

# SPIRITUALISM, HISTORY, AND THE GREAT AWAKENINGS

Delaney E. Lauderback

Golden Gate Spiritualist Church, San Francisco

*History is not history, unless it is the Truth*

*-Abraham Lincoln*

Two periods in American history are known as Great Awakenings. The First began during the mid-eighteenth century, the Second in the early nineteenth century. The Great Awakenings are said to be times of widespread sectarian religious awakening and spiritual reaffirmation. The evangelism of charismatic, itinerant preachers spread a gentler, more hopeful spirituality through the Protestant religions of the U. S., lessening somewhat the dark grip of Calvinist predestination.<sup>1</sup>

The most radical form of religious revivalism was practiced in Western New York, where the great revivals of 1830 – 1831, held in Rochester, are said to have brought the Second Great Awakening to a close. This area of New York was described as a "seedbed for religious enthusiasms."<sup>2</sup> The Second Great Awakening "inspired a great movement for social reform."<sup>3</sup> This much contemporary and twentieth century American history reports.

History does not report that the Second Great Awakening continued from 1831 through the next two decades, culminating in the explosion of contact with the Spirit world that began in late 1849 - early 1850. Contact with the Spirit world quickly encompassed *millions* of Americans and continued at this level through most of the rest of the nineteenth century.<sup>4</sup> Known as Modern Spiritualism, the entire, "massive popular movement"<sup>5</sup> has been excluded from American history with but few exceptions.

While this is an historical paper, it does examine certain aspects of some religions from an historical perspective. What is discussed here may not be familiar to most people. The reader is invited to continue with an open mind and an ecumenical spirit.

Contact with those who had passed on to the next expression of life, or Spirit world, had been common among the Shakers in America since near the turn of the nineteenth century. The Shakers were a deeply religious people who practiced sobriety, chastity, equality of the sexes, and racial equality. By 1837, sixty Shaker communities were found in the U. S.<sup>6</sup>

About 1830, communication through trance speakers from those who had passed to higher levels of understanding in the Spirit world greatly increased among the Shakers. Some of the communication was in unfamiliar languages.<sup>7</sup> The Shakers were told that the Spirit world planned to withdraw from communication with their Shaker friends at some point in the near future, but that they would return in 1848. Then, the spiritual gifts "enjoyed by the Shakers" would be "poured out in mighty floods upon the world's people" and there would be an "extraordinary discovery of material as well as spiritual wealth. *Mines of treasure* were to be discovered in the earth and floods of spiritual light were to descend from the heavens." This was predicted to occur in the year 1848 and "continue until about 1870, when fresh sensuous and super-sensuous demonstrations were to proclaim the inauguration of another era."<sup>8</sup>

On March 31, 1848, communication with the Spirit world was established through the Fox girls. (See following) Also in 1848, gold was discovered in California, an event, by the way, that triggered the genocide of the native California people, another item generally excluded from American history.<sup>9</sup> In the early 1870's, actual materialization of the full Spirit form or body began to occur in the presence of some Spiritualist mediums.<sup>10</sup>

Doyle reports that by 1837, the sixty Shaker communities responded in various ways to the expanded communication with the Spirit world but continued to carefully keep the fact of this communication to themselves. In 1844, Spirit ceased communication with the Shakers.<sup>11</sup>

In 1842, a traveling mesmerist visiting a remote village in Upstate New York discovered 15 year old Andrew Jackson Davis had extraordinary gifts of clairvoyance. A local tailor, Levingston, had already discovered some of Davis' spiritual gifts when Davis was 14. It was Levingston, not the travelling mesmerist, who continued to work with Davis to further develop these gifts. Levingston decided to leave his business and devote himself to Davis, helping him develop his special sight, particularly as it related to diagnosing diseases and prescribing cures.<sup>12</sup>

A. J. Davis not only saw into the Spirit world, but could actually enter it with his own Spirit when in a state of trance. While he was in trance, Spirit dictated *Nature's Divine Revelations* through Davis over a period of two years. Sir Arthur Conan Doyle found this work "one of the most profound and original books of philosophy ever produced." Davis received a few months of formal education around age 10. Though the many books produced by the Spirit world through Davis are not always easy to understand, Doyle found them to be "on a very high moral and intellectual level."<sup>13</sup>

Dr. Bush, Professor of Hebrew at the University of New York at the time, found Davis correctly quoted the Hebrew language in his trance lectures. Bush found Davis' knowledge and understanding on a wide variety of subjects beyond what could be expected of any scholar of any age. In 1847, a group of distinguished men formed around Davis and began publication of the *Univercoelum and Spiritual Philosopher*, a weekly periodical devoted to spreading the teachings received through Davis from the Spirit world. This was the first of the more than 200 Spiritualist periodicals that began publication in the nineteenth century.<sup>14</sup>

## THE BEGINNING OF MODERN SPIRITUALISM

During 1843 – 44, contact with the Spirit world through rapping, clairvoyance, writing, and trance began to appear in a number of people in various parts of the U. S. and continued to appear in an increasing number of people. Fearing ridicule and condemnation in their communities, these manifestations were quietly hidden from others by the families of those through and around whom this contact occurred. The first public demonstrations of Spirit contact through rapping and the movement of heavy objects in the presence (mediumship) of Margaretta Fox & Leah Fox Fish occurred in November, 1849.<sup>15</sup>

As reports of the Fox girls' public demonstrations spread, families who had carefully kept secret the Spirit contact occurring within their families began coming forward to share these Spiritual gifts with others. Spiritualist circles formed around these mediums. Mediumship quickly came to others in the circles, helping supply the "ever increasing numbers of mediums" through whom those in Spirit could communicate with those on the earth.<sup>16</sup>

On the evening of March 31, 1848, the younger Fox girls, Katie & Margaretta, first discovered the noises or raps in their Hydesville, N. Y. cabin responded intelligently to their questions. Through these raps, percussive sounds coming from any location in a room, communication was established with the spirit of Charles B. Rosna, a Jewish peddler who, they were soon to learn by asking questions that could be answered "yes" or "no," had been murdered for his money in the cabin several years earlier.<sup>17</sup>

(Around daybreak, March 31, 1848, Andrew Jackson Davis, in another part of upstate New York, was awakened early. His notes from that date recorded the following: "About daylight this morning a warm breathing passed over my face and I heard a voice, tender and strong, saying, 'Brother, the Good Work has begun – Behold! A living demonstration is born.'"<sup>18</sup>)

As word of the incredible event unfolding in the Hydesville cottage spread, hundreds from the surrounding area thronged to the Fox cottage that night and for many days following to witness and participate in the ongoing communication with the Spirit world, communication that was widely reported.<sup>19</sup>

Later the evening of March 31, neighbor William Deuschler thought of calling the letters of the alphabet. He asked the spirit to rap at the appropriate letter needed to spell a word. In this way, words and sentences were spelled in response to the questioning of those gathered. Relatives and friends in the Spirit world of hundreds who gathered in the cottage that evening and in succeeding days were identified beyond any doubt.<sup>20</sup>

Because of the unrelenting insistence of their friends in the Spirit world, Margaretta Fox & Leah Fox Fish, together with a few friends, publically demonstrated rapping mediumship for three evenings, beginning the evening of November 14, 1849, when "400 people filled Corinthian Hall,"<sup>21</sup> Rochester, New York. As word of this event spread, other rapping mediums through whom the rapping phenomena was already manifesting, came forward all across the United States in the area above the Mason - Dixon Line. The rapping phenomena quickly expanded in many of these mediums to include clairvoyance, levitation, writing, and other Spiritual phenomena.<sup>22</sup> Within a few months of the first public demonstrations of Spirit contact in Corinthian Hall, trance mediums (also called trance speakers), again, mostly girls and young women,<sup>23</sup> came forward, becoming part of the thousands of mediums of the period.<sup>24</sup>

Spiritual gifts had been manifesting in different parts of the country for perhaps 5 or 6 years prior to the 1849 public meetings of the Fox sisters. We know of the contact with the Spirit world through the clairvoyance and trance mediumship of Andrew Jackson Davis in the several years preceding the Fox sisters and of the advanced teachings brought through him. The Shakers were privileged to enjoy almost continuous contact with the Spirit world from near the beginning of the nineteenth century, particularly from 1830, until 1844. After the Fox sisters broke the ground with public demonstrations in Corinthian Hall in November, 1849, families began bringing their mediums forward, contributing to the "surprising number of mediums who began to be heard of immediately after the publicity obtained through the Fox family."<sup>25</sup>

## The Scope of Spiritualism

Thousands of mediums, mostly girls and young women, brought communication from those who had passed through the change called death.<sup>26</sup> The communication proved to millions that their departed loved ones and friends still lived in another expression or dimension of life. Even more, the communication brought high moral, ethical, and spiritual teachings from those who had progressed to higher levels of spiritual understanding on the Spirit side of life.<sup>27</sup>

Trance speakers (also called trance mediums) became the "missionaries of Spiritualism" in the nineteenth century.<sup>28</sup> They gave the public demonstrations in halls and on platforms, including the platforms of the great reform conventions of the period, to audiences numbering in the hundreds and thousands. Other forms of mediumship and phenomena were demonstrated mainly in home and test circles.<sup>29</sup>

At this time, women were mostly denied the right to speak in public. The sight of uneducated, young, female trance mediums speaking with eloquence and confidence from public platforms and in public halls was a "startling sight."<sup>30</sup> Before or after the audience came together for the demonstration, a committee would be selected from among them whose task was to decide the topic on which the medium was to speak. The topic was nearly always selected to confound the medium and would be announced to the entranced medium on the platform. *Immediately* the medium would begin speaking on the topic, eloquently and with knowledge of the subject well beyond any knowledge the medium could possibly have of the subject and beyond the knowledge of anyone in the audience.<sup>31</sup>

The address from the entrancing Spirit may have been given in verse.<sup>32</sup> It may have been given all or part in one or more foreign languages the medium could not possibly have known.<sup>33</sup> Braude speaks of entranced mediums "voicing extemporaneous visions of heaven in verse."<sup>34</sup> For example, thirteen year old trance medium Susie Cluer "was popular for her poetic presentations."<sup>35</sup>

Hardinge tells us, "It startled the learned by the exhibition of ignorant adults and uninstructed children speaking in foreign languages and often with marvelous eloquence."<sup>36</sup> Through the trance mediumship of Judge Edmonds' daughter Laura, Spirit spoke to audiences in "several dead and living languages."<sup>37</sup> Sarah Brooks and Cora Scott (later Cora Richmond) gave séances together, both "mere children" and both in trance. One would give a trance address in a foreign language and the other would translate the address into English.<sup>38</sup> A variety of foreign languages, some old, some obscure (Malay, for example), were written on pieces of paper in the presence of Edward Fowler or on paper and other objects in his apartment when he was not present.<sup>39</sup> These are but a few examples of foreign languages being brought through mediums who could have no knowledge of them.

"Hundreds of mediums were astounding the world by speaking fluently in many tongues, of which they had no knowledge."<sup>40</sup> Speaking of New York City, Hardinge reports:

Miss Laura Edmonds conversed fluently, when under that special influence of that kind (trance), in Greek, Latin, Italian, Portuguese, Polish, Hungarian, and several (American) Indian dialects; her only branches of linguistic education having been English and French. Miss Jenny Keyes was influenced to sing in Italian and Spanish. Mrs.

Shepherd, Mrs. Gilbert Sweet, Miss Inman, Mrs. Tucker, Miss Susan Hoyt, A. D. Ruggles, and several others whose names we are not privileged to give, all residents of New York spoke frequently under the influence (trance), in Spanish, Danish, Italian, Hebrew, Greek, Malay, Chinese, and Indian.<sup>41</sup>

Leah Fox Underhill said that whenever anyone whose native language was not English sat with the Fox sisters for a rapping demonstration, the messages to the person were *always* rapped out in the person's native language.<sup>42</sup> As an example, when Swedish opera singer Jenny Lind had a sitting with Kate Fox in 1851, communications from Spirit were all in Jenny Lind's native language.<sup>43</sup> Kate was 13 or 14 at the time. Spirit produced a slate with messages written in 12 different languages, under strict test conditions, through the mediumship of Fred Evans.<sup>44</sup> The materialized spirit who called himself John King was said to be master of all languages.<sup>45</sup>

Many of these same mediums exhibited clairvoyance and clairaudience, (seeing and hearing Spirit), the most common form of mediumship at the present time. Writing mediums were common. Spirit could write using the hand of the medium.<sup>46</sup> Much of the *Fox - Taylor Record* contains transcriptions of several years of Katie Fox's automatic mirror writing, writing produced by Spirit through her mediumship that had to be held up to a mirror to be read.<sup>47</sup> Paper and pencil would be placed on or under tables in séances and messages would be written by Spirit.<sup>48</sup> Spirits working through mediums could use the medium to write on one subject with the left hand, simultaneously on another subject with the right hand while the medium carried on a conversation on a third topic. The writing was sometimes in foreign languages the medium could not possibly have known.<sup>49</sup>

Professor William Crookes, later to win a Nobel Prize in chemistry, worked with Kate Fox while she was in England. In one session, Crookes held Kate's two hands in one of his own while her feet rested on top of his feet. A luminous materialized hand descended from the ceiling, took the pencil from his free hand, and wrote messages on paper on the table. In another Crookes session with Kate, messages from his wife were rapped out in perfect idiomatic French, and in Italian and Spanish, languages which Crookes knew were completely unknown to Kate Fox.<sup>50</sup>

We have only lightly touched on the writing phenomena and all the other Spiritual phenomena that were manifesting from the Spirit world to prove the continuity of life. There are records of writing so small it had to be highly magnified to read. Kate Fox, as mentioned above, wrote with each hand on separate topics at "incredible speed" and could simultaneously call the alphabet for rapped messages. The writing was a mirror image. It had to be held to a mirror to be read.<sup>51</sup>

Writing by Spirit through mediums spans millennia. *2 Chronicles, 21:12*, Staton Moses' *Spirit Teachings*, the contemporary *Course in Miracles* are a few examples of the many works in print.<sup>52</sup>

Sir Oliver Lodge, the eminent English physicist of the nineteenth and twentieth centuries, actively worked with the Society for Psychical Research in England for many years. He, and others of the Society, investigated the mediumship of a number of mediums in minute detail over a period of, perhaps, twenty to thirty years. They spent much of this time with medium Lenore Piper, a "dead" trance medium who developed as an automatic writing medium.

For many *years*, a member of the Society would examine and test her trance mediumship on an almost *daily* basis. A number of papers on her mediumship were published in the Society's journal. Sir Oliver Lodge was one of her principal examiners. He published a detailed account of his work and findings with several mediums, particularly Mrs. Piper. His examination and findings relating to Mrs. Piper's automatic writing are, by far, the most thorough description of the phenomenon of automatic writing I have found.<sup>53</sup>

Sir Oliver Lodge eventually became convinced of the truth of communication between this world and the Spirit world, as did, so far as I have found, all the investigating members of the Society for Psychical Research. When reading the accounts of the Society's researchers, one is reminded of the observation made by the guides of Cora Scott Richmond to the World Parliament of Religions that:

“...to investigate the physical, mental or intuitional phenomena of Spiritualism separately from the whole subject, with a view to ascertaining another cause than that of the action of spirits, is as much a work of supererogation as to investigate the light of day with a view to finding another source of light than the sun.”<sup>54</sup>

Yet they all finally came to the same conclusion. It was, indeed, those whom we loved and knew on earth who were now communicating with us from another plane of life.

Some mediums drew pictures of people's friends and relatives on the Spirit side.<sup>55</sup> Other paintings were precipitated from the Spirit side directly on canvas or paper.<sup>56</sup> A series of pictures were produced on bound-together slates, under strict test conditions, in the presence of slate medium Fred Evans.<sup>57</sup> Thirty or so beautiful Spirit paintings that were precipitated directly on canvas in the séances of Rev. Florence Becker are on display in the Golden Gate Spiritualist Church in San Francisco. Precipitated paintings done through the mediumship of the Bangs sisters around the turn of the twentieth century are well known in Spiritualism. Many are on display now in various places.<sup>58</sup>

Healing quickly became a common form of mediumship as Spiritualism "rocketed into the middle of American culture in the 1850's."<sup>59</sup> Hundreds of healing mediums were reported to be providing "miraculous" cures.<sup>60</sup> Braude found healing mediums, like mediums in general, were predominantly women.<sup>61</sup> Present day Spiritualism continues to practice healing through the laying on of hands.

Spiritualism generated a large body of literature. Thousands of Spiritualist books were published, particularly in the nineteenth and early twentieth century. The day-to-day record of Spiritualism lies in the over 200 periodicals, mostly weekly newspapers, but also bimonthly and monthly newspapers and magazines that began publication in the nineteenth century, as well as others in the twentieth century. These periodicals contain the written record of some of the vast outpourings from the Spirit world to humanity. They contain the text of thousands upon thousands of high, beautiful, uplifting trance lectures and poems given spontaneously through trance mediums at public gatherings and circles directly from realms of greater spiritual understanding in the Spirit world.<sup>62</sup>

### **The Great Reform Movement in the Nineteenth Century**

History tells us the Second Great Awakening “inspired a great movement for social reform.”<sup>63</sup> Spiritualism became the heart of the reform movement in mid-nineteenth century America. Spiritualism and Spiritualists were a strong force in the movement to abolish slavery. The publications of the time record Spiritualism was deeply

involved in the many social reforms of the nineteenth century. The abolition of slavery, woman's rights, and many other needed reforms were advocated from the public platform by *those in Spirit* through entranced mediums. Spiritualist trance mediums normally shared the platform with other speakers at the large reform meetings and conventions of the day.<sup>64</sup>

*Uncle Tom's Cabin*, a powerful indictment of slavery written by Harriet Beecher Stowe, is widely credited with galvanizing support in the North for the Civil War and for the abolition of slavery. Harriet Beecher Stowe was a Spiritualist. She said she didn't really write the book, it passed before her in visions. She wrote down what she saw.<sup>65</sup>

William Lloyd Garrison, editor of *The Liberator* and a leading Abolitionist, came to Spiritualism early and regularly attended séances from the 1850's, on.<sup>66</sup> Equal rights for *all* women shared the reform agenda of the Spiritualists and the Garrisonian Abolitionists. The elimination of all forms of tyranny and oppression, temperance, the treatment of children and child labor, the appropriation of Indian lands, and women's dress and health were among the reform issues of the time.<sup>67</sup>

"Spiritualism became a major – if not *the* major – vehicle for the spread of woman's rights ideas in mid-century America."<sup>68</sup> Through Spiritualists in the last half of nineteenth century, America received the message, "Woman's freedom is the world's redemption."<sup>69</sup> In the mid-twentieth century, Lao Russell made the same point. She said God's Universe is balanced, that the Law that governs the Universe insists on balance, and that the "prime cause" of the failure of human society thus far is the *imbalance* created by the unequal treatment of women.<sup>70</sup> This sentiment was echoed in 1982 by the Mohave Indian Moonface speaking through the trance mediumship of Spiritualist medium John Houldsworth. Speaking to us from the Spirit side through the entranced body of Mr. Houldsworth, Moonface confirmed that the inequality and mistreatment of women were *primary* among the causes of the chaos in human society past and present.<sup>71</sup>

### **Spirit Guidance in Time of Crisis**

The Spirit world has been directly involved in the guidance of our country. Medium Nettie Colburn was a frequent visitor in the Lincoln Whitehouse where séances were held for President Lincoln and others. At these séances, President Lincoln received guidance in the conduct of the Civil War and strong urging from those in Spirit to release the Emancipation Proclamation that he had written but had not released because of pressures against him.<sup>72</sup>

Trance medium Cora Scott Richmond visited Washington, D. C. frequently during the Civil War and took up residence there in 1865. President Lincoln participated in some of her séances during the war. After the war, the Senate – House Joint Committee on Reconstruction visited Cora Scott Richmond frequently for guidance, sometimes twice a week. Unfortunately for the nation, politics of the time prevented passage by respective Houses of the Congress of much of what Spirit recommended. Other measures recommended by Spirit did not leave Committee to go before Congress.<sup>73</sup>

In the twentieth century, the extraordinary Spiritualist medium Florence Becker held a séance in Washington, D. C. for thirty-nine members of the House and Senate. It was during this trip east from California that she met Franklin Roosevelt, then Governor of New York. During World War II, President Roosevelt sought council from the Spirit

side to guide him in the conduct of World War II by sending a plane to San Francisco to bring Florence Becker to Washington to hold séances for him and his advisers on 8 occasions. Florence Becker was a deep or “dead” trance medium, as were hundreds in the nineteenth century.<sup>74</sup>

### **Spiritual Phenomena Demonstrate the Higher Spiritual World**

Only some of the many phenomena produced by those in the Spirit world have been discussed here and a few examples given. D. D. Hume was regularly levitated during his thousands of séances, both in the U. S and Europe. His body would be seen passing by moonlit windows, horizontal in the air. In one séance, he was levitated out one second story window and in through the window in the adjacent room.<sup>75</sup> Levitation occurred with Ira Davenport, one of the Davenport brothers and many others.<sup>76</sup> Furniture, particularly heavy tables, and other heavy objects as well as people were regularly raised, or levitated, and moved about rooms in the presence of many mediums.<sup>77</sup> Leah Fox Underhill said that, while manifestations in sittings with the Fox sisters almost always involved rapping and the alphabet being called, it was a common experience for sitters to be touched and caressed from the Spirit side, their garments pulled, and for tables and chairs to be moved about. The extensive phenomena the Fox family experienced privately were not part of public sittings.<sup>78</sup>

Musical instruments would be brought into séance rooms by Spirit and played.<sup>79</sup> Accordians played by themselves in Spiritualist circles and routinely in D. D. Hume's séances.<sup>80</sup> Hands materialized and touched thousands upon thousands.<sup>81</sup> Messages were routinely written in recognizable handwriting in séances by those who had passed over.<sup>82</sup> Live animals were brought into séance rooms by Spirit.<sup>83</sup> Messages would be written on mediums' arms by blood being raised under the skin to form words (stigmata).<sup>84</sup> Messages from Spirit would be written on student slates, common in the nineteenth century, purchased separately by people attending the séance who wanted to be certain they couldn't have been prepared beforehand. The slates usually were bound and tied together, writing surfaces inside, sometimes screwed together.<sup>85</sup>

The list of phenomena goes on. These things did not happen once or twice and be observed by but few. They occurred tens of thousands of times through, or in the presence of, thousands of mediums, and were observed by millions. The complexity of the phenomena, the enormous volume of it, the obvious impossibility that it could have been produced by people on earth, all helped prove conclusively that we live through the change called death and can communicate with those who have made this transition.

