

American Spiritual Magazine.

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

FROM A CHRISTIAN STANDPOINT.

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THE INNER LIFE OF MAN. THROUGH OUR HOME MEDIUM.

This is the life of immortality. The part which lives with God or lives without his presence. Live it must throughout the endless ages of eternity. To live with God is to be his ministering angels to do his bidding. To live without God is to feel his presence withdrawn and the immortal part living in "outer darkness" with no knowledge that God is love and that his plan of salvation is for them and all for whom it was executed. The plan of salvation was ordained by God in the hands of a mediator whom he sent into the world to make it known. Jesus Christ was that mediator and to-day is the mediator between God and the inner part of man. Your spirit is the part which Christ enters and brings it in harmony with its creator. Christ, the living principle of love and goodness. In you this principle abides when you live in harmony with your master's teachings. "Abide in me and I in you," said Jesus; he meant the spirit of christian love which must be in the inner being felt and realized. Many assert that as the branch abides in the vine, so Christ abides in the christian believer. This is true. From the Christ principle flows that which nourishes the spirit man just as the branch is nourished by the vine. From it the life-giving principle is imbibed by each

branch, and it bears fruit characteristic of the vine. So the spirit man when fed by the Christ principle bears fruit characteristic of the parent tree.

The inner life of man is the temple of God in which he dwells. Mental worship which consists in intellectual prayers and sermons makes the worship intellectual only. But when the mind is in harmony with the spirit of God from whom flows all spiritual blessings, then the worship is spiritual and acceptable with God. Mental worship dwarfs the soul and makes its cravings after spiritual things less intense, consequently its development is chilled like the flowers of spring are chilled by the remaining frosts of winter. Knowledge, that enlarges the mental faculties, and throws a chill upon spiritual development, is knowledge without godliness. Such knowledge is at variance with the great architect who made the building and fitly framed each part so as to make one harmonious whole. This will be the condition of God's temple wherein he delights to dwell if the laws which control and develop the inner part of man are obeyed. You may neglect machinery—which, if properly adjusted, results in harmonious action; but if you keep each part mechanically operating without the necessary cleansing, the friction is so increased as to produce inharmonious results. Thus it is with the organization of man. The spiritual will not harmonize with the mental nor physical, if the machinery is not cleansed of all obstructions which cause one part to impinge upon another, thus destroying its harmonious working . . . Spirits control the spiritual part by spirit magnetism, hence the inter

nal spiritual science which explains this control must be understood by spiritual development. This seems rather ambiguous, but you will comprehend my meaning when you rise above material surroundings by the growth of your inner being. The mount of spirit communion must be ascended through self-denial, privation and suffering. Mortify the mental and physical appetites, bring them into subjection, so the spiritual nature can soar aloft and see through the thin veil which hangs between the two states of being and find God as he is. Manifesting himself through the spirit man to the honor and glory of his kingdom which Christ said was within you. The apostles knew but little about this kingdom, for their hearts and minds were so often clouded and material that they did not understand the teachings of their master; hence they often said, tell us the parable. That was explain its meaning. Christ rebuked Peter because he said he must not suffer and be slain. He knew Peter was not right within or he would have known the spiritual necessity of such an event. He did not tell them this until just before his crucifixion, because he knew they did not understand his mission and would not, until he was risen and demonstrated the spiritual character of his teachings. He knew they would see when his physical part had left them, that the spirit communion would continue and that they would then comprehend what he meant by the kingdom is within you.

The inner life must be pure and holy. No impure desires must destroy the soul's aspirations and seeking after God. If they exist, God cannot draw nigh through his ministering angels, for they cannot bring to you his blessings when the way is hedged with wicked desires, material affections and faithless aspirations. Let your prayer be: Lord make me pure within and my outward life will harmonize with inward purity. Then Christ can sup with me, for my house will be in order and the feast prepared.

Love, the divinest part of man, is the theme of angels and the connecting link between him and his maker. Christ is the love principle and brings us in harmony with God and his heavenly kingdom. Love will be the spirits food and rest from the labors of the material man. Love fills the spirit realms and was the agent of man's redemption. The Christ

principle is love and without it your inner being must remain undeveloped both in this and spirit life.

Your inner being is the part which bears the image of its creator. The muscular body is only the covering. Just as the seed germ is protected by the outward covering and bursts forth into a new life, when that is removed by decomposition, so the spirit man is protected by the outward or physical body and springs into a new life when death liberates it from its material garment. This is what Paul meant by the spiritual body. The grain must die before the germ is quickened into life. The body must die before the spirit is freed. Some still hold to the idea of the resurrection of the natural body, just as if God would watch the mouldering dust and bid it rise by his own power, when he knows his power is not necessary to bring the natural results which his immutable laws have established. He knows the inner man is all that lives or can live, in accordance with his plan of government and salvation; hence the instructions of Jesus and his apostles were directed to the spirit man, "God is a spirit and they that worship him must worship in spirit and truth." No physical element can worship God, he requires temperance in all things, so the physical part may be the fit temple for the indwelling of the spirit man. A diseased and dwarfed material man will be a dwarfed spirit man. The spirit body is developed more through a healthy organism. The avenues through which it connects with the outward world must be kept in good order or its communication will be imperfect. But with God it communicates from within by holy desires and aspirations. The spirit of God enters the spirit of man and bears witness that it is a part of God. I mean the spirit of man is a part of God, for he breathed it into him and thus stamped it with immortality. It lives because God lives, and makes his kingdom spiritual and within you. Men must understand their inner natures before they can understand God and his kingdom.

The *Banner* says: "We recently paid a visit to the rooms of Mr. J. V. Mansfield, who gave us and other friends indubitable evidence of his reliability as a medium for answering sealed letters. We have tested him for many years, and *know* whereof we speak." Address 361 Sixth Ave., N. Y.

COMMUNIOATION FROM GEN. EDWARDS.

For the American Spiritual Magazine.

If modern Spiritualism is true, as all well experienced Spiritualists know it to be, then it underlies and overtops all other subjects. Spiritualism is religion, science and philosophy combined. It is the motery power of spirit over matter, which moves all animated and inanimated substances. Spirit and matter stand coequal, without beginning or ending; the quantum of matter has never been increased or diminished a single iota. Matter has, and ever will continue, to change form. Spirit is intelligence; directs, controls. We can analyze our mortal bodies, and ascertain to a certainty their constituent elements, which change form; we can demonstrate where the gaseous fluids of the body, in decomposition, go. That is ascertained in the domain of science, and is conclusive, against the generally preconceived doctrine of a general resurrection of all mortal bodies. But, to admit, for the argument sake, the resurrection of the mortal body, when will it occur? in youth, middle age, or in decrepid old age?

The spirit which inhabits the mortal body is a part of the divine essence of the Great Spirit; it, like matter, has always existed; but superior to matter in every sense of the word. The spirit is immortal, and takes upon itself primary conditions, by entering the mortal body to act as the intelligent motery, guiding power of the body. Man, in his physical construction, is made for the purpose, to labor for the purpose, of procuring subsistence, to gratify his appetites and necessities; as well as to construct all works of art. Science is founded in the laws of nature. To ascertain the laws which govern inanimate nature, it requires great patience and deep research, through the adjunct of the spirit. Many of the laws in nature have been discovered; there are many that have not been. The subtle laws in nature, which have just began to unfold themselves in the spirit phenomenon or manifestations we now daily witness, the laws which govern inter communication between mundane and supermundane spirits, must of necessity be subtle and difficult to apprehend.

There was a time, in the past ages, when this globe of ours was a revolving gaseous compound of matter; there was a time when it began to assume form, pre-

cisely as laid down under the science of geology. We have not the space to treat upon the subject of evolution, but we do undertake to say, the generally received opinion, as presented in the Mosaic account of creation, is erroneous. It may be true that Adam and Eve may have been the beginning of the Jews. To claim, however, Adam and Eve to be the first parents of all living people on earth, the account itself contradicts the theory, for Cain killed his brother Abel, and for that, the curse was pronounced and the mark placed upon him in order to prevent other people from killing him, and before Seth, Adam and Eve's third child was born, Cain goes into the land of Nod and gets him a wife. That this story of creation is an allegory, borrowed of the Eastern nations, and a part of their system of mythology, we are inclined to believe. This story of creation, with prodigious valor, related in the 31st chapter of Numbers, as well as many other absurdities related in the Pentateuch, must require a large amount of credulity to receive it as a transcript of the Divine mind.

The angels are the Great Spirit's messengers or agents, who operate under natural laws, on which the universe of God stands. We are informed again and again, "Great is the mystery of Godliness." We refuse, however, to be governed by a blind faith, when we can have actual knowledge to control our senses.

The angelic hosts are at work, to open up a better and brighter way, to direct the denizens of earth life to a glorious immortality in the life beyond.

All science, all inventions of great importance to humanity, originates in the realm of spirits above, and then projected by spirit through the brain of man. Hence, the whole system of modern Spiritualism is as old as spirit and matter, and embraces all that there is in religion, science and philosophy. A human body without the spirit is the most loathsome and disgusting object the eyes behold. The spirit freed from the body may for a time carry with it blurs and marks, impressed upon it by contact in its primary condition of sojourn while in the body, but the spirit, being immortal, must ever progress onward and upward, gravitating nearer and nearer, in ethereal attainments to the original Great Spirit.

We might cram the brain with all the science and philosophy possible, but unless

the spirit was cultivated in all the better graces, which spring from the affectional natures of mankind, science and philosophy will avail but little in the great hereafter. The pent up spirit in the human form longs to become free; it is dependent upon higher, unfettered power; it is as natural for the spirit to be religious in its aspirations, and to cultivate religious thought, action and worship, as it is for a mother to love her child.

It is the general expression, when we have a friend to die, to remark, he or she has gone to rest. The expression is founded on two ideas—either, that the spirit, tired and worn down with the cares and sorrows of life, has gone to rest, or it has reference to the body laid away in the grave, reposing in endless rest; but there never was a more absurd fallacy, for every spirit will find the released existence from the mortal body an active one—work for all to pursue as the ages roll onward.

The matter composing our globe may be dashed to pieces in order to assume new forms; other millions of globes will pass away and assume new forms under the same process of ours. After all, it is but spirit forces standing behind all, science, philosophy and natural law, to direct the whirl-wind and the storm.

Spirits are all-powerful, in proportion to the nearness in which they have approximated to the presence of the Great Central Spirit of all life. It is pure, exalted spirits who act as the agents or as God's vicegerents upon earth, regardless of the infallible assumptions of the Pope of Rome, or the Protestants' infallible Bible. It was spirits who visited Abraham in the plains of Moriah; it was the spirits of Moses and Elias who stood by Jesus on the mount of transfiguration; it was spirits who thundered the decalogue down the sides of Mount Sinai; it was a spirit who held converse with John on the isle of Patmos; it was a spirit which produced the intelligent, tiny raps at Hydesville; it is spirits which are thundering and knocking at the door of every living heart and conscience, proclaiming the way of salvation as laid down in nature's laws by nature's God.

The Fatherhood of God and the brotherhood of man is written upon every page of natural law. Love is the talismanic power which ascends upward, and moves the higher spirit courts to pity; love and compassion comes downward from the Fatherhood of God upon all intervening

spirits—down to mankind, a little lower than the angels.

Nothing short of an intelligent, rational, scientific heart, inspiring adoration and worship of the Great Spirit, can satisfy the affectional natures of man; nothing short of this will unite the spiritual hosts on earth. It is this alone which will purify and prepare the spirit for higher attainments and joys on entering that better country whither we are all tending.

J. EDWARDS.

Washington, D. C.

Dr. J. M. Peebles, writing to the *Shaker*, says of the Philadelphia conference of spiritualists, denominated the "new departure," has created a tremendous stir in the ranks of spiritualism. Stagnant pools need stirring. And thunder storms purify the air. It is questionable whether the stiff conservative quietness, characterizing head-stones in grave-yards, is desirable. The "new movement" meant organization, order, and religious culture, *nothing more*, but that was too much for most spiritualists. It is quite impossible for them to see the difference between religion and theology, a creed and declaration of principles, the spirit-world and the Christ-heavens of purity and holiness. In brief, multitudes of spiritualists, like some Shakers, stand upon the material and phenomenal planes of life. Delighting to indulge the passion for curiosity, and to witness the prodigies attendant upon physical manifestations, they forget the apostolic injunction, "leave the first principles and go on to perfection." Admitting the truth of the cradle-bed tale, that "a cat jumped over the moon," did that phenomenon squelch the slyness and thieving tendency of the cat? did it remove any treachery from the great cat-kingdom of America, or did it enlighten, morally benefit and spiritually save those who witnessed the wonderful phenomenon? Jesus spoke in parables, may I not write in them?

