

THE  
SPIRITUAL MAGAZINE

---

Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.—Eph. ii, 20.

---

S. WATSON, Editor and Proprietor.

---

VOL. I.

AUGUST, 1875.

No. 8

---

CHRISTIANITY—SPIRITUALISM—SCIENCE.

FOUR thousand years, according to the Mosaic chronology, had been numbered with the dark ages of the world, when the Herald of the Nazarene came baptizing the people of Judea. There was universal expectation that some extraordinary personage was to make his appearance about that time in the world. The Jews expected a temporal reign of their Messiah and deliverance from the Roman government. This mighty conqueror had extended her dominion over the civilized world, and the Augustan age of peace was commencing its universal reign. The imposing forms and ceremonies of the temple service continued, but the house of prayer had become a den of thieves. The teachings of Moses were silent as to immortality. The pains and penalties which attached to a violation of their laws had no reference to a future state whatever. Nor was any inducement held out to encourage a life of virtue by hope of reward beyond the present state of being. The Hebrew church was wholly materialistic in its theology. Life and immortality had never been brought to light even among the intellectual nations of Greece and Rome.

Such was the condition of the world when the Founder of the Christian religion, spoken of by the latest of the Jewish prophets

Vol. I.—21.

as "the Sun of Righteousness," arose from the humble walks of life and "spake as never man spake" in regard to things pertaining to man's eternal destiny. As the image of the natural sun paints itself upon the mists before his rising, so the Baptist gave some foreshadowing of him whose shoes he was not worthy to unloose. What this forerunner was to Christianity, the Swedish seer has been to this, the most remarkable movement of modern times. As "coming events cast their shadows before them," so this herald, though unappreciated in his day, was preparing the world for the reception of the glorious truths revealed through the instrumentality of modern Spiritualism.

Foreboding spirits precede great events. The future is to a great extent foreshadowed by the present. This has been true in all ages; it is especially so in the present. Any one who will survey the present various phases of society, and consider the aspects presented and the modes of thought which prevail, will discover the course we are taking. The "signs of the times" are numerous and very clear to the observing mind. Prominent among the phenomena that stand out in bold relief, indicating very clearly what is to spring out of it in the future, is this movement. This is very clearly one of the "signs of the times." It has made its appearance under peculiar circumstances, and at a period when there was perhaps a greater need of it than at any other time in the world's history. Its influence upon thinking minds has already been felt to an extent without a parallel in the history of our race. When it shall have accomplished its mission, revolutions in science, in theology, and in government will be effected which, if announced at present, would startle even advanced thinkers upon this subject.

*I. It demands investigation as a science.*

In its phenomena it is a science of precisely the same character as those upon which other sciences are based, and it demands to be investigated in the same way. Upon this fact we take our stand, and maintain that in the conclusion we have arrived at we are following out the strict Baconian principle of induction.

Many theories have been invented to account for the spiritual facts, but the objection to them all is, that even if true, they are totally incompetent to account for all the phenomena. The spiritual hypothesis alone will cover all the ground occupied by all the facts, and as that is the case, we are following the strictest principles of

scientific reasoning in adopting it. The Copernican system of astronomy is only known to be true upon this principle, and the same will apply to every recognized law of nature. We maintain, therefore, that we are acting in accordance with the spirit of scientific investigation in coming to the conclusion that the theory of Spiritualism is true. We have, therefore, no more right to set it aside in consequence of difficulties, real or imaginary, that may happen to accompany it, than we have to relinquish any other well-recognized law of nature, either in chemistry, geology, or any other science, because we may not be able fully to comprehend all that it involves. The real business of science should be to investigate all facts, no matter what their character, so as to arrive at a sound conclusion in regard to them.

*II. It demands investigation on the ground of its philosophic pretensions.*

If Spiritualism be true, it propounds a new and most important system of philosophy. This should be sufficient to entitle it to a critical investigation. Philosophy has almost become defunct in modern days. Science has usurped its place unjustly, because the mission of each is different, and neither can legitimately perform the functions of the other. Some there are who endeavor to show that in modern times philosophy is impossible; that all it has done in the past has been to lead us to positive science. This is in harmony with the materialism of the age. In the ages of the past, when metaphysics was made the main subject of study, man was said to be the measure of all things, and his nature was viewed from the internal, and not from the external standpoint. This order has been reversed in modern days. Now he is made a part of the great scheme of material nature—one of the cogs in her mighty wheel, with no more power to alter the arrangements surrounding him than any other machinery. Mind is said to be the function of the brain, and volition, instead of being an originator of force, is held to be simply one of its forms, driven into action by external circumstances, in the same way as electricity is evolved from a battery. Science has degraded man to a mere automaton, which has to be put in motion by some power exterior to itself.

There are some errors which this materialistic age has taught, which must be corrected; and we believe that the developments of spiritualistic teaching will do more than anything else toward giv-

ing us correct views of ourselves—of our physical, mental, and spiritual natures. Mind is the originator, as well as the director of force. In fact, all force must have its origin in mind, and but for mind, force would be non-existent. The inference from cardinal principles is very obvious. All nature is governed by a Supreme Mind, whose will is expressed in physical law. Whether we view it in the laws which govern in our planetary system, more than eighty millions of which exist in the physical universe, or in the smallest particles of which any of these worlds are composed that the microscope reveals to our sight, the same indications of the Infinite Mind are manifested.

Spiritualism tells you that the material part of man is not *the* man, no more than the coat you wear is yourself. It is only the covering in which he appears in this transitory state of his mortal existence. Therefore the real basis of all sound philosophy is the spirit—the “inner man.” The external man does not produce the internal, but on the contrary, the internal molds and governs the external. That extraordinary man to whom we have referred taught most plainly what modern Spiritualism has demonstrated to be true, that the real man is the spiritual being, not the material. His philosophy is being proved to be true every day by spirit manifestations, and will ultimately drive materialistic theories into oblivion.

*III. It lifts the veil between the natural and the spiritual world, and reveals much in regard to man's future in the other life.*

Man groped in utter ignorance for thousands of years in regard to any life beyond the present. Not only the ignorant pagan, but the most enlightened nations of the world knew absolutely nothing respecting the most important subject that ever engaged the attention of man. Even in this, the latter part of the nineteenth century, a large proportion of the intellectual world deny any existence for man beyond the present. With a cold, blank, cheerless atheism on the one hand, and the cruel dogmas of the church on the other, it is most assuredly something to obtain a clear insight into the spirit world. Modern Spiritualism, like Christianity, came into the world when it was most of all needed to enlighten the world upon this most important subject; the church teaching an everlasting lake of fire and brimstone to all who did not accept certain dogmas, and a grim materialism declaring that at death conscious-

ness would be extinct, and that annihilation was to be the fate of all. Between these two horrible destinies we scarcely knew which was the worst. Both were bad almost beyond conception. The church attacked atheism, because it attempted to destroy man's brightest hopes and crush out every noble aspiration of his soul. Atheism attacked the church, because she laid heavy burdens on men's shoulders too grievous to be borne—ruled her subjects with a rod of iron—exercised over all belonging to her fold a despotic tyranny, and hurled her cruel and vindictive anathemas at all outside her pale, threatening them with torments forever. An internecine war had been raging between the contending parties when Spiritualism stepped into the breach between them, crying, "Stay your hand and stop this warfare! Come and let us reason together. Atheism, you are right in endeavoring to bring to an end this undue power of ecclesiastical tyranny. And you, the church, are right in using your utmost power to destroy the blank and cheerless prospect of annihilation." In this matter Spiritualism has done good service to mankind, though its good results are not so manifest now as they will be when the two belligerent parties can look at these questions from a spiritualistic standpoint. The way is now opened to the spirit world to men's eyes that had been so long closed by priestly dogmas on the one hand and dark skepticism on the other. A brilliant flood of light followed in her train, and the nations are being illuminated by its beams. Spiritualism has come to bring back to man those grand and glorious truths that have been so long lost sight of, and to restore those primitive doctrines taught by divinity eighteen hundred years ago.

The great question of more importance than any other of which we can conceive is, What is the great object of my creation, whither am I tending, and where is to be my eternal home? We maintain that these questions are more satisfactorily answered by Spiritualism than by any other system the world has ever known. It is furnishing a solution to the problem which has troubled mankind more than any other. It says to the desponding mourner over the loved and lost, "Come hither, *hear, see, feel, and know*, that your departed friends still live, and because they live, you shall live; receive the assurance that you shall live also." The riddle of the universe is read—the mystery of ages revealed. The question which has been asked thousands of times, propounded by Job, "If a man die shall

he live again?" has been answered in the affirmative. Correcting the translation, and reading as it is, "If a man die, shall he live on?" is true, he lives on forever. "There is no death;" but what is so called is only a birth to a higher life, leaving behind him all that he received from earth, and carrying with him all the development he has made in his intellectual and moral nature. What Socrates hoped for, Jesus taught, and Paul believed, and we most assuredly know. We do not wish to convey the idea that immortality was not known until the advent of modern Spiritualism, far from it; but we do say there are classes of mind, and that number has been increasing with great rapidity among the educated both in Europe and America, that have not been reached by the testimony which they have had of immortality. They have demanded something more tangible than they have ever found to demonstrate the fact of any existence after the present. This age is a matter of fact age. Man has asserted, and will forever maintain, his right to think for himself. The day of blind adherence to human authority has gone; the age of faith in other men's testimony is rapidly passing away, and *demonstrative knowledge* is what is demanded by the age. It demands the evidence of sense, and declares it will not be satisfied with any other. These are the strongest and most conclusive, the most overwhelming demands that can be made, and yet it is the very kind that Spiritualism proposes to meet. All this is now easily furnished by spirit manifestations. Let the skeptic ask for whatever evidence he may, it can be forthcoming. It can, therefore, confront materialistic infidelity as nothing else can, attacking it upon its own ground, and strangling it with its own weapons of warfare.

#### IV. *Its social doctrines.*

If the teachings of Spiritualism were to be practiced, its influence on society would be very salutary. It is calculated to effect great changes for the better among mankind. It enunciates the great and glorious principle taught by Jesus in his first sermon on the mount, when he inaugurated the principles of his divine system known as Christianity—but, alas! has been lost sight of by many who profess to be his followers—that all men are brethren, and should act toward each other as such. There is a bond arising out of our common humanity and immortality of man, that should bind all human kind in one close union that should destroy discord

and prevent war. No matter what zone may have given him birth, or what sun colored his skin, he has claims upon his brother man which cannot be ignored with impunity. These are the sacred principles taught by the Nazarene and by good spirits. The angels in the heavens were once human beings, and they are our brethren still, loving us, "going with us, caring for us, as life's journey we pursue." They watch over us, and take an interest in all we do to benefit our fellow-creatures. They come on errands of mercy from the bright summer land, and bring to us messages of peace, goodness, and truth.

Love to God and man, the divinest principle in God's universe, is the leading characteristic of the highest forms of spirit teaching. It is the fulfilling of the whole law, as taught by Christ when establishing his system of ethics. Sectarianism, that bane of the churches, should find no place in the spirit circle. Being human, we are necessarily imperfect, and liable to err; and from this fact we should learn to look leniently on the errors of others. None of us can be infallible; no, not even His Holiness of the Vatican, despite his pretensions and dogmatism. This commodity should have no place in our teachings. Spiritualism informs us that errors in judgment pertain to those who have passed to the other side of the great river, and that consequently we must submit all we get from them to our own judgment, and practice the utmost toleration toward those who may differ with us. Let Rome and the rest of the old churches dogmatize, and hurl their anathemas about us as they will, but let us employ none of it ourselves. "Exalt the right, though every *ism* fall."

PROGRESSION is enunciated more clearly through Spiritualism than in anything else. Belief in eternal progress is one of its most distinguishing features. There is no standstill taught by good spirits. Growth in *knowledge, wisdom, love, advancement*, on the high road of God's truth, and the elevation of soul approximating the divine, are the principles taught by it, and to which the Spiritualist clings. Its philosophy never rests. Its law is progress. The point which was invisible yesterday, is its goal to-day, and will be its starting point to-morrow. Whatever point may be gained in earth life, will be the starting point of spirit life. In the future world progress goes on forever, and happy are they who have made a good commencement here.

