering spirits, and the beautiful in nature; prophets and apostles, mediums and reformers were inspired in the past and are in the present;

In repentance, as implying sorrow for wrong-doing, and reformation; but in no way does it promise escape from the legitimate consequences of violated law; nature, holding the golden scale of justice, says obey, and enjoy; transgress, and suffer;

In rewards and punishments, as links in the chain of cause and effect; retribution is inevitable. In all worlds man, as a spiritual being, is a moral actor, a subject of law, and responsible, reaping anguish from vice, and happiness from virtue. The purer the life on earth, the more ecstatic will be the bliss in that beautiful home-land of the angels.

ARTICLE I—NAME.

This Society shall be known as the **FIRST HARMONIAL SOCIETY OF SPIRITUALISTS OF MEMPHIS.**

ARTICLE II—OBJECT.

The object of this Society is to define, defend and advance the principles of Spiritualism. Definition: Spiritualism is that scheme of thought and action which embraces the science, philosophy and religion of human life, in the application of principles to practical life; health, education, social life in its whole extent of family, national and societary organizations; reforms, such as temperance, emancipation of women, labor reform, etc., etc.; spiritual life, embracing the study and investigation of phenomena, under the rigorous conditions of scientific method; and the philosophy of the human mind in its application to the development of mediumship, and to the growth and right direction of all the faculties, whether propensities, intellectual faculties, or moral and religious sentiments. These are among the subjects and labors which it is the object of the Society to take up and carry forward.

ARTICLE III—MEMBERSHIP.

Any person seeking for truth may become a member of this Society by signing the Constitution, at any meeting of the Society or of the Board of Managers. It is understood and agreed that all members of the Society pledge themselves to the earnest support of the same, sustaining and carrying out all its requirements to the best of their ability.

ARTICLE IV.

Charges for moral delinquencies or immoral conduct against any member shall be laid before the Board of Managers, in writing, who shall have power to cite the offending member to trial, and investigate

such charges, and if adjudged guilty, shall so be reported to the Society, and by a majority vote of the Society shall be expelled.

#### OFFICERS.

The officers elect of this Society shall be a President, Vice-President, Secretary and Treasurer, also a Board of Managers, of not less than five nor more than seven members, each of whom shall be elected annually by ballot, and shall serve until their successors are elected. The President, Vice-President, Secretary and Treasurer shall be, *ex-officio*, members of the Board of Managers.

#### MEETINGS.

The meetings of this Society shall be held at such place and time as the Board of Managers may designate, and all business meetings or other meetings shall be conducted by the members of the Society as the By-Laws and Rules of Order may direct, and always governed by strict parliamentary rules. A motion to adjourn shall always be in order, and shall be acted upon without debate.

#### CHAIRMAN.

The Society, through their Board of Managers, shall elect monthly a Chairman, who shall be presiding officer of the conferences of the Society.

#### BOARD OF MANAGERS.

The Board of Managers shall have entire control of all business matters of the Society; shall meet at such time and place as the Chairman of the Board may designate.

Seven members may constitute a quorum, but a less number may adjourn. The Board shall adopt a Code of By-laws and Rules of Order for the government of the Society. They shall, through the Secretary, make an annual report to the Society of all their doings; embracing an account of all moneys received and disbursed, and in no case shall money be paid from the Treasury except in such manner as provided for by the By-laws. They may call a meeting of the Society when deemed necessary for its interests. In the absence of the President the Chairman of the Board shall preside at all meetings of the Board, with the same power as held by the President. At the written request of two members of the Board the Secretary shall call a meeting of the Board, designating place and time.

#### BY-LAWS.

SECTION 1. The President shall preside at all meetings of the Society. He shall

cast the deciding vote when the Society may be equally divided, and decide all points of order subject to appeal which shall be decided by ballot, without debate. He may, at request of five members of the Society, or two members of the Board (through the Secretary), call a special meeting of the Society.

SEC. 2. The Vice-President, in the absence of the President, shall perform all his duties, and should both be absent the Chairman of the Board shall perform such duties.

