

American Spiritual Magazine.

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FROM A CHRISTIAN STANDPOINT.

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Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE JUNE 22, 1876.

INVOCATION BY HENRY BACON.

Our Father, unto thee we come, asking for spiritual food, that we may be sustained amid the trying times which are fast crowding upon us. Already we feel the oppression of the coming storm, and we struggle amid the clouds of error which envelop our beloved country. Our lips move, but no sound escapes them; our hearts throb with the untold thoughts which have been gathering for years, but silence binds the well-framed speech. Guide us, our Father, that we may find the power to utter the truth, so how great the battle.

Give us judgment to right the wrong, that we may aid those who look to us for counsel, and that from out thy heavenly forces may come an army of righteous souls who shall draw unto them millions of earth's waiting ones. We feel, our Father, that every heart-throb of our being is the pendulum motion of thy spirit, and that every desire of goodness and virtue is the inspiration of thy love.

With these feelings hallowing our lives, we worship thee and adore, reaching upward ever, feeling by every advanced move the increased motion of thy Spirit. Our hearts are lifted, and our souls satisfied that thy influence alone is the grand anthem which from angel voices is to awaken the higher aspirations of men.

Graciously lead us, our Father, that thy love may sustain us in the contest of truth

against error, and that the darkened minds of misled men may be illumed, and out of the slime of a corrupt government may come—like the snowy water lilies—a pure and perfect nation, freed from the dirt and filth which has gathered around its roots. Amen.

QUESTIONS AND ANSWERS.

Conductor—May the blessing of the Almighty God fall upon you this joyful, sunny morning. I am rejoiced to be with you; there is a bliss in these reunions but little understood by those who still inhabit the flesh.

Question—Will the use of a small battery in a developing circle assist in development, or strengthen the manifestations, and if so, how should it be applied?

Answer—An electro-magnetic battery will be found very useful at the opening of your circles. Form a semi-circle and let the poles be held by the two persons at the ends of the circle. Use it for ten or fifteen minutes.

Question—First Epistle of Peter, i, 2?

Answer—It seems in this question our brother has reference to the sanctification of the Spirit.

The sanctification of the Spirit is felt every time that a mortal puts himself under proper conditions to come in rapport with his departed friends.

The ministering spirit acts in accordance with the spiritual condition of the spirit in the body, be it pure or impure. Inasmuch as you yourselves have developed spiritually, so you attract the spirits that control, and so increase the power to sanctify.

Those passages of the Testament which speak of the Holy Ghost falling upon them

refer only to the influences of departed spirits who have so perfected their lives as to increase the halo of glory around themselves, and impart a portion of it to those who, through love of God and desire to be good, seek, in purity of spirit, the influence of the heavenly kingdom.

This halo is the electric light which emanates from the advanced spirits of the spiritual spheres, and is increased by attracting powers until, through laws like unto mesmerism, it is thrown out upon its earth subject.

Question—Please tell us of the *growth of the soul*.

Answer—The questioner has no doubt reference to the growth of the spirit, as soul and spirit have been considered; but with our knowledge of the grand truth of man as a truth, in taking up your question we will consider the growth of the spirit as the subject. The spirit, or inner life, which bears a perfect impress of God, is the crown prince that governs soul and body—the infinite spark that gives life to the finite body.

It is perfect at its creation—ininitely so—but development of the soul with the advanced growth of the body is necessary to awaken its glories.

It may be in this world or on the earth that this development comes; but come it must, just as much as the planets in their proper time develop from dark bodies into golden suns.

No reflective mind can for a moment deny the fact of the advancement and growth of the spirit, or that that which is capable of such increased perfections, and of receiving impressions of grand improvements, can pass as it were into listlessness almost as soon as created.

The great talents which are developed day by day through the infinite spark of your beings, and reaching out for food to feed upon, must increase in strength and power; the aspirations sought through difficulties and trials will find their realization in the new life, where the spirit freed from the flesh will find itself encased in the soul.

The rudiments of existence come to him while in the body, *and the hours spent in the nursery of his life are to serve as the friend or foe to his advancement in the spirit world.*

The spirit advancement or growth is perpetual; there is ever an upward tendency toward perfection, without a tated period. The growth is from strength to strength, shining brighter and brighter as in glory it ascends; adding virtue to virtue, knowledge

to knowledge, it constantly increases toward the perfection of its nature.

Its growth cannot be measured, nor could mortal understand its power of development.

The higher the nature of the man wherein dwelt the spirit, the greater and more rapid the growth. The superiority gained while in the body is preserved when out of the body, but it matters not how high the sphere wherein such a spirit enters, or howsoever high it may progress, as time moves on it will ever have a knowledge of inferior natures, and stand as a power prepossessed, drawing such up to it, that they too may shine in the same advanced sphere of glory.

(Seance conducted by W. T.)

SEANCE JUNE 29, 1876.

INVOCATION BY — WATSON.

Our Father, Lord, God, chastened spirits bow before thee, weary mortals cry for rest, and all the world seeks from thy power, aid to redeem their lives. Harken unto us, and electrify our beings with the inspired truths of thy love; bid the struggling waves of angry souls be calm, that the light in the watch-tower of progression may be seen afar off, and bring out of the gloom of the tempest the storm-tossed souls of sorrow.

We pray thee that the weak may become strong, and the timid fearless, that the truth of thy teachings may be revealed, and the revelations of the saints heard among men. That to every heart thy kingdom may come, and thy will be done on earth as it is in heaven. Amen.

QUESTIONS AND ANSWERS.

Conductor—

I bid you aw guid morning, friends,
I come wi' a kindly greeting,
And how ye like me aw depends
Upon how I conduct the meeting.

Good morning. We are glad to meet you, and pleased to have you as conductor of to-day's seance. The following passage from the Testament has been handed in with the request that it be answered through the Inner Life Department: "Except a man be born again he cannot see the kingdom of God."—John iii, 3.

Answer—These words were uttered by Jesus to Nicodemus. All questions in this department are answered from individual standpoints, so I can but give you my views of the second birth, which are the views embraced by those with whom I mingle.

Jesus, in my opinion, had reference to a birth of purity and a developing in spiritual matters—except the heart be freed from all prejudice and bigotry, it could not receive the light which was to lift it into the kingdom of goodness, which was of God, and was God. To be born again, through the influence of the Spirit, seemed here necessary, for as the kingdom of God is within you, it can only be revealed and understood by a baptism of the spirit, which is the influence of spirit upon your inner being, and reveals to you the inner temple of your bodies, and enables you, through a continuation of seeking, to increase the spirit power until the kingdom of God is fully revealed. Many Spiritualists believe that death is the second birth, but this I cannot indorse, from the fact that Jesus says, "Except a man be born again he cannot see the kingdom of God," of itself will prove that it cannot mean the change from the earth to the spirit plane; as the kingdom of God is everywhere, "neither shall they say Lo here, or Lo there, for behold, the kingdom of God is within you." Christ had reference to the divine indwelling of the spirit of truth, which must be brought to light ere the kingdom of God could be felt and understood.

Question—We are informed that all Scripture is given by inspiration. What is Scripture? What is inspiration? Has the former all been given to mankind?

Answer—The Scripture has ever been termed by men as sacred writings. I consider the term scripture, as applied to the Bible, to have derived its name by those who compiled the many writings as they gathered them from Pagan, Roman, and Jewish history. The sayings of Jesus and the apostles were in scrip or small writings, and very much mixed with the writings of monks and friars.

It was the many errors and contradictory teachings which led the spirit of contention at the different councils, and caused the shameful conduct of its members.

Much which was written in scrip is inspiration—not as orthodox teachers would have it, a miraculous gift of God, but a natural event, arising from natural laws; an influx of spirit, sometimes governed by high and noble influences, which fill the soul with lofty aspirations and awaken grand truths of a divine and perfect nature; but ever partaking to a certain extent something of the mundane nature, which renders it fallible.

It is one of God's gifts to his children, but never to be considered as coming direct

from his Spirit. There is nothing miraculous in the law of inspiration; it works through natural laws, and its messages can only be accepted by a knowledge gained through reason. For nothing can come from heaven to earth free from human error.

Inspiration defines this from the fact that it is not only the source of one religion, but of all religions, and just in accordance with the standard of the purity of the object inspired, you receive a larger or smaller portion of truth.

Many of the sayings of Jesus and the apostles were destroyed, and, owing to their simplicity, many were rejected as not suited to the needs of the people. There are still within the monasteries of Spain, Italy and Rome, parts of manuscripts copied from the original writings of the church founders; *but they will never find their way among men.*

(Seance conducted by Rab.)

For the American Spiritual Magazine.

CHRISTIAN SPIRITUALISM.

There is a certain class of sincere, well-meaning Spiritualists, who, in the past, doubtless became prejudiced, and even soured, against all sects of religionists. The doctrines that have been advanced from the pulpit generally, have been so repugnant to their ideas of right and wrong—and we might add, reason and justice—that they have become very unreasonable. We may add to the other fact, that around nearly every church organization are to be found certain rules or regulations for the government of the churches respectively, which in themselves are arbitrary, and inconsistent with the natural independence and individuality of most people; but these very rules have been perverted and trampled upon by some despotic man of a preacher. I have known some members of churches who were so nervously sensitive on the subject of the disgrace attaching to being turned out of church, so-called, that they have been rendered most miserable and unhappy in denying themselves the enjoyment of innocent amusements. Those sensations in their own individual hearts and consciences felt no condemnation for participating in these innocent amusements with their young companions and associates. Yet there stood in the way, the preacher with the ax of decapitation suspended over the heads of all who violate church rules. I have known, personally, some most promising young girls,

who, under the constant teasing and persuasion of their parents and ministers, have united themselves to the church, and in consequence thereof have surrendered their individuality, natural disposition and rights into the keeping of others, which forever threw a blight over their future prospects and happiness. Their whole characters and dispositions seemed to have been changed, and the once cheerful and happy girls have been transformed into unnatural old women, with a settled gloom resting on them for life. We might enlarge on this sad picture *ad infinitum*, but we suffice and let our readers supply with their imagination.

The great trouble in the past has been that the Bible record has been regarded as the "Infallible Word of God," with its many errors, contradictions and mistranslations. We present, by way of illustration of the many contradictions, that St. Paul taught the doctrine of "Justification by faith," while St. James taught, "Justification by good works." Here is an unmistakable, irreconcilable difference of opinion of the two writers. Now how can both statements be the word of God? for God cannot make mistakes or be untrue.

It was not until I had, through a long and tedious investigation and study in the phenomena and philosophy of modern Spiritualism, that I could fully understand and appreciate that grand old book, the Bible. And I declare, without hesitation, that to interpret by the rule of the Spiritual Philosophy the Bible record, as so ably presented by the Rev. Cyrus Jeffries, it is the best book in the whole range of spiritual literature extant.

We have only to read and interpret its pages as we do all the communications or messages we receive now-a-days through the same channel of communicating which was used by the ancient seers or prophets. The same natural laws of God, the Creator, exist now as in the past; the same conditions are required, by and through which intercourse can be had with the dwellers of the summer land, or to produce the wonderful spirit manifestations we daily witness, which our orthodox friends announce, as recorded in the Bible, miraculous or supernatural.

In the Bible account of Jesus of Nazareth, he stands in bold relief, the greatest, purest, and divinest character who has ever walked the earth plane. Everything written, whether in the past or present, we digest, and receive or reject according to our judgment, reason and human understanding. The disciples, who were constantly with the

Great Master in spiritual knowledge and things, did not fully understand him, and were ever asking Jesus to explain himself, as he generally spoke by parables. The Bible contains a great deal that is truth and inspiration, but Paul, Peter or John, whether speaking as men or under trance condition, or impressed under the control of spirits, arguing from the premises, the gospel enunciated by Jesus in the flesh, were in some things correct, while on other points they were in error. Hence the many contradictions we meet with in their statement; so at last we have to judge each individual for himself from the standpoint of human reason and judgment. The man or woman who will surrender his conscience or individuality into the keeping of any man or set of men to do their thinking for them, is not a free man or woman, therefore have surrendered their true manhood or womanhood, and do violence to nature and nature's God.

I had the good fortune and pleasure a short time since, to listen to a lecture delivered by a spirit through his individual lips, and in a tone of voice sufficiently loud to be distinctly heard all over a large-sized hall. This spirit was not of the old orthodox opinions by any means; but, to the contrary, his criticism upon the old orthodox theology, creeds and practices, was pungent and to the point. To the question propounded after the close of his remarks, if any better code of moral ethics had been presented as a rule of action for the government of the human race than that presented by Jesus Christ, the spirit answered, "There was not." The spirit, having individually enjoyed an experience of fifteen years, could communicate to us mortals much valuable information in relation to spirit life, but in answering the many questions propounded, may give only his individual opinions, and some may be erroneous. The spirit confessed the fact that he was merely the mouth-piece of a band of spirits to communicate with us mortals; that this band of spirits had long since passed from earth life; that their homes were in the highest spheres; that the leader of the band emitted spirit aura or brightness equal to or above the noon-day sun—the same kind of brightness which flashed across the face of Saul of Tarsus while on his way from Jerusalem to Damascus. Jesus was a great reformer of his day; we have to unlearn much and learn much to understand him and to live in harmony with his teachings. The time is rapidly advancing, however, when the new

gospel dispensation will be presented in all its glory. The disintegration of the old order of things has set in, new and more glorious ways to reach the immortal shores are looming up.

J. EDWARDS.

Washington, D. C.

SPIRITUALISM AS AN AID TO RELIGION.

We make the following extract from the *London Medium and Daybreak*:

A discourse by Mr. J. Burns, of the Spiritualist Institution, London, delivered at Rochdale, on Sunday evening, August 6, after the Fifth Quarterly Conference of Lancashire Spiritualists.

THE SECOND COMING OF CHRIST.