. The record of all this can be found in the (at least) 223 periodicals produced by Spiritualism in the nineteenth century - weekly, biweekly, and monthly newspapers and magazines, but mostly weekly newspapers - and in many of the thousands of books that were published.<sup>86</sup>

The purpose of Spiritual phenomena was, and is, not to entertain. The phenomena were not parlor tricks for our amusement. Those on the Spirit side wanted to be sure that, by the sheer volume of the phenomena and the impossibility of the involvement of human agencies in its production, the source of the phenomena and the message of those who have progressed to higher levels of understanding on the Spirit side could not be denied

by reasonable people who would investigate the matter with a reasonably open mind. All this demonstrated the message of *continuous life*; that those who love us still live in another dimension of life, and can communicate with us. The nature and variety of the phenomena, the spontaneous occurrences of the phenomena tens of thousands of times through thousands of mediums to millions of witnesses, the "miraculous" nature of the phenomena, proved that no human agency still on the earth could produce them. The phenomena were exhaustively tested - tests that not infrequently bordered on the absurd.

The record is there in the literature generated by Spiritualism, the books and the, at least, 223 periodicals, mostly weekly newspapers. In these periodicals is found the record of thousands of spontaneous trance lectures on topics presented at the beginning of trance addresses, of thousands of séances where other phenomena occurred, of thousands of loved ones described and identified through clairvoyance, etc, of thousands of pictures drawn and identified as loved ones who have passed on, of pictures produced without human agency, etc., etc.<sup>87</sup>

Emma Hardinge, in her 1869 record of the first 20 years of Modern Spiritualism observed:

Since the day when the New York *Commercial Advertiser* warned the world to "only open its eyes" and they would discover the whole thing, and discover it to be the trick of girls and the impulses of "boot toes," upwards of five thousand portraits of deceased persons have been executed under circumstances that rendered deception or mistake as impossible as to mistake the light of the mid-day sun for the glaring lamps of the city gas; thousands and thousands of heavy, ponderable bodies have floated in space without human contact; spirit hands have been formed and melted in the grasp of the examinant; pages, even to the amount of volumes, have been written by *spirit hands alone*; millions of forms have been seen, described and recognized as well-remembered friends through the mediumship of total strangers; hidden things have been dragged to light; secret crimes revealed; thousands of darkened souls have been convinced of their immortal destiny by facts tested through the severest and most exhaustive scrutiny.<sup>88</sup>

The Spirit Guides of Cora Scott Richmond, in her trance address to the World Parliament of Religions in 1893 as noted above, said,

"...to investigate the physical, mental, or intuitional phenomena of Spiritualism separately from the whole subject with a view to ascertaining another cause than that of the action of Spirits, is as much a work of supererogation as to investigate the phenomena of the light of day with a view to finding another source of light than the sun."

Yet all this has been excluded from American history.

Doyle laments the fact that we do not know of the vital role played by Spirit in guiding President Lincoln through the Civil War, particularly when Lincoln was urged by Spirit to go forward with the Emancipation Proclamation and when he was asked by Spirit to take *only* his family with him to visit the demoralized Army of the Potomac. When learning of Lincoln's impending visit, history shows many members of congress and the government clamored to go with him. He held to the instruction of Spirit and took only his wife and children, a visit credited with rallying the Army to press the Confederate forces.

"This (issuance of the Emancipation Proclamation) was one of the most important instances in the history of Spiritualism, and may also have been one of the most import in the history of the United States, as it not only strengthened the President in taking a step which raised the whole moral tone of the Northern armies and put something of the crusading spirit into the men, but a subsequent message urged Lincoln to visit the camps, which he did with the best effect upon the *morale* of the army. And yet the reader might, I fear, search every history of the great struggle and every life of the President without

finding a mention of this vital episode. It is all part of that unfair treatment which Spiritualism has endured so long. "89

With few exceptions, when Spiritualism *is* now mentioned in history(*still* only rarely done), it may be explained away as a universal yearning for something more, or as mass delusion, or as fraud, or that it didn't *really* happen at all, or as psychoses.

### The Society for Psychical Research

The investigating members of the Society for Psychical Research, noted scientists and men of letters, went to incredible lengths to explain away the communication with Spirit they witnessed on an almost daily basis for years and years – to dismiss it as mental telepathy or “thought transference at a distance,”<sup>90</sup> or the medium accessing some hidden layer of their subconscious (“spontaneous telepathy”), or the medium somehow had seen or heard what was being reported through them somewhere, sometime and was now able, through some unknown mechanism, to access this information, even though the communicant would be identified by those who knew them on earth as *absolutely* displaying the mannerisms, personality, speech patterns, language, etc. of the person said to be communicating, or, when all else failed, that “they (the mediums) made a lucky guess.”<sup>91</sup>

Sir Oliver Lodge, at one point discussing the source of some communication through Mrs. Piper and dismissing it because she *possibly could* have been exposed to this knowledge somewhere, sometime in her life, and was somehow now able to access this information, made this comment. “Whether the trance speech could give, say, scientific facts or a foreign language, or anything in its nature entirely beyond her ken, I am unable to say.”<sup>92</sup>

It would appear that Sir Oliver Lodge and the other members of the Society for Psychical Research in England were *unaware* of the extensive communications received in foreign languages through *public* trance mediums, through writing mediums, through rapping as alphabets were called, in America, and particularly in the 1850's and 1860's. Lodge and the others of the SPR were apparently unaware of the breadth of scientific knowledge, and knowledge in all fields, displayed by young, uneducated female trance mediums, speaking on topics *spontaneously* and *immediately* after the topic was given to them by a committee chosen by the audience from the audience. (See above)

From what Sir Oliver Lodge wrote about his work with the Society, I can only conclude that, had he known of and investigated any of the thousands of American mediums who displayed these gifts, the fact of communication from Spirit in languages that could not possibly have been known by the medium, to which the medium had never been exposed, the display of scientific knowledge completely outside the mediums' ken would have done it for him. He would have accepted it as coming from the Spirit world.

The record of this communication through trance mediums is there in the vast literature of Spiritualism. Anyone can access this record with some research. (See above.)

The members of the Society for Psychical Research appear to have been good people, trying to be scrupulously scientific, to remove all possibility of some cause other than that which this communication “purports to be.” However, in reading their accounts of the communications, and their explanations that only grudgingly changed little by little over the years, one is again reminded of the comment by the Guides of Cora Richmond

of people trying to find “another source” for the light of day “other than the sun.” (See Note 53 above.)

Regarding the charge of fraud, "a humbug, "a juggle," made almost immediately against Spiritualism and almost always, without fail, by those who had not investigated the matter and refused to investigate it, Capron observed:

"The idea of fraud so extensively entered into by persons whose integrity has never been impeached - without any apparent motive - with great annoyance to themselves - without compensation of a pecuniary sense, would be far more mysterious and unaccountable, than to admit it to be just what it purports to be."<sup>93</sup>

The members of the Society for Psychical Research initially used fraud as one of the explanations in their arsenal of "explain aways" but, after awhile, accepted the fact that the mediums with whom they were dealing were obviously simple, humble, honest people.

Braude found "...for every charlatan, thousands of earnest seekers sought communication with spirits, many through unpaid mediums in their own homes,"<sup>94</sup> and that, "Most radical reformers were intensely religious. Their rejection of the churches was a rejection, not of religion, but of the corruption of religion."<sup>95</sup>

Doyle in 1926 observed:

"Those who would never have feared the tyranny of man have shrunk from the cat-calling of the public press. The printing press has succeeded where the rack would have failed. The worldly loss in reputation and in business sustained by Judge Edmonds, who had to resign his seat upon the Supreme Court of New York, and by many others who testified to the truth, established a reign of terror which warns the intellectual classes from the subject. So stands the matter at present."<sup>96</sup>

So stands the matter in 2011, with but a few exceptions.

The Society for Psychical Research, both in the U. S. and England, sat with good mediums on an almost daily basis for 20 or 30 years, explaining away evidential communication because they felt there was a possibility thought transference between the mediums and the sitters was responsible. As more and more evidence to the contrary piled up, the Society thought there was a possibility that the medium was merging some subliminal level in the sitter's consciousness with a subliminal level of consciousness in the medium, of which neither sitter nor medium was consciously aware.

The Society dismissed trance for a long time as duplex personality, even though the Spirit was obviously a very different personality, often obviously a different sex, with knowledge of events about the sitters the medium could not possibly have known, with mannerisms, speech patterns, and knowledge the sitters who knew the communicator when he/she was on earth identified as identical to that person. Still, for many years, they placed it at the doorstep of "thought-transference" on a sub-conscious level.<sup>97</sup> Yet, as far as I know, all the investigators of the Society for Psychical Research came to the conclusion that the individuality, characteristics, memory, etc. of people continue after “death” in another level of existence.<sup>98</sup>

For Sir Oliver Lodge, the conclusive evidence (for him) that death is but a change from one world or plane of existence, or rate of vibration, to another came when his son Raymond was killed in World War I. Lodge began going to mediums in various places, not telling them who he was, not telling them anything. His son Raymond communicated with him through most of these various mediums who had no initial knowledge of the identity of the person sitting in front of them, or his purpose seeking sittings with them.

Frequently, the mediums would soon learn from Spirit that Sir Oliver Lodge was sitting in front of them. The mediums thus could very quickly tell him who he was and what his purpose was in seeking communication with Spirit through them. These communications absolutely convinced Sir Oliver Lodge of the truth of survival,<sup>99</sup> that his son Raymond was communicating with him, and was very much alive in another dimension.

The communication with Raymond Lodge in Spirit also brought Sir Arthur Conan Doyle, Oliver Lodge's close friend and another long-time member of Society for Psychical Research, into complete acceptance of the truth of survival of "death" after about 20 years of skepticism as a member of the SPR.<sup>100</sup> Doyle went on to write a number of excellent books about Spiritualism, including *The History of Spiritualism* dedicated to his friend, Sir Oliver Lodge. Sir Arthur Conan Doyle became a strong voice for Spiritualism in the early decades of the twentieth century.

### **The Message of Continuous Life from the Spirit World Given Through Thousands to Millions.**

Had Spiritualism been built solely on the mediumship of the Fox sisters, exceptional as that was, one could debate its validity in the face of the often vicious denunciations made against them. Yet communication with the Spirit world took place in so many different ways, through thousands of channels or mediums, to millions of people. We have the record of this communication - the huge literature generated by Spiritualism, the tens of thousands of books, and the hundreds of periodicals, a record by the way, that needs to be brought together and preserved.

What does this communication tell us? The message is remarkably consistent. It is consistently of a high moral, ethical, intellectual, and religious nature.<sup>101</sup> The poetry from the Spirit world is the most beautiful I have ever read. Tens of thousands of poems were spontaneously delivered through entranced mediums *immediately* upon the announcement of the topic. Consider this poem, given spontaneously through the trance mediumship of Mary T. Longley by one of her guides in Spirit:

#### IMMORTALITY

*Life in a golden circlet runs,  
With no beginning and no end;  
It flashes on from suns to suns,  
And with it all tides of being blends.  
Life is the product of the Soul;  
Without it nothing breathes or moves.  
Life doth all things in space control,  
And it, immortal being proves.*

*There is no end to conscious life;  
It pulsates through all time and space;  
With it the universe is rife;  
By it all worlds are held in place.  
Forever stretching on and on*

*Through mortal spheres to heavenly zones  
It sings the grand immortal song,  
And it Divinity enthrones.*

*Sweet Immortality that glows  
Like quenchless suns with vibrant fire!  
Blest Immortality that knows  
The ardency of pure desire,  
To rise forever, grand and free;  
And by it, human spirits rise  
To heights through all eternity,  
From realm to realm of Paradise.*

*The earnest hope, the grand desire  
And longing in the human breast  
To ever press on higher, higher,  
To holier mansions of the blest;  
The precious faith, the craving true,  
To live and live, and never die;  
The earnest wish, forever new,  
To cleave the regions of the sky,*

*And dwell in sweet supernal bliss,  
Beyond the shades of earthly care,  
To reach a higher world than this,  
Where life is all supremely fair;  
The quenchless fire to live beyond  
These earthly years of toil and strife,  
The cravings of affection fond,  
All tell of life, immortal life.*

*The grand intelligence of man,  
The conscious power and memory,  
The power to move and act and plan  
Are attributes of Deity;  
And Deity can never die,  
For life eternal is its name,  
Its attributes so grand and high  
In Wisdom's light forever flame.*

*Man is the sweet epitome  
Of all that life can e'er contain;  
Heir is he of Eternity,  
A link in God's immortal chain.  
His is the quenchless force and power*

*That flames into a living soul.  
He rises onward, hour by hour,  
E'en through eternal ages roll.*

*For God is Life, and Life is God,  
And man a child of Deity.  
Beneath the grand immortal rod  
He travels to Infinity.  
Onward and upward, age by age,  
He rises unto grander heights,  
Guided for aye by Wisdom's sage,  
And led by Truth's eternal lights.*

*From land to land and zone to zone,  
His soul may pass in Wisdom's school,  
He gains its precepts for his own,  
Is governed by "Love's Golden Rule. "  
There is no Death; the flowers bloom  
From spring to spring in beauty rare.  
They fill the air with rich perfume,  
And make all life so sweetly fair.*

*And though decay may blight them here,  
Their sweetness is not lost to life.  
They bloom in heaven's supernal sphere  
Beyond all wintry storm and strife.  
There is no Death; the soul renews  
Its potency from hour to hour;  
It never can its luster lose,  
It is endowed with noblest power*

*To soar aloft on viewless wings,  
Towards the source of endless light,  
And as it goes, it sweetly sings  
Triumphant in its lofty flight,  
"Sweet Immortality is free  
To every soul that e'er was born,  
Its heritage Eternity,  
It hails the grand immortal morn. "*

*Alike to poet and to sage,  
Alike to peasant and to king,  
It comes to all in every age,  
And on its grand exultant wing  
Each soul is lifted higher and higher*

*Towards the throne of perfect Love;  
Forever fed by God's own fire  
The spirit rises far above*

*The weakness and the cares of earth,  
The trials and the sufferings,  
For, gaining by its higher birth  
A mastery over mortal things,  
It reaches out, and on and on,  
Its lofty exultation grand,  
And sweeping other worlds along  
Finds Destiny on every hand.*

\* \* \* \* \*

*For God Eternal is within,  
God, in the soul that's freed from sin  
Proves Everlasting Life and Power  
To be Man's grand, eternal Dower.*<sup>102</sup>

Much of the record of the outpouring of Spiritual Light from the Spirit world through thousands of mediums to millions of nineteenth century Americans still exists in libraries and private collections throughout the U. S. How sad our history has chosen to ignore this huge movement. Why is the truth of continuous life, that there is no death, so horrible that history has refused to acknowledge the record of its proof?

George Santayana, widely considered the foremost American philosopher of the twentieth century observed:

"A country without a memory is a country of madmen."

And:

"Those who do not learn from history are doomed to repeat it."

Other huge groups of people were excluded from American history up until very recently. The genocide committed against millions of native people of this land was ignored, as were the contributions of most women and minorities. Wagner, writing of Matilda Joslyn Gage and other outspoken women excluded from history said,

"How can we present significant women of history whose ideas are so profoundly challenging? Unfortunately, we often find it easier to not invite them to the history table... we make a political decision when we choose to tell only safe or incomplete history. Democracy requires an enlightened citizenry, people who understand their place in the evolving history of issues about which they must decide. We rob the democratic process when we lie, through omission, about history."<sup>103</sup>

## **AN EARLIER "GREAT AWAKENING"**

### **Spiritualism, Mediumship, and the *New Testament***

The fact that "Spiritualism rocketed into the middle of American culture in the 1850's,"<sup>104</sup> and "spread 'like a prairie fire'"<sup>105</sup> was not a new phenomenon. It appears to have happened at least once before, approximately 1800 years earlier. If we examine the history of Modern Spiritualism, particularly in mid-nineteenth century America and on

through the nineteenth century, and become familiar with it, then review the historical record contained in the *New Testament* of what is commonly referred to as the *King James Bible* or *Authorized Version*, we see the same thing happened during and following the life on earth of Jesus of Nazareth. What happened then is strikingly similar to what happened in the U. S. in the last half of the nineteenth century.

We also find mediumship throughout the *Old Testament*. Someone who was a *prophet* or *seer* was what Spiritualists today call a *medium*. Twenty-one of the thirty-nine books of the *Old Testament* are Books of the Prophets.<sup>106</sup> A prophet or seer was at least clairvoyant and clairaudient. Clairvoyants see people in the next life and “see” into the Spirit world. Things were revealed to them through visions then just as they are revealed to clairvoyant and clairaudient mediums today and have been revealed to people who are sensitive in this way (mediums) down through the ages.

We refer to the *King James Bible (KJB)* rather than the *Revised Standard Version* because we have found some of the *meaning* contained in the *King James Bible (KJB)* has been altered or lost in the *Revised Standard Version*. We refer to the *King James Bible* for its historical record and the spiritual teachings that are the *same* as those revealed from the Spirit world through Modern Spiritualism. Our purpose is not to debate theology or religion. Please come to this discussion with an open mind. Some of the events that occurred in the area around the eastern Mediterranean Sea over 2000 years ago occurred again in North America in the nineteenth century,

As a Spiritualist for over 40 years, I know Spiritualism comes in peace to all peoples and all religions, only to prove the truth of continuous life, comfort the mourner, and bring uplifting Spiritual Light to all, not to replace or compete with any religion. We enter into this comparison with deep reverence for the *Holy Bible*, the beautiful spiritual light the *King James or Authorized Version* contains, and the understanding that it is a sacred text for millions.

We do not wish to challenge any religion. Our purpose is to show that the Second Great Awakening did not end around 1830 as contemporary history commonly reports, that this Great Awakening continued through the last half of the nineteenth century, and that this Great Awakening was strikingly similar to one that occurred approximately 1800 years prior to 1850.

When one is familiar with the history of Modern Spiritualism, particularly the first 30 or so years, then reads the *New Testament* of the *King James Bible*, particularly the *Acts of the Apostles* and *1 Corinthians*, the similarity of events is hard to miss. Abundant examples and descriptions of mediumship and contact with those in the Spirit world are found in the four Gospels. However, it is when we look at the time immediately following the execution of Jesus that we find the most striking similarities between the movement that came to be called Christianity and the advent of Modern Spiritualism in mid-nineteenth century America: Consider these points which are basically the same for the early periods in *both* movements:

1. Mediumship was a fundamental presence in both movements.
2. Rapping phenomena was strong at the beginning of Modern Spiritualism and may have been present in the beginnings of what later became Christianity.
3. The mediums of both movements addressed large audiences, "Multitudes," numbering in the thousands.

4. Trance mediumship manifested quickly near the beginning of each movement through a large number of trance mediums.

5. The mediums of both movements were normally among the humblest, most uneducated.

6. Millions came quickly to Spiritualism. "Multitudes" were quickly drawn to the movement that became Christianity.<sup>107</sup> That this happened in the movement that became Christianity is widely known and accepted.

7. In both movements, people from the Spirit world spoke through large numbers of mediums in foreign languages the mediums could not possibly have known. Although the trance mediums in Spiritualism often spoke in their own language, and rapping mediums sometimes had communications in languages other than English, foreign languages coming through mediums was a common demonstration to prove the communication could not possibly be coming from the entranced person. It *had* to be coming from some other source.

8. In both movements, the trance mediums spoke with knowledge, eloquence, and self-assurance that could not possibly be expected of them.

9. The "multitudes" of people witnessing the trance mediums (and other forms of mediumship) were "amazed" and "marveled."

10. Healing was a common form of mediumship in both movements.

11. The high moral, ethical, and spiritual tone of what was communicated through mediums was frequently cited by those reporting on Modern Spiritualism. In the *KJB*, we read the mediums "spoke the wonderful works of God."

12. In both movements, new mediums would be made simply by coming into contact with those who were already mediums.

What later became Christianity began with the powerful mediumship of Jesus, where the healing phase of mediumship was predominant. Jesus "knew" Peter would deny him two times that night before the cock crowed, exhibiting the phase of mediumship of foreknowing or prophesy, and probably clairvoyance. Jesus probably made this call by seeing and hearing a vision before him.<sup>108</sup> Mediumship is all through the *Old Testament* of the *KJB* and continued through the ministry of Jesus and through his disciples, apostles, and some of the "multitudes" who were associated with them and came after them.

After his execution, Jesus materialized to his followers gathered on Mt. Olivet. He showed He still lived *in the Spirit world* by "many infallible proofs" as did millions from the Spirit side after the onset of Modern Spiritualism in mid-nineteenth century America. While materialized, Jesus shared with them high moral, ethical, and spiritual values, "the things pertaining to the Kingdom of God." (Spiritual values and the Spirit world.)<sup>109</sup>

Materialization of the entire spirit form first occurred in Modern Spiritualism around 1870. There were a number of materialization mediums in the latter part of the nineteenth century. Materialization mediums replaced trance speaking mediums for a time as the public demonstrators of contact with those in the Spirit world.<sup>110</sup>

Test conditions for materialization mediums in the nineteenth century "called for them to be blindfolded, gagged, and bound." Some had themselves tied inside sacks, which were then nailed to the floor. Although the separate materialized spirit form was dramatic proof of the continued existence of the person materialized, Braude found it

altered the positive aspects of mediumship significantly for awhile and was open to some fraudulent imitators<sup>111</sup>

In materialization, the entire spirit form “materializes” and is completely visible to all who are present at the demonstration. Materialization completed the fulfillment of the Shaker prophecy that foretold in the 1830’s of the “extraordinary discovery of material as well as spiritual wealth” that would come in 1848, and that “fresh sensuous and supersensuous demonstrations were to proclaim the inauguration of another era” in 1870.

These “sensuous and supersensuous demonstrations” were the phenomena of materialization of the entire spirit form that could be perceived entirely by the physical senses of sight, hearing, and touch, rather than through the spiritual sensibilities normally employed in clairvoyant and clairaudient mediumship or through the physical mediumship of hearing departed loved ones talking through “trumpets,” speaking to us through trance mediums, hearing the voice of a departed loved one manifest independently in the room where the medium is present (Direct or Independent Voice),<sup>112</sup> or by rapping, writing, drawings, levitation, movement of heavy objects, etc. described above.

Some words used in the *KJB* should be explained as they relate to Modern Spiritualism. The word *angel* as used in the *KJB* almost always refers to a person in the Spirit world. When Peter was freed from jail by an *angel*, a person from the Spirit world who radiated light about him, Peter at first thought he was experiencing a clairvoyant vision. Peter realized it was actually happening when Spirit cleared him through the prison’s last gate and onto the street outside.

