

SPIRIT MANIFESTATIONS

OF

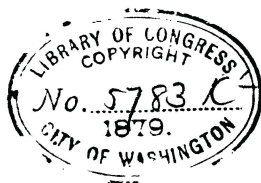
ANCIENT AND MODERN TIMES

COMPARED,

BY

JOSEPH ✓ BEALS, GREENFIELD, MASS.
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SPIRITUAL MANIFESTATIONS OF ANCIENT AND MODERN TIMES COMPARED.

Lyman Beecher says, "Take the Spiritual Phenomena out of the Bible and you wont have much left that is of any value excepting the lids."

Now, we who have dared to investigate for ourselves, dared to look upon both sides of the theological question, and get all the light we could upon the subject, and also had the desire and courage to look into the merits of Spiritualism, when we have witnessed manifestations that were almost a counterpart of those recorded in the Bible we have been led to believe they were accomplished by the same power. Therefore when we read that Moses, or any of the old prophets or seers, were controlled and said, "Thus saith the Lord," or when we read that Moses or Jacob, or any of the old ancients, say they "have seen God face to face," or "talked with God as one man talketh with another," we simply do not believe it; we think they were mistaken.

Probably all of you who are familiar with the Bible will remember that it is full of accounts of angels appearing to different ones, and they were nearly always called "Gods," "Lords," or "Angels." But mark this, they were always in the form of men; and I have thought it might be interesting to recall and compare a few of them with some of the manifestations of the present time.

I do not propose to go through with the entire list, for one writer says, in speaking of dark seances, "That out of eleven hundred and forty-three examples of spirit manifestations or wonder workings recorded in the Bible, nine hundred and fifty-four of them occurred in the night or in the dark." So you see it is possible they were in the habit of holding dark seances in those old times. We will commence with the manifestation as recorded in the 18th chapter of Genesis. Abraham was sitting "in the tent door in the heat of the day; and he lifted up his eyes, and lo, three men stood by him." It is quite evident he thought they were mortals like himself for he had water brought to wash their feet and had a dinner prepared for them, "and they did eat." But in the course of the conversation he concluded one of them was the Lord, for he told Abraham he had heard that Sodom and Gomorrah were very wicked places and he was going down there to find out about it, and if they were as bad as had been represented to him he would destroy them.

Well, it seems two of them went to Sodom and called upon Lot, who was considered the best man in the place. He gave them a cordial welcome, "and made them a feast," and they eat again. Upon observation and enquiry they found they had not been misinformed, but the inhabitants were full as bad, if not worse, than had been represented to them. Whereupon the Lord caused a very heavy rain to fall upon those places. But instead of a long cold wet rain, like the one we read about previous to this, it was just the reverse, a very dry and hot one.

Here we have an account of spirits making them-

selves visible to mortals and talking with them. Let us see if we cannot duplicate it.

An intimate friend of mine, a captain in the Union Army during our late rebellion, has told me many times that often when walking on the street he feels the presence of spirits, and looking up, sees them walking by his side and converses with them, and their voices sound just as natural to him as though they were living in the mortal. I remember very well the time his mother passed on from an adjoining town. His father had been in spirit life some years. He told me that at the funeral he saw both his father and mother standing between the officiating clergyman and the coffin, as plainly as he ever saw them in his life. This friend, who belongs to the order of Free Masons, related to me to-day the following incident: "Some few years ago I was very sick indeed. My mind, however, was perfectly clear, and I had come to the conclusion that I should not recover. While in this condition I saw a band of twelve spirits enter my room. The leader I fully recognized. He was a brother Mason who had passed on some fifteen years before. Each one had a sprig of cassia. They commenced to walk around my bed. Now I had never attended a Masonic funeral, but had heard the ceremonies described. I therefore felt sure this was an indication that I was to pass on. But instead of dropping the cassia, as is the custom at the funeral of a brother, each one drew it across my forehead, and passed out of sight. I then saw the form of a beautiful lady clothed in an elegant mantle floating towards me, and when about three feet directly above my body remained stationary for a

few moments I supposed this form would gradually settle down, indicative of my burial. But a voice said to me, you will get well, and the spirit ascended and was soon lost to sight. From this time I began gradually to recover."

Again, in the 21st chapter of Genesis, we read of the disgraceful manner in which Abraham served his bondwoman, Hagar, and his own son, Ishmael. He gave her some bread and a bottle of water, and turning her out of house and home, sent her into the wilderness to live or die, as circumstances might determine. They wandered around until "the water was spent in the bottle, and she cast the child under one of the shrubs." "And she went and sat down a good way off," for she could not bear to see him die." "And she lifted up her voice and wept." And God heard the voice of the lad, and the Angel of God called to Hagar out of Heaven, and said unto her, what aileth thee, Hagar? Fear not, for God hath heard the voice of the lad where he is." "Arise, lift up the lad and hold him in thine hand" And God opened her eyes, and she saw a well of water, and she went and filled the bottle with water, and gave the lad drink."

A lady of my acquaintance, who I believe to be a woman of truth and veracity, now living with her second husband, who is a minister, and is much opposed to everything pertaining to modern Spiritualism, told me that after her first husband died she was in great trouble in relation to the settlement of his affairs, which were left in such a complicated condition that she hardly knew what to do or which way to turn. She was walking back and forth on the piazza, one day, in great mental distress. She knew

nothing of Spiritualism, but was earnestly desiring to know what to do. When she heard, as she said, "The voice of her husband as distinctly as she ever heard it," and was told just what to do. She looked all around; no visible person was present. She, however, followed the directions given, and everything came out correctly, as she was told it would. But afterwards, when she came to think the matter over, she concluded it must have been her imagination quickened by mental anguish.