That there is a great need of change in religious opinion is intuitively felt by the common mind, and hence the anticipations which have prevailed and now obtain so widely respecting the second coming of Christ—the new heaven and the new earth. This dogma was in great force in the apostolic age; and, freely interpreted, means the spiritual baptism which progressively comes over men's souls as their needs demand. It is a mystical term, which is utterly misunderstood and superstitiously regarded. Some think that Jesus in the name of Christ, will come to earth personally, and again preach, work, and teach the children of men. Others imagine that Christ will come in the air in a spiritual manner, like a diffused influence, affecting the souls of men according to their degree of receptivity. In another light it may be regarded as the fulfillment of the cycle of the Neros, when another divine messenger will be incarnated and usher in a new dispensation. Whatever it may mean in these respects, there can be no doubt that it implies a termination to the present mode of religious belief.

Jesus had no theology, taught no creed, instituted no formalities. He says as his only argument, "Though ye believe me not, believe the works; that ye may know and believe that the Father is in me and I in him."—John x, 38. The exercise of spiritual power, the miracle, the healing work, the phenomena, were the tests of the spiritually endowed. The followers of Jesus were too spiritually blind to see the grand end he was trying to achieve; and, though they had observed all his phenomenal works, and heard all his spiritual teachings, yet it was only by that grand manifestation, the

materialization and dematerialization of the form of Jesus after the crucifixion, that could bring their minds to believe in the accomplishment of his spiritual work.

The spiritual pioneer, the diffuser of new religious ideas, thus throws aside creeds and dogmas, and goes straight to the spirit for light and for power. He proves that there is a spiritual source, and that immortality is a fact. The second step is that spiritual phenomena are governed by definite laws, which must be observed if success is to be attained. The spirit circle is one of the oldest institutions that mankind possesses. The Magians received inspiration round their altars. The Jewish high priest conversed with Jehovah in the most holy place. The nations of antiquity had temples and holy places, not for reading prayers and singing hymns as now, but for spirit communion. The Oracles of ancient times were in operation at certain places and under explicit conditions. The sum of it all is that spirit intercourse or inspiration from the spirit world is subject to conditions. Jesus recommended retirement into the closet—Matt. vi, 6. Many Spiritualists find it the most profitable form of seance to sit in their particular rooms for a certain time each day for spiritual benefits. There are no phenomenal manifestations, but there is an inner calmness and reception of spiritual aid which could not be obtained in the seances of other persons. Then there is the family circle—family spiritual worship of a more demonstrative and general character, so as to reach all present. One person may be made the medium for the benefit of the others, and in addition personal benefits may be experienced.

Concerning groups or circles assembled to receive spiritual good, Jesus says: "Where two or three are gathered together in my name, there am I in the midst of them."—Matt. xviii, 20. We are not to recognize this as a special arrangement, which can be only taken advantage of by Jews or those who meet specially in the name of Jesus, but must rather regard it as exemplifying a general law. The "name," or aspirational tendency of Jesus, will, no doubt, if genuine, bring an influence of a similar nature, and so of other motives regulating the minds of sitters. In another light, the promise may be regarded as coming from the spirit world generally, and intimating that those who thus assemble for spiritual purposes will have in the midst of them spiritual influences. From this we infer that the spiritual circle—two or three more or less—gathered

together in harmony of purpose, and that purpose, a spiritual one, is the best possible means of receiving spiritual benefits, or relating ourselves with the higher spiritual life, from which we derive our sustenance or spiritual supplies. Another instance of this spiritual law of the circle of harmonious minds we have when Jesus appeared in the room to his followers after his crucifixion, when the doors and all means of access were closed, and yet the materialized form came suddenly, partook of food and talked with them. Jesus did not make this manifestation to the Scribes or the Pharisees, or to the Romans, or to the elders and Jews of influence, where it would have been thought such a miracle was most needed, but he came and thus manifested in the midst of his loving and trusted followers, who were engaged with thoughts of him at the time. It was a spiritual circle with attendant conditions, and we must remember that this materialization—a manifestation of the same kind as that which is sometimes witnessed at the present day—was the crowning piece of gospel work, and did more to convince the followers of Jesus of the significance of his mission than all their former experiences.

Further, let us point to the Passover feast, when the apostles "were all with one accord in one place."—Acts. ii, 1. A doctor of divinity a few weeks ago inferred, in an article in the *Medium*, that this was a dark or semi-light seance, because "cloven tongues like as of fire" were seen to rest upon each; and if the room had been lighted these could not have been visible. Here we see at the very institution of a spiritual system, falsely called Christianity, that the rules were definitely observed and taught. In Corinthians we read of Paul recognizing the cultivation of mediumship under the name of spiritual gifts. He points out nine or a dozen of these gifts, all of which can be distinctly identified in modern Spiritualism. He urges the desirability of these gifts, and regards prophecy, or the utterances of trance mediums, who impart spiritual knowledge, as the very highest gift that could be sought after, irrespective of charity, universal love, which was higher than all. "He that prophesieth edifieth the church."—1st Cor. xiv, 4. We have only to turn over a few leaves and we find, "Neglect not the gift that is in thee, which was given thee by prophecy," but "take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee."—1st Tim. iv, 14.

Spiritualism also says, "Refuse profane and old wives' fables, and exercise thyself rather unto godliness," and where is there any fable so "profane" as the paganism that has been incorporated with spiritual teachings?

Spiritualism is indeed the true light that explains the New Testament dispensation, because they are necessary parts of each other. Spiritualism is not the enemy of religion in any sense whatever. The church is lamentably ignorant of the religion it professes to teach, and has made the Word of God of none effect by its traditions. The clergy cannot explain the Bible; they have not the personal experience to recognize the truth in its literal form. The spirit of truth is not with them, because of their practical unacquaintance with it. Hence Spiritualism is the greatest aid to religion that can be conceived of, because it comes to rectify all the crookedness which exists in religious communities, and comes to point out the essentials of religion itself.

Further, I have to say that if you reject Spiritualism, you may possibly be found fighting against God. It is not a human invention—no man or set of men instituted it, nor could they produce a single spiritual manifestation without spirit aid. All the men in the world round a table, ten thousand deep, could not possibly cause a spirit rap or a message to be given, more especially a test communication from a spirit they had never heard of. What, then, are we to infer from the character of Spiritualism? That these phenomena come from a superhuman source. That Spiritualism is a God-power, an unseen influence, and that, therefore, as human beings, we have simply to accept it prayerfully. Our responsibility is not as to its existence, but as to the use which we make of it.

We say, in conclusion, that Spiritualists are the greatest friends of religion, and to the religious institutions called churches. It is for the want of what Spiritualists have that the churches are perishing. If they are wise they will throw open their doors to Spiritualism, and elevate its followers to the highest form of fellowship instead of scorning them. By their rejection of Spiritualism as a revelation from God, the church is crucifying Christ—the spirit power—afresh, which has come to bless them, and teach them of their spiritual nature. We are the best friends also to humanity; we are not only saving ourselves with an everlasting salvation—nay, not saving ourselves, but permitting ourselves to be saved by the

means God has instituted for man's salvation—but are furthering the means divinely pointed out in the New Testament for the salvation of others. Not only are we the friends of society, but we are doing our highest duty to ourselves—trying to make this life profitable to all eternity; trying to fulfill the purpose for which we were sent on earth. Thus we have the candor and boldness to avow ourselves, smiling upon you as brothers and sisters, and feeling the purity of our motives in trying to benefit you and improve ourselves. We are fully convinced that in being Spiritualists we are affording the greatest aid to religion, and doing the highest service to ourselves and to our race.

PREAMBLE AND CONSTITUTION

Of the Texas State Association of Spiritualists and Liberalists,

Adopted at their First Convention, Houston, May 3-7, 1876.

PREAMBLE.

Feeling the necessity of union and organization in the ranks of the Spiritualists and Liberalists of the State of Texas, for the purpose of establishing a practical and scientific system of education in all matters pertaining to this life or the life beyond, we, in order to more effectually accomplish this purpose, hereby unite ourselves together under the following articles of association:

NAME.

This association shall be known as the Spiritualists and Liberalists Association of the State of Texas, having its domicile for business purposes at the city of Houston, Texas.

OBJECTS.

Its objects shall be to co-operate with the local organizations throughout the State in the propagation of the Spiritual and Progressive Philosophy and its teachings, and, by missionary effort, to assist in the organization of such local associations in all parts of the State of Texas.

MEMBERSHIP.

Any person may become a member of this association by signing the Constitution, or causing it to be done, and paying one dollar, which shall make him or her a voting member for one year. Any member may withdraw from the association at pleasure. The payment of twenty dollars shall entitle any one to a life membership.

OFFICERS.

The officers of this association shall be a President, Vice-President, Secretary and Treasurer, who shall be elected at the regular annual meeting. Six Trustees shall be elected at the first meeting, who shall decide by lot which two shall serve for one, two and three years, and two shall thereafter be elected annually to serve for three years. Said Trustees, together with the President, Vice-President, and Secretary shall constitute the Board of Managers of this association.

The officers shall be elected by ballot, and shall serve until their successors are elected.

BOARD OF MANAGERS.

1. The Board shall have entire control of all business matters of the association. They shall meet quarterly for the transaction of business at such place as the President shall direct, or they may determine from time to time. Five members may constitute a quorum for the transaction of business, but a less number may adjourn.

2. The Board may adopt a code of By-laws and Rules of Order for the government of themselves and the association, which shall be submitted to the first annual convention of the association for approval and adoption.

3. They shall (through the Secretary) make an annual report to the association of all their doings, containing an accurate account of all moneys received and expended, from what source received, or for what purpose expended, and in no case shall money be paid from the treasury except in such manner as shall be provided in the By-laws.

MEETINGS.

The annual or business conventions of this association shall be held at such time and place as may be determined by the Board of Managers, or during the session by the association, and all business shall be conducted by the voting members of the association, as the By-laws and Rules of Order may direct.

AMENDMENTS.

This Constitution may be amended at any annual meeting of the association by a two-third vote of the members present, provided, that said amendment be submitted to the Secretary in writing, and that Article Third, as to membership, shall not be amended so as to prescribe any article of faith or belief as a condition of membership.

Declaration of Principles.

I. THEORETICAL.

1. That a man has a spiritual as well as a corporeal nature; in other words, that the *real* man is a *spirit*, which spirit has an organized form, composed of spiritual substance, with parts and organs corresponding to those of the corporeal body.

2. That man as a spirit is immortal. Being found to survive that change called physical death, it may be reasonably supposed that he will survive all future vicissitudes.

3. That there is a spirit world or state, with its substantial realities, objective and subjective.

4. That the process of physical death in no way essentially transforms the mental constitution or the moral character of those who experience it.

5. That happiness or suffering in the spirit world as in this, depends not on arbitrary decree or special provision, but on *character, aspiration and degree of harmonization*, or of personal conformity to universal and divine law.

6. Hence that the experience and attainments of the present life lay the foundation on which the next commences.

7. That since *growth* is the law of the human being in the present life, and since the process called death is in fact but a *birth* into another condition of life, retaining all the advantages gained in the experience of this life, it may be inferred that growth, development, expansion or progression, is the endless destiny of the human spirit.

8. That the spirit world is in close proximity to us, and hence that we are constantly under the cognizance and influence of spiritual beings.

9. That as individuals are passing from this to the spirit world, in all stages of mental and moral growth, that world includes all grades of character, from the lowest to the highest.

10. That *communications* from the spirit world, whether by mental impression or any mode of transmission, while demonstrating a future existence, and tending to harmonize reason and religion, are not necessarily infallible truth; but, on the contrary, partake unavoidably of the imperfection of the minds from which they emanate, and of the channels through which they come, and are, moreover, liable to misinterpretation by those to whom they are addressed.

11. That inspiration, or influx of ideas and promptings from the spirit realm, is not a miracle of a past age, but a perpetual fact—the ceaseless method of divine economy for human elevation.

12. That the causes of all phenomena, the sources of all power, life and intelligence, are to be sought for in the internal or spiritual realm, not in the external or material.

13. That the chain of causation leads inevitably to a Creative Spirit, and that man is in some sense the image or finite embodiment as well as the offspring of this infinite Parent, Father and Mother, wisdom and love, and that, by virtue of this parentage, each human being is, or has, in his inmost, a germ of divinity, an incorruptible offshoot of the divine essence, which is ever prompting to good and right, and which, in time, will free itself from all imperfections incident to a rudimental or earthly condition, and will finally triumph over evil.

14. That all evil is disharmony, greater or less, with this divine principle; and hence, whatever prompts and aids man to bring his external nature into subjection to and harmony with the divine within him, is a “means of salvation” from evil.

II. PRACTICAL.

The hearty and intelligent conviction of these truths, with a realization of spirit communion, tends:

1. To enkindle lofty desires and spiritual aspirations. To deliver from painful fears of death, and dread of imaginary evils consequent thereupon, as well as to prevent inordinate sorrow and mourning for deceased friends.

2. To give a rational and inviting conception of the after life to those who use the present worthily.

3. To stimulate to the highest and worthiest possible employment of the present life, in view of its momentous relations to the future.

4. To energize the soul in all that is good and elevating, and to restrain the passions from all that is evil and impure.

5. To prompt our earnest endeavors by purity of life, by unselfishness, and by loftiness of aspiration, to live constantly *en rapport* with the highest conditions of spirit life and thought, knowing that charity and goodness, purity and holiness precede happiness in all worlds.

6. To stimulate the mind to the largest investigation and the freest thought, on all

subjects, especially on the vital questions of truth and duty, that we may be qualified to judge for ourselves what is right and true.

7. To cultivate self-reliance and careful investigation, by taking away the support of arbitrary authorities, and leaving each mind to exercise *its own* truth-determining powers.

8. To quicken all philanthropic impulses by emphasizing the truth of universal brotherhood, and the duty of living for the good of all, under the encouraging assurance that the progressed and exalted of our race, instead of resting and idling away an eternity of inglorious ease, are encompassing us about as a "great cloud of witnesses," inspiring us to the work, and urging it forward to a great and glorious issue.

WHAT IS SPIRITUALISM ?

Defined in general terms, it implies the possibility and certainty of a present conscious intercourse with the inhabitants of the spirit world.