Peter went to the home of Mary, mother of John Mark, where many brothers and sisters were gathered praying. Rhoda answered his knock at the door. Hearing Peter's voice, she didn't open the door but returned to those gathered in the home and told them Peter was without. They first told her she was mad. When she insisted Peter was there, they said, "Then it must be his *angel*," thinking Peter had been executed and his *spirit body* was at the door. They were "astonished," upon opening the door, to find Peter physically present.<sup>113</sup>

The word *angel* is derived from the Greek word *angelos*. The *New Testament* writings were originally in Greek. *Angelos* in Greek literally meant *messenger*.<sup>114</sup> The phrase *spirit* or *spirit messenger* would be a more accurate translation of *angelos*, in the context in which the word *angel* is normally used in the *KJB*. The Latin word, used in later Latin translations of the earlier Greek Scriptures, is *angelus*, with the same meaning.

"And the angel of the Lord spake unto Phillip..." Angel clearly means a person on the Spirit side, for the same entity is described a few verses later, "Then the Spirit said unto Phillip..."<sup>115</sup> Angel and Spirit were synonyms.

The phrase *Holy Ghost* appears in *The Acts of the Apostles* and Paul's letters. The term *Holy Ghost* is part of the Christian Trinity of God the Father, the Holy Ghost, and Jesus the Son of God. This Trinity, or three part God, is separate from us. A debate among Christians arose around 300 A. D. when the concept of a separate God the Father with Jesus as His Son attempted to gain sway over the Unity of God in all, which is the idea expressed by Paul.

“But to us there is but one God, the Father, of whom are all things and we in Him;...”<sup>116</sup>

In the fourth century, at least 31 councils of bishops were held in various locations around the Mediterranean Sea where one side in the debate would gain the ascendancy, and then the other side would hold at a subsequent council meeting. In 381 A. D., the Council of Constantinople adopted the equality of Jesus the Son with God the Father and adopted with it a *third* aspect, the Holy Ghost, introduced there for the *first time*. The Trinity still was not widely accepted until the fifth century, and then only after its acceptance was imposed by force.<sup>117</sup>

The term *Holy Ghost* could not have been in Paul's or Luke's lexicon. In the *Acts of the Apostles*, the phrase *Holy Ghost* is found at least forty-two times and nineteen times in the *Epistles of Paul*. The phrase *Holy Ghost* has sometimes been used, at least in *Acts* and *1 & 2 Corinthians*, to replace a word or words that refer to the Spirit of God manifesting through someone, or to the presence of the divine Spark within each of us.

"Know ye not that your body is the temple of the Holy Ghost (*Living God*) which is in you, which ye have of God, and ye are not your own?"<sup>118</sup> ("not your own" i.e., not separate from God.)

More often *Holy Ghost* replaces the word or words that refer to someone being taken in trance by a more highly evolved spirit from the Spirit world who speaks through the entranced medium.

"And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance."<sup>119</sup>

Luke and Paul wrote in the first century. Paul was thought killed as part of a great slaughter of Christians by Nero in 64 A. D. Luke is said to have written *Acts* in the 80's or 90's.<sup>120</sup> The Trinity concept was not known at this time. The phrase *Holy Ghost* had to have been inserted in these scriptures at a much later time or mistranslated at a much later time in accordance with Christian doctrine. Consider what Paul wrote:

"Know ye not that ye are the temple of God and *that* the Spirit of God dwelleth in you?"<sup>121</sup>

"What? know ye not that your body is the temple of the Holy Ghost (Living God?) which is in you, which ye have of God, and ye are not your own (i. e. separate)?"<sup>122</sup>

"But to us *there is but* one God, the Father, of whom are all things and we in him;..."<sup>123</sup>

"...God is in you of a truth."<sup>124</sup>

"...ye are the temple of the Living God. As God has said, I will walk in them and dwell in *them*,"<sup>125</sup>

Clearly, Paul and the others of that time did not consider God to be a Father, Son, and Holy Ghost. "*There is but one God, the Father, of whom are all things and we in him.*" We are all sons and daughters of God. Each of us is a temple of the Living God. The Living God dwells within each of us. We are *all* part of Him.

This is exactly what was revealed from those with greater spiritual understanding on the Spirit side of life through the mediums of Modern Spiritualism from its beginning and affirmed countless times. This God Power is Infinitely Intelligent, Infinitely Present, Infinitely Conscious. Each of us has a spark within of this Infinitely Intelligent God Consciousness, "less only in quantity, not quality." We are *not* separate from it, we are *part* of it. We are not separate from God or each other. We are joined to each other as sister and brother through the God Quality within. We are truly *children of God*.

Further, this Infinitely Intelligent God Consciousness is, as Paul says, as the Vedanta teaches, as countless *spirits* from the higher life have said in Modern Spiritualism, the *Living God*. It is that which is in us, which is *Life*, the *Living* part of us, the part of us that is part of God. The *Living* part of us continues on into the next

expression of life. God is referred to as the *Living God* at least thirty times in the *King James Bible (KJB)*.<sup>126</sup>

After the materialized form of Jesus spoke to the disciples for 40 days of the things pertaining to God, Jesus told them they would be baptized with the Holy Ghost, and not many days hence.

“But ye shall receive power, after that the Holy Ghost is come upon you and ye shall be witnesses unto me...”<sup>127</sup>

In other words, the disciples could expect to be taken in trance and people from realms of greater understanding in the Spirit world were going to speak through them, which, we shall see, is exactly what happened

Jesus was then “taken up” into Heaven (the Spirit world), something many people in Spiritualism and elsewhere have reported, seeing someone pass out of the body and seeing their spirit ascend upwards. As He ascended, “...behold, two men stood by them in white apparel.” Two men from Spirit materialized beside them and spoke briefly to them. The disciples then returned from Mt. Olivet to Jerusalem, to a house shared by many of them.<sup>128</sup>

On the day of Pentecost, they were gathered “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.”<sup>129</sup> (One is reminded of John Fox, father of Kate and Maggie Fox, going from window to window of their little cabin to see if it was the windows rattling in the wind causing the noises or raps that were sounding repeatedly in the cabin on the night of March 31, 1848, and the preceding evening.) Then-

“And they were all filled with the Holy Ghost and began to speak in 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 multitudes came together and were confounded because each man heard them speak in his *own language*.

“And they were all *amazed and marveled*, saying one to another, Behold, are not all these that speak Galileans?

“And how hear we every man in *his own tongue* wherein we were born?

“Parthians and Medes and Elamites and the dwellers in Mesopotamia and in Judea and Cappadocia, in Pontus and Asia.

“Phrygia and Pamphylia, in Egypt and in Libya, about Cyrene, and strangers of Rome, Jews and Proselytes.

“Cretes and Arabians do we hear them speak *in our tongues* the wonderful works of God.

“And they were all *amazed* and were in doubt saying one to another, What meaneth this?<sup>130</sup>

The advent of Modern Spiritualism was described in the first section of the paper. Those from higher realms of the Spirit world spoke through thousands of entranced mediums. They sometimes spoke in foreign languages the mediums could not possibly have known. What was said through the mediums was on a high moral, ethical, and spiritual plane. People were amazed to see mostly uneducated women and girls speaking in public, especially with such eloquence and knowledge. These mediums addressed audiences sometimes numbering in the thousands.<sup>131</sup>

This is exactly what is taking place in *Acts 2:1 – 2-12.*, and in other chapters in *Acts*.<sup>132</sup> As the disciples were gathered “with one accord in one place,” sounds which could have been crescendos of raps filled the room where they were gathered. Then they were taken in trance, “filled with the Holy Ghost,” and those from the Spirit world spoke

through their entranced bodies in foreign languages, languages not their own and not known to "unlearned and ignorant"<sup>133</sup> Galileans "as the Spirit gave them utterance."<sup>134</sup>

Multitudes gathered who were "confounded," who were "amazed and marveled,"<sup>135</sup> just as "multitudes" of people in the U. S. were in the 1850's. Spirit spoke through these Galilean mediums of "the wonderful works of God,' high moral, ethical, and spiritual communications, just as in Modern Spiritualism 1800 years later.<sup>136</sup> (See the information above that refers to Notes 4 – 87.)

Peter spoke to them of the words of the Prophet (medium) Joel, that "*your* sons and daughters shall prophecy and your young men shall see visions and your old men shall dream dreams." He spoke to them of Jesus, of his being among them "by miracles and wonders and signs which God did by him in the midst of you" and of the need for them to walk a righteous path.<sup>137</sup>

Peter spoke of high moral, ethical, and spiritual values. He told them of the many mediums who were already there and more coming as foretold by Joel. He spoke to them of the "miracles, wonders and signs" which came from the higher realms of the Spirit world. The "miracles" must refer to other spiritual phenomena, just as are present in Modern Spiritualism.<sup>138</sup> We have the descriptions of trance mediumship, healing mediumship, trance mediums speaking in languages unknown to them, trance mediums speaking about high moral, ethical teachings, clairvoyance, clairaudience, etc. in both Modern Spiritualism and in the earlier time of the disciples and apostles.

All the spiritual phenomena described in the *New Testament* of the *KJB* are also found in Modern Spiritualism. Other spiritual phenomena used by those on the Spirit side of Life to prove survival of so-called death, comfort the mourner, and bring spiritual light to suffering humanity are found in Modern Spiritualism. The record of the events in early Christianity is much less complete than the record of Modern Spiritualism. It is only reasonable to infer that, since all the phenomena of early Christianity were present in Modern Spiritualism, that "miracles and wonders and signs" described by early Christians are some of the same phenomena that occurred in Modern Spiritualism but are not more specifically described in the much less complete records we have of early Christianity.

The history in the *New Testament* of the *KJB* is fragmentary, primarily consisting of the Gospels, Acts, and Paul's letters. Yet enough is given in these books of the *New Testament* that we can see the events of this time were much the same as those that began in the U. S. around 1850. So much is given in *Acts* and *1 Corinthians* that is clearly the same as that which happened in Modern Spiritualism, that we can see the two events, these two times in history, were much the same. Both periods involved an outpouring of contact with those on the Spirit side of life.

### **Translating the Early Greek Scriptures**

Not every word in the *New Testament* is relevant to this comparison. Over a period of almost two thousands years, translations from one language to another, recopying by hand, the idiomatic use of languages not entirely known to translators of a later time have rendered some of the text not quite intelligible and sometimes not quite accurate - but *still* - so much comes down to us that is clearly understandable. The books of the *KJB* have been held in reverence by so many over the centuries.

At the direction of James I in 1604, 54 distinguished academics from Oxford, Cambridge, and Westminster spent 6 years producing a better translation of the *Bible*, using, as Bobrick tells us, "...every known text, commentary, and translation, ancient and modern,"<sup>139</sup> though they "...had in front of them the Hebrew of the *Old Testament* and the Greek of the *New*."<sup>140</sup> Their mission was not to create a new translation, but "...an old version long received by the Church to be purged from all blemishes and faults."<sup>141</sup>

English speaking people for the first time in a thousand years could read, interpret, and understand the scriptures for themselves. Bobrick found that the struggle to publish a *Bible* in English "fostered independent thought" and led people to know and understand they had the right and the "capacity...to think for themselves."<sup>142</sup> It led to the renunciation of the divine right of kings, to constitutional government with the consent of the governed, to free elections, free speech and a free press. The publishing of a vernacular *Bible* "...marked the origin of a culture belonging to the masses."<sup>143</sup>

The struggle to translate and publish an English language *Bible* began in the latter part of the fourteenth century when hand-copied, underground copies of the Wycliffe Bible were circulated in 1382. The combined efforts of Church and State to prevent translation of the *Bible* into English and suppress circulation of those that were already translated and printed continued for almost 200 years, ending with the demise of Bloody Mary in 1558. During this period, many were whipped and racked, hundreds were hung and burned at the stake for possessing or being involved in the translating, publication, and circulation of English language Bibles. Nearly all arrested for their involvement with an English Bible were given the opportunity to recant. Many did, but hundreds refused, choosing rather to go to the stake, some reciting biblical verses in English as they burned.<sup>144</sup>

The *Bible* and the spiritual light it brought was central to the lives of those involved in the Reformation. Hundreds willingly gave their lives for the right to be able to read the *Bible* in English and many more risked their lives to possess it, read it in English, and help produce and distribute it.

Englishmen carried the *Bible* wherever they went "as the rock and foundation of their lives."<sup>145</sup>

The translators were directed to use the Bishops' Bible, then in standard use in the churches, as the basis of their work. They were divided into 6 companies. Each individual member went over a portion of the work, then all members of that company compared each other's work and decided on what was best. When a book of the *Bible* was completed, it was sent to each of the other companies for their review. "Every word eventually passed through the hands of the whole body of reviewers."<sup>146</sup> Three final copies were sent to the General Committee on Review in London, the best selected and printed.<sup>147</sup> They spent 6 years in their work of trying to make good translations better.

As Paul had asked the followers of the New Faith to look to the spirit of the law to guide them, not the letter of the law, the translators of the *KJB* were concerned with intent rather than literal translation, for the most part, and with the flow and beauty of the language. When it was completed, "it surpassed all others in the majesty and music of its words."<sup>148</sup>

By the end of the reign of Queen Elizabeth, "the English public was the most literate in Europe – indeed English speaking peoples had become 'the people of a book' and that book was the English language Bible."<sup>149</sup>

The six translating companies appointed by James I were faced with numerous errors introduced as hand copies were made through the centuries prior to the advent of printing with moveable type in 1455. Some were errors of copying, some not. The translators were under orders from Bishop Bancroft to leave many of the “old ecclesiastical words” such as *church* and *charity*, unchanged, even though they found them to be mistranslated or misinterpreted.<sup>150</sup> The translators may not have been aware of the extent of contact with the Spirit world in both *Old* and *New Testament*.

We can see just with the one phrase “Holy Ghost” that the original scriptures were tinkered with or misunderstood in some cases.

When Peter and John were arrested for healing the cripple in the Gate Beautiful and taken before a group of authorities and judges, Peter was again taken in trance by Spirit (“filled with the Holy Ghost). When the officials who had confronted him heard him speak, “when they saw the *boldness* of Peter and John and perceived that they were *unlearned* and *ignorant* men, they *marveled*.”<sup>151</sup> Braude reports the same reactions from the multitudes in 1850’s America who witnessed the “tremendous self-confidence” and poise of the mainly girls and young women who spoke from public platforms entranced by Spirit. The *boldness* of Peter and John is the poise, self-confidence, eloquence, and spirituality with which Spirit spoke through them in trance. The authorities *marveled* at the self-assurance of these men and the eloquence with which they spoke because they knew Peter and John were simple, ignorant, uneducated Galileans.

Women in North America in 1850, and long before, were considered nothing more than servants for men. They were considered inferior to men in every respect. They were not allowed to speak in church and could speak publically in meetings where only women were present. Braude reports:

“Men called meetings to order, forcefully presiding over gatherings that could number in the thousands. They addressed audiences in a “normal” state, expressing their own views on Spiritualist subjects. In contrast, the women at the podium were unconscious. Trance mediums . . . physical faculties were used by spirits to express the sentiments of these unseen intelligences. Mediums presented not their own views but those of spirits who spoke through them.”<sup>152</sup>

“While men qualified for the public platform by wisdom, education, and experience, trance speakers qualified by innocence, ignorance, and youth. The fact that a woman stood up in public and gave a lecture in itself evidenced spirit agency since few believed a woman could do such a thing unaided.”<sup>153</sup>

A *Banner of Light* correspondent opined that none of the several Spiritualist trance lecturers he knew would even attempt to give a lecture in the normal state.<sup>154</sup> The correspondent contrasted a trance lecture in the “abnormal state” by medium Emma Jay:

“That a young lady not over 18 years of age should speak for an hour and a quarter, in such an eloquent manner, with such logical and philosophical clearness,” proved to one observer the presence of “a power *not* natural to the education or mentality of the speaker”<sup>155</sup>

At a time when women were mostly denied the right to speak in public, the sight of young, uneducated female mediums holding forth on public platforms as well as home circles, speaking with confidence and eloquence on topics about which the mediums had no knowledge, sometimes using foreign languages the mediums couldn’t possibly have known, was a “startling sight.”<sup>156</sup>

The people of mid-nineteenth century America were “amazed and marveled,” just as the people of Jerusalem were, 1800 years earlier, when they heard “unlearned and ignorant” Galileans speak in the many languages of the area around the Mediterranean

Sea, languages they *knew* the Galileans could not possibly have known, and speak with "boldness"(poise & self-confidence) and eloquence, of "the wonderful works of God." There are more references in *Acts* to people taken in trance and speaking in foreign languages or speaking of high spiritual and moral values.<sup>157</sup>

Braude found the self-assurance, the poise, of the Spiritualist trance speakers one of the distinguishing characteristics of the trance state, as opposed to the those speaking in the normal state. Braude says:

"The flowing speech of trance mediums depended on a self-assurance unavailable to mid-century women who lack spiritual inspiration. Their ability to address unknown topics chosen by the audience without preparation set them apart from other lecturers....Susan B. Anthony, plagued with inconfidence as a speaker, read from a prepared text when she appeared in public in these years....Anthony envied the easy eloquence of the trance speaker. 'Oh, dear, dear! If the spirits would only just make me a trance medium and put the right thing into my mouth,' she wrote to her coworker and confidante, Elizabeth Cady Stanton. 'You can't think how earnestly I have prayed to be made a speaking medium for a whole week. If they would only come to me thus, I'd give them a hearty welcome.'"<sup>158</sup>

Mediumship was fundamental to both Modern Spiritualism and the movement that spread through the countries around the Mediterranean Sea that became Christianity. After his execution, Jesus materialized to his disciples and others regularly over a period of 40 days. Thus far we have discussed some of the phases of mediumship in Modern Spiritualism, particularly trance mediumship, the principal phase used by Spirit for public demonstrations of their presence in a higher realm. *Acts* shows trance mediumship was also strong as the movement that became Christianity developed. In *Acts*, and many other areas of the *KJB*, are found examples of clairvoyance and clairaudience, prevalent forms of mediumship in Modern Spiritualism.

An example of direct or independent voice, common in the séances of twentieth century medium Florence Becker and nineteenth century medium D. D. Hume,<sup>159</sup> is found in Paul's epiphany on the road to Damascus.

"Suddenly there shined round about him (Saul - Paul) a light from Heaven (Spirit world). He fell to earth and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?"<sup>160</sup>

"And the men that journeyed with him stood speechless, hearing a voice but seeing no man."<sup>161</sup>

Paul clairvoyantly saw the light from the Spirit world. A highly evolved spirit on the spirit side comes to us in bright light. He and all who were with him heard the direct voice of Jesus.

Also in *Acts*, "He saw in a vision...an angel of God (person on the Spirit side of life) coming in to him and saying unto him, Cornelius."<sup>162</sup> The spirit messenger (angel) directed Cornelius to send for one Simon Peter by the sea in Joppa and bring Simon Peter to him. The next morning, Peter, hungry as food was being prepared by others, "...fell into a trance."<sup>163</sup> In this state, he saw a vision (clairvoyance) and heard a voice from Spirit speaking to him. The vision came three times. As Peter reflected on the visions and what Spirit had said, the three men Cornelius had sent arrived outside.

"...the Spirit said unto him, Behold, three men seek thee. Arise, therefore and get thee down, and go with them, for I have sent them."<sup>164</sup>

"...the Spirit said unto him" is the same person described in *Acts* 10:3 as "an angel of God coming in to him and saying to him...",<sup>165</sup>

Peter returned to Caesarea with the three men, taking some of his friends from Joppa with him. Arriving at their destination, Peter was brought in to the group Cornelius had assembled and told them,

"...it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean."<sup>166</sup>

Peter had perceived the equality of all persons as the meaning of the visions and conversation he had with a person from Spirit the previous morning when the three men arrived from Cornelius.

Cornelius tells Peter why he had sent for him. Four days earlier, he had been alone in his house praying "...and, behold, a man stood before me in bright clothing."<sup>167</sup> Again, this is the same spirit referred to in *Acts* 10:3 and described above, as an "angel of God." Here, again, the phrases *angel of the Lord* and *angel of God*, as well as *angel*, mean a human being from the higher planes of existence in the Spirit world. This "man in bright clothing" asked Cornelius to send for Peter, told Cornelius how to find him in Joppa, because Peter had something important to tell Cornelius. (The "man in bright clothing" was a spirit from the higher Spheres in the Spirit world, radiating light, as Spirits from the higher Spheres in the Spirit world do.)

From his perception of the meaning of the vision he had been given three times and what the spirit had said who talked to him the previous morning, Peter knew then what he was supposed to tell Cornelius and equally important, what he, himself, was to understand.

"Of a truth, I perceive that God is no respecter of persons: (God loves all equally. Peter understood the equality of all persons) But in every nation, he that feareth him and worketh righteousness is accepted with him. The word which *God* sent to the children of Israel, preaching peace by Jesus Christ..."<sup>168</sup>

Peter continues telling Cornelius and those gathered with him of the many good works of healing and helping others done by Jesus, how he was executed, how he materialized to his followers on the third day. While Peter was speaking to them,

"...the Holy Ghost fell on all them which heard the word.

(They were taken in trance and people from the Spirit world spoke through them.)

"And they of the circumcision (Jews) which believed were astonished, as many as came with Peter, because on the Gentiles was also poured out the Gift of the Holy Ghost.

For they heard them speak with tongues, and magnify God."<sup>169</sup>

Spiritual gifts of mediumship were bestowed on the Gentiles that had gathered with Cornelius, for Peter and the friends who had accompanied him from Joppa saw the Gentiles taken in trance and people from Spirit begin to speak through them of high, spiritual matters and in foreign languages.<sup>170</sup> In Ephesus:

"And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied."<sup>171</sup>

Here are two examples (and there are others) of people becoming mediums just by being in the presence of others who were mediums, and also two examples of people taken in trance by Spirit and speaking in foreign languages, bringing high spiritual teachings, and foretelling of things to come. In Modern Spiritualism, particularly in the first several years, it was common for someone who had not been a medium to become one after sitting in a spirit circle or séance one or a few times. Trance medium W. J.

Colville attended a trance lecture given through Cora L. V. Scott Richmond when he was 14 and left the assembly a trance medium.

Paul's mediumship is evident, not only during his spiritual awakening that began on the road to Damascus, but in several instances in *Acts* and the *Epistles*.