In the 6th chapter of Exodus we read: "And God spake unto Moses, and said unto him, I *am* the Lord, and I appeared unto Abraham and Isaac, and unto Jacob, by *the name* of God Almighty, but by my name of JEHOVAH was I not known to them."

Now we have no doubt that this Jehovah who talked with Moses so often and whom Moses saw, and without doubt thought was God, was in reality a spirit, who had sometime lived on earth, as we are now living. According to the Pentateuch, all the different nations and tribes had their gods, or controlling spirits, to whom they prayed. They were called tutelary gods, or guardian, protecting spirits, and Jehovah was probably the controlling spirit, or God, of the Israelitish nation. You will recollect he says, "I am the God of your fathers, the God of Abraham, of Isaac and of Jacob." He was most likely one of Abraham's ancestors, and controlled Moses in the same manner that some spirits control mediums to-day.

In the 9th chapter of 1st Samuel we read, "And the asses of Kish, Saul's father, were lost, and Kish said to Saul, his son, take now one of the servants

with thee and arise, go seek the asses." They went in pursuit of them, passing through the land of several different tribes, until they came near a city. When Saul having become tired or discouraged, proposed to the servant to go home, but the servant said, "Behold now there is in this city a man of God, and *he* is an honorable man, and all that he saith cometh surely to pass. Now let us go thither, peradventure he can show us the way that we should go." But Saul said he had nothing to give him. The servant replied: "Behold I have here the fourth part of a shekel of silver, *that* will I give to the man of God to tell us our way." That point being arranged, they started and met Samuel in the gate of the city, and enquired of him the way to the Seer's house, "and Samuel answered Saul, and said, I *am* the Seer," "and as for thine asses that were lost three days ago set not thy mind on them; for they are found."

Here are three points to which I wish to call your attention. And first: Samuel was called a seer as well as a man of God. To-day we call them clairvoyants or mediums. Second: it is evident they paid their mediums in those days, as well as at the present time. And third: the servant said, "*he* is an honorable man; all he saith cometh surely to pass. We should certainly infer from this that there were in those days persons who were not honorable men, but who pretended to be mediums, seers, or prophets just for the pay, the "Almighty dollar," and I am sorry to believe, that we can in our own day, occasionally find one of their direct descendants.

In the spring of 1878, Mr. Chas. E. Stannard, of Conn., lost a gold watch and had no trace of it or

idea what had become of it. He consulted a Dr. Hunt of Fair Haven, a clairvoyant, and was told he would find it in the possession of a servant girl. He knew this girl was to take a journey in the cars that day. He took a sheriff with him and drove to the depot just in time to intercept her, as she was about to step into the cars, and charged her with theft. She confessed on the spot, and delivered up the watch.

You all remember the story of Saul's visits to the woman of Endor, as recorded in the 28th chapter of 1st of Samuel.

We were taught in our early days to look with abhorrence upon her, for the Christians all call her the witch of Endor, but the word witch is not in the chapter anywhere, and if any one can read that chapter candidly, without feeling that she was a good, true, kind-hearted woman, they can read it different from what I can. "You see Saul was in great trouble, and although he was a medium, his gifts had left him, and he went to this woman, and she saw and described Samuel so accurately that he at once recognized him, and Samuel prophesied to him, saying, "and to-morrow shalt thou and thy sons be with me," and this prophecy was fulfilled.

After I had been investigating the subject of Spiritualism in earnest for a year or more, I went to New York, and having a little leisure one day, called upon Charles H. Foster, who has a world-wide reputation as a medium. I had never seen him, and knew he must be entirely ignorant of me and my affairs, and I determined to be very careful and not say a word that would give him the slightest clue to any of my spirit friends. I was shown into his room

without giving my name. He was sitting at a table in the centre of the room, giving tests to a gentleman. He invited me to take a seat opposite, but against the wall of the room some twelve feet from him. He then went on with his tests to the other man. Soon he looked towards me and said, "Joseph! Joseph! Joseph! I hear the name of Joseph. Do you know of any one in spirit life by that name? Well, as I had decided to be very circumspect in the matter, I said "yes sir, several." "Well," said Foster, "but this spirit said he was your father. Is that correct? I said "yes sir." "Well," said he, "Charlie is here, Frank is here, Dr. Mack is here. These last three were spirits who had come repeatedly to our circles that we were then holding in Greenfield. Foster then described my father very accurately. He then prophesied to me of something that would transpire within a day or two, and the circumstance took place exactly as he foretold, and then an event took place, which to me was more wonderful than anything recorded of the woman of Endor. He requested me to write the names of some of my spirit friends on slips of paper in such a way that he should not see what they were, and fold them up as nearly alike as I could, and mix them up on the table. I followed his directions. He then pointed out one after the other, giving the correct names, saying he heard the names spoken. Then pointing to the last one, said, "This spirit says he will write his initials on my arm." He bared his arm, which was fair and white. Very soon the initials J. B. began to show themselves. He had not touched his arm. The letters became more and more distinct, until they

were a bright red color. "There, said he, those are the initials of your father."

How do you know that, said I? "Why, he stands right here and tells me so." They were exactly as my father used to write them. I enquired how it was done. He said "the spirits told him they wrote by directing a fine point of electricity upon the arm, and that raised the blood to the surface." This explanation seemed very reasonable to me. I have, also, seen the same manifestations upon the arm of Chas. H. Colchester.

In the 22d chapter of 1 Kings we read about Ahab, one of the kings of Israel; his wife's name was Jezebel; they were a wicked couple, and it seems from the account that the Lord was so greatly displeased with them that he desired to put an end to their earthly existence. Now Ahab had a great desire to "possess Ramoth-Gilead," which was in the hands of the king of Syria, therefore, he made an arrangement with Jehoshaphat, the king of Judah, to help him.