In a broader sense, Spiritualism is a science, a philosophy and a religion; appealing to the sensuous perceptions through the manifestations and materializations of mediumship; to the reason through a calm, cultured judgment, and to the soul's religious affections through and by inspiring spiritual growth and purity of life. It is not new in the world. The records of India and Egypt—the Old and New Testaments abound in descriptions of angel appearances and spiritual manifestations; in prevision, dream and trance; in oracles, prophecies, visions and healing gifts. Genuine spiritual manifestations, therefore, are not only in perfect accord with the marvels in the New Testament, but they are the "greater works" promised by Jesus to the living witnesses of immortality.

SPIRITUALISTS, THEREFORE,

Believe in the Infinite Presence, the Divine Energy, one living and true God, wisdom and love. And upon the pulsing bosom of this God is the soul's rest forever.

Believe in Jesus as a teacher and medium, accepting Peter's definition, "Jesus of Nazareth, a man approved of God among you by wonders and signs." Other New Testament writers denominate him the "son of Joseph," "our Elder Brother," who went about doing good.

Believe in spirit influence, as it "sat upon the disciples," "fell upon those who heard Peter," and was "poured out upon the Gentiles." And as evidenced in our day by

healing the sick and restoring the deformed to a normal condition, through the laying on of hands.

Believe in inspiration, a spiritual infilling from the divine fountain through ministering spirits and the beautiful in nature. Prophets and apostles, mediums and reformers, were inspired in the past, and are in the present.

Believe in repentance as implying sorrow for wrongdoing, and reformation. But in no way does it promise escape from the legitimate consequences of violated law. Nature, holding the golden scales of justice, says, Obey and enjoy—transgress and suffer.

Believe in rewards and punishments, as links in the chain of cause and effect. Retribution is inevitable. In all worlds man as a spiritual being is a moral actor, a subject of law, and responsible—reaping anguish from vice and happiness from virtue. Memory, the backward-looking eye of the soul, accompanies each individual to the world of spirits—that house of "many mansions." Each, when leaving the mortal body, gravitates by virtue of fixed law, to his appropriate zone or spiritual plane of existence. The purer the life on earth, the more ecstatic will be the bliss in that beautiful homeland of the angels.

Divine love reaches down to the lowest sphere. Progress spans all worlds. Angels are ever inviting those in the lower spheres to "come up higher." Every sweet thought breathed, every generous word uttered, every charitable deed wrought, and every heart beat for virtue, purity and peace, will live forever—live to beautify and bless.

Spiritualism settles three questions of momentous import :

I. That man has a conscious existence beyond the grave.

II. That all individuals commence that existence precisely as they leave this, mentally and morally, retaining their identity and memory.

III. That this future existence is one of mental progress and spiritual unfoldment for all human intelligences.

The Spiritual Philosophy, while undermining the false and overthrowing the Babels of bigotry and superstition, is constructive in purpose, and eclectic in method. It gladly conserves the good, and adopts the right and true wherever found.

Spiritualism, as interpreted by its best exponents, has given free thought a new impetus. It has severed the bonds of fear and superstition, revealed in a truer light the

law of compensation, opened to anxious eyes a revised geography of the heavens, and convinced multitudes of atheists and deists of a future conscious existence. Unbarring the gates of death, it has brought the loved inhabitants of the summer-land into our cities, our homes, our chambers, permitting us to touch their shining hands and listen to the music of their voices.

It has encouraged the desponding, comforted the sick, and with the tender hand of sympathy brushed away the mourner's tears.

Paul's injunction was, "Add to your faith knowledge." Spiritualists, studying the manifestations, have done this. While showing the naturalness of converse with the spirit world by sympathy, vision, trance, impressions and inspirations, the tendency of Spiritualism is to elevate the thoughts, encourage fidelity, spiritualize the affections, induce true righteousness, and promote the principles of fraternity and equality. Underlying all reform movements, physiological and social, philanthropic and religious, it would strike the "ax at the root of the tree," by rightly generating, then wisely educating all the nations of the earth. As a moral power it is eminently apostolic. Its invocations are soul-felt aspirations.

Kindling in believing souls the loftiest endeavor, the broadest tolerance, the noblest charity, and the warmest heart-fellowship, its prayers are good deeds, its music the sweet breathings of guardian angels, its ideal the Christ-life of perfection, and its temple the measureless universe of God.

From the London Medium and Daybreak.

A REMARKABLE COMMUNICATION.

DEAR MR. BURNS—When I last saw you in your own home across the water, I recollect on one occasion speaking of a most remarkable case of spirit communion, that took place through the mediumship of Mrs. Hardy, at one of her large public trance seances then being held semi-weekly in our parlors.

At these seances, after being for about an hour controlled by "Willie," one of her guides, acting as a mouth-piece for the spirits present wishing to communicate with those in the form also present, he would then give way for any strange spirit who might desire to control in person and indite messages to their dear ones at a distance.

The case which I am about to give you was so remarkable for its definiteness of character, its reliability, its complete and

perfect separation from anything even bordering on the pet theory of mind-reading, or "unconscious cerebration," so glib in the mouths of scientific opponents of Spiritualism, who stand ready to account for these things by any theory whatever save the spiritual, that I thought even at this late day, I would respond to your request and "send it along."

Mrs. Hardy, in the course of her last ten years of mediumship, has had many similar cases, but perhaps none so significant, unique and unanswerable by our opponents as this which I now give you, copied verbatim from our journal, to dispose of as you please.

On the evening of 27th November, at a public seance given at our house, for the purpose of communion with our spirit friends—Mrs. Hardy, medium—a message was received from a stranger, requesting me to forward the same as directed by the spirit controlling in person, which request I promptly responded to as follows:

"BOSTON, Monday, Nov. 28, 1870.

"MR. N. P. HARPER—At a circle of Spiritualists held at my house, 125 West Concord street, last evening, among the spirits who controlled the medium was one calling himself 'Major John Harper.' He says he died in 1846, in Carlisle, Pennsylvania; also says he has a son, now residing in Indianapolis, Indiana, whose name is N. P. Harper, who is in business there; says you did not leave the State of Pennsylvania for the West until after he had passed away. He says you have called upon him strongly to make some demonstration from the spirit world, if it was possible. He heard you make this request, mentally, not long ago, and he comes here to respond.

"Dear sir, should the foregoing reach you, please write me as to the correctness of the same, and oblige, Yours truly,

"JOHN HARDY."

Here we were casting our bread upon the waters, as neither of us had ever heard the names of the above parties breathed even, and Indianapolis is about a thousand miles from Boston. Shall we be rewarded for thus doing the bidding of this spirit stranger? Shall our bread be returned to us after many days? Let us see. In a few days, perhaps eight, the following letter came to hand:

"INDIANAPOLIS, IND., Dec. 6, 1870.

"MR. JOHN HARDY—Your letter of Nov. 28, reached me on the 6th inst. However

inexplicable the contents may be, common honesty requires that I should inform you that all the facts stated in it are literally true.

"My father, Major John Harper, did 'die at Carlisle, Pennsylvania, in 1846.' I was present with him at the time, and afterward, to-wit: in 1850, 'went west,' and have been living in this city for the last five years. I did 'call for him earnestly,' and herein lies a fact as singular (to me) as any thing else. Your kindness demands that I should relate the circumstances. For a year past I have been examining the phenomena of Spiritualism, and actuated by a desire, 1st, to preclude the possibility of collusion on the part of any person living; and 2d, to avoid the notoriety of publication, while seated in my office alone, and the doors closed, on the 7th of September, I took a sheet of paper and wrote upon it a request desiring my father to go to another place (the *Banner* circle, as I had never heard of your circle, and never been in your city), and there, after giving his true name to the intelligence controlling, to send me, as a test, a message by a fictitious name, which I gave him. I stated also that I would communicate this to no person living, until I saw whether it was complied with or not. I then enclosed it in an envelop, and placed it in my pocket with some private papers. On the 20th of September, under the same circumstances precisely, I took it out for the first time, and having read it over very slowly, indorsed the fact and date upon it and replaced it in the envelop, where it remained until after the receipt of your letter. I state most positively that no living person saw that paper, or heard it alluded to in any manner until after the arrival of your note. Instead of receiving an answer from the place requested, and in the manner desired, I received it from yourself, an utter stranger in the fullest degree.

"Looking at these facts in the light of the design in my mind at the time of making the request, I am compelled to admit that the true spirit and object is carried out in a better manner than as I proposed; in fact the variations from the plan constitute a double test, for if any one had discovered my plan (which, however, I knew to be impossible), they would have most naturally have carried it out just as directed.

"N. P. HARPER.

"434 N. Delaware St., Indianapolis."

Will Professor Carpenter please crack this nut with his pet hammer? Here are facts, names and dates. Mr. Harper is a promi-

nent merchant in Indianapolis, an active member of the Unitarian church there, and can be addressed for confirmation of the above if desirable. Yours truly,

JOHN HARDY.

4 Concord Square, Boston, July, 1876.

For the American Spiritual Magazine.

HAS SPIRITUALISM A FOUNDATION?

D. CASHWELL.

At a gathering of a number of the Spiritualists of Wilmington, N. C., on the afternoon of June 25, 1876, the above question having been proposed, and after arguments by others present, David Cashwell said, substantially:

I suppose the real question is, are the evidences of the truth of Spiritualism sufficient to establish its reality?

We all know that there is such a city as London, situated within the kingdom and jurisdiction of Great Britain; and yet, according to the strictest legal rules of evidence, we can't prove that universally known fact, unless we can produce one or more witnesses who have been in London and personally seen and known the city. If twelve good and lawful men were sworn to try the issue involving the existence or non-existence of said city, and any number of witnesses, of our most reliable citizens, born and educated in this country, whose feet had never trod any other than their native soil, whose vision had never extended beyond the boundaries of their own land, should testify to all they know, historic and otherwise, of the existence of that city of renown, under the rigid rules referred to, the jury could not say that the fact was fully made out. But some one may say this argument is too far-fetched—well, be it so considered, and let me most respectfully ask, if it is not in tolerable keeping with the most cogent reasoning relied upon to reject and destroy the logic of daily occurring actualities? But seriously, and by the way, as the rules of evidence I have recited may have originated in the wise caution of intuitive mercy, or in the peculiar incapacity of the mind with many of the most conscientious to accept anything less than personal, positive knowledge as evidence, let us not complain of or condemn their inflexibility.

For the purpose of my argument I prefer that the most rigid rules of evidence known to common sense and reason should be required and applied to the question under consideration, for it is the question which

involves the great issue of our immortality. If Spiritualism, as we understand it, be true, then the problem is settled—our souls are immortal, and God hath made the measure of our future to equal his own eternal duration. Never, never shall the time or the period arrive when we shall be no more!

Spiritualism, as understood by us, rests its claims for truth upon nothing less convincing and conclusive than actual, positive demonstrations, sustained by the Divine Record, and by ever recurring personal testimony of the best class; and these demonstrations—spirit manifestations—appeal to our convictions by the attestations of divinity, no less than by the personal evidence of the best and purest men from the Adamic age to the present day; and hundreds and thousands in this and other lands, many of whom are not strangers to us by reputation, and whose testimony no sane man would dare to question upon any other known subject, are giving to the world facts of their own knowledge, which we believe to be in perfect harmony with the wonders which many good people now say could only have been performed in ages and at times forever past and gone—forgetting, as it would seem, the grand and glorious truth which, under other circumstances they would claim to acknowledge and reverence, viz.: that God is the same yesterday, to-day and forever, and that all power in the heavens, and in the dominions of his universe, is from and of him. And these good people appear entirely oblivious to the important correlative truth, that, if it were necessary that our heavenly Father should make known his power and grace to his children in the way and at times mentioned in Scripture—and, upon the truth of which they profess to build their systems of religion—may it not be equally necessary that the “greater works than these” should be done in after times, as means to bring all his prodigal, naked, starving sons to themselves, and back to their Father’s house, to be comforted, and clothed, and fed evermore with the rich bounties of his infinite love?

My argument, if it shall be considered such, is intended to suggest some of the reasons which have influenced my own convictions. My stock of personal knowledge is small; I have not seen quite so much to convince as I believe others have; and though I esteem mine as very little faith—as the grain of mustard seed—I would not exchange it for all else—of power, riches, fame, this world could give. It helps me the better to understand my relations and responsi-

bilities to my God and my neighbor, and the better to sympathize with my companions in misfortune and suffering; and helps me, I hope, with better resignation and patience to endure hardships and the grievous trials through which, in common with my betters, I am rapidly passing on, confident that the period in the great future will come to me and to them, when we shall see and know why and how the afflictions of our present time work out for us that far more exceeding and eternal weight of glory.

OUR HOME MEDIUM.

Bro. Peebles, in a letter to our home medium, writes: “I want some spirit to come and control you, giving a minute description of the spirit world, and his or her spirit home. No perambulating—we’ve had too many of them leading us into confusion. We want details and exactness. I want it to publish in our homes and employments hereafter. Tell Mrs. Hawks to do likewise.” We give it to the readers of the *MAGAZINE* first:

The spirit world is not far removed from the natural world. In point of appearance the spirit world closely resembles the natural world. The similarity is too striking for you to believe. The mind views spirit in the sense of intangibility, as something like misty nothingness, when the truth is, spirit to spiritual things is tangible and real. The spirit world, as we term it, is the abode of undeveloped spirits—those who have not long left the body, and those who, by the laws of spirit life, have not arisen to higher spheres by progression. Here they are instructed in regard to higher aims and spheres; here spirits from the higher spheres come to talk to them of God’s love, and make them feel they are bound to him by that electric chain which holds every atom of God’s creation together. Love makes this chain bright always, and the ages of eternity will only serve to increase its brightness. The spirit world is encircled by this chain, and spirits who are not developed above the transgressions and errors committed while in the body, could never feel the influence of this electric brightness were they not directed and instructed by those who, with feelings God-like, come to them, making their abode brighter by telling them of their union with God and holy angels by this electric chain of love.

Springs from this love put forth their streams, which run through the spirit world in sparkling rivulets, much like those of earth, but the water is of electric brightness, which comes from the fountain, God.