"And a vision appeared to Paul in the night:"<sup>172</sup>

"Then spake the Lord to Paul in the night by a vision."<sup>173</sup>

are other examples. Paul's clairvoyant, prophetic, and healing mediumship is in evidence on his voyage to Rome and the shipwreck that occurred during this voyage.<sup>174</sup>

**"There is a natural body and there is a spiritual body."**

Paul tells us he was raised a Pharisee, one of the principal Jewish sects of the time. The Pharisees knew and taught of life after death, of the immortality of the Soul. That we survive the change we call death was not new information to many in the Middle East at this time. The Jewish historian Flavius Josephus, who was a contemporary of Paul and Luke, describes four main sects of Jewish philosophy flourishing among the Jewish people at the time - the Essenes, the Pharisees, the Sadducees, and the followers of Judas the Galilean. The Sadducees felt the earth life was all there was, that death ended everything. The other three sects, the Essenes, Pharisees, and those that followed Judas the Galilean, all understood and taught the Soul was immortal.<sup>175</sup>

Josephus describes the beliefs of the Essenes in detail, then compares the others briefly to them:

"For their doctrine is this – that (physical) bodies are corruptible and that the matter they are made of is not permanent; but that the souls are immortal and continue forever; and that they come out of the most subtle air, and are united to their bodies as in prisons, into which they are drawn by a certain natural enticement; but that, when they are set free from the bonds of the flesh, they then, as released from a long bondage, rejoice and mount upward. And this is like the opinion of the Greeks, that good souls have their habitation beyond the ocean, in a region that is neither oppressed by storms of rain, or snow, or with intense heat, but that this place is such as is refreshed by the gentle breathing of a west wind, that is perpetually blowing from the ocean, while they allot to the bad souls a dark and tempestuous den, full of never ceasing punishments."<sup>176</sup>

Josephus tells of the mediumship of the Essenes and that they were able to "foretell things to come."<sup>177</sup> Josephus has described the physical body (corruptible), the spirit body (incorruptible), and the Spirit world.

The Pharisees "are those esteemed most skillful in the exact explication of their laws, and introduce the first sect (the Essenes). The Pharisees are like the Essenes except they "...allow, that to act what is right, or the contrary, is principally in the power of men... (Free will) They say that all souls are incorruptible but that the souls of good men are only removed into other bodies..." (Spirit bodies). The Pharisees hold the Soul to have "immortal vigor."<sup>178</sup>

Paul discusses the physical body and the spirit or spiritual body in *1 Corinthians*:

"*There are also celestial bodies and bodies terrestrial: but the glory of the celestial is one and the glory of the terrestrial is another...*

"*So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption...*

"*It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body...*

“Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

“The first man *is* of the earth, earthy: the second man *is* the Lord from heaven....

And as we have borne the image of the earthy, we shall also bear the image of the heavenly....

“Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption....

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.

“In a moment, in the twinkling of an eye, at the last trump:...

“For this corruptible must put on incorruption, and this mortal *must* put on immortality.

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

“O death, where *is* thy sting, O grave, where *is* thy victory?”<sup>179</sup>

"Resurrection" as used by Paul and Josephus did not mean the rebirth of a mature physical body at some time in the future, a concept difficult for reasonable people to accept, but the *immediate* transition at death of the human individual from the physical body and world into the Spirit world in a spirit form or body. "We shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye at the last trump..." The "last trump" is the final breath drawn by the physical form.<sup>180</sup> Paul in *I Corinthians* clearly reveals the resurrection he teaches is one of our transition from the physical body to a spirit body "in a moment, in the twinkling of an eye." The "corruptible" body is the physical body, subject to change and decay. The "incorruptible" body is the eternal spirit body.

Paul teaches the people of Corinth that this transition was proven by the materialization of the Spirit form of Jesus on the third day after his execution by crucifixion. He was first seen by Cephas, then by the twelve disciples, then by hundreds, then by James, then by all the apostles, and by Paul on the road to Damascus. This is *resurrection*, the immediate transition of the "ever living" person from the physical body to a spiritual vehicle at the instant of the change we call death. This knowledge is evident in Josephus, for example, "...when souls are about to leave the body."<sup>181</sup>

All people make this transition,

"...there shall be a resurrection of the dead, both the just and the unjust,"<sup>182</sup>

as has been revealed through Modern Spiritualism and proven tens upon tens of thousands of times. We all make the transition through the change called death, or, as the translators of the *King James Bible* have it, the transition Jesus and Paul called the "resurrection." As has also been revealed in Modern Spiritualism from those of greater spiritual understanding on the Spirit side, "The doorway to reformation is never closed against any soul, here or hereafter" The "unjust" will have to work out of the darkness into which they make their transition, by perceiving their "unjustness" and by trying to make amends for it. (See further discussion below.)

Josephus and Paul were contemporaries. Whiston translated the description Josephus gave of the Essenes (quoted above), their understanding of the physical body and the finer form that lives eternally, as the "corruptible" body and the "incorruptible: or eternal form. Paul said, "It is sown in corruption, it is raised in incorruption."<sup>183</sup> "It is sown a natural body, it is raised a spiritual body."<sup>184</sup> We come into this, the physical

world, in our natural body. We make the transition beyond, to the Spirit world, in a more spiritual vehicle. Paul uses "terrestrial and celestial bodies as synonymous for "natural body" and "spiritual body." and "corruption" and "incorruption" as synonymous with our physical world and the Spirit world into which we transist "in a moment, in the twinkling of an eye." A "corruptible" body means the body that is subject to change and decay, the physical body. The "incorruptible" body is the one that is eternal, as we see in the description of the Essenes by Josephus, above. (See also that referred to above by Note 174.)

In the Synoptic Gospels of *Mathew*, *Mark* and *Luke*, a situation is posed to Jesus by "Sadducees which say there is no resurrection" about whose wife is a woman whose first husband and successive husbands all pass, then the wife passes. Who does this woman belong to, whose wife is she, in the "resurrection?" How does Jesus respond? He tells them the wife is "as the angels in Heaven." In other words, she is in the Spirit world, that marriage is of the physical world, and, "as touching the dead, that they rise," Jesus reminds them that God spoke to Moses, telling him that "I am the God of Abraham...He is not the God of the dead, but of the living: ye therefore do greatly err."<sup>185</sup>

What is the *meaning* of this story? The Sadducees, who do not believe in life after death, think they have posed a question Jesus cannot reasonably answer. He answers them by telling them that there is no marriage after the change called death, marriage is of the physical world. The wife becomes an "angel in Heaven", a spiritual being, and most importantly, that the Sadducees err because they assume people die and remain dead. The question they pose assumes that, if there is a "resurrection," it would restore to life the dead physical body sometime in the future. Jesus tells them that "God is not the God of the dead, but of the living." What does this mean? It means there is no death, there are no dead. There are only the *living*. God can't be a "God of the dead" because there are no "dead," only living beings, here and hereafter. Luke says:

Neither can they die anymore: for they are equal unto the angels; and they are the children of God, being children of the resurrection.

"For he is not a God of the dead, but of the living: for all live unto him."

The life of the wife has just continued in the Spirit world, where she is free to seek her way in the new expression of life and is no one's wife. No one "dies." They go into the next expression of life. They are now beings of the Spirit world (equal unto the angels – they are spirits in the Spirit world.). We are by virtue of the fact that we are *all* part of God (the children of God), being those "children of God" who have passed through the change called death into the next expression of life (resurrection). We have eternal life because we are *all* part of God (children of God) and "For all live unto him." We, each one, are a living part of the Living God.<sup>186</sup>

Paul tells the people of Corinth that we *all* make the transition from the "natural body" to the "spiritual body...We shall not all sleep, we shall all be changed, in a moment, in the twinkling of an eye."

"...there shall be a resurrection of the dead, both of the just and the unjust."<sup>187</sup>

We all go on to the next expression of life - everybody.

When we become *familiar* with the incredible history of Modern Spiritualism, reading the *KJB* may reveal a very different *meaning* than that now commonly ascribed to much of it

There is little difference in what has come down to us in the fragments that make up the *New Testament* and that which we find in the volumes of communication with the

Spirit world in the nineteenth and twentieth century concerning the fact that life is eternal and that death is but a change from the physical to the spiritual realm. The physical body is left lifelessly behind as the finer living form is freed from the "prison" of the physical form and "wings its flight" into the next world.

Josephus gives a detailed description of the Essenes, what was required for them to belong to this order, and something of their daily practices. According to Josephus, the Essenes were deeply devoted to God and incorporated devotion to God in their every day lives, leading disciplined lives of clean living and thinking <sup>188</sup> An Essene, Josephus tells us,

"swears to communicate their doctrines to no one any otherwise than he has received them himself;...and will equally preserve the books belonging to their sect, and the means of the angels [or messengers]."

The bracketed phrase [or messenger] was placed there by the translator Whiston.<sup>189</sup>

Whiston translated the Latin word *angelus* as it was many times translated a century earlier in the *King James Bible*, as "angel," then follows with the actual meaning of the word [or messenger]. In the *King James Bible*, an angel is a messenger, the actual meaning of the word, but a spirit messenger from the Heaven world or Spirit world. Whiston understood the meaning of the phrase used by Josephus, that books were being brought to the Essenes by "angels" or messengers, but apparently interpreted it as books physically being delivered by a "messenger." Yet the *meaning* of this passage is clear when one is familiar with the advent of Modern Spiritualism *and* the numerous references to "angels" in the *KJB* by the context in which *angel* is used - as men and women once on earth, now on the Spirit side, who communicate with us.<sup>190</sup>

The teachings of the Essenes were as the teachings that were given in Modern Spiritualism, revealed teachings from beings, once of the earth, who had made significant spiritual progression on the Spirit side, as were the teachings in the movement that began from the life of Jesus in the area around the Mediterranean Sea, the apparently thousands of trance mediums who emerged, there who would "magnify God," who spoke of "...the wonderful works of God." The "angels" about whom Josephus writes and Whiston translates as "messengers" are indeed messengers, but messengers from the more advanced Spheres of life on the Spirit side.

Josephus comments on the high quality of the clairvoyant mediumship practiced by the Essenes, that "seldom did they miss in their predictions."<sup>191</sup> Given the high spiritual lives of the Essenes and that mediumship was common among them, and given teachings manifesting through trance mediums in *Acts*, other places in the *King James Bible*, and commonly in Modern Spiritualism, it follows that the phrase

"...he (an Essene) swears to communicate their doctrines to no one any otherwise than he has received them himself...and will equally preserve the books belonging to their sect and the means of the angels."

describes receiving teachings by means of a higher spiritual source through trance mediums. These teachings that came through "the means of angels" were teachings revealed from the Spirit world "through the means" of those from the realms of greater understanding in the Spirit world, just as we find described in *Acts* and as was done countless times in Modern Spiritualism.

**"...he gave up the ghost."**

The phrase, "gave up the ghost" or "yielded up the ghost" is found in both *Old and New Testaments of the King James Bible* and in the *Works of Josephus*. In the *Old Testament*, the phrase is found in *Genesis, Job, Jeremiah, and Lamentations*. In the *New Testament*, it is found in each of the *Four Gospels* and *Acts*. The phrase refers to the spirit leaving the physical body that, at the change called death, happens "in a moment, in the twinkling of an eye,"<sup>192</sup> something untold numbers of mediums and others witnessed and reported in Modern Spiritualism, seeing the etheric form leave the physical body, rising upward.

According to Luke, these were the last words of Jesus upon the cross:

"...he said, Father, into thy hand I commend my spirit: and having said thus, he gave up the ghost."<sup>193</sup>

Jesus knows his spirit is about to leave the physical body, commends it to God, and, according to Luke, the spirit of Jesus left the physical body, just as the spirit of every living human does and has ever done. We read in *Genesis*:

"Then Abraham gave up the ghost...and was gathered to his people.

"And these are the years of the life of Ishmael...and he gave up the ghost and died and was gathered unto his people.

"And when Jacob made an end to commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."<sup>194</sup>

What has happened? Jacob's spirit left his body and he joined his people in the Spirit world, just as did Abraham and Ishmael. The author of *Genesis* knew of the spirit body and that we all continue to live in another dimension of life. If the meaning of "gave up the ghost" or "yielded up the ghost" were other than that ascribed to it here, the writer of *Genesis* would not have continued "and gathered to his people." That we pass from the physical world into the Spiritual is obviously not new information.

### **Mediumship in Paul's Letters.**

In *1 Corinthians*, Paul wrote to the people of the New Faith in Corinth, advising them of his planned visit. When familiar with the great outpouring of Spirit communication through thousands of mediums in mid-nineteenth century America, we can immediately recognize, when we read *1 Corinthians*, that Paul is describing mediumship. Paul is writing to inform and instruct his brothers and sisters in Corinth about their spiritual development and about mediumship and his concern over how they are practicing their mediumship.

Paul first tells the people of Corinth he is aware that contentious factions have developed among them and that they are teaching various things that are not of God but come from the human brain or intellect.<sup>195</sup> He asks them to put aside the things of the human intellect. It is well to speak and teach but speak and teach that which has been brought from the Spirit side of life,

"but which the Holy Ghost (people on the Spirit side communicating through trance mediums) teacheth, comparing spiritual things with spiritual."<sup>196</sup>

"Holy Ghost" as discussed above, was not introduced until 3 centuries after Paul wrote, so it must have been inserted in Paul's and Luke's writing at a later time. Where "Holy Ghost" is mostly used, the context indicates trance communication from a higher spiritual source in the Spirit world is occurring.

Paul has refrained from teaching the followers of the New Faith much of higher spiritual things because they were not ready to receive these teachings. Even now, there

are still problems among them. "Envy, strife, and divisions" continue. He is planning to visit them and can help them build more spiritual foundations. It is up to them to participate in building their foundations.<sup>197</sup> Paul cautions them to be careful about the foundations they actually build. "We are laborers together for God." They are not just physical, corporeal, carnal bodies, but are much more.<sup>198</sup>

"Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?"<sup>199</sup>

Spirit revealed this same idea countless times through mediums of Modern Spiritualism in the nineteenth & twentieth century.

Paul continues to remind them of things spiritual, that the people of Corinth do not differ, one from another, that they are all children of God. They are not to think of men's ideas as above the ideas that have been brought from the Spirit world to the extent that they become "puffed up" with their own importance and become, "one against another."<sup>200</sup> He talks of sexual promiscuity among them, that they have become "puffed up" thinking they are above God's Law. They glory in themselves. "Your glorying *is* not good."<sup>201</sup>

He cautions them about worshipping idols.

"But to us *there is but* one God, the Father, of whom are all things and we in ."  
him."<sup>202</sup>

God is everywhere present in the Universe, even in us, the revelation brought countless times from the Spirit world through the mediums of Modern Spiritualism.<sup>203</sup>

Paul reminds them they once lived in wrong ways, neither

"...thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God."<sup>204</sup>

The same idea was revealed through mediums in Modern Spiritualism. When you pass into Spirit after having lived a life that harms both you and people around you, you go into a sphere of darkness and difficulty, until you wake up to the wrongness of what you did on earth and begin to look for a higher, better way. Then your spiritual progression can begin. Progression can begin whether you are still on the earth, or on the Spirit side. In Modern Spiritualism, those on the Spirit side revealed there is no eternal damnation, that we can begin our spiritual progression at any time, wherever we are, here or on the Spirit side. The opportunity is there any time, any place, anywhere.<sup>205</sup>

Paul urges them to higher ways of living.<sup>206</sup>

"What? know ye not that your body is the temple of the Holy Ghost (the God within) *which is* in you, which you have of God and ye are not your own?"<sup>207</sup>

In this simple phrase, "ye are not your own," Paul is expressing a precept brought over and over from the Spirit world in Modern Spiritualism some 1800 years later. We are not separate beings. This is an illusion. We are all one in God, Infinite Intelligence, literally. That is the "livingness," the life that animates this body, that causes it to breath, that is what unites us to each other and to It. "Ye are not your own" means - You are not actually separate from others.

"Ye are not your own" implies more, that we are not "our own" to behave in whatever way we wish. We are not a law unto ourselves to do whatever we want without considering how our behavior affects us or others. Paul understood, as those on the Spirit side have revealed through mediums in Modern Spiritualism, that the Universe is one of Law, and that this Law governs everything, even the behavior of each of us. Paul told the followers of the New Faith in Corinth they can have no spiritual growth when they live purely material lives of breaking this Law with "unrighteous" behavior. If we wish to

progress spiritually, we have to obey the simple Law of the Golden Rule, "Do unto others as you would have them do unto you." The consequences of not doing that have been described numerous times from the Spirit world in Modern Spiritualism and we certainly see the consequences in peoples' lives here on this earth.<sup>208</sup>

In *1 Corinthians*, Paul tries to show the adherents to the New Faith that contentions, envying, and discord among them show they have not progressed spiritually as much as they should have. He tries to guide them away from teaching "...the wisdom of man" to that of the higher teachings of Spirit.<sup>209</sup>

Paul tells them they have been given Spiritual light from the teachings given from the higher realms. Why should they concern themselves with what their human brains conceive? Why should they feel superior to others by virtue of what they, themselves, have conceived in their human brains?<sup>210</sup> "Power" is referred to numerous times in the *Gospels* and Paul's letters. Paul uses "power" a number of time in *1 Corinthians*, contrasting "power" with that which the human ego and brain conceive. "Power" means spiritual power, the Power of God or the power that comes from God.<sup>211</sup>

Then Paul talks to them about their Spiritual gifts:

"Now concerning spiritual *gifts*, brethren, I would not have you ignorant."<sup>212</sup>

"Now there are diversities of gifts but the same Spirit.

"And there are differences of administration, but the same Lord.

"And there are diversities of operation, but it is the same God that worketh all in all.

"But the manifestation of the Spirit is given to every man to profit withal.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

"To another faith by the same Spirit; to another the gifts of healing by the same Spirit.

"To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another interpretation of tongues"<sup>213</sup>

What is Paul talking about? He is talking about the gift of mediumship and some of its phases, about the fact that some have certain gifts, some have others, and all spiritual gifts come from the Spirit side of life. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge..."<sup>214</sup> These are the words of wisdom and knowledge that come from the Spirit world through trance mediums, in Paul's day and in Modern Spiritualism. These are the words of wisdom and knowledge that came spontaneously and immediately through uneducated girls in the 1850's and 60's in response to topics selected deliberately by their audiences to confound the mediums. These words of wisdom and knowledge are the "wonderful works of God" that came through "unlearned and ignorant" Galileans and others in the weeks and, undoubtedly, years following the execution of Jesus. From the accounts given in the *KJB*, these manifestations continued for some time and were widespread in the area around the Mediterranean Sea.

Some have the "gifts of healing" as we have seen in the *Four Gospels* and *Acts*, and in Modern Spiritualism. (See above.)

"To another the working of miracles." These "miracles" and "wonders and signs" referred to often in the *New Testament* are the various spiritual phenomena associated with physical mediumship, the phenomena normally part of séances or "circles." (Séances, or Spiritualist "circles" are small groups of people sitting in a circle to contact those in Spirit.)

"They were all gathered with one accord in one place. (The need for sitters in Spiritualist circles to be in harmonious accord, with open minds, is a well known requirement for good Spirit contact.)

"Suddenly there came a sound as of a rustling mighty wind and it filled all the house where they were sitting.

"And they were all filled with the Holy Ghost (were taken in trance by higher forces from the Spirit side) and began to speak with other tongues, as the Spirit gave them utterance."<sup>215</sup>

"Let the prophets (mediums) speak, two or three, and let the others judge. (*test the Spirit*)

"If *anything* be revealed to another that sitteth by, let the first hold his peace.

"For ye may prophecy (contact Spirit through mediumship) one by one, that all may learn, and all may be comforted."<sup>216</sup>

I have been part of many Spiritualist "circles." That is exactly what is being described by Paul in these verses from the *KJB*.

Of the phenomena, or "miracles" or "signs and wonders" are voices from Spirit speaking directly to the "sitters" where voices are distinctly heard but no speaker is seen, as happened to the group with Paul on the road to Damascus, musical instruments floating about and playing unaided by any human hands, fine paintings precipitated directly onto surfaces from the Spirit world handwriting on paper placed in the center of tables or under them, drawings and paintings of people's loved ones done by mediums, people the mediums had never seen, heavy tables and other heavy objects lifted to the ceiling without a human hand on them, levitation (as was done with D. D. Hume on countless occasions where his body would rise and float about the séance room, on one occasion out an open second story window and in through the open window in the adjacent room), writing mediums, writing something different with each hand, possibly both writings in languages unknown to them, while they carried on conversations or called the alphabet for rapping, as did Kate Fox, Spirit hands, faces, and bodies materializing, many other phenomena, and especially healing of "incurable" conditions. (All of this has been described above)

"...to another prophecy;..." a common phase of mediumship in Modern Spiritualism. Rev. Florence Becker,<sup>217</sup> probably the most extraordinary medium in Spiritualism's history, in her public and private work, commonly told people she talked with of future events that would take place. I know of no case where these predictions were not accurate.

"...to another discerning of spirits;..." This is mainly clairvoyance, or "clear seeing," seeing people in the Spirit world, seeing visions of future events, seeing into the Spirit world. Clairvoyance is the most common form for mediumship in Modern Spiritualism and cited often in the *King James Bible*. Spirits can be "discerned" in other phases of mediumship, as well. One who is clairaudient can hear those on the Spirit side speak to them. Clairaudience differs from direct or independent voice in that only the clairaudient person hears Spirit speak to them. With direct or independent voice, all who are in the area hear the Spirit voice. The clairsentient medium can feel the individual rate of vibration of the person in the Spirit world who is close to them and *what* the person in Spirit is feeling. The clairsentient may sometimes be aware of rates of vibration of people still on the earth. A person's rate of vibration, whether here or in Spirit, is as individual as a fingerprint. It is unique to that person.

"...to another divers kinds of tongues; to another interpretation of tongues." How Spirit brought foreign languages through rapping mediums, trance speakers, and writing

mediums in both Modern Spiritualism and to those in the lands around the Mediterranean Sea around 2000 years ago is detailed above. Those in Spirit brought this manifestation to prove the communication could not possibly be coming from the brain of the usually very uneducated medium. The extent to which foreign languages were part of the demonstration of contact with the Spirit world is detailed above. We are reminded of the work of Laura Brooks and Cora Scott, both girls, in the early 1850's, where one would be taken in trance to give a discourse in a foreign language and the other translated the discourse into English while in trance.

There can be little question about the *meaning* of Paul's words in *1 Corinthians* 12:3 - 12:10, if one is at all familiar with Modern Spiritualism. Paul is talking about mediumship as it is known and practiced in Modern Spiritualism. He is talking about mediumship as it has been written about in countless periodical articles and testimonials, in thousands of books, from the nineteenth and twentieth century. He is talking about mediumship we refer to even today as a "spiritual gift."

If one is familiar with the beginnings of Modern Spiritualism, it becomes apparent that Paul wrote the people of Corinth to advise them of his planned visit there, a visit he felt was necessary as he saw they had not understood the spiritual path of the New Faith and because their mediumship had become a vehicle for their personal glory and self-promotion, not for the glory of God through service to others.

After telling the followers of the New Faith that he does not want them ignorant of Spiritual gifts, Paul compares people to the body. The body, he tells the people of Corinth, has many parts, but each is part of the whole though each part has a different function.