It seems they thought it was rather a mean thing to do, and Jehoshaphat proposed that they enquire at the word of the Lord, or in other words, to take council of the prophets, or mediums. So Ahab gathered the prophets together, about four hundred of them, and they all said "Go up, for the Lord shall deliver it into the hand of the King." But Jehoshaphat asked if there were not some other prophet of the Lord that they might enquire of. Ahab replied, "there was one other man, Micaiah, the son of Imla," whom they might enquire of. "But" says Ahab, "I hate him, for he doth not prophecy good concerning me, but evil."

A messenger was sent for Micaiah, and he cautioned him in this manner: "Behold now, the words of the prophets *declare* good unto the king with one mouth; let thy word, I pray thee, be like the word of one of them, and speak *that which is good*." "And Micaiah said, as the Lord liveth, what the Lord saith unto me that will I speak." He came to the kings, and the king said unto him, "Micaiah, shall we go against Ramoth-Gilead, to battle, or shall we forbear? And he answered him, go and prosper, for the Lord shall deliver it into the hand of the king. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?" "And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd, and the Lord said, these have no master, let them return every man to his house in peace." "And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophecy no good concerning me, but evil?" "And he said, here now therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead?" "And one said on this manner, and another said on that manner. And there came forth a spirit and stood before the Lord, and said, I will persuade him." "And the Lord said unto him wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets." And he said, thou shalt persuade *him*, and prevail also. Go forth and do so." Now, therefore, behold the Lord hath put a lying spirit in

the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." But, notwithstanding all this, Ahab went up to battle, and was killed.

Now everybody has heard of the Abe Bunter test, as it is called, that was given through Baxter at Lake Pleasant camp meeting in August, 1877. The secular and religious papers advertised it far and near. Abe Bunter's obituary was published some two years before in the Springfield Republican, but it was premature, for the old fellow is still alive. This, to the minds of the outside world, was sufficient to condemn everything of a spiritual nature, coming through mediums of to-day, for they had found out just how Baxter, "the great test medium, the light of the Spiritualist's camp meeting," as they called him, obtained his tests. It was all from obituary notices, tomb stones, etc., etc. What a memory the man must have to be sure. Baxter, Sullivan and Heath were to sing that day, and had selected several pieces. Among them was a negro melody, that is, or was sung by the negroes at their religious meetings in the South. There was where Baxter first heard and learned it. It was his wish to sing that last, after he had given the tests. But the other two desired, for some cause, to sing it first, and Baxter consented. This song, as Attica, Baxter's guide, says, attracted a company of negro spirits, who seemed to enjoy the song very much. After it was ended, one spirit said to another, "Now you go and give a test." "Oh, I can't," said the first. "You go; I don't know what to say." "Why," said the first, "tell them about Abe Bunter." "Why, Abe ain't dead." "Oh, yes he is. I saw his

death in the paper before I died." So he stepped forward and gave the test. I have always felt that the higher spirits permitted this to be done, in order to throw Baxter out of his school and into a field of greater usefulness.

In the 21st chapter of 2d Chronicles we read about Jehoram, another of the wicked kings of "Gods chosen people," as the Israelites are called. In the 12th verse we read: "And there came a writing to him from prophet Elijah, saying, thus saith the Lord God of David, thy father" And goes on to tell what fearful things should befall him for his wickedness. According to the chronology of the Bible this writing came to Jehoram eight hundred and eighty-nine years before Christ. Now if we turn back to the 2d chapter of 2d Kings, 11th verse, we shall read "And it came to pass as they still went on and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried my father, my father, the chariot of Israel and the horsemen thereof. And he saw him no more." This was eight hundred and ninety-six years before Christ. So you see it was seven years after Elijah's translation, as it is called, that Jehoram received this writing from him.

I will now mention a few instances of direct spirit writing that have come under my own observation. In the first place I will state that my brother passed to spirit life in the spring of 1861. In the winter of 1858-9 he spent some two months with me. He was a physician and surgeon. Had traveled considerably, and while in California was very sick indeed, and

given up to die. At this time he became clairvoyant, and saw distinctly some of his spirit friends. This, of course, set him thinking, and as soon as he had sufficiently recovered, began investigating spiritualism, and became convinced that those who had passed to the higher life could communicate with us.

When he came to visit me I had been the superintendent of the 2d Congregational Sunday school nearly a year. We had many talks upon the subject, but I thought he was all wrong, and that his poor soul in the future life would be among the lost.

In the summer of 1871, ten years after he passed on, I heard that Dr. Henry Slade was to be in Springfield on one Sunday, and I went down to see him. We sat down to a common table. He took a slate and placed upon it a very small bit of slate pencil, and placed the slate under the table-leaf, holding it with his fingers under the slate and his thumb top of the table, and told me to take hold of it in the same manner. I did so, and you may be sure the slate was held tight to the table-leaf. We then put our disengaged hands upon the top of the table, his resting upon mine, and instantly I heard writing upon the slate. When they were through there were three raps, which he said indicated the writing was finished. He immediately let go the slate, and I removed it, and found a short communication from my father, with his initials. I thought it very wonderful, and wished to buy the slate and take it home with me; but he rubbed it out, with the remark, "we will get something better than that."

After I had looked the slate all over carefully to see that there was no writing on it, we placed it un-

der the table leaf again, with our hands in the same position as before ; when we again heard the writing. Upon removing the slate I found the side next the table leaf covered with writing, and the little crumb of slate pencil at the very end of the last mark that was made with it. This is the communication :

“ My Dear Brother Joseph : You often ask for me and wonder why I do not come. This is just the reason—I really do not understand the way of coming. Father is always on hand to do his share of talking, so I stand back for the older ones. However this will prove to you I am not lost, but in a happy world, free from care and sorrow. Good bye.