It is my sorrowful privilege to meet spiritualists of twenty-five years standing, and some Shakers, too, who are half-dying to see a spiritual phenomenon—a wonder, a marvel, a sign! We want "to know," for "knowledge," say they "is the world's saviour." There was never a more villainously untrue sentence spoken than this. Why, the most known, are often the most wicked men. Forgers are

fine penmen. Ruloff, the linguist and mathematician, of Ithaca, N. Y., killed his wife and child. Dr. Webster, the scholar and chemist, of Boston, murdered Parkman. To-day there are over forty graduates of colleges in the Penitentiary located at Auburn, N. Y. And yet "knowledge is the world's saviour!" Did a knowledge of the world, a knowledge of the arts and sciences, save these criminals? To announce, is to refute such a position. I would not be understood as being an advocate of ignorance, far from it; but Christ, that is, the Christ principle of love and truth, purity and holiness, leading to a well-ordered life, *that* is the world's saviour. To this end the apostle taught that in Christ "were hid all the treasures of wisdom and knowledge." The masses are too material. They dwell more upon the shell than the soul of things. Selfishness is the world's curse. Unselfish love, and a willing sacrifice, *these* lead to the golden gates of the city immortal.

Human life is a journey. Jesus baptized his pathway with tears. Our travel may be across, our limbs may grow weary, our hearts may become faint, and our souls cry out for angel-helpers, as we near the hill-top—where there are awaiting the faithful crowns of glory. I mean to close the door tightly against temptation, and run with patience the race set before me. My love to all.

Most truly thine,
J. M. PEEBLES.

The Spiritual Scientist.
ORGANIZATION.

The National Conference of Spiritualists at Philadelphia has, we think, been willfully represented in some quarters, and therefore its plans and purposes misrepresented by others, who, in reality, are in sympathy with it. We consider it is an attempt on the part of a number of disinterested Spiritualists to unite the better portion of our scattered forces in an organization that shall labor for the good of humanity in the various ways that are opened by the teachings of Spiritualism. It recognizes the importance of having societies with settled speakers; colleges for the development of those who can teach us of the relations between spirit and matter, the invisible and the visible; schools for the education of the young and proper training of those who may feel called to labor for the good of the

cause. They adopted a provisional declaration of principles and appointed temporary committees. The whole action of the convention was subject to the ratification of a delegate convention to be called the coming year. Until then its action was to remain in force, and the organization to be known as the NATIONAL CONFERENCE OF SPIRITUALISTS. If those who think they mould the opinion of the movement, had shown one-quarter the energy in attacking and denouncing the National Convention that foisted the side issue of social reform on Spiritualism, as they have been in misrepresenting and clogging the movements of the National Conference, there would have been no necessity for the new organization that is now coming into existence.

It is time that there was some standard raised to properly present Spiritualism to the world. It cannot be too pure. A Spiritualist should be something more than a mere believer in spirit communion. He should be a representative in his everyday life of the principles that underlie the teachings of Spiritualism. It gives us pleasure to announce that the Philadelphia movement is making rapid progress. Brothers Bruce, Peebles, Watson, Dewey, and others, are laboring earnestly with that zeal which is sure to be rewarded with success. They have done well, considering that there is not nor never has been any money in their treasury. Those of our readers who feel moved to help forward the work, can address either of the above in our care.

HON. J. M. PEEBLES IN IOWA.

This celebrated traveler and able advocate of the Harmonial Philosophy, has just closed, at this place, a course of twelve lectures—eight on travels in foreign lands, and four on Spiritualism.

The undersigned, on behalf of the "Lecture Committee," consisting of eighty-five members, deem it not inappropriate, in this public manner, to add their testimony to that of hundreds of others in all parts of the land, that Prof. Peebles is fully competent to instruct the people from the rostrum, on all topics upon which he essays to speak.

Rev. Hammond, the orthodox revivalist; Warren Chase, the noted logician; Schuyler Colfax, the statesman, and many other able and popular speakers have publicly addressed us, but no one of them has been

greeted by such out-pourings of the people, as Peebles. Our spacious public hall has, each time, been packed to its utmost capacity. Not alone in his lectures on travels in foreign lands did our citizens manifest great interest, but also in his Sunday addresses on Spiritualism. His lectures on travels were good, eminently good; but on the Harmonial Philosophy he far surpassed our most sanguine expectations. Here Peebles is a giant. Of graceful person, of winning countenance, of easy delivery, of earnest manner, of profound thought; he has made a deep, and we hope a lasting impression for good, upon the throngs of earnest and intelligent men and women who listened to him with unabated interest through the entire course.

The Committee cannot close this letter without an expression of their profound appreciation of the courtesy extended the lecturer and the committee, by the Rev. Mr. Smith, pastor of the Baptist Church, and other brethren of that order.

It is but justice, also, to say that to our esteemed fellow-townsmen, Mr. H. W. Beckett, is mainly due the credit of consummating the arrangements through which this rich intellectual feast was furnished the public.

In every respect this occasion, of which we write was a success. Each evening our splendid silver cornet band discoursed excellent music while the hall was filling. Before and after the exercises the "Kohler String Band," the best in the State, entertained the audience with the sweetest of music; and the hall was beautifully decorated with ever-green mottoes and appropriate designs.

The English boy trance-speaker, Thomas Walker, followed Peebles with three public and several private lectures, to the great edification and joy of all believers in the Harmonial Philosophy. He is a puzzle to the materialist and unbeliever. While in the trance state, he is a wise statesman, an accurate and learned historian, a profound philosopher and logical reasoner. He handles the deepest and most obtruse metaphysical and philosophical questions with the ability and ease of a Sage. When not in a trance, Thomas is but an ordinary, unlettered English youth. He is not yet 19 years old, has enjoyed but very limited educational advantages and makes no pretensions to scholarship. About December 15th he will, with Prof. Peebles, sail from

San Francisco on a tour around the world. May good angels be with and bless them, and may they return in safety to their native shores.

OCEOLA, Iowa, Nov. 15th, '76.

Signed { S. PERKINS,
H. W. BECKETT,
JOHN ALEXANDER,
G. W. ALEXANDER,
N. McGRUB.

Members of the Committee.

MARRYING A GHOST.

Correspondence Cincinnati Commercial.

TERRE HAUTE IND., November 19, 1876.

Quite an interesting and somewhat startling event transpired here this evening, at the seance given by Mrs. Ann Stewart, a noted medium, under the auspices of a committee of gentlemen composed of Dr. Pence and other prominent Spiritualists of this city. Mrs. Stewart's phase of power consists principally in materializations of disembodied spirits. On this occasion some twenty persons, ladies and gentlemen, assembled and were seated about the rostrum in close proximity to the cabinet. In this semi-circle was Judge A., of Vermont, a gentleman of acknowledged talent and culture, and a recent convert to the faith.

This gentleman claims to have received, through the mediumship of Mrs. Stewart, the most convincing evidence of the fact that his late wife has actually returned to earth, and bearing tidings from the angel world, held sweet communion with him. Some few weeks since the Judge received impressions that she had a surprise in store for him; to go to Terre Haute and she would again meet him there. In obedience to these summons, he became singularly conspicuous in a thrilling scene enacted during the progress of this evening's seance. At 7 o'clock Mrs. Stewart entered the cabinet, the lights were turned down and quiet prevailed, broken only by the sweet and trembling vibrations of the Doctor's music-box, a condition necessary to assist the controlling spirit to more fully materialize. Some twenty minutes were in this manner whiled away, when the door of the cabinet opened, disclosing an angelic figure arrayed in a complete bridal costume of snow white texture, indescribably beautiful. The veil, which appeared like a fleecy vapor, encircled her brow, and being

caught at the temples, fell in graceful folds, and seemingly almost enveloping her entire form. Thus, like treading on the clouds, the form walked sottly out upon the rostrum.

The Judge, who had received spiritual intelligence as to what was about to occur, at once recognized the materialization as that of his departed wife, and exhibiting considerable feeling mingled with much dignity of manner, approached her with affectionate greeting, and placed within her gloved hand a bouquet of rare flowers, imprinted upon her lips a fervant kiss. "Are you ready?" inquired the Doctor. "We are," responded the Judge. Justice Denebie, of this city, then stepped upon the rostrum, and joining the hands of the couple, in a few well chosen words, in the name of the great Overruling power, united the mortal to the immortal; vows of eternal constancy and fidelity were exchanged, pledges of love were made anew. At the conclusion of this ceremony, the spirit bride received the congratulations of the company present, then slowly receded. As she crossed the threshold of the cabinet a dazzling light flooded its precincts, revealing to the audience a spirit face of marvelous beauty.

The music-box sent forth its nervous notes again, as the writer sat in patient waiting, trusting that the next materialization might prove to be his "Uncle Dave." He failed to put in an appearance.

C.

THE EXISTENCE OF GOD—THE INCOARNATION OF CHRIST, AND HIS MEDICAL OFFICE.

BY D. WINDER.

Bro. Watson—The above subjects will become living issues during the next decade. As Spiritualists are about to divide on these questions, their discussion, with a view to eliciting the truth, is in order. This discussion can be conducted philosophically only by those who appreciate the truth, that no historic or religious idea has ever existed in the world, without having its foundation in some fact or truth. All the false theories of the human race are merely corruptions, or perversions of primitive truths; and all the crude and superstitious beliefs of the age are distortions of true facts. To originate the idea of a self-existent God, is altogether a different thing from in-

vesting him with attributes of the different grades of humanity. The latter has been done with facility in all ages; but whence the original idea of an uncreated self-existent being?

All ideas are simple images impressed on the brain. Our most abstract thoughts are only consequences of objects perceived by the senses. These may be simple or compound, true or false, accordingly as our senses have taken cognizance of what they come in contact with. If our perception of an object be imperfect, our idea of it will be imperfect or false; but when we obtain a clear perception of an object, fact or truth, the result must be a correct idea.

If it be true, then, that we cannot originate an idea, whence has the world derived the idea of a self-existent God, or creator of the universe? That this idea exists among all nations, savage and civilized, history amply proves. That the conceptions of this being have always been modified, by the circumstances and intelligences of the different races, is no disparagement to the fact that all nations have believed in a self-existent God and creator. That the idea was never reached by a logical process, is evident from the fact that the very process of reasoning, by which we reach the conclusion that there must have been an intelligent creator of the universe, if carried to its ultimatum, would demonstrate the impossibility of the existence of such a being. This logical process is based on the self-evident proposition, that every effect must have an adequate cause. The conclusion would, therefore, be as fatal to the existence of a self-existent God as it is to the existence of an uncreated universe. The belief in such a being, nevertheless, is a rule of the human race, while Atheism is but a meagre exception, whence, then, this almost universal idea. The celebrated French philosopher, Voltaire, says, "Men admitted the existence of gods before there were any philosophers;" and therefore, he says, "It is not a philosophical idea." He asks, as I do, "Whence, then, is this idea derived?" To dogmatize on this subject would justly forfeit all claims to the respect of the wise and intelligent. Turn which way we will, we find ourselves in an inextricable dilemma. We are compelled to admit either the existence of an intelligent creator, who arranged the grand system of nature and its laws, or else admit the self-existence of thi-

grand system of nature, without any adequate cause to produce it. We are, however, taught this important lesson: that man is finite—surrounded by an incomprehensible infinity of some kind; and that there is an absolute limit to his investigations of the phenomena of nature.

The foregoing remarks are also applicable to the doctrine or idea of incarnation. This doctrine, in one modification or another, can be traced back through the history of the ages, until a knowledge of the human race is lost in the mazes of antiquity. In Egypt, India, Persia, and China, the idea of incarnation existed from time immemorial. The idea of the incarnation of Jesus is in harmony with a universal belief of all the primitive nations of the world. Nationally and historically speaking, it is a universal belief. If, then, the human mind cannot originate an idea, I inquire, whence the idea of incarnation?

My reader should bear in mind that we live in an age characterized by the extremes of Materialism. And while I admit the predominance of superstition among the ancients, by which truth was mutilated and deformed, I insist that there is a golden mean somewhere between the superstition of the ancient nations, and modern Materialism where truth may be found. Supposing it true that much of the belief of the ancients on this subject was superstition, the question still remains, whence did they obtain the original idea? Will it follow that the incarnation of Jesus was a superstition? Spiritualists should remember that all their ideas concerning spiritual communications and manifestations, are now regarded as superstitious, by even the churches who believe in the incarnation of Jesus. It seems to me that a mind capable of believing that disembodied spirits can enter, and take possession of our mortal forms, speak and write through our organisms; and that spirits in the flesh can temporarily leave their mortal forms, and traverse the celestial regions, and then return again, would not regard the idea of incarnation as an absurdity, or impossibility. Does not Spiritualism involve the idea of temporary incarnation? And may it not be a part of the mission of Spiritualism to demonstrate the possibility of incarnation, and thus open the way for the conversion of Materialists, Christians and Spiritualists, to the truth as taught by Jesus of Nazareth. In the

light of mere Materialistic science, spirit communion is just as absurd and impossible as incarnation. Neither could be believed without a more extended knowledge of natural laws than the mere material scientist possesses. We, as Spiritualists, believe that disembodied spirits can and do take temporary possession of the material forms of mediums, and for the time being obliterate all their normal senses and faculties; and it seems to me it is just as possible, philosophically, for a celestial spirit, under peculiar circumstances, to permanently occupy a human organism. Believing, as I do, that God is a personal spirit; and that his son, who dwelt in, and constituted the personality of Jesus, is also a spirit, existing with God before his incarnation, I cannot perceive why the incarnation of Jesus, or the spirit that dwelt in him, should be regarded as a superstition, while the temporary incarnation of other spirits is believed in as a philosophic fact. That this doctrine was taught by Jesus, and believed in by his apostles, is too patent to be denied, or need special proof here. And it would not be denied now by Spiritualists, were it not for the perversions of modern theology. That the orthodox theory of incarnation is an absurdity I admit. Indeed, it is not in any sense, an intelligible theory. The idea of three distinct personalities in one being is just as absurd as the superstitious, polytheistic fables of antiquity. But as the ancient polytheistic fables, and modern theological glosses and corruptions, are all morbid developments, or misconceptions of a common truth, Spiritualists, instead of their present iconoclastic policy, should employ their reason and philosophy in sifting the wheat from the chaff, and developing the primal truths, whence all these superstitions have originated. From the fact that there exists one supreme, intelligent ruler of the universe, have originated all the fabled gods of ancient and modern times; and the demonstrations of Modern Spiritualism are developing the fact upon which all the fabled incarnations are based. It would be just as easy for mortal man to create a world, as to have originated either of these ideas.