"For by one Spirit we are all baptized into one body, whether *we be* Jew or Gentile, whether we be bond or free, and have all been made to drink into one Spirit"<sup>218</sup>

Paul is teaching that we are all one in God, regardless of who we are, affirming again the equality, the brother - sisterhood of all people, that:

"...there is but one God, the Father, of whom are all things and we in him."<sup>219</sup>

Paul again uses the metaphor of different parts of the body working in harmony with each other.

"That there should be no schism in the body; but *that* the members should have the same care one for another.

"And whether one member suffers, all the members suffer with it; or one member honoured, all the members rejoice with it."<sup>220</sup>

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.

"*Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

"Have all the gifts of healing? do all speak with tongues? do all interpret?

"But covet earnestly the best gifts: and yet shew I unto you a more excellent way."<sup>221</sup>

Paul wants them to understand that, though they may not have all the spiritual gifts yet, it is not wrong to seek them. Then he says "...yet shew I unto you a more excellent way."

"Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

"And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

“Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

“Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

“Rejoiceth not in iniquity, but rejoiceth in the truth;

“Beareth all things, believeth all things, hopeth all things, endureth all things”<sup>222</sup>

What is the *meaning* of these verses, where Paul explains the "more excellent way" he will show them? What did Paul intend to convey to the people of the New Faith in Corinth?

*Charity* was one of the old ecclesiastical words Bishop Bancroft had directed the translators of the *KJB* to leave as it had previously been used in other translations of *I Corinthians* 13. Obviously, *charity* did not mean giving money or material to the poor. Paul tells them that "bestowing all" their goods on the poor profits them not at all without "charity."

The Greek *agape*, now thought to "mean something broadly equivalent to the English word "love," was translated in the other early English translations as *charity*.<sup>223</sup> Modern English words, we know, acquire new connotations and older connotations sometimes fall into disuse and fade from the language. The same was undoubtedly true of the Greek language used in everyday discourse, the Greek language of the original *New Testament*.

What was Paul trying to communicate?

“Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.”<sup>224</sup>

When we read the *KJB*, particularly when we are familiar with the history of Modern Spiritualism, have some knowledge of the period, and of the history of some of the events that led to publishing the *King James Bible*, the *meaning* the writers of the various *Bible* books intended to convey can often be understood.

Paul sent a letter to the people of Corinth preparing them for his visit. In his first letter, Paul cautions them about being too material, too caught up in the physical world. Their *egos* have gotten the better of them.

“...that no one of you be puffed up for one against another.”<sup>225</sup>

“Now some are puffed up, as though I would not come to you.

“But I will come to you shortly, if the Lord will, and (you) will know, not the speech of them which are puffed up but the power.”<sup>226</sup>

Paul tells them they will hear the speech of spiritual power, not the speech generated by the “puffed up” egos of the physical brain.

“And ye are puffed up...”<sup>227</sup>

In the first eleven chapters of *I Corinthians*, Paul describes to the followers of the New Faith in Corinth the various ways they have been too involved in the physical, material world. They have become lost in their own *egos*, become "puffed up." They have become separated from the spiritual truth communicated from the Spirit world through the many trance mediums. He calls them back to the spiritual path of service to others, not self-glorification. He tells them in several different ways that they are part of God, that God is within them, that God is everywhere present, even in them, “...God is in you of a truth.”<sup>228</sup> Reality is God within. Reality is not the physical life, not the ego, he tries to have them understand, but the Spiritual path within.

Mediumship (contact with the higher realms of the Spirit world) was obviously common among the followers of the New Faith. We see it all through the *New Testament* and have cited numerous examples. Paul moves from cautioning the followers of the New Faith in Corinth about how material they have become to showing that that this has affected their mediumship. He tells them he does not want them ignorant of mediumship, it is fine to seek these spiritual gifts, but don't use these gifts for your own glorification, to pump up your egos.

...for as much as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.<sup>229</sup>

("Church" was one of the words Bishop Bancroft directed the translators of the *KJB* to retain, regardless of how they thought it should be translated. The sentence should read "...seek that ye may excel to the edifying of those assembled with you - gathered with you -or gathered or assembled before you. See discussion of "church" below.)

Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.<sup>230</sup>

Paul tells them to desire these gifts, but rather than they may contact the Spirit world to serve, "edify," and comfort others, not to further themselves. Given the context of *1 Corinthians*, this is the meaning Paul intends to convey. He tells them again it is OK to seek these gifts, not for themselves, "But rather" that they may serve their fellow beings as mediums (channels for contact with those more advanced on the Spirit side of life).

The word used by the *KJB* translators as "church" and referred to above by Note 223 was one of the words Bancroft said had to be retained in the new translation to preserve continuity with tradition. Reason tells us it is not very likely the early followers of the New Faith had organized churches as we know them today, or as they were known in the early seventeenth century. From the *New Testament* and the history written by Josephus in the same period, we know everyday existence at the time was difficult, and we know there was a great deal of resistance to the New Faith from the established order, just as there was to the truth of continuous life some 1800 years later. Given what we can learn from Paul's words and the context in which they were used, Paul more likely was referring to people gathered *anywhere*, who were gathered to hear mediums demonstrate continuous life and channel spiritual truth from the higher realms of the Spirit world.

After describing "spiritual gifts", Paul tells the followers of the New Faith in Corinth, yes, we can "covet earnestly the best (spiritual) gifts: and yet shew I unto you a more excellent way."<sup>231</sup> What is the "more excellent way?" When we consider the context of *1 Corinthians*, then put a blank space each place the word *charity* is used in *1 Corinthians* 13, the appropriate word to fill those blanks would be *humility*.

Paul tells those trying to follow the New Faith in Corinth that even though they may "speak with the tongues of men and of angels," their words through the ego clang on the ears "as sounding brass or a tinkling cymbal." And though they "bestow all their goods to feed the poor," if they do so to further themselves, it is done without *humility*, and profits them nothing. He goes on to describe various aspects of humble behavior in the practice of mediumship. This is the "better way" Paul wanted to show the followers of the New Faith in Corinth, that an attitude of *humility* as an essential step to spiritual development.

The extraordinary Spiritualist medium Florence Becker, who channeled a great deal of information from higher realms of the Spirit world,<sup>232</sup> told us *humility* is the first step to "whipping the ego into line." Charity, then, as used in the *KJB*, at least in Paul's

letters, means something quite different from the meaning ascribed to the word at the present time

During over 40 years as a Spiritualist, I find the ego can still be a problem in Spiritualism, as it may be most everywhere.

. As we read the various verses of Paul's letters, meaning is not easily discernable in all of them, yet so much *is* understandable, especially *when viewed in the context of Modern Spiritualism*. So much is the same that happened at the time of Jesus, during, and following his life. So much of the teaching of that time and the later revelations from those on the Spirit side during Modern Spiritualism is exactly the same. So much mediumship is in evidence in both movements of the same quality and type. One can only conclude the two periods were equally periods of widespread contact with those who have passed on to the higher existence, proving *continuous life* and bringing teachings from the realms of greater spiritual understanding to those on earth.

Equally important, the explosion of Modern Spiritualism in mid-nineteenth century America *confirms* the events of the *Acts of the Apostles*. These two periods of widespread contact with the Spirit world through various phases of mediumship *confirm each other*.

You might think that having revealed and proven beyond any doubt that life is continuous would have caused a great social revolution on our earth. We know, of course, this hasn't, as yet, happened. The communication that came from the Spirit world 2000 years ago became crystallized into doctrine that may not bear much relationship to what was given from Spirit during that period, or later in Modern Spiritualism.

The incredible outpouring of Spirit communication and mediumship again, this time in America, and then the rest of the world, from mid-nineteenth century on, met so much resistance and denial from certain quarters that history has been afraid to accurately report it. (See Sir Arthur Conan Doyle's quote above referred to by Note 95) The beautiful truth of the outpouring from the Spirit world, called Modern Spiritualism, has been ignored by history as though it never happened.

Spiritualism, for all the beauty and spiritual truth that has been communicated to us from the higher realms of the Spirit world, still had some of the same issues Paul called to the attention of the followers of the New Faith in Corinth almost 2,000 years ago. Fraud, though, as noted above, does not appear to have been that big a problem in Modern Spiritualism and centered mainly in materialization. Loud, vehement accusations of fraud have been made by skeptics from the beginning, skeptics who never investigated Spiritualism, often refused to investigate it because they felt continuous life was impossible, and jumped to the conclusion that fraud was the only possible explanation.<sup>233</sup> The bigger problems Spiritualism encountered were much the same as those Paul described in the people of Corinth some 2000 years ago.

**“...try the spirits, whether they are of God.”**

A problem less talked about, but still described in many places in Spiritualism's literature, is the problem of those who pass on to the next life who understand little or nothing of spiritual values and continuous life, who are not open on the other side to the intervention of those on the higher levels of the Spirit world. Some of them learn they can

interact with those still on the earth, and do so in mischievous and sometimes malicious ways.<sup>234</sup>

For this reason, it is essential we *test everything* that comes to us from the Spirit side with our reason, our Inherent Knowing, our Individual Sovereignty. From the very beginning of the communication directly from the Spirit world in late 1849 and early 1850 in North America, the communicators from Spirit revealed the Principle of Individual Sovereignty. This principle states that we each have within us the capacity and ability to know what is right and act in accordance with that without relying on any outside authority. This is the Inherent Knowing within each human revealed through the mediumship of Florence Becker.

Individual Sovereignty led Spiritualists immediately to accept women, slaves, children, and Native Americans as equal in every respect to any man. The Principle of Individual Sovereignty led almost immediately to the burgeoning Woman's Rights movement of which Spiritualism was "the major vehicle," that led nineteenth century Spiritualists to advocate for a broad spectrum of other reforms, among them the abolition of slavery, and a push for radical changes away from the physically injurious clothing women were required to wear.<sup>235</sup> Individual Sovereignty led them out of the churches, away from their rigid Calvinist dogma, and warped interpretations of the *Bible*. Those who left the churches were called "Come Outers." Spiritualist in the mid-nineteenth century called for people to "come out" of the 1850's churches because of the churches' centuries-long subjugation of women, hypocrisy toward slavery, and false dogma.<sup>236</sup> "Most radical reformers were intensely religious. Their rejection of the churches was a rejection not of religion but of the corruption of religion."<sup>237</sup>

Braude found what she felt was the best expression of Individual Sovereignty in the New England Non-Resistance Society. "Individuals should look within themselves and act according to the convictions placed there by their Creator." To them, "Self (Individual) Sovereignty" described the "state of absolute individual autonomy they believed to be God's intention for every person."<sup>238</sup>

The Spirit Guides of trance medium W. J. Colville gave a lengthy discourse on Individual Sovereignty in July, 1886, from the Spirit realms of greater understanding. The rise of the individual, they said, is the "greatest triumph of all higher cultures" while "barbarism compacts us into one unit, each hardly discernable from the other." Greatness is always marked with unique personalities. Colville's guides do not mean we should be "peculiar for the sake of being peculiar" or "extend beyond conscience and reason." Genius is marked by individuality, but we have to distinguish between peculiarity and righteousness.

"True Individual Sovereignty, genuine Individual Sovereignty, is the attitude of one who acknowledges Truth as Lord and master." This person bothers "not with fashion or popularity but strives to honor a Principle of Right."<sup>239</sup> This "Inherent Knowing," or Individual Sovereignty, is found by touching the God within us. Paul says,

"...*there is but one God, the Father, of whom are all things and we in him.*"<sup>240</sup>

"...for ye are the temple of the living God."<sup>241</sup>

"For in Him we live, and move, and have our being...for we are also his offspring."<sup>242</sup>

"...God is in you of a truth."<sup>243</sup>

"True Individual Sovereignty," Colville's guides said, "means the sovereignty of the individual to do what is right *without trespassing on the rights of others.*"

It says,

"...the humblest child, the lowest woman and man has as much chance of hearing from God as the Pope in Rome ,...The world is working its way out of the bondage of man-made authority....The time is coming when Spiritual Truth shall sweep like a mighty avalanche over the entire world and men will know the Truth for themselves and God will instruct them through enlightened mediumship, their own intuition, and our Divine Nature which God has implanted within everyone....Standing alone with Individual Sovereignty is standing alone with God"<sup>244</sup>

Progression. Eternal Progression is available to everyone, past, present, and future. "The doorway to reformation is closed"<sup>245</sup> against anyone, anytime, If a stranger walking down the street told us to do this or that, would any of us do it? I think not. Why, then, would we even consider doing what someone tells us to do that a medium says is being communicated to us from Spirit, whom we cannot see, without first having good evidence that this person is exactly who they say they are and then making our decision based on our own reason and Inherent Knowing.

Blind acceptance of what is given from the Spirit side, or credulity, can be a problem.<sup>246</sup> Braude quotes Mary Fenn Davis, wife of Andrew Jackson Davis and a prominent worker for nineteenth century Spiritualism and the Woman's Rights Movement in her own right, who cautioned mediums about the passive acceptance of spirit she found inherent in the new materialization phenomena.

Mary Fenn Davis warned against the exaggerated passivity of the new mediumship. "It is an abuse of Spiritualism to *yield up selfhood* in the absorbing investigation of the phenomena," she told her audience. She cautioned mediums to accept spirit guides as friends and teachers only. "If we allow this inward joy to sweep away our strength, if we become entirely passive to the will of spiritual beings, and instead of cultivating within ourselves positive goodness, content ourselves with negative goodness only, we open the avenues through which low and discordant influences can easily reach our natures." Finally, she called Spiritualist back to the principle of individual sovereignty that made mediumship a source of power for women in the 1850s and 1860s. "It is dangerous and destructive to lay aside our own judgment in obedience to any authority outside ourselves."<sup>247</sup>

Robert Dale Owen, as both participant in and observer of the explosion of Spiritualism in the 1850s & 1860's wrote:

"Human reason is the appointed pilot of human civilization; fallible, indeed, like any other steersman, but yet essential to progress and to safety. That pilot once dismissed from the helm, the bark will drift at random, abandoned to the vagrant influence of every chance current or passing breeze...

"The folly and danger of doing so are apparent. Intimations from another world (supposing their reality) may be useful; they may be highly suggestive; they may supply invaluable materials for thought: just as the opinions of some wise man or the advice of some judicious friend, here upon the earth, might do. But no opinion, no advice, from friend or stranger, ought to be received as infallible, or accepted as a rule of action, until Reason shall have sat in judgment upon it and decided, to the best of her ability, its truth and worth.

"There exists not, nor can arise, any circumstances whatever that shall justify the reception by man, as infallible and mandatory, of any such communication."<sup>248</sup>

John said, "Beloved, believe not every spirit, but try the spirits whether they are of God."<sup>249</sup>

Why would John make this statement? For John to have made this statement, contact with the Spirit world through mediumship must have been fairly common in his time. The people of the time must have found what people in Spiritualism found in the latter half of the nineteenth century. We have to "try the spirits," every one, and think for ourselves.<sup>250</sup> The exceptional Spiritualist medium Florence Becker, in her public work,

often said, "No one eats for you. No one sleeps for you. Don't ever let anyone think for you."

Ann Leah Fox Underhill, in her autobiography written in the 1880s, cautioned against blindly accepting what is given through mediums, particularly as it related to "business or social concerns." She strongly cautioned people to be aware that there were lower, mischievous spirits.<sup>251</sup> She said further:

"Never yield your judgment to Spirits, however good they may be, unless you are sure you are doing right. Obey the small voice within and always bear in mind that the highest gift from God is your own good sense. So say my guardian Spirits."<sup>252</sup>

Over 40 years as a Spiritualist has shown me the higher entities from Spirit do not often tell us what to do in the every-day living of our lives. Those on the other side who have not progressed much, who are mischievous or worse, will try to tell people specifically to do this or do that, to go here or go there.

Those more spiritually advanced are concerned with proving survival of death, teaching of the Law that governs the universe, and the existence and nature of the worlds to which we *all* go after death, most into light and love, some where there may be little or no light. They do help us to negotiate our earth existence by revealing some of the laws which govern us here and in Spirit. An example is the Principle of Individual Sovereignty discussed above.

### **Beautiful Teachings from Spirit**

By way of trying to help us with the living of our lives here on the earth, the Native American Moonface, who worked from the Spirit side through the trance mediumship of John Houldsworth in the 1970's and 1980's, often publicly said, "It is easy to do justice. It is hard to do right." He defined "doing right" this way, "When we are doing what is right, we don't hurt anyone."

All people, can and, at some point, *do* progress. Life, we have been told by those who have progressed to greater understanding on the Spirit side, is Eternal anywhere, whether on this side of life or the Spirit side. We are told by those from the Spheres of greater understanding in the Spirit world that Reality *is* Eternal Progression. Forever we grow closer and closer to God. The universe is Infinite as is the Spirit side, as are we because we are a part, a spark, of the Infinitely Present, Infinitely Conscious, Infinitely Intelligent Power we call God.

How can we deny the beautiful teachings that come from those who move into another Sphere of living, one we call the Spirit world, and have progressed in those spheres to greater understanding than we, teachings that satisfy our reason and the Inherent Knowing within us, teachings we behold in awe and with reverence?

Mediumship has been the conduit between our physical world and the world or worlds to which we go "*in the twinkling of an eye,*" at the *instant* of the change we call death. The purpose of this mediumship is to identify people who have gone on to a new life, to prove that they live and love us still. "O death, where *is* thy sting? O grave, where *is* thy victory?"<sup>253</sup>

One would think the simple "good news" of continuous life, proven countless times, would have been, and would still be, welcomed by suffering humanity. Yet we know that contact with the Spirit world has not been the panacea we might think it should

have been. We know that, though millions were involved in this contact in the nineteenth century, others loudly denied, denounced, and ridiculed it.

Enough of the actual record is referred to here for a realistic picture of the extent of the nineteenth century Spiritualist movement to emerge for the reader who comes with an open mind. The records from the time consistently refer to millions of people involved in communication with the Spirit world. The sources named here all refer to thousands of mediums. The reports of public demonstrations by the trance mediums all refer to the high spiritual, moral, ethical quality of the communications from those communicating from realms of greater understanding, and nearly all of the trance communication was of this higher nature. Volumes of testimony are in the Spiritualist literature of the time. Over 200 different Spiritualist periodicals that began publication in the nineteenth century contain the record of many of the trance lectures, beautiful discourses that resonate with the highest within each of us.

Still, as Julia Schlesinger points out, dying does not transform departed ones into angels of wisdom, purity, and goodness. They can return and communicate through those sensitives on earth, still holding the same erroneous views they held on earth until time and experience in Spirit brings about a change.<sup>254</sup> Those in Spirit have told us that we take our thinking with us when we pass to the next plane of existence. We leave our physical body and any problems it may have had behind, but our thinking goes with us. Millions pass from the earth without any awareness that the change we call death has occurred. They are drawn by the Law of Attraction to like minds on the earth.

Occasionally, someone coming into Spiritualism will be carried away by the wonderful truth of continuous life and the possibility of communication with those we love on the Spirit side and fall into the trap of blind acceptance.<sup>255</sup> Capron, who was deeply involved with Spiritualism and the Fox family from 1848, tells us this happened early in Spiritualism.

Still, much self-deception exists in regard to mediumship...Let none be deceived by mistaken mediums. The more common the belief in spiritualism becomes, the more danger of taking for granted without proof. "Try the spirits" and the mediums too. Let no false delicacy prevent any reasonable test. Let us never have the mortification of being believers on insufficient evidence; for we are often called upon to state the facts of our experience. Let it be such that it cannot be doubted<sup>256</sup>

Those who come to us from the realms of greater understanding do not return to communicate to us through mediumship to think for us and tell us how to live our day to day lives. It is our obligation, even our duty, to think for ourselves. The principle of Individual Sovereignty brings to us the truth of our Inherent Knowing, that we, ourselves, through our reason and the inherent knowing within our hearts, are the final authority as the test of truth.

Those of greater understanding on the Spirit side come to prove survival of "death" and bring comfort to the mourner. The purpose of mediumship is to identify who the medium is contacting on the Spirit side, not just name them, but produce evidence that the spirit is who she/he says they are, evidence acceptable to the person receiving the communication who can't see them, evidence that proves the person is who they say they are beyond any doubt. Even more, through mediumship pours the beautiful light of Spiritual Truth, of continuous and everlasting life, of the All-Knowing, Infinitely Intelligent, Infinitely Present Power we call God, the Truth of the Divine Spark that is part of this Infinite Presence that resides equally within the heart of each of us.

The Native American Moonface, speaking from the Spirit world through the trance mediumship of John Houldsworth to the Houldsworth Circle that I have been privileged to be part of for many years, on February 18, 1997, shared this with us.

The function of Spirit, first and foremost, is to help, help with love, help with healing, and help to heal the heart. For anyone who comes to my side of life and wishes to practice true spirituality, then they will walk through a life of sunshine and joy for all the help they can give to mankind.

I have experienced, in my communications with many, the lack of understanding and their lack of communication with one another and I think to myself, if you cannot communicate with your brothers and sisters on the earth, how do you expect to communicate with me? But yet I watch it ever so often this attempt to communicate with Spirit and many times it goes to no avail because both sides, both the mortal man and the guide, must walk in a field of Harmony and Unity and when they walk together, think together, pray together, then the doorway to communication opens up. It takes control, control and much discipline within ones self, to be able to communicate with Spirit.

Take with you this simple but beautiful poem, one of tens of thousands of beautiful poems given through trance mediums from the Spirit world.

*Today the journey has ended.  
I have worked out the mandates of fate  
Naked, alone, undefended,  
I knock at the uttermost gate.*

*Lo! The gate swings wide at my knocking.  
Across endless reaches I see,  
Lost friends with laughter come flocking,  
To give a glad greeting to me.*

*Farewell! The maze has been threaded.  
This is the ending of strife.  
Say not that death should be dreaded.  
'Tis but the beginning of Life.*

\*\*\*\*\*

*Appendix 1*

**GLOSSARY OF TERMS**

Apports - Physical objects being moved from place to place on the earth by unseen hands from Spirit, sometimes over great distances. Physical objects may be removed, or apported, from the earth into the Spirit world, not to be seen again.

Clairaudience - Hearing those in the Spirit world speak. The sound of one speaking from the Spirit side comes clearly, though sometimes quickly, to the ear. The clairaudient medium hears the sound of the Spirit voice externally, outside the self, as we do when we hear sounds on the earth. A sound from Spirit may have a quality of beauty unlike any sound heard on earth.

Clairsentience - Feeling the rates of vibration of people, either on the earth or in the Spirit world. A person's rate of vibration is unique to the person. The medium who is clairsentient, having known someone on the earth and having experienced their rate of vibration while the person was here, would immediately recognize the rate of vibration of the same person after they had passed to the Spirit side, if that person came close to the medium. The clairsentient can also feel the *attitude of mind* of a person, whether she or he comes on a vibration of love, or sadness, for example.