I am your affectionate brother,

H. H. BEALS.”

Last year (1877), Chas. E. Watkins, of whom most of you may have heard, came to Greenfield. I procured two slates, washed them off clean, placed a small bit of pencil between them, then put screws through the two frames, one on each side, and screwed them tight together. This was done in my office. I then took them down to the American House, where he was stopping, and we sat down to a table, on opposite sides, and held the slates between us, he holding one end and I the other. Soon we heard writing. When it was through I turned the screws back and found three names written, my father’s, my brother’s, and Mrs. A. W. Slade, and these words, “ We are all here.” Mrs. Slade was formerly Mrs. Alcinda Wilhelm, and some dozen years ago lectured in Greenfield, and I formed her acquaintance.

A friend of mine visited Watkins, while at Lake Pleasant camp meeting, the same year. He handed

her two slates, telling her to examine them carefully, to see there was no writing on them. This, however, was entirely useless on his part, for she is naturally of a skeptical turn of mind, and would have been sure on that point. A small bit of pencil was placed between them, and she held them out in one hand, Watkins, taking hold of her left hand, and pointing with the other towards the slates, but not touching them. Soon he said "There, they are writing, don't you hear it?" She said "no," but upon bringing them nearer to her ear said she heard them distinctly. When the writing ceased, she took off the top slate, and the bottom one was two-thirds covered with fine writing, and her sister's name signed to it. In this communication was expressed a wish that she should keep the slate. She took it home with her, and looking up some old letters that were written by the sister some twenty years before, found the writing on the slate almost a fac-simile of that in the old letters. It is almost needless to add that the lady guards that slate with jealous care.

Mr. T. T. Timayenis, a modern Greek by birth, a teacher of the Greek language in the collegiate Institute in Springfield, told me he "obtained from Watkins, in original characters of Romaic, the name of his grandfather, and three lines of Greek words, correctly spelled, and with accents and breathings correctly placed." He also stated that "his grandfather's name was very peculiar, and almost unpronounceable by English lips."

The slate was in full view all the time, and Watkins merely touched one corner of it with his finger.

Watkins, also, gave an exhibition of his powers as

a medium for independent writing, upon the public platform, at Lake Pleasant, between two new slates, which I had kept in my possession from the time they were purchased until I handed them to a committee of three, two of them skeptics, who came upon the platform to watch the proceedings, and detect any fraud, if such existed. After making a careful examination of the slates a small bit of pencil was placed between them. The committee then held them by one end, and Watkins by the other. The two skeptics who were acquainted with each other, had, previous to going upon the platform, agreed that if there was anything in will power, they would, if possible, prevent any writing upon the slates. Therefore as soon as all four had taken hold of the slates they placed their minds upon him, with the determination that no writing should be done. But such a power was brought to bear upon the medium that he writhed and twisted, turned as pale as a sheet, and great drops of sweat started out on his forehead. Soon he managed to articulate, "There, they are writing; put your ears down and hear it" They did so, one after the other, and all heard the writing. When it was over he let go the slates, and fairly staggered as he came towards me, the strain had been so great upon him. I immediately gave him my seat, and for a moment thought he would faint away, but he soon rallied. He told me next day that he had not fully recovered from the effect, and would never try such an experiment again. Upon taking off the top slate forty-seven words were found to have been written. The committee testified that they could see no possible chance for any deception or fraud in the matter,

and at my request they each wrote their names on the slate, and I still have it in my possession. The communication is as follows:

MY DEAR FRIENDS:

As we approach the natural from our spiritual homes we find our old love for our friends is still strong within us, for father, mother, brother, sister. God and the angel-world bless all, is the wish of this control.

MRS. A. W. SLADE.

Names of the Committee:

Eben Ripley, Daniel D. Wiley, F. L. Sargent.

And I could go on and relate many more incidents of a like nature. I have also seen many writings in unknown tongues.

Dr. J. V. Mansfield, the wonderful writing medium of New York, told me last August, 1878, while at the camp meeting, "That he had written more than two hundred and forty-three thousand seven hundred letters from spirits, and in fifteen different languages.

I will now mention two instances of spirit writing where the hand was plainly seen: If we turn to the 5th chapter of Daniel, we can read about a great feast that "Belshazzar made for a thousand of his lords, and drank wine before them." We should think from reading the account it was quite a carousal, and the wine circulated very freely. In the 5th verse we read: "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick, upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote." It frightened them nearly out of their senses. "The king's countenance changed, his thoughts troubled

him, and his knees smote together." As none of them could read this writing they sent for Daniel, who was said to have the wisdom of the gods, to interpret it for them.

I will now make a quotation from a book recently published in England, called *Psychography*, giving an account of a seance held with Dr. Slade, and recorded by the Hon. Robert Dale Owen, formerly American minister at the Court of Naples. He says: "At half past seven on Monday evening, Feb. 9th, 1874, I called at Dr. Slade's rooms, 413 Fourth Ave., New York. Found him disengaged, and had a sitting with him which I shall remember while I live. It was held in his back parlor, no one but myself present. Doors closed and locked, sufficient gas light from a chandelier suspended above the table to make every object in the room distinctly visible. We sat at a table without cover, five feet by two and a half, Slade at one end, and I on one side, near him; Slade's hands on the table throughout the sitting. An interval of some ten or fifteen minutes, during which nothing occurred; Slade, nervous, restless, and seemingly disappointed. Then he laid a small slate on the table before me, and, after a time, went to a writing desk, brought thence half a quire of paper, selected a sheet, and handed it to me with a request that I would examine it. I did so, carefully, under the gas light, and can positively affirm that not a word or letter was visible upon it. Thereupon he added, 'They wish you to lay it on the slate, and to lay the slate on your knee.' Then, after another pause, 'Have you a lead pencil?' 'Yes.' 'Please throw it under the table.' I did so. A few minutes

