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FROM A CHRISTIAN STANDPOINT.

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Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE THURSDAY, FEB. 17, 1876.

INVOCATION BY ———.

Holy Lord God of Hosts, Great Fountain of Life! we feel the pulsating throes of thy Spirit and the quickening emotions of thy life everywhere. We acknowledge and feel that without thee life could not be. From the untold atoms which inhabit space, unto the time-worn mountain ridge, we see a touch of thy master hand. Throughout all the changing tides of life thy spirit speaks its presence. With these truths ever before us, our souls awaken to the knowledge of our duties to thee. Our hearts go out in love to all thy creatures, while our spirits labor to do faithfully whatever we may find to do. May thy angels touch the golden latch-key that opens to truth, bid every heart rejoice, and every soul feast, that the pearly gate may open wide, and communing saints teach how bright the way that leads to Paradise.

Shower blessings upon the grateful hearts who are ever working at thy footstool. Let such comfort fill their souls that, though weary and worn through struggling with the flesh, they may be lifted up, until spiritual showers revive the withered flowers of their hearts, and bid them bloom forever fresh, growing in grace and beauty until transplanted in Eden's vale.

Waiting, suffering humanity, look up with earnest and sincere souls, and a fountain of strength will be opened unto you—a baptism

of spiritual light which will lighten your pathway onward and forever. Amen.

QUESTIONS AND ANSWERS.

Conductor—I salute you, my friends, with a blessing. I have crossed the sunny way into the changing scenes of a material life, guided here by the direction of your guardian, to act as conductor of your seance. I hope I will not fall short of doing the work assigned to those who fill this chair. I have read your questions, and will answer them in order.

Question—Do you, in your fundamental endowments, and consequent resources of enjoyments, differ from us in more than the strict law of advancement in your essential beings?

Answer—As men freed from the incubance of the flesh, we differ from you only as we advance spiritually. Every man to his sphere. Many linger within the sphere they inhabited when in the body, and continue to find enjoyment from the same resources—the law governing enjoyments remaining the same as when upon earth, until changed through the advancement of his spiritual being.

God made man free. Man as a willing agent became a deluded slave; beneath the chain of church, state, social and political forging, he crouches like a spaniel, and bares his slavish back to every whim of his chosen master.

Within the fleshy form there dwells a part of himself which is of the Infinite. This greater part of man has never thrown its perfect light over the world in which he moved. Sometimes a narrow line has flashed upon the gazing multitude and brought down the curses of the world-worshippers;

but the *greater* part of man has never yet been revealed, nor can it be until the world from its embryo folds gives birth to Reason and Humanity—unites its spirit members upon an equal platform. All your evil comes through the imperfection of your material spheres, and creates such laws as render advancement snail-like in its progress, and gives you when freed from the body no power beyond the desires which severed you while in the body.

The consequence is, man fills the spiritual universe with the same resources upon which he feeds his selfish pleasure, until the influence of God, through the spiritual essence of the new created life, awakens within him a desire for more advanced and perfect enjoyments.

Question—To what extent, if at all, did disembodied spirits take part and control the manifestations of subjects of “animal magnetism, psychology,” etc., so frequent thirty years ago, and at that time claimed to be wholly the effect of human will power?

Answer—The *knowledge* of animal magnetism and psychology were first made known to man through spirit influence, and the action of the spirit of man within the body, upon man, opened the closed avenue of his spiritual nature, rendering him in many cases susceptible to higher influences. The *law* of magnetism and psychology belongs to man; it is the power of will exercised over negative subjects. The same power is used by man after he leaves the body, and he gives to you a knowledge of his presence through a human organism, which acts for him as a medium.

Conductor—My dear friends of earth, I want you to understand and feel the beautiful and perfect principles of a harmonious life. Ever remember that harmony in all your movements is necessary to the advancement of your eternal future. Every irregular and unwise act deters your progress, and leaves you to linger by the roadside. Of whatever you sow you must reap. The *condition* of your spirit when it passes from the material to the spiritual world, *creates* its abiding place. If you would dwell in a world of harmonious joys and boundless love, you must make your present life as near what you desire in the future as earth conditions will permit; striving through a constant work of good deeds to lift all with whom you may associate into the tranquilizing conditions of perfect harmony, elevating humanity, and building up a temple of imperishable works, that unto the end good

will may fill every human breast, and peace on earth triumph.

Peace remain with you now and forever. Amen.

EDWARD.

Our brother's words have touched a cord within my soul. I feel it to be my duty to throw out a few golden threads all star-gemmed with love, with which to gladden the lives of earnest hearts whose pathway leads upward, ever over the rough heights of untold obstacles created through angular natures unsubdued, whose hearts, all untouched by harmonious golden strains of love, have left no pathway for themselves to the peaceful plains of eternal rest. To the great souls who untiring work to raze from their stronghold of prejudice and ignorance the mountains of evil which retard the harmonial element, we cannot say too much. Let every voice be lifted to cheer them on their upward march. Let every heart strive for that interior harmony which shall create a unity of sentiment in every household where truth dwells independent of prompters and monitors. Call no man master. Let your soul speak out its truest thoughts, and shoulder to shoulder swell the ranks, that when the fiends of sectarian prejudice strive against the earnest leaders of truth, they may find willing and sincere friends to aid them in their struggle for right.

Hold high the banner of harmony, which shows through the perfect workings of nature's law, the divine element kept pure in man. Let your children be baptized with the Holy Ghost of a perfect life, made divine through the true knowledge of themselves, that the interior of the temples wherein they dwell may understand how to help the exterior in obedience to the perfect laws of creation. That the God within may show himself, and man by his own works may reveal unto man the true way which leads to purity and the fellowship of the Holy Ghost. It is through mind that God reveals himself; from the deep heart and perfect soul his lessons are expounded.

“Man is a compound of all faculties

Of love and wisdom; the harmonic man

From infancy unfolds a balanced brain

In a well-ordered form which no excess

Has injured ere its birth. He is the saint

Of Nature, and the earth's angelic child,

And as the seasons grow, from each he draws

Its essenced ripeness; with subtle sense

Of harmony and discord he rejects

All opposites of harmony, and draws

His pure, celestial happiness alone.
Through loving and bestowing, every joy
He shares; his highest gladness hath its fount
In the forgetfulness of separate self.
He is a form of life whom God pervades;
He is a form of love whom God inspires;
He is a form of mind whom God unfolds
In justness and proportion, that reveals
The perfect accord of a perfect law."

(Seance conducted by Edward.)

SEANCE TUESDAY, FEB. 22, 1876.

INVOCATION BY FATHER STREETER.

Our Father! Thou divine and perfect
Conscious Principle!—thou who from the
beginning remaineth unchangeable and un-
changed!—thou whose voice hath spoken in
every age throughout all eternity!—thou
whose glory hath been felt everywhere,
whose presence hath touched every created
form from the beginning of life unto the
present hour!—no life formed without thy
presence, no existence apart from thee.
Thy abode is everywhere. Thou art eternal
and unchangeable. A perfect Spirit, ever
the same, full of life, love and goodness.
Thy Spirit dost encompass all. Thou art
the Life, and through thy life thou dost
reveal immortality.