## DEMONIAC POSSESSION.

WE have been often asked our opinion in regard to the spirits cast out of persons by Jesus. These, we think, are simply human spirits, who have been able to get possession of certain persons, upon the same principle that the mesmerizer possesses the subject. This was to us a mysterious theme until Spiritualism shed its light upon it; now it seems to us as rational and as subject to law as any other phenomena. There are many persons passing into the spiritual world who have never cultivated their moral faculties, consequently are not prepared for pure associations, who seek some gratification of their peculiar idiosyncrasies by controlling a certain class of persons in a variety of ways. These we think were common in Judea, and perhaps in all countries and ages. Christ possessed power to cast them out, and he conferred that power not only upon his twelve disciples, but also upon the seventy whom he sent out, two together. They reported the spirits subject to them ordinarily, but some they could not cast out. Christ told them that "this kind goeth not out but by prayer and fasting." This power was not confined to Christ and his disciples, for they reported they saw others casting them out and forbade them, for which he rebuked them. From these facts we learn that there are those who have power to control human beings, but all of these are human spirits, and subject to the laws regulating such beings, and when understood are in harmony with the general laws of our mortal nature. The universal principle of like seeks like applies to these possessions, as well as to all of our associations.

In the course of our investigations we have learned that persons who are being developed as mediums are most in danger from this source. Great caution should be observed in the first stages of the development of mediums. We have known a number who were possessed to write by some of this class who could prevent any other communications from being given through the medium, thus monopolizing all their time and power. These should be treated with great kindness. They have an object to accomplish by thus controlling mediums. During our recent visit to Shreveport we met with a case of this kind. A married lady had been controlled to write by a spirit calling himself Jones, for about three weeks. She had used every means in her power to dispossess him, but in



vain. Her husband requested us to go with him to see her. We found her completely under the control of the spirit, he desiring to write through her most of the time. Having spent an hour or more with her, using all the argument we could to persuade him to leave her, we concluded to change our tactics, and told him if he did not leave of his own accord, we could send a band of spirits and make him leave her. It occurred to us to send for a lady friend who possessed strong magnetism, and see what we both could do with him. She was sent for, and came at once. After considerable parleying with him, he wrote that he would leave her if we would pray for him. To this we agreed, and we all knelt down and prayed for him, and for the deliverance of the lady from his influence. This was on Saturday. Monday morning we called on the lady who came to our assistance, when he wrote :

"MY DEAR MADAM—I hope you will not be offended with me. I do not wish to intrude, but I feel so much obliged to you and Mr. Watson for promising to pray for me, and wish to remind you of your promise. If you knew my condition, and really, since you joined in with Mr. Watson, I feel better, and hope you may exert a good influence upon me. I will leave Mrs. Gunter, though she has promised to let me communicate with her occasionally, and you have done the same. God bless you, and make you a blessing. Tell Mr. Watson I love him truly. He is a dear, kind man. And now you may rest assured I will comply with my promise. Farewell.

SAMUEL STUART."

He told us on Saturday that he lived and died in Louisville, Ky., about fifty years ago ; that he never had been able to communicate through any one before ; and though good spirits were about him he could not see them, as he was in outer darkness for having in a fit of anger killed his son.

We give these as the facts which occurred, leaving each one to draw his own inferences from them. We must here add a word of caution to all, but especially to new mediums. Be careful about who controls you. Believe nothing which is not in harmony with your own sense of truth. Be pure in heart, and you will have nothing to fear from evil spirits, but much to hope from the good spirits who will be attracted to you.

---

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Avenue, New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS.

For the Spiritual Magazine.

## THE GREAT MYSTERY OF THE AGE.

Christianity and Spiritualism—Can they be Reconciled to Each Other?

BY R. K. W.

**M**ANY firm believers in Christianity are Spiritualists, and the question is often asked, How can the two be reconciled with each other? This question I now propose to answer, in as brief a manner as possible to do the subject the justice it deserves, only hinting at the prominent points, leaving the reader to fill up the argument by thoughts which will be naturally suggested to the mind, reviewing the question from a Bible standpoint.

Religions of whatever name are entirely matters of faith. Christians worship God through Christ in faith, believing that he is, and is a rewarder of them that diligently seek him. None of us have seen God, or had a personal revelation from him, only through his Word, which we accept by faith. Mohammedans worship God through Mohammed the prophet in precisely the same way. Pagans worship their idols in faith, believing that they will bring them good luck, promote their prosperity in this world, and their happiness hereafter.

Faith is represented in the Bible as of two kinds, being in one sense the especial gift of God, and in another the act of the creature? In the latter sense it is impossible for faith to be as strong in the breast of a human being as is the evidence of our senses, because faith ends in sight. We no longer say that we believe a thing after we have seen, heard, smelled, touched or tasted it; but we say that we know it, because our senses have testified to that fact. But things which have not been patent to one or more of our senses we may accept as matters of belief, or through faith.

Both religion and Spiritualism the world hesitates to accept on faith alone. If it were not so, how can we account for the indifference that is exhibited by a large portion of the human family in regard to their future state? Spiritualism seems more convincing to the world of the immortality of the soul, than is the strongest exercise of that faith which is only the act of the creature, and not the special gift of God.

If we felt sure that man was possessed of an undying soul or spirit that would survive his body and live throughout the ages of eternity, it seems that people would take greater care to acquire a correct knowledge of that state, than would a person who was about removing to a country unknown to him, only to sojourn a lifetime, be to obtain all the information possible in regard to it. Yet we see persons seeking all the information that can be obtained from any source relative to the land of their destination in life, while they appear perfectly careless in regard to the country of their

eternal abode. The solution of this, and the only reasonable one, is unbelief, regardless of any profession they may make to the contrary. For how can any one who believes in the existence of a future state and spirit world, who sees passing away daily one after another of those he knows, and some of whom he loves, perhaps dearer than his own life, and knows, too, that he must soon follow, be indifferent to the nature of that world, and the condition of its inhabitants? Is the unconcern which we see all around us to be accounted for on the prevailing opinion that nothing certain and definite can be known about it, or is it not rather attributable to unbelief in a future state altogether?

When a person becomes fully persuaded that he has an immortality, and will exist as an intelligent being in a future state, thoughts of such vital interest to his eternal welfare cannot be suppressed, and the desire for a knowledge of that future state can not be restrained even by him whose doctrines teach him that it is best not to know anything of the world that lies beyond the grave. He will not be satisfied when told that no such knowledge can be obtained, but continue to believe that the location, nature and condition of the inhabitants of such a world are subjects of honest and legitimate inquiry.

Let us make that inquiry in as concise a way as possible. It is often asserted that a disembodied spirit has neither form nor substance, which if literally carried out denies to them any manner of existence whatever.

We live in a world of matter—clay, stone, wood, air, heat, etc.—a knowledge of which is limited in relation to us, and which we are totally as unable to define as we are to define spirit. This matter has substance and form, without which it could not exist. Every material existence or entity must of necessity have substance and form, which if taken away from it there would be nothing left. Our senses confirm this self-evident proposition.

The accepted opinion of mankind is that man is possessed of a dual nature, body and spirit, mortal and immortal parts, the factors necessary to his existence. The body is palpable to our senses, has substance and form, moves about us, is readily recognized by others by the form and substance, but alone and of itself is not the man, but only the mortal tenement that contains the spirit, which will continue to live and shine a pure jewel, though the body be dissolved into its mother earth. The body is only the man when inhabited by the spirit; when separated the body returns to the earth because it is earthy, while the spirit goes to the world of spirits because it is spiritual. The body is the casket, while the spirit is the jewel. Whether they will be re-united hereafter or not, is not pertinent to our present inquiry.

To deny form and substance to the spirit after its separation from the body, is to deny to it every possible mode of existence, and is

in direct opposition to the doctrines taught in the Bible, both in the Old and New Testament; for without form and substance how would it be possible for one spirit to recognize another, or how could a human being recognize a spirit, which is so often affirmed to be a fact?

The witch at Endor saw and described the spirit of Samuel so plainly that it was readily recognized by Saul the king. The apostles saw on the mount of transfiguration the spirits of Moses and Elias, unless their bodies had already been resurrected, to affirm which would be teaching the resurrection of the body before the crucifixion of our Savior. But if it is urged that both Moses and Elias were translated bodily from earth to heaven, then the rich man and Lazarus are cases in point in New Testament testimony. The rich man was buried, so was Abraham—the two between whom the conversation is reported to have passed; the bodies of both had been consigned to the earth, but their spirits saw and recognized each other in the spirit world. If form and substance be denied to these spirits, then we are forced to say that nothing saw nothing, and held a conversation, which is the most absurd idea possible for an intelligent mind to entertain.

Recognizing the Bible as a true history, we are compelled to admit that spirits, angels or messengers not only have form, but substance also, as was evidenced in the case of those sent to Abraham and Lot, as recorded in the book of Genesis. Assuming this position, I contend that if spirits ever returned to earth and were seen and felt by men, in any age of the world, that the same occurrence is neither impossible nor improbable at this present time, but that they can do so, both in form and substance.

The history of the world, both written and traditional, shows that there have been those living in every age who saw, or at least thought and asserted they saw, ghosts or spirits. If the testimony of such persons would have been credited in courts of justice, even when the life of a human being was at stake, are they not entitled to be believed on other matters, when they declare themselves to be as candid and sincere in the one case as in the other? Our five senses and our reason are the only means given us to arrive at the perfect knowledge of any fact. When one or more of these assert the truth of a thing, it is very hard to convince us that we are mistaken. Because the blind cannot see, the deaf cannot hear, ought they to discredit the testimony of others who are possessed of their senses? Shall those of us who are spiritually blind and deaf deny that others who have their spiritual eyes and ears open have seen and heard spirit communications, when we know them to be honest and truthful in all the other relations of life? Yet this is the position taken by those who assert that spirits have neither form nor substance, so cannot communicate with mortals.

Startling truths, even though supported by creditable testimony, are generally denied by the narrow-minded, and those who will not

take the trouble to give the subject an investigation. Such persons are not likely to be convinced, and appeals to their reason or senses would be in vain. The bare assertion of a belief not supported by evidence should not stand in judgment against the positive experience of others equally honest. If I say that I do not believe in spirit manifestations, although I have never given the subject a moment's thought, much less a thorough investigation, I certainly am not entitled to the same credit as one who has as high a character for good sense and honesty, who has investigated the subject, and declares that it is not a matter of faith with him, but a positive knowledge.

When we hear persons say that they have received communications from the spirit world, have seen the form of spirits, felt their touch, etc., can we deny the fact because the same thing has not occurred in our experience? Can I with any show of reason say that there is no such person as President Grant, because I have never seen him? Yet the one would be as absurd as the other. Could we even go further, and say that no such thing is possible, when one or more of our senses confirm the truth that such are realities?

If there is a spiritual world at all, it is inhabited by spiritual beings, who bear the same relation to each other that material beings do, and the spiritual earth is as solid to their tread as this world is to ours. Though spiritual, they have forms and substances as well defined as ours. Can we not go even further and still be within the bounds of the record, and assert that such a world contains rivers, trees, and every other thing calculated to contribute to the happiness of its inhabitants? To deny to the spirit world substance and form, is to make the throne of God only an idea instead of a reality, and is in direct contradiction to what the apostle John says in the Apocalypse.

Assuming then that there is such a world, inhabited by intelligent spirits, whose great delight is to do the will of God, who are ever ready to do his bidding as angels or messengers, it is highly probable that the spirits of departed humans are those commissioned by him to bring communications to man, such as were so often asserted by the prophets, and all through the Bible. No created seraph or archangel could feel so deep an interest in the welfare of man as a spirit who had once inhabited the earth, or would be a more willing messenger to bring us tidings of joy and gladness.

If man is possessed of a spiritual nature, he has it while living, and as perfectly as he is possessed of his body, natural eyes and spiritual eyes, natural ears and spiritual ears; when these are brought into rapport with other spirits, they will be open to see and hear what the spirits desire to communicate, and have a perfect knowledge of the fact that such communications are made to them, and will be able to recommunicate what they see and hear to other

mortals. If such is not the case, the prophecies of Isaiah, Ezekiel, Daniel, and others, are only the thoughts of the prophets in their fanciful or fitful dreams and disordered moods.