Clairvoyance - Spirit vision, being able to see people in the Spirit world and see into the Spirit world. To see visions or scenes of people, places, that convey information about people and situations. Visions may be prophetic or carry a warning. It was revealed through twentieth century medium Rev. Florence Becker that the language of Spirit is color.

Levitation - When someone or something is lifted by unseen forces from the Spirit side and raised off the floor, tipped, or moved about a room or location.

Medium - A Medium is one whose organism is sensitive to vibrations from the spirit world and through whose instrumentality, intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.<sup>†</sup>

Raps, rapping - Raps are sharp, percussive sounds made by those on the Spirit side in the presence of a physical medium. The raps can occur anywhere in the room where the medium is sitting or indoors or outdoors in the vicinity of the medium. The first communication through rapping by someone on the Spirit side was made on the evening of March 31, 1848, when 10 year old Katie Fox said, in response to the commotion that had been going on in cabin for two nights, "Here, Mr. Splitfoot, do as I do," and snapped her fingers three times. Immediately the Spirit of Charles B. Rosna responded with three quick raps.

After two more tests by Katie and her sister Margaretta, their mother began questioning the Spirit to find out who it was and what the circumstances of its being there

were. They quickly worked out a system of responses, one rap for no, two raps for "can't answer" or "need more information," and three raps for yes. Their first questions were posed so they could be answered "yes" or "no." Neighbors were summoned to witness the communication,. They quickly sent for others, and soon the cabin was filled with people asking the Spirit questions and getting satisfactory answers. A neighbor, Mr. Deuschler, hit on the system of calling the alphabet. When the letter was called that would help spell a word, the Spirit rapped. In this way, letter by letter, and word by word, specific communication with the Spirit world began, and continued from then on.

As this was reported throughout the northeastern U. S., hundreds of other rapping mediums came forth, to be augmented in a few months with trance mediums, whose numbers went into the thousands in the early 1850's. Often these same mediums were writing mediums, etc. (See above.)

The rapping phase of mediumship was, and is, one of the most evidential phases of communication with Spirit, as the medium clearly is not involved in the communication, other than being present in the vicinity. The communication is between the person asking the questions and the responding Spirit.

The Fox sisters subsequently shared their mediumship with whoever wished, sitting for rapping demonstrations of communication with Spirit at 10 A. M., 2 P. M. and 8 P. M. for many years. Leah Fox said it was not unusual for one session to continue into the next one. How many thousand times was the alphabet called in a day so that others could have the proof of continuous life?

(See Lauderback, *A Brief History of the Fox Family and the Beginnings of Modern Spiritualism*, (Lily Dale, NY, National Spiritualist Association of Churches, 2008.)

Séance - or Spirit Circle - A group of people sitting in a room, in a circle, or around a large table, for the purpose of concentration, meditation, and contact with those who have passed to the Spirit side of life. The circles may or may not be in subdued light, or may be in almost total darkness. Harmony among the sitters was and is known to facilitate communication with Spirit. For the investigator, coming to the circle with an open mind, was necessary for good results. Blind acceptance or outright denial are known to interfere with good communication.

Society for Psychical Research - Formed in 1882 in England to investigate the phenomena of Spiritualism. The principal investigators were prominent academics. It regularly published a journal, *The Proceedings of the Society for Psychical Research*, and included an American branch.

Spirit - Those who have passed through the change called death into the next expression of life, called the Spirit world or "Heaven" world.

Spirit World - The world we can enter at the moment of the change called death, when our location is "changed in a moment, in the twinkling of an eye." (See Florence Becker, *The Science of Being*, (Monterey, CA, Angel Press, 1976. Available from the National Spiritualist Association of Churches, Lily Dale, NY.) for a description of the Seven Spheres of the Spirit world we enter and progress through after the change called death.

See also, Mary Longley, *The Spirit World*, (Chicago, The Progressive Thinker Publishing House, 1908,) for a lovely description of the appearance and life in the Spirit world.)

Spiritualism - is the Science, Philosophy, and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship with those who live in the Spirit World.<sup>†</sup>

It is interesting to note that those in the Spirit world, who communicated through the trance mediumship of Cora L. V. Scott Richmond to the World's Parliament of Religions in Chicago in October, 1893, just a few weeks after the formation of the National Spiritualist Association, also in Chicago, defined Spiritualism by "Phenomena, Philosophy, and Religion" not "Science, Philosophy, and Religion " as Spiritualists would soon do .

(See *Presentation of Spiritualism, a Paper Arranged by the Guides of Mrs. Cora L. V. Scott Richmond for the World's Parliament of Religions at Chicago, October, 1893*, (San Francisco, Golden Gate Spiritualist Church, 2002 [National Spiritualist Association, 1893]).

Spiritualist - A Spiritualist is one who believes, (or more accurately, who accepts as proven fact), as the basis of her or his religion, in the communication between this and the spirit world by means of mediumship and who endeavors to mould his or her character and conduct in accordance with the highest teachings derived from such communication.<sup>†</sup>

Trance speakers or trance mediums. The term "inspirational speaker"\* was also used in the nineteenth century, apparently as a synonym for trance speaker. Hardinge and Underhill appear to have used the terms this way. In trance mediumship, someone on the Spirit side speaks directly through the medium, using the medium's physical body and vocal cords. According to Rev. Florence Becker, an exceptional trance medium, trance mediumship is of three general types:

1. Semi-conscious trance where the medium is somewhat aware of what is happening through them. Emma Hardinge's mediumship was of this type.
2. Trance where the entrancing Spirit takes possession of the medium's body while the medium is still in it and uses the medium's body to speak to us.
3. 'Dead' trance mediumship where the etheric body of the medium is removed from the physical body by the entrancing Spirits. The medium's mental/spiritual self remains connected to the physical body by a magnetic cord. The spirit who wishes to communicate then steps into the medium's physical body and speaks through it to communicate with us. This seems to be the most common type.

\*Hardinge, *Modern American Spiritualism*, 149.  
Underhill, *The Missing Link in Modern Spiritualism*, 473.

<sup>†</sup> *N. S. A. C. Spiritualist Manual*,/Thirteenth Edition, (Cassadaga, FL, National Spiritualist Association of Churches), 40.

---

## NOTES

Please note: The references in these *Notes* barely scratch the surface of the record of the vast outpouring of Spirit phenomena and communication with the Spirit world through mediums in the nineteenth century, and barely scratch the surface of the thousands of possible references in the sources used for this paper. Enough is contained in these references to give the reader a sense of the magnitude of the Spiritualist movement, particularly in nineteenth century America. No attempt has been made to give a complete record. Such a record would most probably take several volumes.

### Pages 1 - 3

<sup>1</sup> Robert A. Divine, T. H. Breen, George M. Fredrickson, and R. Hal Williams, *America Past and Present*, Fifth Edition, (New York: Addison Wesley Longman, Inc., 1999), 111 - 114, 322 - 326.

<sup>2</sup> Ibid, 324.

<sup>3</sup> Ibid, 325.

<sup>4</sup> Ann Braude, *Radical Spirits*, (Boston, Beacon Press, 1989), 25 – 31, (Braude recognized Spiritualists’ “aversion to organization,” that they “organized at the local level,” but “staunchly opposed national organization or anything that would make census of the organization possible.” She acknowledges “estimates ranged from a few hundred thousand to 11 million. She felt the figures proposed by both supporters and detractors were “inflated figures, all equally without basis.” She concludes that there were “masses of faithful followers who made it [Spiritualism] a popular movement,” and recognizes “hordes of truth seekers.”

Every reference to numbers of Spiritualists in the nineteenth century in this footnote, both of those who were part of the movement and of those who denounced it, speaks of millions of people involved in the Spiritualist movement. It is true there were and could be no census, no specific data on numbers, because Spiritualists in the main had no formal organization. Organization of any kind, other than local societies, was shunned because people had experienced the rigid and destructive dogmatism that Christianity, or “churchanity” as Spiritualist renamed it, had become by the mid-nineteenth century through organization. Spiritualists dubbed what the orthodox churches taught “churchanity” because it bore little resemblance to the teachings of Jesus of Nazareth.

Every source referred to here agrees on millions of Spiritualists. Why would these people, from New York to San Francisco, uniformly exaggerate and inflate their numbers? Is that reasonable? Braude says the most radical of these Spiritualists were “deeply religious people.” She recognizes that these “hordes” of truth seekers were “sincere” people. Through her research, Braude recognized the sincerity, the honesty, and the religious character of these people. Why would they be untruthful about their numbers?

Braude, when she wrote the section on the Scope of Spiritualism in her beautifully researched and written history of Spiritualism and the Woman’s Rights Movement, had found “over a hundred (Spiritualist) periodicals” printed in the nineteenth century. In subsequent research (“News from the Spirit World: A Checklist of American Spiritualist Periodicals, 1847 - 1900. *Proceedings of the American Antiquarian Society*. Volume 99. Part 2, 1989.), Braude reported on those periodicals and an additional hundred or so Spiritualist periodicals she subsequently uncovered that were published during the same period (for a total of 214).

Researching this paper, we found another 9 periodicals not on Braude’s list, in *one* source. Now we know there were at least 223 Spiritualist periodicals published during the nineteenth century. How many more are there? Perhaps the total is closer to 300 - or more? It would take a large movement to generate so many publications. Braude found the story of Spiritualism, its history, the day-to-day activities of people in the movement, is in these periodicals.

If one were interested in an accurate estimate of how many Spiritualists there were at any given time in the nineteenth century, this could probably be done through a careful review of the Spiritualist periodicals of the nineteenth century, first tracking most of them down. Or, we could accept the testimony of simple, humble, honest people of the time.\

---

The purpose of this paper is not to debate specific numbers of Spiritualists in the nineteenth and early twentieth century. The paper does establish that there were a *lot* of Spiritualists, as there were approximately 1850 years prior to the advent of Modern Spiritualism.

E. W. Capron, *Modern Spiritualism: Its Facts and Fanaticisms, Its Consistencies and Contradictions*, (Boston, Bela Marsh - New York, Partridge & Brittan, 1855, Reprinted by Kessinger, circa 2005), 381 (Capron reports “two millions”[1854 - 1855])

W. E. Copeland, "A Sermon on Andrew Jackson Davis and Spiritualism," *The Religion Philosophical Journal*, Chicago, April 6, 1872, 2, <http://www.andrewjacksondavis.com/article3.htm>. (Orthodox minister Rev. Copeland acknowledges 11 million Spiritualists in a sermon very complementary to A. J. Davis and the Harmonial Philosophy but critical of Spiritualism.)

Divine, Breen, Fredickson, & Williams, 340 – 341. (Here again, contemporary historians say 11 million Spiritualists was an exaggeration and accept one million. See the discussion on “exaggeration” above.)

Sir Arthur Conan Doyle, *The History of Spiritualism, Volume Two*, (New York, Arno Press, 1975 [George H. Doran Co., 1926]), 226 (“While it is true that Spiritualism counted its believers in millions before the war (WWI)...”).

Barbara Goldsmith, *Other Worlds*, (Alfred A. Knopf, 1998), 78 (“Its adherents, according to several contemporary sources, swelled from about 2 million in 1850 to 7 million by 1863”), 139 (“Theodore Tilton was one of millions who found comfort in Spiritualism in the postwar society...The *Banner of Light* optimistically estimated that Spiritualism had gained 1 million adherents a year for the previous three years and they now numbered 10 million.”)

The *Banner of Light* was the leading Spiritualist periodical of the nineteenth century. Braude quotes Harriet Beecher Stowe on the *Banner of Light*: “That paper commands an immense circulation and influence.” (*Radical Spirits* 29) According to Braude, “The *Banner of Light*” claimed subscribers in every state and territory and received correspondence from throughout the country.” (*Radical Spirits* 29) The *Banner of Light*, with a national circulation spanning decades, would probably have been in a position to somewhat accurately estimate the numbers of Spiritualists.

E. W. Guild, "The Present Needs of Spiritualism," *The Philosophical Journal*, San Francisco, June 23, 1898, 1, <http://www.spirithistory.com/98jblee.html> (“Spiritualists are numbered by millions.”) From the Golden Jubilee Celebration of Spiritualism held in June, 1898, Rochester, New York, under the auspices of the fledgling National Spiritualist Association.

D. D. Hume (Home), *Incidents in My Life*, Fifth Edition, (New York: A. J. Davis & Co., 1865), viii, (“...until before the expiration of the first decade after its [Spiritualism] advent, the instruments [mediums] through whom the things were done were counted by thousands in this country, and the believers by millions.”)

Emma Hardinge, *Modern American Spiritualism*, (New York: University Press, 1970 [1869]), 11 (“...that these utterances have been by millions accepted as truths”), 13 (“According to the last statistical accounts of this movement, furnished by its opponents in 1867, Spiritualism now numbers 11 millions of persons on the American continent.”), 15 (“...must be counted by millions”), 19 (“...occur constantly in the experience of *eleven millions* of persons in America”), 55 (“Spiritualism did not radiate from a definite center but sprang with a spontaneous and irresistible force of its own”), 56 (“...the uprising of this mighty power”), 57 (“...a great variety of gifts...became rapidly manifest”), 60 (The city (Auburn, New York) now numbers thousands of Spiritualists), 61 (“...in rapping, writing, and clairvoyance; and similar manifestations continue to spring up like grass beneath the feet in every place and with every variety of development.”), 62 (Dr. Hallack...related several experiences he had...about the time of the Rochester knockings, amongst these a case strikingly illustrative of hundreds of others occurring in a variety of parts of the county.”), 63 (Startling accounts of similar (Rochester knockings) manifestations had reached the citizens from their friends in different parts of the states.”), 65 (The result of this feverish excitement was the formation of circles in every other house in town (New York, NY) and the rapid development of media in every other family”), 68 (Believers...have swelled to a mighty army of eleven millions of persons, 71 (“...as the rappings went on; circles were formed in every direction, and fresh phases of the phenomena perpetually sprung up to meet and overwhelm the vain theories that professed to explain them away. Little children, sensitive women, grave men and even learned professors found themselves suddenly possessed by the gifts that had been so ridiculed and questioned.”), 80 (“Thousands of circles were being held in different parts of the state.(New York).), 82 (“The rapid progress of Spiritualism...”), 147 (“...while

numbering its 5 millions in America.”[1859]), 149 (“...hundreds of [trance] speakers...” 182 – 183 (“They (the various Spiritual phenomena) have occurred, not once or twice, nor twenty times, but in hundreds of thousands of instances...attested by hundreds of thousands of witnesses including many persons of the highest intelligence and character.”), 239 (“...Spiritualism numbers one fourth at least of the population of the United States in its ranks...”)) The total numbers of Spiritualist quoted in Emma Hardinge’s work are from different times during the first 20 years of Spiritualism, increasing as the number of years increased., 273 (“...convention held at Baltimore of the Catholics of the United States, some of their more prominent dignitaries stated, upon ‘accurate and reliable information’ that believers in Spiritualism had reached the number of *11 million*, or one third of the population of the United States.”), 546 – 547 (A record of a twenty years communion between Earth and the World of Spirits – Undertaken for the Twentieth Anniversary of the Famous Rochester Knockings...terminates with the...entry that eleven millions of human beings...” were involved with the celebration. 547 (“...swelled into a chorus of 11 million voices.”) 555 (“...in this short space of time [20 years]...converts to the faith and philosophy now are numbered by millions – from the official record of the Anniversary Celebration of Modern Spiritualism in Rochester, New York.”)

*Modern American Spiritualism* by Emma Hardinge is an historical overview of Spiritualism (1848 – 1868) drawn from the periodicals, correspondence, and personal experiences of Emma Hardinge and those with whom she worked. Her topic is covered city by city, area by area, state by state, and region by region.

Cora L. V. Scott Richmond, *Presentation of Spiritualism: A Trance Address to the World’s Parliament of Religions, Chicago, October, 1893*, (San Francisco, Golden Gate Spiritualist Church, 2002 [1893]), 10 (“As early as 1860, the late Archbishop Hughes of New York estimated there were 10 million of Spiritualist in the United States alone.”).

J. J. Owen, *Psychography, Marvelous Manifestations of Psychic Power Given Through the Mediumship of Fred P. Evans, Known as the "Independent Slate Writer,"* (San Francisco, The Hicks - Judd Co., 1893), 9 (“...Twenty millions of homes the fact of communication with the so-called dead is as familiar as intercourse with the living on the mortal plane.”).

Julia Schlesinger, *Workers in the Vineyard, Volume One*, (San Francisco, 1896) 15 (“Spiritualism now encircles the earth and embraces millions of earnest adherents), 19 (“One of the greatest movements the world has ever known,,,”).

W. G. Langworthy Taylor, *Katie Fox, Epochmaking Medium and the Making of the Fox-Taylor Record*, (New York, G. P. Putnam's Sons, 1933), 147 (“The converts ran into the millions.”).

<sup>5</sup> Braude, *Radical Spirits*, 19.

<sup>6</sup> Sir Arthur Conan Doyle, *History of Spiritualism, Volume One*, 36 – 37.

Divine, Breen, Fredrickson, & Williams, *America Past and Present*, 339.

Hardinge, *Modern American Spiritualism*, 27 - 28.

<sup>7</sup> Doyle, *The History of Modern Spiritualism, Volume One*, 29.

<sup>8</sup> Doyle, *The History of Spiritualism, Volume One*, 29, 36 – 41.

Hardinge, *Modern American Spiritualism*, 27 – 28.

<sup>9</sup> While not the purpose of this paper to document the genocide of the Native California population, just prior to the gold rush, the California Indian population was estimated at between 133,000 ([www.nahc.ca.gov/califindian](http://www.nahc.ca.gov/califindian) for example, reports over 300,000 prior to the gold rush) and 2,000,000. Past estimates of California Indian populations, and past estimates of American Indian populations in general, are now considered too low by some. In the 1870 U. S. census, those with Indian ancestry were reported as 34,000, in the 1900 census as 16,000. In 1850, the new California legislature established by statute the California Volunteer Military Companies and the California Militia. In January, 1851, the governor of the new State of California, Governor Peter H. Burnett, called for a “War of extermination...until the Indian race becomes extinct.” ([www.enotes.com/genocide-encyclopedia/nativeamerican](http://www.enotes.com/genocide-encyclopedia/nativeamerican), [www.nativeamericanroots.net/diary/143/](http://www.nativeamericanroots.net/diary/143/), books.2communications.org) The newly formed Volunteer Companies and Militia carried out the bulk of the slaughter called for by Governor Burnett. To clean up the loose ends, in 1855, Shasta City, California, offered a bounty of \$5.00 for each severed Indian head turned in. In 1856, the State of California offered a bounty of \$.25 for each Indian scalp turned in. In 1860, the State of California raised the bounty for each Indian scalp to \$5.00. (Ashley Riley Sousa, *They will be hunted down like beasts and destroyed: a comparative study of genocide in California and Tasmania*,

(Journal of Genocide Research (2004) 6 (2) June. (205, 207 – 208). [www.1849.org](http://www.1849.org), [www.tachi-yakut.com/history2](http://www.tachi-yakut.com/history2), [www.miwuk.com/cultural/timeline](http://www.miwuk.com/cultural/timeline). [www.nativeamericannetroots.net/diary/143/](http://www.nativeamericannetroots.net/diary/143/).

Noted 19<sup>th</sup> century historian Hubert Howe Bancroft said, “The California valley cannot grace the annals with a single Indian war bordering on respectability. It can, however, boast a hundred or two of as brutal butcherings on the part of our honest miners and brave pioneers as any area of equal extent in our republic.” [www.nahc.ca.gov/califindian](http://www.nahc.ca.gov/califindian).

<sup>10</sup> Braude, *Radical Spirits*, 176 - 177, 182.

<sup>11</sup> Doyle, *The History of Spiritualism, Volume One*, 36 – 41.

<sup>12</sup> Doyle, *The History of Spiritualism, Volume One*, 42 – 45.

Hardinge, *Modern American Spiritualism*, 23.

<sup>13</sup> Doyle, *The History of Spiritualism, Volume One*, 46– 49, 54.

Hardinge, *Modern American Spiritualism*, 24 – 25.

<sup>14</sup> Ann Braude, *News from the Spirit World: A Checklist of American Spiritualist Periodicals, 1847 – 1900*, (Worcester, American Antiquarian Society, 1989), 411 – 462.

Doyle, *The History of Spiritualism, Volume One*, 47 – 48, 54 – 55.

Hardinge, *Modern American Spiritualism*, 24 – 26.

<sup>15</sup> Doyle, *The History of Spiritualism, Volume One*, 122 – 123.

Hardinge, *Modern American Spiritualism*, 42 - 51.

Delaney Lauderback, *A Brief History of the Fox Family and the Beginnings of Modern Spiritualism*, (Lily Dale, NY, National Spiritualist Association of Churches, 2008), 7.

<sup>16</sup> Capron, *Modern Spiritualism: Its Facts and Fanaticisms, Its Consistencies and Contradictions*, 381 - 82.

Doyle, *The History of Spiritualism, Volume One*, 122 – 123.

Hardinge, *Modern American Spiritualism*, 51, 55, 57, 61, 62, 63, 65, 68, 71, 77, 80 (in 1851...thousands of circles were being held in different parts of the state.), 81 (Spiritualism extended over the state and... adjoining country...with inconceivable rapidity and power.), 82 (rapid progress of Spiritualism), 101, 104, 171.

<sup>17</sup> Capron, *Modern Spiritualism: Its Facts and Fanaticisms, Its Consistencies and Contradictions*, 33 - 52.

Doyle, *The History of Spiritualism, Volume One*, 60 - 78.

Hardinge, *Modern American Spiritualism*, 28 - 36.

Lauderback, *A Brief History of the Fox Family and the Beginnings of Modern Spiritualism*, 1 - 7.

Robert Dale Owen, *Footfalls on the Boundary of Another World*, (Philadelphia, J. B. Lippincott & Co., 1860), 283 - 292. (Reprinted by Health Research, circa 1990).

Mariam Buckner Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, (New York, Centennial Press, 1947), 9 - 12, 93.

Taylor, *Katie Fox: Epochmaking Medium and The Making of The Fox-Taylor Record*, 47 - 51.

A. Leah Underhill, *The Missing Link in Modern Spiritualism*, (New York, Thomas R. Knox & Co., 1885), 5 - 20.

<sup>18</sup> Doyle, *The History of Spiritualism, Volume One*, 56 - 57.

<sup>19</sup> Ibid, 64.

Hardinge, *Modern American Spiritualism*, 33 – 36, 38.

Lauderback, *A Brief History of the Fox Family and the Beginnings of Modern Spiritualism*, 5 – 6.

Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 10 – 11.

<sup>20</sup> Braude, *Radical Spirits*, 102.