SEC. 3. *Secretary.*—The Secretary shall keep a faithful record of the proceedings of the Society and of the Board; shall draw and sign all checks on the Treasurer; collect all moneys due the Society, paying same to Treasurer, taking receipt for same; shall make semi-annual report to the Board, and an annual report to the Society, of all moneys received of the membership of the Society, and perform such other duties as may be required.

SEC. 4. *Treasurer.*—The Treasurer shall keep a correct account of all moneys received and disbursed; shall pay out moneys only upon the check of the Secretary, countersigned by the Chairman of the Board; shall render a semi-annual report to the Board, and an annual report to the Society, of all moneys received and disbursed, and perform such other duties as may be required.

SEC. 5. *Standing Committee.*—The Board shall select two members, either from the Board or from the Society, or one each from the Board and Society, who, with the President, shall form a Standing Committee, whose duty it shall be to select lecturers to lecture for the Society from time to time. Should the standing Committee not be able to agree in their selection of lecturers, or to agree upon the application of any lecturer, they shall immediately refer the matter to the Board of Managers, whose decision shall be final.

For the payment of any moneys due any lecturers, the Secretary may, at the instance of the Chairman of said Committee, make draft upon Treasurer, countersigned by said Chairman; said draft shall be payable to order of said lecturer, stating for what services rendered; such drafts shall be valid vouchers for the Treasurer. All applications from lecturers shall be addressed to Chairman of Standing Committee.

SEC. 6. *Amendments.*—All amendments to the Constitution or By-laws, shall be sub-

mitted in writing to the Chairman of Board of Managers; said Board shall take cognizance of same at their next regular meeting, or at any called meeting, and if in the judgment of the Board said amendment be accepted, the Board may adopt same with or without referring same to the Society.

OFFICERS ELECT.—Sam'l Watson, D.D., President; Mrs. Annie C. T. Hawks, Vice-President; F. W. Irvine, Esq., Secretary; Mrs. Mary A. R. Smith, Treasurer.

BOARD OF MANAGERS.—Gen. W. J. Smith, Chairman; J. E. Merriman, Esq., H. Buttenberg, Esq., Geo. R. G. Jones, Esq., M. Hawks, Esq., Henry Bras, Esq., J. B. Doty, Esq.

March 19, 1877.

### OUR HOME CIRCLE.

The seance last night did harm as well as good, but I do not propose to discuss that to-night, nor through this medium; I want the Spiritual cause to prosper, but blunders cannot be seen until after they occur. I will just say, guard all the avenues to discord and inharmony. There are some points which *spirits* cannot see clearly. The subject of materialization creates as much discussion in the spirit world as it does among mortals; hence that phase should not be the chief object in the investigation of Spiritualism. The *chief* concern should be to develop the inner life to that plane of purity which will not require anything material to perfect the knowledge of spirit communion. It is the spirit of man that God and the angels desire to look into and recognize as a part of divinity, because of the stamp it bears.

I labored while in the body to induce the belief that knowledge was the savior of the world, but I find that my views on the subject were not altogether correct. Purity, and holiness of heart and life are the points to be attained before the world is saved through the medium God designed. Jesus Christ taught this, and he taught the plan of the world's redemption. I was too much occupied combating Spiritualists for what I conceived to be a false idea of the divine mission of Christ. I taught a doctrine rather more mental than spiritual. This I regret, but I will cancel some of my erroneous views and teachings by endeavoring to instruct those who labored with me to disseminate the spiritual philosophy in all I see wrong from a spiritual standpoint.

My entrance into spirit life was not according to my ideas of the spirit world. As you have often been told, spirits cannot reveal to mortals the glory and grandeur and beauty of spiritual surroundings. None are ever satisfied with the descriptions of the spirit world as given through mediums, because they are too material in their conceptions. Press on, Bro. Watson, and you will win the good of your earthly labors. I mean the reward will meet you on the sunny shores of the summer-land. Now I go—will come again by your permission.