It is often asked, if one person can see and converse with spirits, why may not all present see and hear the same? We have no evidence that any one but the prophets themselves heard the communications made to them, or saw the sights which they saw foretelling coming events, though they were not always alone. Ezekiel declares in his case that others were with him at the time the revelations were made, but made to him only. In the case of the conversion of Saul of Tarsus, recorded in the book of Acts, we find the revelation was made to him only, though there were others that journeyed with him. On that occasion Jesus appeared to Saul in the same way that he appeared to the other disciples after his crucifixion, on various occasions, in the spirit, but having form and substance, which, though spiritual, could even be felt by human hands. If Jesus had appeared to Saul in his human body unchanged, then those that journeyed with Saul would have seen the body of our Lord also; but Saul being the special object of interest on that occasion, the spirit of Jesus (or his body, if you please) was withholden from the sight of those accompanying Saul.

Thousands of dying Christians give testimony of their seeing spirit angels around them, ready to convoy them to a brighter and better world than this. Shall we deny what they affirm, and say it is only the fitful fancy of a diseased imagination, or shall we accept their statements as true? Thousands of healthy Christians will tell us that they feel the spirit of Christ in their hearts, and in their gatherings. Spiritual mediums tell us that they too feel the presence of departed spirits, and are brought into contact with them; that spirits speak through them, or dictate what they say; and further, give evidence of the presence of spirits in sensible ways; now if we deny the latter, how can we accept the testimony of the former? It even happens that sometimes the same person declares the truth of both. Can we accept that portion of such declaration as being true which is the least tangible to our senses, and deny that portion which our senses confirm? Yet this is the precise position taken by those who are loudest in their denunciation of spirit manifestations, the class that stoned the prophets of olden times.

The angels or messengers sent to Abraham and Lot seem to have been the spirits of departed human beings, (at least two of them), as they are called in the same connection both men and angels. That these angels were possessed of great power, is proven by the record. They smote the whole mob at Lot's house with blindness, and afterward brought fire from heaven to devour Sodom. So were the angels that delivered Paul and Silas from the stocks, and opened the prison doors for Peter. Modern spirits seem to be pos-

essed of the same power when they choose to exercise it, as seen daily by the astonishing performances made by them. Both ancient and modern spirits seem familiar with the objects of their visitations, and need no introduction to them, but have a perfect knowledge of their person and character.

It would be a great stretch of faith to accept the story of the release of Peter, Paul, and Silas from a strongly built and guarded prison, and that of the three Hebrews from a burning furnace heated seven times hotter than it had ever been heated before, as stern and stubborn facts, if we deny the same agency the power to perform those lesser feats which we so often see done, and ascribed to spirit power.

Spiritual manifestations are often stigmatized as the works of the devil. The Jews, too, accused Jesus of performing his miracles by Beelzebub, the prince of devils. But it is said that mediums are not godly, pious people; neither were the priesthood of Levi all godly men, not even the sons of Aaron, or the sons of Eli, yet the breastplate of the high priest did not refuse to shine because it was worn by a bad man; the office remains the same, whoever may be the incumbent.

God sends his temporal blessings to all the inhabitants of the earth, the good and the wicked alike; the same sun shines for all; the seasons make no distinction; rains are not partial; the earth brings forth its fruits for every one, whether they be pious or not; can we then conclude that the good only are to be the recipients of such favors as having their spiritual senses opened. Who is to be the judge of men's motives? Man would heaven deny to man, though large enough for all mankind. God uses such agents as he chooses, regardless of the prejudices of men's opinions.

Communicating spirits teach that after death, that though all spirits may be progressive, and have strong incentives to progress, yet the spirits of the good seek the society of kindred spirits, while the wicked of earth, when they die, will as naturally seek the society of the wicked as they do while living. The low, wicked, and vicious of earth find no congeniality in the society of the pure and upright, but will as readily turn from them to their haunts of vice as will the pure in life and heart flee from the dens of iniquity. Like seeks its like as certainly as water runs to water. A fiend in heaven would be as miserable as a saint in hell. God does the best good possible for all his creatures, whether we recognize the fact or not.

Spiritualism teaches the immortality of the soul; that we never die; and not as a matter of faith only which ends in sight, but makes our faith a positive certainty. Our friends who have passed from mortal life return to us as spirits, communicate with us through mediums whom we may have never seen, tell us their names and ours without hesitation, and bid us journey on to that bright spirit

world where we shall have a reunion with them which will be unbroken. They tell us that they are by our side, to cheer and comfort us in our hours of sorrow and depression, and will be with us at the separation of soul and body, to introduce us into the society of kindred spirits when we take our leave of earth.

Can there be a higher incentive to walk uprightly in all our ways than to know that we have one or more special spirits around us as guardian angels, who see and know all our actions and motives, and by their unseen and unfelt hands, often, if not always, lead us into roads of pleasantness and paths of peace? We believe too that our own loved ones are God's messengers, sent to guard us in life. We hear their voices through others that act as mediums, and are sometimes even permitted to see their spiritual faces and forms, and are constrained to thank and praise God that in his wisdom and mercy he has vouchsafed so great a blessing to us.

We have no more use for faith, because we have found its end in sight. We have both seen, heard, and felt, that which we found it hard to fasten in our minds by faith alone, unsupported by the evidence of our senses. These evidences are within the reach of any who will take the trouble to seek them. We have these mediums among our neighbors and friends, not tricksters and charlatans skilled in all the arts of jugglery, but those we know have no motives to impose on our credulity, and have too high self-respect to lend themselves to deception, even if they were skilled in doing so, which they are not.

To the world at large Spiritualism presents stronger evidence of the immortality of the soul than it is possible to see through faith. But if we accept the Bible by faith, we must also accept spiritual manifestations or revelations, as they make a large part of it. To reject these would be to reject the prophets, and even the testimony that Jesus had risen, which was given by an angel at the tomb of Joseph of Arimathea, and deny the testimony of Peter, Paul, and Silas, as to the manner of their release from prison.

There are many things recorded in the Bible which seem very improbable to human sense, which it was always hard for the writer to have faith strong enough to believe, until he paid some attention to the subject of Spiritualism, but now accredited, because similar, or at least other facts as strange have come within his own personal observation. Our senses are stronger evidence than any historical narrative. So when an improbable subject for faith alone becomes strengthened by personal observation, we are much more ready to accept than if not thus supported. After an inquiry into this subject it will require a less stretch of faith to believe the improbable stories in the Bible than before, we being more inclined to believe the evidence of our senses than the testimony of others.

To deny the fact of what we call spiritual manifestations is simple stupidity, but no one is to be blamed for not accepting the



doctrines set forth by its advocates ; they are yet in their incipency, and perhaps many of them are erroneous, which time and a study of the subject will correct. If they are simple forces of nature, science will determine that fact, but so far science has failed to do so. But even as a science, can it be said to be more repugnant to the doctrines of Christianity than some others which are accepted by the Christian world ?

---

### SPIRITUALISM AND ITS RESULTS.

**S**PIRITUALISM has been in existence in all ages, and in all nations, according to history. The believers in Spiritualism are largely in the majority of the inhabitants of the world. All antiquity, with some few exceptions, were Spiritualists, according to the best historical authorities, Plato, Socrates, Aristotle, Pliny, Cicero, Seneca, Tacitus, bearing testimony to the fact. At the present day the millions of population of the East are Spiritualists. All Catholicism is spiritual, and must be, or abandon all its saints and miracles. Protestantism alone has apostatized from the faith and experience of the universal world ; and even now through Protestantism, invincible, multitudinous, and daily springing facts, are restoring the empire of Spiritualism to its natural throne in the heart and intellect of man.

For over a quarter of a century every class of intellect, literally from the palace to the cottage, from the high school to the simplest hearth, have contributed to the ranks of Spiritualism. There are probably from twelve to fifteen millions in the United States. Ten years ago statistics showed over five hundred public, and fifty thousand private mediums, with more than a thousand lecturers.

In England there are thousands of families, including many of the very highest rank in intellect and in learning, in which the varied phenomena of Spiritualism are as familiar as the daily newspaper. In some of the families of Scotland, of the highest nobility, it is notorious that some of the most extraordinary mediums exist. In France the same thing exists ; hundreds of thousands of Spiritualists, from the most highly cultivated to the peasant, are to be found. In Germany, Switzerland, Holland, and Russia, there are thousands of Spiritualists. The question has long been sifted by the keenest intellects. In the latter country one of the most intellectual men, and one of the most distinguished authors, has recently acknowledged his conversion to Spiritualism. In nearly all of these

countries works of a learned and profound character have been written on the subject.

William Howitt says: "On my shelves, besides English and American, I have above fifty volumes of French and German writings on the subject, prepared after years of inquiry and of travel, in search of actual phenomena, by men of great learning and fame. My conviction then is this: For the last two centuries there has been a tendency, and for the last century a most determined tendency, to ignore reason away, and trample down the best half of the universe—the universe of Spirit. No doubt these gentlemen had their reasons for their conduct. It was much more agreeable to have no apparition of a spirit throne and future judgment haunting them. The Hobbs, Tyndals, Humes, Voltaires, and Volneys succeeded to a marvel. They have not only destroyed faith in spirit and spirit action, as in the monsters of the French revolution, but in the churches. They have not only by the aid of Kants, Hegels, Paulesses and Strausses, materialized nearly all of Germany, France, and Spain, but they have gradually infected by the creeping virus the universities and churches of Great Britain."

Hear what Mr. Wesley says, who was familiar with the history of his time in England. In his argument with the celebrated materialist, Dr. Priestly, he uses the fact that persons had appeared on many occasions who were known to their friends and relatives, and identified themselves beyond the possibility of doubt that they were the same persons who had lived among them. Some of them appeared and were recognized very soon after their decease. Some of these died thousands of miles away, and Mr. Wesley adds, "a spirit can travel thousands of miles in a moment." He says further, that "one well-established fact of the return of a spirit will forever destroy materialism." Yet some of his professed followers say we are beside ourselves for entertaining the same opinions. He would not be considered orthodox by some who bear his name, because of his views of the intermediate state and spirit communion, which are identical with the teachings we have upon this subject from our spirit friends.

What is the present moral status of Europe? You find no Sabbath recognized after you cross the British Channel, except as a holiday, in which stores, shops, etc., may be kept open, or secular business may be engaged in. Try the professed Christianity of to-day by the recognized principles of the gospel. "Thou shalt

love thy neighbor as thyself." Look now through Europe for this proof of Christianity of the nearly nineteen centuries of possession, and see it from one end to the other armed to the teeth—"every man against his neighbor." "Thou shalt not kill;" yet the most prominent feature of the age is the enthusiasm of its mechanic genius at work to invent new machines for man's destruction.

In passing through Europe two years ago, we were struck with the fact that a large portion of the men were in uniform, while the women were doing the work in the fields and the drudgery of the cities. Religion is a formal ceremony soon disposed of on Sabbath morning. The old man of the Vatican, though professing to be a prisoner, wields more power than any crowned head in Europe. Under this assumption, the name without the substance of Christianity, lies practical atheism and materialism.

It must be a very mortifying thing to the learned and philosophical of the age, that when they thought they had completely put down spiritual faith, and branded it with the bugbear name of superstition, it should start up again and spread over the land, giving the most tangible proofs of immortality that can be demanded.

Can any good thing come out of Nazareth? Let all look at it. The good did come out of the Nazareth of Spiritualism. Men now learn by direct revelation that the souls of the so-called dead are around them, and they feel their own immortality and responsibility. The life of the inner world is thus brought home out of the vagueness of modern theology into a real, stern, ever-present fact; awful to the wicked, but cheering and inspiriting to those who are pure in heart and life. This is Spiritualism, which begins just at the point to which materialism has led the intellectual portion of Europe and America, whose pursuits have been of a scientific character, but will end, if followed faithfully, in that vital Christianity which recognizes the teachings of the Nazarene as its creed, and the common brotherhood of man in the practical duties of life.