The foregoing remarks will apply with equal force to the mediatorial idea, or mediumship.

"Bro. Hudson Tuttle, in his work on the 'Christ Idea in History,' has demonstrated that the mediatorial idea is as old

as history itself. Like the idea of a God and incarnation, it is common to all religions, ancient and modern; and, like all other ideas, modified by the intelligence,—and other circumstances of people in all ages and countries. Brother Tuttle regards this idea as the result of mere human reasoning; in other words, that the idea was originated by man. My philosophy will not permit me to admit that, until I find myself able to originate an idea. The laboratory of human thought is limited in its operations to materials furnished through the perceptive organs. The mind knows no such faculty as conception; it is limited in its operation to object of perception. Hence all important ideas and beliefs must be founded on discovered facts; and the more ancient and universal an idea or belief, the greater probability of its truth. Upon what other hypothesis can we account for the universal belief in God, incarnation, and mediumship? Hence, in dealing with the religious opinions of the world, instead of becoming mere iconoclasts, attempting their entire and universal destruction, we should adopt the rational philosophy of tracing these effects back to their original causes; and by the superior light of modern times, separate the true from the false.

We have already seen that the revelations of Modern Spiritualism demonstrate the possibility of incarnation; and they demonstrate the mediatorial idea as veritable fact. Indeed, that idea is one of the corner stones of Spiritual Philosophy.

The progress of science requires that many terms and phrases in conventional use should be abandoned, modified, or defined to harmonize with newly discovered truth. The words, 'miracle' and 'supernatural' have ceased to be appropriate in communicating scientific thoughts. Heretofore these words always signified something outside of, or contrary to the laws of nature. They have always been applied to unusual phenomena, that could not be explained by familiar, natural laws. The time was, and only a few centuries since, when every eclipse of the sun was regarded as a miracle; and even I have lived when the phenomenon of an interchange of intellectual ideas across the Atlantic ocean in a few seconds, would have been regarded as miraculous.

But the days of miracles are past. The human mind, in its progress, has reached the grand truth, that nothing occurs

contrary to natural laws. The human race have also discovered that phenomena must always antecede, and be the expositors of the laws that produce them. It has become egotistic, dogmatic,—even absurd, to say, 'I do not admit the phenomena, because I do not understand the laws by which they are produced.' This is the logic of many pretended philosophers of modern times, in reference to the phenomena of Modern Spiritualism, and I regret to say it is the logic of Brother Tuttle in reference to the incarnation of Jesus. He says, 'Incarnation is a miracle, and on that account must be rejected.' But he also says, 'An action may occur by unknown laws, and seem miraculous.' This last is a sensible and true proposition. We should therefore first settle the question of the fact; and not assume *a priori* that such a fact would be a miracle. Had the rule here applied by Bro. H. been applied to the Spiritual phenomena, there never would have been one rational Spiritualist, as these manifestations 'seemed' just as miraculous as incarnation. But Spiritualists acted as true philosophers; they first settled the fact of the phenomena; and are now engaged in searching out the natural laws by which they are produced. These, no doubt, will in time be understood, so far as the finite mind of man can comprehend the infinities of nature in the present mundane sphere. The rest will be reserved for development in the future, higher planes of our spiritual existence; when we shall no longer 'see through a glass darkly,' but 'see as we are seen, and know as we are known' by the higher intelligences.

Oxford, O.

THE SPIRITUAL SCIENTIST.

We regret to see that this valuable periodical has been compelled to reduce its size from "twelve to eight pages." We copy the announcement of the fact, and will take pleasure in receiving subscriptions and acting as agent for it:

THE ENEVITABLE.

After an existence of nearly two years and a half, we are now obliged, for want of the proper support, at a time when it is most needed, to reduce the Spiritual Scientist from twelve to eight pages. Nothing but stern necessity would force us to take this step, for it is a virtual ac-

knowledge that financially it does not pay, to tell the truth. Our readers well know that in conducting our journal, we have been guided by principle, not policy. The latter would have given us a large circulation, more money, and less mental anxiety, but we published the paper for Spiritualism, not for money. Our efforts have been rewarded with partial success, and the signs at the present time indicate a glorious triumph at no distant day. Spiritualism, which is and should be synonymous with all that is pure, noble, true and divine, has been dragged down by a ring of charlatans, whose common bond of union is the money they can wring from those who are attracted by the beauties of the spiritual philosophy. The influence of these tricksters has been stronger than is generally supposed. It has controlled many who should have stood firm against either threats or bribes. This the Spiritual Scientist has done or will do. We will not admit to its columns the advertisement of anyone whom we deem to be an impostor; many have been refused on this account. To the extent of our ability, we will crowd these persons into their proper positions and lift Spiritualism above their plane. The fierce opposition we have encountered only strengthens our determination. If necessary, we could do the entire work, editorial and mechanical, of the Spiritual Scientist in its present form; therefore, both friends and foes can rest assured that we shall continue to do in the future as we have done in the past. No surrender when victory is within reach.

NEW YORK, Nov. 19, 1876.

S. WATSON. *Dear Sir.*—I have just perused your Nov. No. of AMERICAN SPIRITUAL MAGAZINE and am much pleased with its contents, and particularly with the article on marriage life, in spirit spheres, as it is the same as I have been taught for time past, and fully confirmed by other sources, and not knowing whether you wish my correspondents from this quarter, thought it would be no harm to write you, saying we have many wonderful manifestations with us here. A Mrs. Wilson, No. 304 W. 34th street, who is a very reliable materializing medium; the spirits show only as yet, their *faces* and *hands* through apertures in the cabinet, with a full-lighted room; talk and sing,

and give us many fine descriptions of their life and conditions. All agree they have their own conditions, either for good, or otherwise, as they have been developed in life. Also a Mrs. Lindsley, No. 1491 Broadway, (formerly Mrs. Waterman) who has developed many phases, such as flowers, birds, and parafine hands, and many of them with the names of parties sitting unknown to any in the room except the friend to whom it is given. My brother spirit took a ring from my finger, and held it in his thumb and finger, and his name with *raised* letters upon the hand, all visible and finely drawn; and the invisible promise us much more, if we will only make the conditions for them. They speak *independent* of the *medium*, giving us their names, where lived, and left the form and give us much that is very interesting about astronomy, chemistry, and their life conditions, occupations, homes, &c., and in fact they seem to know all about my movements; getting information and informing us at one circle about one another when absent, and the causes, which we find quite true on having the same related.

I am further blessed with a *private* medium, who has been placed on my rapport to spirits, who promises to be one of the best materializing mediums I have found, or heard of. Her and my spirit friends write communications *independent*, she finding them on her table mornings. I supposed they used her abnormally, she not knowing the same; but they entranced her, and corrected me, saying they done it when she was asleep; but they would awake her, and she should see them, which they did, and her spirit mother wrote me a note, and sealed the same, and told her (the medium) she must not look at it; and it was asking me some things, and thanking me for what I had done for her daughter, and wished me to warn her of some danger, which would soon overtake her; which did, and the advise given did the service wished. So you see many of us are having heaven on earth, and our spirit friends in daily life with us, advising and consoling us; which to me is a great *boon*. Should you wish to hear from our quarter, you can either write me or send me your book, and I will keep you informed of our doings.

Yours truly,

A. A. THURBEE,

No. 811 2nd Avenue, New York.

THE R. P. JOURNAL ON TEST CON- DITIONS.

A simple fastening, that we have often suggested, by placing a pocket handkerchief around the medium's neck, then sew and seal the threads with sealing wax, so that when the medium is seated in a chair the ends of the handkerchief can be brought through a staple, securely fastened in the wall back of the medium's neck and the threads again sealed, will prevent genuine mediums from committing fraud, as some often do, and always save seekers of truth from being imposed upon by impostors.

Now, if good mediums will continue to be misled by unwise friends, and bring upon themselves the maledictions of the public, they must not expect much sympathy from honest seekers for truth, even if they are known to have mediumistic powers for some phases of spirit manifestations.

We examined Bro. Jones' cabinet a few weeks since in his office. We heartily endorse his view, and hope mediums will have such conditions that no sceptic can question the genuineness of the manifestations. If such had been the case, they would now have been like Cæsar's wife above suspicion.

For the American Spiritual Magazine.
To Dr. Samuel Watson:

ACROSTIC.

BY WILLIAM HAYWARD.

Divine Conductor of Progression's car:
Our WHISTLE wakes the echoes from afar
Christ-signals from Australian fields respond,
Truth finds their complement in The Beyond!
Onward our locomotive speeds its way!
Religion shall adjust the switch's play.
Science presides with majesty sublime;
Art works with grace, the engineer of time.
Much joy in heaven, much joy on earth re-
bounds;

United evermore! the chorus sounds.
Eternal depots, stations on the way;
LINES telegraph the electric news to-day!
With faith, with hope, with charity replete,
Angel and human on the borders meet.
Thy kingdom comes to greet our longings sight;
So shall thy WILL be done with pure delight!
Onward the nations move sublimely grand,
North, south, east, west, on ocean and on land.

SILVER LAKE, Ind. 1876.

OUR HOME CIRCLE.

Our family meetings on Tuesday and Friday evenings have been of more than usual interest recently. The state of the country in consequence of the complication respecting the Presidential election has brought some who have long been in spirit land to give their views from their standpoint.

We are fully aware there are those who will ridicule the idea that such men as Washington, Hancock, Jackson, Calhoun, and Adams, would communicate through our home medium. We have as much confidence in the truthfulness of these communications as we can have in any coming through any other medium. It would not be prudent under present circumstances to publish them now. We will simply say that they are more apprehensive of danger to our republic than what we have received from our earth sources. The last and shortest one we will venture to give as we conceive no harm can result from complying with his request to pray.

"I come to-night to tell you all to pray for the country. The devil is at work in public places. The wicked designs of those in power is what I mean by the devil. He is not a personal devil after the orthodox view, but the wickedness of men's own heart. They are prone to lead them into wickedness when their spirits have not developed above vain ambitions and pecuniary benefit. I see by the light of prophecy that the country is groaning from wicked administration and will again flow in blood unless the power of God can be exerted in his own way. The angels are his ministers for good and must bring their influence to bear on the country is wrecked. We cannot approach unless the conditions are made for us. This can be done alone by the holy lives and prayerful spirits of those who pray for the help of God through his ministering agents. Pray that God will send such angels as will direct the affairs of your country to the honor and glory of his kingdom. That the hearts and minds of those in power may be baptized with the love Christ taught; ye are brethren and must love one another. You never saw th-

time when holy living and prayerful hearts were so important in public matters as now. I come to tell you this that you may see how to prevent the possible and probable calamity.

JOHN ADAMS."

The principle of God's moral government in this world as indicated here is obviously the same as that declared in the Bible respecting nations. The same God that enunciated these principles to Abraham relative to the destruction of the cities of the plains, is "without variable-ness or shadow of turning." Praying people should send up their united supplications to the God of the universe to save us from civil strife and ever preserve to us the blessings purchased by the blood of those who still feel a deep interest in our welfare.

FROM OUR FIRST BORN, WHO PASSED AWAY IN CHILDHOOD.

Yes papa, your expression is true in more ways than one. You are growing old and ere many winters you shall enter the home we are preparing for you. We will meet you and bear you to your lovely home. Now pa. do not feel sad; but of this you are aware, for you often remark that in the course of nature you cannot live many years. You and uncle Kendall are fast approaching the end of your time. But there are ways of ones prolonging their lives and in this you very often err. We often wish you were with us; but then because we are so happy in this beautiful home of ours, we do not want to deprive those dear to you on earth from your beloved presence and precious society. We will wait and watch till the time comes and then we will enjoy it for all eternity. Then another mission will open for you; that of ministering to those on earth as we do to you through the medium of Aunty and Ma Ellen. Now just think papa, how many remarks are made which you think are of no meaning at the time; but we hear and are impressed with the force of their meaning. I will not presume to offer advice to one who is always ready and fully competent to give advice.

Excuse me when I say you must live nearer to God; pray much for that comforting grace which is bestowed upon the earnest request made. I am your child

and but a small one when leaving you; but I have ripened into manhood, or into maturity of manhood in years. I wish I could impress upon all to live near to God. Serve him by striving to do his will. Do unto others as you would have them do unto you. Be kind and affectionate one to another; administer to the wants of those who are needy; raise the fallen; feed the hungry; clothe the naked, and in many ways act the father and brother to all.