O God, we praise thee for all the grand
and perfect works of thy creative power;
for the glittering lights that amid heaven
shine as a reflex of the perfect glory which
dwells within its portals; for the flower-
crowned earth, with its beautiful seasons,
changing by thy laws through the perfect
creative motion, until all work out a contin-
ual renewal of life. In the fullness of our
hearts we praise thee for everything that has
shown itself to us from our creation up to
the present hour.

Our souls thirst for knowledge, and the
truth with its treble crown of facts lifts us
into thy bosom, and bids us see the light of
the far beyond, where our souls unfettered
and free, grown strong by our knowledge
gained on earth, shall burst the bonds of the
mortal flesh, and shall leap into the spirit as
a part of thee, freed from all the incrusta-
tions of animal life. Let us, as the children
of the One Father, unite in spirit, doing the
work of goodness here, that our life hereaf-
ter may find no shadow. Amen.

QUESTIONS AND ANSWERS.

Conductor—I have been absent for some
time, and find a number of changes in the

surroundings of your circle since I last met
you. Your earth life is a life of change,
from which there seems no diverging path,
and as all things tend to a perfect end, the
changes after all may be but the working
out of human destiny.

I see you have a number of questions. I
will select such as I feel I am best qualified
to answer.

Question—Dr. Channing says, "Man's
relation to God is the great quickening
truth." In my present view, man's relation
to humanity "is the great quickening truth,"
because our collective humanity presents the
highest manifestation of God of which my
finite mind is at present susceptible. What
then is man's relation to God, and can he
comprehend it, other than through his rela-
tion to humanity?

Answer—The spirit of man is created
from God, a part of the Finite Spirit of
Life—after his image, so to speak. Man in
his relation to God *shows* the great quicken-
ing truth; in his relation to humanity he
makes himself as a manifest part of the
perfect whole in his course of life, as re-
vealed through his deeds toward the human
family. That which is to establish the God
in man is the quickening truth of life, and
the throbbing pulse of the great universe;
and as he shows himself to humanity he
expresses his relation to God. God is good-
ness, and there can be no other good, for all
that is good in man is God. Man is a trin-
ity—body, soul and Holy Ghost. The body
(or material part) is of the earth; the spirit
is that inner part of man which leaves the
body when the change known as death en-
sues; the Holy Ghost is the divine essence
which dwells within the spirit and gives it
life; it is the truth—the part of God in
man—and it is in man's relations to human-
ity that this truth can be fully established
and quickened into a true relationship.

The greatest forces of life collected and
established, but reveal the fact of a living
presence superior to itself. This living pre-
sence shows itself through humanity, and
dwells within all the laws of life. It is the
susceptible cord which in man acts through
sympathy with the finite spirit of his being,
and gives to his soul the key-note of heaven.
Every noble act, every grand truth uttered
but reveals man's relations to God, and
shows that by his good deeds and his perfect
life he is to establish the great center pivot
upon which hangs all the law and the gos-
pel; and it is only by his works with his
brother man that he can awaken into life
the truth of that relationship. It is his

love toward humanity with a pure spirit of unselfishness which speaks the manifestation of a high and perfect power, and gives the throbbing to the perfect principle of an earthly existence.

The knowledge of God, the great Infinite Spirit, comes to man through his investigation of creation, through his study of mankind, and his knowledge thereby of all the laws which govern humanity. As he seeks through nature's readings he finds that all of God which has been revealed to him has been through the works of natural life, and the advancing steps of the human family constantly add to the already obtained facts more perfect facts of the power supreme which governs matter, and gives the only revelation which can satisfy the truth-seeker. His relationship to matter he soon finds out, and is able to analyze by the aid of chemical laws the properties of his physical body, and the relation he bears to the animal, vegetable and mineral kingdoms. He feels that within all this there exists a power superior to the flesh, which controls and governs it. Just in proportion to the development of that power he comprehends its infinitude, and seeks to awaken the great truth which he feels within. He enters the courts of life and commences the study of man, striving the while to lift himself beyond all debasing influences. He gathers the light into the focus of his reason, and there sees the more perfect part of mankind made clear through his relations to humanity, and finds that every good deed, every noble aspiration and new-born truth is quickened by the connecting link of humanitarian influences, and lifts from beneath the surface of a superficial life a real and true life which is of God, and through man reveals itself. And just in proportion to the perfect work done for the amelioration from evil, is the relation to God made clear.

Look at all the noble humanitarians who have worked for centuries past down to the present, and see where the great impulses for good prompting their labors are disclosed in clear words; man's relation to humanity alone opens the grand truth and establishes the fact that only through man can you find the relation existing between God and man. Watch the inspirational impulses that burst into life from a human soul, gathering up the beautiful grades of truth and forming them into one grand law which opens the way to kingdoms of knowledge heretofore unknown, and you will quickly see the relation of man to God. Watch, and you will find that all the germinal forces of the soul

show a perfect infinite spark, and that all evil comes through a mistaken life brought to bear upon man through the conditions of material forms, oftentimes entailed upon him by ignorant transgressions, or by a willful abuse of perfect laws.

Study as you may, drink deep of ancient lore or more modern writers' thoughts, and you will find no established truth, no law by which to understand man's relation to the Great Infinite, save through humanity. Man's relation to man alone awakens the great quickening truth which delineates his position as a human being bearing a relative connection to God, and working out through the infinite part of his existence that which makes God comprehensive to himself.

(Seance conducted by J. B. Ferguson.)

SEANCE THURSDAY, FEB. 24, 1876.

INVOCATION BY HENRY BACON.

Our Father, how wondrous are thy works, how magnificently grand the touch of thy master hand. Our hearts go out in humble adoration to thee and all thy attributes. As thy children, we feel the stirring influences of thy never ending wisdom, and through thy fatherly love we are drawn nearer unto each other; gathering closely beneath the wide folds of brotherly love, we are drawn into the perfect paths, where charity lifts her voice, where the lone one finds the comforter, and the outcast receives those blessings that thy love demands should be meted out unto all.

We praise thee for that knowledge which enables us to see beneath the polluted garments of the poor unfortunate, that infinite spark which never dies, which shines out amid the waste of decayed hopes and joys, living as a hidden light to cast its rays over the dark soul in its agonizing hours of despair, and, like the Romanist's taper, lights up the gloom of death's dark way. We would, oh, Father, lift such out of the dismal tomb, and through the knowledge of thy love draw out the rays of light that they may see and understand the more perfect part of themselves; that from the dismal way of misdeeds and dark despair the taper light of love may guide them into a haven of mercy and eternal life.

Thy presence, Almighty Parent, is felt throughout all life, and thy influence renders every created object a perfect part of the great whole. Underlying all creation, thy spirit moves and infuses every particle of its

atoms with the electric essences of a divine origin. We feel and comprehend all this, and day by day, as our knowledge increases, we see still clearer the reflex of thy spirit within us, and in spirit we worship thee. Unto all let this knowledge be given, that out of darkness into the light of everlasting truth their souls may be lifted. Amen.