---

ALTHOUGH indisputable evidence has been given of the fact of materialization, very few newspapers will print the accounts. They all eagerly printed the exaggerated reports of the Katie King fraud at Philadelphia, but refuse place to later and incontestable evidence in favor of the materialization of spirits. Meantime, this phase of Spiritualism is becoming so common that thousands of witnesses are becoming convinced of the existence of life after death.—*Common Sense.*

For the Spiritual Magazine.

## THE UNSOLVED PROBLEM.

BY D. WINDER.

WHEN we consider the number and character of those who now compose the "orthodox" churches, it seems to me that nothing within the bounds of human skill and effort should be left untried in order to redeem them from the delusions of modern theology. Among them are millions of honest souls who would be startled from their present false repose if they were familiar with the origin and history of the dogmas they now hold so sacred, and which are the chief cause of their rejecting the glorious light now beaming from the celestial world.

With comparatively few exceptions, members of churches believe that the standard dogmas of their creeds have come down in a channel of unvarying belief from the apostolic period. They do not even suspect that dogmas which at one period of Christian history were regarded and treated as heterodox, at other periods became the orthodox standards of the church. They would be surprised to know that the orthodox dogma of the absolute divinity of Christ is an invention of Catholic priests, unknown to the primitive church, or the New Testament writers. In reading the Christian Scriptures they recognize only those passages quoted by modern preachers, and, by an arbitrary and forced construction, made to appear as proof of the absolute divinity of Jesus. His own positive declarations that his Father was "greater" than he; that of himself he "could do nothing;" that he did not *know* the time of certain events, etc., they pass over, without any attempt to understand, or reconcile with their adopted dogma.

With the great mass of religionists, in Christian lands, Jesus of Nazareth always was, is now, and probably will be yet awhile in the future, an "*unsolved problem*." A knowledge of his true origin, character, and status, perhaps, involves a knowledge of some yet hidden law of the universe, which will be developed in its time to the progressive minds of the human race. That he was an unsolved problem, even with his disciples, is plain from both his and their conduct and words while he was in the flesh. The questions he asked the disciples, and the solicitude he manifested as to their views, as well as the opinion of the people concerning his identity, cannot be accounted for on any other hypothesis than that he sustained a supermundane relation to the human race. Why ask the question, "Whom do *men* say that I am?" and why ask the disciples, "Whom do *you* say that I am?" if nothing out of the ordinary range of human nature attached to him? And when Peter answered, "Thou art *the* Christ, the son of the living God," Jesus recognized the divine inspiration of his words in the following

emphatic rejoinder: "Blessed art thou, Simon, for flesh and blood have not *revealed* this unto you, but my Father who is in Heaven." The exact truth of Peter's answer, neither understood nor appreciated by himself, is recognized by Jesus as an influx of divine truth from the celestial world. The conception, birth, preservation in infancy, his public recognition at his baptism by the dove and voice, the prodigies of his life, his spiritual and divine teaching, the angels at his sepulcher, his appearance at various times after his death, and his visible ascension to heaven in the presence of his disciples and the two angels who stood by and said unto them, "This same Jesus, who is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven," all tend to show his supermundane character and relation to the human race. But it does not follow that he was, as held by "orthodox" churches, "coequal and coeternal" with the Father.

I shall now present a few of the facts in the history of the church in relation to this "unsolved problem." From these, as well as the modern aspect of the question, it will be seen that the true character of Jesus of Nazareth, and his relations to the celestial and mundane spheres, never were, and are not now understood. The agitation of this question in the church commenced as early as the second century, and has never ceased from that time to this. History informs us that, before the close of the third century, "not only did the bishops and priests dispute, but the whole people were divided; and the disorder arrived at such a pitch, that the pagans ridiculed Christianity on the stage." It was this state of things that produced the famous Council of Nice. It is well known that the emperor Constantine was the prime mover in bringing about this Council. He first wrote to the Bishop of Alexandria and the priest Arius, who were prominent among the leaders on one side of this vexed question, trying to dissuade them from the discussion of the subject. But finding that this produced no effect in quelling the strife, he resolved, by the advice of the bishops, to convoke a council of all the bishops in the world. He was surprised to find among them so little unanimity. It is said that the records of the disputes in this council amounted to no less than forty volumes. It was finally decided by vote against the Arians, who were then banished by Constantine, and their writings ordered to be burned. The parties to this controversy, however, carried on a cruel war, and what is called Arianism (heterodox) was for a long time established in all the provinces of the Roman empire, Constantine himself being baptized on his deathbed in that faith. Having placed his will in the hands of an Arian priest, he died in the arms of Eusebius, an Arian leader.

During the apostolic period there was, at least, an external harmony among Christians relative to the personal status of Christ. He was universally regarded as the "only begotten son of God."

And to this phrase they attached a definite and well-defined idea. The words, "son," "begotten," "*only begotten*," were to them as definite as language could be made; and it was impossible for them to understand the phrase "only begotten son of God" in more ways than one. In modern times, bewildered by the metaphorical and senseless jargon of theological schools, language is made to mean whatever suits the adopted dogmas of the writer. It is certainly plain to every rational mind, not befogged with theological lore, that the phrase "only begotten son of God" has a *special* meaning, and is not applicable to all, or to any class of human beings, when explained according to any definitions known to theology or to the human race.

There are but four senses in which the word "son" can possibly be understood, even in modern times: 1. It may be used to express the relation of the creature to the Creator. In this sense Adam, and all other men, are the sons of God. This being true, Jesus could not be the "*only*" son of God, as he declared himself to be. This must be plain to every mind capable of syllogistic reasoning. 2. The word "son" is used to express the relation of a male offspring by *generation*. In this sense the word implies a being begotten and born according to the laws of procreation. Besides these two senses, we have two other figurative or metaphorical senses, in which the phrase "son of God" is used: by *regeneration* and *adoption*. Now as we have seen that it is absurd to apply the phrase "*only begotten son*" in the sense of creation, in which of the other three only-known senses can it be applied without absurdity? Was Jesus the only *regenerated* son of God? or was he the only *adopted* son of God? I think none of our theological brethren will assume either of these positions. In what sense, then, could the disciples of Jesus have understood him when he declared himself to be the "*only BEGOTTEN SON OF GOD?*" We are forced by reason and common sense to the conclusion that Jesus taught his disciples, and proclaimed himself to the Jews, as the son of God in the same sense that Isaac was the son of Abraham, or Solomon the son of David. It was simply impossible to understand him in any other sense, as the metaphorical senses alluded to were not then known to the world. I do not say that the disciples understood the *modus operandi* of his incarnation, or that it was either necessary or possible they should. They believed the fact, as children are taught to believe many things they cannot understand during childhood. Neither do I assume that the enigma has yet been solved; but I plant myself in this impregnable position: If Jesus spoke the truth concerning himself, the progress of the world will develop that truth, as it has done thousands of other incredible and unintelligible matters.

And I insist that the solution of this enigma has now become a necessity, in view of the present remarkable aspects of the

religious world. The long-recognized landmarks of religious society are being rapidly swept away; advanced thinkers are tearing themselves loose from the fetters of antiquated creeds, which no longer meet the demands of the expanding intellect of the age. It is now literally true that men are "running to and fro," and knowledge rapidly increasing, resulting in the transition of millions of progressive minds from the circumscribed limits of a bigoted faith into the realms of free inquiry and the search of truth. This upturning of settled conditions is causing a general recurrence to first principles, with a view to eliminate new truths undiscovered by our predecessors. The limits ascribed to natural laws by scientists have necessarily always been circumscribed by their knowledge of these laws; therefore, their decisions on occult questions should not be considered conclusive and final. This truth is both demonstrated and illustrated in scientific history, by the fluctuations and modifications constantly taking place in all its departments. That scientists cannot understand *how* God could have a *son*, begotten and born in heaven; *how* he could send that son into our world, clothed in a human body, is no more an argument against these facts than their ignorance of the *modus operandi* of all the invisible forces of nature is an argument against the existence and operation of these forces. The laws of nature, under whose control the universe of matter and spirit is held in order and subjection, are developing as fast as is consistent with the progress of the whole, each special development in its proper time. Facts and phenomena always precede a knowledge of the laws that govern them. Facts and phenomena must first be discovered and recognized before the human mind can be drawn into an investigation of the laws that govern them. These are fundamental principles in the order and harmony of nature. Hence the facts concerning Jesus of Nazareth must be recognized before it is in order to inquire after the laws governing them. Facts and phenomena may be learned from history as well as observation, and the "enigma" now requiring solution is the historic facts relative to the person called Jesus the Christ. He announced himself to the world as a supermundane being—the only *begotten* son of God—sent to reveal the true character of his Father, and bring to the human family a knowledge of life and immortality. Through him has been placed on record a system of moral ethics transcending in purity, sublimity, unselfishness, and all other principles and attributes recognized by enlightened humanity as exactly adapted to cure the moral diseases of the world, and secure its happiness and peace. Still other startling facts in relation to this historic personage are recorded: he was attended through life by celestial messengers; healed the sick with his touch; brought the dead to life with his word, and himself rose from the grave; showed himself to his disciples, and in their presence ascended up into heaven.

Now to the New Testament writers this historical Jesus seems to have been no mystery at all. Their declarations concerning him are not only harmonious among themselves, but in the strictest harmony with all his declarations concerning himself. John says he was "the beginning of the creation of God." Paul says he was "the first-born of every creature." Peter says he was "the son of the living God." If these writers were deceived, it was done by Jesus himself. They credited his words on account of the divine demonstrations attending him, without trying to harmonize either his pretensions or works with their limited knowledge of the laws of nature. But we live in a different period of the world, and under entirely different circumstances, science now requiring a rational solution of all accredited facts and phenomena.

---

For the Spiritual Magazine.

### OLD LIGHTS COMPARED WITH NEW.

Results of Investigation—Teachings of the Modern Church—March of Progress—The Beauties of Spiritual Teachings.

BY OAKLAND.

**D**URING the past year it has been my privilege to investigate the new science of Modern Spiritualism. My attention, as a matter of necessity, has been called to the fact of spirit life, its condition, and the bearing of this earth life to the spirit life. I have been led to compare the old lights with the new. Instead of finding myself on an unknown sea, with the "dark valley and shadow of death" before me, I find a beautiful, heavenly home awaiting every lover of man. I find a home awaiting every immortal soul, and that home made in accordance with the deeds done in the body. Looking over this sea of human life, I behold about thirty thousand sailing into the spirit port every twenty-four hours. According to the theological chart, about one in a thousand are landed safe; the balance are wrecked and eternally lost.

As I have investigated I have invited ministers, laymen and laywomen to join me in the examination of this new light, that teaches beyond a cloud the immortality of the soul. While I have dwelt upon the glories of the heavenly home, as portrayed by my spirit friends, I have been surprised to see especially professing Christians turn away, as though I had blasphemed Jehovah and disturbed the peace of the dead. I bring them proof that the learned, the materialist, the skeptic, the masses require—proof that establishes the spiritual teachings of the Bible—proof that places the Christian church where it ought to be, the great instrument of God in leading men to all knowledge, and at last to realms of eternal day. And yet ministers, deacons, praying men and women, shudder



when told your father, mother, wife, children or friends stand by your side. Visit these same people who claim to hold the keys of immortal life, in their own sanctuary, as they gather about its sacred altar. Behold the sad, gloomy countenance; with softened step, a whispering voice, an humble, guilty look, they meet and part. Death is spoken of as the curse of God and the horror of men. A brother dies; see the sad habiliments of mourning—gather about the grave and listen: "Dust to dust, ashes to ashes"—"The last trump shall sound; the dead shall be raised, some to the resurrection of life, some to the resurrection of eternal damnation." When they would invite the young to become Christians, it is done with a charnel-house countenance that is so repelling that these young girls and boys, who are ever glad to join the birds sitting among the shining leaves and beautiful flowers in singing the praise of the everpresent God, turn away, and in the world seek to satisfy the demands of nature, as God has made it one eternal demand for pleasure.

