

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teachings

FROM A CHRISTIAN STANDPOINT.

VOLUME II.

JULY, 1876.

NUMBER 7.

Numer Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANOE TUESDAY, MARCH 7, 1876.

INVOCATION BY WILSON.

Thou Great Central Life of an eternal causation, our souls radiate with the influx which from thy life comes, and acts as the great polar principle of our existence. We rejoice at the awakening of knowledge which enables us to understand our spiritual beings and promote our future advancement, uniting us with the divine element, and causing us to create perfect laws through its purifying aura. We see impressed upon all matter thy signet, and out of life's great cause-way we gather the tokens which prove a creative power constant and untiring, laboring to bring about through each succeeding age a more perfect order of life, that thy presence may be seen and thy kingdom understood—until generations shall, through their perfect knowledge of thy spirit within, engender systems according in harmony with the higher zones of spirit land. Amen.

Conductor—We will not answer questions to-day. Have them ready at our meeting Thursday. I want to talk with you this morning. The more experience I have with the human race the more forcibly am I reminded of the one grand idea of Socrates, "Goodness is the only happiness." All the wealth and honors of life fail to impart the happiness which the constant knowledge of good deeds accomplished brings to man. The body made pure through virtue, kept in perfect order through integrity, and lifted

up by the spirit of truth, cannot suffer long. Happiness dwells with goodness. He who would strive to build himself up by tearing down others, will find in the end a burial place beneath the ruins of his own life; while the lives he strove through malice and ill-will to destroy, will thrive through goodness until they reach the ultimate of life in the body, and then with their spirits made perfect through patience and forbearance, they will receive their crown of eternal joys.

The poor, buried soul, in his dismal cell of a life misspent, with his mantle of selfishness wrapped around him, will find no happiness. He gave not to man the lifting hand, but with evil intent strove to crush him, because he taught that which *his* mind would not understand.

Do good, and you will ever be happy. If you find a man seeking for the right, help him. Do your best to guide him ever unto the truth. The day may come when he will help you. Do not scan each fault, but look to the light that underlies all, and therein see the grace which helped him to seek the truth. Whatever may be thy brother's need, help! Never think of his position in society, seek not to know of his church or creed, blame not his mistakes, but aid him with all your might. It is not for human judge to sit upon his case and condemn without the right to read his soul, and when some weak point in his character is gained, glory in the fact, and, laying aside all his former deeds, impeach his honor. But it is a right, and a God-given right, for man to aid his fellow man to seek the truth. All alike are oftentimes led astray, in some one mistaken path. There are times when all feel weak. Angels pity such, and so should man. Life's path is uneven, but

God is over all, and you must give the helping hand and aid in lifting all who fall, that your goodness may make complete your happiness.

(Seance conducted by Edward.)

SEANCE THURSDAY, MARCH 16, 1876.

INVOCATION BY BISHOP QUINLIN.

Our Father and our God, we worship thee in spirit and in truth. We honor thee as the life-germ of all lives, and from our knowledge of thee through life, we strive to live true to thee; and by that truth we endeavor to find still more of the hidden stream which understems all the currents of our lives. We know thou art with us, for without thee we could not be. But our desires are to increase that part of ourselves which is from thy Soul, and to so develop it that all who seek may understand by what laws thy perfect presence is to be understood.

We labor to help thee, knowing that by no other means can we be helped, and we pray that we fall not short in our endeavors, but that as our souls reach out they may find the fount through which all are to be redeemed, which surges up in every human breast, and through clear thought and unbiased opinions reveals itself.

We labor, our Father, that all may comprehend the perfect life of thy life, which binds every spirit to thee. Those in darkness, sin and misery are drawn alike with the more fortunate of life, by ineffable cords of sympathy into the springtide of thy unchangeable love. We pray thee that all may understand and feel that infinite compassion which is the reflex of thy spirit, and so live that the building up of their beings may, like a sounding voice from thee, uplift humanity, clothing their souls with humility and patience, until plainly upon the mirror of their lives thine image may reflect. Amen.

QUESTIONS AND ANSWERS.

Conductor—Our medium's recent illness renders it imprudent upon our part to exercise rigid control. Her physical frame is so much exhausted that the strain upon her vital powers would inflict pain. This we do not desire to do. We will, however, retire for an hour, and when we return we will permit one of her most familiar controls to come and give you such communications as may the least affect her.

Question—For many years a great deal has been said in regard to woman's true

position. Free discussion has been held upon it until it has at last become one of the leading topics of the day. Please give us your views upon it.

Answer—the subject you mention has claimed my earnest interest for a long time. No one has more sincerely desired to see woman occupy an elevated position, where she might have an opportunity to express her highest and most noble convictions, whereby she might ennoble woman and dignify man, and command a more extensive field wherein she might labor. To accomplish this, there must be an improvement in literature. The education of females must have more scope, a more decided move for advanced arts, with a right to drink as deep at the well of science as her brother man. Parents must cease to draw the discriminating line between the education of their sons and daughters. Let each mind, irrespective of sex, be developed to the extent of its capacity. Do away with the religious, civil and social forms which disable her from attaining the position which she as a true woman has a right to hold. Give your daughter a true education, that as a true woman she may enter into the active marts of business life, employing her own hands in ministering to her wants, and dignify her relations in life by her perfect knowledge of her position. Her education giving her the position alongside her brother man, she is not led through ambition to attempt to act like him, but her knowledge of life shows her plainly her position, and she fully appreciates the fact that she is a true woman, free from assumed acts which might be termed "mannish," but a dignified, virtuous, noble, upright woman, filling her calling in life to the extent of her ability, earning by her own labor a position which nature capacitated her for, but which society and education has so long retarded. The noble graces of her sex are enlarged. There is a queenly bearing in perfect keeping with her every act. The finest accomplishments that are so much sought for by females reflect as pure jewels upon the more practical and deep-laid plans of her life. Not as with too many of our so-called accomplished ladies, do they lose their brilliancy in weak effeminacy, who consider it an accomplishment to waste their precious lives in outward adornings and running to ruin their fathers and husbands, whose whole lives are spent in business, struggling to gain a sufficiency to keep the pretty dolls well decorated. No; the depth of thought, the noble precepts well enforced, but serve to make brighter all her

accomplishments and reflect upon all her surroundings, adding new luster to woman's position, and awakening all the finer feelings of man's nature.

Woman's position is wherever she may be capacitated to move, and this as a fact can only be established through a reform in your educational laws. Her domestic relations will be none the less perfectly fulfilled; as a companion she will, with her enlarged views, make a faithful and considerate mate; as a mother she will win the esteem and pure affection of her children, and through her knowledge of the world she will, without compromising her dignity, lead her sons from the false paths of society into the true paths of manhood, where they may learn how to honor themselves. Her daughters she will teach their true position, learning them the honored sphere they are to hold in their relations as wives, that they preserve their birthright, increasing every hour their self-respect, never suffering themselves to sink into mere dependants, but as equals, working to promote the greatest degree of happiness in their households, and sustaining and encouraging their husbands in all their noble attainments.

Let woman go forward. Make the move for woman's advancement, asking no aid, but claiming the right to move the obstacles that stand in the way of her true position, and soon all controversy upon woman's rights will end, and the world will see that by her own endeavors she has attained that for which she was created.

For the American Spiritual Magazine.

AN EXCELLENT TEST.

I attended a circle on the 26th of October at the residence of Mrs. Lindsley, of New York city, who, by the way, is an excellent and truthful test medium. I was accompanied thither by Mrs. T. J. Evans, a good medium for spirit photography, who resides at 29 Bowery, N. Y. It was a pretty large circle, and Mrs. Evans was seated at one end of a long dining table, while I sat at the other. In the course of the evening she said, "Mrs. Shindler, who is J—O—?" I was so much startled at the question that I could not at first answer it, but finally I said, "I know that name, Mrs. Evans; what do you know about it?" "I see that name," she replied, "in a semi-circle just over your head. The letters are so bright" (the room was dark) "that they dazzle my eyes."

"Good gracious!" I exclaimed, almost springing from my chair, "can it be possible? Ladies and gentlemen," I went on to say, addressing the auditors, "the young man who bore that name was the lover of my youth. When I was at the age of thirteen we engaged ourselves to each other, but for reasons of their own our parents kept us apart, and he passed away in early life. The affection between us was pure and deep, and he died with my name upon his lips. I am very certain that his name has not been mentioned by me to any one for many years; indeed, it is a memory of long past times; and in calling for my spirit friends I had never thought of him, because a large crowd of those dear ones with whom I have passed my early life, and who have more recently left my side, were thronging the chambers of memory, and giving me test after test of their presence, and their desire to communicate with me. That young man left this world more than forty years ago."

This test was considered a wonderful one by all present. And how grateful I felt to my dear spirit lover for giving me such a proof of his continued affection, even though I had overlooked him in calling for my spirit friends.

Now I ask all who read this statement if they can account on any earthly hypothesis for this remarkable occurrence? The name, I am sure, had not been in my mind for months, perhaps years. The last name was a very uncommon one in this country; but a name often chosen for its beauty by novelists and poets. The full name was over my head in letters of living light.

But this is not all. A few evenings afterward I attended a circle at the residence of Mrs. Evans. We had the photographic instrument on the table, and received through the camera several good photographs, taken in perfect darkness. There were present two gentlemen, for the express purpose of testing the genuineness of the manifestations—one a member of a Brooklyn Committee, and the other the secretary of a prominent London Spiritual society. They each marked a certain plate—as did all of them—with Greek letters—and it was placed by Mrs. Evans in the camera. When the raps announced that something had been done, the plate was taken out, carried to the bath-room by Mrs. Evans, and brought back for examination. It contained a message beautifully written, for me, and here are the words:

"MY FRIEND, MY MARY—I come with love offerings to you to-night. The mantle

of love hangs over you with the brightness of old ; I wait for you.

"Your spirit lover, J— O—."

ANOTHER TEST.

Just before I left New York I called to pay a parting visit to that wonderful medium and good man, Dr. J. V. Mansfield. While we were chatting sociably together he took up a pencil and began to write. I thought he was merely putting down some private memoranda, and went on chatting as usual. But I soon observed that he was paying no attention to what I was saying, and I then noticed that the index finger of his left hand was working as usual, and I at length discovered that he was writing a communication from the spirit world, and became silent in an instant. He soon read to me the following communication from my spirit son, who passed away from earth in 1839, aged two years and three months :

"Bless you, my darling mother, bless you ! I am more than pleased to meet you. O, how I attempted to show myself to the artist, or place myself before the camera at Chittenden, but could not. Dear Mr. Shindler did, and so did grandma—but father and I could not get near enough to make an impression. Mr. Shindler, or as I call him, Father Shindler, was rejoiced to be able to do what he did. He says he trusts it will be a sufficient test evidence for you and his dear ones at home. Well, mother, we have been with you most of the time during your absence from home. The visit or tour east has made an impression on your mind time will not efface. Care not for what bigoted, skeptical ones may offer toward refuting the truth of these phenomena ; think for yourself, believe for yourself, as you live for yourself, and must die for yourself. Cherish the truths you have in your heart, and thank God you have lived to see the dawning of the same. Go where you may we shall be present with you. When I say we, I mean those who are now present with me ; they are Mr. R. D. Shindler, my dear father Chas. E. Dana, Mrs. E. F., Richard W. Newman, and your son, Charles Palmer Dana. So then be of good cheer ; know that the best of the journey of life is before you. Say to that dear Mr. Watson, he is doing his work acceptably to God and the angels ; tell him not to falter in ways of well-doing. Do, do, do allow us one and all to talk with you from time to time.

"I am your spirit son,

"CHARLES PALMER DANA."

Now, when we consider all these things,

what are we to say, what are we to think ? The name over my head, the photographic message on a marked plate, which was identified by the gentleman who marked it, the telegraphic message from my spirit son, when nothing of the kind was in my thoughts, all, all are wonderful. And in regard to the six names given in full by Dr. Mansfield, although they were names called for by me in the early part of the summer, when we consider that the Dr. is getting new names every day, and that he had been spending some time, perhaps months, in Saratoga, where he had numerous visitors every day, is it likely that he could remember the names of persons who lived and died in the remote South, the relatives and friends of one who was to him a perfect stranger ?

I leave these facts for candid and thoughtful minds ; they are *facts*, and therefore stubborn things.

MARY DANA SHINDLER.

For the American Spiritual Magazine.

IS SPIRITUALISM A RELIGION ?

Of the many great events that have taken place in the last few hundred years, there are none that have been so greatly misunderstood as modern Spiritualism. Coming as it did upon a slumbering world absorbed in the materialism of the age, with a church rent with dissensions, and preoccupied with the outward things of life, "compassing sea and land to make proselytes," attending vigilantly and with scrupulous care to the forms and ceremonies of worship, how could it have been otherwise than that this new movement should be misunderstood, and be regarded with wonder, surprise, doubt, suspicion and derision by the many, and accepted at first by comparatively few ? How could it have been otherwise than that this heaven-born movement should be underrated ?

Coming as it did, not with or according to expectation, and in an obscure manner, in an obscure family, and in a manger-like way, with strange noises and in an unheard-of manner, it is not surprising that it should not have been recognized in its heavenly character as an evangel of good tidings of great joy that is to be to all people, kindreds and tongues upon the face of the whole earth. It burst upon the world with the suddenness of a tornado, and like the tornado it will sweep the world of its impurities, its shams, its false conditions, and leave a puri-

fied atmosphere wherein can dwell purity, peace, righteousness and good works.

It startled a sleeping world from its apathy that it might seriously inquire, What is the meaning of these strange things and whither do they lead, and can they throw light upon the great duties of life, and help solve the mighty problems of society, and point the way of relief from the monstrous evils that afflict mankind? These were important questions, and if this new philosophy could answer them, it would indeed be a boon of priceless value to mankind; but if it should fail, of what benefit would it be more than what we already were in possession of? But instead of inquiring What is Spiritualism for, and what its deep significance? it was regarded as variously as there are theories, and in too many cases only as a nine days' wonder, that would soon pass away and leave little trace behind. While thousands flocked to the new shrine and became its votaries, the large majority of the believers were principally interested in its wonders; the outward manifestations only seemed to absorb the attention of the people, and but little thought was bestowed on the deeper significance of the phenomena.