QUESTIONS AND ANSWERS.

Conductor—Let us to business ; the day advances. I am desirous that our medium should take some out-door exercise—we can not control her over an hour and a half.

Question—Can any be otherwise than true to their nature ?

Answer—I wish I could say that no life could be false to itself; but *man*, with his *well-regulated society*, has forced every thing beyond its natural walks. Man's nature is not depraved. Fashioned through divine laws, he is a perfect being, and were he permitted to be true to nature would continue through natural laws to live out a perfect life. Few men are true to their nature. The different surroundings of life cross the natural desires and mold the man to suit the times. Very little that he does is natural. This social life is full of forms and customs. His religion is a part of his education; it is not the natural promptings of nature. If nature should whisper of a clearer and more perfect elucidation of religion, one whereby the spirit might understand every natural law of life, educated religion would say, This will not do, and the man, false to himself, would close his ears to the promptings of his natural soul, and choose the popular way rather than be true to his nature. Few, few are true to their natures. Cultivated appetites place men upon the animal plane, and sometimes even lower; overshadowing their offspring, they bring curses upon humanity and pollute the garments of nature divine; letting loose the reins of habituated vices, they cause nature to blush and cover herself for shame. All the false principles of life, with their baneful influences, are owing to the fact that man is not true to himself, and this will remain increasing and debasing at every step, working its wickedness in secrecy under the role of fashion and *well-regulated society*, until man, regardless of the world's opinion, acts true to his nature.

Question—If God be morally perfect why do we need the intercession of Christ, since the Father can thereby be rendered no more good, no more merciful, no more forgiving

to us? Is there such intercession of Christ? If so in what does it consist?

Answer—This question, my friend, I will answer with all the sincere conviction of my soul, striving, with the help of the Divine Spirit, to answer without hesitancy and with such clearness that all who read may understand :

God is a spirit of purity and truth, and they that worship him must worship him in spirit and in truth. He is Love. He is Goodness. There is but *one* God, and to him we ascribe all praise. Christ, the inspired soul and perfect spirit of love, whose advent upon earth was heralded by angels, came upon his mission of mercy through the influence of the Divine Spirit of Life to preach "Peace on earth and good will to men," that he might lift his brothers who wandered in darkness into a nearer walk with God; he came to save his people from sin; he was a minister of the heavens, with the power of prophecy and the mantle of harmonial love encircling his being; he came that through brotherly love and true charity he might bring from out the cold Mosaic law the evil influence which selfish priests had, through degenerate lives, cast upon it; he strove to represent the Father through his works; that by a perfect life he might show unto his followers the Father, which, as a perfect spirit of goodness, was shown in all where goodness dwelt; and as the heart of all unselfish souls strive to make all hearts happy and full of peace, he, in the great love he bore the people who sought him, interceded for them with the Father. Inspired, his spirit was lifted up, and he plead to the Eternal Principle of Life that those who had not received the blessing might find it. His spirit continued through constant labors of love to intercede, acting through perfect laws of harmony. His influence works upon other spirits, who in their turn work upon others, and so on until the great golden cord reaches earth and electrizes the suppliant there. It is no one individual spirit seeking to appease the wrath of an angry God, but it is the Savior of your souls dwelling in your own breasts, who, seeing the perfect path of Jesus Christ, (Jesus the teacher), strives to live like unto him in goodness, and pleads for strength from the higher powers of heaven. Guardian angels hear and quickly come to show the way, and angels higher still catch the electric thoughts of your spirits near and bear it onward and upward into the central courts of the upper kingdom of the Infinita. When the spirit within you comes in harmonis!

communion with the Christ principle, living the same spiritual life he lived, then you will clearly understand by the lifting up of your soul in what the intercession of Christ consists. The sincere belief of his perfect nature and beautiful spirit, will give you greater trust in God, and the incarnate spark which is within your lives continually bidding you "seek and ye shall find" until at last you wear the golden crown of revealed truths through things all seen, which will lift you above the doubts of lessons taught through things hoped for.

(Seance conducted by Hosea Ballou.)

ELEMENTARY SPIRITS.

The following communication, received through our medium of the "Inner Life Department," deserves and should receive more than ordinary attention. There are facts here stated which are very important for every investigator to know, "take due notice thereof, and govern himself accordingly." The adage that "forewarned is forearmed" is one of much practical importance to all who seek for truth. We must bear in mind that the change we call death does not make us better or wiser. We go into the spirit world just as we are here; our moral and intellectual status precisely what we have made them in earth life. The same universal law which enables the pure and truthful to communicate, also permits the vicious and false to deceive. This they will do in spirit, as they did in their earth life. We must try the spirits as we do mortals, and believe them only upon the same principles. They have more facilities for deceiving us than mortals can have, therefore we should test everything coming from them by the most rigid scrutiny, and reject everything that we do not find in harmony with reason and sound judgment. Jesus told us there were many false teachers in his day, and we believe their number has greatly increased in both worlds in our time.

That phase of manifestation to which we wish to call special attention in this connection, is materialization. The power "to become a material form" and "to personate others," as our control teaches, is what we

must specially watch. What may be represented as an "angel of light," may be one from "outer darkness."

It is a fact known to those who have investigated this subject carefully, that these materializations are effected through those who are on a low plane. This is necessarily the case, as it is only those who are near earth, or the material plane, who can accomplish this phase of Spiritualism. And while it is the most demonstrative, appealing directly to the most important of the senses for a verification of the facts, yet it is the most deceptive so far as personal identity is concerned.

The mediums through which these manifestations occur are on a low plane—their controls but little, if any, above them; hence we find nothing intellectual or moral coming through these channels. We regard it, however, as being the most convincing phase of the subject, and those who possess this wonderful power are entitled to and should receive our highest esteem, watchful care and deepest sympathy.

Those who go to their seances should go with a sincere desire to know the truth, and be willing patiently to investigate the matter until they find it. Those who go believing it to be a fraud, and denounce it if it does not come up to their expectations at first, do themselves and the cause great injustice. Such a course does incalculable harm, and impedes the progress of truth. This has been done to a considerable extent in this community. So much has been written of a denunciatory character, that those who know the truth of these things have ceased to feel much interest in convincing others, knowing that TRUTH IS ETERNAL, and will ultimately prevail. They know full well that there is to be a triumph of truth over error, and that those who shut their eyes and will not see themselves, nor permit others to do so, will have their spirit eyes opened, and one of the first discoveries they will make will be their folly in the course they have pursued in their search after truth, which was designed to make them free.