Fruits grow here, but their sweetness and delicious flavor come from the parent tree, God, and are delicious in proportion as the soul seeks after him. We know these things, for in the spirit world we learned to teach others the truths we received from higher spheres. The sun shines, making the spirit world present the appearance of sparkling electric emanations from bodies surcharged with that element. This brightness cannot be seen by those whose souls were in darkness, as "those who had been long dead" in trespasses and sin. "Eyes have they, but they see not; ears have they, but they hear not," for God was not in all their thoughts while in the body; now they must "work out their salvation." Spirits help them only as they help those on the earth plane. We come to them, teaching them as we teach you. They receive our instructions as you often do, with infidel trust. This prevents our help, but we labor on; one soul is worth thousands of worlds like this and earth. Ministers often say this without feeling the full import of the sentiment. God sends us to gather from the four corners of the earth and spirit realm those his love created and redeemed.

My spirit home is in what we know as the fifth sphere. Here the spirit bodies of those who have passed through the first spheres of progression live when not engaged on errands of mercy to lower spheres, and teaching earth ones the duties which Christ came to teach them. Here we meet in council to delegate messengers with power to operate in matters pertaining to spiritual development and carrying out the plans of God's ministration of government. His plans are executed by his ministering angels. They come to us from higher courts, and send us to those lower in the plan of God's government. It is our council that directs mortals in spiritual affairs. Then those below us, more material in their offices, impress in temporal matters. Here the spirit is more developed, and the spiritual life is more perfect than in lower spheres. Material resemblances lose their influence, and more of God is seen, because God is spirit, and cannot be seen in material things. Consequently the materialized aspect of the spirit world passes away, and love and wisdom which belong only to God fills the realm. Christ presides more personally

here than in the lower spheres, where he is known as their material sun. The spirit world is the abode of those who know Christ as the "light of the world." He directs the ministerial employments; he sends us by the power of God, and bids us go into all the world, teaching the commandments he gave them before he left the body. God is seen here in Christ, "reconciling the world" and bringing the souls he has created to the fold which Christ meant when he said "the sheep know the Shepherd's call and will follow him."

The sphere in which we dwell cannot be described by comparing with material things, for all is spiritual, and "God in Christ" is the glory of it. This is all I can tell you. More you cannot comprehend while body and spirit are united, for all things partake of the nature of earthly things when spirit looks through mortal being. Spirit is spirit, and can only be seen with the internal being, and that must be freed from material surroundings before it can see God in all his power and goodness, and wisdom and love.

Mr. Peebles must wait until he comes over for details and perfect description of spirit life and homes. We cannot adapt our descriptions to his material understanding so as to give him what he desires.

For the American Spiritual Magazine.

OBJECTIONS TO THE NEW MOVEMENT.

MILWAUKEE, WIS., Sept. 18, 1876.

BRO. WATSON—As the New Movement is attracting a great deal of attention, and comments pro and con are being indulged in, and as the prospects are very flattering, it doubtless will not be amiss to keep on with the comments.

In nature, every movement is in some sense limited; in art, every line and motion are made by rule and limit. In the old movement of our New Philosophy a great fault was that it had too much freedom. I believe in a free platform with restrictions. Those who ask for so much freedom of the platform would not want their own houses so free that any outside crowd could come in and rule them. So I would not have a platform so free that it meant nothing in particular. I think the old platform broke down from a rather large dose of freedom. In the New Movement I notice the principal objection to it is that it is too religious. To my view this is not a wise objection, and I hope will be a short-lived one. The most

of our scientists are making the proud boast that the world has not known as profound a religion as it remains for science to develop; and I for one believe their boast to be well founded. Another objection is that its machinery is too complicated. If this is true we are not obliged to use all of it because we have it. Again, the Philadelphia Convention declares that it does not make commands, but only suggestions for the Convention of 1877. Let us all work to give the next Convention such shape and form as the demands require, and as a high degree of wisdom shall dictate, and to this end let all local societies be well represented by delegates. After the next Convention local organizations can form and reform with a better understanding than now. Meanwhile, local societies should conform as nearly as possible. Yours truly,

E. W. BALDWIN.

There are some points in the above worthy of consideration. It was not the design of the Convention for societies to adopt the "complicated machinery," but to adopt whatever plan they saw proper. We have indicated our views in our last issue, and believe the best policy to be to let each society judge what is the proper course for them to pursue in organizing. They can instruct their delegates to the National Convention so that they may reflect their views in that body.

For the American Spiritual Magazine.

SEXUAL RELATIONS IN HEAVEN.

D. WINDER.

Text—In the resurrection they neither marry nor are given in marriage, but are as the angels of God.—Matt. xxii, 30.

Jesus once said to his disciples, "I have many things to say to you, but you cannot bear them now." Paul was once caught up into the third heaven, and heard words which were "unlawful for man to utter." Every advanced mind can appreciate the philosophy shadowed forth in the above sayings of Jesus and Paul. The world, in its infancy and youth, could not digest and assimilate the sublime truths required to perfect humanity in its maturity. This is the meaning of Paul's language, "I have fed you with milk and not with meat, for hitherto you were not able to bear it; neither are you yet able." Physically, mentally, morally and spiritually, the newly born infant, and the extreme youth must

be nourished on food adapted to its age and capacity. So the world, in its infancy and comparative youth, was incapable of appreciating the higher truths of physical or moral philosophy. It was on this account that Jesus evaded the true explanation of the problem proposed to him by the Sadducees, in relation to the woman who had seven husbands in the present world. The Sadducees did not believe in a future life, angels or spirits; and having no conception of any order or arrangement except that which existed in our world in their time, they regarded the problem they proposed to Jesus as a poser, which he could never solve consistently with his doctrine of the resurrection and a future life. But Jesus told them that their objection was founded in a radical error—the supposition that the legal institution of marriage must necessarily exist in the world of spirits, if the resurrection was true. "Ye do err, not knowing the Scripture, nor the power (*authority*) of God; for in the resurrection they neither marry nor are given in marriage, but are as the angels of God."

Now, although they were distinctly informed that the earthly institution of marriage did not exist in the spirit world, yet the alternative is hidden in the evasive expression, "but they are as the angels of God." The question, *how* is it with the angels of God, relative to the sexual relations? was left open and unexplained. Of course the Sadducees took no interest in any question relating to the angels, as they did not believe in their existence.

That a false inference is generally drawn from this answer of Jesus to the Sadducees, I shall now proceed to demonstrate and illustrate. That false inference is that the sexual relation does not exist in the spirit world. This conclusion, it seems to me, is unphilosophic and absurd, and subversive of all rational ideas of our future identity and continued life. Is it possible to conceive of a human entity not characterized by the sexual peculiarities? We can think of such a being only as a monstrosity; and are we to suppose that the inhabitants of the spirit world are all of that class that occasionally shock the sensibilities of humanity, and mar the beauty and harmony of our race?

When it is considered how much the happiness of the human race depends on the sexual peculiarities and relations, it is impossible to think of a state or condition adapted to human beings without these relations.

It is probable that this absurd idea had its origin in the perverted and God-dishonoring sentiment, so prevalent in the civilized world, that the sexual relations are incompatible with personal purity and holiness of life. But if this sentiment has any foundation in truth, then impurity is a natural and necessary result of the organic structure of the human race. The licentiousness of some men and women no more proves the impurity of proper sexual relations than gluttony and drunkenness prove the impurity of the natural appetite for food and drink. The true dignity of manhood is arrested and vindicated in the proper government and control of all the natural appetites and passions, and not in their suppression or destruction. Nothing could be more inharmonious with nature than the Shaker system. Indeed, it is difficult to decide which is the greater distortion of the principles of nature, Shakerism or unbridled libertinism. They are two extremes, equally removed from divine law.

Primitive man saw nothing impure in sexual intercourse, or the act of generation, but considered it one of the divine appointments and processes of creation. Now the question is, were they impure to regard it in that light, or is it our own impurity that causes our squeamishness on the subject? The idea of impurity in the true sexual relation, is the result of a false civilization, which has perverted the primitive ordinances of nature.

Sexual union, resulting from mutual, pure and holy affection, is one of the most sacred and divine functions of humanity, as well as one of the most essential elements of human happiness; without which the order of nature would be imperfect, either in this or the future world.

St. Paul, Swedenborg, and all the great spiritual philosophers of the present time, have recognized the truth that man has both a natural and spiritual body. This is now regarded as an established truth in our Spiritual Philosophy, and vaguely accepted by the mass of Christians. If this doctrine is true, then we have, in our natural or physical body, an exact type of our spiritual body. For every organ in the material there must be a corresponding organ in the spiritual body. We hold it as a truth, that the spiritual body is the *real* man or woman, which presides over, underlies, molds and forms the material. If this be true of the human being as a whole, it must be true of all its parts. The spiritual body must have head, hands, feet, eyes, ears, brains, lungs, nerves, and all the other organs in corre-

pondence with the material body. There is no reason in assuming that human beings will cease to be human beings in the spirit world. If they exist at all in the future, and retain their personal identity and consciousness, it must be in the same organic form they have here. Our only conception of men and women in the future is as the same organic beings they are here; only that they have laid aside their materiality and appear in their spiritual bodies—according to which the material was formed and fashioned. And if they retain their original organisms, the natural affections, feelings, propensities and functions must be the result then as now.

It will be seen from the preceding that the sexual relations must exist in the spiritual world, and that true connubial bliss will constitute one of the sources of happiness in heaven as it does on earth.

Should the reader wish to know how I reconcile this view of the subject with the words of Jesus, "In the resurrection they neither marry nor are given in marriage, but are equal to the angels," my answer is as follows: The Sadducees could only view marriage as a *legal* institution, and all laws are "made for the lawless and disobedient;" but the good angels are not lawless and disobedient, therefore they need not and have not marriage laws, but "are a law unto themselves, showing the law of nature's God written in their hearts." They never choose to do wrong, therefore need no laws to compel them to do right. The motives that influence men and women to form matrimonial alliances in this world will not exist there. Sexual unions will exist there only as the result of true soul affinities, and continue only so long as these bonds endure. Continual progress implies continual change; consequently the perpetuity of the connubial relation will depend upon the equal progress of the parties.

Now, as these perverted and compulsory marriage relations could not exist in a world of harmony and purity, Jesus said to the Sadducees, "They neither marry nor are given in marriage." He, of course, intended to be understood in their own sense of marriage. Instead of this they should be as the angels—prompted only by pure, true and mutual love, and drawn together by the irresistible attraction of affinity, they would need no marriage laws, as they do in this treacherous and sin-polluted world. And whether or not the old earthly relations of husband and wife will be renewed there, will depend upon the state of their affections

and desires. If their attachments increased through life; if their mutual affections grew stronger with age, and they desire their union to be renewed, it will most certainly take place. Otherwise not. "Free love," in its pure and true sense, rules in heaven, and it might rule here if all men and women were pure and true, as those are whom Jesus calls the children of the resurrection, and who shall be "counted worthy to obtain that world." But in this world, in its present corrupt state, free love would soon degenerate into free lust without the restraints and regulations of law. Not that I believe that human laws can ever render the social relations perfect, nor that they can exist at all without subverting the laws of nature. But the world, in its present state of progress, is in a dilemma. The general welfare of society requires laws to regulate the social relations; yet it is impossible to make laws to protect society against the corrupt and vicious, without oppressing the virtuous and good. But in the spirit world these difficulties will all be removed. The pure and good will there be separated from the impure and vicious. The latter class will be subject to the restraints of law more perfect and irresistible than human laws; the virtuous and pure will be free to obey the impulses of their holy natures in all things. They will be a law unto themselves, showing the work of nature's God written in their hearts. Among the children of the resurrection lust will be unknown. Pure, holy and mutual love will rule and direct the sexual relations; and humanity will then realize the ecstatic bliss intended by the Creator in creating man "in his own image, male and female," and the purity, harmony, and perfection of nature will be vindicated against the blasphemies of this sin-polluted and perverted world.

I am happy to see that the views presented in this essay are sustained by the testimony of intelligent spirits in the land of souls. Prof. Robert Hare, one of the most intelligent investigators of the Spiritual Philosophy that has ever lived, in his great work published in 1856, page 204, holds the following language: "Among the sources of happiness in the spirit world, is that resulting from a union of those really created for each other. Marriages contracted in this world lose their binding power in the spirit world; yet they may endure if mutually desired by the parties. If a husband has had several wives, or a wife several husbands, the tie only endures between the most congenial pair—if, indeed, either pair were con-

genial." The same author says, "This union in heaven is a benevolent indemnification for celibacy here and the miseries so often resulting from improper marital relations in this world." This is, certainly, a very reasonable theory. He then gives the facts communicated to him, that his father, brother, nephew, and another special friend, were all reunited in the spirit world with their earthly companions, and then adds, "This proves that a hyemial torch may be lighted which cannot be extinguished by death." He further states that he had always supposed that, independently of sexual emotions, only friendship like that between brother and sister could exist in heaven between men and women. So he submitted this question to an intelligent spirit friend in the spheres, and was informed that "peculiar emotions were attendant on sexual affection in the spheres as well as on earth."

In the March number of *The Voice of Angels* we have an account of questions answered by Theodore Parker, among which are the following with their answers:

Question—Is there marriage in the spirit world?

Answer—Yes; marriage based on affinity.

Question—What are we to understand by affinity?

Answer—Congenial companionship.

Question—Do these unions result in offspring?

Answer—Yes; but not in the material sense. There are many things you cannot understand until the mortal has put on immortality.

It may interest the reader to know that the author of this essay has lived with the wife of his youth just half a century—September 5, '26, September 5, '76—and this long union has resulted in an increased attachment, and undying desire to be reunited in the land of souls. And it was in response to this mutual desire, and to remove the anxiety we both felt on this subject in reference to the future, that I was inspired and impelled to write this communication. The thoughts are not mine, but came unexpected, and independent of any mental effort of my own. And as the time is near at hand for a more full development of the Philosophy of Life, I wish these thoughts to be placed on record, to induce investigation and thought.

I close by warning the reader against inferring that I have any sympathy with the modern idea of "free love," as opposed by the popular sentiment of the times. This essay has exclusive reference to *Spirit Life*.

For the American Spiritual Magazine.

SPIRITUAL UNITY.

Progressive Science leads the van
To harmonize the race of man ;
The fount of life and light and love
Is ever flowing from above.

Truth with its holy voice appeals
To common sense, and *right* reveals ;
As much is given, this age will be
The age of struggles to be free.