This was natural, perhaps, in the beginning. But as the novelties and wonders of twenty-eight years are now apparently wearing away, it is perhaps an auspicious time to more earnestly inquire, in a calm, dispassionate and philosophical manner, What has the world really gained by modern Spiritualism, and what does it propose to do for humanity, and will it harmonize the antagonistic elements of society and give the world a true science of religion, based upon sound philosophy and enlightened reason?

In the limits of a magazine article no one can show all the benefits derived from modern Spiritualism, nor can it be done in a dozen articles by a finite mind, because the subject is as vast as man's destiny, and as comprehensive as his relations.

All we can hope to do, therefore, is to point out or hint at some of the more prominent features of the uses of modern Spiritualism. Among these uses we may say that it has demonstrated the truth of immortality. Before it was only a faith—now it is a knowledge, to all who have studied this profound subject in the true way.

It teaches that eternal progress is the great law which governs in the material and in the spiritual worlds, and that by this law man's destiny is unending progress.

It teaches that evil is the manifestation of temporal conditions, resulting from our phy-

sical relations to this life, while good is the natural outgrowth of the development of the soul, and is therefore permanent and lasting as existence.

As the warm and genial rays of the sun in springtime overpower and break up the ice-bound crust of earth, and release vegetation from its wintry bands, that it may start forth into higher manifestations of life and beauty, so modern Spiritualism shines forth now with a bright effulgence that is breaking the icy bands of the medieval dogmas that have so long enshrouded the mental and spiritual nature of mankind, and will dispense freedom of thought, joy to the sorrowing, peace on earth and good will to man.

Thus do we show briefly what Spiritualism has done and is doing for the world. And we may venture to say that should it cease from this day forth, no man of intelligence can say but that it has been a boon of priceless value to our race.

What does it propose to do for humanity? It proposes to teach truth until it has overcome all error, until the whole world is filled with light, and all darkness and gloom be lifted from the now enchained mind of man, and be released from all intellectual and spiritual bondage. It proposes to let the light shine in upon the great questions of public and social policy that have so long distracted the attention of the world, and help to solve the mighty problems affecting human interests, and thus emancipate mankind from the monstrous evils under which they are suffering.

It proposes to teach man the true science of social life, by making him acquainted with the laws of development, of growth, of culture, and of those natural laws of human relations which inhere absolutely in all society. In doing this the spiritual laws, which have never yet been fully understood, will be unfolded to man's comprehension, that he may receive them and be lifted by a knowledge of them to a higher plane of thought and understanding, that he may from his elevated standpoint look with wider view and clearer vision all about him and see conditions as they are, and know how the multiplied evils of society may be reformed.

Spiritualism proposes to teach man how to harmonize all the conflicting elements of society, by elucidating a few plain, practical, elementary and general principles, the basis of which is the *science of man*, not only in his physical relation, but in his spiritual relation also, which is soon to be recognized

as the controlling element in all human progress. When this is done, Spiritualism may be said to have been reduced to a sound philosophy.

But in order that Spiritualism may become an efficient instrumentality for the highest good in the great work here hinted at, it must be a *religion*, as well as a philosophy.

I am not unconscious that many able minds have regarded Spiritualism simply as a philosophy, or a science. Hence we hear much said about "our beautiful philosophy," "the harmonial philosophy," "the science of Spiritualism," etc. That it is to be a harmonial philosophy, a beautiful philosophy, a spiritual science, there can be, I think, no doubt, but not until it has also become a religion.

Without stopping now to enter into a critical and analytical definition of the terms philosophy, science and religion, let us take them as they are usually understood: philosophy, simply a system or theory concerning the causes of things; science, a knowledge of the facts and relations of things. In other words, we may say that philosophy is a grouping together of ideas concerning causes and their effects, and arranging them into a system on a certain subject, as mental philosophy, for instance; while science may be said to be a grouping together of certain facts on a certain subject, and arranging them into a body or system of knowledge, as that of chemistry, for instance.

These, it will be perceived, relate to things in an objective sense wholly, or in an outward sense; leaving untouched the entire range of mental and spiritual experiences of man which are based upon and relate to the internal sense.

Therefore philosophy, however highly we may prize it, does not and cannot cover the whole ground of human interest, and consequently can never meet all the wants of man. That Spiritualism is a philosophy in the fullest sense of the term, I fully understand. That it is also a science in the largest sense, I am also aware. Nay, more, I believe it to be the broadest and deepest of all philosophies, for it is as comprehensive as physical nature, and as deep and as high as spiritual nature. I also believe it to be the science of sciences, and when truly understood that it will be found to explain many of the hitherto unfathomed mysteries of those subtle forces in nature called light, heat, electricity, magnetism, odyle and aura, their relations to each other and to the phenomena of force, motion, life, etc.

But Spiritualism is something more than this, great as this is, or as these are. It is a religion—an all comprehensive, all embracing, universal religion—the religion of religions—the great world's religion of humanity. It is divine in its nature and origin, because it originated with God himself and had its beginning on earth with the first human pair that existed on our globe. It was given, and is being given with the ever-enduring laws of man's spiritual nature, and in proportion to his ability to receive and understand. As man progressed into higher conditions he received more and higher manifestations of this religion, until the time arrived when the highest form of religion man was capable of receiving in this life was to be given. When this time fully arrived the Infinite Mind raised up a religious instructor in the person of Jesus of Nazareth, through whom this highest of all religions was to be given to the world. He was to be, and is, the world's teacher, and is to-day the active director and controller, under God, of what is termed modern Spiritualism. Eighteen hundred years ago he gave all, or as much as his followers were able to understand, as was plainly indicated on various occasions. The time has now come when the world is prepared, by the wonderful progress it has made, particularly in the last century, to receive still higher manifestations of this divine religion, and it is being given in a most wonderful manner, and will be found most assuredly to meet the very highest expectations of a world hungering and thirsting after righteousness and truth.

But it may be said I have not explained what this world's religion really is, and how it is to relieve man from error, and from the terrible evils that afflict him. The religion of modern Spiritualism relates to man's highest interests in this life, as well as in the life to come. For it is eminently a practical religion, and relates to man's most intimate relations and interests while in the physical form. It relates to his growth, development and progress in the divine or spiritual life which begins here and extends to eternity, for it deals directly and indirectly with the issues of life, death and immortality. It is the grand stimulating influence and power which comes in upon his innermost being, into his soul, like a fire from heaven, or as a gentle, still, small voice, or as an inspiration, a divine influx, that lifts him into higher conditions and fills him with noble thoughts and exalted purposes. It is that which makes man feel that he is indeed his

brother's keeper or helper, and that the highest life we can know on earth is to live not for self only, but for others also. It is that which makes him feel that there is indeed an infinite, eternal and loving Father, who is ever mindful of the needs, the cares, the trials of his earthly children, in their career of progress in this life.

This is the religion of Spiritualism—the grand ultimate of all that is good in the religions of the past; for all these are pouring, and will continue to pour the rich treasures they contain into it. It is the religion of the oldest nations of the earth, of the Chinese, the Hindoos, the Egyptians. It is the religion of Brahma, of Buddha, of Confucius, of Moses, the Hebrew prophets, and of Jesus. It is this, and all in addition thereto that God in his infinite wisdom and love may choose to make it, and sees that man is able to receive and profit by.

It is to be the religion of the future. But to be this, it must be better than any that have preceded it; that is, it must be fuller, more complete, more in accordance with the spirit of the age, and must lead the way of all true progress and harmonize with all truth, no matter where it is found, and with all science, no matter what that may be. It must open the flood-gates of knowledge, and let all science and all knowledge pour their rich and costly treasures into its lap. It must also open the avenues to the great heart of humanity, that the cry of suffering and distress may not go unheeded or uncured. It must keep the gates to the human affections not only ajar, but wide open continually, that the poor, the needy, the degraded, the unfortunate among God's children may indeed be lifted up, and the oil of joy be poured into the wounds of their mental and spiritual natures, and they be healed and be made to rejoice and be happy in the enjoyment of the riches of God's physical and spiritual bounties. It must open and keep open all the avenues to all the higher faculties of man's intellectual, social, spiritual and soul nature, that God's light and truth and love, and the fullness of the beauty of the divine perfections may unceasingly flow into man's being, and refine, purify and exalt him continually toward perfection.

It may be objected to what is here written that I underrate Christianity and place too high an estimate on modern Spiritualism. On the contrary, I estimate in the highest possible sense the greatness of the Christian religion, which I believe to be identical, so far as it was unfolded, with the higher forms

of Spiritualism to-day. But the difficulty to-day is, that the Christian religion is so covered up and obscured by the multitudes of theories, speculations and doctrines of men, that it is almost impossible for the seeker of truth to know just what it is when found. Hence there is an absolute necessity that a more positive standard be given on this grand subject of religion. This I fully believe God has chosen to give to mankind through modern Spiritualism, which is really a revival and bringing to light the primitive Christianity, and adding thereto what the world is prepared to receive.

In future articles we hope to show how Spiritualism throws light upon and makes clear what is thought to be dark and obscure.

OMNIPRESENCE OF DEITY.

That our former teachings have been erroneous in regard to the personality of God, we have not questioned for many years. That there are some who still entertain these opinions we know to be a fact. That these errors are fast being banished from intelligent minds is very evident to those who observe "the signs of the times." It is also true that the finite cannot comprehend the Infinite. God fills immensity. That He dwells everywhere is clearly taught in the Bible. Yet some who read it still entertain the opinion that when they pass from the present state of being they will see a personal God upon "a great white throne," and that their employment will consist in worshipping around that throne continually.

It is time these opinions were banished from the minds of the people. They belong to the past, and should be buried in oblivion. Hear what is said on this subject by a spirit in the *Olive Branch*:

DO THE SPIRITS SEE GOD?

There are various and often singular ideas advanced among mankind as to Deity. Some assume that God has a distinct personality, in form like man, and would at some time become visible to those now in mortal form, as being seated upon a throne, with attendants in style and grandeur similar to some earthly potentate, dealing out blessings to those who had merited divine favor, and consigning others to endless torments. Such have been and are the views of many to-day

There are many now in spirit life who had those ideas while in the body, who are yet looking for their ideal Deity to some day burst through the clouds and call all mankind before him, make one grand onslaught right and left, taking his favorites with him to a place prepared for them, there to spend their spiritual existence in idleness, singing psalms, and playing upon harps of many strings. A vain delusion of the finite mind.

There are many in spirit life who were there ages before I was called to engage in its labors and pleasures, but I have not met any one who has seen any more of God than when they were in the mortal form, except that the more a spirit becomes advanced in purity, the more is God seen in this unfolding.

God is a spirit, and as a power pervades the whole universe. To see him, you must look into your own souls; in the blade of grass, in the flower; in everything that has life and motion. God is seen in all his works, but not in a personal form. He is seen in greater perfection in spirit, that being part of his own element. The great mistake of mortals is in trying to comprehend spirit and spiritual forces through the material vision.

God can only be comprehended in his true character through the spiritual sense. Any attempt to form a true conception of him in other ways would be an utter failure. The earthly conditions are too gross. Any person, having a strong desire to see God, would do well to look at their own spiritual development. In that can be seen how far they are removed from that state of perfection necessary to form a conception of so pure an intelligence as Deity.

God moves among the children of earth, to teach them that they are dependent upon him for all they have. He manifests himself to them through the works of nature, and through spirit manifestations, and in no other form, for only through such can man comprehend a Supreme Being.

The idea of a personal God is one of man's errors, having its conception in the theories dating back to the early ages of the race, when all mankind were in a state of ignorance; but so firmly has the idea been implanted in some minds, that they expect immediately after passing from the mortal form, to be ushered into a court, with God as the central figure, sitting on a throne dealing out justice, after the manner of an earthly magistrate.

Such ideas should not belong to the intelligence of the nineteenth century, and it is

absurd to adhere to old customs and theories that are not reasonable. Any person may see God in his works, and in those alone, so far as my knowledge extends.

I see, in the natural powers given me as a spirit; I recognize, in the unity of spirit with the mortal form, God, and in that relationship only do I see God in a personality. As the mind unfolds in spirit life, there will be less anxiety to see a power so vast and searching; you will desire to study, that you may become more companionable to those who have been longer in spirit life, and who have progressed in knowledge so far as to fill positions in the wisdom spheres.

There is a statement in the book called the Bible, that "no man hath seen God at any time." This is true as regards anything like the form of man; but he is seen in his works. When you see the sun rising in the east, in its beauty you see God; when the gentle showers of rain fall, giving nourishment to the earth, his power is manifest; when the snow covers the earth with her white mantle, emblematic of purity, in every tiny flake you see him. In all forms that have life and power there is visible the all-wise Father.

The most perfect manifestation of God is in man's intelligence. God is infinite in wisdom and understanding. The more intelligent the mortal, the more perfect is the manifestation of God. If you wish to see more of God strive to become more spiritual in your understanding; then you will see and feel your own position; you will see just how far you are from God, though striving hourly to be nearer and still nearer. When you have arrived at that condition you will have a faint comprehension of how vast and sublime a power is Deity.

The ways and works of God are to the finite mind incomprehensible, and must necessarily remain in that condition until the finite shall so progress as to gain a faint conception of the Infinite. The distance between mankind and God is so great, even when mankind have lived for ages in spirit forms in the Wisdom Spheres, that they will fail to approach near him. You may study to learn all you can of him, and thus find food to nourish your mind. By such a course you progress daily, and become more like him, though still far from him in excellence. Be satisfied that you have seen your Father in his works of nature.

When you are relieved from your material conditions, you will see him in his spiritual works; but as to seeing God in personal form, as one man in mortal form sees an-

other, you will not, in my opinion. Such a realization does not appear reasonable to me. We, in spirit life, have our spiritual conceptions of Deity. From the knowledge we have we feel that we must prepare ourselves to see more clearly the conditions existing between the created and the Creator. We must strive to make our lives more perfect, that we may see God in his works in a more perfect form. Try and conform to his truths as given to you.

Every wind that blows has a message for you. Every rain drop, every tiny flake of snow that falls, has a lesson for you to study, and from which you can derive valuable information that will not only benefit you in your future life, but will make your life while in the mortal form a constant feast of rich blessings; which shall ripen every day, and help fit you for an existence in the beautiful summer land.