We want and must have strict test conditions when there are those present who desire them, but those who claim them, as they have a right to do, must also strictly comply with the conditions necessary for these manifestations. This has not been observed as it should have been, and we hope will be in any future investigations which may occur. Honest skeptics know that compliance with conditions is necessary in the investigation of scientific facts, and are equally necessary for these manifestations. The Son of God required conditions, and they were necessary for the accomplishment of the wonders he performed. He expressly says he could not do some things for want of them, and that some evil spirits can only be cast out by fasting and prayer. Let us then learn an important lesson from this Great Teacher, and become "wise unto salvation."

ERNEST WAYNE.

Dear friends, from the world of spirits, where the conditions are perfected by the aura of Infinite Life, I come, to hold communion with you who are encircled by the elementary influence of spirits who have not yet received the baptism of spiritual infinitude. All who have passed through the elementary chain understand full well the utter impossibility of entirely freeing humanity from the influence of such spirits as still inhabit the elements; but we know that you have the power to so far modify conditions as to relieve yourselves from the false communications which so often occur, and mar the perfect teachings of Spiritualism. God has made you self-acting agents in all his works. You are the arbiters of all perfect and imperfect principles of life. Your power upon earth is beyond your present conception.

The will to do is so great, that when properly exercised the most dangerous influences may become subject to its great power, and through the power of will the inferior mind may ever become subject to the superior; but if you once permit a spirit lower than yourself to deceive and dictate, then you are of yourselves lowered to his plane, and he finds it an easy matter to keep you there; he continues to exercise the same influence that first won you into his confidence, by touching such cords as will harmonize with your desires.

He is able to appear as an angel of light, and to force you into the belief that all is gold. He makes it glitter, and you do not question its purity. But the moment that you determine to test the metal, his power weakens and yours increases. You soon notice that which before you could not see, because of your blindness. You wonder you had not observed the pompous air and selfish requests, and the great degree of egotism with which he makes his presence known. All these facts reveal the truth that it was not gold that glittered, and with closer scrutiny you scan his character until he becomes powerless. You change positions—he the subject, you the power controlling, and from the moment you gain control he is subservient to your will.

As an elementary spirit he still retains all the desires of the flesh, and is subject to pleasure and displeasure as when in the body; he is able under the required conditions to become a material form, and to act through that form, even to the destruction of physical life; and, to the degree of his power to deceive, he is able to personate others, and acting through the aura of your life, reveal facts which are known only to you and the friend he personates.

You have met with a delightful surprise, and in your joy you do not notice a certain degree of coarseness in his manner all foreign to the party he personates. But when once you test closely his character, you see how unlike your friend are many of the acts of the spirit. There is one thing I would have you bear in mind: that your friends in spirit land have not lost any of their refinement. That which would have seemed rude to them in the body, looks the same now, and the deportment of your spirit friends will be just as refined and elegant as when they inhabited the flesh. Their return in an assembly of strangers will be with the same deference which they would have exercised when walking upon earth.

Now if you will always bear this in mind when attending material seances, you will soon learn to discriminate between the false and the true, and by that principle be able to reduce the power of the elementary spirit over man. And into whatever circles for spirit control you may be drawn, it is your sacred duty to closely scan the control, and to exercise your superior right over inferior powers. It is not difficult to find them out. You have but to go with your eyes open, and with firmness, exercising a mild but determined character, compel them to show their true position. It rests with man. He

is the agent through which all reformatory powers come, and it is by his will that the world is governed. His force carries all, and revolutionizes the spiritual forces of life. He has the power to bring a perfect harmony of influences upon earth, or to give free rein to disorganized elements.

Let him use his will for good, regardless of individual opinion, and you will soon find the ultimate of all erroneous spirit communications.

(Seance conducted by Waldrop.)

For the American Spiritual Magazine.

THE MISSION OF CHRIST; OR, THE MILLENNIAL REIGN.

BY J. MURRAY CASE.

If I throw a stone at a given object and miss my mark, the force imparted to the stone will carry it beyond the object of my aim. If a stream of water is in rapid motion, and its current is instantly checked at a given point, the body of water will flow onward and rise far above its natural level, and will ebb and flow until it reaches its natural level. If a train of cars is running at a rapid speed, and the brakes are not applied or the steam shut off before reaching a station, the momentum of the train will carry it on beyond, and the conductor will be required to "back up" before he can receive his passengers. This law of motion or momentum we often see carried out in mental activity as well as in matter. If the mind is intensely occupied in a given direction with the anticipation of reaching a cherished result, it often becomes unconscious of modifying circumstances until it has gone far beyond the station or object of its ambition, and is required to "back up," or ebb and flow, until it reaches the position of truth.

This tendency to rush into extremes has been the experience of a large number of Spiritualists. In their ambition for new light, and enthusiasm over the revelations of the day, they have cast aside all ancient inspirations as useless when compared with the living manifestations of to-day; whereas, a careful study of ancient inspiration would have acted as *brakes* to check them ere they ran into such radical extremes. Much of the extreme anti-Christian spirit of to-day has grown out of a careful study of the Inquisition and the horrible murders, and tortures, and imprisonments, and persecutions of noble men and women in the name of Christianity. No

man of feeling can read of the imprisonment and burning at the stake of such men as Galileo and Servetus and Bruno without having their enmity raised against any system of faith or religion which would for a moment justify such ungodly work.

Right here is where many Spiritualists and free-thinkers lose their balance and rush into extremes. Step by step they grow to dislike everything connected with Christianity, including *Christ* and the *Bible*, forgetting that the pure teachings of Christ should not be held responsible for the unhallowed wickedness that has been done in his name.

In commenting upon the hundreds of systems of faith which have sprung from primitive Christianity, we may point out their fallacies, their weakness, their narrow creeds, their persecutions of noble men and women, but in doing so we should not lose sight of the fact that the pure teachings of Christ stand forth pre-eminently above all revelations of all ages, and are perfectly in harmony with the higher teachings of modern Spiritualism—when rightly understood. He has claims upon our attention which we cannot afford to ignore. He is either what he is represented to be or else he is not; he is either to become the spiritual ruler of this earth, as it has been foretold, or else he is not; he is the chosen mediator between God and man, to draw all mankind unto God, or else he is not. The least we can say of him, he is the most important historical character that has ever lived upon this planet, which justifies me in occupying your attention upon the subject of,

WHO IS CHRIST, AND WHAT IS HIS MISSION?

In the first place, I look upon this planet as only one among the millions of worlds which revolve through space, and to say that God has created all these unnumbered systems of worlds without any design in their creation, is simply to affirm that he idles away his time upon *toys*. I therefore conclude that they are made for a purpose, and inasmuch as astronomy demonstrates that they are like in matter and external form to our own world, it follows that each is a member of one great family, prepared for the abode of beings like unto ourselves. Some may be prepared for the future abode of animal life; some already inhabited; and others, having filled their mission, are now the abode of purified spirits. All these three classes are evidently represented in the starry depths.

It therefore follows that if Christ is the "only-begotten Son of God," OUR PLANET

has been blessed with his ministrations, while others are left without a mediator, which you will at once say is *not fair*, and since God is a being of justice, who knows no distinction, we conclude that each world has, had or will have its Christs or mediators.