afterwards I felt the grasp as of a hand on one of my knees, arresting my attention, for the touch was unmistakably distinct. Presently there appeared, stealing over my knees and creeping slowly up the slate a hand holding the pencil. This hand resembled point for point that of a white marble female statue, alike in size, in color, and in form. The fingers tapered, and the whole most delicately moulded. *It was detached and shaded off at the wrist.* It commenced writing *about the middle of the note sheet, and continued to write under my eyes two or three minutes*, ending at the bottom of the page. Then it slipped gently back under the table, carrying the pencil with it. Again an interval, perhaps of five minutes. Then appeared a second hand, somewhat smaller than the first, but in color and symmetry closely resembling it. This hand moved to the top of the sheet of paper, wrote as the former had done, and for about the same period of time, then disappeared slowly in like manner. I saw it even more distinctly than the first, because it wrote outside of the shadow of the projecting table-top, and directly under the gas light. As we had no raps indicating the close of the sitting, we kept our places, talking over what had happened. After some time a hand, similar to that which first wrote, showed itself, coming out from below the end of the table furthest from Dr. Slade. It was detached, as the others had been, remained visible several minutes, then sank out of sight. This closed the sitting. When I came to examine the writing of which I had thus witnessed the execution, I found the first written to be in English, a commonplace communication, with the signature of Dr. Slade's deceased wife. The last writ-

ten, but first on the note sheet, (headed in English, 'Law of Love.' Matt. 5th, 43d-45th,) was in Greek.

Now my knowledge of Greek, imperfect when I left college, has, during more than half a century of disuse, so faded out that I can barely translate a word here and there. I referred the manuscript to two of the best Greek scholars in Harvard University, and from them I ascertained that it was what it purported to be, (a few aspirates and accents only omitted.) The original of the three well-known verses thus rendered in our revised version."

'43 Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy.

'44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you ;

'45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.'

Truly the 'Law of Love.' I close without comment; merely reminding your readers, that this sitting was held in the light. That the sheet of note paper remained in my possession from the time I first received and examined it till the close of the sitting; and has never been out of my possession since.

That, for the reality of the phenomena I had the evidence of two senses, that of feeling, and best and most convincing of all, the testimony of what the old poet calls the 'faithful eyes.'

New York, Oct. 15th, 1876."

And now we will leave the Old Testament record,

and come down to the New. And I will state here that I look upon Jesus as a medium, perhaps the most wonderful the world has ever seen. He was a harmonial man, born under peculiar circumstances, and into a home of love, and was probably as nearly a perfect man as ever lived. And as one of the apostles says, "was made perfect through suffering." Now it seems to me that those who profess to be followers of Jesus should be willing to take those portions of the New Testament which they think are his very words, as their guide. They should take it as their text book, to enable them to determine who the true followers of Jesus are. Let us see what it says, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

Now it is very evident that the disciples believed this, for we read in the 2d chapter of Acts, "And when the day of Pentacost was fully come, they were all, with one accord, in one place." "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." "And there appeared unto them cloven tongues like as of fire, and sat upon each of them." "And they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance." "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven."

"Now when this was noised abroad, the multitude

came together and were confounded, because that every man heard them speak in his own language." Here we have recorded three different phases of spirit manifestation—the rushing wind, spirit lights, and speaking in other tongues, or in other words, in a language unknown to the medium.

On the 18th day of July, 1873, I made a visit to Cascade, N. Y., the home then of Mrs. Mary A. Andrews, who, I believe, was the first medium for materialization in the new dispensation. In the evening I attended a circle at which nine persons were present beside the medium. There were three windows in the room, and one door only. The windows had wooden shutters upon the inside. These were put up and fastened, and blankets hung over them, and also over the door to exclude the light. We joined hands, and after singing a few pieces we all felt a strong wind, and were all sprinkled with water, not as though it was thrown on us by some person's hand, but just precisely as though we were out in a slight shower. We all saw very bright, beautiful spirit lights in different parts of the room. There were four very brilliant lights at the same time in the form of a crescent. I attended five seances. At almost every one we had spirit voices join in the singing, very distinctly indeed. Mrs. Andrews is not a singer.

The speaking in new tongues, or in language unknown to the medium, is very common. Probably all who have been in circles much have heard this. I think the most interesting case of the kind that has come under my observation was when two mediums met at my house. They were strangers to each other, although acquaintances of mine. They were both

controlled, and held quite a conversation in a language entirely unknown to either of them. When they were through, one of them was controlled by another spirit, and gave us the interpretation.

In the 14th chapter of 1st Corinthians, 13th verse, we read, "Wherefore let him that speaketh in an unknown tongue pray that he may interpret." You should all read the 12th and 14th chapters of 1st Corinthians. Here Paul speaks concerning spiritual gifts, mentioning, particularly, the gifts of healing, of prophecy, the discerning of spirits, and speaking in new tongues, and urges the followers to covet earnestly the best gifts. These signs did follow the Apostles through their lives, and the followers of Jesus to the third, and as some writers say even to the sixth century.

In the 14th chapter of John, 12th verse, Jesus says, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my father."

According to these rules where are the followers of Jesus to-day, who casts out devils? This means those who are obsessed by evil spirits. And we could find many such in our insane asylums to-day. And who heal the sick by the laying on of hands, or in other words, by magnetic treatment? Surely there are none in the churches, where, according to these statements, we should expect, and ought to find them. But we do find many among the spiritualists, who not only profess to cure disease in this manner, but who actually do it. And we have examples of this power with us to-day. Persons who have been raised to

health by the laying on of hands, and by magnetized paper, after they had been given up to die by the regular physicians.