JOHN E. REYNOLDS.

SWEDENBORGIANISM.

We copy from the *Jerusalem Messenger*, the organ of the "New Church," the following:

SUMMARY STATEMENT OF THE DOCTRINES OF THE NEW CHURCH.

1. God is One in Essence and in Person, in whom there is a distinct and essential Trinity, called in the Word the Father, Son and Holy Spirit, and the Lord Jesus Christ is this God, and the only true object of worship.

2. In order to be saved, man must believe on the Lord, and strive to obey his commandments, looking to him alone for strength and assistance, and acknowledging that all life and salvation are from him.

3. The Sacred Scriptures, or the Divine Word, is not only the revelation of the Lord's will and the history of his dealings with men, but also contains the infinite treasures of his wisdom, expressed in symbolical or correspondential language, and therefore in addition to the sense of the letter, there is in the Word an inner or spiritual sense, which can be interpreted only by the law of correspondence between things natural and things spiritual.

4. Now is the time of the Second Coming of the Lord, foretold in Matt. xxiv, and the establishment of the New Church, signified by the New Jerusalem, in Revelation xxi, and this Second Coming is not a visible

appearance on earth, but a new disclosure of divine truth and the promulgation of true Christian doctrine, effected by means of the Lord's servant, Emanuel Swedenborg, who was especially instructed in this doctrine, and commissioned to publish it to the world.

5. Man's life in the material body is but the preparation for eternal life, and when the body dies man immediately rises into the spiritual world, and, after preparation in an intermediate state, dwells forever in heaven or hell, according to the character acquired during his earthly life.

6. The Spiritual World, the eternal home of men after death, is not remote from this world, but is in direct conjunction with it, and we are, though unconsciously, always in immediate communion with angels and spirits.

WHAT IS THE NEW CHURCH?

It is not the purpose of these articles to give an exposition of the doctrines of the New Church, which would be the only way of giving a clear and satisfactory answer to the question at the head of our article. It was our only purpose to give some hints which might lead to a careful examination of what the New Church is. There is, however, a constant tendency to go into exposition, and then the subject unfolds in such a manner that one is led to writing a treatise, instead of giving a few landmarks to show the direction in which we must go to find a satisfactory answer to our question. We must, therefore, keep to general propositions as much as possible. We have said that the New Church is "a new step in the spiritual progress of humanity;" that this step leads to a new point of view, and, consequently, to new conclusions concerning all questions relating to man's spiritual nature. We may get an idea of what this step is by presenting it in another way. So far as regards the *doctrines* of the New Church,

THEY ARE A SPIRITUAL SCIENCE.

We know how great a claim this is, and how reluctant men are to admit it. It does not seem possible to the Christian world that a spiritual science, in the true meaning of the term, is possible to men in this world. We have been so long taught that the fundamental doctrines of Christianity are great mysteries to be received by faith—and as they have generally been stated, they are mysteries which have never been rationally solved—that men, both within and out the church, have settled down into the conc^l

sion that they cannot be solved. Consequently any claim that a rational solution has been found, is regarded with suspicion.

But this is the claim of the New Church. She claims that her doctrines are a spiritual science.

THEY PRESENT SPIRITUAL TRUTHS AS
THEY ARE,

In their genuine forms and real relations. A science is formed by related truths. A science differs from facts, as a perfect watch differs from the wheels and springs lying promiscuously about. In the watch they are related, and the use of every part is discerned. Science, also, regards all things from within, from a central point of view, and can discern their true forms and qualities, and essential meanings. Science has penetrated the secrets and unfolded the mysteries of the material world, and has discovered law and order and beautiful harmonies and the most useful and powerful forces, which had remained concealed from man. It is the nature of science to do this. It performs this service for man in every part of the material world.

A spiritual science performs the same service for man in spiritual things. It reveals to him the forms and qualities of his spiritual nature, and shows how he stands related to the Lord, and to other created beings, and to the material body and the material world. It enables him to enter into the mysteries of the kingdom of God, and to solve problems in the most satisfactory manner which have generally been supposed to be incapable of solution. This is one of the first results which surprises and delights those who become acquainted with these doctrines. From the new point of view they understand questions which before had seemed to be impossible of solution. They see them as they are; before they had regarded them from appearances.

THEY REMOVE MANY DOUBTS.

This would follow as a necessary consequence of being a true science. Doubts arise from imperfect knowledge; from seeing truths under the veil of appearances, and not as they really are. Many of the doubts concerning the doctrines of religion, as they are generally understood, arise from this cause. The doctrines themselves are based upon the appearances of truth, and they do not harmonize with enlightened reason. When men begin to reason about them, and to apply to them the same principles of logic which they apply to other questions,

they come into doubt. This, of itself, is evidence that the doctrines cannot be a statement of the laws of the divine order as they are. If they were, the more they were examined the clearer they would become.

This is the experience of every one who has critically studied the doctrines of the New Church. They become clearer at every step in the progress of their examination. The more thoroughly they are studied, the clearer they become. The more severely they are tested by natural science, by history, or by the Sacred Scriptures, the more convincing the conclusion of their truth. One never comes to a point where he finds further advance impossible, and he is told that he must accept the conclusions by faith. On the contrary, the way becomes brighter at every step.

This is remarkably so with regard to the doctrine of the Sacred Scriptures. It is well known and generally acknowledged by the most devout believer in the inspiration of the Bible, that there are many great and insuperable difficulties in reconciling all its apparently trivial and enigmatical sayings, and in giving an interpretation to all parts of it which are worthy of its divine author, and consistent with science, and with all parts of the Sacred Record. It is more difficult than it was to understand the phenomena of nature before the birth of science, and the difficulty arises from the same cause. The result of these difficulties is doubt in many minds about the truth of some of its statements, and of its divine authorship.

The doctrines of the New Church remove these doubts in a most effectual and satisfactory way. They show how the Word was written, and they give a perfect key for its interpretation, which applies to every passage. The more thoroughly and widely it is applied, the more satisfactory the result. It is one of the best illustrations and most convincing evidences that they possess all the qualities of a true science—they account for all the facts.

THEY GIVE A NEW LIGHT ON LIFE.

They not only remove doubts, but they throw a flood of light on every question of human interest, and every form of human life. The clearness and steadiness of this light is truly wonderful. It makes every thing brighter. Those truths which we understood in a general way before, are seen in clear and particular forms. Passages of the Word, which appeared contradictory, or devoid of meaning, are now found to be

full of spiritual wisdom, and to be in perfect harmony with each other; and the whole Word is seen to be the embodiment of divine wisdom and worthy of its infinite author. They perform the same service for us in the interpretation of the Word, and in making its truths available for the use of developing a noble, spiritual life, that the truths of natural science have rendered us in enabling us to understand the hidden forces of nature, and to use them for our physical support and comfort, and as the means of natural culture.

But this new light is not limited to questions of interpretation or of doctrine. It extends to every state and activity of our life in this world, and shows us how to get the greatest and most lasting good from all the incidents and possessions of this life. In this respect they perform the same use for us as spiritual beings that a true, connected knowledge of nature is rendering us in natural things. They give a new meaning to the daily round of duty, and they help us to get more out of common and necessary activities than man has ever been able to get before.

THEY SHED NEW LIGHT ON THE FUTURE.

But the crowning help they give us is the light they shed on the life after the death of the material body. It is not too much to say that they reveal a new and an eternal world to us; and that they present it in such a clear, rational and Scriptural light that we can accept their teachings without a doubt. They show us that we are citizens of two worlds while we remain in the material body, though consciously only in one, and that what men call death, and which has been the terror of men in all ages, is simply removing the material vail and opening our consciousness of life in the spiritual world, which is to be our eternal home. They not only reveal to us a new world, but a new being. The life after the death of the body, which has been more a hope and a faith than a reality, becomes, in the new light, substantial, vivid and personal. In this respect they leave nothing to be desired.

So far as regards the knowledge of our spiritual natures and destiny, and the relations of this life to the life to come, the doctrines of the New Church fully supply man's wants. They teach him the radical distinction between spirit and matter, and set forth the nature and substantial relations of a spiritual life, and point out the direct and certain way of attaining the highest

good possible for man to obtain, either in this world or the life to come. We know how great a claim this is—so great that it seems incredible to those who have no knowledge of its truth from experience, and yet it is confirmed by the testimony of every one who has become acquainted with them.

We said in our last issue that we believed Swedenborg was the harbinger of Spiritualism, as John the Baptist was of Christianity. While we frankly admit what the editor says, "that the New Church is a new step in the spiritual progress of humanity," yet there are other steps to be taken before we can reach the ultimate of man's development, even in his earth life. This we think we find in the teachings of good spirits. These teach the "beautiful harmonies" of the moral as well as the natural forces, and it is more justly entitled to be called a "spiritual science" than we have ever found in any other system. Its motto is Onward and upward forever—developing the God-given powers derived from the infinite source of his being.

It teaches more clearly "that what men call death, and which has been the terror of man in all ages, is simply the removing the material vail and opening our consciousness of life in the spiritual world," by having the experience of those who have realized the glorious new birth to everlasting life.

We attended the ministry of a Swedenborgian minister in this city some years since. He solicited the audience to ask him questions in regard to the New Church. We asked him to point out the difference between the teachings of Swedenborg and Christian Spiritualists. This he declined to do, as he said he was not sufficiently acquainted with Spiritualism. We would be pleased to have the editor of the *Messenger* answer the question, and we will give our readers an opportunity to read what he says on the subject.

Sunday is observed by the Christians as a day of worship, Monday by the Greeks, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, Saturday by the Jews.

For the American Spiritual Magazine.

THE POPULAR ERROR OF MODERN CHURCHES.

BY D. WINDER.

The history of primitive Christianity is emphatically a history of supernatural and spiritual phenomena; but modern churches, with common consent, ignore the supernatural altogether. With them Christianity is a mere historic, second-hand theory, consisting of abstract dogmas of belief, and forms and ceremonies for social observance. God and Christ and angels, or "ministering spirits," are regarded more in the light of mere historic beings of the past than as living realities of the present. Spiritual gifts, by which true religion has always been distinguished from false, have ceased to be a verity, and exist only as matter of ancient record. The churches are at present in the condition that characterized all former apostasies of God's people "without a prophet or seer; without a vision or dream" of celestial origin. The prophecies of Joel, which began to be realized on the day of Pentecost, in the estimation of the churches, have all been fulfilled and passed away. The "last days," spoken of by Joel, have terminated and gone nearly two thousand years ago! and we are left to wonder "what days are these" in which it is our misfortune to live, so long after the close of the "last days?"

Modern churches have invented a theory to conceal their spiritual poverty and nakedness; that theory is that the spiritual gifts of primitive Christians were merely designed to establish the truth of Christianity to that generation; and that in all future times and nations the people should be dependent on the records of that period for evidence of the truth of Christianity. The following facts and reasonings will demonstrate the fallacy of this theory:

1. From the beginning of the world God has, in some supernatural manner, borne testimony to his truth and distinguished his true worshipers from others. Abel obtained testimony from God that he was righteous—"God testifying of his gifts." We do not know in what particular way God testified, but we know it was in some open demonstration; for Cain recognized it, and it caused his "countenance to fall." This was the cause of his envy, and provoked him to murder his brother. Paul, commencing with Abel, gives a catalogue of cases, including Enoch, Noah, Abraham, Isaac, Jacob, Sarah, Joseph, Moses, Joshua, Rahab,

Gideon, Barak, Sampson, Jephthah, David, Samuel, and all the prophets up to the coming of Christ. All these realized supernatural signs and attestations, as you will see by reading their history.

The historic characters of the New Testament were all distinguished in the same manner, commencing with the parents of John the Baptist. The history of the century following John the Baptist is simply a history of supernatural events. But did these prodigies cease with the apostolic period? Not at all. The supernatural is just as well attested in the cases of Ignatius, Polycarp, Justin Martyr, Athenagoras, Irenaeus, Tertullian, Origen, Cyprian and Augustine. Spiritual gifts and prodigies were just as common for nearly three centuries after Christ as they were in the days of the apostles. They continued till the apostasy was fully inaugurated, and gradually subsided as true Christianity became obscured and lost in the traditions and corruptions of the church. This was the case in every age of the world. The children of Israel, during their apostasies, had no visions from God; no true prophets, and no signs and wonders.

I do not say that the supernatural has at any time become entirely extinct on earth, but confined to such rare cases as to lose its notoriety and become entirely discredited. I am fully persuaded that spiritual gifts have continued in individual cases from the time of Christ to the present. No special organization of people have been distinguished in this respect, because none occupy the true apostolic ground. But individuals in every period have been recipients of these gifts. They fail to obtain notoriety, because they are humble and obscure, as they were in the beginning. If we suppose the miracles of Christ and his disciples were matters of universal notoriety, we are simply mistaken. Profane writers, as they are called, who were contemporaries of Christ and the apostles, gave so little credence to these reported prodigies that they scarcely ever made any allusion to them in their histories of that period. These things have always apparently been "hid from the wise and prudent, and revealed to babes" as it were. The prodigies of primitive Christianity, not being attended with pomp and show as now, attracted but little attention from the masses of worldly-minded people.

Professor Bushnell, of Andover, in his great work entitled "Nature and the Supernatural," justly remarks, "Nothing is easier, contrary to the very common impression,

than to show that the same kind of prodigies are current in the last three centuries as in the first three of the church." Whoever has read that Christian classic, "The Scotts Worthies," has followed a stream of prophecies, healings, visible judgments, specific answers to prayer, discernment of spirits, corresponding at all points with the gifts and wonders of the apostolic age. Among the parties favored with these gifts in modern times, the names of Wishart, Knox, Erskine, Craig, Davidson, Simpson, Walsh, Guthrie, Blair, Welwood, Cameron, Cargill and Peden, may be mentioned.

2. I would remind the reader that when Christ sent the apostles to preach, he declared that "these signs should follow them that believed." This promise was literally fulfilled until the apotasy became complete, nearly three hundred years after the death of Christ. Now, if the *record* of the signs and wonders of the apostolic period is sufficient for all future ages and peoples, why were not the wonders that occurred at Jerusalem sufficient for the surrounding nations? The pertinence of this question will be felt when we remember that "devout Jews from every nation under heaven" were present on the day of Pentecost, and witnessed the wonders that occurred there on that day. They returned to their respective nations as eye-witnesses of the wonderful prodigies which caused the conversion of three thousand of their kindred in one day; and yet, when the apostles visited these countries, their labors were attended with the signs. These facts clearly prove the fallacy of the theory in question.