It therefore follows that he is not the "only begotten Son of God," and we will further assert that he is not the Son of God in the sense that a child is the son of a parent, but only in that sense that a young convert is the son of an elder or aged minister. He is God's Son to do God's bidding, as the young Christian does the bidding of his elder minister, and is called by the elder "son." In this definition of Christ I do not deny his *divinity* or the relation he sustains between God and man, or take aught from him which he has ever claimed himself.

So long as man remains in an undeveloped physical and spiritual condition he will require laws for his government, without which he would soon retrograde into a state of barbarism. In order that we may receive good and wholesome laws it is necessary that we should have a wise and good lawgiver. And *man's necessity becomes God's opportunity*. A necessity arising for a lawgiver, he is raised up. In this manner was Krishna, Menu, Monas, Zoroaster, Confucius, and others raised up, and they became Christs to their people, and their teachings were calculated to elevate mankind to a higher condition. In this respect they resemble Christ, differing from him only in degree of purity and wisdom, and in the extent of their mission to man.

We would give all reformers credit for the noble work which they have done for our race. Krishna may have been a noble reformer, Menu a wise lawgiver, Confucius a profound philosopher, Socrates an inspired teacher, but none possess the divine attributes of love, purity, charity, meekness, forgiveness of sin, and self-sacrificing devotion to a holy calling in that degree exhibited by the gentle Nazarene. His life, his death, his resurrection, his mediumistic gifts, his teachings, all point to him as the perfection of manhood in the flesh, and therefore divine, for perfected manhood is divinity.

His coming was foretold centuries in advance of his birth; he was born in Bethlehem as it was prophesied; his star appeared in the East; myriads of angels brought the glad tidings of his birth to the shepherds at night, saying, "Fear not, for behold I bring you glad tidings of great joy, which shall be to all people, for unto

you is born this day, in the city of David, a Savior, which is Christ the Lord. And suddenly there was with the angels a great multitude of heavenly hosts, praising God and saying, 'Glory to God in the highest, and on earth peace, good will toward men.'"

If we accept this historical account of his birth as truth, (and I do not doubt it since I have become acquainted with Spiritualism) we have the strongest possible evidence of his superior mission. That he filled this mission faithfully while in the flesh none will question. That the prophetic history relative to his first coming has been literally fulfilled, none will deny, unless they reject *in toto* all inspirational writings. These facts should strengthen us in our faith, that all prophetic history relative to his mission in the future will be fulfilled. I will therefore consider him in the light of his second coming or millennial reign.

In the first place I will ask: Is there a necessity for a new dispensation or Spiritual lawgiver?

We can answer this in no better way than to examine the present condition of the human race relative to spiritual light.

In the first place, we find those who call themselves Christians divided into numerous sects, each claiming the only direct road to heaven. When we examine their creeds we find them directly antagonistic to each other in many of their teachings. The Catholic Christians are arrayed in opposition to the Protestant, and look upon the act of reading the Protestant version of the Bible as almost an unpardonable sin; while the Protestant Christians hold the Catholics up to our vision as emissaries of the devil; yet all worship the same Christ. The Methodists look upon the Universalists as almost heathens, while the Universalists regard the Methodists as blasphemous against God in representing that he will inflict eternal torment upon poor, weak, erring men. The various sects who receive the teachings of John Calvin, still send "infants a span long" to eternal hell under the doctrine of foreordination and election.

While all these doctors of divinity are waging fierce war against each other in their vain efforts to Christianize the world, infidelity grows apace. The materialist and atheist and deist and infidel look on with indifference, and laugh at the fickleness of a religion that will admit of a thousand subdivisions, and are led to exclaim with the Psalmist, "All is vanity and vexation of spirit." That there is no God, only nature; that to worship is a relic of the barbarous

ages; that the Bible is a myth, and Christ an assumed character, or a humbug.

Outside of what we denominate Christian nations we have what Christians call the heathen world, each nation having its own God, and Bible, and Christ, and believing as firmly as Christians do that they have the only true revelation. Mohammedanism, although it took its rise over four hundred years after the birth of Christ, yet to-day its adherents outnumber Christians. The followers of Buddha, Brahma, Zoroaster and Confucius include more than half the globe. The missionary work to Christianize the world has proved a failure, and this never can be done by human means.

Among all these religions man still gropes in spiritual darkness, and the intelligent world is rapidly losing faith in all systems of religion. Materialism, which but a century ago was but a tiny plant, has grown to be a giant tree, and unless a death blow is struck at its roots it will soon cast its dark, dismal, hopeless shadow over the entire Christian world. It numbers in its ranks the leading scientists and thinkers of the age, and its influence spreads with the spread of intelligence. Wherever you find the greatest amount of intelligence there you will find materialism and infidelity growing rank, simply because they have become conversant with the teachings of the greatest intellects, and are drifting with the tide. It therefore only becomes a matter of time when all your fond hopes of immortality—all those beautiful conceptions of the radiant world beyond—all of your aspirations and desires to meet the loved ones gone before—all will vanish as a dream, and all will be swallowed up in the grave, unless this giant power *materialism* is overthrown by a revelation from heaven.

The divided condition of the Christian world; the diversity of heathen religions; the spread of materialism and infidelity; together with man's intellectual growth and spiritual development rendering him a fit subject to receive higher light, all point to the necessity of a new dispensation. It will readily be admitted that no human agency can ever harmonize these conflicting religious dogmas and diversity of belief, and unite all men upon one God, one Christ, one Bible and one universal religion. This if ever done must be the work of God, or Christ, or angels. And inasmuch as God always works through instrumentalities, we conclude that he will not personally perform this work; and if it is done, as all Spiritualists and Christians believe that it will be, it

must be through the instrumentality of appointed agencies. And who is worthy to undertake this work?

Some will answer, "The whole angel world, each individual spirit performing his part in the redemption of the race." True, but then they need an organized center or spiritual adviser from whom they may receive the law and communicate it to man. What would an army do in battle without a commanding general? Without a spiritual adviser from whom to receive the law, each spirit would teach from his own standpoint, and all would be confusion, and inharmony, and discord, and division of sect as it is now. Hence, if all mankind would become united, there must be a uniformity of action, and to accomplish this there must be a uniform center, or one mind for the instruction and government of all.

Again I ask, Who is worthy for that position?

Prophetic history points us to Christ, and I know of none more worthy.

We all look forward to a millennial reign, and Spiritualists believe that the tiny raps at Hydesville were the opening of the first seal and the signal for the ushering in of the new age.

In the earlier developments of Spiritualism, and even at the present time, we find an anti-Christian element, but this is only another evidence to sustain prophetic history relative to Christ and his mission. But it must needs be that some will go astray and run after strange gods, that the words spoken concerning the signs which should precede his coming might be fulfilled.