There are many accounts in the Bible of what are called miraculous healing. In the 14th chapter of Acts we read :

“8 And there sat a certain man of Lystra, impotent in his feet, being a cripple from his mother’s womb, who never had walked.

“9 The same heard Paul speak, who, steadfastly beholding him, and perceiving that he had faith to be healed,

“10 Said with a loud voice, stand upright on thy feet. And he leaped and walked.”

In the 19th chapter we read :

“11 And God wrought special miracles by the hand of Paul :

“12 So that from his body were brought unto the sick handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them.”

I am well acquainted with a young lady, who, for fourteen months, was confined to her bed with what doctors called “spinal disease.” During all this time she had not been able to walk a step, or even bear her weight upon her feet, and the last five months had not been able to move herself at all. Her limbs had been gradually drawn up, so that her knees were as high as her hips, and she could not straighten them. The mother, who was a widow, had spent all she had in employing the best physicians that could be obtained, but without any good results, and they pronounced the disease incurable. At this time a mag-

netic healer heard of the case, and as he was passing through Northfield, where she resided at that time, felt impressed to call and see her, and after conversing a few moments, placed his hand upon the bottom of her feet, and in a short time her limbs were partially straightened. After two or three treatments in this manner, at intervals of a few days, her limbs became straight. He then advised her to write to Dr. J. R. Newton, who was at that time in California, and state her case to him, and see if he could not help her, but as they had no money she delayed writing for a few weeks, hoping in some way to obtain some, but did not succeed, and finally wrote without a remittance. The Dr. always ready, Christ like, to perform a good act, immediately replied, and told her he could help her, and that upon reading his letter she would feel an impulse to get up and walk, and enjoined her to do so. She read the letter aloud to her mother.

Now she had made great efforts to get up and stand upon her feet previous to the time when she could not move herself in bed, and it had always made her worse for several days. So she said, "Now, mother, if I do try and it makes me worse, shall you blame me?" "No." "Then I shall try." She got off the bed without help, but could not stand erect. However, she walked a few steps, and returned to the bed. After lying a few moments she said, "Mother, I can do better than that." She got up, stood erect, and walked across the room and back to the bed without help. And from that day to this, now some three years, has been steadily improving in health and strength, and is at this time apparently as well as any one. I should state that Dr. Newton sent her two magnetized letters.

You all recollect the account as recorded in Luke, where Jesus took "Peter and John and James, and went up into a mountain to pray. And as he prayed the fashion of his countenance was altered, and his raiment was white and glistening." "And behold, there talked with him two men, which were Moses and Elias." And the three disciples saw them. After Jesus was put to death he appeared many times to his disciples, and others.

I will mention three instances: the first is found in the last chapter of Luke, when he appeared to two of his disciples as they were on their way to Emmaus.

"16 But their eyes were holden that they should not know him."

And he walked and talked with them.

"30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

"31 And their eyes were opened and they knew him; and he vanished out of their sight."

J Frank Baxter told me that a few years ago, Mrs. Nellie J. T. Brigham lectured in Chelsea, and he was engaged to sing. After the lecture had commenced, he, feeling somewhat chilly, as it was a cold night, went into the ante-room, where there was a register, to warm himself. While sitting there a door from the vestibule opened, and a man came in, and requested him to give a test after the lecture. This man told him he was a spirit, told how long he had been in spirit life, and wanted the test given for the benefit of a lady in the audience. He also described a pin, in the form of a lyre, which she had presented him. He having given her lessons upon the guitar,

and refused any remuneration ; then went out through the door. Baxter said he saw this spirit as plainly as he ever saw any one in the mortal, and after he left it seemed so real he thought it must be some one who desired to play a practical joke upon him. As soon as he had come to this conclusion the door opened again, and in came the spirit, and said, " You think I am trying to deceive you, will you step to the door and lock it." Baxter said he began to be a little frightened, he went to the door, keeping his eyes continually upon this form, and took hold of the knob, ready to open the door and pass out if occasion required, and while he was intently watching it the spirit vanished out of sight, soon it gradually reformed, and then asked " Are you now satisfied that I am a spirit ?" Baxter said he was ; whereupon the spirit vanished again. After the lecture he went upon the platform and gave the test, giving name, occupation, date of death, age, and place of burial, described the pin ; also, giving other particulars, and then pointed in the direction of the person for whom the test was intended. It was acknowledged to be correct in every particular.

Again, we read in the Gospel according to John, 20th chapter, 19th verse, " Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace *be* unto you."

" 20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord."

" 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came."

"25 The other disciples therefore said unto him, we have seen the Lord. But he said unto them, except I shall see in his hands the print of the nails, and put my fingers into the print of the nails, and thrust my hand into his side I will not believe."

"26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you."

"27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless but believing."

The old saying that "seeing is believing," was exemplified in this case, for Thomas was immediately convinced that he had seen Jesus. Now if there is any reliance to be placed upon this record, and I have great confidence in it, here is proof of materialization. There are several points here to which I wish to call your attention. In the first place, Jesus, after walking and talking with the two disciples, sat down to the table with them, and, to their utter astonishment, vanished out of sight, or in other words, de-materialized. In the second place, it distinctly states that it was in the *evening*, and "*the doors were shut* where the disciples were assembled, for *fear of the Jews*, and Jesus came and stood in their midst."