But Freedom yet shall grace the world,
The flag of Union be unfurled ;
While One Religion, *understood*,
Shall bless the wise and truly good.

Science and Art shall open wide
A field of progress o'er the tide—
And blend the nations into one,
With Heaven's bright Truth as central sun.

W. H.

Silver Lake, Ind., 1876.

For the American Spiritual Magazine.

AMONG THE PHILADELPHIA MEDIUMS.

DEAR BRO. WATSON—I cannot tell you how delighted I am with Philadelphia. To me the delightful streets laid out in Quaker-like order, the magnificent buildings with their snowy marble fronts, weave a charm about me which will live in my memory always. We arrived here the night of the 11th, and found comfortable and pleasant quarters at Hotel Aubrey. The next morning after breakfast my "guid man" and myself started out to visit the mediums of the City of Brotherly Love. What a delightful morning it was!—so full of health the glowing atmosphere, so lifting up and exhilarating the balmy air. I forgot for a time all the storms of life, and seemed to move with the spirit of childhood days.

DR. MANSFIELD.

Our first visit was to Dr. Mansfield, who has been visiting this city for a few days. We called at his residence, 361 Sixth Avenue, New York, and there learned from his accomplished wife that he was at Philadelphia. We soon found his rooms; he was looking for us, and greeted us with the cordiality for which he is so well known. We regret to say that we found him suffering, and feared he would not be able to give us the opportunity to converse with our friends; but when we spoke of retiring without an

interview, he would not listen to us, but said he would make the trial, although he feared it would not be as satisfactory as would be under more favorable conditions. He gave to Mr. H. a long strip of manuscript paper, and requested one or both of us to write whatever questions we desired—writing our question upon the top of the sheet, and then turning it under, forming as many folds as we chose. Mr. H. gave me the paper. I was seated at the opposite side of the room from the medium, near a small table. It was impossible for the medium to see what I was writing. I will here transcribe one of the communications; the others are of too personal a nature :

"DEAR GRANDFATHER AND DEAR FRIENDS—Send us some token of your presence. Tell us what to do, and how to work for the best good. I hope all my dear kindred are here—*Aunt Mary*, dear Tudor, Emma, and my darling children, not forgetting Hope and Mr. Rechter. Affectionately,
"ANNIE C. T. HAWKS."

This question I folded into four folds, folding one over the other, and handed it to Dr. Mansfield, who made as many more folds and then fastened the whole with mucilage, leaving the end of the unwritten portion hanging from the closed folds. Upon this he wrote, keeping all the while a telegraphic motion with the index finger of his left hand :

"How beautiful it is to come together thus! We have been with you (i. e., your grandparents and aunts, and other dear ones). But we do not think it prudent to control the medium fully this morning. Therefore I am selected by the company to say all that the band can at this time. You really have no need of advice as to what you should do in order to do your duty, or work to the best advantage for the glorious cause which you not only expressed but fearlessly defended for years. Trust to your guides and your impressions, which latter are really inspirations.

"Your grandfather is often with you; in fact, your friends one and all are not far from you. Mrs. Mary, or Mollie, Watson is present, and bids me say for her, thanks for your aid to her dear Samuel. She says, tell Samuel and Ellen she had a nice talk with the children (Mr. and Mrs. Fuller.)

"I am your AUNT MARY."

After a social half-hour's conversation we took leave of the kind Doctor, with our hearts filled with gratitude to him and the angel world.

MRS. KATIE B. ROBINSON.

We turned our footsteps toward the home of Mrs. Katie B. Robinson, which we had some difficulty in finding, but after reaching the locality, through the directions given us by the kind people of this city (and I am sure I never before met with such kind courtesies as are here extended to strangers), we were soon at No. 2123 Brandywine street. We were ushered into the parlor, and after a few moments waiting we were received by Mrs. R., who invited us up stairs into her seance room. We did not mention our names, and purposely avoided any allusion to our home or acquaintances, by which the medium might get any clue as to who we were, or where from. After a few moments conversation with the medium upon her phases of mediumship, she was suddenly entranced by one of her guides, who gave us a kind greeting and described to us many of our spirit friends, giving their names and relationship. He said: "They will control our medium after White Feather has had a talk with you." White Feather, the principal guide to Mrs. R., is certainly a remarkable little spirit, and I hope at some future time to be able to give you, from such items as I have gathered, a full account of her relationship with Mrs. R.

White Feather's greeting to us was: "How you does? I's glad to see you; I's knew you'd would come. I knew Watson chief when he come with chief Child. He no tell my media, but I know him; I tell him so. I bring his chief John; John here now. He come to talk with you, chief; he talk with you, too. Ferguson chief here. I glad to see you—I like you—I know you." And here she gave to both of us a perfect delineation of our characters. I never heard anything more perfect than that of Mr. H. She continued to talk for twenty minutes, describing spirits very correctly; described Mr. H.'s father and gave his name; also the names of a favorite aunt of mine, a sister, the mother of my adopted children, and the name, with a perfect description of my eldest boy Willie, called the name of Henry, said he was my boy too. Henry was the name of my last and youngest child, has been in spirit land eleven years. Here White Feather paused as if thinking, and then in a quick way she remarked: "You know Clara. She in the body. She in your land. You tell her White Feather say be brave; good spirit with her all the time. Great gift hers; more power come. Good spirit send love and blessings."

White Feather then shook hands with us,

and with many kind wishes said good by. Here followed a control which gave us a happy surprise. His words, as well as I could get them, were these:

"How do you do? I am Jesse B. Ferguson. I am not dead, but living. God bless you. I am glad to meet you. Say to Bro. Watson, hearts in spirit land bless him for all the work he is doing, and the hungry hearts of earth bless him. To you, lady, I say, feel to thank God for a mediumship which is in the angel world recorded. Fear not, trust in God and your angel guides."

To Mr. H. he said: "Loved ones are with you, helping you and holding you up. Be brave, you will overcome all obstacles. The holy light of spiritual truth is burning in your city, and it will continue to burn brighter and brighter until the victory is won."

Much more he said which I could not remember. Then came your son John. He shook hands with Mr. H. as cordially as if he were indeed there an inhabitant of the body. Turning to me he said, while a bright smile lit up the medium's face, "I am very glad to see you. Tell Father I am with him often. It is I who write. I am gaining strength day by day. I follow the light and learn the way to higher planes. Give my love to all at home. Tell them Johnny is not dead; he lives."

Then came Mr. H.'s grandmother, giving proof of her identity. Then my children, Willie and Henry, followed by sister Emma, who spoke very affectingly of her children. And this ended one of the most satisfactory and delightful interviews I ever held with any medium. God bless Katie B. Robinson.

After leaving Mrs. Robinson's we made an engagement to go at 7½ P.M. and visit

MRS. THAYER, THE FLOWER MEDIUM.

She is making her home at No. 1601 North Fifteenth street, the residence of Col. S. P. Kase. We found upon reaching there quite a number of visitors in the parlor, and among them Mrs. M. J. Holmes of Memphis, Mrs. Saxton of New Orleans, and Mr. Paul Bremond of Houston, Texas, who has known me since the early days of my mediumship.

The crowd was so great that many could not get seats in the circle room, and Mrs. Thayer was obliged to request them to leave, not, however, until she had kindly offered to give us the seance the following night—an unusual thing with her, for she is so exhausted by these seances that two a week are as many as she can hold.

Everything arranged, we took our seats around a long extension table. One of the visitors, a gentleman from Washington, fastened the only door. We were all satisfied that there was no possible means of ingress or egress save through that door, and we saw that it could not be opened without our knowledge. The medium was seated about midway of the table. Joining hands with the circle, the gas turned off, we engaged in sacred song. After several hymns were sung, and perhaps twenty or thirty minutes had expired, the medium called for a light. A match was lighted, revealing for a second the table strewn with flowers. All was again dark, and the singing resumed, when we plainly heard the fluttering of bird's wings, and a gentleman exclaimed, "I have got my wish! There is a dove upon my shoulder!" I then wondered if my wish, which I had made mentally, would be granted. I had wished for a token from the South—a branch from the fig tree with figs upon it. In a few moments the medium requested that the gas should be lighted, and so it was, and what a scene! The table was covered with bright flowers all sparkling with evening dew, and there lay the branch from the fig tree with the figs upon it, a white dove nestled upon the shoulder of a gentleman, while a bright little Carolina bird was in a lady's hand, and near Mrs. Holmes was a turtle dove.

To say we were delighted would not express our joy; our hearts were too full for utterance. Mrs. Thayer kindly invited us to attend the seance on the next evening, and we gladly accepted the invitation.

Everything was conducted as the evening before, except the door fastening. Mrs. Thayer seemed to feel, as mediums can feel, that some person present was not satisfied—they had their doubts about the door. So she insisted that it should be secured to satisfy the party's skepticism. The door was locked, a chair placed with the back under the door knob, and above that a slender pen knife placed so that the least motion of the door would throw it down. This seemed satisfactory to all, and the room was made dark, and all joined in singing. The match was called for and lighted, revealing as the night before, the dew-gemmed flowers, and then all was dark again. After a space of ten minutes the medium said, "Light the gas, and let us see what there is." The gas threw a glare of light upon a table crowned with fresh, crisp flowers, not a leaf disturbed, not a petal crushed. Sitting in the dark, I was thinking to myself, why can't we have

something besides birds and flowers? when I heard something fall near me which sounded like gravel. I thought at the time it might have been some of the flowers, with the roots and soil attached, for this had occurred the night before; but when the light came there was just opposite me a handful of wet sea sand, beach pebbles and small shells. Something had come besides flowers and birds. Only one bird appeared at this seance, a white fan-tailed pigeon.

After the seance was over, I went up to the kind hostess to thank her for the pleasure we had enjoyed in her house, and to express my delight to Mrs. Thayer, when I was introduced to Jesse Shepard, the great musical medium, the wonder of the world. Mr. H. regretted that he could not so arrange matters as to remain longer in Philadelphia, that we might have the pleasure of hearing this "Musical Trinity." He contemplates visiting New Orleans, if not compelled to go to England. Should he visit the South, I hope he may be induced to come to our city.

We left our kind host and hostess with hearts full of love for them, and a prayer that the angels may ever watch over them, and that the dear medium under their charge may be ever sustained and blessed.

Fraternally, MRS. A. C. T. HAWKS.

MRS. STEWART.

The *Religio Philosophical Journal* says:

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

"We waited patiently for about twenty minutes, when the cabinet doors were opened, and there stood a splendid-looking spirit (lady), dressed in black, with the medium in plain view of the visitors. The spirit stepped out of the cabinet on the platform, and was recognized by a gentleman in the audience. She slowly dematerialized in full view of the company, and when she was all gone, except her head, which was only about six inches above the floor, she spoke loud enough for us all to hear, to close the door. The next spirit that came was a man, I should judge nearly six feet high, with a heavy black beard. He stepped out on the platform, and was recognized by his father and brother, who stepped up, shook hands, and talked with him. Next came a young, smart-appearing

German girl, about sixteen years of age, dressed in a rather fancy costume, peculiar to those people. She was quickly recognized by her father, who was present; she threw her arms around his neck and kissed him, and conversed with him in German. The last one that came was a lady. She came and partially opened the door and disappeared. The controlling spirit also appeared with the medium in view at the same time. They are doing a good work here, and are crowded with visitors from all parts of the country."

From the Banner of Light.

THE NEW MOVEMENT IN SPIRITUALISM

Surprise has been expressed in some quarters that the work of local organization was not immediately proceeded with after the meeting in Philadelphia. The delay, so far as the New England branch of the committee was concerned, was a purposed delay. It was agreed that beyond seeking a hearing at the camp-meetings nothing should be attempted till the season of these meetings was past.

Now we are ready to take the field and proceed with the work of organizing societies in every part of New England. A competent staff of lecturers has been secured, and stand ready to respond to calls to speak wherever there may be a desire to know the meaning and purpose of the New Movement. These lecturers will, if desired, remain in localities where an organization is effected, long enough to assist in completing the details of the organization and seeing that the society is got into good working order.

This work is undertaken in obedience to a vote of the Philadelphia Conference, "That a committee of twelve be raised, divided in groups of threes, selected from the respective sections of the country—North, Middle, West and South—empowered to call, at such time and place in the year 1877, as may seem to them fit, a Delegate Convention, composed of five delegates from each society which shall be formed within the year, and of such other persons in places where there are not enough to form a society, as may signify their sympathy with the movement and apply to the committee for credentials, which Convention shall have for its main business to decide the question of a permanent national organization, and to transact such other business as may come before the Convention."

The main feature and prime object of the

New Movement is the organization of local societies upon "a religious and financial basis" for purposes of practical work—work for the maintenance of health and the building up of sound minds in sound bodies; for the promotion of education, looking to the highest possible perfection of the individual; for the study and practical application of social science with a view to a new and improved state of society in the earth; for the furtherance and support of all wholesome and needed reforms; for the training and nurture of the spiritual nature of man upon the same scientific principles which obtain and have been applied with so much success in the training and development of the intellectual faculties. All human beings have mediumistic powers. These powers inhere among the natural functions of the brain. The proper training will develop these spiritual faculties of the mind just as the corresponding training of the intellect brings out the faculties for arithmetic and music, for reasoning and oratory. In brief, then, what the New Movement proposes is a comprehensive scheme of education and evolution conducted throughout on scientific principles and looking directly to the creation of a new and higher style of manhood and womanhood, and the establishment on the basis of love to God and love to man, of a new order of society in the earth.

Without creed and without ritual we expect our society everywhere to go systematically to work upon the great tasks of man-making and nation-building, convinced that whoever will take up such work in earnest, under the combined light of science and revelation now shed upon the problems, will speedily realize the ancient promise that "He who will do the work shall know of the doctrine."