We know that Spiritualism has brought much evil to the surface—has taught false doctrine—has led some into licentiousness and sin. This is but the fulfillment of a universal law of God and of nature. If we study the development of the species, we find that the crude order always precedes those of a higher development. That we should have evil manifestations is necessary, that we may be better able to judge of the good. If we had not these experiences of evil spirits we would not know that they exist, and therefore could not judge correctly of the condition of an evil spirit. In these crude spirits whom God hath sent, we have a blessing in disguise, to teach us by sad experience the unhappy condition of the erring soul, and that we too will be like unto them unless we lead pure lives.

Do not understand me to say that all spiritual manifestations up to this time have been of a low order. Far from it. The

world has never received grander truths than have come through some of our inspirational mediums, and those who have talked face to face with friends on the other side could not have a more glorious, soul-satisfying and convincing manifestation.

We are now just receiving our initiatory lessons preparatory to the millennial reign. The first important lesson is to teach all men the fact of spirit communion, and that we are constantly under the watchful eyes of our departed friends, who observe our every act and thought, and grieve when we sin, and in this manner become a moral power in restraining us from wickedness.

The second important lesson is to impress upon our minds, by vivid examples, the fact that we must inevitably suffer for our sins, and that the condition of the wicked in the spirit world is far below that of the good and pure. This is now being done through the instrumentality of good and evil spirits. From the good we learn that they are happy, and are clothed in an atmosphere of light which indicates their purity. From the evil we learn that they sadly regret their mis-spent lives, and are clothed in darkness from which they cannot escape, and are denied the homes of the pure through the operation of a fixed law.

Thus we are learning the rudimentary principles of a philosophy which, when universally understood and accepted, will rapidly develop our race into a higher condition. This revolution is coming upon us by degrees, that the world may not be thrown into commotion. For it would not be good for all established creeds and systems of religion to be overthrown at once; such sudden earthquakes leave the mind in a disturbed and unsettled condition, and in many instances would produce insanity.

The almost universal fear of seeing or meeting a departed friend is a superstition which must be outgrown before spirit communion will become general. All these things must be accomplished before the next grand step in the millennial work.

When the world has come to understand and acknowledge spirit communion, and has outgrown much of its superstition and fear, and begun to appreciate the grandeur of our philosophy, then will Christ's mission commence more visibly. He is working now through the instrumentality of agencies, but all this labor is evidently under his watchful care. The field is being prepared and the seed sown, and when it is ripe for the harvest he will make his visible appearance.

There has been much said and written

upon the millennial reign, but as yet theologians have only a faint conception of its true import or design. Many believe that there will be a sudden overthrow of all things, but this is an erroneous idea. The mission of Christ will be to regenerate the race, and unite all men in the bonds of universal brotherhood.

It does not necessarily follow, as Christians believe, that he will set up a literal kingdom, from which locality he will issue his mandates, but the whole earth will become his kingdom, and "all shall see him and know him, from the least even unto the greatest."

In Christ's resurrection, in the spirits who came forth and appeared unto many in Jerusalem, in the appearance of Moses and Elias on the mount, and in modern materializations we have the manner of the resurrection. All of these are of the same type. They are materializations, and this will be the manner of the general resurrection at the close of the millennial reign. For it is represented that all will not be raised until the final great day, which is equivalent to an assertion that all will not have the power of materializing a physical body until that time. Or, that some will be sent away.

It is also represented that some will not die, but will be changed in the twinkling of an eye, at the sounding of the last trump. We can judge of the manner in which this may be accomplished by the dematerializations which have taken place on many occasions, and have become an authenticated fact.

Thus we have through the instrumentality of modern Spiritualism a complete unraveling of those hidden mysteries which have puzzled the minds of the wisest, and has been the subject of thousands of volumes, none of which have ever reached correct conclusions.

Raising from the dead will become a matter of will or volition on the part of the spirits. They will have the power to materialize and dematerialize at will.

A spirit may be in Europe, and receive a message from a friend, and immediately throw off the outward flesh and in a moment afterward appear and communicate his message to one in America. This manner of intercommunication through spirits would tend to bind all men and nations in the closest bonds of fraternal love. This may seem a visionary statement, but I tell you it is a reality which earth's children will experience before the close of another century.

It is said that in the reign of Christ "the swords shall be beaten into plow-shares, and the spears into pruning-hooks. Nation shall not rise up against nation, neither shall they learn war any more; for He hath made of one blood all men to dwell upon the face of the earth." This is a grand conception of the future of our belligerent world, and most beautifully expressed. This will evidently be his first mission after his visible appearance. All national difficulties will be settled by arbitration, and men will no longer be led as cattle to the slaughter, to gratify the lusts of a few ambitious men.

Under this reign of peace every mind will be directed to the study of the laws which govern his physical and spiritual nature; and by living in compliance therewith, the race will rapidly develop in all those qualities which tend to make up the perfect man.

The wickedness of man's nature, which is now a part of his being, must be overcome, and it may take centuries for its accomplishment. It will include the millennial reign, which we are told will be a thousand years; but since "a thousand years with the Lord is as one day, and one day as a thousand years," we therefore conclude that the length of time is indefinite. But it will continue until mankind have outgrown their carnal appetites, for it is represented that Christ will reign until he has "put all things under him," and until all men shall have become "a law unto themselves," when he will "give up his kingdom, that God may be all in all."

Here we have a grand consummation of events which is beautiful to contemplate. Christ gives up his kingdom and becomes a subject like unto other men, because his great mission is accomplished, and he has no more labor to perform. All men have become a law unto themselves, and no longer require laws for their government.

There is more food for thought in the contemplation of this one idea than in any thing else we find in sacred or profane history. It foreshadows a condition of the human family when all will live true and noble and upright, because truth and nobility and uprightness have become the ruling elements of their natures. They will obey the laws of God, not through fear, but through an inherent principle of godliness within them. It points us to a condition of the human family when wars will be known no more forever; when penitentiaries and jails and grogshops and houses of infamy and dens of vice shall have vanished from our

beautiful world; when locks and bolts and bars will be preserved only as a relic of the semi-barbarous ages.

In prophetic vision we can but dimly picture the grandeur of this glorious age to come, but it will be our privilege to enjoy it with those who may come after us, if we but live pure lives. But if we glory in sin, our lot may be cast with those who it is said will be destroyed by the brightness of the coming of Christ; for it is in opposition to God's law that the evil should inhabit the abode of the righteous, and during the millennial reign I believe all evil-designed spirits will be debarred from appearing to, and influencing those in the flesh.

The last enemy that shall be destroyed is death. "Then shall be brought to pass the saying, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Death is the last enemy to be destroyed through the obedience to law. We can readily see how this may be accomplished through materialization and dematerialization. When the human body shall have reached a degree of perfect harmony, by obedience to nature's laws, it may be endowed with the power to dematerialize, or go through that change which it is said will occur in the "twinkling of an eye," and then materialize at will. Hence "death is swallowed up in victory," and we become immortal, both in body and spirit, having the power to live in the flesh or out of it, as we choose. In this the change from a physical to a spiritual condition is simply a diffusion through the atmosphere of the particles which form our physical bodies, and the necessity of death and decomposition of the body is overcome.