3. In the twelfth chapter of First Corinthians, we have a detailed account of the ancient order of things, or the organic structure of the church of Christ. The human body is here used as a symbolical illustration of the organic structure of the true church of Jesus Christ. "Now," says Paul, "ye are the body of Christ, and members in particular. God hath set some in the church. First, apostles; second, prophets; third, teachers; after that, miracles; then, gifts of healing; helps, governments, diversities of tongues. To one is given by the spirit the word of wisdom; to another, the word of knowledge; to another, faith; to another, the gift of healing; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers tongues. For, as the (human) body is one, and has many members, so also is the body of Christ."

The church of Jesus Christ is a *supernatu-*

ral institution. How, then, can it exist divested of all its supernatural gifts? The spiritual gifts were all set in the church for objects and reasons analogous to the members of the human body; and they are just as necessary to the existence and efficiency of the church as the different members are to the human body. The church without these gifts may be compared to a human body without eyes, ears, hands or feet. In reference to the object of its creation, it is a mere helpless trunk, without the power to see, hear, walk or act in any way with efficiency. That this is the true character of the orthodox churches at the present time is becoming apparent even to themselves. Hence the modern spasmodic revival efforts and dubious and artful schemes and efforts to vitalize the decaying sectarian bodies. But all true Christians will soon realize the truth that the restoration of the *primitive order* of things must antecede the restoration of the true spirit of Christianity. The church will then again have eyes and ears, hands and feet. It will not only see visions, and hear voices from heaven, but it will be able to walk alone without the aid of its modern *crutches*, and will do the work of the Lord with the divinely appointed instrumentalities. Then again, as in primitive times, "if any one among us is sick, we will send (not for a poison doctor), but for the elders of the church, who will pray for us, anointing us with oil in the name of the Lord." I often wonder how the elders of modern churches would take it if called upon to perform this office and exercise this gift.

I think the opposition of modern scientists to the Christian signs is founded in a misapprehension of the words "supernatural," "miracles," "prodigies," etc. These terms have heretofore been understood to mean something contrary to the laws of nature, but this is not the sense in which they are understood and used by the believers in modern spiritual phenomena. We have no doubt but the apparently supernatural prodigies of ancient and modern times are as much under control of fixed, natural laws as the ordinary phenomena of our world. We call certain phenomena miracles, or prodigies, because we do not comprehend their immediate causes or the manner of their production; nevertheless, the laws may yet be developed by which all the signs and wonders of ancient and modern times have been produced; and that without lessening their effects or subverting their ends.

In all cases of natural phenomena we have the *facts and experience*. First, then, by induction, we discover the laws upon which they depend: The earth rolled upon its axis many thousands of years, and whirled in its orbit around the sun, before the human race discovered how winter and summer and day and night were produced. So of the eclipses of the sun and moon. There was a period in the world's history when these natural phenomena were quite as miraculous as any of the Christian prodigies of ancient or modern times. And so it may be with all the so-called signs and wonders. I have no doubt they all occur under fixed, natural laws, as unchangeable and eternal as those which produce day and night. And I am persuaded that the time will come when the church and the world will no longer need the influence of signs and prodigies. Then the laws by which all the mysterious events of the past were produced will be understood. But that this time has not yet come is self-evident from the confused condition of the religious world. Spiritual gifts have yet their last mission to fulfill: that is, the restoration of true religion to the world. This done, the world will have outgrown their necessity. Christians will then ascend to a higher plane. They will then have come to Mount Zion, the city of the living God—to the heavenly Jerusalem—to an innumerable company of angels—to the general assembly and church of the first born, whose names are written in heaven—to God, the judge of all—and to the spirits of just men made perfect—and to Jesus, the mediator of the new covenant.

The apostolic period was the seed time, the restoration to come will be the harvest. This is the great event, to which all other events are subservient.

The fact that true religion had been distinguished by signs and spiritual gifts from the beginning of time, was a sufficient reason why they should be appended to the apostolic mission. Christianity, in its origin and facts, is quite as supernatural as the prodigies designed to establish its truth. It was, and is, simply impossible to believe in it on ordinary testimony. That God had in heaven an "only begotten son" before the world was made; that he sent this son into our world to be incarnated, and suffer on the cross, be buried and rise again from the dead, and ascend up to heaven whence he came, were facts so far above the ordinary conceptions of mortals, that a wise and just God could not require their credence to these facts without such demonstrations of

their truth as were equal to the facts themselves. Is it reasonable, then, that all future generations were left dependent on the mere record of these demonstrations for a knowledge of the truths of Christianity? To those who are well acquainted with the history of these records this assumption will not appear very reasonable. The fact that these records are appealed to by all sorts of teachers, to prove all sorts of doctrines, should settle this question.

Oxford, Ohio.

CHRISTIAN SPIRITUALISM.

One Hundred Reasons Why I am a Christian Spiritualist.

BY CYRUS JEFFRIES.

76. I am a Christian Spiritualist, because I believe that the prophets, seers and mediums, as soon as the spirit enters into them, lose all control of themselves, and are changed into the person whose spirit controls them. "And the spirit of the Lord will come upon thee, and thou shalt prophesy with them and be turned into another man." 1st Sam. x, 6.

77. I am a Christian Spiritualist, because I believe that the messages, communications or prophecies that come from good spirits through good mediums, should command our highest regard and attention, and that we should by no means neglect or despise their prophecies. "Despise not prophesyings."—1st Thes. v, 20.

78. I am a Christian Spiritualist, because I believe that the mediums can become entranced so as to see what is best to be done for the benefit and blessing of the children of men. "And he became very hungry and would have eaten, but while they made ready he fell in a trance. And he saw heaven opened and a certain vessel descending unto him, as it had been a great sheet knit at the four corners and let down to earth."—Acts x, 10, 11.

79. I am a Christian Spiritualist, because I believe that the angels or good spirits are our best friends, ever waiting and watching to do us good; and when we are weak, if they but touch us they strengthen us and help us. "Then there came again and touched me, one like the appearance of a man, and he strengthened me."—Dan. x, 18.

80. I am a Christian Spiritualist, because I believe that the good spirits and angels will not only care for and strengthen us in our weakness, but that they will protect and

take us out of all danger. "And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself and bind on thy sandals; and so he did. And he said unto him, Cast thy garment around thee and follow me. And he went out and followed him, and wist not that it was true which was done by the angel, but thought it was a vision." Acts xii, 7-9.

81. I am a Christian Spiritualist, because I believe that we should all be good, kind and benevolent to all our fellow beings; not forgetting to entertain the traveling stranger—as we may thereby sometimes have the company of good spirits, or angels. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."—Heb. xiii, 2.

82. I am a Christian Spiritualist, because I believe that when we leave this body the heavenly spirits, or the holy angels, will bear us into Paradise, where Christ himself went when he left the form on the cross, and where the angels carried Lazarus on his departure from the body. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom." Luke xvi, 22.

83. I am a Christian Spiritualist, because I believe that the spirit land is a world of perpetual and eternal progression, not only in wisdom and knowledge, but in grandeur, beauty and glory; and that as the intellect increases and expands in goodness, love and power, it will rise from glory to glory, through all the roll of eternal ages. "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory, even as by the spirit of the Lord."—2nd Cor. iii, 18.

84. I am a Christian Spiritualist, because I believe that when we suffer ourselves to become sinful and wicked, that lying, evil and wicked spirits will continue to trouble us. "But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."—1st Sam. xvi, 14.

85. I am a Christian Spiritualist, because I believe that familiar or evil spirits are ever waiting and watching to tempt and entice us to evil, that they may prevail against us, and have revenge upon us for injuries done by us in life, and that we should repent of our sins, and be ever on our guard against the evil thoughts and temptations that come into our minds, and give them no place in

our hearts, as they are all the pleasing allurements of bad spirits. "All my familiars watched for my halting, saying, Peradventure he will, and we shall prevail against him, and we shall take our revenge on him." Jer. xx, 10.

86. I am a Christian Spiritualist, because I believe that the more we suffer ourselves to do evil, the more we become surrounded with evil spirits, until we are entirely controlled by them, and are led on from evil to evil, until finally we become criminals, and are ruined by allowing ourselves to be governed by bad spirits. "And it came to pass on the morrow that the evil spirit from God came upon Saul, and David played with his hand as at other times. And there was a javelin in Saul's hand; and Saul cast the javelin, for he said, I will smite David even to the wall with it. And David avoided out of his presence twice."—1st Sam. xviii, 10, 11.

87. I am a Christian Spiritualist, because I believe that every prophet or spiritual medium, to be true and good, must acknowledge and obey the commandments of Christ, the Great Medium. "If any man think himself to be a prophet, or spiritual, let him acknowledge the things I write unto you are the commandments of the Lord."—1st Cor. xiv, 37.

88. I am a Christian Spiritualist, because I believe that we should obey all the commandments of Christ, whether it be the healing of the sick, the raising of the dead, the casting out of devils, the working of miracles, the seeing of visions, the discerning of spirits, or the speaking with tongues. Although modern orthodox Christianity deny all these commandments of the Savior, and teach and preach them all done away; and substitute other doctrines, which Christ never taught or commanded, yet we believe that if we, or all the preachers of the world, or even an angel from heaven, were to preach any other doctrine or gospel than that Christ commanded, they and we should all be condemned. "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. i, 8.

89. I am a Christian Spiritualist, because I believe that Christ has endowed all men and women with various gifts, for the benefit and blessing of the race. "But the manifestation of the spirit is given unto every man to profit withal. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to an-

other the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. • But all these worketh that one and the self-same spirit, dividing to every man severally as He will.”—1st Cor. xii, 7-11.

90. I am a Christian Spiritualist, because I believe that every man and woman has a certain power or gift by and through which he or she is bound to work for the good of their fellow men. “But every man hath his own proper gift of God, one after this manner, and another after that.”—1st Cor. vii, 7.

91. I am a Christian Spiritualist, because I believe that by spirit influence the charging of a ringlet, or the magnetizing of a handkerchief, has cured disease and restored the sick to health and happiness, through gifted mediums after the manner of the apostle Paul. “And God wrought special miracles by the hand of Paul; so that from his body were brought unto the sick handkerchiefs, or aprons, and the diseases departed from them and the evil spirits went out of them.”—Acts xix, 11, 12.

92. I am a Christian Spiritualist, because I believe that spirit hands can write communications for the instruction of the children of men, as well for the benefit and blessing of the good, as for the warning and punishment of the wicked. “In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaster of the wall of the king’s palace; and the king saw the part of the hand that wrote.”—Dan. v, 5.

93. I am a Christian Spiritualist, because I believe that communications by letter between the living on earth and their spirit friends in the spirit world, is still in as successful operation, and more so, than it was of old. Letters of encouragement and joy, as well as letters of advice and warning, have been received from our departed friends in the spirit land, many of which have been almost as interesting as the letter received by Jehoram from Elijah, nine years after the prophet’s death. “And there came a writing to him from Elijah, the prophet, saying, Thus saith the Lord God of David, thy father, Because thou hast not walked in the ways of Jehoshaphat, thy father, nor in the ways of Asa, king of Judah. . . . Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods. And thou shalt

have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.”—2d Chron. xxi, 12-15.

94. I am a Christian Spiritualist, because I believe that angels and spirits are as of old, continually descending and ascending to and from the earth, for the welfare and blessing of mankind. “And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven, and behold, the angels of God ascending and descending upon it.”—Gen. xxviii, 12.

95. I am a Christian Spiritualist, because I believe that the Spiritualistic religion is the most useful, wise and glorious system of philosophy that has ever blessed the world. It heals our diseases; ; it cures our lameness; it restores our hearing; it cures our blindness; it casts out devils; it enables us to work miracles; it gives us the gift to see visions, to discern spirits, and to speak with new tongues, all of which are of the highest importance to the sons and daughters of men, and is therefore the most beneficent and holy religion on the globe, and is the only one worthy the attention of mankind. “Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.”—Acts iv, 12.

96. I am a Christian Spiritualist, because I believe that the truths of Spiritualism are convincing the atheist, convicting the infidel, and converting the sinner wherever its miraculous doctrines are taught, the same as it did when Christ and his apostles preached it. For it is the miracles of the spiritual religion of Christ that convict and convert the sinner and the unbeliever. “Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name when they saw the miracles which he did.”—John ii, 23.

97. I am a Christian Spiritualist, because I believe the Spiritualistic religion of Jesus Christ is the most joyful and glorious religion that God has ever given to the world. Its wonder-working power in curing all the maladies of the body, and its heavenly power in taking away the evils of the mind, is what caused whole cities to rejoice in the days of the apostles, and what is now converting men and women into good Spiritualists by thousands. For it is the teaching of the true original doctrines of Christ with all its signs and wonders, that only can bring good tidings of great joy to the people. “Then Philip went down to the city of Samaria and preached Christ unto them.

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed of them, and many taken with palsies and that were lame were healed. And there was great joy in that city."—Acts viii, 5-8.

98. I am a Christian Spiritualist, because I believe that Christian Spiritualism is the true doctrine of Christ, as well as the true philosophy of religious liberty. It imposes no creed upon its believers; it knows no law but that of love; it prescribes no rights but that of the broadest freedom; it owns no religion but that attested by reason and miracles, as given by Christ, and grants universal liberty to all as the spirit of all the institutions acknowledged by the Creator. "Now the Lord is that spirit, and where the spirit of the Lord is there is liberty."—2d Cor. iii, 17.

99. I am a Christian Spiritualist, because I believe that we must be spiritual. We must worship in the spirit; we must pray in the spirit; we must sing in the spirit; we must walk in the spirit, and we must live in the spirit. In short, we must become truly spiritual. For the religion of Christ is spiritual, its gifts are spiritual, its laws are spiritual, and all its blessings are spiritual. There can be nothing carnal in the great system of true spiritual religion. "For they that are after the flesh, do mind the things of the flesh; but they that are after the spirit, the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace."—Rom. viii, 5, 6.