E. W. Capron, *Modern Spiritualism, Its Facts and Fanaticisms, Its Consistencies and Contradictions*, 33 - 55.

Doyle, *History of Spiritualism, Volume One*, 62 - 65.

Hardinge, *Modern American Spiritualism*, 29 - 37, 556 - 557.

Delaney Lauderback, *A Brief History of the Fox Family and the Beginnings of Modern Spiritualism*, (Lily Dale, New York, National Spiritualist Association of Churches, 2008), 1 - 7.

Mariam Buckner Pond, *Time is Kind: the Story of the Unfortunate Fox Family*, (New York, Centennial Press, 1947), vii, 8 - 12.

Underhill, *The Missing Link in Modern Spiritualism*, 8 – 13.

<sup>21</sup> Braude, *Radical Spirits*, 15.

<sup>22</sup> Ibid.

- Capron, *Modern Spiritualism, Its Facts and Fanaticisms, Its Consistencies and Contradictions*, 381.
- Hardinge, *Modern American Spiritualism*, 41 - 42, 51, 57, 60, 61 - 63, 65, 71, 546, 547, 555 - 557.
- Hume, *Incidents in My Life*, 276 - 277.
- Lauderback, *A Brief History of the Fox Family and the Beginnings of Modern Spiritualism*, 18 - 22.
- Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 35 - 37, 41 - 44.
- Underhill, *The Missing Link in Modern Spiritualism*, 59 - 73.
- <sup>23</sup> Braude, *Radical Spirits*, 23, 85 - 86, 87, 90, 92, 93.
- <sup>24</sup> Braude, *Radical Spirits*, 21, 23, 90, 92.
- Doyle, *The History of Spiritualism, Volume One*, 122 - 123, 135 - 137.
- Judge John W. Edmonds & Dr. George Dexter, *Spiritualism*, Tenth Edition, (New York, Charles Partridge, 1866 [1853]), 434.
- \_\_\_\_\_, *Spiritualism, Volume Two*, (New York, Partridge and Brittan, 1855), 48.
- Hardinge, *Modern American Spiritualism*, 11, 13, 15, 19, 56, 60, 61 - 62, 63, 65, 68, 71, 80, 81, 82, 101, 104, 106, 147, 149, 183, 239, 273.
- Hume (Home), *Incidents in My Life*, viii.
- Mary T. Longley, *The Spirit World*, (Chicago, The Progressive Thinker Publishing House, 1917 [1908]), 197. (A "sensitive" is a medium.)
- <sup>25</sup> Doyle, *The History of Spiritualism, Volume Two*, 42 - 59, 122 - 123.
- Edmonds & Dexter, *Spiritualism, Volume One*, 36.
- Hardinge, *Modern American Spiritualism*, 51, 55 - 57, 60, 63, 65, 68, 71, 77, 80, 82.
- <sup>26</sup> Nearly all the references cited here, covering a period from the early 1850's to the 1890's, speak of thousands of mediums.
- Barrett, *Life Work of Cora L. V. Richmond*, 123 - 129.
- Braude, *Radical Spirits*, 21, 23, 82 - 98.
- Doyle, *The History of Spiritualism, Volume One*, 122 - 123.
- Edmonds & Dexter, *Spiritualism*, Tenth Edition, 434.
- \_\_\_\_\_, *Spiritualism, Volume Two*, 48, 432.
- Hardinge, *Modern American Spiritualism*, 11, 13, 15, 19, 56, 60, 61 - 62, 63, 65, 68, 71, 80, 81, 82, 101 - 103, 104, 106, 112, 147, 149, 150, 183, 239, 273.
- Hume, *Incidents in My Life*, viii, 51.
- Longley, *The Spirit World*, 197. (See Note 23.)
- <sup>27</sup> Barrett, *Life Work of Cora L. V. Richmond*, 109 - 121, 246 - 247, 230 - 233, 235 - 237, and the balance of the book.
- Braude, *Radical Spirits*, 6, 42, 61 - 63, 76 - 81, 97 - 98, 102 - 103, 104 - 105, 113 - 114, 116; to comfort the mourner 33 - 34, 49 - 50, 51 - 52, 54 - 55.
- Doyle, *The History of Spiritualism, Volume One*, 46 - 49, 54 - 56, 79, 129, *Volume 2*, 200, 223, 271 - 272, 285 - 290.
- Hardinge, *Modern American Spiritualism*, 24 - 26, 51, 75 - 76, 90, 98, 113, 135, 155, 170, 264, 313.
- <sup>28</sup> Braude, *Radical Spirits*, 88.
- Hardinge, *Modern American Spiritualism*, 149.
- <sup>29</sup> Braude, *Radical Spirits*, 18, 20, 73 ("crowd of 5000 at a Spiritualist picnic." "Spiritualist meetings were large and frequent."), 64 - 74, 85, 86 - 87, 88 - 89, 90 - 98, 105.
- Divine, Breen, Fredrickson, and Williams, *America Past & Present*, 340.
- Doyle, *The History of Spiritualism, Volume One*, 224.
- Hardinge, *Modern American Spiritualism*, 56 - 57, 84, 86, 101, 102, 145, 170.
- Mary T. Longley, *The Spirit World*, Page 3 in a series of unnumbered pages entitled "Biographical Sketch" preceding the numbered page 9.
- <sup>30</sup> Barrett, *Life Work of Cora L. V. Richmond*, 109 - 129.
- Braude, *Radical Spirits*, 85 - 87, 93 - 95, 96 - 98.
- Hardinge, *Modern American Spiritualism*, 57, 98, 102, 264, 277.

#### Pages 4 - 6

<sup>31</sup> Harrison Barrett, *The Life Works of Cora L. V. Richmond*, (Chicago, Hack & Anderson, 1895), 109 - 120.

- Braude, *Radical Spirits*, 85 - 86, 90 - 91, 95, 97, 106 - 107.
- Doyle, *The History of Spiritualism, Volume One*, 46 - 49, 54 - 59, 79.
- Hardinge, *Modern American Spiritualism*, 98, 170.
- <sup>32</sup> Braude, *Radical Spirits*, 20, 85, 86, 115.
- Hardinge, *Modern American Spiritualism*, 170.
- <sup>33</sup> Hardinge, *Modern American Spiritualism*, 53, 57, 84, 86, 98, 101, 102, 104, 113, 152, 156, 201.
- Capron, *Modern Spiritualism, Its Facts and Fanaticism, Its Consistencies and Contradictions*, 433.
- Doyle, *The History of Spiritualism, Volume One*, 127, 257, 259, *Volume Two*, 159.
- Schlesinger, *Workers in the Vineyard, Vol. 1*, 140.
- <sup>34</sup> Braude, *Radical Spirits*, 85.
- <sup>35</sup> *Ibid*, 86.
- <sup>36</sup> Hardinge, *Modern American Spiritualism*, 57, 98, 101, 104.
- <sup>37</sup> *Ibid*, 86.
- <sup>38</sup> *Ibid*, 156.
- <sup>39</sup> *Ibid*, 84.
- <sup>40</sup> Doyle, *The History of Spiritualism, Volume One*, 257.
- Hardinge, *Modern American Spiritualism*, 100, 101, 104.
- <sup>41</sup> Hardinge, *Modern American Spiritualism*, 101, 104.
- <sup>42</sup> Leah Fox Underhill, *The Missing Link in Modern Spiritualism*, (New York, Thomas R. Knox, 1885), 461.
- <sup>43</sup> Taylor, *Kate Fox: Epochmaking Medium and the Making of the Fox-Taylor Record*, 68.
- <sup>44</sup> Owen, *Psychography, Marvelous Manifestations of Psychic Power Given Through the Mediumship of Fred P. Evans, Known as the "Independent Slate Writer,"* 42.
- <sup>45</sup> Doyle, *The History of Spiritualism, Volume One*, 277.
- <sup>46</sup> Hardinge, *Modern American Spiritualism*, 104, 110, 138, 151, 201, 354.
- Hume, *Incidents in My Life*, 198 - 199.
- Sir Oliver Lodge, *The Survival of Man*, (New York, Moffat, Yard and Company, 1916), 132 - 137, 134, 261, 259 - 264, 267, 265 - 268, 269 - 278 for example.
- <sup>47</sup> Taylor, *Kate Fox: Epochmaking Medium and the Making of the Fox-Taylor Record*, 141 - 142, 151 - 152.
- Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 152 - 153, 236.
- <sup>48</sup> Doyle, *The History of Modern Spiritualism, Volume One*, 98, 101 - 102. (See also Note 80)
- Hardinge, *Modern American Spiritualism*, 91.
- Hume, *Incidents in My Life*, 90, 93 - 94, 104, 170, 186.
- <sup>49</sup> Hardinge, *Modern American Spiritualism*, 113, 298. (See also Note 49)
- <sup>50</sup> Doyle, *The History of Spiritualism, Volume One*, 95, 98 - 99.
- <sup>51</sup> Doyle, *The History of Spiritualism, Volume One*, 98, 101 - 102.
- Hardinge, *Modern American Spiritualism*, 113, 298.
- Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 152 - 153, 236.
- <sup>52</sup> *The Holy Bible, 1611 Authorized King James Version*, (Philadelphia, Holman Company, 1940), 435.
- W. Staton Moses, *Spirit Teachings*, (Lily Dale, NY, Stow Memorial Foundation [National Spiritualist Association of Churches], circa 1990 [Originally published circa 1883]).
- Doyle, *The History of Spiritualism, Volume Two*, 54 - 62, (Description of the writing mediumship of W. Staton Moses).
- A Course in Miracles*. (Glen Ellen, CA, Foundation for Inner Peace, 1976).
- <sup>53</sup> Lodge, *The Survival of Man*, 169 - 343.
- <sup>54</sup> (The Guides of) Cora L. V. Scott Richmond, *Presentation of Spiritualism: Spiritualism Defined from the Spirit World*, 7.
- <sup>55</sup> Doyle, *The History of Spiritualism*, 310,
- Hardinge, *Modern American Spiritualism*, 68, 94, 103, 259.
- <sup>56</sup> Doyle, *The History of Spiritualism, Volume One*, 257.
- Hardinge, *Modern American Spiritualism*, 103, 289.
- Owen, *Psychography, the Marvelous Manifestations of Psychic Power Given Through the Mediumship of Fred P. Evans, Known as the "Independent Slate Writer"* 34, 53, 58, 67, 75, 96, 101, 105, 109, 115, 122, 125, 154.

Lauderback, *20<sup>th</sup> Century Mediums of the Golden Gate Spiritualist Church, San Francisco*, (San Francisco, Golden Gate Spiritualist Church, 2009), 6 – 7.

<sup>57</sup> *The Golden Gate*, Vol. IV, Nos. 3, 6, 8, 9, 11, 16, 18, 20, 21, 24, San Francisco, 1886 - 87.

<sup>58</sup> Hardinge, *Modern American Spiritualism*, 68. (Some paintings/drawings were done through the hands of mediums, some may have been direct or precipitated drawings or paintings.)

Irene Swann, *The Bangs Sisters and Their Precipitated Paintings*, (Camp Chesterfield, Indiana, Hett Gallery & Museum, 1991 [1969]).

<sup>59</sup> Braude, *Radical Spirits*, 145 - 151.

Doyle, *The History of Spiritualism, Volume One*, 188 - 189.

Divine, Breen, Fredrickson, and Williams, *America Past & Present*, 340.

Hume, *Incidents in My Life*, 51.

<sup>60</sup> Braude, *Radical Spirits*, 37, 145 - 151.

Doyle, *The History of Spiritualism, Volume One*, 170, 188.

Hume, *Incidents in My Life*, 33 – 35, 51, 146 – 48.

Hardinge, *Modern American Spiritualism*, 57, 102, 104, 105, 128, 169, 198 - 199, 202, 269, 279 - 280.

<sup>61</sup> Braude, *Radical Spirits*, 147.

<sup>62</sup> *Ibid*, 26 – 27.

Braude, *News from the Spirit World: A Checklist of American Spiritualist Periodicals, 1847 – 1900*, 399 - 462. Braude (401) feels sure her list of 214 Spiritualist periodicals that began publication in the nineteenth century is incomplete. Indeed, we find nine periodicals not on Braude's list in Schlesinger's *Workers in the Vineyard, Volume One*, (San Francisco, 1896):

Page 27: *The Philomatheon*

*The Reasoner*

*Pacific Leader*

*The Reconstructor*

*Progress*

Page 54: *The Liberal*

Page 55: *The Crucible*

*The Commoner*

Page 107: *Free Thought Journal*

Schlesinger, *Workers in the Vineyard, Vol. 1*, 23.

<sup>63</sup> Divine, Breen, Fredrickson, and Williams, *America Past and Present*, 325 - 327.

<sup>64</sup> Braude, *Radical Spirits*, 3, 6, 7, 17, 29 – 30, 56, 57, 62 – 64, 69 – 70, 72 – 73, 74 – 81, 117, 197 – 199.

<sup>65</sup> J. M. Peebles, M. D., M. A., *What is Spiritualism, Who Are These Spiritualists, and What Has Spiritualism Done for the World?* (Peebles Institute Print, 1903. Reprinted by Health Research, Modelume Hill, CA, 1972), 88.

<sup>66</sup> *Ibid*, 11, 17, 27, 60 – 61, 76, 208.

<sup>67</sup> *Ibid*, 3, 56 – 81.

<sup>68</sup> *Ibid*, 57 - 60.

<sup>69</sup> *Ibid*.

<sup>70</sup> Lao Russell, *God Will Work with You, but Not for You*, (Waynesboro, Virginia, University of Science and Philosophy, 1955), 135 - 150.

<sup>71</sup> *Meeting One's Adversities*, a trance address delivered by the Mohave Indian Moonface from Spirit, through the trance mediumship of John Houldsworth, to the congregation of the Golden Gate Spiritualist Church, San Francisco, September 26, 1982.

#### Pages 7 – 14

<sup>72</sup> Barrett, *The Life Works of Cora Scott Richmond*, 188 – 193, 242 – 247.

Braude, *Radical Spirits*, 27.

Divine, Breen, Fredrickson, and Williams, *America Past and Present*, 341.

Nettie Colburn Maynard, *Was Abraham Lincoln a Spiritualist? or Curious Revelations from a Trance Medium*, (Chicago, Progressive Thinker Publishing House, 1917 [1891], reprinted 1983 by the Stow Memorial Foundation, Indianapolis, 37 – 60, 66 – 73, 76 – 79, 92, 93, 100 – 104, 109 – 111.

<sup>73</sup> Barrett, *The Life Works of Cora Scott Richmond*, 224 – 229, 242 – 246.

- Delaney E. Lauderback, *Beautiful Light from the Spirit World*, (San Francisco, Golden Gate Spiritualist Church, 2010), 10 – 11.
- <sup>74</sup>Lauderback, *Beautiful Light from the Spirit World*, 11.
- <sup>75</sup> Doyle, *The History of Spiritualism, Volume One*, 187, 192, 195 - 198, 209 - 210.
- Hume, *Incidents in My Life*, 51, 66 – 67, 194, 211 - 212.
- <sup>76</sup> Doyle, *History of Spiritualism, Volume One*, 195 – 198, 212, 308 - 309.
- Hardinge, *Modern American Spiritualism*, 99, 103, 117, 268, 279, 290.
- <sup>77</sup> Doyle, *The History of Spiritualism, Volume One*, 98 – 102, 192, 212, 219, 246, 264, 281, 283, 290., 308, 309, *Volume Two*, 43 - 45, 57 – 59.
- Hardinge, *Modern American Spiritualism*, 56, 74 – 75, 77 - 79, 80 - 81, 90, 97, 103, 105, 117, 173, 182 – 183, 267, 268, 290.
- Hume, *Incidents in My Life*, 28, 79 - 80, 85, 89 - 90, 101 - 102, 105 - 106, 108 - 109, 113 - 115, 130 - 131, 188 - 190, 192, 199, 202 - 208, 209, 210.
- Lauderback, *A Brief History of the Fox Family and the Beginnings of Modern Spiritualism*, 14 -15, 20.
- <sup>78</sup> Underhill, *The Missing Link in Modern Spiritualism*, 134 - 135.
- <sup>79</sup> Owen, *Psychography:; Marvelous Manifestations of Psychic Power Given Through the Mediumship of Fred P. Evans, Known as the "Independent Slate Writer,"* 150 - 153.
- Hardinge, *Modern American Spiritualism*, 56, 57, 90, 103, 104, 105, 106, 110, 173, 175 – 176, 183, 246, 268, 290, 308, 314, 315, 317, 318, 322.
- Doyle, *The History of Spiritualism, Volume One*, 101, 205, 218 – 222, 246, 263, 264 – 265, 310, *Volume Two*, 46 – 47, 246.
- Hume, *Incidents in My Life*, 86 - 87, 90, 91 - 93, 172 – 173, 202, 207, 210.
- <sup>80</sup> Doyle, *The History of Spiritualism, Volume One*, 101.
- Hardinge, *Modern American Spiritualism*, 90.
- Hume, *Incidents in My Life*, 198 - 199, 202, 207, 210.
- <sup>81</sup> Doyle, *The History of Spiritualism, Volume One*, 218 – 222, 261, 263, 281, 309.
- Hardinge, *Modern American Spiritualism*, 50, 56, 90, 105 - 106, 290, 308 – 309, 314, 317, 322, 327.
- Hume, *Incidents in My Life*, 80, 82 - 83, 86, 100 - 101, 102 - 104, 105 - 106, 113 - 115, 118 - 121, 131, 132 - 133, 171 - 173, 186, 196, 199 - 200, 206 – 207, 210 - 211, 298.
- <sup>82</sup> Doyle, *The History of Spiritualism, Volume One*, 101, 281, 283, 285.
- Hardinge, *Modern American Spiritualism*, 90 – 91, 107, 152, 173, 289, 308 – 309, 315, 317 – 318, 320, 322, 327.
- Hume, *Incidents in My Life*, 90 – 92, 93 – 94 170 – 171, 186.
- See also Notes 46 - 52 above.
- <sup>83</sup> Doyle, *The History of Spiritualism, Volume One*, 205.
- <sup>84</sup> Hardinge, *Modern American Spiritualism*, 108 - 109, 172, 196.
- Schlesinger, *Workers in the Vineyard*, 140 - 142, describing the mediumship of Charles H. Foster.
- <sup>85</sup> Owen, *Psychography: Marvelous Manifestations of Psychic Power Given Through the Mediumship of Fred P. Evans, Known as the "Independent Slate Writer,"* 43, 51, 55, 56 - 57, 60, 104, 147, 150 - 153.
- <sup>86</sup> (See Note 62 above.)
- Hardinge, *Modern American Spiritualism*, 182 – 183.
- <sup>87</sup> Ibid.
- <sup>88</sup> Hardinge, *Modern American Spiritualism*, 68.
- <sup>89</sup> Doyle, *The History of Spiritualism, Volume One*, 143 - 146.
- Maynard, *Was Abraham Lincoln a Spiritualist?* 40 - 42, 56 - 58.
- <sup>90</sup> Lodge, F. R. S., *The Survival of Man*, 225.
- <sup>91</sup> Ibid 39 – 168 particularly but throughout almost the entire book.
- <sup>92</sup> Ibid, 206 – 207.
- <sup>93</sup> Eliab Wilkinson Capron, *Singular Revelations, Explanation and History of the Mysterious Communication with Spirits*, (Auburn, New York, Finn & Rockwell, 1850), 8 - 9.
- <sup>94</sup> Braude, *Radical Spirits*, 30 - 31.
- <sup>95</sup> Braude, *Radical Spirits*, 62.
- Lodge, F. R. S., *The Survival of Man*, 206 – 207.
- <sup>96</sup> Doyle, *The History of Spiritualism, Volume One*, 130.
- <sup>97</sup> Lodge, F. R. S., *The Survival of Man*, 206 - 211.

<sup>98</sup> Ibid, 339 - 343.

<sup>99</sup> Sir Oliver Lodge, *Raymond or Life and Death, with Examples of the Evidence for Survival of Memory and Affection after Death*, (New York, George H. Doran Company, 1916), 3 - 396.

<sup>100</sup> Doyle, *The History of Spiritualism, Volume One*, 185. "The author can say truly, that year after year he clung on to every line of defence until he was finally compelled, if he were to preserve any claim to mental honesty, to abandon the materialistic position."

<sup>101</sup> (See Note 27 above.)

<sup>102</sup> Longley, *The Spirit World*, 33 - 35.

<sup>103</sup> Sally Roesch Wagner, *Sisters in Spirit: Haudenosaunee (Iroquois) Influence on Early American Feminists*, (Summertown, TN., Native Voices Book Publishing Company, 2001), 20.

<sup>104</sup> Divine, Breen, Fredrickson, and Williams, *America Past and Present*, 340

<sup>105</sup> Braude, *Radical Spirits*, 19.

<sup>106</sup> Benson Bobrick, *Wide as the Waters: the Story of the English Bible and the Revolution it Inspired*, (New York, Simon & Schuster, 2001), 13.

*The Holy Bible According to the Authorized or King James Version [KJB]*, (Philadelphia, A. J. Holman Co., 1940.)

### Pages 15 - 19

<sup>107</sup> *KJB, Mathew*, 8:1, 12:15, 19:2

*KJB, Acts*, 2:6, 5:14, 5:16, 13:44, 13:45, 14:1, 15:30, 16:22, 17:4, 25:24.

These are some of the references to "multitudes" and "great multitudes" in the *New Testament*. References to "multitudes" are found in the other Gospels as in other places in the *KJB*. Refer to Note 4 for references to Modern Spiritualism's "multitudes."

<sup>108</sup> *The Holy Bible According to the Authorized or King James Version [KJB], New Testament, Mathew*, 26:34, 26:75, 26:76, *Mark*, 14:30, 14. 64 - 14:71, *Luke*, 22:34, 22:54 - 22:62, *John*, 13:38 18:25 - 18:27.

<sup>109</sup> Ibid, *The Acts*, 1:3.

<sup>110</sup> Doyle, *The History of Modern Spiritualism, Volume One*, 233 - 245, 257 - 259, 261 - 263, 294 - 301, *Volume Two*, 35 - 42, 42 - 49.

<sup>111</sup> Braude, *Radical Spirits*, 176 - 177.

<sup>112</sup> Doyle, *The History of Spiritualism, Volume One*, 203 - 209.

Hardinge, *Modern American Spiritualism*, 27 - 28, 312 - 313.

See also Notes 110 & 111.

<sup>113</sup> *KJB, The Acts*, 12:1 - 12:16.

<sup>114</sup> *Webster Ninth New Collegiate Dictionary*, (Springfield, Mass., Merriam-Webster, Inc., 1983), 85.

<sup>115</sup> *KJB, Acts* 8:26, 8:29.

<sup>116</sup> *KJB, 1 Corinthians* 8:6.