In all this we see a beautiful harmony between prophetic history and the developments of modern Spiritualism which should become evidence sufficient within itself to establish beyond doubt the fact of Christ's second mission to man. And we should rejoice that we have been given the light from heaven to unravel these hidden mysteries, and point the world to the signs of the times and the dawn of the new age.

In prophetic history and primitive Christianity, Spiritualism is proved; and in Spiritualism, prophetic history and Christ's mission are proved. Thus they work together to sustain each other.

Many have deceived themselves with the

belief that this same Jesus will not come. They believe in the Christ idea in nature, and that Jesus was a medium, influenced by the spirit of Christ, and that the millennium refers to the reign of this Christ spirit. But admitting that Jesus was controlled by a great and wise spirit, who has been the spiritual adviser of many in the past, and gave through their organisms teachings similar to those of Jesus, this does not take away any of the claims which Jesus holds as our mediator and spiritual lawgiver.

It may be that there are celestial angels whose mission it is to visit different worlds and raise up rulers for the people, and in this manner may have been the ministrations of the Christ spirit to man during the different ages. But these celestial messengers having accomplished their mission in raising up a perfect man, even Jesus of Nazareth, they will give all power into his hands, as the spiritual king and ruler of earth. "For the Son of man is as a man taking a long journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch." "And what I say unto you, I say unto all, Watch."

"Now the Spirit speaketh expressly that in the last times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; seeking lies in hypocrisy; having their consciences seared as with a hot iron; forbidding to marry.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient, unthankful, unholy; having the form of godliness, but denying the power thereof.

"From such turn away. For of these sort are they who creep into houses and lead captive silly women, laden with sin, led away with divers lusts. Ever learning, but never able to come to a knowledge of the truth.

"But these speak evil of those things which they know not; but of those things which they know naturally as brute beasts, in those things they corrupt themselves. They are spots in your feasts of charity.

"But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ. How that there should be mockers in the last days, who should walk after their own ungodly lusts. These are wells without water, and clouds that are driven with a tempest.

"But it hath happened to them according to the proverb, The dog has turned to his

vomit, and the sow that was washed to her wallowing in the mire.

"Let no man deceive you; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition.

"Then shall the wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy (or banish) by the brightness of his coming. Even him whose coming is after the working of Satan, with all power and signs and lying wonders."

I give these quotations from prophetic history, in order to more forcibly impress upon your minds that we are living in the days of the preparation, and that the "fig trees" have already put forth their leaves. "The wise will take heed unto the signs of the times, but the foolish will harden their hearts."

If we look around us we cannot but see that much of the corruption which is here so vividly portrayed has crept into Spiritualism, and become "spots on our feasts of charity," beguiling unstable souls into the ways of licentiousness and sin. The feats of legerdemain, rope-tying, ring tests, bell-ringing, and drumming upon banjos, must emanate from spirits of a low order, for no advanced spirit would find pleasure in such confusion; and in this we have the fulfillment of the prophecy in regard to "signs and lying wonders."

But these things must first come to fulfill prophetic history, and learn us a lesson relative to the condition of the erring soul. We should not condemn these undeveloped spirits, or seek to drive them away, for they are sent by God to fulfill a mission to man; and while a few may be deceived and led into sin by their evil advice, others will be brought to a knowledge of immortality. We should ever endeavor to treat them in a manner to raise them to a higher condition in life.

Thus do we see that through the advent of modern Spiritualism the prophetic history of eighteen hundred years ago is being fulfilled, word for word and letter for letter; and I leave it with you whether or not you will accept of these prophetic records—whether you will be governed by the Christ or anti-Christ spirit—whether you will be Christians or anti-Christians—for I look upon pure Spiritualism as pure primitive Christianity. The celestial angels that inspired the prophets of old even now are inspiring us. The promise of Christ that all those things which he did, we may do, and even

greater, if we but believe in his mission, and accept and be guided by his teachings, is a law which has never been repealed, and a privilege we may enjoy if we but accept of the conditions, even as it was enjoyed by the prophets of old who heard the promise to all men, as it came from the pure lips of *him who died upon the cross.*

CHRISTIAN SPIRITUALISM.

One Hundred Reasons Why I am a Christian Spiritualist.

BY CYRUS JEFFRIES.

63. I am a Christian Spiritualist, because I believe that the command to have faith in God is one of the most essential commands Christ has given to the world. For as long as faith remained in the church all the wonder-working and miraculous powers of Christ remained with it. But as soon as faith in God ceased in the church, and the doctrines of men set up in its stead, all the gifts, signs, and wonders of Christ ceased in the church, and all the convincing miracles of the Gospel were lost to mankind for centuries, or until the faith of Christian Spiritualists brought them again to earth; and as faith is the spiritual understanding of the Word, and which was delivered to the saints, and for which the church was to so earnestly contend, and is now being brought back to mankind with all the signs and wonders the faith possessed in the days of Christ and his apostles. And while the war of orthodox contending faiths is going on, some contending for the faith of Constantine, some for the faith of Luther, some for the faith of Henry the VIII, some for the faith of Calvin, and some for the faith of Wesley, the Christian Spiritualists are boldly contending for the miraculous faith once delivered to the saints. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once delivered unto the saints."—Jude, 3.

64. I am a Christian Spiritualist, because I believe that the gift of miracles as commanded and did by Christ and his apostles, are one of the great witnesses of the truth of his Gospel, that was to follow its preaching down the tide of generations, not only to all nations, but even to every creature, both signs and wonders, and could never become extinct without destroying the main evidence of the truth of Christ's Gospel, which, with

all its signs and wonders, was to be taught to the ends of the world. "God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will." Heb. ii, 4.

65. I am a Christian Spiritualist, because I believe that the gift and command of Christ to see visions is one of vast import to the children of men, as it opens up to the spiritual eyes of the soul the unfolding vistas of the future, and admits the entranced spirit to read the history of coming events, that men may know how to shun the evil and embrace the good. And as they were not disobedient to the "heavenly visions" in the days of the apostles, neither ought we to be in this day; as it is the same Gospel now it was then. We should, therefore, crave visions now as they did then. "For where there is no vision the people perish."—Prov. xxix, 18.

66. I am a Christian Spiritualist, because I believe that the command to prophesy, or foretell things and events for the good of the children of men, is another great proof of the truth of the Gospel. Prophecy is speaking under spirit control, just as the prophets did of old, and is a glorious feature of Christ's Gospel, because it enables us to hold communication with happy immortals, who control the prophets or mediums for us. "For the spirits of the prophets are subject to the prophets."—1st Cor. xiv, 32.

67. I am a Christian Spiritualist, because I believe that the injunction or gift of discerning spirits is another lovely feature of Christ's Gospel. It not only proves to us beyond a doubt that there is a happy spirit world, but it enables us to meet and converse with our friends who have become immortal. "To another the working of miracles; to another prophecy; to another discerning of spirits."—1st Cor. xii, 10.