100. I am a Christian Spiritualist, because I believe that when the night of life is passing away, and the spiritual pilgrim nears the margin of the spirit clime, and he beholds the king of terrors raising his awful form before him, as he stands on the last mound of time, although he knows the dreadful monarch has ever claimed the earth as his empire and mankind as his prey, and has successively plundered earth of her families, and time of his generations, yet the Christian Spiritualist fears no evil. With his gaze fixed on the light of an eternal morning, that everywhere throws the rays of its glory about him, calmly he meets the monster in the appalling conflict, and in the dread engagement loses nothing but his rags of flesh and blood. Then taking with him his heavenly condition, he enters the roseate realms of the summer land, which are all covered over with glory, and where the happy spirit,

crowned and robed in the drapery of eternal life, becomes entranced in the raptures of immortality, and joins his sainted kindred, whose gaze of beauty and voice of melody adds heavenly endearment to the exulting spirit. Then casting his ravished eyes across the illimitable landscapes of wisdom, grandeur and discovery, he beholds them spreading away in boundless beauty and unfolding bloom, disclosing their celestial magnificence around the homes and pavilions of the countless and happy immortals, whose wise and lovely spirits beyond the reach of numbers shall ever roam and soar and bask within the splendors of the spheres or spirit worlds which fill immensity, and in their horizons of gem and gold emboss the path of God, and bridge the universe with glory. Thus from sphere to sphere will the wise and happy spirits of God's immortal children continue to ascend, growing richer, wiser, and more lovely and glorious as they progress in the journey of their destiny, and after having lived, rejoiced and journeyed in the great march of eternal life among the works of God for thrice ten hundred thousand years, they will scarcely have passed the out-posts of the summer land, or entered the frontiers of the empire of the Creator. Thus the Christian Spiritualist, with all others who, by a life of charity, love and goodness on earth, having passed over into Paradise, or the spirit world, like Moses and Elias, have the liberty of returning to the scenes and friends they love on earth, that they may encourage, advise and strengthen their neighbors, friends and kindred in the way of life eternal. These are my reasons for being a Christian Spiritualist, and they are all "Built upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone." Eph. ii, 20.

THE SPIRIT BODY.—It may well be that even the spirit body itself may at some period be disintegrated, another death undergone, and a still more etherialized organism developed. In our present state it is only by the intervention of a physical organism that we become aware of the existence of any spirit except our own. Spirit speaks to spirit through the medium of matter. How far the mode of communication may be altered in the next state, it would be hazardous to seek to determine. But there seems no significance in the doctrine of a spirit body, unless it is to be used for somewhat the same purposes as the material. *London Spiritualist.*

For the American Spiritual Magazine.

FACTS AND EVIDENCES.

This being the centennial year, and a time when evidences are being called for and searched after to prove to other civilized nations and peoples what progress we Americans have made during the past century, and as we have such a large number of writers for papers who direct their attention to external things, some of us ought, in order to keep the balance in the spiritual department equalized with the material, to devote a part of our time to collecting and disseminating spiritual facts and evidences of progress.

The writer has quite recently returned from a visit to Memphis, Scotland co., Mo. This journey was made for the express purpose of acquaintance with John H. Mott and family, and also to witness the manifestations at the seances held in their quiet cottage home. I was well pleased on becoming acquainted with all the company, both humans and angels.

John H. Mott and his companion, Mary V. Mott, are both calm and thoughtful, kind and obliging, sociable and intelligent, honest and truthful, cheerful and hopeful. Yet their firm adherence to the truths connected with the very remarkable spiritual gifts of mediumship in their family, has caused them to realize the fact that "they who will live godly in Christ Jesus shall suffer persecution."

Their little daughter Essie is a remarkable child, delicate as a white lily, very gentle in disposition, and affectionate toward her parents and all her intimate friends. The angels have her in charge. They can use her pure vital emanations in causing a pencil to move and write without the touch of visible hand. Her friends in both worlds prefer that at the present time she should not often be subjected to the fatigue and tax upon the nervous system which all media of that class have to endure.

From the 23d of April to the 1st of May I was present at seven of their evening seances. What I witnessed there on every evening, from first to last of my attending, reminded me of what Paul said to the Hebrews: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the firstborn which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect."

I saw my own dear father and mother, sisters, neighbors, friends and former acquaintances, also my own dear children, four in number. I saw all four of the children standing together at the same time, their rosy cheeks blooming with life and health, their bright blue eyes sparkling with gladness, their whole features radiant and smiling with the joy and innocence of a heavenly life and a happy home. One spoke to me, saying, "Father, we didn't die; we're alive, and we're so happy!"

One friend whom I met there was Wm. Long Smith, who a few months ago passed over the line of separation. During the few last years of his external life he had been entertaining doubts respecting the fact of continued or immortal life beyond this "vale of tears." He and I had often talked over these matters. He always expressed an admiration for "such a beautiful theory," as he called the spiritual philosophy, and wished it might prove true; yet had neither faith nor hope that it could be so. He was the first one to greet me, and to enter into extended conversation. He was filled with rapture at the sights and the sounds, beauties, harmonies and melodies of the "new life." He grasped my hand, spoke hopefully of the subject, of "these facts," "positive proofs," "yet converting the world." He closed his first conversation with these words: "You have been a Quaker, and a Swedenborgian, and a Shaker—but this is one step ahead of them all. O, I love you so well!"

Another earnest apostle of the "true faith" who met me with joyful greeting and words of cheer, was Capt. E. B. Ward. He had passed suddenly away from the external body in Detroit, Mich. The "estate" of the "treasures" he had laid up or collected together by his industry and business tact in life, counted up among the millions, and gave rise to the legal controversy called "The Ward Will Case," which went the rounds of the papers a few months ago. He met me on three of the evenings and was tenderly affectionate, frank, confiding, hopeful, and full of energy in that new condition of life (as he had been in this). He, as the Shakers would term it, "opened his mind" to me, or as the apostle James advised, "Confess your faults one to another, and pray for one another." So this risen brother, this valiant soldier of the cross, made a clean sweep of acknowledgment of the errors, as he now saw them, of laying up treasures on earth for others to quarrel and hate each other about after we had left the

earth, and the helpless orphans and honest laborers so many of them suffering all over the earth for the comforts of life. His sympathies were all awake and deeply enlisted in behalf of the media, those who furnish the links of connection between the spirit spheres and the people of our earth. He is earnestly desiring that they should have kindness and protection shown them, be shielded from discord, surrounded by trustworthy friends, not by ignorant and persecuting enemies. He closed his last interview with the words, "God bless the mediums; they give us light and counsel, comfort and encouragement. If it had not been for them we should all now be away back in the dark singing, Hark from the tombs a doleful sound!"

Then he offered up very earnest and beautiful prayer in my behalf, closing the prayer with the words, "and all we ask is for Christ's sake. Amen." He then made a brief exhortation of why, and how, for Christ's sake? The word Christ was intended to clothe and convey an idea of a divine saving principle—the same that Jesus of Nazareth was controlled and guided by in his efforts to save others from sin and suffering. "Let the same mind be in you which was in Christ." "The Spirit itself beareth witness with our spirits that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ."

Bro. Ward then requested me to write an account of these interviews for publication. I promised him that I would. He gave them his parting blessing, but turned back to me again and said, "*Write it strong! Write it strong!*" repeating that last part of the request twice over.

One of the managing directors or superintendents of the seances at John H. Mott's house is "General Bledsoe." He had been an officer in the Confederate army. From his new standpoint of observation, since entering the spirit world, he sees so clearly the causes which produce discord, conflict and divisions among the people of earth, that he has accepted a position in the army of spiritual warfare, and hence is one of the commanding officers.

He is always the first one to appear. If any strangers are present, Mrs. Mott introduces them to him. He is very sociable, gentlemanly, polite and kind to every one (unless there is in his opinion reproof for misconduct required, and on such occasions a few "cuss words" may by accident fall from his lips). I was much interested in the conversation I had with him. He has

great faith in the truth, the virtue and saving grace of the spiritual philosophy, or the teaching offered to the world through this agency. Yet he does not have much faith or hope of the multitude accepting these beautiful and true principles very soon. Referring to the bitter and violent opposition offered by so many clergymen and church members, he seemed to almost lose patience. On one occasion, after conversing with me upon the subject, he made this remark: "It appears to me that it would be a good thing if all these churches were turned bottom upward, and their steeples driven down into the ground as deep as they now point up toward the sky."

On another occasion he said to me, "If the human race ever attain to harmony and peace with each other, it must be done by and through correct teachings from the higher spheres of knowledge. We must all learn to know ourselves, and learn to be just to ourselves; and then, and then only can we become just toward others; because we shall not be just to ourselves until we learn to live entirely free from committing any acts that will bring remorse or self-reproach to ourselves. To do this is what each one of us has to learn for himself, kindly assisting and encouraging one another all we can, and when this is done no other laws will be needed; for all will be living up to the law of justice, in order to secure their own peace and happiness."

The more I became acquainted with Gen. Bledsoe the stronger I felt the cords of attachment and friendship to be forming between us. He is a man of great endurance and firmness, and without doubt (all things considered) "the right man in the right place" to superintend these seances, and especially while so much prejudice and superstition is to be encountered from the professors of religion, and so much insincerity and profanity is abroad in the world outside of the churches.

The cabinet in which the medium is seated in unconscious trance during the seances, is dark within, and even the curtained window is shielded from the direct rays of the light from the lamp of the room where the audience are seated. When the spirits appear at the cabinet window to meet and converse with their friends, they each one radiate their own light. The strength or brightness, as also the color of the light surrounding each differs from that of the others.

I would not argue a moment with any one who might say all these things were done by

John H. Mott through slight of hand or natural magic. No living man or woman ever did or ever will do such things, or display such a number of intelligent beings without the aid of ministering angels.

VALENTINE NICHOLSON.

SPIRIT COMMUNIOATION.

Soon after our home medium, recently developed, returned from the Central Methodist church on Sabbath (June 4), she was controlled to write the following :

Spirits can influence the mind and hand to write the truths of God. You must try the spirits and your control will be good angels, because you feel a desire to know the truth. Mediums can influence their control by having pure and holy desires. Try the spirits in this way : If you are a good spirit let me know it by telling me Christ was the fulfillment of the Jewish prophecy, and died to save the world from the teachings which Jewish rabbis had given them concerning his mission to earth. The Jews had been told that the Messiah would come to redeem them from the thralldom of Roman oppression and make them the leading power. So the spiritual kingdom he died to establish did not satisfy their expectations, and they cried for his blood, which made good the prophecy, "He was bruised for our transgressions," and, "led as a lamb to the slaughter." It was this that made the apostle Paul speak of the shedding of blood. Christ came to save the world, not by telling the people that temporal transgressions would be canceled by divine mercy, but must work out their own salvation. He came to teach men their relation to God and to each other, and for this he was crucified. He claimed to be the Son of God, and so he was. We are "joint heirs" with him, and are the sons of God.

The many creeds of religious faith can never make the life conform to God's requirements. He wants the heart right in his sight, and when that is right the deeds of the body will necessarily be conformable to its promptings. The church must be cleared of the tares, and the wheat will grow to an abundant harvest. Church teachings are correct in many things, but the spiritual man is not satisfied with food stale and musty with the dust of many centuries of superstition. The many errors found in the Bible, coming as it has through so many ages and translations, have created a desire to know

what the true meaning of Scripture is. The teachings of Christ are not the teachings of the ministry of the present day. They take much that he said in a different sense from that intended by the Nazarene in his preaching to the multitudes which thronged him. Much has been said about the unbelief of Spiritualists in regard to the atonement of Christ. This subject will be satisfactorily met when the time comes. Christian Spiritualism will be the religion of the Bible to the minds of church believers when they better understand it.

The time is coming, and not far away, when spiritual religion will be felt as in the days of Christ and his apostles. The sick will be healed, the blind restored to spiritual sight, the dead will rise, when the spirit is increased by God's will to do it for the glory of his Christian church. Man will be in the form of Christ when he lives as Christ taught him. His power will be like Christ's when he learns spiritually what Christ meant by "ye shall do greater works than these." My Father will glorify his son in giving the seal of sonship to the works that he said should follow them which believe.

Christ was the fulfillment of prophecy concerning the spiritual kingdom of the Jewish people. The promise to Abraham that "in his seed should all nations be blessed," was fulfilled in the doctrines which Jesus taught them who followed him in the spirit of truth and honesty. He knew who were following him with the desire to know whether his ministry was temporal or spiritual in its character. The mind of man at that time was directed to the temporal things more than spiritual deliverance from superstition and infidelity. He kept them in ignorance of his true mission until its fulfillment was near at hand ; then he took Peter, James and John upon the mount and showed them the glory of his doctrines by bringing Moses and Elias before them, as they should be in the resurrection from the natural body. His mission to earth was then perfected. Now the resurrection was established, it was necessary to make his doctrines manifest by the sacrifice of his humanity, and to fulfill the Scriptures, that the people might know *him* to be the one by whom the resurrection should be established; not that his sufferings could make the resurrection more certain, but to give power to the truth that only the spiritual body should rise and vanish as Moses and Elias had done. This was to teach them the will power of the spirit man. Many did see his materialized body, but believed it not, for

their minds were too material to discern spiritual things. When he told the thief "This day shalt thou be with me in Paradise," he meant the spirit would be with him in the sphere of undeveloped spirits. He was with the thief and other prisoners, to whom he preached while the Roman soldiers guarded the grave which confined his natural body. His natural body was carried to the earth from whence it came by the spirit who spake to the women that came early to the sepulcher—the *angel*, the evangelist called him. He was sent for that purpose, that they might believe the natural body rose until he could prove to them the spirit body would be like it in the resurrection, made glorious by the power of the spiritual manifestation of God himself; made immortal by the spirit of law—manifested in the progressive spheres; made incorruptible by the separation from matter.