I go my dear papa. I am improving in spiritual knowledge all the time. Mamma says she will not write to-night.

Your son in spirit life,

ALLEN.

ORGANIZATION.

We regret that we are compelled to decline the publication of a thirty page article from Dr. J. E. Bruce, defending the action, and explaining the Constitution adopted at Philadelphia. Whilst we are fully committed to organization on a liberal basis, we have not space for long articles, especially those which might provoke controversy. Also one from our valued friend, Dr. Winder, for a similar reason.

Believing that an erroneous impression had been made in regard to the name and "purpose of organization," we wrote a short article for the *R. P. Journal*. The editor followed it with about two columns in reply. We declined to answer, for the obvious reason that we have no strength to expend in controversy with each other about a name. We need to husband all our power to meet the united forces of those who oppose us from various sources. Pilate and Herod are agreed that this adversary must be put down, or it will put them down. They have to a great extent, the two great exponents of public opinion—the PULPIT and the PRESS. They are well-drilled, disciplined and paid; they have all the munitions of war: are completely organized, and many of them unscrupulous in their modes of attack. Our forces have not been organized; they are scattered by millions, all

around the world, without any system, with but few munitions, and but little of the sinews of war at their command. It behooves us, then, as wise men, to cease this strife about names and creeds, and stand as a mighty phalanx against those who are using every means in their power to crush the most glorious truth that has ever been revealed to man—that his immortality can be demonstrated by the same kind of testimony that science demands before acknowledging facts proven. "Upon this rock" let us build our philosophy, as the most immovable and impregnable foundation upon which any superstructure has ever been reared. In harmony with these views we make the following extracts from an editorial in the *R. P. Journal*:

But what of the duties now especially devolving upon Spiritualists, and why should they organize?

Spiritualists know that open communion is established between the inhabitants of this and the spirit world.

Spiritualists should organize for the purpose of becoming a power in the land. First, for the maintenance of fundamental principles, involving individual rights; secondly, for the purpose of becoming potential as members of society, in inaugurating and executing measures for the advancement of knowledge and the elevation of human character in every department of life.

These are a few of the main reasons for organizing local societies.

But the mind will not be satisfied with general reasons alone; details may be demanded. It may be suggested by the objector that the world is already cursed with religious sectarian organizations; that the various church organizations are intolerant, and delight in persecutions, even to extreme torture of the physical bodies (when they have the power), and that mental torture is everywhere designed to be inflicted upon those who do not sanction the creed and give support to the institution. We confess that such a charge is but too true, and Spiritualists should most seriously ponder over the subject and take it home to themselves.

It is a fact that there is not a sectarian organization whose members are not now more or less busy in defaming Spiritual-

ists and persecuting spirit mediums. Almost by common consent, Christians of every denomination are united and battling against Spiritualism. Not only those, but they have for their allies all phases of skeptics and so-called liberalists.

There has never been a time since the ushering in of modern Spiritualism, where the cohorts formed of the ignorant devotees of all religions, with skeptics for allies, and the priesthood for leaders, were so formidably massed for the purpose of rooting out Spiritualism and free thought as now.

It does seem strange that so-called skeptics should become subservient tools in the hands of the priesthood, but it is even so, and the only reason for it is, the two uniting parties occupy the two extremes. The one extreme is the religionists who never venture to enunciate a truth that conflicts with religious dogmas, while the equally bigoted skeptic never receives a truth that lies beyond the external—the physical plane of life. Hence they unite in hopes to annihilate all who harbor a thought which lies between the two extremes.

The secular press receives a large part of its patronage from these two classes. Hence, they give their support in aid of the opposers of Spiritualism. And it has come to this pass, business men, their wives and families, good citizens of all the various avocations in life, are tabooed at the beck of the priesthood, and the skeptics fall into line, and echo the denunciation against any one who dares to utter the truth, that he or she has demonstrations positive of the immortality of the soul through communion with the loved ones that have gone before.

Not only are such means resorted to in hopes to crush out spirit communion, but the most inhuman persecution that the spirit of the age will tolerate, are resorted to.

The priests, who hold the key to the popular sentiment, give aid and comfort to the most sordid and selfish element in man's nature, to the end of obstructing the channels through which spirit communion flows to mortals.

Legislative aid is invoked to supply penalties to punish healing mediums; ordinances are passed to imprison mediums, who suffer themselves to be entranced for spirits to commune with friends.

The Pharisees were no more vindictive in their persecutions of Christ and his disciples, than are the Christians of to-day towards mediums and Spiritualists.

In view of these and numerous other facts showing that the intent of the opposing hosts is to crush out Spiritualism, what are the duties of Spiritualists in regard to organization?

How else can we successfully meet and turn back the combined hosts, doing battle under the black flag of a united and unscrupulous priesthood?

How else can we become potent in the dissemination of knowledge among the people, and protect the rights of sympathizing friends, who but for intimidation would gladly embrace the truth of Spiritualism, and contribute means for its promulgation?

We close by copying the following article from one who is favorably known to the readers of the MAGAZINE. His reasons are strong for organization, the truth of which we have seen and felt for many years:

WE MUST ORGANIZE, OR BE LOST IN OTHER ORGANIZATIONS.

BRO. WATSON—I have been reading with deep interest the pro and con of organization, and I am more than ever convinced that organization is all we need to perfect the whole system of our Celestial Philosophy, or Spiritual Religion, among men. But every argument we make against organization is an argument against our very existence; and many of our people, for want of an organization, are going off to the various churches, and will continue to go until we organize as a body. But there is another consideration from which we should organize, and that is, we are beset on every side by the most implacable enemies, whose intentions are to suppress our faith, overthrow our philosophy, and, if possible, put an end to our glorious system of heavenly science and religion, which, if we were organized, under the laws of our country they could no more do than they could overturn the government of the United States. Again, if our intelligent millions were organized into a vast body or association of believers it would give to Spiritualism such weight and influence that persecution would not only soon cease, but churches and communities would court its power and ask its blessings. And again, if we were organ-

ized we could sustain our lecturers, ministers, doctors and mediums against the attacks and slanders of our foes. And if we were organized we could send out our ministers, mediums and lecturers to preach and teach the gospel, receive members, establish societies, build churches, receive bequeathments and establish means for the support of the organization. Again, organization would greatly enlarge the circulation of our Spiritualistic organs, as almost every member would take one or more papers, which would not only greatly aid the publishers, but it would soon bring the everlasting gospel to every home. But again, we should organize because the best interests of mankind demand it. The happiness of the race in a great measure depends upon the knowledge they receive of our spiritual religion, and if we organize it here in America it will soon be organized in Europe and Asia, and in all the nations of the earth; then the great brotherhood of man will begin its reign of love, happiness and peace. Let us therefore organize, with no faith but that of KNOWLEDGE, with no creed but that of LOVE, and with no tenet but that of GOOD WILL to all mankind. Organize, and Spiritualism will become the crowning glory of America. In seventeen hundred and seventy-five the Americans were hopelessly contending against the Mistress of the Seas for the rights of three millions of people, when Jefferson, Pain, Henry and Franklin came to their aid, and in memorable language declared their only hope was organization; that America would then become a nation, able to command her resources and defend her rights before the world. Accordingly, on the fourth day of July, seventeen hundred and seventy-six, the American people consummated the greatest event of their existence, by organizing and declaring in their chief council that America was free and independent of all the nations of the earth. And from the day of her organization to the present, she has steadily advanced in power, wealth and numbers until she now stands the queen of nations and the admiration of mankind. Thus, like the people of the American Provinces of seventeen hundred and seventy-six, the American Spiritualists of eighteen hundred and seventy-six are contending against skepticism and orthodoxy, not only for their rights, but for their liberties as a people; but without organization they cannot stand. As

well might we talk of victory by sending our troops into battle without being organized into companies, regiments, brigades, &c. Although we number our millions, yet we cannot stand before the opposing forces of our enemies without organization. But give us organization, and we will breast unmov'd the storms and revolutions of opposing forces, and our celestial structure, like an eternal Sinai, shall stand far above the plane of human creeds and systems, while round her brow shall blaze the sun of the spiritual kingdom, throwing the light of its glory across the desert of human religions, until their temples shall be left silent and hymnless and their altars without a worshiper.

And I would like to see a thousand delegates sent up to the convention from every section of the United States to organize and to bring into harmony in one great body, all the Spiritualists of North America. And I think the fourth day of July, 1877, would be an appropriate day for that great occasion.

But I will leave these things to more able minds. All I ask is a permanent organization of Spiritualists in the United States of America.

CYRUS JEFFRIES.

PITTSBURG, Nov. 29th, 1876.

BRO. SAMUEL WATSON—I have come to the conclusion that the theory is a true one, and when all its qualifications are fully understood, it will comport with common sense and wisdom; our christian education is so stunned by its eccentricities, that we are at first disposed to treat it with contempt and rejection; believing so much in the doctrine that the soul, out of the world and body, must of necessity be either high up in the mansions of Paradise or setting in mournful contemplation of eternal cremation that it cannot come among us and enjoy our society in friendly conversation and association. I am a Methodist and I cannot help acknowledging that our friends who have passed over do come back, and speak, write to and comfort us. I have this to say, however, that a circle should be composed of true christian-minded persons, if good communications are wanted. I think we might say, "blessed are the pure in heart, for they shall see God," in our meetings under the canopy of purity, would be blessed with the cheering sentiments of a

blessed immortality. In this world, where trouble and care beset our footsteps, the longings of our hearts are for happiness beyond the grave, and I don't know where we can obtain that blessed possession better than in a true christian circle with a christian medium. I hope in the future progress of the cause that it will be the prayerful aim of all believers to obtain a nearness to our Maker in the practice of all those holy duties enjoined upon us in the teachings of Christ. I like your position in this respect; I know by your writings that you have not thrown away one jot of your principles as a christian; that you recognize true piety as much as ever; that true, God-like Spiritualism you affirm, accords with the inspired volume and in your hands the safety of true religion is assured.

Yours truly,
J. K. M.

WASHINGTON, Nov. 20th, '76.

BROTHER WATSON—The cause of Truth is waking up in this city. Brother T. Taylor has started the work. He has begun in earnest and the right way to reach all. This is his third Sunday, and I can safely say, in three months he will have a big congregation. Genial and pleasant in conversation, he is raising money to assist and raise him in his work. I know of no person better calculated, to bring in the Spiritualist, liberal thinkers' minds, and many that are on the fence, not knowing where to go to learn the truth.

Many here, as well as elsewhere, are sick of going to our orthodox churches, hearing the old Bible-stories over and over again. When reading the daily papers they know there is light and knowledge defusing itself throughout our land. Our ministers know this, they are not ignorant of it, but hold back their convictions, (many of them) fearing they will lose their positions and reputations. God help them, I say, and may the invisible spirits help them to come out and acknowledge what they know is truth; that those who are thirsting and starving for divine light and new truths, may be filled.

While in Philadelphia, last September, I attended a seance with much satisfaction at Col. Kase's, (and they are most excellent, kind hearted people, as you probably well know), I met Mrs. Thayer for the first time; was well pleased with

the lady, for I had long wanted to see her. In the evening there were twenty-four persons present, seated around the table; perfect harmony prevailed; we all sang with the spirit. I assure you, after a beautiful invocation by Mrs. Coleman and a few moments more singing, a shower of lovely flowers, birds and two white doves, one being placed in my husband's lap, the other in front of him, that another gentleman took possession of, saying he was going to send it to you, and I hope he did, as the one I have is quite a pet with us; have named her Daisy, as she is pure white, given us, I believe, for an emblem of peace and purity for our household. All of the friends got something and we all thought we had been blessed by the reunion with spirit presence and power.

I trust you will visit Washington this winter, you will find true hearts here that will gladly welcome you. Bro. Taylor, I know, will gladly offer you his desk to speak to us one of your soul-stirring sermons, or lectures, as you may term it.

Yours truly,

MRS. W. N. HOLT.

CLINTON, IND., Dec. 4, 1876.

BRO. WATSON—I feel that organization of Spiritualists has not come too soon for our protection.