Hence, while some of us hold to doctrines in the sciences of theology and psychology quite as decided if not as definite as any doctrines we accept in the great departments of knowledge embraced under history, physics and mathematics, and while we all are agreed that the love principle, as it was wrought out in Jesus, and from him has passed, or is passing over into modern civilization, is the fundamental ground of evolution in the modern world, and while the spiritual leadership of Jesus, in the large sense of a supernaturally selected person to stand as the symbol, before men's senses, of the divine love and wisdom, as these are operative in the practical processes of making and perfecting worlds, we yet commit no man to these nor any other set of opinions

as a condition precedent to membership in any of our societies. Our societies are schools, wherein everything pertaining to the nature of man and the method of his development is destined to be systematically and scientifically taught. As fast and as far as that is possible, we would turn the whole world into a great practical school, constantly in session, teaching the elementary knowledge of all the sciences of man and of society to everybody, old and young, men, women and children, by means of primers and elementary text books of every branch of knowledge, philosophic, scientific, practical and artistic.

Into such a scheme of culture would come, also, lectures and lecturers, demonstrations, object teaching, apparatus, etc., adapted to the needs and capacities of the whole people.

We do not wish to disguise the fact that Spiritualism in the New Movement puts on a new phase and takes a decided step forward. A new and larger definition is required to express its scope and spirit. Spiritualism in the New Departure is that scheme of thought and action which embraces the science, the philosophy, and the religion of human life. It is in fact a new religion which imports a new church, a new state, and a new education, preparatory to the new heavens and the new earth which, in one form or other, has been the burden of the seers and prophets of all ages and all religions.

Now, whoever is willing to take hold of the practical part of the work here outlined, in the spirit of this New Movement, is welcome to a place and to service as a member in full fellowship with our societies, so long as he loves to stay and is willing to work. On this one condition of love of the brethren and willingness to co-operate with us in eager joy to fulfill our tasks, we invite and welcome all, orthodox and liberals, Spiritualists and materialists, theists and atheists, to come as workers and learners into our schools, not doubting that as we travel on in unity of spirit, through practical uses to human ends, we shall constantly approximate and ultimately attain to a practical unity in that well-grounded knowledge of true doctrine which can never fail to come to earnest men and women devoutly doing the work of God and humanity.

Societies wishing to obtain further information, or desiring to secure lecturers and organize societies, will address

J. E. BRUCE, Newburyport, or
J. H. DEWEY, Boston, Mass.

RIGHTEOUSNESS OF WORKS,

Which James Intended to Teach by "Faith Without Works is Dead."

THROUGH OUR HOME MEDIUM.

James said this because he had learned the barrenness of faith alone. The expression that faith could remove a mountain, uttered by Jesus Christ, was not intended to convey the idea that faith alone could do this, but that the effort must be made to remove difficulties before faith could be perfected. A dormant, inactive faith could never have proven the truth of Christ's teachings. Faith that does not lead to good works is not faith, but mere profession. Works will make faith perfect, because the believer will have his faith increased more by doing the will of God than by hearing only.

This is a subject not understood by Christian believers. They suppose the "simple faith" they so often preach will save them, but I tell you there is more for you to do than merely believing Christ to be the Son of God. He did not tell you to believe on him, but to believe the works which he did, for in doing this you would have faith in him by whom he was sent. He claimed the power to be of God, and told his disciples that God would give them the same power by doing as he told them, which was to heal the sick, cast out devils, raise the dead, etc.

This is what is now being done by mediums. They are conscious the power does not belong to them, but that it comes from God through spirit influence, which Christ said should be the reward of faith in his word. They work, and faith follows, to all who will let the Master open their hearts. He is continually knocking, but many are still in darkness, both in this and the spirit world. This is because their faith without works is dead.

Manifest your faith by your works, and light from the spirit world will shine upon your pathway, and you will accept Christ as the world's Redeemer not by faith alone. Knowledge will be added to your faith, which Peter meant to teach by the exhortation "add to your faith," etc. Christ's messengers are continually telling of his mission. He that teaches any other doctrine than that Jesus is the Redeemer of the world, is not high enough in spirit life to see the light which beams from the realms of his Father's mansions. They can never see his salvation until by progressive works the darkness is dispelled by the spirit chain

of love which links them to Jesus Christ as the Mediator between them and their father, God.

Many refuse to visit mediums for want of faith in spirit communion. Thus the works of the mediums fail to convince thousands who would be Spiritualists if their works preceded their faith. Go to see these mediums, or send for them. You will never see nor know without effort to make conditions such as are necessary to the acquisition of knowledge whereby your faith will be perfected.

James was the embodiment of faith in good works. He knew the faithful Abraham was justified by works when he offered up Isaac. He knew Rahab was justified by works when she sent the men another way. Their faith would have been dead without the effort to perfect that faith. Christians, as you term them, preach about the exercise of saving faith. Faith comes from God to make us practice the teachings Christ gave when God sent him into the world to make salvation perfect through suffering. You must suffer, or your faith will have no test. You must work, or your faith will be barren and unfruitful. By the deeds you do you shall be judged in spirit life. In the final judgment Christ will say, not what have you believed, but what have you done? If your faith is manifested by your works, men and angels will know what your spirit judgment will be. Prayer and holy living will make your works correspond, for a good tree will produce good fruit. This is in accordance with the laws which govern the nature of man, and many other things in the natural world.

When the Spiritual organization is perfected, the faith of Spiritualists will be demonstrated by works from the spirit world. "Believe for the very works' sake," said Jesus. Your ministers exhort you to have faith, but the mind is bewildered by such instructions. There is nothing tangible in such teachings. The power to believe comes from God, and he does not expect you to exercise a power he has not given. This power will come when you obey the instructions Christ gave. Obedience comes first, then faith follows, as the reward of obedience. The lepers would never have been cleansed if they had simply listened to the command of Christ, no matter how much confidence they might have had in the virtue of the water and Christ's power to heal. You may say, "I have faith," but you have not, unless you are willing to prove that assertion by tangible evidence. Men say

many things, but their lives contradict their professions. This is not faith. It is a deception which they must rise above by doing the will of God. They have no right to assume that which God alone can and does give. Let your faith be seen by works meet for repentance. Many came to John's baptism whom he called a generation of vipers, because they brought not the fruits of the faith they manifested by going. Curiosity, and not faith, prompted the act; hence he reproved them in the language above quoted.

HOMER, LA., Sept. 1, 1876.

BRO. S. WATSON—I am now free to admit that I have never read anything in all my life that has pleased me more, and I can now say that I thank God that it has been my lot to meet with your works, and I now feel like I could not do without the *MAGAZINE*. To write my notions would not be interesting, but suffice it to say that theology had got me to the point where I could hardly believe in anything pertaining to the future state. Now, thank God, I can see and believe with all my heart. I feel now that I have something to live for—that when I pass over I shall meet a father, mother, wife and three little boys. Would to God that I could hold communication with them now. I am trying to do so, but as yet have had nothing satisfactory. It is new to me, and I don't know whether we do right or not. I would like for you to give a description of table and all fixtures pertaining thereto. I hope and trust that I shall have a medium in my family, that I may be able to see my dear ones who have passed over.

The *MAGAZINES* have created quite a stir, and I think that many will be converted through their influence. Put me down as a life-time subscriber to the *MAGAZINE*, and may the good Lord preserve you for a long life. I think I will be able to send you some more names before long. May our God keep you, my dear brother, is the prayer of your true friend,

J. E. B.

In reply, we don't think it necessary for any particular kind of "table" or "fixtures." The table is simply a good conductor of magnetism from the circle to the medium, to enable the spirit to control the hand in writing. After the medium is developed, or they get complete control, no

table is necessary; any place where they can write answers as well. We would recommend the use of the planchette at first, but as soon as you can do so lay it aside. It is very unreliable, from the fact that spirits of a low order can control it, and often do, to the annoyance of the medium. Those who wish one can get it by sending one dollar to Messrs. Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

For the American Spiritual Magazine.

Electricity, Magnetism and Personal Emanations as Conforming Agents, Influencing Materialisations and Other Spirit Manifestations.

Electricity and magnetism must of necessity, by their powers of attraction and repulsion, and by their chemical action as decomposing and combining agents, exert a marked influence upon materialistic manifestations. For example, take two bodies, one in a positive, the other in a negative electrical condition, bring them near each other, and they will be attracted; let them be in the same electrical condition, either positive or negative, and there will be a mutual repulsion. Bring certain substances together, under favorable conditions, and they will unite permanently. Again, mix a variety of certain articles together under favorable conditions, and various compounds will result from the law of elective affinity, in which, familiarly speaking, the various combinations are formed by a law of mutual preferences. By similar laws individuals are attracted or repulsed. For example, a promiscuous assembly breaks up, and its individual members, if left to their peculiar impulses, form groups according to their respective spiritual and mental affinities. We are told that the same principle controls in spirit life, and also between those on the spirit and earth planes, placing the parties *en rapport* or causing repulsion. Upon the same principles, circles for materialistic manifestations, including the medium and the control, should harmonize—or, to express it in chemical vocabulary, and to illustrate by chemical usage, the circle should be organized under strict laws of affinity, such as would be necessary in chemical manipulations to secure satisfactory results. Closely allied to these chemical influences, in action and result, are human emanations. These are constantly being exhaled from our per-

sons, exerting either attracting or repelling influences as the parties sending off such emanations are developed or undeveloped, good or bad. In this like attracts like, while opposite conditions repel. The same law here, also, we have reason to believe, obtains both in spirit and earth life. Then good spirits cannot exert their full influence upon immoral persons, as they are repelled by their very surroundings. Mediums being unusually sensitive to external influences, are especially affected by adverse surroundings of this kind, while all, more or less, feel their baneful influence.

Atmospheric vicissitudes, as to electrical phenomena, often interfere with spiritual manifestations as they do with telegraphing.

From the Banner of Light.

QUESTIONS AND ANSWERS.

Controlling Spirit—If you have any questions, Mr. Chairman, I will consider them.

Question (from the audience)—How do you understand Christ's words concerning the "straight gate?"

Answer—I do not know as I am capable of demonstrating to the people of Boston my position in regard to that, but I will endeavor to do my part to the best of my ability. "The straight and narrow gate, which leadeth unto life eternal." I used to hear a great deal of this when on earth, and now I believe there is a straight and narrow way which leadeth unto life eternal. Yes, I believe it in every sense of the word. I will take it in a spiritual sense. Now if the members of the spiritualistic fraternities in your city of Boston, or in any other city or community in the land, believe that the gate to heaven is a broad path and can be reached by devious ways, they are greatly mistaken. I do not consider for a moment that a belief in spirit communion constitutes a Spiritualist. By no means. I do not think that believing in Christ constitutes what they call a "Christian;" but if you wish to follow Christ's precepts—to do unto others as you wish them to do unto you—then you might be entitled to the name of Christian. So it is not enough that you receive the truth that the spirit can return and communicate with earth, but you are also taught of the nature of that spirit life, of the need that you should fit yourself, while wandering here upon earth, for your reception there; of the necessity that you should tread that straight and narrow way

which leadeth to life eternal. If you receive Spiritualism thus, then are you a Spiritualist in deed and truth; but simply to believe in spirit communion does not, in our mind, constitute a Spiritualist. A Spiritualist must be one who understands the spiritual law, who receives it into his heart, and lives out the grandest ideas of his or her being, who lives in harmony with the spiritual world, who dares to look in the mirror of his or her life and not blush at the sight.

To be a Spiritualist is a grand and noble thing. To be a Spiritualist and to believe that the angels are hovering around us, clasping our hands, leading us through the magnetic path of earth—the spiritual path of life unto the grand hereafter—is a something worthy to build a temple of thought upon. You are building it there.

Yes, it is a straight and narrow way that leadeth unto life eternal—that life where we shall rest, not as in the past it has been told you, but to feel that there is a grand sublimity beyond, and a work still for you to do. You are not to sit down and sing praises to the Great Eternal. You have a work which none other can do, which you yourselves, men and women, are obliged to take hold of and to do for the benefit of yourselves and humanity. This is our only knowledge of “the straight and narrow way which leadeth unto life eternal.”

For the American Spiritual Magazine.

ELIJAH'S LETTER TO JEHORAM.

BRO. WATSON.—The great importance to Bible Spiritualism of the transaction recorded in 2d Chron. xxi, 12, has prompted me to ascertain from the sacred text itself the true time from Elijah's translation (not “death,” as the margin of the above text has it), to the sending of his letter to Jehoram; also, to name some of the logical conclusions deducible therefrom, which no Bible believer can deny or gainsay.

Because scriptural accounts of its historic matters are generally given in the order of their occurrence, Elijah seems to have been translated about the time of Ahaziah's death, and is therefore put between *it* and the *beginning* of Ahab's son, Jehoram's, reign—2d Kings i, 18, ch. ii and ch. iii, 1—which this last quotation expressly states, was “in the eighteenth year of Jehoshaphat, king of Judah.” Therefore, at Elijah's translation, Jehoshaphat could not have reigned more than seventeen and a half years; after

which he must have reigned seven and a half years to have made up his twenty-five years' reign.—2d Chron. xx, 31. His son Jehoram then succeeded him and reigned eight years—2d Chron. xxi, 5–20—from which account of his wickedness given in this chapter, both *before and after* his reception of the “writing,” and his two years' sickness, of which he died, this “writing” seems plainly to have been sent to him about the middle of his reign. This gives him four years of wicked ruling before its reception, and two years after it, and two years sickness, whereof he died, as the “writing” predicted. We therefore sum up this testimony thus:

1. After Elijah's translation Jehoshaphat, the father of Jehoram, reigned seven years.

2. After Jehoshaphat's death, his son, Jehoram, before receiving Elijah's letter, reigned four years.

3. From Elijah's translation to his writing and sending this letter was eleven years.

4. Therefore, the translated prophet, Elijah, did, according to Bible testimony, *write and send* a letter to Jehoram, king of Judah, after being in the spirit world at least TEN YEARS.

5. But, if Elijah sent such writing, some spirit must have brought it to Jehoram, and this is SPIRIT MAIL.

6. As Elijah, the writer in the spirit world, was originally from this world, it is probable, at least, that the spirit mail or letter carrier was also from this world.

7. Elijah's writing to Jehoram after being ten years in the spirit world proves that he was *not* dead, but yet *living*.

The Bible, therefore, clearly proves and sanctions—

1. The communication of those in the spirit world with those of this world.

2. This is established, not only its *possibility* and *probability*, but its ACTUALITY.

3. That when men pass from this world the body only can die, the soul and spirit, which are the invisible man, do live, know, think and act on intelligibly, or are immortal.