Those who live in expectation of a great throne, with the "forty and four thousand" continually singing and heaven ringing with the song of Moses and the Lamb, will find a very different occupation when they come over here. They will meet those who never did anything on earth for the love of God and his creatures "working out their salvation in fear and trembling;" others, who never loved anything but self, keeping the spirits of the lower spheres in commotion by making them contribute to their selfish gratifications. Spirits are here just what they were there—nothing different but the absence of the material body. Man is in spirit form exactly as in the natural form, but the spirit form is more electric, and develops much faster. Mind is more electric than matter; hence, the mind is more enlarged in spirit life; this is why we can understand the things of God more perfectly. Man grows in spirit more rapidly than when trammelled with flesh and bone. Man is not changed by death, but only relieved of material resistance. This is why spirits can manifest independent of material laws. Man is like God in spirit when he lives Christ-like; his heaven will be in proportion to the light he has within himself; it will be dark in proportion as he is spiritually dark. He will learn this as soon as he enters the spirit world, but he can have light if he will seek for it. God sends his ministering angels to elevate fallen ones, and they progress only as their desires influence the laws of progression.

This is a subject for the study of Christians who believe in the literal resurrection of the material body. Christ never taught

this idea; Paul taught the same Christ did when he said, "The first is of the earth, earthy, but the second is the Lord from heaven." Paul said, "Thou fool, except it die it is not quickened." How can that part be quickened which is dead?

Spiritualism satisfies the manifest craving of earth ones for immortality, which is taught in the doctrines of Christ and his apostles. Ministers of the present day do not preach the spiritual meaning of the Scriptures.

EXTRACTS.

We clip the following from the *Religio-Philosophical Journal*:

SOUTH BEND, IND.—Bro. E. O. Trueblood inquires of us in regard to the propriety of admitting skeptics and others who take little interest in spirit communion, further than to manifest their own self-conceit, into developing circles.

There is as little propriety in admitting such persons into a developing circle as there would be for a chemist to admit into his laboratory a similar class of people, who would, as soon as the opportunity presented itself, throw some foreign substance into the crucible, with an ignorant leer and sneer at the scientist.

The magnetism of such people is as repellant to intelligent spirits, and as deleterious to legitimate results in a circle of refined people, as a foreign substance would be in the refiner's crucible.

Developing circles should be conducted with the utmost circumspection and aspiration for the truth.—[ED. JOURNAL.]

INDIANAPOLIS, IND.—Dr. Wesley Clark writes: Our city is now beginning to manifest some returning life, and our glorious cause is beginning to look heavenward; the dry bones in and around the place are mightily shaken. Orthodox, like Belshazzar of old, is trembling in its boots, and calling, not on rocks and mountains to hide her deformity, but on necromancers and slight-of-hand workers, and pouring out the treasures of the Lord's people like floods of rain into the pockets of tricksters, to save herself from utter ruin and downfall. But the writing on the wall is so plain and indelible that he that runs must read. We have many private circles here, which are doing a good work. We have also a good materializing medium in the person of Bro. Morris, whose seances are well attended by many skeptics and church-goers and professional Christians, and I have heard some of

them remark, "I now know that we do live." I have attended several of Bro. Morris' seances, and find them not only satisfactory, but convincing, to the honest skeptic. The one last evening was given under strict test conditions. Some nine or ten spirits appeared of different heights, dress, and of both sexes. One spirit appeared for some time in front of the strongest light of two gas burners. One spirit, a lady, after walking around the room and shaking hands with many, slowly dematerialized in front of the audience. The spirit of an Irishman walked the room, shaking hands and conversing in a loud and fluent voice. As to the cabinet, it is composed of double doors, with a wire screen across the middle portion of the cabinet. The medium sits in one apartment, and the spirits come out at the other door—collusion is impossible.

BELLOTT, IOWA.—I. H. B. writes: I was one of the committee, who, with your correspondent "V.," obtained the test seance at Terre Haute, Ind., March 21st, 1876, at Pence Hall. I had the privilege of nine public seances prior to the test seance, eight of which proved very satisfactory. From five to nine forms were produced during the eight evenings that proved a success, aggregating fifty-one in all. And with the two produced under test conditions, making fifty-three, living, moving human forms, which I saw while at Terre Haute, but two of which I recognized as friends of mine, a sister and a lady friend, both of whom appeared as natural as life, shook hands with both, and was kissed and caressed by my friend, and as to her identity, I think I could not be mistaken. But what to me was the most convincing of all, was the independent writing on the slate or paper. I received twelve communications, splendidly written, from dear friends on the other side. Of J. H. Mott I would also speak. He too is a most powerful and reliable medium for materialization. I spent three nights with him on my way home, and saw forty-seven forms, all recognized by those present.

"BETTER PHASES OF SPIRITUALISM."—Rev. Mr. Bowers will deliver a lecture next Sunday evening in the Methodist church on "The Better Phases of Spiritualism." As the subject of Spiritualism in all its phases is receiving great attention in this community, Mr. Bowers will have a large audience to listen to his lecture.—*Santa Barbara (Cal.) Index.*

For the American Spiritual Magazine.

RELIGION.

In the May number there are several articles discussing the question whether or not Spiritualism is a religion. The writers seem to me to have some of the old mythological cloud of past teachings yet hovering over them.

A few Sundays since the Rev. Horatio Stebbins, of San Francisco, preached a sermon, the main point of which was that religion was a natural condition of the human mind, and that man could not be happy without its development. He asserted that religion was as much a principle of the mind of man as instinct was a principle of the animal—that religion was not to be sought because of a formal law or command of God. His elucidation showed the animal creation satisfied with the supply of its physical wants, while man never was satisfied with the abundance of earth's honors or its material possessions, and that happiness only came to those whose souls went reaching toward the divine.

We can all learn a lesson from this advanced idea, and endeavor to reach after the divine, that as Spiritualists we accept as permeating all existence. We not only can approach the unseen, incomprehensible God, but we can take counsel of those passed on, who have more knowledge of his life, his creations, and thus enabled to instruct us that we can worship within the heart and breathe the atmosphere of a true religion, because we are hourly walking in the garden of spiritual truth while still mingling in the material duties of life.

The Spiritualist, having been divested of the old idea of a definable, individual God, is prepared to comprehend David's words, "If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there."

It is glad news to hear from a clergyman, this innate principle of God's infinite wisdom which will bring us in harmony with him, and to be taught that happiness can only be obtained by the soul's magnetic life mingling in the aura of the divine. The teaching that each soul of earth, whatever its condition, can possess a pure, acceptable religion anywhere beneath the arch of heaven—can worship, can come in rapport with its Creator, without creed, priest or temple, and realize the communion and blessing of the Eternal God—is an advance in knowledge which the world as a people have not

before even conceived. "True religion," said one, "is to visit the fatherless in affliction, and to keep one's self unspotted from the world." If I have comprehended modern or ancient Spiritualism aright, it is full to overflowing with this religion. It has guided me in that path of duty and love more since I have accepted the modern than ever before.

Every view of nature, whether in my fellow, the earth or sea, the flower, plant or tree, has caused me to realize and see the hand of a loving God more since I have accepted Spiritualism; and this to me is religion, pure, fresh from heaven, every hour of my earthly life.

One day in seven as a day of rest from earthly labor, and the assembling of ourselves for religious devotion and praise of our Creator, is one of the wisest of customs. But this is not religion. It is a physical rest, an outgrowth of the true religion within. Religion cannot be of command, of law or forms and times, but within the heart that knows its own joy and sorrow, as in harmony or lack of it with its God.

Spiritualists who have had the pleasure of sitting often in the company of spirit friends and holding converse with them, have had a foretaste of heavenly joys which the orthodox and creed-bound believer can never have on this side the heavenly shore. Spiritualism teaches to do right because it is right, and that in the doing we are made purer and better fitted to continue to do more—hence in a true philosophical sense we are blessed by a continual elevation, in proportion to the kindness we render unto our fellow men. Our happiness as the result is not reward, but simple earned justice for duty done.

All organizations of a religious character heretofore have held up rewards of heavenly blessings as temptations to membership. The very principle is selfish, even though the object be the joys of heaven, and has a tendency to degrade the soul. Religion is the soul going after God in love, as in the pursuit of a natural condition. The child's heart yearns after its parent's love. There is no hope of reward in the bosom of a child. It is its happiness to nestle upon its mother's bosom and love with all its little soul. Our religion can be none other than love of the God who, permeating all things, mingling with our souls, thus shows to mankind an individual expression of his goodness, care and love for those who passively are guided in the journey by his ever wakeful presence. The reading of the Bible, counting beads,

saying prayers, keeping the Sabbath, giving alms and attending the church, have all been called religion—when in fact, if the heart knew not God, the observer of these things became simply a devotee of forms and ceremonies, without any conception of religion. So Spiritualists may accept the fact of spirit communion and be full in the fellowship of Spiritualism without any religion. Religion I conceive to be communion of the individual soul with its Creator, and all organizations of a religious character to be only the outward form or expression of the religion within the soul. In other words, I agree with Dr. Stebbins that it is a natural condition, and must be developed by communion with God to insure our happiness. OAKLAND.

A GREAT MEDIUM COMING.

The press is becoming more liberal in regard to mediums. We clip the following from the Santa Barbara (Cal.) *Index*:

Mr. W. F. Peck, the great materializing medium, is now giving seances in San Luis Obispo. From a long article in the San Luis Obispo *Tribune*, of the 13th inst., we take the following extract descriptive of one of the seances held there:

"This phenomenon is what is technically called materializations. Mr. Peck retires into a common board cabinet, standing upon rollers for convenience of moving about the room if the committee desire. He is secured by a committee of two skeptics, by first adjusting a pair of automatic-locking handcuffs, and is thereafter tied by ropes to staples in the floor. In the cabinet are placed pencil, paper, drum, flute, mouth organ and guitar. The door is closed, and the light is turned down to a soft twilight. Soon the manifestations begin by the appearance of hands at the aperture in the door, which is covered only by a black cambric curtain. This aperture is about eighteen inches square. Names of deceased men and women are written out by these hands, which in nearly every instance are recognized as those of some friend of some one or other of those present. Faces are shown, ranging in type from old ladies, young women and children to men, smooth-shaved, full-bearded or mustached. Wednesday evening a full form opened the door and stepped out of the cabinet in plain view of those present. Mr. Peck is about five feet seven or eight inches in height, smooth-shaved,

with the exception of mustache, and has a thick head of curly black hair. The other man who emerged from the cabinet was over six feet in height, with a long, full, flowing black beard and mustache. He was attired in black, with white shirt front, that glimmered in the soft light. He had a gliding movement in emerging from the cabinet, utterly unlike the ordinary motion of a person in walking. A faintly aspirated whisper emitted the words, "Good evening, friends." One face at the aperture spoke in German to one present, but in so faint a tone that but few words could be understood. Many other remarkable things occurred, among which was the playing on three instruments at one time, while hands are visible at the window. The committees upon both evenings Mr. Peck held his meetings expressed themselves that the hand-cuffs and ropes were not displaced during the occurrence of these things. Mr. Peck is unconscious of the method by which these manifestations are produced, we believe, but that investigators are bound to accept this or any other theory until substantiated, is quite another matter. Our belief is not a matter of public concern, one way or another; but those who by an *ipse dixit*, lay the whole matter on the shelf, by the cry of humbug, fraud or delusion, are bound to demonstrate the fact by a detection of the fraud, humbug or delusion. To say that Heller, Anderson or Hatz do as wonderful things, is no argument. If these adepts in mundane magic will perform their juggling tricks under the same conditions, then they may be allowed the parallel, but not otherwise. That the laws governing mind and matter are very imperfectly understood, we think will be generally admitted, and that the occult side of human life is deserving of careful study by our learned men, is becoming more and more apparent every day. In the elucidation of the laws governing this phenomena, we look for great results to mankind. In the person of Mr. Peck we find a good subject for its study, and hope the opportunity of so doing will be availed by all honest inquirers."

We have since met, in Santa Barbara, Mr. O. F. Thornton, one of the editors of the *Tribune*, and he more than confesses all that appears in the above extract.

Mr. Peck will be in Santa Barbara in about two weeks, when our people, at little cost, will have an opportunity to investigate these surprising things, and, if it is a fraud, and they can expose it, they can get one thousand dollars.

HON. J. M. PEEBLES.

We had this distinguished gentleman with us a few days recently. He lectured to large audiences in the Assembly Hall morning and evening of the third Sabbath in May, leaving soon after to fill an engagement at Boonville, Ind.

We clip some paragraphs from a report of one of his lectures in the *Chattanooga Times*, showing his belief in God, Christ, spirit manifestations, etc.:

God is. I should as soon think of adducing arguments to prove that my body had an earthly father, as that my spirit had a heavenly father. This father is God. True we cannot comprehend the Divine Existence; we cannot perfectly comprehend our own. If we could fathom and comprehend God, that moment he would cease to be God, because we can only comprehend what is inferior to ourselves. The finite can never span the infinite. Hence, as Herbert Spencer says, there is, there will be beyond us the "Unknowable," and after all our speculation we may say with Proclus that God is causation, and with Jesus that God is a spirit, and human beings being made in the divine image are necessarily spiritual beings. Death severs the copartnership existing between the body and the spirit. And spirits are then in the spirit world, where, retaining their identity, their memories and their loves, are naturally drawn to their kindred upon earth. Immediately, therefore, after human beings die off from this earth they return to it as spirits, bringing messages from their various spheres. These facts are established by the testimonies of all Bibles. The Vedas of the Brahmains, Tripitaka of the Buddhists, the Avesta of the Persians, all abound in visions and spiritual manifestations. But this is especially true of the Old and New Testaments of the Christian world. Angels, or spiritual beings, appeared to Lot, to Abraham in the plains, to Hagar by a fountain, to Jacob, to Elijah under a juniper tree, and the man Gabriel appeared to Daniel and touched him, about the hour of the evening oblation. The spirits of Elias and Moses appeared on the mount in presence of Peter, James and John. A young man clothed in a long white garment sat by Jesus' tomb, an angel opened the iron gate. In fact, the Bible is full of spirit manifestations. These have transpired in all ages more or less. Swedenborg for twenty-seven

years held intercourse with the spirit world. A young man in Western New York, near the close of a seven days' death trance, foretold the writing of A. J. Davis' works, and the wonderful spread of Spiritualism. The Shakers—and there are seventy communities in this country—have always been Spiritualists. Elder F. W. Evans, a noted Shaker elder, had the trance and visions more than forty years ago—leading him out of atheism into the Spiritualism of the Shaker church.