S. S. JONES.

We give the above, coming through our home medium, purporting to come from one who has wielded as much influence as any other man upon Spiritualists. We spent much time with him, at night, alone, as we returned from the Convention at Minneapolis, last October. Our last conversation was upon the subject of prayer. He assured us that his happiest moments were when he was engaged in this delightful privilege. He went with us to show the right car to take for the depot. Our last words were on this deeply interesting subject. His work is not done. Though cut off suddenly by the hand of the assassin, he lives on as ever. His powerful intellect will be employed in the great work to which he had devoted so many of the last years of his earth life.

The *R. P. Journal* says: "The spirit of our lamented co-laborer, Mr. Jones, has materialized several times at Bastian & Taylor's circle, and was recognized by different persons present. In fact, the form seemed to be an exact counterpart of the deceased."

Bro. Jones was partially materialized at the last seance with Mrs. Miller in our library. We expect him soon to be recognized. He had Mrs. Miller with him giving seances, with the strictest test conditions, for six weeks. He told us she was one of the best, if not the very best, materializing mediums he ever saw.

Select parties may now make arrangements for seances with Mrs. Miller by seeing her husband previously, at 13 St. Martin street.

For the Spiritual Magazine.

### LET US BE CHARITABLE.

BRO. WATSON—I think we are on the eve of the greatest religious revolution or reform since the days of the Apostles, and as you in your pioneering have become a principal actor, the situation will soon be such that your hands will be as full as your heart now is. I see the approach of an activity that will call in all the religious forces we can man, and the old, now obsolete fields white for the harvest, have become, or will become, yet intensely so. I am speaking from a religious standpoint, as I see in the future. The materializations of friends, so identical with the scriptural days, appeal to the sensual wants of every family, and from becoming so common there will be an army of converts. The churches, of course, present their members too eager to grasp hold of these palpable demonstrations, and the scientific world are utterly unable to cope with us as an adversary. Their very weapons will ere long be used to probe our principles, and hence the religious and scientific element, turned toward your and our cause, will bring out a demand for labor and laborers the world has not yet seen. You must see this for yourself. Now, Brother, I propose for you and for myself not to stop to *defend* ourselves against attacks, but go on in our faith, building it up, for we know that the tendency of spiritism is Spiritualism in its highest moral and religious sense. Spiritualism is, in fact, religion, and it is nothing else. I do not ask you to believe as I do, unless, or until you can, but I request you to let me believe as I will. I adopt for my creed the horrible doctrines of election, predestination and preordination. I have reason for it. I believe that every man is born, as was the betrayer of Jesus, for a specific object, and that as Jesus' star was seen in the heavens, so we are born under astral influences from which we cannot get away, yet we are free agents. But these things, dear Brother, need not separate the warm heart feelings and affections between us in the propagation of our religious sentiment by way of Spiritualism. I feel that the world for reform before us is so large, and hungry souls so many, that we should stick close together, for I know that soon you cannot be with us, and hope you shall lay the foundation, broad and deep, for worthy successors, whom the mantle of your garment will cover to your satisfaction. Don't stop to argue about organization with

the *Banner*, or *Religio*, or *Crucible*; let them prate in their own way; why we shall go on in the plane of religion and evangelical truth, as the apostles and prophets founded from the beginning. The whole religious world is to be fed by the Christian Spiritualism, and the new movement has to do it. I am not for dictating a creed. I believe it is enough to say we believe in God the Father, in the Holy Spirit, and in Jesus of Nazareth as the expounder of the new life of the soul, as he was himself a part. Beyond God being a spirit, we don't know further; don't believe finite wisdom can go further, nor can here understand the mystery of godliness. We can understand enough to make us as happy as we have a right to be. Should we ask for more? There is one sentiment I am profoundly convinced of; it is "that he who would converse with God and the angels, *must be like them.*"

The coming convention, I have no doubt will be a delightful one, if the spirit pervading it is latitudinarian. As God gives us latitude, so let us be charitable to our fellow-men. He never says you *shall* believe so and so, but that you *will* believe it, if earnest in seeking. If I were concerned in the coming convention I would insist on nothing.

For the Spiritual Magazine.