In all things save religion, progress surrounds us, and we go almost wild with the advance in material things, and our reason often denies our daily sight. Amid this whirlwind of life science endeavors to prove us the creatures of evolution, and to end with evolution. Science has produced so much knowledge that every intelligent Christian must acknowledge that a dark cloud rests over the historic record of ourselves and our world. The wave of skepticism has rolled with such fury that church and Bible tremble beneath its power. The masses of mankind are glad to accept the blessings of earth, regardless of the future, showing that the Christian church has not that hold on mankind it ought to have, if it is what it claims to be.

The theater, long years ago, had its pit with bar attached—the first gallery for the elite—second for the common people—third for women of ill-fame, with bar attached. One day I asked a star actor and a most worthy gentleman how he could consistently play under such immoral conditions. He replied: "Why, my young friend, we actors are but machines moved to please the people. We do not pretend to be teachers, consequently assume no moral obligation as to the result." Nevertheless to-day we see the pit, bar, and woman of ill-fame, as such, driven from every respectable theater, and the corps of actors standing among our very best men. Turn as we will, progress meets us, save within the church. If there is any truth in special providence according to church teachings, God is daily manifesting himself through the instrumentality of his holy and his wicked angels in a multitude of ways never known before from the foundation of the world. The church closes its eyes and cries Humbug, delusion, and the devil! This has been the cry of priestcraft in all past ages. We had hoped that with general intelligence, of which we hear so much nowadays, the

church would be the last to join its voice to prevent progress in knowledge.

Now from the realms of glory have descended the great and learned of earth, bringing with them scientific knowledge beyond our comprehension, that in the realms of eternal day they have discovered, by which they can communicate with their brother men—opening the very gate of heaven, that those still on the earth plane could at least look in, behold their future home, see their loved ones gone over the river, and daily hold communion in regard to the life that now is, and the more blessed and eternal one on the other side. We ask the Christian brother who by a form of earth government holds the keys to this shore, to come and look in. With a kind of holy sanctimony that comes not from the heart, he puts his hand on this open door, and with all the power he can is trying to close this gate to heaven. So that this little stillborn babe, never before counted as a child, cannot come and bless the mother that has suffered for it; so that father and mother, sisters, brothers, children and friends cannot send a blessing to dear friends yet on the earth plane. Can the church be allowed to do this and hold its influence in the world? Courting the popular pleasure, indulging in illogical, unintelligent discourses in the midst of growing intelligence?

Can it be expected that the church can convert the world with such discourses as I heard the second Sunday in May from a great revivalist, surrounded by ten or fifteen other clergymen, in a tent containing three to four thousand people? Listen: "The dead shall rise at the last day; the righteous to life eternal, the wicked shall go away into everlasting punishment." In five minutes: "Christ said, *This day shalt thou be with me in paradise.*" Again: "The dead that are in Christ shall rise, and with believers then on the earth, ascend to heaven; the wicked shall not rise for a thousand years." Again: "Three of the most abandoned murderers and robbers recently hung he believed were now in the midst of holy angels, singing praise to God; for he had heard them confess their sins, etc." Again: "A father, member of a church, and a beautiful, sweet, loving daughter of sixteen, were thrown from a carriage and killed. The father ascended to heaven, to dwell forever around Jehovah's throne. The daughter, oh, where is she? 'The wicked shall go away into everlasting punishment, prepared for the devil and his angels.'" I recollect having read somewhere, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." I would like to appeal to the intelligence and honesty of those clergymen and to all mankind, is there in all the creations of God's universe a more manifest illustration of the power and goodness and love of God than in a "beautiful, sweet, loving daughter of sixteen?" And that father now in the realms of eternal bliss to know that that sweet girl and daughter is

with murderers, to spend eternity in the torments of the damned ! It is repugnant to our idea of a just and holy God. I have read somewhere else "that unless your righteousness shall exceed the righteousness of the scribes and Pharisees, ye can in no case enter the kingdom of heaven."

The Spiritualist who takes Jesus for the example of his life has no dark forebodings for the future. No fear of death. Death is but the means by which he is to reach his spiritual body and his eternal home. No fear of eternity ; for what God has set out to do he will accomplish, and the soul must return perfect as it went out, and glorify the maker of the heavens and the earth. The Spiritualist knows that he will rise in the heavenly spheres according to the deeds done in the body. He knows that for all that is evil here he must work out his purification on the spirit shore. It needs no formal court of God to send a soul to hell. Many a man is in hell here on the earth plane ; and with the death of the body, the glossaries of wealth, position, the fine covering of hypocrisy, will all vanish, and transparent to himself will stand his selfish, wicked soul. Neither will it require promulgation or decree from the court of heaven to admit the good man. His passport will be his pure life of thoughts and deeds engraved upon his transparent soul that all can read. Thank God, there can be no deception in the spirit land. No emperors, kings or queens, no popes, bishops or ministers, no presidents, governors or millionaires on the spirit shore. Nothing but the lone, naked soul of the man or woman, and that to take position according to the law of God from the foundation of the world.

When Christian teachers can comprehend the grand truth of the perfection of God, they can reach the reason, intelligence and sympathies of the human heart. The astronomer will tell you of millions of worlds revolving in millions of space, revolving with such perfection that he will tell you with indisputable exactness where such and such a planet will be hundreds of years hence. And yet the Christian church, that pretends to hold the keys of immortality, has continued to teach a continuation of mistakes of this infinite, pure and perfect God. When the Christian church can accept God as from everlasting to everlasting, the same yesterday, to-day and forever, they need not seek among children, by exciting stories, harrowing tales, illogical theories, or untruthful assertions, wherewith to replenish their ranks. Neither need their associations be composed of superstitious bigots, who with their mouths pray God to send his holy angels to guard and guide them, but the instant their prayer is answered and one of these blessed ones writes them a heavenly message—no matter how pure—flee, and say the devil has come.

When the church can accept the perfection of God, and let every man and every angel, if need be, become a liar, the learned and

the unlearned, the old and the young, can unite to praise the God of infinite perfection and love. Spirits are ever teaching the purification of the soul by inner thought and a pure life; they ever teach eternal progress; no creed, no dogma, no finality, from the spirit world—but a perpetual seeking after the wonders and knowledge of God, who is infinite. As Dr. Channing says from spirit life, "No one eternal psalm-singing around a great white throne, but investigating into the wonders of God's creation;" and then adds:

"I walk to-day in spheres of life in beauty not alone,  
I walk the realms of the universe, and call it all mine own;  
There are no walks of life hid from the spirit's view,  
There are no fields that you may tread but what belong to you.

"No; the world is wide, and the universe in the light of love and light,  
And all is man's eternal life and his eternal right;  
Love is eternal in the spheres, as it is in all the way,  
Be kind unto your brother man and you will find the day."

---

For the Spiritual Magazine.

### "COME, LET US REASON TOGETHER."

BY J. W. PEASE.

THE germ of the human soul is a spark of divinity. It is this immortal God-element in our natures which makes us worshipping beings. We pray to God because we are a part of God. The God-principle embodied in the human form is constantly reaching out to grasp particles of the God in nature, that it may be clothed and nourished with an element kindred to itself. Like attracts like. This is a fixed and unchangeable law, which governs both our physical and spiritual natures. If the physical organism becomes saturated with opium, alcohol, or tobacco, there goes out a prayer for a constant supply, because these elements have become a part of us. If there were none of these poisons in the body, there would be no demand from without. And thus it is with our spiritual natures. If there was no divinity in man, there would be no inclination to worship. Supplication and prayer are nothing more nor less than the desires of a hungry soul for food from the fountain of light, truth, and wisdom, from which the germ of the soul emanated, and toward which it is constantly tending, unless it is engrossed in spiritual darkness, from which it must emerge ere it can progress.

There is nothing that proves man's divinity and immortality more clearly than his disposition to worship. By each supplication we grow in spirit. We throw off a part of the earthy and undeveloped animal spirit, and take upon ourselves more of the particles of divinity. We are thus going through a system of purification;

and by each successive unfoldment we become more like God, and must eventually throw off all the earthy, undeveloped particles of our spiritual natures, which have been gathered from the animal plane, when we shall have reached a perfect spiritual unfoldment, the divine elements of our natures having reached the fountain of divine light. This unfoldment may take ages for its accomplishment, but must be the ultimate destiny of all men.

If we attempt, as some have done, to build a religion upon a cold, intellectual basis, without prayer, without the acknowledgment of God, without bringing into activity the harmonious blending of the divine essence in man with divinity himself, it will be as barren as the plains of Egypt. It will lack that warming, vitalizing, purifying element which alone can satisfy the divine part of our natures.

We are told by a class of intellectual reasoners that worship is a relic of the barbarous ages, and an evidence of weakness. Many of them are in the spiritual ranks as the leaders and teachers of our people. They have nearly all drifted from materialism and infidelity, and have carried with them all their early education and preconceived ideas, except the fact of the immortality of the soul and spirit communion. They are, as a class, men of strong reasoning and intellectual faculties, but destitute of veneration and intuition. They have darkened the window of the soul, and refuse the light of inspiration. They have "seared their consciences as with a hot iron." "They puff themselves up, and are magnified in their own conceit." They speak great swelling words against Christ, ridicule prayer, and stamp on the Bible. They foam with hatred against the established churches, and have scraped the pages of antiquity in a vain and unsuccessful effort to prove that Christianity is not superior or equal to the heathen philosophies. They have magnified Monu, Monas, Krishna, Behood, Confucius, Mohammed, and other heathen philosophers, that they might destroy the love which Christian nations have to Christ. "They are wells without water and clouds that are carried with the tempest." Behold the fig trees are putting forth their leaves. "Beloved, remember how they told you that there should be mockers in the last days, who should walk after their own ungodly lusts. They are they who separate themselves sensually, having not the Spirit." "They shall creep into houses and lead away silly women." They shall advise not to marry.

This is the antichrist spirit of which we have been foretold. Those who are wise will take heed from the signs of the times, but the foolish will harden their hearts. There can be no better evidence of the truth of inspiration than its fulfillment, and we believe we are living in the days of the fulfillment of some of the most important prophecies in the history of our planet. The dark, crude elements which we are told must first come, and which have

been with us, stirring up strife and discord, and leading many from the faith, must soon give way to the higher inspiration which is already being poured out upon us. In the face of these living evidences it behooves us to look well that our house is not "built upon the sand." We are safe in building upon the "rejected stone." He is the founder of our philosophy. He is the most perfect embodiment of divine essence, and all his teachings are in perfect harmony with our highest conception of purity, holiness, chastity and truth. He stands forth pre-eminently above all reformers of all ages; and whether he be God or man, we can conceive of none better qualified for our spiritual ruler.

That we shall have a spiritual ruler in the near future is evident to all Spiritualists. That we have reached that degree of unfoldment to harmonize the divided condition of mankind a new dispensation is needed, is apparent to all. Taking these things collectively, we have the strongest possible evidences that the millennial day is dawning, and that Christ will be our king, as it has been foretold, "until he shall have put all things under him;" when mankind shall have become united in the bonds of filial and fraternal love—when we shall need no written law nor lawgiver, but each will become a law unto himself. Then will Christ give up his kingdom, that God may be all in all.

---

From the Spiritual Scientist.

### MORE MATERIALIZATION PHENOMENA.

THE materialization phenomena seem to be multiplying in frequency and importance both in this country and in England. In the *Medium and Daybreak* of April 30, we find additional accounts of remarkable phenomena through Mr. Bastian. The usual investigations were made to satisfy the audience that no confederacy for purposes of imposture was possible. Yet under strict test conditions a female spirit form led forth the medium, went round the circle of spectators, and then retired, "manifesting great enthusiasm over the result of her experiment."

The curtains were again opened, and a tall masculine figure with a heavy black beard and prominent features appeared. This was Thomas, brother to Mr. Ronalds, who was present. At Mr. Burns' request the spirit wrote on a sheet of note paper. This he ceremoniously folded up and handed to Mr. Burns, who read on it these words: "Friend Burns, remember me. Tom." A *fac simile* of the writing is given. Mr. Ronalds says it is exactly like that of his brother when in earth life.