In defining the doctrines of Spiritualism, said the lecturer, I define them for myself, and not for Professor Crookes, of England, or Robert Dale Owen, or A. J. Davis, of America. As Spiritualists we have no pope, no cardinals, nor do we bow down to any bishop or priest. We have no fixed creed, saying to the soul, "Thus far and no farther," but regard every man as endowed with a God-given right to think, hear, see and judge for himself. As a Spiritualist, then, I believe:

In one living and true God—the Infinite Presence of the Universe—Wisdom and Love. I believe in Jesus Christ, as teacher, Mediator, Savior, accepting Peter's definition (Acts ii, 22), "Jesus of Nazareth, a man approved of God among you by miracles, wonders and signs that God did by him." I believe in the Holy Spirit—that it fell upon the apostles—was "poured out upon the Gentiles," and is a constantly descending afflatus from the Christ-heavens. I believe in inspiration, a spiritual inflowing from the Divine Fountain. Prophets and apostles, martyrs and poets have been inspired in all ages. I believe in the beauty of faith, the necessity of repentance, and a just and adequate punishment for all sins in violation of law. I believe in heaven and hell as conditions rather than locations; spirits suffer the keenest remorse in the lower spheres. "The kingdom of God is within you," said Jesus. I believe in spiritual gifts, prophecies, dreams, clairvoyance, visions, trances, and spirit materializations, as demonstrating a future conscious existence. In fact, this is not belief, but positive knowledge, and thus conditioned I have obeyed the apostolic injunction, "Add to your faith knowledge."

I believe in a natural and spiritual body, and when death transpires, each individual commences the hereafter life precisely as he left this, mentally and spiritually; but all, there as here, are subjects of progression.

I believe in trying the spirits, accepting only such teachings as are pure, holy and Christ-like.

I believe in salvation through Divine obedience—through Christ—just as I believe in buds and flowers and harvests through the quickening sunshine.

I believe in the church of God, the church of humanity, the holy apostolic church, within whose pale may still be found purity and peace, spiritual gifts and "all things in common," as upon the day of Pentecost.

Touching the moral influence of these doctrines the speaker said that if a demonstration of the soul's immortality, the certainty of punishment, the happiness derived from purity, goodness and holiness, the harmony between religion and science, the conscious presence of ministering spirits and a continuous baptism from the Christ-heavens, would not tend to better the world, he could not conceive what would. Add to this, he said, the fact that none have secrets—God, angels, spirits, know them all. Our souls are as the leaflets of open books, and self-denial and purity of life the only passports to heaven.

SPIRITUAL COMMUNICATION.

THROUGH A MEDIUM IN MOBILE, ALABAMA.

It is some time, as your time goes, since you gave me the opportunity of controlling you, but other good and bright spirits have spoken to your spirit through your hand, and tried to impress you with good teachings, which I sincerely hope may not be lost. Read, dear friend, read and re-read our communications to you, and meditate often on their import; and the more you meditate with the true desire of acquiring wisdom and holiness, the more light will be vouchsafed to you. O, if all my communications through your hand were "prayer, pray, pray often, pray devoutly and sincerely, continual prayer—think of God often, and he will as often be with you," it would embrace every teaching necessary for your salvation. For, if God is with you, you are always under our impressions, and all necessary teachings will be whispered to you; they will be the true food to your starving soul; they would lead you as often as you had time to the inspired Word of God, as it is written, there to drink in the sacred pages, with bright and competent mentors at your side. Peruse that sacred guide and humbly ask for the true teachers; there will be many ready to help you. But, dear friend, I would willingly, if I could, give you any test you would require to make you believe in our constant presence with you,

for you are a believer in the general truth of spirit communion. Could we fully induce you to think, ponder and meditate on these facts, facts of so vital importance to your present and future welfare, that, in the first place, if you do not ask, and ask often, sincerely believing that God has promised to hear you, you cannot expect that such precious gifts as you desire will be cast before you, like pearls before swine, who would trample upon them not knowing their value; then again, were the precious gifts, for example, given you of forcibly expounding the Scriptures to others, you would speak by the spirit to enlighten mankind, as a blind man holds a candle for others, being himself in darkness.

If you desire the bountiful gifts of the Godhead to pervade your own spirit, you must humbly pray and ask in fear and trembling, lest you be unworthy. Pray that you be granted the purity of heart necessary to understand and appreciate them. Ask for wisdom, ask for impression to understand that Book of Books and to apply to yourself its saving grace, as well as to enlighten others. For many a shining light in your world draws many sinners to the Savior, and still, like the blind man, walks in darkness. But why walk in darkness when there is such an abundance of light in heaven which will be generously shed upon you for the asking? Keep your lamp trimmed, do not forget to ask for the sacred oil to supply it. Ask, ask properly for blessings, and duly return thanks therefor. Ask your Father for what you need. He knows better than you do what is good for you; leave it to him, and the word of your friends here, who dearly love you, you will be blessed far beyond your anticipations, for he will bless you abundantly spiritually, and grant you any temporal blessing that may not lead you into temptation and mar your eternal welfare. Do, dear friend, believe me, for I cannot deceive you, you can not conceive of the unbounded solicitude I have in your eternal welfare.

In conclusion, I repeat, pray often and fervently; if you meditate, using your reason and judgment, you will be enabled to understand that you can make your every action, so to speak, equivalent to a prayer. Let faith, hope, charity, truth, and the love of mankind be your rule of action.

Ridicule is a weak weapon when leveled on a strong mind. But common men are warded, and dread an empty laugh.

"FOOD FOR THE MILLION."

This is the title of an inspirational work by Theodore Parker, given through the mediumship of Sarah A. Ramsdell, Boston. In the third chapter of the book the author says:

"I wish to produce and arrange in this volume, or work, a synopsis of life and death, or life and its changes. I wish to do away entirely with the death theory, and garble no statement to make a point. The conditions under which I write the book are trying and unavoidable; therefore perfect diction may not be expected. But truth is bright in any garb, and serves some minds best when left free from any fantasy or disguise. If spirits could always control the conditions of their mediums, a perfect understanding would exist between the positive and negative forces of control. But mediums at present are in the world's ark, exposed to all the beasts and reptiles of prey, trying to reach the Ararat of safety, where some strong arm may stay the tide of oppression that sweeps over them. And we in spirit life say 'Hallelujah,' when any medium is found under the right auspices for successful use."

In the 20th chapter the author says:

"A liberal Christianity places the world on its common sense, to reason from cause to effect, from God to man, from the highest to the lowest. And, if there is a basis of circulating power grander or more complex than Nature holds in her keeping, man must find it, and learn its bearing unto himself. It is not enough to know how we are made, or how we came to be, why we people the world, fill our mission, and go we know not where. The past darkness we have done with; we now ask for light—a broad and true light, thrown over the most momentous question of why and how we live, and if the word resurrection means anything in science, and does materialization mean the new religion and the new man?"

This book is sent by mail, postpaid, for \$1. Address Religio-Philosophical Publishing House, Chicago, Ill.

It is a very serious thing to die, but it is a much more serious thing to live. Death is but a single event, life is a series of events. Death can make no change in our characters; life makes or unmakes us forever. Death is only serious because it is followed by eternity; life is serious because it decides whether our eternity shall be one of happiness or woe.

From the Religio-Philosophical Journal.

WATCHMAN, WHAT OF THE NIGHT?

Our sister, Susan C. Waters, has spoken grand words on page 75 of the *Journal*. With her we believe there never was a more earnest desire for the truth, or a deeper interest in the philosophy of life as unfolded by Spiritualism. Wave after wave of fraud and corruption, of fanaticism and folly, have dashed their foam against our gallant ship, but amid these raging storms she has moved steadily onward, and however dark the night may have been, her compass has ever pointed toward the solar star of truth. Amid the many trials incident to the journey of life, we have often remembered the incident of the little boy at sea on his father's vessel. In the midst of a violent storm, when all hands were filled with terror, he said, "I am not afraid, my father is at the helm!" So we know that there is nothing to fear for the blessed cause of Spiritualism, for truth and purity are ever at the helm. As the storms at sea test the strength of the vessel and its powers to ride triumphantly and safely over the raging billows, so the fierce gales of sensuality and fraud have tested the powers of Spiritualism.

One of the worst features of the case is the fact that certain prominent individuals have openly connived at and encouraged those who have been found guilty of fraud, under the fallacious idea that they are defending mediums from persecution.

We cannot understand that there should be any compromise with truth, or excuse for fraud. To us the coast is perfectly clear. We believe in Spiritualism as firmly as we do in our own existence, and we know that it is the grandest truth that has ever dawned upon the human mind, and we are just as firm in the conviction that all that is false in any department of the manifestations will be laid aside, and, as the result of human weakness, will be repented of either here or hereafter.

But the sin of these things is not alone in the crime committed by the individual, it is a blot and stain on the fair name and cause of Spiritualism, and has not only a discouraging effect upon those who are outside of it, but a very sad and depressing influence upon those mediums who are honest and true—sensitive souls, who are compelled to bear heavy burdens on account of the weakness and folly of their brothers and sisters. Spiritualism has shown to the world that "ever the right comes up, and ever is justice done," and however successful a fraud on any plane

may appear—however much it may be concealed for a time, the day will come, either in this life or in the beyond, when the veil will be rent, and all the folly and weakness, the crime and wickedness, which has marked the career of any individual will be exposed; when there shall be no more power of concealment or deception; when truth, like the bright sunlight, will shine into the recesses of every human soul, revealing all things. Then how foolish it is for mankind to attempt to hide anything, for this will only add a deeper stain. They who have knowingly taught that which was false for the truth; they who have thus deceived their fellow men, either for popularity or for pelf; they who have committed crimes and publicly denied them, are laying up heavy burdens for the future, when truth must and shall be revealed.

We have none to judge; this is not our mission, we are only stating principles which are as inevitable as their Divine Author, "whose mills grind slowly, but they grind exceeding small." Nothing can possibly escape them. We may cover up from others, and fancy that we hide from ourselves something that is wrong, but the eye of the Infinite, which is the light of truth and purity, sees everything, and sooner or later will reveal all things.

We gladly turn from this dark picture to the brighter and more beautiful one which is before us. Amid all the confusion which has tried many souls, there is a grand and glorious light; truth shines over the hill-tops of life, and Spiritualism is casting clear and unmistakable gleams into all departments of life; mankind are becoming more spiritually developed from day to day, and the spirits, working upon individual minds all over the world, are causing them to hunger and thirst after the glorious truths of this beautiful and divine philosophy; and although mediumship is dependent upon physical as well as mental and moral qualities, it remains to be, as it always has been a fact, that the higher the individual stands upon all the planes of being, the more perfect will be the mediumship and the manifestations.

While therefore we would encourage all forms of mediumship, let us ever stand firm for truth and purity, knowing that it is best for all, and that if we would have the highest truths, and realize the happiest lives, we must be pure and true in ourselves, and encourage this in all.

The mission of Spiritualism is not alone to prove to us that we live hereafter, and to

give us some knowledge of the conditions of that life, but its grandest and highest aim is to bring heaven, or a harmonious condition, on earth, while all the beautiful realities of the hereafter are presented to us to quicken our aspirations and lead us to seek realization of them in degree at least, here.

We rejoice then in the glorious promise of a brighter day for humanity, one in which there will be an earnest desire for universal unfoldment, in which Spiritualism shall become more and more actualized.

The evidences that spirits are with us continually are increasing everywhere, and millions of earth's children to-day

"Feel that the angel hosts are near,
Lifting us up to a higher sphere;
Drawing our souls away from the earth,
Unto a new and heavenly birth."

SPIRITUALISM IN CHATTANOOGA.

EDITOR BANNER OF LIGHT—On Sunday, May 14, 1876, the Hon. J. M. Peebles delivered his farewell lecture to a large and very attentive audience, composed of the best material in this community. This may be of little significance to some of your readers who are so fortunate as to live among a class of people who generally attend and appreciate such intellectual feasts. But in a community like ours, where lecturers are hardly ever greeted with anything like a full house even for two nights only (Mr. Peebles' engagement lasting four weeks), where Spiritualism is yet in its infancy, and is forced to bear all the vehement ridicule and opposition which ignorant and prejudiced minds are capable of, the attendance and enthusiasm manifested throughout the entire course of Mr. Peebles' lectures may be set down as a new achievement in the great cause of truth and light, all of which is due to the masterly efforts and eloquence, logic and sound reasoning of this great apostle. The audience on the night of May 14th was the largest ever assembled, every seat and nearly all the standing room of the large hall being occupied. The subject was "Spiritualism, Mediumship, Circles," etc. Such language, such description of things which heretofore were hidden mysteries, so as to be understood, to assume almost tangible form, was never heard before. It is said that confession is good for the soul, therefore the writer of this will freely proclaim to the whole world that he has become a convert to the new faith; that on that memorable night the last barrier was broken

down, and the truth, the light, became perceptible in all its brilliancy.

At the close of the lecture Mr. P. R. Albert, the President of the Spiritualists' Union, read a set of resolutions which are herewith inclosed, and the same were unanimously and enthusiastically adopted by the whole audience, as they expressed a sentiment deeply felt by all who had heard and become acquainted with Mr. Peebles.

We can safely say that the seed thus sown by Mr. Peebles has not been scattered by the winds, but has fallen in good ground and will soon bear fruit. Many have been stirred up and are anxiously inquiring, and if we only could get the aid of a good test medium to convince even the most skeptical much good could be accomplished in the cause of progress. As I have stated already, being a new convert, having just received the light, witnessing some manifestations in private circles, having even mediumistic powers developed in myself, my heart is so full of joy and happiness that I feel like speaking for hours to your readers.

FRED. MAYER.

Chattanooga, Tenn., May 23, 1876.

WHEREAS, The engagement that this association were so fortunate to effect with the Hon. J. M. Peebles for a course of lectures on travels and scientific and religious subjects, has terminated this day; and

WHEREAS, The same have been so instructive and interesting as to draw large audiences every night during the course, notwithstanding the very inclement weather and other unfavorable circumstances, heretofore unprecedented in this city; and

WHEREAS, The teachings and definitions of Spiritualism as expounded by Brother Peebles were so simple and striking as to be understood by every honest investigator of truth, yet so sublime that the words which fell from his lips were another "Pentecost"—another outpouring of spirit—of a communion of spirits from yonder shores to those within our own hearts—that not only those to whom the divine living truth had already been revealed felt themselves refreshed, newly strengthened, but had also the effect of imparting light, consolation and faith to such as have heretofore groped in darkness and superstition, swelling our ranks and placing this association in an attitude of respect; therefore be it

Resolved, That in taking leave of Bro. Peebles we feel that words are inadequate to express our deep regret in thus being deprived of his further companionship, and

the only comfort is this, that in going to other fields of labor others may be equally benefited, the seed he is sowing may fall in good soil, and bring forth abundant fruit, that the words and principles of "*Charity, Truth and Love,*" which not only fall as angel words from his lips, but which this truly good man practices, may inspire others to accept, to understand and to take hold of for the true salvation of humanity.