When a boy I had the power of healing some diseases by the laying on of hands—but owing to the positive assertions of church members, that no such power or gift did or could exist since the days of the apostles, I laid it aside and ceased to exercise the gift. I soon began to read the Bible and found Christ's last command recorded in the last chapter of Mark, in which he says to the apostles, "Go ye into all the world and preach the gospel to every creature, and these signs shall follow them that believe; in my name shall they cast out devils, speak with new tongues, lay hands on the sick and they shall recover, etc." Again Paul in the 1. Cor. xii. chap. says, "There are diversities of gifts; the gift of healing, the gift of prophesy, the gift of discerning of spirits, and all these gifts are of God." Yet when I quoted those passages of holy writ to church members in support and proof of my gift of healing, they would tell me emphatically that all those things had passed away with the apostles and were never intended to be used by their followers, that we did not need those gifts

to prove the existence of a God and the truth of the Bible in this enlightened age. Their course of reasoning soon caused me to doubt the truth of the Bible, the existence of a God and the immortality of the soul. So thoroughly convinced did I become in this opinion that I looked upon God and Christ as a mythe and the Bible as false and church members as a poor deluded or hypocritical set. I knew full well the language of the Bible was too plain to be misunderstood on those points, and if it was a lie, of course theology was also; and it was not until circumstances induced me to make a careful investigation of the phenominal part of spiritualism. This inducement was more out of curiosity to witness what I supposed was a splendid act of legerdemain—but lo on my arriving in the seance-room I was at once selected as a committee of investigation and guard to see that no fraud or trickery was practiced by the medium. You may rest assured I made the survey of the premises and test conditions doubly sure. This seance was enough. I was bound to believe what I saw to be true or else acknowledge myself an incompetent witness to give testimony in any court. I returned home and took up my Bible again, which had become old and dingy with dust and non-usage. I read almost constantly; determined not to except spiritualism unless the Bible recognized it. The more I read, the more evidence I obtained of the immortality of the soul and its power to manifest itself in various ways to their friends on earth. It is useless and unnecessary to enumerate the thousand and one tests that I have received through various mediums of the truth of spiritualism and not one of them that strictly accords with the Bible. The investigation of spiritualism has confirmed me in the truth of the Bible, in the existence of a God and Jesus and the immortality of the soul.

Yours fraternally,

WM. PATTON, M. D.

REMOVED TO NEW YORK.

Prof. S. B. Brittan, M. D., has removed both his Office Practice and his family to No. 232 West 11th street, where he should be addressed hereafter; and where also he may be consulted by all who require his professional services. Patients from abroad, who may be disposed to avail themselves of the Doctor's skill, and his agreeable and effectual methods of treatment by the use of Electricity, Magnetism and other Subtile Agents, may obtain board conveniently and at reasonable prices.

DR. CROWELL ON ORGANIZATION.

Some of our friends have supposed there was inconsistency in the Doctor's note from the *Banner*, which will be found below, and the two able volumes he has written, demonstrating the "Identity of Modern Spiritualism and Primitive Christianity." We let the Doctor speak for himself, and will append a few observations shedding some light upon the subject:

NOTE FROM DR. CROWELL.

To the Editor of the *Banner of Light*.

Seeing that by some inadvertence my name has been used in connection with those of the able and earnest originators of the late movement in Philadelphia, looking to a national organization of Spiritualists, I regard it as my duty, both to my friends and myself, to say, that although I consider all such movements as justifiable, and in respect to the knowledge gained perhaps profitable, yet after a prolonged and most careful consideration of the question, I am decidedly of the opinion that the spirit world, which has our cause in its keeping and guidance, is averse to any general organization, and I am compelled to believe that all attempts in this direction are destined to result in failure.

At one time—a year or two since—I conceived it possible that a simple declaration of principles might be advantageous, and corresponded with some of our ablest Spiritualists upon the subject, and this resulted in convincing me that the divergence of opinion upon many important points was so great that the necessary degree of unanimity was not attainable, and that even this step, if attempted, would result in failure, and that the only effect would be to array our differences of opinion in open antagonism, instead of modifying or lessening them, and I was impelled to the conviction that it is our duty, to the best interests of our cause, to abandon all attempts to accomplish any useful purpose by united, organized action, but on the contrary to leave the work of disseminating our truths to individual action and effort, under the direction of the unseen powers that have thus far so ably and successfully guided and directed the work.

All my reflection and observation have confirmed this view, and although open

to any and all new light which may possibly modify or change these views, yet to-day I stand convinced that the best course for us to pursue is that which has heretofore been pursued, and for each individual to prosecute the work at hand, leaving the results with God and the spirit world, in entire confidence that our labors will be crowned with success in proportion that they are well and earnestly directed; and that the aggregate of our labors will in the future be blessed, even in a greater degree than in the past, we should never for a moment doubt.

I do not consider it necessary to here fully discuss the question of organization, my only object being to set myself right on the record, leaving it for the many able and true friends of the cause who differ with me to pursue their course, with my best wishes that their efforts—if the success of these prove them to be in the right—may be abundantly rewarded.

EUGENE CROWELL.

Brooklyn, N. Y., Sept. 11, 1876.

We must bear in mind that he had been a practicing physician for many years, and that for thirty years he had been an honest materialist. But for modern Spiritualism he would in all probability have been a materialist yet. It did for him what it has done for hundreds of thousands, demonstrated beyond the possibility of doubt the immortality of the soul and the communion with departed friends. He found precisely the same phenomena that are now occurring all round the world, recorded in the Old and New Testaments; hence the title of his really valuable work. He will pardon us for a little—personal matter. We had considerable correspondence before we ever met. He told us it was a singular fact that from opposite poles we had met on the same platform; that he had read all we had ever published, and that we agreed as fully perhaps as any other two persons. We have shared the hospitality of his excellent family in his princely mansion a number of times for several years, and know of none we esteem more highly. He wrote us, to Philadelphia, that he could not attend the Convention in consequence of the illness c

his wife. He sent us a telegram to bring our ladies direct to his house in Brooklyn. This we did, and spent the time most delightfully.

We wish to notice the second paragraph in the Doctor's article. We were one of the Spiritualists to whom he wrote. His plan was to get the views of the "ablest Spiritualists," by "a simple declaration of principles," and place them in the hands of that truly competent gentleman, Mr. Epps Sargent, who was to select, combine or arrange out of them that kind of declaration that would form the basis of organization. When the Doctor discovered that the divergence of opinion on many important points was so great that the necessary degree of unity was not attainable, he gave it up.

It is to this point we wish to direct attention. We must bear in mind that a large proportion of the leading Spiritualists have come from the same class with himself; that spirits differ upon doctrine as well as mortals, and that we attract those to us who are in harmony with our views; hence we get teachings confirmatory of our opinions on various subjects. These are indisputable facts, and will go far to explain "that divergence of opinion" to which he refers as inevitable.

We would respectfully suggest that the Doctor expects more unity of belief than he is authorized by the facts, either among the churches or Spiritualists. We differ more in our mental than we do in our physical organization. Our belief is not so much volition as has been supposed; we view the same things from entirely different standpoints; hence we cannot expect unity of belief, for the obvious reason that each looks at things with their own, not with other people's eyes.

We make this assertion, *that Spiritualists agree upon more cardinal principles than do the hundreds of sects who claim the Bible as the basis of their belief.* We go further, and say that churches in our country do not believe the creeds to which they have

subscribed by uniting with the various denominations.

We take as an illustration the old Presbyterian church, with as much intelligence, refinement and hightoned liberality as any other. For a third of a century we have been preaching for them in this city, in their three largest churches, and now frequently attend their ministry. We esteem them very highly "for their works' sake," and number among their ministry and membership many warm personal friends, whom we cannot think believe the following, copied from their confession of faith:

CHAPTER III OF GOD'S ETERNAL DECREE.

1. God from all eternity did, by the most wise and holy counsel of his own will, truly and unchangeably ordain whatsoever comes to pass. . . .

2. Although God knows whatsoever may or can come to pass, upon all supposed conditions, yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions.

3. By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

4. These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite it cannot be either increased or diminished.

5. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose and the secret counsel and good pleasure of His will, hath chosen in Christ, into everlasting glory, out of His free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other things in the creature as conditions or causes moving him thereto, and all to the praise of His glorious grace.

There is the creed of one of the largest and most respectable churches in our land; yet who dare preach such doctrine in this country now? We have never heard it from their pulpits, nor can we

believe they entertain such an opinion of Him of whom it is said, "His tender mercies are over all His works."

We think the Rev. Mr. Carson, pastor of the Presbyterian church in Denison, Texas, could find better employment in casting out the beam than asserting that Spiritualism is the work of the devil.

We hope Dr. Crowell, and others who believe with him, will reconsider, and unite during the coming year in a National Convention, and make a platform, by ignoring creeds as a condition of membership, broad enough, on which Spiritualists may stand united in an organization which we think is necessary for the accomplishment of the mission this glorious Harmonial Philosophy is intended to effect in science, philosophy and religion.

Having copied from the Westminster Confession of Faith, to show the advance of more correct views entertained by those who still retain them, we also copy from the *Jerusalem Messenger* the following.

We have very rarely had anything from a Presbyterian pulpit, that would increase their belief in that portion of the creed, as we understand it:

"A History of the Assembly which drew up the Westminster Catechism, has recently been discovered which throws some new, and Presbyterians think, more favorable light upon that important document which has been the basis of so much religious teaching. Dr. Robinson thinks the criticism so common among liberal thinkers at the present time, that the theology of this famous catechism was narrow and harsh, is founded upon ignorance of the history of the Christian doctrine in the seventeenth century. He thinks its failure to become the creed of Protestant Christendom, was due to political causes rather than to any defect in itself. He says, 'it is beyond all question that these standards expressed the views of almost the entire Protestantism, of whatever name, both in Great Britain and on the Continent at that era.' The *Interior* in an article upon the subject says: 'We will not say they are the best standards which can be formed, or ever will be formed. But down to this date, we feel

sure, they are the best that ever have been formed.' Yet it is doubtless true, that the Christian world is growing away from them, and that the breach is becoming wider every day. Even when the words are retained, they are understood in a different sense from that originally given to them. We rejoice to know that there are standards which express the Divine truth as it is contained in the Word, in a clear and logical form, and toward which the most enlightened minds of the world are now tending. The doctrines of the New Church are to religious truth, what a true natural science is to natural truth."

SANDY CREEK, OSWEGO CO., N. Y.,
November 21, 1876.

BRO. S. WATSON—We highly appreciate your Magazine, coming as it does to our isolated corner, freighted with rich and rare treasures, and being almost the sole materialized agent bearing to us bread and water from the true spiritual kingdom. The last No. was indeed a feast of fat things, and to her with offerings fresh from Eden's fair land my spirit most heartily responds. How many among the multitudes claiming the name of Spiritualists know aught of its mighty import, or conceive of the beauty and blessing which cluster and rest as a halo o'er the heads of such as are striving to grasp the divine ideal and become co-workers with heaven's-sent messengers in uplifting humanity?

What profit that we claim to be taught by high intelligences, or hold communion with loved ones from brighter spheres, unless our lives are thereby made better? And will not a *full belief* in the return and actual presence of the dear departed, whom we loved and revered while in the form, tend to restrain us from whatever might grieve or meet their disapproval? May there be indeed "a true and pure spiritual element established in our midst;" and we lifted to a higher plane, becoming as a city set on a hill, whose light cannot be hid. To this evil is not prayer* a powerful auxiliary? Some twenty-six years since, in my first perceptions of the grand truths of the harmonial philosophy, an aged orthodox divine in questioning of my faith, asked if

*By prayer I do not mean "that of the lips" a one, but the ou-breathing of the soul to the source whence it sprang.

I believed in prayer. I replied by asking if a child could live and not breathe? And if prayer were not the Christians vital breath? And methinks those in our own ranks who ignore prayer and the pure teachings exemplified in the life of the gentle Nazarine, our elder brother, are yet as babes; not awakened or developed to their soul's highest needs. But wisdom is justified of all her children, and the growth of the spirit in each is in accordance with the law of God in nature. Oh, may the day of which the beautiful spirit Abbie predicts speed on, when the true harmonial temple will be builded, its foundation the rock of eternal truth, its walls salvation, its gates praise, and its light the love of the infinite.

That you may receive a fresh baptism, and inspiration from the source of all blessings, preparatory to the work of the coming year is the wish of a friend to human progress.

S. M. HOFFMAN.

GREENSBORO, N. C., Nov. 24, 1876.

DR. WATSON, *Kind Benefactor*—Your magazines have reached me. I am very thankful for your kindness in sending them; they contain light and truth properly arranged. I have lent them to friends and neighbors; some I sent to Canada. I trust they will do good. I have for some time been investigating spiritualism, but until I read your Magazine, I was afraid it might lead to weaken the doctrine of Christ, therefore I could not accept it, but is it not said, "The day cometh and also the night?" I now see the new light is the corn in the ear instead of the blade and stalk, consequently we may also expect the trees to mature, which is quite manifest already. About 14 years ago the Lord in a peculiar manner showed me that a new era was here and that he would make "all things new." I was then in Canada, a member of the Methodist church. I told my experience to a few, and I was soon looked upon as a fanatic. Others said I had turned infidel. Since then I have been seeking for the people who could understand my language or my way of understanding the doctrine as Christ taught it. I am greatly encouraged since reading the Magazine. Its teachings are in harmony with the light I then received.

What encourages me now, I find those views are held and taught by all Spirit-

ualists who believe in the teachings of Christ. What glorious prospects are ours. "Life and immortality is coming to light." What a sad thing for such as have not faith. When he comes, simply because they "began in the spirit and end in the flesh." I have never been to a circle nor have I seen any strange manifestation; such things are not taught or believed in Greensboro and its surroundings.

I will continue to seek and trust, hoping the Lord will continue his work, and grant what light we need as fast as I can comprehend.

Respectfully yours,

ELIZABETH EGGERT.

PAINESVILLE, OHIO, Nov. 30, 1876.