The spirit then took up the scissors from the table and cut from his long white robe three different pieces of cloth, which were handed to three of the witnesses. On the remark being made that no hole was seen where the pieces were cut, the spirit shook his

skirts; and then holding up the garment no hole was to be seen. The cloth is very fine and soft in quality, and an engraving of a photograph of a piece of it, showing the extreme fineness of the texture, is published.

Mr. Charles J. Hunt, of 47 East Street, Baker street, London, gives in the same paper an interesting account of phenomena through Mr. C. E. Williams. While the hands of Mr. Williams were held John King appeared, and saluted the company affectionately, shaking each one by the hand. "When he was within a foot of my face," writes Mr. Hunt, and while touching my hand with his lamp, I asked if he could show himself near the ceiling. This was quickly done by his floating over our heads and over the cabinet." Mr. Hunt concludes his communication appropriately as follows:

"Well, skeptical reader, what have you to say to all this, and to greater wonders weekly reported in the spiritualistic press? Do you say that on this particular evening we, the sitters, were imposed on by our credulity—the emotional part of our natures overpowered—ignored reason and common sense? Or were we one and all, so completely biologized by each other, or by the spirits, that what we saw, heard, and felt, was only fancy? Or did the medium, when he could not move without being detected, agile-like, leap all over the room in the twinkling of an eye? Or did our worthy host go to the expense of having invisible wires, etc., introduced into the apartment, and hire attendants to operate? Or was it all the work of the devil?

"Some of us, after having been forced out of the hard, stern materialism; after thorough investigation and the sternest criticism; inventing and supposing all kinds of theories to account for the phenomena, are constrained, by an overwhelming mass of evidence, to acknowledge that Spiritualism, as now developed and understood, can alone explain this meeting of two worlds.

"Therefore, it is not surprising that I, for one, with uplifted heart, should say, 'Thank God for this revelation?' My parent, my child, my once dearest friend, whispers to me from across the stream of death, and assures me, in language that cannot be misinterpreted, that they live and love me still. And as I listen to these 'mes-engers divine,' and reflect on what it means, there seems to come over my soul a holy calmness, a perfect peace, a joy unspeakable; then is heard 'the still, small voice,' 'In my Father's house are many mansions.' Yes—

"Thou Spirit of my spirit, and my Lord,  
Thy light, Thy love, in their bright plenitude,  
Filled me with an immortal soul, to spring.  
Over the abyss of death, and bade it wear  
The garments of eternal day; and wing  
Its heavenly flight beyond this little sphere,  
Even to its source, to Thee, its Author there."

## UNITED SINGING IN CIRCLES AND SEANCES.

BY HON. A. G. W. CARTER.

IT is often a question in our spiritual circles and seances why the spirits desire us to sing—*all to sing if practicable*—so, as they say, that the manifestations, of whatsoever kind they may be, may be better, and more effective. One evening, some time ago, at a seance held with the gifted medium, Gilbert C. Eaton, the wise spirit who speaks, for the most part, through him, asked the circle to unite in singing. I, having a beautiful music box ready, asked the spirit if the music of that box would not do to produce the necessary harmony and conditions? The pertinent reply was: "No, it would not; it would do well, perhaps, but not so well as the union of the circle in song, each member doing his part in singing; for of all things," said the spirit, "the condition that we desire each one of the circle to be in is that of negativity and passiveness, and nothing can so well produce this condition as *each individual singing a common song in unison*. If the music box plays, no matter how beautifully, each member of the circle is or might be still engaged in thinking for himself, on his own individual account, and so many different *thinkings*, on the part of the individuals of the circle, would not conduce to the general passive harmony; whereas, if each member engaged in singing, and all singing one song, there would not be much individual thinking, but a common receptive passivity of the circle, in the harmony of which the manipulations of the spirits would be more easily accomplished, and the manifestations more successful."

Of course I have put this communication of the spirit in my own language at this late time; but what I have said fully conveys the plain meaning of the spirit, and from this we can all now see the great use, if not necessity, of harmonious expression by uniting in singing at our circles and seances, and the rational reasons therefor; and if we obey the injunctions of the spirits in this particular, we will certainly have better manifestations and much more satisfaction at our spiritual circles and seances.

Following the lead of the spirit I might go on in an extended disquisition upon this subject of singing to produce harmony; but the object of my effort is sufficiently accomplished, I think, in thus giving the views of the spirit upon it. We all at once recognize the use of music in producing harmony; but what we have been lacking in, is in the knowledge that each individual, by taking part in the music, renders himself more passively harmonious, and thus contributes to the general passive harmony of the circle, and opens wide the golden gates for the timely entrance and glad welcome of the inhabitants of the better world, who are so anxious to be with us, and do all they can for us in our pilgrimage here, and for our journey hereafter.



## ADVICE FROM OUR FATHER.

SOON after our return from Geneva, Wisconsin, we received the following communication from our father, which was written through our medium :

“MY DEAR SON—You have done what few men have, but not any more than any other brave man when satisfied that he is in the right way, and sanguine of success. You are laboring very hard, Samuel, both mentally and physically. You have had too many temporal matters to occupy your time and mind, tending to harass you. You must not take too much or more upon yourself than you are able to meet and accomplish. You have much energy, and will try to do too much, and after the lapse of a few months be compelled to surrender to inability, the conqueror. We have watched and waited your movements for several months past, and could discover that your physical nature had been taxed, but you did not know it. Now, while you do, and will accomplish, much good in the cause of Spiritualism, you must take more time when you travel. You don't give yourself time sufficient to accomplish what you might. Now, I have seen when you would have done good by having hours for conversation with persons who were anxious to inquire of you about things and subjects in which you in your lectures would awaken an interest, and created a desire to hear more on points you would touch all along your discourses. I merely say this, Samuel, as a suggestion, if you ever take another extensive trip, to have a private room, where you may be prepared as a teacher to converse with those who desired light.

“We always see the result of your labors and teachings; you do not. Of course you are ridiculed; but never mind. Defend the truth as you believe it, and the victor will rejoice after awhile. The truth will stand while ages roll on. We are in your midst, and constantly waiting to see good results.”

There is one thought suggested in the above to which we should give heed: our “surrender to the conqueror.” Having lost about three months by the fracture of our limb, we have been endeavoring to make up this lost time, and have overtaxed our strength. Having made a trip to Arkansas, North Alabama, and Mississippi, to Louisiana and Texas, before our trip to Geneva, in Wisconsin, Indiana, and Illinois, we feel jaded in body and mind.

We have generally succeeded in our undertakings by dint of persevering energy. The success of this MAGAZINE is to us the great object of our life. We have lived to see a great many periodicals, *secular, religious, and Spiritual*, fail for want of patronage. Ours

is an untried experiment, as no periodical has ever been published advocating Spiritualism from our standpoint in the United States, of which we have any knowledge. We put the MAGAZINE at so low a price that it must have a large number of subscribers to be self-sustaining.

We copy some thoughts from the *Truth Seeker* in regard to the failure of a periodical in San Francisco, called *Common Sense*:

"We regret that this able, sprightly, and well-conducted Spiritual journal has been compelled to succumb and go to the wall for lack of support. It deserved a better fate. We are truly sorry that any able advocate of mental liberty and the rights of man is compelled to 'step down and out' for want of appreciation and encouragement. When a liberal paper starts, we fear that too many stand back and withhold their support until they can see whether it will survive before they risk a dollar upon it. This is not right. As well might the parents of a new-born babe withhold nourishment and protection from the little new beginner until it proved itself able to live without them. How many petite squallers would survive such treatment?"

We have long felt the necessity of an organ to represent Spiritualism from a Christian standpoint, believing as we do that truth in this, as in most things, lies between the extremes. We have succeeded beyond our most sanguine expectations. Many letters reach us from those whose opinions are entitled to respect, endorsing our course, which are very encouraging. There is, however, a material side to this question as well. Our subscription list, as yet, has not reached the point which will meet the expenses of publication, but the MAGAZINE will continue until the close of the year, when the time of the present subscribers expires. Shall it be continued beyond that time? This is a question which the friends of the enterprise must answer, not by words, but by deeds. Almost every periodical must have a capital to commence with, and most of the religious and Spiritual periodicals receive donations. This we do not desire, believing, as we do, that where there is a necessity for a publication, it will be sustained, and fail where this is not the case.

We have hoped and believed that the MAGAZINE could, and would be sustained financially by its legitimate business, though we have no paying advertisements, which is the great source of revenue to periodicals. It is the last enterprise in which we expect to embark, and we are consecrating our mental and physical powers

to make it a success whilst we remain here, and then to assist in its progress under the supervision of others.

We have felt it due to ourself, as well as to the friends who are in sympathy with us, to give them this modest hint, that they may "take due notice thereof, and govern themselves accordingly." Let all, therefore, who wish us to succeed, send us some new subscribers, with the money, if convenient. If not, send the names, and pay toward the close of the year. We still have the back numbers from the commencement, and wish to send them to all, so that all will begin and end with the natural year. Friends, let us hear from you. We will work here gratuitously, and wherever we can go, for the good cause of truth.

---

#### DR. JAMES V. MANSFIELD.

WE have received quite a number of letters making inquiry respecting this remarkable medium for answering sealed letters. He is the oldest medium living except the Fox girls, being the third developed from the Fox family. He has written two hundred and twenty-three thousand letters. For nearly twenty-seven years he has been engaged in this business. We copy the following letter from a lady of culture who is the cousin of a most distinguished Presbyterian minister in the South :

NEW YORK CITY, June 8, 1875.

MR. WATSON—I am an humble but earnest investigator of the great subject which is now shaking society to its foundations. Knowing that there are thousands, I may say millions, feeling just as I do, anxious to be satisfied of the truth or falsity of the stupendous assertions now constantly made, I hope you will allow me a little space in your MAGAZINE to state some results of my investigations thus far. I will here remark that I live in Texas, driven thither by the disasters of the war, which ruined us, and made it necessary to leave our home in Tennessee, near Fort Pillow.

Having recently been called to sustain the greatest of all bereavements—the death of my husband's mortal body—I sat alone and desolate. My husband was an Episcopal clergyman, and I am and always have been a firm believer in the immortality of the soul, the intermediate state, and the ministry of departed spirits. One day I saw an advertisement of the *Banner of Light*, and felt strongly influenced to send for a specimen number. I did so, and what I read therein made me long for more. So I surreptitiously, Nicodemus-like, subscribed for the *Banner* for three months, and I soon

came to the firm resolve to sift the matter for myself, and try to come to some conclusion, for or against. So I left my home and came to New York alone. Determining to go to headquarters, I sought an interview with Dr. Mansfield. Alone I went to him. I am certain he did not, could not, know even my name. The communications received from my dear departed ones, the names given, the circumstances alluded to, were so marvelous that I am filled with amazement, and know not what to make of it. It is fifteen years since I have been in the city of New York, and I seem to belong to a past generation. I know there was no possibility of Dr. Mansfield's knowing anything about me or my friends; and I also know that he did not, could not, see a word that I had written. I will not take up your valuable space by giving the communications, but I could astonish such of your readers as are not familiar with the wonders of modern Spiritualism, and of the spirit world, which, thank God! are so rapidly unfolding themselves to the favored mortals of the present day.

Now, I beg those whose minds are exercised upon this subject to lose no time in investigating the matter; for, if Spiritualism be true, all suffering humanity should open their bleeding hearts to its reception. There is nothing like it for healing the wounds of the heart. Let those who wish for one of the most convincing tests, write a sealed letter to Dr. J. V. Mansfield, 361 Sixth Avenue, N. Y., or any other medium with that special gift, and they will not regret it. Write the full name of the departed one with whom you wish to communicate; ask any question you please, and sign your full name; seal your letter; write him a note with your address; enclose your five dollars, and four 3-cent postage stamps, and you will soon receive your sealed letter back again, with a communication from the spirit world in reply. Be sure to keep a copy of your letter, so that you may judge of the replies. Don't trouble the medium with letters of inquiry, unless you send him stamps for return postage, and enough to pay him for his time and trouble. I am informed that Dr. Mansfield's postage bill for letters to parties who have sent him no return stamps, is so enormous, that he finds it hard work to meet his expenses. The laborer is worthy of his hire.