4. That SPIRITUALISM, so far as spirits communing with mortals is concerned, is a TRUTH, let the churches and ministers oppose and deny it as much as they may, singing, “Angels now are hovering round us,” etc., and then cursing those who say, “I believe it.”

A. W. BLAKESLEY.

Tom's River, N. J.

RELIGION, SCIENCE AND SPIRITUALISM

We take great pleasure in transferring to our columns the following editorial from the *Banner of Light*. It strikes at the very root of the matter. Man must have a religion. It is a necessity of his nature that creeds can never satisfy. Nor can the phenomenal phase of Spiritualism meet the wants of his "inner" nature. The time has come for Spiritualists to "come up higher" than most of them have ascended. If we admit "the fact that religion must needs take the lead in life," it is time we showed to the world that our object is not to tear down, but to build up—not to destroy, but to spiritualize and harmonize the conflicting religions professing to be based upon the Bible, having only the law of love for our creed, and to do good to all men our religion :

We need hardly urge upon all the readers of this week's *Banner* a thoughtful perusal of the article which is reproduced, with the above caption, from the *Harbinger of Light*, a Spiritualist monthly published in Melbourne, Australia. It reveals deep insight, clear conceptions, a lofty spiritual faith, and a peculiar faculty for the solution of dark problems and the reconciliation of conflicting views. The burden of it all is that Spiritualism comes as the effectual solvent to bring into a true and just conjunction the forces of religion and of science, of both of which it is the grand supplement. For a long term of years there has been going on between them a fatal strife. It is the struggle of Knowledge with Belief, of Reason with Faith. Science refuses to surrender an inch of ground she has gained, but she has to confess that her field is limited. Religion feels that she has made claims and usurped powers for which she can furnish no vindication, and hence fears for the results of this conflict with science in which she is engaging.

Without the interposition of a third and a larger force, reconciliation and harmony are impossible. Religion is losing her prestige. Her power over men's minds is visibly waning. Her laurels and her glories are being torn from her brow. And science, after it has done its utmost, is wholly impotent to supply that want which is the hunger and thirst of every human soul. So far as it can find its way it treads firmly, and is

sure of what it has already attained. But there is a life-giving principle to whose grand secrets it cannot penetrate. That it cannot even make nearer approaches may be charged to the fact that it so far rejects the recognition and co-operation of the laws of spirit, which are the only laws of life. By-and-by it will no doubt be different; but not before a reconciler has helped science to see that what it dismisses with contempt as phantasmal, is, after all, the only real.

With what a plain impressiveness does the article which we have quoted remark that "science has truth, and dreams that he has all," but that "religion knows not truly what she has—she has claimed so much that she cannot keep—she has wronged so much that she doubts her own right, and having stolen from others scarce expects her due." Then what is the power, the new power, that is able to reconcile them, that both may play their full part in the advancement and happiness of the human race? It is Spiritualism. This can hold all the facts of the one, and convert into knowledge the blind and stumbling faith of the other. In connection with whatever form of religious dogma and opinion Spiritualism may readily be held, it is free, and it is all-embracing. It does not come to raise a new conflict, but by dispelling the doubt and darkness of one side, and opening larger methods to the other it will preserve the force of each and make them both the united power they were clearly designed to be.

In this sense Spiritualism is not a destroyer, but a corrector; not a revolutionizer so much as a conservator; the great economist of knowledge, faith and life, joining them firmly in a triple cord that will stand any strain that can be put upon it. Where there is open war, Spiritualism comes holding out the olive-branch of peace. It ignores nothing that is known, it overturns no faith that rests on anything higher than human dogma. Every year the church pulpits ring either with labored assaults on science, or with still more labored endeavors to unite science with religion according to creed and dogma. But the effort only shows more futile continually. Meantime people ask if there is no reconciliation possible. Alas, yes; provided that religion will take refuge in the spiritual only, and leave dogma to take its chances with all other mere human contrivances.

The world cannot have waited so long for this desired visitant in vain. It cannot be to no purpose that millions have been awakened to an entirely new view of life, on

the earth and beyond the earth, in the last quarter of a century. Spiritualism has come to perform lasting service, to accomplish some great work. If it comes at the very time when the fight is raging the hottest between religion and science, or faith and knowledge, it is by no chance, nor is it to be without a worthy result. They who would harden in the conceit of knowledge, and they who would hide in the shadows of superstitions, are summoned forth by Spiritualism to confess equally that religion is the soul and life of everything to whose larger power knowledge and dogma must surrender the control.

Let us keep in view, also, the fact that religion must needs take and keep the lead in life, or else that life is nothing. There is no getting on without that. Even if we have knowledge, it leads nowhere of itself. And if we faithfully subscribe to creeds, they are powerless beyond their own circumscribed limits. There is a deep sense of the necessity of the true life-giving principle in every heart. It is religion alone that can bring that activity into man's nature. Having gone as far as it can go in the guise of creeds, it now takes a new step and rends the creeds asunder, letting in the light of the furthest heavens. That the day is fairly breaking cannot be successfully denied. It must have dawned by this time, for all things were ripening and in readiness. As the writer of the article we reprint happily exclaims, "The religious spirit seeks new realms for its exertions and reposes on higher planes." While Spiritualism is in the largest sense religious, it is to be accepted as no less scientific also.

J. J. McGrew, writing from St. Louis, says :

MR. WATSON—I visited Miss P. Gilbert, the spirit artist, at No. 1200 South Fourth street, and to do her justice must say that I believe her to be an honest medium. She knew nothing of me whatever, whether I ever had a family or not. She did not even know my name. I have a wife and five children in the spirit land. My wife appears on four plates, and all five of my children are on one plate. My wife and two of the children I recognize, and so does my daughter. The other three were infants, whom I could not expect to know. Now it appears to me that this defies all possibility of fraud. At least it is satisfactory to me.

2102 Clark avenue.

A MOTHER'S ADVICE TO HER CHILDREN THROUGH OUR HOME MEDIUM.

We will meet you in the spirit land, and we come to meet you in the family reunion to-night. Oh, the happiness we will enjoy when we are all reunited in the spheres of light and love! Christ will be our glory and guide, then we will be guides to our earth friends. You and we will come to earth ones as we come to you to-night, in the hope of drawing them to our spirit communion. Oh, my children, you are together to-night with your father, the only one left of our immediate family to battle with the trials and afflictions of earth. Live, my children, so as to join your mother and loved ones in the bright spirit spheres, where there will be nothing but love and harmony. This will be if you are prepared by a life of faith and good deeds to see Christ in his prepared mansions. There is one for you. If you do not occupy it the fault will be yours.

Lena, you and Ella are far apart in your earth surroundings, but you can be near in spirit communion. Your mother will be the connecting link. The distance will be spanned by spirit telegraph. The vibrations of that connection will find a responsive motion in your hearts, and you will feel your mother controls the battery which sends the electric fluid. Thus your hearts will be drawn together, and you will feel nearer to each other and much nearer your spirit mother, who is with you more than you have ever realized.

Now, my children, you must not neglect the gift you have. Your position in spirit life will be just as you yourselves determine. The means of salvation are in your own hands, and if you neglect to improve them the same sentence will meet you in spirit that the man who divided the talents pronounced upon the slothful servant who came with the unjust charge because he did not improve the talent he received. Oh, how that sentence "You knew your duty, but did it not," will haunt you! If I could make you feel the importance of cultivating the talent given you, your mother would be happier in her spirit home than she is even now. I should feel that I would have my family with me always. We progress only by effort. You must do the same; and the more you accomplish in earth life the higher you will begin spirit life. Think of these things, do your duty, and you will be better prepared for the trials of earth, and far better prepared for spirit existence.

I mean the following page for all. Live godly in Christ Jesus. He is your guide and example. He will tell you, if you fail to keep his commandments, that you did not visit him in prison nor clothe him when naked, neither fed him when hungry. In the world of immortality your judgment will rest upon the obedience you have rendered to Christ's commandments. He came to set the example which you must follow to reach the mansion he went to prepare.

MOLLIE.

EXTRACTS FROM LETTERS.

We make the following extract from a letter received from the President of the Texas Association of Spiritualists and Liberalists. It breathes the right spirit. When the people lay aside their prejudices and look at Spiritualism from a proper standpoint, they will see that no system of religion of which we have any knowledge has such claims upon mankind as pure Spiritualism. He says:

I believe with you, that Spiritualism, science and primitive Christianity are all true, and must and will harmonize throughout. I have been for forty years a firm believer in Spiritualism, because it harmonizes with what I believe to be the teachings of Scripture. My investigation into the teachings of Spiritualism has confirmed me in this belief, and yet it has modified my views upon many questions involved. I once had many doubts of the truth of the Bible, and almost a positive disbelief of many of the occurrences and what are called miracles recorded therein; now I am a firm believer in the Bible, and can easily believe in the miracles (so-called), because Spiritualism teaches that they all take place in accordance with natural law, and not, as taught and believed by many, in violation of law. Since I have become a Spiritualist I love my Bible better than I ever did before. As I understand it, Spiritualism is not at war with the Bible nor with science, but only with the interpretations of men.

I notice from the proceedings at Philadelphia, that more is expected from the Committee of Twelve than I thought from your letter tendering me the appointment. Had I noticed this sooner, I perhaps should have hesitated about accepting, as my time and means will not allow of my doing all that I have the will or desire to accomplish. But perhaps in my case this appointment does

not add to my duties in supervising organizations.

Our societies will be organized under the direction of our State organization, by our State lecturer, and our present plans will be pursued without change, and let the developments of the future determine the propriety of each society connecting itself with the National Convention.

I agree with you that it is in the home circle (the family altar) that Spiritualists can derive most consolation and happiness in communion with our loved ones.

We have succeeded in inducing quite a number in this town to form private circles for investigation, and a great many manifestations occur, creating quite an interest in the subject. Some believe they are produced by the spirits, and others by the devil, who, by the way, generally gets credit for what we do not understand.

We had a visit recently from Bishop Pierce, and I will relate an incident connected with that visit. He called upon a lady of our town who had formerly belonged to the M. E. church, and expressed surprise at finding her living out of the church. She told him she thought she ought to be in the church, but that she was now a Spiritualist. He asked her what she had been reading upon the subject, and was informed that she had read the works of Dr. Watson, of Tennessee. He then told her there was no better man than Dr. Watson, and that he did not regard the belief in Spiritualism as any bar to her entrance to the church. The next day she joined his church, and is still pursuing her investigations of Spiritualism. Why should not all Christians investigate the subject, and if they find it to be the truth, embrace it? And if they should do so, why should they leave the church?—or rather, why should the church pursue such a course as to drive them from it? I think Bishop Pierce is right in this matter. Would that all ministers occupied the same ground.

Fraternally, WM. L. BOOTH.

BISHOP PIERCE.—More than twenty years since we traveled with Bishop Pierce and Rev. F. A. Owen several weeks, attending the Conferences in Arkansas. During this time we told the Bishop our experience in the investigation of Spiritualism. We have sent him our books and MAGAZINE, and hope soon to have the pleasure of greeting him as in former days.

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MEMPHIS, NOVEMBER, 1876.

MINNESOTA STATE CONVENTION.

The Ninth Annual Session of this organization was held at Minneapolis, on the 6th, 7th and 8th of October. Arriving there the day previous, we had time to look at this beautiful young city, of which we wish to speak in another place.

The Convention met in Harrison Hall, a large building, centrally located. We had never been in the State, and did not have a personal acquaintance within several hundred miles. We went to the hall some time before the hour of opening arrived. A few persons were seated around the stove, where Dr. Juckett was exercising his clairvoyant powers. He soon turned to us and spoke of those he saw with us, and gave some very remarkable tests as to our antecedents, with our name.

When introduced to the Convention by its President, we told them we had been accustomed to attend Annual Conferences of which we were not legally a member, but editing their church paper we were authorized to speak on any matter that came before the Conferences. That when we gave our consent to accept the invitation given by their President to attend the Convention, we determined to oppose whatever we could not indorse, though an entire stranger to every one present. We had come over a thousand miles to attend their Convention, and should feel perfectly free to express our sentiments in regard to whatever might come before it. They most cordially conceded this right, and made us feel perfectly at home.

It was one of the most harmonious assemblies we ever attended. They spent consid-

erable time in conference with five minutes speeches, which were very interesting. The business of the Convention was conducted with regular order. Friday and Saturday nights and Sunday afternoon the committee made us lecture.

We copy from the *Minneapolis Tribune* of Saturday its account of

THE CONVENTION :

Last evening the hall was well filled to hear the lecture of Rev. Samuel Watson, of Memphis, Tenn., which was well received, and by those present who are considered competent to judge, was pronounced a very able and learned address.

He was followed by Dr. Juckett, of Illinois, who gave a descriptive seance, in which he described the spirits that he claimed were around each and every one of the audience. He described their looks, manner, the condition they were now in, and what they would speak to their relatives present.

This is very gratifying to the believers in the faith, and the seer is said to have wonderful powers in that line.

Saturday morning the meeting was called to order at 9 o'clock. Mr. J. H. Soule presided, and conducted the business in his characteristic speedy manner.

Following the usual opening exercises was a conference, in which each one who wished was allowed five minutes to give their testimony for the cause.

A great many persons availed themselves of this opportunity, and spoke of the various instances in which they had received benefit from the influence of the spiritual cause.

The idea was advanced that they were not to tear down, but to build up. The belief of various sects were not to be attacked and rooted out, but that Spiritualists were to live in such a manner that their lives would convince the world their belief was the best one, and the others would be spiritualized. They believed that errors had occurred at the beginning of the world that it was necessary to correct. They should work along in a harmonious manner, and strive to elevate the standard of Spiritualism. There had been some objectionable features in the past that must be removed. We must live and work so that we will be better, purer and holier here, and when we pass from this earth we will enter the next nearer like the angels that have gone before. We are all to be angels sometime, and we should live in this world to be as near like them as possible, so that when we enter our future home

in the spirit world we will move in as high a circle as possible. The angels gone before us are in a world of progression, and are at all times progressing toward perfection. The nearer perfection we are here the better and purer will we be hereafter.