DR. S. WATSON, My Dear Sir—Although an entire stranger to you, I had nearly commenced this letter "My dear friend." You seem so near to me through your writings, which have been wells of comfort, from which my stricken heart has drank long and deep. "The clock struck one," first introduced you to me, and through the kindness of a friend I have been permitted to read many of your magazines.

May God bless you in the work where unto you have set your hand, and may you be enabled to spread the glorious news far and wide. It is such a comfort to me to read these truths regarding Spiritualism, untainted by touches of infidelity—a too common fault. I thank you sir for your noble efforts to raise the banner of Spiritualism from the dust and mire where it has been trailed so long—everything vile and ungodly has been classed under its name, so that with many good people the very word Spiritualism is a synonym for all that is degrading.

Will you at your earliest convenience through the columns of your Magazine give your opinion as to the numerous exposures of mediums that have been recently published and commented upon so severely in the public press. It is very disheartening and a trial of our faith.

Very sincerely yours,

MRS. F. L. WILDER.

In giving "our opinion of the numerous exposures," first, we do not believe there are half as many as reported. The press publish many accounts of exposures, but very rarely notice any counter-state-

ment of the facts as they were. That such has been the demand for materializations and the gullibility of many persons that these have been hypocrites who have endeavored to duplicate the genuine by the counterfeit. The one that is now attracting the most attention is Dr. Slade in England. There are hundreds of the most intelligent and scientific persons who will testify to the genuineness of Slade's gifts. Yet on the testimony of two persons who went to see him, for the purpose of exposing him, he is convicted as a vagrant. The most thorough scientists of London testify that he is a medium of the most remarkable powers.

Truth is mighty and will ultimately triumph over error.

A CHILD'S CIRCLE.

SHREVEPORT, LA., Nov. 24th, '76.

We had a novel scene at our house last night. We have had several settings at the table with a family that live next door during the last week, at which we got raps and a young lady was influenced to write, but we could not read what was written; but to the point. Last night Jesse came in and wanted my little table, without knowing what he wanted with it I told him no, as there were several children with him. So he got Lena's little doll-table, which is about a foot and one-half high and just the size of a barrel head, took it in his room, where he and two other little boys, about seven years old, sat on the floor and put their hands on the table. In a few moments they called me and said the spirits were rapping. Captain Fuller, Mr. Field and myself went in where—sure enough—we heard lots of raps. I asked questions which they answered by raps; found out that it was one of the little neighbor boys' mother; she not only rapped, but would turn the table over in any direction I told her, turned it all around several times and kept up the rapping a long time; it made quite an impression on Mr. Field. He never saw anything of the kind before,—and then it coming from three little boys all by themselves. How is that for our early teaching? or, as the children say, "how is that for high?" It shows that some of them have power. I think it is

Harry. I shall encourage them to sit; will take them in our circle. We have had nothing from any of our friends; what we get seems to be all from Mrs. Roach's family. Mrs. R. is a strong medium; but knew nothing about Spiritualism until about three weeks ago, they commenced rapping and moving the table around in her house. It frightened her badly, but she tries it almost every night now and always gets something.

Affectionately, ALLENA.

The *Spiritual Scientist* has the following sensible editorial in regard to

ORGANIZATION.

Messrs. Peebles, Bruce, Watson and others, have made rapid progress during the past two months in organizing spiritual societies, both state and local. The Banner says in speaking of Mr. Peebles: "His idea of organization is a correct one, and one with which we have always affiliated. Let us unite everywhere; local societies on a financial and business foundation are the need of the hour—these can justly act together through their regularly appointed delegates in State Conventions, and, if desired, in a National organization, should the need of such arise. We must present some front to the advancing hosts of theologic bigotry and scholastic turpitude."

"This is good music to march by, but it doesn't fight the battle. There is nothing practicable about it. The workers above alluded to, mapped out a plan, raised the standard and went about, *amid opposition at the start*, be it remembered, *open opposition*, laboring to gather into societies those who were awaiting such a movement. These societies have a basis more substantial than a "financial and business foundation." They are for Spiritualism not for money, and therefore will grow and prosper. When organization becomes more general, sensuality, imposture and corruption will receive a death blow."

Colby & Rich, No. 9 Montgomery Place, Boston, have for sale Stebbins's "Bible of the Ages," about which the *Daily Chronicle*, Washington, D. C., says:

"It is dedicated 'to the growing multitude of thoughtful men and women who believe that the 'Word of God is not bound' by any limitations of book, or race, or time, or religious systems.' Whether the reader sympathizes with the idea of the compiler or not, he can hardly fail to ensure the result of his labors."

HOME CIRCLES.

A writer, in the London *Spiritualist*, speaking of the home circle, says:

The other branch of Spiritualism is confined to the home circle: it is sacred; outsiders seldom hear its secrets. Here loved and loving ones, who have been parted by death, speak to each other, as in faint whispers across a chasm which divides, but cannot isolate, those who have passed to a higher phase of being from their kindred yet upon earth. Here the abiding conviction of the true Spiritualist is mostly obtained. Physical phenomena of the most striking character sometimes occur at these fireside *seances*; but they are not here so much sought after, the ordinary communications being frequently of intense and sufficient interest, and they constitute, therefore, the exception rather than the rule. Experience tends to prove that it is not always desirable to seek for those phenomena which are most readily produced by spirits of a lower sphere than those who ordinarily communicate. The two branches of which I have spoken are not so distinct that they may not sometimes blend together.

PERSONATION ON THE PART OF LOW-SPHERE SPIRITS.

Certain questions in relation to personation on the part of spirits communicating at home circles have become of painful interest to a large class of Spiritualists. The home or fireside circle is, to my mind, the greatest institution in Spiritualism, although many Spiritualists, I know, have doubts as to the possibility of identifying with certainty the communicating intelligences. In our own home circle, however, the evidence of the identity of these intelligences, seven in number, and, with one exception, relatives or friends whom I had known in earth life, became at length perfectly convincing to all the sitters. Not only were a great many test questions correctly answered, but all the characteristic ways and expressions of our friends were reproduced. One spirit friend was appointed guardian of the circle, and a password from him was required before any communication was accepted. Generally the day and hour for a seance were appointed beforehand. On very few occasions, when some little irregularity had occurred, intrusions and personations took place; but these were speedily

detected and the circumstances explained to us. Ultimately we were obliged to discontinue our seances, on account of the ill health of the medium, my wife. Our spirit friends, however, had found another medium, in the person of a young relation of my own who had occasionally been able to join our circle; and communications of the greatest interest to several members of my family were thus continued at another home circle."

Our experience in our home circle is very satisfactory. We have long since ceased to feel any interest in physical manifestations. We have seen all that we ought, perhaps, to expect of materializations. Tests we have been having for some twenty years, so that we should feel ashamed of ourself if we demanded more; but, the home altar increases in interest. It is here that we can meet loved ones, and have communion sweet with those who have "lived and loved together."

We give the little message below from one who shared our joys and sorrows for more than a quarter of a century:

"We are all here to-night. The singing is delightful, but is not such as we hear in the spirit world. We sing the angels' songs, but feel so much interest, that we leave our beautiful homes to visit loved ones here, struggling for spirit communion, as we know some of you are.

"Jesus paid it all," but you must pay the same, so far as God requires it of you. Your path may lead through deep waters and fiery trials, but you must tread the "wine-press" alone. Your duty must be done; He had help from the spirit world, and you will have it, too, when your trials come. Look up, friends, the time is near when light will burst from the spirit spheres such as never flooded the world before. Spiritualism must battle for the cause which Christ died for. You must work; for much must be done before the world will see the beauty, and receive the spiritual theory. God will, in his own good time, send his ministers to battle with sin and infidelity in such power, as to make the foundations of all opposition crumble to dust.

Live holy and prayerful. The prize will be reached after a while. Make the subject of spirit control the burden of

your prayers. God will give you the desires of your hearts when he sees you will serve him; let others do as they may. The spirits of your loved ones are here. The harmonious conditions attracted us, and we wanted to let you know, hence the medium was impressed to write. We love to come here. Love to all, good-night.

MOLLIE.

EXTRACTS FROM LETTERS.

Bro. S. M. Baldwin, of Washington, D. C., thus closes a business letter:

"I congratulate you, Bro. Watson, on the auspicious outlook for the incoming of the New Dispensation, which probably few of us will see in the flesh, but with one accord multitudes will furnish you with so much comfort and consolation in spirit life for doing such valuable work in helping to usher in the glorious day which millions have longed for, and lived and died without enjoying the pleasure of acting their part when the problem of the ages is being solved."

A preacher's wife writes:

"Your truly worthy periodical, so full of the grand principles upon which the world wants light, and the food for which our hungry souls are starving, that we feel it should be introduced into the house of every Spiritualist in the land. If they will examine your writings, they cannot fail to lead them on to see the glory of our beautiful religion and the light of this God-given philosophy. Go on, Bro. Watson, you have begun a noble work, and I trust laid the cornerstone to a truly religious-spiritual organization. The ball is set in motion, and roll on it must until it fills the whole earth. And cannot all help in this great movement—as drops compose the mighty ocean? Knowing the truth and feeling the power may take a small part in erecting this mighty structure of organization."

These friends and others have given us more credit than we deserve. We have felt the need of organization among Spiritualists for more than a score of years. We have not desired any prominence in accomplishing it, yet some has been forced upon us. We now say, once for all, we desire no position whatever in

any organization, only as an humble worker in the glorious cause of our Harmonial Philosophy, which does as no other system—fully justifies the ways of God to man. In all probability we may not remain in our present state to see with mortal eyes the ushering in of that glorious Dispensation, yet on the other side we expect to be an active worker in this cause, which is so dear to those who feel the necessity for union of hearts and hands to meet the combined opposition of the two great powers which control public opinion.

The *New Age* says: "The *Christian Register* suggests that if individualism were permitted to have its perfect work, the four hundred and ninety sects of this country might be increased to forty-nine thousand. But if this happened, where would be the harm? Suppose the subdivision went on, until each individual was a sect of his own; what would be the consequence? Something would certainly be gained. There would be a freedom of thought on questions of religion as yet unknown. A man could then express his views and convictions without constraint, conscious or unconscious. The trouble now is that whoever speaks on religious topics must represent some sect; he pays that price for his opportunity. Such is the force of custom that people will hardly venture to hear what a man may have to say, unless he has a religious organization behind him. Let a man speak and be heard only as representing himself, and as alone responsible for what is said, and two things are gained: A word freely spoken and standing solely on its own merits. There have been itinerant preachers who traveled in the interest of a sect; we should like to see the result of an itineracy in which each preacher should speak only for himself."

God forbid that the search after truth should be discouraged for fear of its consequences! The consequences of truth may be subversive of systems of superstition, but they never can be injurious to the rights or well-founded expectations of the human race.—*Bishop Watson*.

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MEMPHIS, JANUARY, 1877.

Owing to removal of our house of publication, the first sixteen pages of this number are paged wrong. Printers got hold of the wrong numbers and the editor overlooked it in proof. It does not effect the reading matter in the least.

OUR BOUND VOLUME.

We have a large number of the *MAGAZINE* for 1875 bound neatly. These we will send postage paid for \$2. See what the editor of the *News* at Denison, Texas, says about it:

The editor of the *News* has been placed under obligations to Rev. Samuel Watson, of Memphis, Tenn., for a bound copy of the "Spiritual Magazine" for 1875—a handsome book of 550 pages. To those who wish to investigate Spiritualism candidly, and in that spirit which its importance demands, we know of no book that can afford more assistance. The high standing of Rev. Mr. Watson in the Christian world, and his reputation for candor, gives peculiar weight to everything he has written on this recondite subject. This volume not only gives the results of his own experience as an investigator extending over many years, and his views concerning immortality, the spiritual world, Jesus Christ, the devil, the Bible, primitive Christianity, etc., but contains numerous contributions from the most noted Spiritualist writers, lecturers and mediums in the United States. This large book will be sent, post free, to any address, for only \$2. Address the editor, at Memphis, Tenn.

We are having several hundred of the *MAGAZINE* for 1876 bound, which we will send at the same price. We will present either of the volumes to any one who will

send us a club of ten subscribers with the money, or we will send both volumes for a club of fifteen subscribers, or either one and a copy of "Clock struck Three."

Come friends, go to work for the cause. You will get your main reward on the other side, but we will give you some of it here. We want to increase the number of subscribers to the *MAGAZINE* this year, so that we may add one-third more to its size without any addition to its price. Who will send us a club on these liberal terms? We will send them to any post-office postage paid by us on books and *MAGAZINES*.

One of our subscribers writes to us in French, an interesting letter from New Orleans. As we have forgotten our French we are indebted to our friend Mrs. Shindler for its translation. He says: "I have followed with great interest what you have given of your seances. . . . I appreciate your conciliatory views in your philosophical dissertations. . . . I think if you will add to the facts you give, the reasons for them, the incredulous will range themselves on your side, and among them you will perhaps find adepts who will aid you in your work, in perfecting your theory. They believe them only when the explanations satisfy their reason and their judgment."

These extracts contain the points in our friend's letter. He has reference to the materializations and dematerializations mentioned in the October number. The facts of both these phases of spirit manifestations are clearly taught in both the New and Old Testaments. These, to the numerous classes of Christians who walk and live by faith should be "Confirmation strong as proof from holy writ."