Now here are the exact conditions that are observed in the seances, or circles, that are held to-day. The doors are shut and fastened upon the inside to prevent intrusion, for others coming in or going out after the circle is formed makes a disturbance, breaks conditions. But some may say there is nothing said

about the door being fastened. Very true, but would it not be ridiculous to say the door was simply shut, without fastening, if they were really afraid of a disturbance from the Jews, or any one else? Most assuredly it would. Here, then, is a clear case of materialization, and we have abundant evidence of such manifestations taking place all around us to-day. I have been told by dozens of my friends that they have seen the materialized forms of their spirit friends, whom they fully recognized and talked with, and then have seen them vanish, or de-materialize, before their eyes. I will mention only one case. A friend of mine, in whom I have great confidence, told me that in 1874 he had a sitting with Dr. Henry Slade. He examined the room carefully, then locked the door and put the key in his pocket, no one there but himself and Dr. Slade. They hung a piece of black cloth across one part of the room, sat down a few feet in front of it, he taking hold of both of Dr. Slade's hands. Soon his attention was called to a spirit light which moved around the room, and then passed behind this cloth. There was in this cloth a hole cut on three sides, hanging from the top. Soon this was rolled up, and the face of his father appeared. Soon the curtain dropped, and his father stepped out in front of it, and conversed with him a while, then vanished out of sight. Did not go behind the curtain, but de-materialized in full view. I am entirely satisfied of the fact that hands are materialized, for I have seen and felt them under such test conditions as to entirely preclude the idea of fraud.

For instance, at a circle I attended in August, 1875, I strapped the hands of the medium together with two

long strips of sticking plaster. The doors and windows were then shut and fastened under my supervision. There were none but adults in the room. We then sat down in a circle, the chairs touching each other all the way round, the medium in the centre. The entire circle joined hands. Soon what appeared to be a child's hand touched mine two or three times. I made the request that the hand be placed in mine, and allowed to remain there a moment, at the same time saying I would not attempt to grasp it. Soon it was laid in my hand, and after a moment I closed my hand carefully, just to feel the size of it, instantly opening it again. This I did two or three times, until I was thoroughly satisfied it was a child's hand. It was then moved along through my hand, I continually feeling of it all the way to the elbow. It was a soft, smooth, plump child's hand and arm. I should say it would belong to a child of about eight or ten years of age. Then again, I have seen hands under such test conditions in other circles and with other mediums, that there was no possible chance for deception.

There are, however, a great many doubting Thomases in the world. I am one of them. These things must be witnessed before one can be satisfied of their reality. No one can fully accept them as facts on the testimony of others.

I have also been in circles for form materializations, and have seen quite a number of them that purported to be materialized for the occasion; and have seen different parties go up and shake hands with them, and declare that they recognized them as their departed friends. These persons seemed to be, as the saying

is, perfectly clear headed. They were intelligent, active business men and women. The evidence of any two of them would be sufficient in any court of justice to hang a man. At the same time I must say I have never seen what purported to be a full form materialization that I was fully satisfied was genuine, still I can see no reason why, if a hand and arm can be materialized, a full form may not be.

Now, as I have said before, I believe Jesus was a medium, and was controlled by Moses and Elias, by John the Baptist, and others. In proof of this I will quote from the 16th chapter, 13th verse of Matthew.

Jesus asked his disciples "Whom do men say that I the Son of man am? And they said, Some *say that thou art* John the Baptist: some, Elias: and others, Jeremias, or one of the prophets."

Herod, who had caused him to be put to death but a short time previous to this, was also of the opinion that it was John who controlled Jesus at times. He was a man who was well known in that vicinity, and when he controlled Jesus the people knew from some peculiarity of speech or manner, that it was John the Baptist, just the same as we, after we become acquainted with a medium and their controlling influences or guides, know directly which one it is that is speaking through them.

In the 8th chapter of Acts we find an account of the conversion and baptism of the eunuch who had charge of all the treasures of Candace, queen of Ethiopia, the 38th and 39th verses are as follows: "And when they were come up out of the water the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus."

This was some thirty miles from there.

We have accounts of mediums being lifted up by spirit power at the present time. The father of the Davenport Brothers, as they are called, told me that his son Ira was lifted by spirit power and carried about one mile and a half, and left standing in the snow on the banks of the Niagara river. There were no tracks of either his own or other's feet, and the spirits asserted that he was carried through the air just as was Philip in the olden time. We have accounts of the same thing being done with Mrs. Guppy, a medium in England, she was said to have been carried some two miles. This was testified to by some dozen respectable men and women. This Mrs. Guppy was the wife of a very rich man, and not a public medium; hence there could have been no occasion for any deception on their part on account of gaining notoriety for the purpose of money making.

A lady of my acquaintance, in whom I have great confidence, told me, that some fifteen years ago she was a member of a circle in Plymouth, Mass., Mr. J. Frank Baxter was one of the circle, they were held in a small hall, but it was quite high; they were for development, and were held generally in the dark. They sat around a large table and joined hands. One evening Baxter felt that he was being lifted up. It frightened him a little, and he begged of those that were holding his hands not to let go of them, but after a while they did, and he was floated to the ceiling. The circle could hardly believe that, so the next night he was requested to take a pencil and mark on the ceiling. He did so, and when the room

was lighted they all saw the marks. He was lifted in this manner eighteen times, and floated a distance of about twenty feet each time, the last three or four times in the light, so all could see it. The ceiling had been festooned with cut papers in different colors. One of the circle suggested that if the spirits would carry him up over those cut papers and then bring him down upon the table with the papers under him, they would be convinced their eyes did not deceive them. He was then carried up over the papers and brought down upon the table, tearing the papers from the ceiling, and they were found under him upon the table.