Resolved, That we commend Bro. Peebles to all our brethren and sisters wherever he goes, that we humbly and fervently ask the blessing of heaven upon him in his apostolic mission, to sustain him in his pilgrim race, and lead him on triumphantly to his final destiny, the spirit land above, to be rewarded for his labors upon earth.

MATERIALIZATIONS AT SANTA BARBARA, CALIFORNIA.

The editor of the *Index* has been investigating the subject, and writes over three columns in regard to what he witnessed. We have room for only what he says about

COL. SEDGWICK MATERIALIZED.

The writing hand wrote: "Lower your light a little and I will try to come out." After more singing the hasp of the door was heard to be thrown from its staple, and the door slowly opened to the width of about thirty inches, and we saw the upper part of the body of a large man, about six feet in height, dressed in dark clothes, with white shirt bosom and collar. The beard was long, black and heavy, and the mustache large, the face a benignant one, with a long, Grecian nose, the eyebrows prominent and the forehead large. It grew slowly into shape and as slowly faded away three times. This purported to be the materialized spirit of Col. Sedgwick, who is Mr. Peck's controlling spirit. During the seance the cabinet had to be opened several times to give Mr. Peck air, and to be fanned by Mrs. Farrall, and on the various occasions the committee were asked to examine their tying to see if their ropes and knots were not just as they had left them, and every time they declared they were.

The seance held last evening was a success. It was a great improvement on the first and second. Several new and wonderful features were added. Mr. Peck submitted to have his hands hand-cuffed behind him, and to have them tied with ropes also.

The usual tying of his legs to the chair, and his body to the staples in the floor was done. The tying was done by Mr. Wm. M. Eddy and Bascom Williams. The hands were more distinct and came out of the cabinet further, one showing an arm with a white shirt on to the elbow. A hand with the first finger cut off also appeared. The medium wanted a drink of water. A glass of water was placed on the little shelf. A spirit hand, plainly seen by all, came out of the opening and took it inside, and returned it empty, placing it on the shelf upside down. The faces were distinctly materialized, several being instantly recognized on their appearance. The controlling spirit, Col. Sedgwick, appeared several times, and more distinctly than on the previous two evenings, and the door opened wider, so that a larger number could see him. He spoke so distinctly that nearly every one in the room could hear him.

MRS. STEWART.

The *R. P. Journal* says: Geo. E. Rogers, of Milan, Ohio, has at last become convinced that Mrs. Stewart, of Terre Haute, Indiana, is a genuine medium. We give the main facts in his statement as follow:

"We waited patiently for about twenty minutes, when the cabinet doors were opened and there stood a splendid-looking spirit (lady) dressed in black, with the medium in plain view of the visitors. The spirit stepped out of the cabinet on the platform, and was recognized by a gentleman in the audience. She slowly dematerialized in full view of the company, and when she was all gone except her head, which was only about six inches above the floor, she spoke loud enough for us all to hear, to close the door. The next spirit that came was a man, I should judge nearly six feet high, with a heavy black beard. He stepped out on the platform, and was recognized by his father and brother, who stepped up, shook hands and talked with him. Next came a young, smart-appearing German girl, about sixteen years of age, dressed in a rather fancy costume, peculiar to those people. She was quickly recognized by her father, who was present; she threw her arms around his neck and kissed him, and conversed with him in German. The last one that came was a lady. She came and partially opened the door and disappeared. The controlling spirit also appeared, with the medium in view at the same time. They are doing a good work here, and are crowded with visitors from all parts of the country."

American Spiritual Magazine

PUBLISHED MONTHLY.

S. WATSON, Editor and Proprietor.

Terms of Subscription :

ONE YEAR, \$2 00
SINGLE COPIES, 20c. BY MAIL, 25c.

MEMPHIS, JULY, 1876.

MATTER—WHAT IS IT?

In our investigations of the physical phase of Spiritualism for several years we have witnessed many things unaccountable upon any known physical laws. They are unexplainable upon any physical theory of science. Facts are stubborn things, and can not be proved away by long-established theories when they come in contact with a demonstrable fact. We know no higher tribunal than our senses, and when they agree as to facts, we are compelled by the very nature of things to admit them, even though they come in contact with established theories.

We will state a few facts which have come under our observation. We have seen matter go through matter, without any apparent obstruction. Iron rings made by a blacksmith in this city will, by some unseen force, pass on and off a lady's arms without any agency on her part that we could discover. Also chairs, which we purchased of Messrs. Bryson & Camp, would by some unseen agency pass on her arms while she was securely tied, standing erect in the light, and drop off in a moment. In this simple fact, which has been witnessed by hundreds in this city, there is that which cannot be explained upon the common theory of the property of cohesion possessed by matter.

We went with some gentlemen a few days since to see a newly-developed medium in the city. Two slates fastened by hinges were used; they were closed, and intelligent, truthful messages were written on the slates purporting to come from deceased relatives. Col. Taylor, a well-known, intelligent gentleman and prominent member of the M. E.

church, South, held the slates together. They were not opened. The scratching of a pencil is heard, yet there is no pencil put in between them. A geranium leaf is cut from a plant growing in a jar in the window, marked by cutting holes in it, and placed between the slates. In a few minutes it is written inside where the leaf will be found concealed in a distant part of the room. In one instance it was found in the bottom drawer of the sewing machine, as was written inside the slates.

Will scientists and editors call and examine these facts and then give us their theory? If it be not spirits, what is it?

NO "INDORSEMENT."

The following from the *Crucible* explains itself:

DR. S. WATSON AND THE SOCIAL REFORM.

Whatever evils we may be charged with, we feel that of misrepresentation is the farthest from our real intention. If we cannot make our points upon fair representations and quotations, we would rather they should go unmade. Heretofore we think we have manifested some care in our statements, and we shall not if we know it, base any theory on assumed facts. Our readers will remember that some time ago we had occasion to refer to Bro. Samuel Watson's indorsement of Mrs. Woodhull. When the article was put in type it was made to say "we read his interview in the *Appeal*," instead of "her interview," thus representing that he (Mr. Watson) had interviewed her instead of the *Appeal* reporter. As our time is so occupied that we seldom see our articles after they pass from our hands (except those we set up ourself), many mistakes of the kind creep in each number of the *Crucible*. This mistake drew the following letter from Brother Watson:

"MR. HULL—*Dear Sir*: My attention has just been called to a paragraph in your paper respecting my interviewing Mrs. Woodhull, and my opinion of her teachings. I never interviewed her nor published a word about her in the *Appeal*, as you state, nor did I ever write anything respecting her except the paragraph in the *MAGAZINE* from which you quote, which if you had copied would not have conveyed the inference you draw from it.

"If I understand you, in your *Crucible* you set me down as opposed to your views as you teach them in your paper. I have said some things against what I supposed were Mrs. Woodhull's views on that question, hence I presented her with a bound volume of the *MAGAZINE*. I was frank to say that from the interviews published by the Memphis press and her lecture here which I heard, that she had been misunderstood. But in saying this I did not intend to relax one iota as to my opposition to what I understood her formerly to teach, and you now to advocate. I am, and ever expect to be, as decidedly opposed to 'free love,' as the public understand it, as the *R. P. Journal*, or any one else can be. I regard it as one of the most fatal delusions of the age, with which I never have nor do I ever expect to have the least sympathy.

"Respectfully, SAMUEL WATSON."

The paragraph we quoted was in no way distorted from the intent of the article. The *MAGAZINE* has been borrowed by some unknown person or mislaid; if we could find it we should give it in full, that our readers might judge whether we had done violence to Bro. Watson's expression in it. He simply meant to say that she was not so bad as he thought she was, and on looking over what we said on the occasion, we fail to see where we put him down as an indorser of Mrs. W. As we understood, he attempted to disabuse the minds of his readers of the prejudices they had conceived against her. And our reference to the matter was simply to call his attention to his prejudices against the editors of the *Crucible*, based on no better grounds than they were against Mrs. W.

Bro. Watson is "opposed to free love as the public understand it," he says. We don't see why he should prefer the definition of the public, whose leaders live the most selfish, corrupt, obscene lives, to the definition we make for ourselves. If the public decreed our lives for us, and Bro. Watson has a mind to believe them against our published views, we shall have no more to say. When we were in Memphis, we found the public ready to charge all kinds of indirect motives to Dr. Samuel Watson; we never believed it. In fact, our experience has been such that we seldom believe any public slander against an individual, rendered unpopular by his honesty. The black with which reformers are besmeared is generally taken from their own inner lives.

In reply to the above we will state that our opinion of our friend D. W. H.'s theory

is not based on what the public understand, but his public avowal. We do not care to refer to this subject only by way of explanation. We feel the force of what he says about "indirect motives" being attributed to ourself, but for which we care but little. A residence of more than a third of a century in this vicinity, in official positions, must settle the question of "motive," and not Madam Gossip. Spiritualism, as we have learned it, is of the most elevated, refined, pure, and chaste nature, and sanctions nothing of an unholy character in soul, body or spirit.

We went with our home medium to hear the Commencement Sermon at the State Female College, with which we for many years held a connection. The preacher's text was, "In my Father's house are many mansions." On our return she was controlled and wrote as follows:

Spiritualism can explain the discrepancies which occur in the Bible. You were right when you said the sermon to-day was Spiritualism in part. The house of many mansions is what the spirit makes while in the body. Mansions for joy or grief. "Let not your heart be troubled," said the Savior when he was about to leave his disciples, because they did not know the object of his mission to earth. He told them he would be where they could not come, but said he would come again. The phenomena of Spiritualism are the signs of his second coming. He will come, as he told them he would, "in power and great glory." The harbinger has come, and the second coming of Christ is near at hand.

The second coming of Christ will find infidels on the earth just as the first coming did. Men will scorn and mock and scourge, but the "King of Glory will come in." The gates of heresy and infidelity will fly wide upon his approach, and the mouths of lions will be stopped. The fiery furnace will burn seven times hotter, but the New Jerusalem will come down from heaven as a bride adorned for her husband when the spiritual church shall be the bride, and Christ shall claim her as the result of his mission to earth. Spiritualism shall be the religion which Christ spilt his blood to establish. Manifestations are accumulating fast, explaining the spiritual meaning of the

Scriptures. We are sent to enlighten the world through mediums of different phases, for the time is near when the mighty struggle will commence. Then they which be in Judea will flee to the mountains. The earth will be the scene of more misery than when the scoffing rabble cried "Crucify him! Crucify him!!" The men of God who stand for his cause will suffer as Christ did. By his own people he was not received, neither will he be until they see the Son of man coming in his kingdom—the spiritual kingdom which he died to establish. Men who suffer for Christ's sake will wear a "crown of life." This means the sufferings of Christ must be endured before the spirit life will be revealed in the beauty of truth and holiness. Men must suffer to sustain the truth of God before they feel the love of God in the soul, making them realize they are the sons of God. Spirit communion expands the soul and purifies the heart until their works are Christian-like and God dwells within.

SPIRIT PHOTOGRAPHY.

Mr. Jay J. Hartman, through whom the spirit picture given in our April number was taken, is now in Philadelphia. We copy from the Cincinnati *Commercial* his card. We expect to call on him there, and our readers shall know the result of our experiments in this very important phase of Spiritualism. We would recommend him as one of the best artists we know for taking spirit photographs. He says:

"I will open rooms at the office of Dr. J. H. Rhodes, 618 Spring Garden street, Philadelphia, where I may be found during the Centennial season.

"Our scientists and theologians tell us there is no objective proof of life after death. Now I propose to prove it, do prove it, and will again and again prove it, to any person interested. I have sacrificed fame, fortune and position in society in defense of the truth of the return of our spirit friends, and that they do project their images on to the plates with sitters to convince them that they still live. The public pay millions yearly to hear the great question of immortality discussed and argued, for they can't prove it, at least have not, satisfactorily to the great majority of the people. Yet here I am asking them to accept nothing on faith, but prove all things, especially spirit photog-

raphy, and yet they fail to respond to my card for this public trial. Again I repeat, to photographers and the public, I am ready to prove positively that spirit photography is true, and that our loved ones do return."

Does not the following paragraph from the *Detroit Review of Medicine and Pharmacy* shed some light on the subject?

"Dr. Vogel (*London Lancet*, Oct., 1875) says that by photography an eruption of small-pox was made evident twenty-four hours before it actually came out. Though the naked eye could detect no eruption on the face, the plate showed stains which exactly resembled the variolus exanthem, and in twenty-four hours the eruption became clearly evident."

THE CAUSE IN TEXAS.

BRO. WATSON—Our State Association is fully organized, under the name of "The Spiritual and Liberal Association of the State of Texas." The meeting closed very pleasantly with lectures by Mrs. A. Colby and J. M. Allen, Mr. E. V. Wilson having occupied previous evenings.

The Association now numbers over fifty members, and I have been employed as a missionary or agent to travel over the State, with power to organize local associations and solicit members and funds for the State body. We desire to thoroughly canvass the State and organize the now isolated and weak forces, so that others, especially mediums and lecturers coming into the State, may find spiritual and liberal homes, with a name and prestige equal to others.

To accomplish this object we need funds, also tracts and cheap books, which we can give to those who are unable or unwilling to purchase, and thus pave the way for a more general circulation of our papers, magazines and books. From an individual standpoint but little if anything can be done. United effort places us on a footing where we can command respect. Who will respond to the call, and contribute books, tracts and means to keep a missionary in the field until this work has been accomplished? Let all who feel free to do so address Jas. H. Young, care of Wm. L. Booth, Hempstead, or care of A. B. Bristol, Houston, Texas.

We will report our success or failure as opportunity offers.

JAS. H. YOUNG.
Bryan, Texas, May 19, 1876.