If, dear sir, you insert this communication, and I meet with further striking tests, I will send them to the MAGAZINE, if you wish it.

Yours truly,

\*\*\*

We wish to call attention to his terms—five dollars to be inclosed. He writes us that “ninety in every hundred letters received from the South come without the fee, and not even postage.” We have been informed that he cannot write but about three hours per day, and is dependent upon his labor to support his family. We hope that those of our readers who send him sealed letters will not forget

that the "laborer is worthy of his hire," and that the first king of Israel, when he went to see the seer, took money to pay him for his services.

## INSANITY.

WE have at last heard of two cases—one, Robert Dale Owen, the other, a "man from Smithland, about thirty-five years of age, found in the bottom opposite Memphis." The *Western Methodist* published the account of Mr. Owen, and adds, "ANOTHER SAD CASE."

In regard to Mr. Owen, it seems to us, if Spiritualism was the cause of his insanity, it should have occurred a score or two years ago, as he is one of the oldest Spiritualists of whom we have any knowledge. We have recently returned from Arkansas, where we witnessed "another sad case" of a Methodist preacher insane; but we do not hold Methodism responsible for it. We have known quite a number of ministers and members of churches who have gone deranged, but never thought Christianity was the cause of it. In this connection we cheerfully correct a slight mistake which we made in the last number of the *MAGAZINE*; where we said "Louisiana," we should have said "Parish of New Orleans," as the following extract of a letter received from the gentlemen referred to shows:

"I have been in charge of the Lunatic Asylum of the Parish of New Orleans some seven years, and out of a large number that have been admitted and discharged in that time, have never had one case of insanity on account of Spiritualism, but several cases of insanity of other forms of religious belief.

"J. B. COOKER, M. D.,  
"City Physician, New Orleans."

During our recent visit to Illinois, Indiana, and Wisconsin, as we viewed the magnificent insane asylums, we made inquiry, but could hear of no inmates who were made insane by Spiritualism; yet there are those who zealously labor to make the impression that vast numbers go deranged from that cause. Talmage uttered a wholesale falsehood, and others have retailed such stuff, until silence ceases to be a virtue. We have never found during our over twenty years' investigation of this subject anything to make people insane, but much to prevent it; because it is the most rational view that has ever been taken of man and his relations to his Creator, "whose tender mercies are over all his works."

## GENEVA LAKE MEETING.

HAVING been invited by the committee to attend this meeting of liberals, and to represent Spiritualism from our standpoint, we accepted their invitation, and were delighted with what we saw and heard upon that interesting occasion.

It was announced from the stand that there were half a dozen churches represented by some twenty-five ministers, from the States of Wisconsin, Illinois and Iowa. Also some from England and Scotland. We never attended any meeting which was so harmonious as that. Though coming together from so many points, and having held perhaps opposite opinions on many questions of theology, there was no sentiment uttered that we could not heartily endorse. "The Broad Church," abolishing creeds and dogmatism, seemed to be the great leading thought which characterized the meeting. It was what we are, and what we do, rather than what we believe, that was the prominent feature of the speakers.

The meeting was held at the head of Lake Geneva, some ten miles from the town of Geneva, Wis., during the day, and at the Presbyterian Church in the town during the evening. We felt ourself and the class we represented complimented by being assigned the opening sermon in the Presbyterian Church on Thursday evening, also the most popular hour Sunday morning—11 o'clock—on the campground. We endeavored on both these occasions, as well as at other times during the meeting, to give a full expression of our honest views as we understand them, from the standpoint of the MAGAZINE. Soon after our last sermon quite a number of ministers came to us, avowing their belief in the views we had advanced. We embraced the occasion to show that the object contemplated by this liberal movement had been the teaching given us at our circle in this city nearly twenty years ago, and published in "Clock Struck One," also more recently to the same effect. We make but one brief quotation given by a Methodist preacher through Dr. J. V. Mansfield in 1872:

"I was by many thought to be a religious fanatic, but Brother Watson, my faith in that book which you know was my meat and drink for years carried me safe over the Jordan of life, as it has millions of millions before me. I acted, or endeavored to act up to its precepts, and in doing so I was happy. I had often heard of the new ism and the new ship, but I thought best to stick to the

old ship, knowing that was sure. But brother; I now see how vastly more good I could have done on earth or to my fellow mortals had the light of spirit communion lighted up my heart and mind as it has yours. Brother, you need not be ashamed to speak out boldly of the truth of spirit communion. The time is fast approaching when it will swallow all other isms, and there will be one universal church or brotherhood, instead of the many taught even at your time of life. While on earth my theme was the hill of Calvary; here it is *progression, upward and onward, forever*. Be firm, Bro. Watson; look aloft and see the signs of the times in golden letters."

If we are capable of discerning the signs of the times, their tendency is toward a more liberal Christianity, or a better understanding of the teachings of Jesus, as forming the only true basis upon which the church should be established. We hail this meeting as the dawning of a better, brighter day than has shone upon the Christian world. It is the intention to hold a similar meeting at the same place next summer, to which they cordially invite all liberal minds, of whatever shade of belief they may entertain, to give a full expression of their views.

---

### MIRACLES AND MODERN SPIRITUALISM.

WE have received from J. Burns, London, Alfred Wallace's late work on "Miracles and Modern Spiritualism." All who are acquainted with Mr. Wallace know him to be one of the first scientists in the world. Hence he looks at this subject from a scientific standpoint. We make a few extracts from his work, which we have read with great interest. He says:

"My position, therefore, is, that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from these facts." . . . .

"The assertion so often made that Spiritualism is the survival of old superstitions is so utterly unfounded as to be hardly worth notice. A science of human nature which is founded on observed facts, which takes no belief on trust, which inculcates investigation and self-reliance as the first duties of intelligent beings, which teaches that happiness in a future life can be secured by cultivating and developing the higher faculties of our intellectual and moral nature, and by no other method, is, and must be, the natural enemy of all superstition. Spiritualism is an experimental science, and

affords the only true foundation for a true philosophy and a pure religion. It abolishes the terms 'supernatural' and 'miracle,' by an extension of the sphere of law and the realm of nature. It, and it alone is able to harmonize conflicting creeds, and must ultimately lead to concord among mankind in the matter of religion, which has for so many ages been the source of unceasing discord and incalculable evil; and it will be able to do this because it appeals to evidence instead of faith, and substitutes facts for opinions, and is thus able to demonstrate the source of much of the teaching that men have so often held to be divine." . . .

"Clergymen of all sects, literary men and lawyers, scientists, philosophical skeptics, pure materialists, all have become converts through the overwhelming logic of the phenomena which Spiritualism has brought before them. And what have we per contra? Neither science nor philosophy, neither skepticism nor religion, has ever yet in this quarter of a century made one single convert from the ranks of Spiritualism. This being the case, and fully appreciating the amount of candor and fairness and knowledge of the subject evinced by their opponents, is it to be wondered at that a large portion of Spiritualists are now profoundly indifferent to the opinions of men of science, and would not go one step out of their way to convince them? They say the movement is going on quite fast enough—that it is spreading by its own inherent force of truth, and slowly permeating all classes of society. It has thriven in spite of abuse and persecution, ridicule and argument, and will continue to thrive, whether endorsed by great names or not. Men of science, like all others, are welcome to its ranks, but they must satisfy themselves by their own persevering researches—not expect to have its proofs laid before them. Their rejection of its truths is their own loss, but cannot in the slightest degree affect the progress of Spiritualism. The attacks and criticisms of the press are borne good-humoredly, and seldom excite other feelings than pity for the overwhelming presumption of their writers.

"I maintain that the facts have been proved in the only way in which facts can be proved—viz., by the concurrent testimony of honest, impartial and careful observers. Most of the facts are capable of being tested by any earnest inquirer. They have withstood the ordeal of ridicule and of rigid scrutiny for twenty-seven years, during which their adherents have year by year steadily increased, including men of every rank and station, of every class of mind and every degree of talent, while not a single individual who has yet devoted himself to a detailed examination of these facts, has denied their reality. These are characteristics of a new truth, not of a delusion or imposture. The facts, therefore, are proved.

"I maintain, therefore, finally, that whether we consider the vast number and the high character of its converts, the immense



accumulation and the authenticity of the facts, or the noble doctrine of a future state which it has elaborated—the so-called supernatural, as developed in the phenomena of animal magnetism, clairvoyance and modern Spiritualism, is an experimental science, the study of which must add greatly to our knowledge of man's true nature and highest interests."

Is there not food for thought in these extracts from one of England's most scientific men, who says that "for twenty-five years he had been an utter skeptic as to the existence of any preterhuman or superhuman intelligence, and never for a moment contemplated the possibility that the marvels related by Spiritualists could be literally true?"

---

### BOONEVILLE, INDIANA.

HAVING received several invitations to visit Booneville, we concluded to take it in our route to Geneva, Wisconsin. When the Methodists of the place saw it announced that we would occupy the court-house, they came forward and tendered to us their church, in which we addressed congregations on Sunday morning and at night. We had a large congregation in the forenoon, but a much larger one at night. We learned that the Methodists said, after hearing us twice, "if that is Spiritualism, we have always been Spiritualists." They more than paid our expenses, and sent us on our way to Evansville rejoicing, where we met a large audience in the Opera Hall, on Monday night, where they kept us near three hours. We like these people very much.

---

### A PREDICTION FULFILLED.

ABOUT two and a half years since, at a seance given by Mrs. Hollis in this city, Bishop Otey spoke to us audibly, so that some twelve or fifteen persons present heard him. We quote from "Clock Struck Two," published about that time:

"After an hour or more spent in giving the names of the persons present who were the relatives or friends of each one present, and numbers of strong tests as to personal identity, he (Jimmy Nolan) gave way to others. One of the friends of each person spoke to them not so loud, but distinctly. Bishop Otey was the one who spoke to the writer. He said: 'Mr. Watson, you have done right. You should not have remained where you were not at liberty to

express your sentiments freely. Every pulpit in the land will proclaim this truth, and every household will enjoy the blessed privilege of communing with loved ones. You will live to preach this glorious truth from the pulpit to the people."

Within the last few weeks we have been invited in four States to preach "this glorious truth" from the pulpits of as many different branches of the church, including the leading denominations of our country. Though we "are not a prophet nor the son of a prophet," we venture a prediction that in less than five years there will be few if any intelligent people who will question the truth of the phenomena of Spiritualism. It is a science, and offers the same kind of proofs that any other facts possess to force conviction upon the minds of those who will investigate it.

---

### MATERIALIZATIONS.

WE copy from Col. Alcott's book what the spirit has to say about these wonderful phenomena:

"He said that man in his earth life is nothing but a materialized spirit—a living entity encased in a covering of flesh. To keep himself and this case together, he must consume and assimilate tons of the material portion of animal and vegetable food. If he stops the process he becomes dematerialized or uncased in a very brief time. On the other hand, spirits can do in a moment what before death it took them years to accomplish—materialize a body to cover them. In the atmosphere they find ready for use an inexhaustible supply of the same matter as that which exists in the animal and vegetable, only in a diffused and sublimated form; and by a supreme creative effort of the will, they instantly collect the scattered particles into such shapes as they may choose."

This seems to us the most rational view we have seen of the philosophy of these remarkable manifestations. We cannot say that it is literally true; but we can say from many personal examinations, that we have found them to be as natural to the senses of sight, hearing and feeling as any human beings we have ever seen, heard or handled. This is the most demonstrative and convincing phase of all—one, too, which may be enjoyed by home circles, if they will comply with the conditions requisite for such manifestations.

---

DR. CROWELL'S BOOK.—A few copies of this remarkable book are for sale at Boyle & Chapman's, 279 Main street.

## INNER LIFE DEPARTMENT.

MRS. ANNIE C. TORREY HAWKS, MEDIUM.

SEANCE THURSDAY, MAY 20, 1875.