<sup>117</sup> Thomas Gales Forster, *Unanswerable Logic: A Series of Spiritual Discourses Given Through the Mediumship of Thomas Gales Forster*, (Boston, Colby & Rich, Publishers, 1887), 428 - 435.

<sup>118</sup> *KJB, 1 Corinthians* 6:19.

<sup>119</sup> Ibid, *Acts* 2:4.

<sup>120</sup> John Dominic Crossan and Jonathan L. Reed, *In Search of Paul*, (San Francisco, HarperSan Francisco, 2004), 28, 400 - 401.

<sup>121</sup> *KJB, 1 Corinthians* 3:16.

<sup>122</sup> Ibid, 6:19.

<sup>123</sup> Ibid, 8:6.

<sup>124</sup> Ibid, 14:25.

<sup>125</sup> *KJB, 2 Corinthians* 6:16

<sup>126</sup> *KJB, Deut.* 5:26, *Joshua*, 3:10, *1 Samuel* 17:26, 17:36, *2 Kings* 19:4, 19:16, *Psalms* 42:2, 84:2, *Isaiah* 37:4, 37:17, *Jeremiah* 10:10, 23:36, *Daniel* 6:20, 6:26, *Hosea* 1:10, *Mathew* 16:16, 26:63, *John* 6:69, *Acts* 14:15, *Romans* 9:26, *2 Corinthians* 3:3, 6:16, *1 Timothy* 3:15, 4:10, 6:17, *Hebrews* 3:12, 9:14, 10:31, 12:22, *Revelations*, 7:2.

James Strong, *The New Strong's Exhaustive Concordance of the Bible*, (Nashville, Thomas Nelson Publishers, 1990), 632.

<sup>127</sup> *KJB, Acts* 1:2 - 1:3, 1:5, 1:8.

- <sup>128</sup> Ibid, 1:9 – 1:12.  
<sup>129</sup> Ibid, 2:1 – 2:2.  
<sup>130</sup> Ibid, 2: 4: - 2:12.  
<sup>131</sup> (See Notes 22 - 43).  
<sup>132</sup> *KJB, Acts* 2:16 – 2:18, 3:10, 3:12, 4:13, 9:22.  
<sup>133</sup> Ibid, 4:13.  
<sup>134</sup> Ibid, 2:4.  
<sup>135</sup> Ibid, 2:6, 2:7, 2:19, 3:6: - 3:12, 4:8, 4:13, 10:44 – 46.  
<sup>136</sup> *KJB, Acts* 1:3, 2:6 – 2:8, 2:11 – 2:12, 4:8 – 4:14, 10:45 – 10:46, 19:6, 19:8.  
<sup>137</sup> Ibid,, 2:16, 2:17, 2:22.

### Pages 20 – 25

- <sup>138</sup> *KJB, John* 7:31, 11:47, 12:37, *Acts* 2:22, 4:22, 6:8, 8:6, 8:13, 15:11, 19:12, *I Corinthians* 12:10, 12:28, 12:29, *Galatians* 3:5, *Hebrews* 2:4, *Revelations* 19:20.  
 Strong, *The New Strong's Exhaustive Concordance of the Bible*, 710, Miracles.  
<sup>139</sup> Bobrick, *Wide as the Waters: The Story of the English Bible and the Reformation it Inspired*, 217, 238.  
<sup>140</sup> Ibid, 249.  
<sup>141</sup> Ibid, 237.  
<sup>142</sup> Ibid, 11 – 12, 267 – 269.  
<sup>143</sup> Ibid, 270 – 297.  
<sup>144</sup> Ibid, 65, 66 – 70, 71, 73, 74 – 75, 83, 86, 96 – 98, 98 – 104, 106, 107, 110, 128 – 130, 132, 134 – 35, 149, 158, 160, 167 – 169, 172.  
<sup>145</sup> Ibid, 12.  
<sup>146</sup> Ibid, 238 – 239.  
<sup>147</sup> Ibid, 239.  
<sup>148</sup> Bobrick, *Wide as the Waters: The Story of the English Bible and the Reformation it Inspired*, 239.  
 Doyle, *The History of Spiritualism, Volume I*, 34.  
*KJB, Romans*, 2:26 – 2:27, *2 Corinthians* 3:3 – 3:6.  
<sup>149</sup> Ibid, 267 – 268.  
<sup>150</sup> Ibid, 112, 114 – 116, 316.  
<sup>151</sup> *KJB, Acts* 4:8 – 4:20.  
<sup>152</sup> Braude, *Radical Spirits*, 85  
<sup>153</sup> Ibid.  
<sup>154</sup> Ibid.  
<sup>155</sup> Ibid.  
<sup>156</sup> Hardinge, *Modern American Spiritualism*, 53, 57, 61, 62, 66, 68, 71, 79, 84, 85, 86, 91, 93, 94, 95, 96, 98, 100, 101, 102, 104, 110, 113, 156, etc.  
 Braude, *Radical Spirits*, 85 – 86.  
 Owen, *Psychography, Marvelous Manifestations of Psychic Power Given Through the Mediumship of Fred P. Evans, Known as the "Independent Slate Writer,"* 42 – 51.  
 Underhill, *The Missing Link in Modern Spiritualism*, 461.  
<sup>157</sup> *KJB, Acts* 2:4 - 2:12, 4:8 – 4:20, 4:13, 10:44 - 10:46, 19:6.  
<sup>158</sup> Braude, *Radical Spirits*, 84 - 85, 96 - 97.  
<sup>159</sup> Doyle, *The History of Spiritualism, Volume One*, 204.  
 Lauderback, *20<sup>th</sup> Century Trance Mediums of the Golden Gate Spiritualist Church San Francisco*, 6, 14.  
<sup>160</sup> *KJB, Acts*, 9:3 – 9:8.  
<sup>161</sup> Ibid, 9:7  
<sup>162</sup> Ibid, 10:3.  
<sup>163</sup> Ibid, 10:9 - 10:10.  
<sup>164</sup> Ibid, 10:10 - 10:20.  
<sup>165</sup> Ibid, 10:3, 10:19 – 10:20.  
<sup>166</sup> Ibid, 10:21 - 28.  
<sup>167</sup> Ibid, 10:30.

<sup>168</sup> Ibid, 10:34 – 36. See also *Acts* 17:24 – 28, a beautiful passage that treats of the equality of all people, that we are all equally loved of God "in whom we live and move and have our being," and God "hath made of one blood all nations of men...," and *Romans* 2:6 – 2:15.

<sup>169</sup> Ibid, 10:45 – 46.

<sup>170</sup> Ibid.

<sup>171</sup> Ibid, 19:6 – 19:8.

<sup>172</sup> Ibid, 16:9 – 16:10.

<sup>173</sup> Ibid, 18:9.

<sup>174</sup> Ibid, 27:9 – 27:44, 28:1 – 16, particularly 28:8 – 28:9 where healing through laying on of hands is mentioned, a healing practice still common in Modern Spiritualism.

<sup>175</sup> Ibid, 23:6 - 23:11.

William Whiston, Trans., *The Works of Josephus*, (Peabody, MA, Hendrickson Publishers, Inc., 2000 [1736]) 607 – 608. (Note: In this passage, the second line of the referenced quote above says "...the matter they are made of *it* not permanent." This is most likely a typographical error, and the word should be *is*.) See also 477 for more description of the Essenes.

<sup>176</sup> Whiston, *The Works of Josephus*, 607.

<sup>177</sup> Ibid.

<sup>178</sup> Ibid, 477, 607 - 608.

### Pages 26 – 30

<sup>179</sup> *KJB*, *1 Corinthians*, 15:40, 15:42, 15:44, 15:46 - 47, 15:49, 15:49 - 55.

<sup>180</sup> *KJB Acts* 23:8 – 23:10, *1 Corinthians* 15:42, 15:40 – 15:55.

Whiston, *The Works of Josephus*, 813.

<sup>181</sup> *KJB*, *1 Corinthians*, Chapter 15, 15:1 - 15:55.

Whiston, *The Works of Josephus*, 114, 151.

<sup>182</sup> *KJB*, *Acts*, 24:15.

<sup>183</sup> *KJB*, *1 Corinthians*, 15:42.

<sup>184</sup> Ibid, 15:44

<sup>185</sup> *KJB*, *Matthew* 22:23 - 22:33, *Mark* 12:18 - 12:27, *Luke*, 20:27 - 20:40.

<sup>186</sup> *KJB*, *Luke*, 20:35 - 20:38.

<sup>187</sup> *KJB*, *1 Corinthians*, 15:44, 15:51 – 15:52, *Acts* 24:15.

<sup>188</sup> Whiston, *The Works of Josephus*, Chapter 8, 604 - 608.

<sup>189</sup> Ibid, 606.

<sup>190</sup> Ibid, 477, 604 – 608.

<sup>191</sup> Ibid, 422, 607.

<sup>192</sup> *KJB*, *Genesis*, 25:8, 25:17, 35:29, 49:33, *Job* 3:11, 10:18, 11:20 13:19, 14:10, *Jeremiah* 15:9, *Lamentations* 1:19, *Mathew* 27:50, *Mark* 15:37, 15:39, *Luke* 23:46, *John* 19:30, *Acts* 5:5, 5:10, 12:23, *1 Corinthians* 15:51 – 15:52.

Strong, *The New Strong's Concordance of the Bible*, 396.

<sup>193</sup> *KJB*, *Luke* 23:46

<sup>194</sup> *KJB*, *Genesis*, 25:8, 25:17, 49:33

<sup>195</sup> *KJB*, *1 Corinthians* 1:10 - 1:31.

<sup>196</sup> Ibid, Chapter 2, particularly 2:12 – 2:14.

<sup>197</sup> Ibid, 3:1 – 3:16.

<sup>198</sup> Ibid, Chapter 3, 3:1 - 3:15.

<sup>199</sup> Ibid 3:16.

<sup>200</sup> Ibid, Chapter 4, particularly 4:5 - 4:8.

<sup>201</sup> Ibid, Chapter 5, particularly 5:1 - 5:8.

<sup>202</sup> Ibid, 8:6.

<sup>203</sup> Ibid, Chapter 8, particularly 8:1 - 8:6.

<sup>204</sup> Ibid, 6:10.

<sup>205</sup> The Eighth of the Nine Principles. of Spiritualism adopted by the National Spiritualist Association of Churches is "The doorway to reformation is never closed against any soul, here or hereafter."

<sup>206</sup> *KJB*, *1 Corinthians*, 6:1 - 6:18.

<sup>207</sup> Ibid, 6:19.

<sup>208</sup> Franchezzo (transcribed by A. Farnese), *A Wanderer in the Spirit Lands*, (Chicago, The Progressive Thinker Publishing House, 1901 [Pomeroy WA, Health Research, 2006]), 1 – 209.

Longley, *The Spirit World*, 60 – 114.

Schlesinger, *Workers in the Vineyard*, 231 - 232.

<sup>209</sup> *KJB*, 1 *Corinthians* Chapters 2 & 3, particularly 2:4, 2:5, 2:13, 3:3, 3:16.

<sup>210</sup> Ibid, Chapter 4.

<sup>211</sup> Ibid, 1:18, 1:24, 2:4, 2:5, 4:19, 4:20, 5:4, 6:12, 6:14, 7:37, 9:4, 9:5, 9:6, 9:12, 9:18, 11:10, 15:24, 15:43.

<sup>212</sup> Ibid, 12:1.

### Pages 31 – 41

<sup>213</sup> Ibid, 12:4 - 12:10.

<sup>214</sup> Ibid, 12:8.

<sup>215</sup> *KJB*, *Acts* 2:2 - 2:4.

<sup>216</sup> *KJB* 1 *Corinthians*, 14:29 - 14:31.

<sup>217</sup> Delaney Lauderback, *20th Century Trance Mediums of the Golden Gate Spiritualist Church*, (San Francisco, Golden Gate Spiritualist Church, 2009). 1 - 20.

<sup>218</sup> *KJB*, 1 *Corinthians* 12:13.

<sup>219</sup> Ibid, 8:6.

<sup>220</sup> Ibid, 12:25 - 26.

<sup>221</sup> Ibid, 12:28 - 31.

<sup>222</sup> Ibid, 13:1 - 7.

<sup>223</sup> Bobrick,, *Wide as the Waters: The Story of the English Bible and the Revolution It Inspired*, 115.

<sup>224</sup> 1 *Corinthians*, 13:4 - 7.

<sup>225</sup> Ibid, 4:6.

<sup>226</sup> Ibid 4:18, 4:19.

<sup>227</sup> Ibid, 5:2.

<sup>228</sup> Ibid, 14:25.

<sup>229</sup> Ibid, 14:12.

<sup>230</sup> Ibid, 14:1.

<sup>231</sup> Ibid, 12:31.

<sup>232</sup> Lauderback, *20th Century Mediums of the Golden Gate Spiritualist Church, San Francisco*, 9 – 10.

<sup>233</sup> Braude, *Radical Spirits*, 30 – 31.

Doyle, *The History of Spiritualism, Volume One*, 193 – 94, 196s – 210.

See also note 92 above.

<sup>234</sup> Braude, *Radical Spirits*, 190.

Capron, *Modern Spiritualism: Its Facts and Fanaticisms, Its Consistencies and Contradictions*, 119 - 181.

Doyle, *The History of Spiritualism Volume One*, 34, 78 – 80, Volume Two, 83.

Franchezzo, transcribed by A. Farnese, *A Wanderer in the Spirit Lands*, (Chicago, The Progressive Thinker Publishing House, 1901, Reprinted Pomeroy, WA, Health Research, 2006), 1 - 77.

Hardinge, *Modern American Spiritualism*, 58, 59 - 60.

Longley, *The Spirit World*, 99 - 114, 145 - 150, 206 - 211.

Underhill, *The Missing Link in Modern Spiritualism*, 407 - 408.

<sup>235</sup> Braude, *Radical Spirits*, 6, 33 - 40, 57, 61, 62-63, 76-81, 82, 118, 142, 143 - 144, 155, 190, 197', 199.

The Guides of W. J. Colville, "Individual Sovereignty - Its Relation to Conduct and Worship," *Golden Gate*, Vol. III, No. 26, January 15, 1887, San Francisco, 1, 3.

<sup>236</sup> Braude, *Radical Spirits*, 36 - 43, 39, 42 - 43, 57 – 76, 61, 62, 65, 82, 93, 142 - 144

<sup>237</sup> Ibid, 61 – 62.

<sup>238</sup> Ibid, 62.

<sup>239</sup> The Guides of W. J. Colville, "Individual Sovereignty - Its Relation to Conduct and Worship," *Golden Gate*, Vol. III, No. 26, bottom of 1, continues to top of 3.

<sup>240</sup> *KJB*, 1 *Corinthians* 8:6.

<sup>241</sup> *KJB*, 2 *Corinthians* 6:16.

<sup>242</sup> *KJB*, *Acts* 17:28.

- <sup>243</sup> *KJB, 1 Corinthians, 14:25.*
- <sup>244</sup> Colville, "Individual Sovereignty - Its Relation to Conduct and Worship," *Golden Gate*, 1, 3.
- <sup>245</sup> From the 8th Principle adopted by the National Spiritualist Association of Churches, "The doorway to reformation is never closed against any soul, here or hereafter."
- <sup>246</sup> Florence Huntley, *The Great Psychological Crime*, (Chicago, Indo-American Press, 1916), 129 - 283.
- Owen, *Footfalls on the Boundary of Another World*, 39 - 45.
- <sup>247</sup> Braude, *Radical Spirits*, 190.
- <sup>248</sup> Owen, *Footfalls on the Boundary of Another World*, 42 - 43.
- <sup>249</sup> *KJB, 1 John, 4:1.*
- <sup>250</sup> Braude, *Radical Spirits*, 190.
- Doyle, *The History of Spiritualism, Volume One*, 78.
- Hardinge, *Modern American Spiritualism*, 59.
- Owen, *Footfalls on the Boundary of Another World*, 41.
- Schlesinger, *Workers in the Vineyard, Volume 1*, 232.
- <sup>251</sup> Underhill, *The Missing Link in Modern Spiritualism*, 412 - 414.
- <sup>252</sup> *Ibid*, 444.
- <sup>253</sup> *KJB, 1 Corinthians, 15:55.*
- <sup>254</sup> Schlesinger, *Workers in the Vineyard, Volume One, 231 - 232.*
- <sup>255</sup> Owen, *Footfalls on the Boundary of Another World*, Footnote 43 - 44 . (This is one example of someone who lets go of their reason and allows mischievous low spirits to take over their lives. Unfortunately, there are some other examples.)
- <sup>256</sup> Capron, *Modern Spiritualism: Its Facts and Fanaticisms, Its Consistencies and Contradictions*, 38.

### PRINCIPAL REFERENCES

- A number of the following sources contain much "high moral, ethical, and spiritual" light from the Spirit world referred to above. See particularly the works by Barrett, Edmonds & Dexter, Forster, Hardinge, Hume, Lodge (Raymond), Longley, Maynard, Richmond, Schlesinger, and Underhill.
- Barrett, Harrison D. *The Life Works of Cora Scott Richmond*. Chicago. Hack & Anderson, 1895.
- Benson, *Wide as the Waters: the Story of the English Bible and the Revolution it Inspired*. New York. Simon & Schuster, 2001.
- Braude, Ann. *Radical Spirits*. Boston. Beacon Press, 1989.
- \_\_\_\_\_. "News from the Spirit World: A Checklist of American Spiritualist Periodicals, 1847 - 1900." *Proceedings of the American Antiquarian Society*. Volume 99. Part 2, 1989.
- Capron, E. W., *Modern Spiritualism: Its Facts and Fanaticisms. Its Consistencies and Contradictions*. Boston. Bela Marsh. New York. Partridge & Brittan, 1855.
- \_\_\_\_\_. *Singular Revelations. Explanation and History of the Mysterious Communication with Spirits*. Auburn. New York. Finn & Rockwell, 1850.
- Crossan, John Dominic and Jonathan L. Reed. *In Search of Paul*. San Francisco. Harper San Francisco, 2004.
- Divine, Robert A, T. H. Breen, George M. Fredrickson, and R. Hal Williams. *America Past and Present*. Fifth Edition. New York. Addison Wesley Longman. Inc, 1999.
- Doyle, Sir Arthur Conan. *The History of Spiritualism. Volumes One & Two*. New York. Arno Press, 1975 [George H. Doran Co., 1926].
- Edmonds, Judge John W. & Dr. George Dexter. *Spiritualism*. Tenth Edition. New York. Charles Partridge, 1866 [1853].
- \_\_\_\_\_. *Spiritualism. Volume Two*. New York. Partridge and Brittan, 1855.
- Forster, Thomas Gales. *Unanswerable Logic: A Series of Spiritual Discourses Given Through the Mediumship of Thomas Gales Forster*. Boston. Colby & Rich, Publishers, 1887.

- Franchezzo. Transcribed by A. Farnese. *A Wanderer in the Spirit Lands*. Chicago. The Progressive Thinker Publishing House, 1901 [Pomeroy WA. Health Research. 2006].
- Goldsmith, Barbara. *Other Worlds*. Alfred A. Knopf, 1998.
- Guild, E. W. "The Present Needs of Spiritualism." *The Philosophical Journal*. San Francisco. June 23, 1898. 1. <http://www.spirithistory.com/98jblee.html>
- Hardinge, Emma. *Modern American Spiritualism*. New York: University Press, 1970 [1869].
- Hume, D. D. *Incidents in My Life*. Fifth Edition. New York: A. J. Davis & Co, 1865
- Huntley, Florence. *The Great Psychological Crime*. Chicago. Indo-American Press, 1916.
- Lauderback, Delaney. *A Brief History of the Fox Family and the Beginnings of Modern Spiritualism*. Lily Dale. NY. National Spiritualist Association of Churches, 2008.
- \_\_\_\_\_. *20th Century Trance Mediums of the Golden Gate Spiritualist Church*. San Francisco. Golden Gate Spiritualist Church., 2009.
- \_\_\_\_\_. *Beautiful Light from the Spirit World*. San Francisco. Golden Gate Spiritualist Church, 2010.
- Lodge, Sir Oliver. F. R. S. *The Survival of Man*. New York. Moffat. Yard and Company, 1916.
- \_\_\_\_\_. *Raymond or Life and Death, with Examples of the Evidence for Survival of Memory and Affection after Death*. New York. George H. Doran Company, 1916
- Longley, Mary T. *The Spirit World*. Chicago. The Progressive Thinker Publishing House, 1917 [1908].
- Maynard, Nettie Colburn. *Was Abraham Lincoln a Spiritualist? or Curious Revelations from a Trance Medium*. Chicago. Progressive Thinker Publishing House, 1917 [1891]. reprinted 1983 by the Stow Memorial Foundation. Indianapolis.
- Owen, J. J. *Psychography. Marvelous Manifestations of Psychic Power Given Through the Mediumship of Fred P. Evans. Known as the "Independent Slate Writer."* San Francisco. The Hicks - Judd Co, 1893.
- Owen, Robert Dale. *Footfalls on the Boundary of Another World*. Philadelphia. J. B. Lippincott & Co., 1860. Reprinted by Health Research, Mokelumne Hill, CA, circa 1990.
- Pond, Mariam Buckner. *Time is Kind: the Story of the Unfortunate Fox Family*. New York. Centennial Press, 1947.
- Richmond, Cora L. V. Scott . *Presentation of Spiritualism: A Trance Address to the World's Parliament of Religions. Chicago. October, 1893*. San Francisco. Golden Gate Spiritualist Church, 2002 [1893].
- Russell, Lao. *God Will Work with You. but Not for You*. Waynesboro, Virginia. University of Science and Philosophy, 1955.
- Schlesinger, Julia . *Workers in the Vineyard. Volume One*. San Francisco, 1896.
- Strong, James. *The New Strong's Exhaustive Concordance of the Bible*. Nashville. Thomas Nelson Publishers, 1990.
- Swann, Irene. *The Bangs Sisters and Their Precipitated Paintings*. Camp Chesterfield. Indiana. Hett Gallery & Museum, 1991 [1969].
- Taylor, W. G. Langworthy. *Katie Fox: Epochmaking Medium and the Making of the Fox-Taylor Record*. New York. G. P. Putnam's Sons, 1933.
- The Holy Bible According to the Authorized or King James Version*. Philadelphia. A. J. Holman Co, 1940.
- Underhill, A. Leah. *The Missing Link in Modern Spiritualism*. New York. Thomas R. Knox & Co, 1885.
- Wagner, Sally Roesch. *Sisters in Spirit: Haudenosaunee (Iroquois) Influence on Early American Feminists*. Summertown. TN.. Native Voices Book Publishing Company, 2001.
- Whiston, William. Trans. *The Works of Josephus*. Peabody. MA. Hendrickson Publishers. Inc., 2000. [1736].