The thought was advanced that the time was speedily advancing when not only a few were to receive the spiritual benefit, but the whole world would acknowledge the great good done, and receive the belief with open arms. The people would learn that spirits and beings are the same form, and would be the same in the next world that they are in this. There they live in a better world and progress faster—that is about all the difference. Instead of strife and contention, it will be peace and harmony, and each person will strive to help his neighbor, and all working together the result will be a grand triumph. Peace and prosperity will reign, and all will be in a world so far superior to this that could you but obtain one glance at its beauty, every one in this world would hasten to enter that sphere before the time set for him to do so. Ah! that would be a fatal mistake. For should you do so, just so sure your best hopes would be dashed to the ground. We are not permitted to know, or at least to realize the great blessings in store, for should we but have the faintest inkling of what it was, the result would be most disastrous to our welfare.

Thomas Walker, the "boy orator" of England, was called upon to speak, and came forward. Walker is a young man that it seems does not possess any great amount of intellect, though he is a pleasant appearing person. It is claimed that he has but a very poor education, and that obtained in the lower schools of England. He has, since his thirteenth year, been a trance speaker of considerable ability. He went into a trance, and it was claimed Mungo Park spoke through him.

The audience chose the subject by vote, and it was decided he should speak on the subject: "Is spirit the outgrowth of matter, or matter the outgrowth of spirit?"

To give anything of a synopsis of the interesting lecture in the brief space we have to spare would be an utter impossibility. It was really a good discourse, and for an impromptu address displayed more ability than the audience would give the young man credit for. He argued that matter was the outgrowth of spirit, as the Divine Being who created the earth is a spirit, and the earth, being matter, was an outgrowth of the Great Spirit. Man, as

matter, was but the spirit in an undeveloped form. As you look on a building in the course of construction, you see but the rough scaffolding all about it, and you say that it is not a beautiful building. Take away that rubbish, that I may see what the building is like. You take down the scaffolding, and a handsome structure remains. The body is but the scaffolding containing the soul. The scaffolding remains while we are building up the soul, and when that is done the soul is released, placed in the spiritual world, and the scaffolding or body is no more. Therefore we should live in such a manner that the soul should be as near perfection as possible when the scaffolding is removed.

After the address a lady medium present went into a trance and gave a description of several spirits she claimed were present. The *Tribune* representative being skeptical on the subject, she turned to him and described the spirit form of a most beautiful and holy looking young woman, who was, she said, hovering over the aforesaid scribe's head. This was followed by several other descriptions of spirits, and the session closed with the usual devotional exercises.

The Spiritualists reassembled this afternoon, with an increase in attendance, and a new feature added in the shape of both vocal and instrumental music.

Mr. A. J. Fishback, State Agent for the Association, followed with a lecture on the subject, "The Scientific Conversion of a Soul to God."

It is expected a large audience will be present this evening, and an interesting programme is promised.

The meeting will commence promptly at 7 o'clock.

Thomas Walker will lecture on a subject chosen by the audience.

Mr. Samuel Watson will also address the assembly.

The programme for Sunday is as follows:

At 9 o'clock A.M., election of officers.

Mrs. Lepper, of Anoka, will follow with a lecture.

Sunday afternoon there will be a descriptive seance. Description being given of departed friends. An admission fee of twenty-five cents will be asked.

At 3:30 o'clock a lecture will be delivered by Reverend Samuel Watson, of Memphis, Tennessee.

We did not promise to attend the Convention until our spirit friends directed us to go, and they would go with us. On our return

we felt some desire to hear what they had to say about it. The first is from Judge Hall, who reviewed our first book, which is published in "Clock Struck Three." The other from our spirit wife. Both through our home medium :

"I was at the Convention from which you have returned. Your trip was one which will prove very useful, and it has already effected much good. Your views, which you expressed so fully and bravely, were highly appreciated, and have, no doubt, changed the ultra opinions of some, and now they are leaning more than ever to the Christian side, and when they work it will be in a different manner, and when they talk it will be in a different style, and when they lecture or preach it will be of a more sanctifying and elevating tone, and hence the thing will eventually be more Christian-like than ever before. There were strong scientific men, and brave men in attendance, with nothing but truth in their very hearts and on their lips. Those men, that band of brethren, will be a strength to any truth, creed, or what you may choose to call it. Now I know not what more I can say than to indorse, as far as my judgment and knowledge extends, what was done there. These conventions are necessary, and you must have them wherever you can. Some places, of course, it would be useless for one to convene, but of this you are aware.

"I stop for any further inquiry.

"I have just said that you should have these conventions wherever you can, and if you don't begin to work in the South you will never know your strength. I say yes, have these conventions, and have your societies, your churches and everything to give tone to your doctrine, and also respectably done up too, for when you have a hall for your lecturers let it be in a nice place and a good locality—everything enticing. Now I know you can't have things as you desire, but I am just throwing out some hints by the way as I pass along. HALL."

"You made a trip which will redound to your spiritual and temporal benefit. I was with you all the time until the Convention adjourned, then I left to meet Lena at Mrs. Eldridge's. She was much interested, and I was more so.

"You want me to tell you something of the proceedings of the Convention and other incidents which occurred on your trip. The Convention was more harmonious than

your spirit friends thought it would be until you met. Then we saw our influence could keep down schism and discord, so you who took the Christian side made the little leaven the whole lump. You spoke under the influence of your home medium's control. He promised to be there, and he was. You made the tares of radicalism sift themselves from the wheat of Christianity. Now this is rather a queer figure, but you understand what I mean by tares and wheat. When you spoke of the purity which must characterize the Christian Spiritualists' organization, the radical element of the Convention felt they were the tares which prevented the growth of the spiritual theory, and they must see to getting their house in order. This is what I meant by sifting *themselves*. We must be charitable, but not too much disposed to pass by the truth and cover sins with that which pretends to be truth, but is not. The same rule by which you measure mortality you must apply to religion. Religion and morals must be linked together in a Christian organization, no matter what name you give it.

"My presence was not to impress you what to speak, for you were impressed by a higher intelligence than mine. I was with you to calm and soothe when you were troubled as to those hindrances and seeming misses about your business and how the spiritual cause in Memphis would result. When Dr. Peebles comes you and he must plan well and execute your plans. You will be guided by those who are more far-seeing and not less anxious than you in regard to the success of the spiritual cause in Memphis. MOLLIE."

SPIRITUALISM vs. DARWINISM.

In Mr. Peebles' sharp, vigorous pamphlet of some forty pages, written upon the spiritual origin of man, as against the Darwin theory, that men came up through insects, apes and monkeys, he says:

"The ennobling idea of immortality did not germinate in the brain of an ape. Rather is it the outpouring force of a spiritual nature—the budding potentiality that tells of a divine image, a fadeless eternity and a God of infinite love. Spiritualism accounts for the appearance of man upon the principles of a rational evolution from germinal types—types allied to the divine archetype, God."

This pamphlet is for sale by Colby & Rich, *Banner of Light* office, Boston, Mass., price 25 cents.

THE PHILADELPHIA CONFERENCE OF SPIRITUALISTS.

It is well known to every individual who took an active part in this meeting convening in the Quaker City July 5, that the leading purpose, the *very animus* inspiring all there present, was organization—*organization* for a more systematic and efficient work in the upbuilding of Spiritualism. It is a painful reflection that any could have misunderstood or misconstrued our purpose, and the more so when it is remembered that the whole matter was merely initiatory, looking to a more general dissemination of the heavenly principles involved in a rational and practical Spiritualism.

With this end alone in view, a committee of twelve was appointed, and empowered to supervise this work until the meeting of the General Convention, in 1877. To accomplish this object they should employ missionaries, with authority to organize societies, taking up collections to defray expenses wherever they go. Dr. J. E. Bruce, whose communication, with Dr. Dewey's, we publish in this issue, is going ahead in this work. He is an accomplished gentleman, a ripe scholar and an efficient worker, and we take great pleasure in indorsing his course in this matter.

SAMUEL WATSON,
J. M. PEEBLES.

DR. J. M. PEEBLES.—History informs us that the ancients, aware of the close relations existing between body and mind, sought to combine the teacher and healer in the same person. This may have been Dr. Peebles' opinion of the fitness of things before commencing the study of medicine. It is well known to most of us that this traveler and author attended medical lectures last year in Philadelphia, and again the early part of this year in New Orleans. Since reaching our city to fulfill a lecture engagement, he has received his second *diploma*, with the usual degree of M.D. We venture to predict, however, that if he devote any time to the practice of medicine, he will rely more upon magnetism than medicines to restore the sick.

SPIRITUAL ADVICE.

THROUGH OUR HOME MEDIUM.

MR. WATSON—This looks like doing up things in business style, with both mediums writing. I have been after cousin Ellen several times, but she would wait till your return. I am anxious to express my great delight to some of my earth friends at the progress the beautiful doctrine is making in my once loved city of Shreveport. Dr. Peebles is the man to accomplish much, and I have been with them, watching the proceedings. The work is started to my satisfaction, and it will now go on, for nothing is like an organized society. Strength is given to a little band. Now I am attending all the conventions. I shall be in Memphis. You will realize more than any one expects now, though it is best not to expect too much. You will be better satisfied after the beginning. The cause will prosper if conducted as you and Dr. Peebles desire and intend to conduct it. The plan is a good one. You may have some trouble, for there will be inharmonious ones who will annoy you, and some who will be stubborn, but you are so constituted that you can deal with such patiently and cautiously. Dr. Peebles is a good man, and one, too, who is very susceptible of good impressions, and acts accordingly.

Now, Mr. Watson, this thing is sweeping like a tornado over the South. We are watching this, and can know and see more than you can. I am particularly interested in my own people at Shreveport, and I must rejoice that

"The morning light is breaking,
The darkness disappears."

They are rapidly seeking their way to be clear, and are willing to step forward in the great work and gather in the fruit by the way which is ripe and almost falling off. The happy day is come: Oh Mr. Watson, I am so happy! I am shouting now! I must stop.

HALL.

THOS. WALKER.—This remarkable young man made a profound impression upon the Convention and the citizens of Minneapolis, by his trance addresses. It was our privilege to be associated with him during our stay at Mrs. Aldridge's—a most estimable lady—with Bro. A. J. Fishback. We take pleasure in recommending him to all those who may wish to employ a trance speaker.

THE NEW DISPENSATION.

THOMAS COOKE.

When Lizzie Doten, one of the most distinguished mediums of the nineteenth century, was to deliver an address at the Silver Lake Spiritualist Campmeeting in Massachusetts, a year ago, she chose for her theme, "After Spiritualism, What?" which is a tacit admission that Spiritualism is but a sign of greater evolutions of nature's spiritual laws. John the revelator, saw "a new heaven and a new earth;" for the former had passed away. Old Mother Ship-ton prophesied many things in the fifteenth century that have been literally fulfilled, and that finally the world (the same that John alluded to), would come to an end in 1881. This is all figurative, unquestionably, and as a figure will come to pass, for as the spirit control of Mrs. Conant, at the *Banner of Light* free circles, has said this of prophecy; yea, these prophecies "have reference specially to the end of certain arbitrary periods;" and the obvious meaning is that the age (sometimes translated world), of religious prejudice, and man's arbitrary authority over his fellow-man, and God's natural gifts to man, would culminate and come to an end about the time foretold, which is now near at hand; when the earth, air and water and their products shall be free, and belong only to those who labor for and produce them.

Andrew Jackson Davis' prophecies are in the same vein of thought in his *Present Age and Inner Life* (page 126), as, indeed, are all modern mediums' prophecies, of a "New Dispensation" near at hand (new heaven and a new earth—simply a new state of affairs), saying that it will be the "ripening up and culmination of all the experiences of humanity—revealing a unitary combination of truths, unspeakably brighter than the noonday sun." To inaugurate this "New Era" he is told by the spirit of the Great Galen, that "Twelve teachers of philosophy and enough media" are chosen, and will soon be brought forth to labor to that end. The obstacles in the way of this progressive movement are to be removed, we are also told by the same authority. Church and State are emphatically characterized as "two thieves, between whom truth is daily crucified."

Again, the seer, A. J. Davis, tells us in his article entitled "The Dawning of New Day," that "no mantle of words is thick enough to conceal the fact that the tendency of the great body of Spiritualists is in two

opposite directions; one to individualize, and the other to institutionalize; or, in other words, one party will cling to the Old, and the other go into the "New Dispensation," of universal, fraternal love and natural freedom.

The "New Dispensation" is therefore simply the kingdom of heaven—and that means the kingdom of nature and nature's God—the age of peace and justice, wherein all men and all women can sit under their "own vine and fig tree," and there will be none to disturb or make afraid, for the fruits of Spiritualism (signs which none can deny) will be the millennium. The reader may judge, then, where we stand. We may feel to give the reader more concerning these fruits or the millennial era now dawning upon humanity in another short sermon. Those who wish to hear us preach and elaborate upon this theme can address us at No. 328 W. Lake street, Chicago, Ill. We labor without regard to money or price.

ANOTHER SPIRITUAL ORGANIZATION.

DR. WATSON—Permit me to report progress. It is well known to every unprejudiced Spiritualist that the real purpose inspiring those who inaugurated the Philadelphia movement—called "the new departure"—was organization, concert of action, scientific research, and spiritual culture. Take courage, one and all; the work goes bravely on. The workers are at work; one sowing, another reaping.

I have just finished a course of ten lectures in Shreveport, La., on the conclusion of which the Spiritualists perfected an organization by electing: Judge R. J. Looney, President; W. C. Piggott and J. W. Fuller, Vice-Presidents; Rufus Tabor, Secretary, and A. P. Williams, Treasurer.

The President was empowered to appoint an executive committee of three. The details touching declaration of principles and by-laws were to be settled on next meeting. Seldom do I see a more active and noble class of gentlemen than it was my privilege to meet in Shreveport. Blessings upon them. You, Dr. Watson, sowed the first seed in this city. Springing up, it has blossomed into organization. J. M. PEEBLES.

THE ORGANIZATION MOVEMENT.—It is not a little gratifying to receive the letters that are continually coming to us from distinguished and active Spiritualists, approving of the movement denominated the Philadelphia Conference of Spiritualists.