It may be, however, that those to whom our friend refers are like the French, German and other nations of Europe, as well as many in our own country, demand a more tangible or demonstrative evidence than they have had of immortality. This age requires demonstration before believ-

ing. What has been satisfactory in the past does not meet the wants of the present among the thinking class of mankind. Science is exacting in its demands for proof, and will not yield its assent only by facts which are indisputable. This is what these manifestations claim to give, and in precisely the same way that other facts cognizable to the senses, and of which they are capable of judging. Theories must be held in abeyance in the investigation of truths which must be followed irrespective of where it may lead. It is only in this way we can arrive at correct conclusions when searching diligently after so great a boon. If that class to which we have referred would investigate this materialization phase of Spiritualism, under favorable circumstances, they would, we think, be irresistibly convinced of its truth. As to its *modus operandi*, there are many things in nature which we know to be true that are equally incomprehensible, and yet, who will stultify himself by declaring he will believe nothing he cannot comprehend?

LECTURE ITEMS FROM THE WEST.

We copy the following letter, from an Englishman to the *Banner of Light*, entering, however, our protest to his eulogistic manner in speaking of ourself:

Knowing that your valuable columns are crowded, I will, nevertheless, venture to ask a small portion of space.

Though in your country less than a year and a half, I have formed many valuable acquaintances; have learned to admire your institutions and customs, the genius of which is liberty and equality. All English-speaking nations should cherish fraternal feelings of fellowship, for as they have a common origin their destiny must be one. "Youth is no crime." Not being nineteen years of age, and necessarily inexperienced in many of the ways of this country, I yet find more calls for the exercise of my mediumistic gifts and powers as a trance speaker than I can fill. Whilst superstition and mental darkness becloud the masses, while the common complaint of "hard times" rings

out from a thousand lips, still Spiritualism, in many localities, seems to be the ascending star.

Since leaving Cleveland, Ohio, where I found warm friends to greet the stranger, I have been working my way westward, expecting next month to reach Salt Lake City and California.

REV. DR. SAMUEL WATSON.

In my attending band of spirits is Mr. Knowles, who, when on earth was a phrenologist. When he is near me, throwing upon me his psychological influence, I have the gift of reading character, and even the motives of individuals. The moment I set eyes upon Dr. Watson, I said, "There is a fine specimen of what would be called in our country an English gentleman." To clasp his hand, and feel the pulsations of his heart, is to know something of the warmth and dignity of true manhood. His Spiritualism amounts almost to enthusiasm, and the influence he exerts over an audience when speaking, is comparable to an apostolic baptism. During the session of the Minnesota State Convention he was the principal speaker. His manner was earnest, his speaking profound, and his subjects well chosen and appropriate. Though coming the distance of nearly a thousand miles, and expecting his expenses to be paid (some eighty dollars), he refused to receive them, but with the generosity of a Plato, he kindly tendered what they purposed for him to me (some fifty dollars). Such noble acts should not be allowed to pass unnoticed, for they form such a contrast to many of my American experiences.

DR. J. M. PEBBLES.

It was also my good fortune to meet this popular speaker, and distinguished *world-famed* author, both in Sturgis, Mich., and Waverly, Iowa. He is quite enthusiastic upon the subject of Spiritualism, and all his thoughts favor and strongly endorse organization. Personally I am to him under obligations for encouragement and advice in the lecture work of America, and in justice to him I must say, in traveling through the West I often hear young speakers and mediums (as well as more elderly persons) pass encomiums upon him, for the aid he has given them. And, further, he is a constant worker in behalf of the Spiritual Philosophy.

CYCLING CHANGES.

The American seer, A. J. Davis, speaks of phenomenal Spiritualism rising and falling like sea waves. At the present time Spiritualism seems to be passing through one of the cycling crises. In many localities it is taking more of a religious turn. Man's spiritual nature requires religious truths and practical teachings. If this nature does not get them under the banner of Spiritualism, it seeks them in the so-called liberal denominations. The spiritual element in man can never slumber long.

THE SLADE PERSECUTION.

The persistent suspicions and testing of mediums may in many respects do good, in winnowing the spurious, with redounding brilliancy and certainty to the genuine; but I sincerely regret that my countrymen in London have so treated and persecuted Dr. Henry Slade. But from all directions I hear the universal testimony that his mediumship is genuine, and his bearing gentlemanly. Sustained by the angels I am sure that he will come out all right, and be joyously triumphant.

THE CAUSE IN WESTERN IOWA.

I succeeded to Dr. J. M. Peebles in his course of lectures in Iowa. During my stay I have been greeted with large and enthusiastic audiences. The personal kindnesses of these people (and American kindness generally) I shall remember to the close of my mortal life.

I find wherever I go the Banner of Light. It is truly a "banner," and my prayer is that it may wave in triumph, till the world comes to acknowledge the present manifestations and ministration of spirits to earth.

AROUND THE WORLD.

It is my purpose to work my way to California (calling at Afton, Council Bluffs, Omaha, Salt Lake City and Ogden on my way), in time to meet the Hon. J. M. Peebles, and then accompany him on his second "Tour Around the World." Dr. Cleveland, of St. Louis, Mr. Wilson and lady, and several others, talk of going with the doctor on this contemplated journey, but whether they do or not the future will decide.

Yours most truly,

THOMAS WALKER.

Osceola, Iowa.

We have permitted in this issue some of our correspondents to speak of the MAGAZINE and our labors more flatteringly than we have been accustomed to publish. We think we have passed that age to care much for the praise or blame of individuals. In a few years at the furthest we shall pass over to the land where the life record of all will fix the status of their happiness or misery. There are two sides to all questions; while some may commend us and think we are doing good, there are others who condemn us and think we are doing harm. Some may think we have a reasonable share of capacity, others think we are demented, at least upon the subject of Spiritualism. So wags the world; nor need we care for its opinions, but manfully discharge the duties devolving upon us. We can but "contrast" the difference. Here is one who received one little act of kindness which was a pleasure to confer. His gratitude seeks an opportunity to acknowledge it publicly. We served the Methodist church faithfully for thirty-six years as itinerant minister almost gratuitously, giving ten times as much as we ever received from it, when, for reasons satisfactory to myself, which we have never regretted, saw proper to withdraw from it. There was a paper at Brownsville, Tennessee, which published a number of the basest falsehoods in regard to us. It asserted that we had grown rich by the church, and while the presiding elder of the Memphis district was making money by it. The facts are, that during the four years we served as P. E. of this district we turned over our salary every year to the preachers of the district, not reserving enough to pay our traveling expenses; and yet no preacher or editor ever wrote a word to contradict the slanderous publication, though many of them had shared our liberality to a much larger extent than had Bro. Walker. Again, we have frequently heard of its being reported, and recently, that we had made a fortune from the sale of books and the

MAGAZINE. Not a word of truth in this, either. The plates and copyright of our first book, "Clock Struck One," were sold to Bro. Al. W. Smith, of Louisville, Ky., a Methodist, who had two brothers who were Methodist preachers. We let him have them at less than cost. He subsequently sold them to Bro. S. S. Jones, of the *Religio Philosophical* Publishing House, at Chicago, Ill. The copyright of "Clock Struck Two," and the plates and copyright of "Clock Struck Three," we sold to him after the first edition. He has all the rights we ever had in them, and those who want them can get them from him, wholesale or retail. We have never made a dollar out of them, and if others have we are gratified at the result.

In regard to the **MAGAZINE**, we have paid out, we suppose, a thousand dollars more than we have received, besides giving our time, as we did to the church, gratuitously. It was our object to do good during the long years we were connected with the church, nor has that desire abated in the least since our withdrawal therefrom. We love the church still; and sympathize with her creed-bound ministry as much, perhaps, as those who recently informed us that they thought we were beside ourself on the subject of Spiritualism. The church, said Jesus, "hath a devil," and that Paul was deranged—we are in good company.

MR. D. D. HOME.

A letter from this truly wonderful medium informs us that he has completed his book; circumstances over which he has no control will defer its publication till spring. The necessary delay will not detract from its merits. His large experience in every phase incident to Spiritualism has given him the right, as it is his duty, to detail his convictions.

He says: "I have sought to advance no new theories, but I have sought to investigate a few of the many now advanced, and in so doing I have striven to separate

imposture and delusion from Spiritualism. I am greatly pleased with your publication, as an indication of an honest and liberal investigation in our great cause. Every religion has its false teachers, and what right have we to be exempt from the same? It is for us to expose the wrongs, that outsiders may at least give us the credit for purity of purpose. Because I have the gift of mediumship I ought not to be allowed to trample on the laws of God and man, and if I attempt to do so I must expect to hear the reproof my conduct has merited."

We shall look with much interest for the book from this remarkable medium. His address now is NICE, FRANCE.

GHOST LAND.

Or, Researches into the Mysteries of Occultism illustrated in a series of autobiographical sketches; in two parts, by the author of "Art Magic," with extracts from the records of magical seances, etc., etc. Translated and edited by Mrs. Emma Hardinge Britten.

"I am he that liveth and was dead,
And behold I am alive forevermore."

Published for the editor, at Boston, America.

We are indebted to the talented editress for this intensely interesting volume, done up like Art Magic, in fine style—500 pages. We have read it through carefully, and learned much from its perusal. Though we do not understand some things it contains, yet there is much to be gained by studying the profound subjects of which it treats. We can only see as it were "through a glass darkly," into some of the things brought to light; our vision is not sufficiently clear to express our opinion in regard to them. We will let the book speak for itself by copying some passages, that the readers may judge for themselves:

My first step was to secure the services of two of the most accomplished as well as respectable members of the fakir fraternity, and having taken all the availa-

ble means at command to attach them to my interest, not forgetting to separate them from each other, so as to avoid the possibility of collusion or a systematic attempt to deceive me, I had opportunity enough to observe many of the most astounding evidences of the power these men possessed, as well as to analyze at leisure their claims for its origin. In each case, as well as in numerous others, where incredible feats of preternatural wonder were exhibited, the fakirs assured me the *pitris*, or ancestral spirits, were the invisible wonder-workers.

Again and again they protested they could do nothing without the aid of these spiritual allies. Their own agency in the work, they gave me to understand, consisted in preparing themselves for the service of the *pitris*. They alleged that the material body was only a vehicle for the invisible soul, the spiritual or astral clothing of which was an element evidently analogous to the "spiritual body" of the apostle Paul, the "magnetic body" or "life principle" of the spiritists, the "astral spirit" of the Rosicrucians, and the "atmospheric spirit" of the Berlin Brotherhood. This element the Hindoo and Arabian ecstasies term *AGASA*, or the life-fluid. They said that in proportion to the quantity and potency of *agasa* in the system so was the power to work marvels by the aid of spirits. Spirits, they added, used *agasa* as their means of coming in contact with matter, and when it was abundant and very powerful the invisibles could draw it from the bodies of the ecstasies and perform with it feats only possible to themselves and the gods. "Mutilate the body, lop off the limbs, if you will," said a Brahmin, whom I had also enlisted in my service as a teacher of occultism, "and with a sufficient amount of *agasa* you can instantaneously heal the wound. *Agasa* is the element which keeps the atoms of matter together; the knife or sword severs it, the fire expels it from its lodgment in those atoms; put the *agasa* back to the severed or burned parts before they have had time to fester or wither, and the parts must reunite and become whole as before."

It is by virtue of *agasa* that the seed germinates in the ground and grows up to be a tree, with leaves, fruit and flowers. Pour streams of *agasa* on the seed, and you quicken in a minute what would else, with less of the life-fluid, occupy a month to grow. Charge stones or other inani-

mate objects with *agasa* drawn from a human body, and spirits can make such objects move, fly, swim or travel hither and thither at will; in short, it is through the power of *agasa*,—by which I mean FORCE, the LIFE of things,—that all the most intelligent Hindoos with whom I studied, insisted that preternatural marvels could be wrought, always adding, however, that *pitris* must assist in the operation, first, because their spiritual bodies were all *agasa*, and next, because they had a knowledge of this great living force, and how to apply it, which they could not communicate to mortals.

The methods of initiation into these wonder-working powers were, I was assured, asceticism, chastity, frequent ablutions, long fasts, seasons of profound abstraction, a spirit exalted to the contemplation of deity, heaven and heavenly things, and a mind wholly sublimated from earth and earthly things. By these processes it was claimed, the body would become subdued, and the quantity of *agasa* communicated through the elements and by favor of the gods, would be immensely increased. It would also be more readily liberated, and under the control of spiritual agencies.

"Behold me!" cried one of my instructors on a certain occasion; "I am all *agasa*. This thin film of matter wherewith I am covered, these meshes of bone that form my framework of life, are they not flung away to the tenuity of the elements? They hinder not my flight through space, neither can they bind me to the earth I am casting off."

He proved the truth of his boast by springing upwards from the ground which he spurned with his foot, when lo! he ascended into mid-air, and while his entranced eyes were rolled upwards, and his lean, rigid arms and thin hands were clasped in ecstacy above his head, he continued to soar away nearly to the roof of the vast temple in which we were.