### MATERIALIZATION OF WASHINGTON, AT TERRE HAUTE.

The 4th of March being the anniversary of Washington's first materialization, two seances were held, so that all could behold the beloved Father of our Country; the first in the morning at ten A.M., the second in the evening at seven P.M.; at both of which he appeared to the satisfaction and admiration of all present. At the morning seance he appeared in full military dress, and had his sword in its scabbard by his side; he remained standing in the cabinet door a few minutes, then drew his sword from its scabbard and waved it to and fro, when we could see the light flash from the bright steel. While we were singing the national anthem, "My Country, 'tis of Thee," Washington retired to the cabinet, closing the door, and in a moment appeared with a beautiful American flag in his hand, which he materialized. He then said: "Many things I would like to reveal to you, my friends, but my power is limited, therefore will do all I can to form the

likeness. I wish to be recognized beyond the shadow of a doubt." After shaking hands with many present, he drank a glass of wine with Mrs. Lewis. Then thanking her for ever making conditions for him always favorable and agreeable, he dematerialized, holding her hand, in full view of all present. Among the number whose names we are permitted to use were: Mr. Henry VonPool, of Cincinnati; Mr. N. B. Wolf, of Cincinnati; Miss May E. Wolf, of Cincinnati; Dr. Allen Pence, of Terre Haute; Mrs. Allen Pence, of Terre Haute; Mr. E. L. Lewis, of Cincinnati; Mrs. Lucie E. Lewis, of Cincinnati.

P. S.—At the evening seance Washington appeared in Continental costume, being instantly recognized by all present.

#### WHAT CAN I DO?

This question should be asked by every person, no matter what their status in life. There is no position so lowly, but what something can be done that will result in good if proper means are applied. I address myself more particularly to that class known as Spiritualists. What are you doing to aid us in our work? What are you doing to benefit yourselves? Are you cultivating your minds so as to more fully comprehend and understand what is imparted to you from the spirit side of life? What are you doing for your neighbor? Are you as free to minister to his spiritual necessities as you are to receive from us?

Are you living for self, or are you hiding your light under a bushel, and living in fear of what some other person may say of you? Are you putting forth any efforts to instill in the minds of the young the truths given you? Are you trying to be Spiritualists in disguise? Ask yourselves these questions; examine yourselves to ascertain what you are doing.

If not true to the cause you profess, you are unprofitable servants, and have no reason to expect that you will be rewarded as faithful laborers. The question should be asked: What am I doing; what more can I do to assist in freeing humanity from the gloom of mental darkness in which they are living? This is the duty of every person, and especially is it the duty of Spiritualists. You are not to consider yourselves as vessels to be filled, and then set aside until it is found necessary to be again replenished. As you receive, so impart to others, who seeing your life record may be attracted,

their minds awakened and thus be led to ask what they can do to assist in this work now being carried forward.

With a proper understanding of what Spiritualism is, it will be readily seen that it does not teach a life of idleness. Spirit life is a scene of constant activity, from which we derive much of our happiness. We are earnestly engaged in ministering to those of earth; earnestly engaged in acquiring knowledge of the infinite, and the laws by which we are governed. The question with us is, what more can we do? We answer the inquiry by doing whatever we find will benefit those around us, those in spirit life as well as those in the earth form.

Let all Spiritualists ask themselves this question and answer it in their every day life by doing good to all. Then are you co-workers with us and faithful servants of the Infinite with us.—*T. Starr King in Olive Branch.*

#### ARKANSAS CONVENTION.

It will be seen by the report of this Convention that they adopted the same Charter, Constitution and By-laws that were adopted by the Tennessee organization. These were in substance those of the Texas organization. Now let Louisiana, Alabama and other States have their Conventions and adopt similar measures, and elect delegates to the National Convention. Let the committee appointed at Philadelphia fix the time and place of the National Convention. This being done, we will soon have an organization that will accomplish much for the good of true Spiritualism.

Washington City has been suggested as the place, and the 4th of July as the time for the National Convention. We are in favor of that suggestion. Let the members of that committee speak out as to their wishes and then the question will be settled. If this is the time for it we should let it be known, so that all may have due notice thereof, and govern themselves accordingly.

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