In a letter I have recently received from Mr Baxter, dated Troy, New York, Dec. 9th, 1878, he says, "speaking of my being raised, last Sunday, before a large audience, a gentleman arose and stated he was a member of the very circle, witnessed it, and proved his position by corroborative testimony. Who he was I knew not. Thought it strange, for surely I ought to know the members of that circle. He said, "I am well known here in Troy, and no man will doubt my word." After the lecture he sought me, and I saw at once it was Mr. Bosworth, once of Plymouth, Mass., now of Troy, New York. He had grown gray, and his beard was full and long, and that, for the time, disguised him to me." There are eight or ten other persons living who would be equally willing to testify to this fact.

In the 12th chapter of Acts we read about the arrest and imprisonment of Peter, and his release from prison by an angel. I will make a quotation :

"5 Peter, therefore, was kept in prison; but prayer was made by the church unto God for him.

"6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison.

"7 And behold, the angel of the Lord came upon *him*, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, arise up quickly. And his chains fell off from *his* hands.

"8 And the angel said unto him, gird thyself, and bind on thy sandals. And so he did. And he saith unto him, cast thy garment about thee, and follow me.

"9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

"10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street; and forthwith the angel departed from him."

A case very similar to this occurred in Oswego, N. Y., in 1859. Ira and William Davenport, and Luke P. Rand, their agent, were arrested and thrown into jail, and for the same reason that Peter was imprisoned, for promulgating a new religious doctrine. The first conflicted with the dogmas of the Jewish church of eighteen hundred years ago, and the last with those of the Orthodox church of to-day. Hence they must in some way be silenced. Mr. Rand says, "We were informed by the spirits that our prison doors would be opened before our time expired; and

on the evening previous to its expiration a voice spoke in the room, and said that I was to go out that night. I was told to put on my coat and hat, and be ready. I did so, not even then supposing we should be released until the jailor and his family had retired, and all might be still without, but I was disappointed. Immediately, not probably twenty minutes from the time we were locked up, the door was thrown open, and the voice again spoke, and said, now go quickly. Take with you the rope, (for a rope had been in our room, which had been used for another purpose in our former room.) Go to yonder garret window and let thyself down, and flee from this place. We will take care of the boys. There are many angels present, though but one speaks. I hastily passed on, and strictly obeyed the angel. The boys came out into the hall, took up the lock which lay upon the floor, and for the first time examined it, and spoke of its being warm. The angel told them, as they subsequently told me, to go into the room again, and the door was closed and locked by the angel; and they were to remain there for the night." As the spirits had, by Rand's release, shown their power to open the prison, but as whoever left it would be liable to be returned for breaking jail, the boys were directed to remain where they were until the next day, when their term of imprisonment expired. I will simply add the affidavits of the Davenports and Rand:

"Be it known to all people that in the seventh month, A. D., 1859, we, the undersigned, were imprisoned in the common jail in the city of Oswego, N. Y., on account of propogating our religious principles, through oral and physical representations, and

that after twenty-nine days of our confinement, at evening, when we were all in our prison-room together, as we had been locked in by the jailor, we having truly answered to his call, a voice spoke and said, "*Rand, you are to go out of this place this night. Put on your coat and hat and be ready.* Immediately the door was thrown open, and the voice again spoke, and said, now walk quickly out, and on to the attic window yonder, and let thyself down by a rope, and flee from this place, we will take care of the boys. There are many angels present, though but one speaks. The angelic command was strictly obeyed, that this, and all this, did absolutely occur in our presence, we do most solemnly affirm before God and man.

IRA ERASTUS DAVENPORT.

LUKE P. RAND.

Subscribed and sworn before me, this first day of August, 1859. (Signed,)

JAMES BARNES, Justice of the Peace.

Subscribed and sworn before me by William Davenport, this fifth day of August, 1859.

WILLIAM H. H. DAVENPORT.

"H. B. BURT, Justice of the Peace."

In the 27th chapter of Acts we read of the shipwreck of the vessel on which Paul was being taken to Rome. He had been arrested for the same reason that Jesus and Peter and the Davenports were, and at his trial appealed unto Cæsar; therefore was sent to Rome. On the voyage they encountered a fearful tempest. Paul says:

"20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

" 21 But after long abstinence, Paul stood forth in the midst of them, and said, sirs, ye should have harkened unto me and not loosed from Crete, and to have gained this harm and loss.

" 22 And now I exhort you to be of good cheer; for there shall be no loss of *any man's* life among you, but of the ship.

" 23 For there stood by me this night the angel of God, whose I am, and whom I serve,

" 24 Saying, fear not, Paul; thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee.

Paul was a medium. He says, the angel of God stood by him. In those days they called all spirits angels. Only those who can see them or hear their voices know how often we are helped by spirits.

Capt. O. B. Green, now sailing the schooner Angus Smith, on the western lakes, is also a medium. In any great storm, or in any emergency, he is controlled by a spirit, and always takes his vessel into port in safety, while others are obliged to wait outside the harbor for a pilot, or until the storm abates. He is always awakened at night by spirits, if there is any occasion for it. He frequently tells the owners, or those for whom he carries freight, when he leaves port, just what time he shall reach his destination, and when he has made this statement has never been known to fail of its accomplishment in the specified time, and telegraphing back to the owners. This last fall, 1878, while quite a number of vessels were in the harbor at Buffalo, he took his ship out in a tornado, and made a safe and very quick voyage to Milwaukee, when no other vessel, or tug even, dared to venture out.

Thus I have recounted a very few of the many manifestations of spirit presence and power recorded in the Bible, and have duplicated them from the manifestations of the present day. It seems marvelously strange to me how any one can so implicitly believe in the spirit manifestations of from two to four thousand years ago, and so utterly ignore the same class of facts that are transpiring all around us to-day.

Finding so many of these accounts recorded there, I can unhesitatingly say that I believe the Bible to be the best text book of ancient spiritualism that I am acquainted with, and in this way do I answer in part, the question so often asked us, "Do you, as Spiritualists, discard the Bible."