This admirable work is of the same size, and fully equal in mechanical beauty, as well as literary excellence, to *ART MAGIC*.

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MATERIALISM—SPIRITUALISM, NO. 1.

W. H. RUSSELL.

These terms, as commonly understood, are used to express ideas the direct opposites to each other. Yet, taking them in their original signification, there is no sufficient reason why they should be made to represent ideas so different.

The materialist is one who asserts that there are certain elements in nature, possessing in themselves, separately, neither intellect, will, affection nor passion; yet, when by some mysterious or fortuitous occurrence, they combine to form the human organization, they produce all the phenomena exhibited by the human soul, but disunited, these phenomena, in each individual case, cease forever. This, of course, is mere assumption on his part. The elements of nature, by combination produce numerous forms—the stately oak and elm, the graceful palm, the slender reed, the plant with its vast variety of flowers, charming by reason of their beauty and splendor of color and delightful fragrance, and the numerous forms of beauty in the mineral and animal kingdoms. The intelligent materialist does not maintain that these formations possess any elements or forces which were not in existence before they assumed their several forms; nor, when dissolved that their elements cease to exist. They may go on combining and shaping themselves into forms of beauty forever.

The chemist combines various elements in nature, and produces results which are not effected by them separately. But behind these are the purpose, judgment and skill of the chemist; and these compounds, in many instances, continue in combination until the same skill is employed to separate them. But, when separated, they each retain their natural force. That is never lost, neither in the combination of the elements, nor when they resume their original status. It is just as true that the forces of reason, will, memory, love and affection, and the like, are never lost. The contrary of this the materialist has no means of proving, though his theory requires him to assert that there cannot be thought as we see it displayed in man, unless certain elements which he calls *material* are combined.

The human organization contains certain substances which all agree to call

material because they are perceived to be identical with similar ones existing elsewhere. But the materialist is unable to prove that there do not exist in the human organization, elements or primary substances, which have, as yet, escaped the scrutiny of the keenest-eyed chemist. What does he mean by the *forces* of the elements? For aught he knows, may they not be distinct substances combined with what he is pleased to call material elements? When combined, do they add anything which they did not possess separately? If so, then something is produced where nothing was. So with the forces of the human soul, intellectual, affectional or passion. It cannot be shown that they are not eternal substances, very refined, no doubt, in their nature, which combine with other elements, forming, ultimately, the intelligent, rational, active being that we call man. Nor can it be shown that these forces once combined will not always continue thus, though they may be separated from what are called the material portions.

Just here the materialist and spiritualist diverge. The materialist makes assertions, and it is evident enough that he can do nothing more; for, if there is *no* existence of the human being when the earthly form is dissolved, it is impossible to know it; but if there *is* such, then there is a possibility of knowing it; and this knowledge some claim to possess and undertake to make it clear to others. Like all attempts at demonstration, however, this is not equally satisfactory to all persons. What is absolute proof to one is not so to another. The demonstrations of science are such only to those who investigate the facts for themselves; and even to some who attempt to investigate, they furnish no satisfactory proof, because there is not intellectual development sufficient to comprehend them. Many rely upon the statements of those who have proved the truth for themselves; nevertheless, the most satisfactory proof of science, whether physical, intellectual or moral, is that which one acquires for himself and possesses within himself. "Add to your faith *knowledge*," is the advice applicable to every human being. For this the virtues of candor, patience and steady perseverance are necessary. Possessing these, whatever may be his present lack, one may constantly "grow in grace," and in all those things which lead to the knowledge of immortality.—*Shaker*

We give below a communication purposing to come from an old and intimate friend, who was for a number of years the Presiding Elder of this district. Long before we were convinced of the truth of spirit communion, we conversed freely with him on the subject. He was unlike some of his successors—was disposed to investigate it, and spoke very favorably in regard to it:

I come to-night to prepare you for the trials that await you. You are on the eve of the greatest political struggle the country ever knew. The question arises often in your minds, What will be the end of all this turmoil in the political world? The end is not yet, but will come by-and-by; come for better or for worse. The government must pass into other hands before better times can be realized. I tell you there was never a time when spirit communion should engage the mind and heart more than now. Wickedness is abroad in the land; nothing will or can bring order out of this confusion but holy, prayerful hearts and efforts to reform the bad and encourage the good—that is, in men.

God will hear prayer and dispatch His messengers to come, burdened with the blessings asked and desired. This is the way He ministers the things you need.

What means the wonderful manifestations in spiritual circles all over the land? They do not mean that the work is to stop with the material phase of spirit intercourse with mortals, but they mean for them to enjoy and see greater things. They must love God and keep His commandments. This "is the whole duty of man." To say you love God and hate your brother, is evidence that no love is in your hearts; you cannot love God and hate your fellow-being—he is a part of God, because he came by His power and in His image. In his spirit he is the image of God when he is full of love and charity. The spiritual church must be the medium through which the world will be converted. Orthodoxy in many respects is a dead letter so far as meeting the wants of the soul is concerned; many of its doctrines are obsolete so far as the faith of those who profess them goes. They say they believe when their hearts answer no.

Spirits are doing their work as fast as earthly conditions permit them. Mediums

must be more spiritually minded than many of them are before we can manifest the power of spirit control. Live the remainder of your earthly lives in sight of the heavenly Canaan. Look from the summit of the mount of spirit communion, and you will see the beauty and grandeur of the spiritual theory and the joys realized in its acceptance and practice. Live right and you will die right; no question about that. Living makes dying the most delightful event, if living has been consecrated to God and His service. Make this the important object through all time. Good night,

MOSES BROCK.

ANNOUNCEMENT.

The *Spiritual Scientist* in its eight page form does not suit us. There is not room enough to present one-half the good things we have on hand, and week after next or No. 14, will be a twelve page paper.

Many letters have been received since the announcement of a reduction in size. Some of our friends were much surprised, and rallied immediately to enlarge its circulation. They sent many subscribers. At the same time success crowned our efforts in another direction. After one more issue, we shall resume the original size, and occasionally shall appear in the sixteen page form, as we already have had paper manufactured for this purpose.

Commencing next week we add a new feature. The news from all sections of the world, will be given in a condensed form. Translations from foreign periodicals will appear. Occasionally we shall publish an article on subjects that will interest mystics. We intend that the *Scientist* shall be second to no Spiritual paper in the quality and quantity of its contents. The five months for one dollar scheme works well, and many have found it easy to interest a friend to the extent of one dollar. Money is not so plenty as it might be in these times, and many who would not feel justified in expending two dollars and a half in advance, readily send one dollar. Try it friends. Each one may send two or three one dollar subscriptions. Every little helps?

We are very much gratified to see that this sterling paper is to enlarge instead of being diminished as was supposed.

ON our return from the Minnesota State Convention at Minneapolis, we spent some hours pleasantly with the editor of the *R. P. Journal*. He is, perhaps, as exacting in regard to test conditions as any investigator. His cabinet is made in the brick wall; with a hook behind the medium, to which they are tied. We copy the following from his editorial

BASTIAN AND TAYLOR'S SEANCES.

Distinguished Guests.

In accordance with the promptings of the spirit of Gen. George Washington, Mrs. Lewis, a medium of Cincinnati, whom Gen. George Washington has for a long time controlled, came to Chicago for the purpose of aiding him in materializing at several of Bastian and Taylor's public seances.

Mrs. Lewis attended four of Bastian and Taylor's seances. The first night as usual, several of the friends of people in the circle were materialized and recognized, but Washington was unable to do so.

The second, third and fourth evenings, that Mrs. Lewis was present the materializations were very good. Many spirit friends of people in the audience materialized and were recognized. Two sons of a lady present, who died after reaching the age of manhood, came out, one dressed in a regular dress suit and the other in pure white robes; each spoke to their mother in audible voices and kissed her with a smack to be heard all over the room. Several spirits dematerialized in the presence of the audience, some of whom sank feet foremost down through the floor, so that the last that was seen was the top of the head.

It had all the appearance of one settling gradually down—the whole person disappearing in less than a minute's time.

One spirit dematerialized from the feet upwards, the head and body remaining in place until the limbs had entirely disappeared. The feet first, then the limbs and then the body apparently dissolved and become invisible.

Other spirits materialized in the presence of the audience. The first that was visible was a little white substance on the floor in front of the cabinet door. This looked like a handful of snow on the floor. Immediately it began to expand and

in twenty seconds of time it had expanded to the height of a foot from the floor, and the head and breast of a person began to be visible. It continued to expand until a person of medium proportions stood before the audience—a fully materialized spirit.

The spirits thus materializing are men, women and children, who come to manifest themselves to friends in as natural materialized forms, as when they were yet living upon this plane of life. Of that fact no person doubts who takes the pains to frequent these seances.

It should be borne in mind that the seance room and cabinet are subjected to the closest scrutiny by any and all who wish to know for themselves, not only at the time of the holding of the seance, but at any time anyone desires to call through the day. Mr. Bastian submits to having his clothing entirely removed and examined on entering the cabinet. No sensible person, on making such examination can have any suspicion of his having any secret means of deceiving the audience; and they universally so declare.

As before stated General Washington did not materialize until the second seance; he then presented himself six times in plain view of the audience. He was of that majestic mien, and his wearing apparel and features being identical with that in which he is represented in his best portraits, that no one present could doubt his identity,

His hair was as white as the driven snow, his hat—three cornered—was of a fine black velvety appearance. He wore a dress coat, heavy frilled shirt bosom and wristbands, short pants uniting with long close fitting light colored stockings at the knees, fastened with burnished kneebuckles, and skippers with burnished silver buckles.

He stood fully six feet and two inches in height and was well proportioned. He saluted the audience most gracefully, raising his hat and showing his bare head, looking as majestic as when in mortal life. He in the presence of the audience called Mrs. Lewis up to the cabinet and thanked her for her devotion to the cause of Spiritualism, and especially for her generous sacrifices in going from her home at his request, so often to visit materializing mediums, to aid him in his work of materializing for the benefit of the glorious cause of Spiritualism.

Three evenings General Washington

appeared in a similar manner as above described, we believe to the admiration of all present.

It may not be improper to state that Mrs. Lewis, who has long been a medium for Washington's control, goes wherever he desires her to at her own expense, always paying her own admission fees like other visitors, and sometimes even paying the mediums as high as fifty dollars to go away from their usual place of holding seances to the residence of some distinguished person, where people can go and witness the materialization of Gen. Washington free of charge, and without fear of imposition, as she did at the residence of Mr. Case, in Philadelphia, on the 4th of last July.

No one knowing the facts in regard to the materialization of Gen. Washington can have the least doubt of the truth that he does as he asserts, now feel as deep an interest in the cause of spirit communion, as he did in the welfare of our country, when he was President of the United States.

Mrs. Tappan, speaking of Prof. Crookes' discovery of the power of light, says :

You thought it great when out of the atmosphere came the power of lightning, to carry your messages. You thought it great when out of the great masses of fluid flooding the earth, the motor power of steam was evolved. But what shall you think when out of the imprisoned rays of the sun, that have slept for centuries, another motor power shall be born, greater than steam, swifter than the lightning, even, the same power that lifts the leaves of the lily and sways the branches of the giant oak? Whatever cause in nature has strength to awaken from inertia the sleeping mass into bloom, to cause the oak to upspring from the sod, and by endosmotic action the sap to circulate through fibre and vein without any recurrence by the same process, can cause the movement of the mighty mechanism, and the wonderful workings of looms, that shall weave the fabric that you must wear, and wings wherewith you may cleave the spaces in your flight. To-day in England a distinguished man of science (Crookes) has stumbled, as the world thinks, upon the solution of the power of light itself without solar heat; and this was achieved

when he was testing the manifestations of Spiritualism with a view to discover what influence the rays of light might have upon materialization and other manifestations, when behold! he found in a vacuum a sufficient repellent power to move a wheel of his own construction in a single ray, not only of solar light, but of the light of an ordinary lamp. If this be the case, then, with artificial light, and on so small a scale, what must be the power left within those mighty corruscations that wave upon wave and vibration upon vibration are forever pouring over the world?

ONE of the evils of the existence of sects is found in the divisions they create in society; and if their numbers were largely multiplied, this evil might be diminished,—which is another reason for dismissing our fears at the progress of individualism. Ten thousand families do not make as much division as two parties do, in the same community; and there would be less animosity with the largest number of sects. The office of religion is to create unity and fellowship among human beings; yet, strangely enough, discord and estrangement are the sad and terrible results of the organization of religious bodies. Nothing is so much needed as a new religious altar, which shall be inscribed, "To the good of all," and on which every human being shall be taught to make daily sacrifices. The hour may come, nay, it now is, when the most earnest, and reverent souls are tempted or impelled to go outside the church, and preach a crusade in the name of a common humanity against the exasperating narrowness and exclusiveness which postpone the realization of human unity through which human beings become ministers of peace and love to each other.

—*New Age.*

A NEW DRESS.—Having been favored with another libel suit, (only \$20,000 damages claimed this time), we have concluded to give the *Religio Philosophical Journal* a new dress as a New Year's present to our readers. It is barely possible that in getting off the old and on the new, the *Journal* may be a little behind usual advance time, but we think that it will reach and greet the subscribers on New Year's day, if not, very soon thereafter.