## INVOCATION.

FATHER of Mercy—God of Love, we come to thee this morning, when all nature is arrayed in her robes of beauty, with her dew-diamonds glittering in the glory of thy sunlight, sending out her praises to thee. The air is redolent with the anthems of heavenly praise that at the dawn of day awake from the soul of life. How can we, O Father, keep back the shouts of joy that struggle to burst from our soul depths, when all around us holy praises are ringing? Come to us, O spiritual essence, as comes the moving of the tide. Let us feel the inspiration of thy infinite love awaking within the true spirit of Jesus, to practice through life that which we teach, and by thy radiance let thine image show in our lives; move the dark stone from the door of the sepulcher of the doubting soul, and let the light of truth awaken from the shroud of gloom that has for ages enveloped it. May all who seek thee in spirit and in truth find thee. May they realize thy presence through their own good deeds, and may those deeds multiply day by day, until the spirit perfected may feel that in thee and of thee move all who abide by the Law. Let thy messengers, O Father, minister to the wants of earth's children, giving to them through thy strength the knowledge, the proof of immortality; lifting them to receive the faith that cannot be shaken, for inasmuch as they through constant prayer ask for power to see, thou, O Father, in thy love will hold nothing back, but bring to them the evidence of that faith they have so long hoped for. May they when their sight cometh establish the true teachings of the Nazarene throughout the world. As falls the radiance of the sun upon fruit and flower, so Lord, our Father, let us realize the radiance of thy spirit, until we have received that love which shall enable us to do as he, thine Anointed, taught—to forgive our enemies, and become as little children in purity. Bless us, our Father. Lead us into the paths of peace, and let our hearts receive the baptism through the Christ-principle. Amen.

## QUESTIONS AND ANSWERS.

Controlling Spirit—Good morning, friends. There is much joy in our land. We have been with our brother upon his pilgrimage, and rejoice to find that the seed he has sown has fallen upon well-prepared soil. The harvest will be great; all souls will receive from the increase food which, through the grace of God, will lift them higher, still higher, until they too shall sow the fruitage of the harvest gathered, that it may again bring forth fruit, each time

increasing an hundred-fold, until all are fed. I am ready to answer your question.

Question—How are we to discern between the good and bad spirit? I am told that both have equal power.

Answer—The only way to understand the difference between them is by that knowledge you have of yourself. Never do an act your own judgment tells you to be wrong. You are conversing with those who once inhabited the body, and like yourselves suffered those mistakes that fall to all of earth's children. They are but men, separated from earth's encumbrance. Death has not changed them. You have a perfect right to question them, and question them closely, and never to follow their directions unless you feel they are in accordance with your own judgment, or with what seems just and right. John bids his hearers to try the spirits, and learn whether they be of God. Your life has much to do with the order of spirits that are to visit you. "Like attracts like." The bad find no harmony with the good. If it be that an evil or undeveloped spirit visits you under the garb of a good and divine spirit, you are but to try him through your own will; exercise your judgment with the greatest caution, *and fear not* to question him. It may be that through your instrumentality a new light will dawn upon the clouded soul. When you find that the spirit visitor has returned that he may continue to revel in his lawless life, exercising his power over mortals, go to work as a true teacher of the Divine Master, and aid him through love to go up higher. Do not repulse him if you find one ray of hope within his soul encouraging him to better deeds. If it be that the beautiful germ is hid so deep beneath the crust of crime that your pleadings cannot move him to repentance, then with firmness bid him away, or wrestle with him, until conquered he leaves you. If the battle be a strong one, do not give up; hold out unto the end, true to yourself, and when you have subdued the evil influence, angels will come and minister unto you. Jesus himself was visited by an evil spirit; understanding the influence, Jesus remonstrated with him, until finding that he continued to press upon him, and strove through promise of wealth and fame to win him from the true paths of godliness, he forced him, through the will of his own pure spirit, to begone. Angels were near, watching the contest, and they came and ministered unto Jesus, for he was weary, and needed their soothing influence.

MRS. ABBIE E. LANSING.

A friend of Mr. H.'s desires to give you a few thoughts upon love, and then our seance for this morning must close.

Good morning. This is a lovely day. Are you all at peace with the world—all filled with the divine influence of love as it seems to gather its influence out of the flower cups, the silver dells, and grass-crowned hills. Gentle symphonies murmur, love is everywhere; in the tangled woodland; adown the mossy slope; out

through the veil of night into the golden bars of heaven, where the great pendulum of eternity swings forever. The man of divine spirit, with his beautiful nature awakened to love's harmonious notes, walked at night in the garden of Gethsemane, and, watching the softening rays of the stars as they looked down upon him, communed with the angel world, drank the divine influx as it fell from heaven's portals upon slumbering night; felt the holy throe of that ecstatic love that is wafted from the higher courts of God to all spiritually elevated beings; he, through his beautiful, harmonious organism, saw love in all his Father's works, received it as a birth-right, an active principle. It was the one magnet that spake to him of a conscious existence; the central orbit that moved all other emotions, and placed him, while wearing the form of man, as God upon earth. He loved as his Father loved, and in everything that had life, he saw something to be exalted; saw where love under proper conditions might bloom into beauty, and bring, link by link, the golden ties that are forged from out the soul's best promptings.

Love, with all its beautiful shades, grows best where the moral element pervades. It is the *one* force used by God to bring his children into the paths of perfect peace. When man, with his stern will and spirit of coercion, strives to force his fellow-beings into a more subdued life, he fails; but if by the soothing influence of love he enters the ranks as a reformer or teacher, he touches the central cord of all that is good in life. He moves the well-spring of childhood's early day; he starts the fountain that for years has lain deep beneath the crust of life's buffs and blows; he awakens the image of God in man; brings the memory of a fond mother's prayer upon the surface of the troubled waters; leads whisperings of an infant sister's prattlings to sound upon the closed walls of the inner life, and lifts the mantle of sin clear from the soul; takes the storm-cloud from the tempest-tossed sea of a dark existence; lets the sun shine in, until all radiant with love the dark waters become as a sheet of molten silver, upon which rides the barque of a new existence, its white sails filled with the breeze of contentment, perfect with the principle of love that permeates the great avenues of God's temple. Such love brings the spirit of purity to man until he becomes imbued with the spiritual or perfect part, and daily loses the material or lust-loving element. He reaches the mount of ascension, is spiritually baptized, and feels that he is of the heavenly kingdom ere the law of change has separated him from the body. How beautiful this love! It is such as Linneus gave to his beloved disciples. It is the great dial-finger pointing to the ways of the Lord, bidding the soul of man learn of true love, that part which cannot be taken away from him. It strengthens the love that man bears in his relations of earth life to one; his love for her increasing as it goes out to all humanity. She, by the purity of the love-principle, beautifies her life until its radiance softens his grosser

nature, bids him seek virtue, walk in harmony with the angel hosts, and lift at every step all waiting souls.

I must leave you now; leave you with the light of love upon you, lifting you over its golden rounds into the New Jerusalem; giving to you of its garnered fruits food for the starving souls, that they too may find the golden ladder, and be lifted from the miasma of sensual desires that ever encompass the flesh. I have within my soul a never-ending love for A—e. I know her spirit, and my soul communes with hers. Good by. I go to one who mingles my name with his pleadings to our Father in heaven.

(Seance conducted by Henry Bacon.)

### SEANCE TUESDAY, MAY 25, 1875.

#### INVOCATION.

GOD the Father, Light and love,  
Bless us with celestial joy;  
While through earth our spirits rove,  
Let Thy works our time employ.

Keep us from all vice and sin,  
Let us ever learn of Thee—  
Until at last by grace we win  
O'er evil deeds a victory.

When the dawn with rosy light  
Falls o'er land and sea,  
And the trailing robes of Night  
Bid Thy children bow the knee—

Let the loved ones gone before  
Pass adown the starry light:  
Entering at each earthly door,  
Filling souls with pure delight;

Radiant as the sunset's glow,  
Spotless as their robes divine,  
Softer than the fall of snow  
Or sunlight in the summer clime.

Bind, oh, bind the broken chain,  
Free the weary soul of care;  
Let the loved from Thy domain  
Come, that all may learn to bear;

Bear of what they bare before  
They had crossed the shining way;  
Bid troubled man repine no more,  
But lead the better way.

Peace fill your souls, we pray,  
And bring a glorious light—  
A never-dying, endless day,  
That knows no weary night. Amen.

## QUESTIONS AND ANSWERS.

Controlling Spirit—Good morning. A greeting I bring you, my friends, from the loved ones who linger outside the portal. Have you any questions to advance this morning?

Question—Please give us your views as to how we can best promote our physical welfare?

Answer—A wise question. So many ask me how they are to promote their *spiritual* welfare, but seem to think that the causes of the ills of the flesh are as something beyond their control. If they but knew that all the work to advance the spiritual was of no avail without the perfection of those laws which govern and make pure the flesh, they would strive to expel all appetites that increase physical ailments, as it is only by strict adherence to those laws that the body can become pure and healthy. Total abstinence from all alcoholic drinks, with a constant desire to make perfect the body by pure living and regular habits, are the only laws by which the physical welfare can be promoted. Every move taken to subdue the animal passions improves the physical body, and lifts out of the slough the spiritual. Too many neglect to improve and elevate their more perfect or spiritual natures, through ignorance. They are seeking God's mercy—striving for it by long prayers and contrite hearts, while they still go on in their sins against the flesh, for which the spirit must suffer.

Of what avail is the gilding and painting that adorn the interior of a temple, if the exterior is left to rot and decay? Soon the decayed surface would scatter its debris over the pictured and gilded walls of the interior, shutting out all that there may have been of beauty within. Just so with you who are striving for the kingdom of heaven through long prayers—prayers of words, not deeds. You are striving by exhortations to lift the sinner out of evil, while you are living continually in sin by injuring the outer form wherein dwells the spirit—that part of man which is of God, and which should have for its dwelling-place a pure abode. You are telling them of a light; you are striving to show it to them; but the lantern is so dark that they cannot see it. To promote your physical welfare you must conquer all unnatural appetites of the flesh. There will then be no more pains, no more diseased bodies; all will cease. Man will by obedience to God's laws live out his threescore and ten. The coming generations will not be forced to feel their father's sins. Perfect, healthy parents will beget perfect, healthy children, possessing pure appetites. Scrofula will no longer show itself in a hundred untold diseases, bringing with it more than half the ills that human flesh is heir to. The thirst for stimulating drinks will cease to torture humanity. There will be no more children steeped in the fumes of tobacco, and before their baby minds have expanded, struggling against a mother's counsel

to satisfy appetites that were inherited. No more crimes caused through inherited lusts. No more poor, miserable objects, with polluted flesh through inherited poison, that was received through sinful appetites indulged in and stimulated and increased by alcoholic liquors.

To promote your physical welfare you must live in harmony with nature. Step by step conquer all animal appetites, discarding all foods that render the blood impure. There is an article of animal food used in Christian nations which of itself creates a score of diseases. It is the flesh of the swine. The Jews in their wisdom made a law, and that it might be enforced throughout the land, they made it to read as the law of God, that no one of the Jewish nation should eat of the unhealthy flesh. Those who ate of it brought a curse upon themselves; they had sinned against God. It is a wise and well-written law, for every man that sins against his flesh, sins against the Holy Ghost—the God that is within him. Strive, my friends, to undo the evil that is within you, by a regular life. Watch well the appetites of your little ones, that they may by your aid and example be able to overcome some of the diseases that have been entailed upon them.

We will adjourn until Thursday next. Good day.

(Seance conducted by "Edward.")

---

### ARKANSAS.

A FLYING visit to this State recently very much gratified us, as we were assured of the advance of the cause of truth over there. There are some circles at Augusta that are having satisfactory manifestations, and a few miles south of Augusta they are having some very remarkable manifestations at their circles. A number of mediums have been developed—writing, trance and materialization. The spirits show themselves to some of them, often touch them, and join in the singing. A remarkable case of healing has occurred. A lady who had been suffering for several years was relieved in a few hours. This was several months since; she has had no return of the pain. We addressed a large congregation at the church on Thursday night.

At Brinkley some interest has been manifested on the subject. An appointment was made for us to speak in the church at this place at 4 P. M., Friday. The business houses were closed, and the town came out to hear us. "The world moves"—so does the cause of truth.