68. I am a Christian Spiritualist, because I believe that the gift of divers kinds of tongues is given to many of the ministers of Christ, that they may be able to teach the people of all nations, every one in their own language, whatsoever Christ has commanded them. "And they were all filled with the Holy Ghost and began to speak in other tongues, as the spirit gave them utterance."—Acts ii, 4.

69. I am a Christian Spiritualist, because I believe that dreams are another of the great methods by which God enables men to hold communication with the angels or the spirits of just men made perfect. Some of the most illustrious events that ever

transpired among men on the earth were made known in dreams. The destiny of the Jewish nation was made known to Joseph in a dream; and the future history of the greatest nations of the world were made known by Nebuchadnezzar's dream, and many other great and important events have been disclosed in dreams, which goes to show that dreams are the avenues through which God, by the angels and spirits, seals the instructions of men. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then He opens the ears of men and sealeth their instruction."—Job xxxiii, 15, 16.

70. I am a Christian Spiritualist, because I believe that the command of Christ to his disciples, to raise the dead, is one of vast import and blessing to the children of men. In the raising of the dead is not meant the natural dead body, for that would be raising them only to die a second time, but they were to be raised just as Christ himself was raised after death: out of the spirit world into the natural world, to meet and talk with living friends on earth, just as he did, and just as Christian Spiritualists are now meeting and talking with their spirit friends from the spirit world; the truth of which is now converting the atheist, convincing the infidel, reclaiming the unbelievers, awakening the careless, alarming the sinners, cheering believers and strengthening the faithful, who know that as soon as the body dies the spirit goes into the spirit world, where they become the children of the resurrection, because they have the glorious power of being resurrected at pleasure into the natural world and into close communication with their friends, and are therefore the children of the resurrection. "Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection."—Luke xx, 36.

71. I am a Christian Spiritualist, because I believe that the table service is one of the most important features in the economy of the Gospel, and is entirely of a spiritual character; that the bread and wine spoken of by Christ to his disciples just after eating his last passover with them, was a representation of the spiritual feasts and banquets they were to enjoy around his table while on earth, in sweet association with happy immortals from the spirit world, as well as with his spirit when seated around the table in remembrance of him, their great Pattern and Example. For He has promised that where two or three are gathered together in His name there will He be in the midst of

them. And as His people were ever ready to follow Him in His steps as their guide and leader, they were to continue the table service in remembrance of Him, whose whole life and works were given as an eternal example for all the coming generations of mankind. For it was not the natural body and blood of Christ the people were to partake of; it was the spiritual body or bread which came down from heaven, that constituted their feast of love and joy, which, being in harmony with heaven, could not fail to command the association of angels and spirits around the table of the Lord. "Then Jesus said unto them, 'Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven and giveth light unto the world.' Then they said unto Him, 'Lord, evermore give us this bread.' And Jesus said unto them, 'I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.'" John vi, 32-35.

72. I am a Christian Spiritualist, because I believe that, as the religion of Christ is a spiritual system, there can be nothing carnal, material or natural about it. Therefore, the bread that Christ gives at his table is spiritual bread, because it is the bread of God, which cometh down from heaven and giveth life unto the world, and is the bread of life or spiritual bread, and the food of all good spirits, which can only be received around his table, where the spiritual bread and the spiritual wine is free to all the spiritual children of Christ, whether in the form or in the spirit world, for they all commune around the table. And as the table was prepared in an upper chamber in a dwelling house, furnished for the occasion, and as none but Christ and his apostles were present, or who had their hands on the table, is it not evident that, as that meeting was at night, it was a spiritual meeting? For even he that was to betray the Savior had his hand with Him on the table. "But behold, the hand of him that betrayeth me is with me on the table."—Luke xxii, 21.

73. I am a Christian Spiritualist, because I believe that as tables were the instruments by which God first began to communicate with man—as on the tables of Sinai—and as all the records, manuscripts and libraries of the world were written on tables, and as the written communication between men and nations are done on tables, there can be no doubt that tables are the proper instru-

ments by and through which the people of this world can hold communication with the people of the spirit world—especially since tables are altars before the Lord. "The altar of wood was three cubits high, and the length thereof two cubits, and the corners thereof, and the length and the walls thereof were of wood, and He said unto me, 'This is the table that is before the Lord.'" Eze. xli, 22.

74. I am a Christian Spiritualist, because I believe that the table service instituted by Christ and developed by his apostles, was in conjunction with the preaching of the Gospel, the great means to be used for the convincing, convicting and converting the world to the religion of Christ. His disciples were to go two and two. The one, doubtless, to preach the doctrines of the Gospel, and the other, doubtless, to work the miracles of the Gospel. For one part of the disciples were set apart to minister the Word, while the other part were set apart to the table service or the miraculous work of the Gospel, which shows the table service to be of such vast importance that it required the impartation of the Holy Ghost, by the laying on of hands, to prepare the persons appointed for the duties of the table service—i. e., the working of miracles—for Stephen, one of the men appointed to the table service, did great wonders among the people. "Then the twelve called the multitude of the disciples unto them and said, 'It is not reason that we should leave the Word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word.' And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch, whom they set before the apostles, and when they had prayed they laid their hands on them. And the word of God increased, and the number of disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people."—Acts vi, 2-8.

75. I am a Christian Spiritualist, because I believe that as Jesus is the great Medium or Mediator between God and man, for the example and salvation of mankind, so are the seers and prophets the mediums between

the people of the spirit world and the people of the natural world, for the purpose of bringing wisdom, truth and blessing to the children of men. A good spirit enters into the prophet, seer or medium, and talks through his or her organism to the living men and women of earth. "And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me."—Eze. ii, 2.

[To be Continued.]

A pain is left as in my side,
A charm from life forever gone;
But through the gulf, how'er so wide,
Some unwrecked vessel bears me on.

Unanchored all—no fixed sea-mark—
In orb that floats or deep that flows
Mortality a storm-swept bark,
Whose passage He that built it knows.

SPIRITUALISM.—The beauty of Spiritualism is the proof of the law of progress and unfoldment. The result arising from its teachings has been and is, to relieve the minds of mortals from the clouds of mystery that have so long shut out the sunlight of positive knowledge. It gives, in place of doubts and fears, peace and glorious realizations that are sweet when enjoyed by those in earthly existence, and will prove bright gems in the immortal crowns worn by the true and faithful when they pass to spirit life.—*John E. Reynolds.*

Life is before ye—from the fated road
Ye cannot turn; then take ye up your load.
Not yours to tread, or leave the unknown way,
Ye must go o'er it, meet ye what ye may.
Gird up your souls within ye to the deed,
Angels and fellow-spirits bid ye speed.

—*Mrs. Kemble.*

All great minds, in their most exalted moments, have felt themselves overmastered by some power outside of themselves, which was speaking through and directing their utterances.—*J. M. Peebles.*

Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself.—*Confucius.*

An humble, candid, inquiring spirit, unprejudiced, and receptive of truth, is the only proper frame of mind in which to sit for phenomena.

CHRISTIAN SPIRITUALISM.

REV. S. WATSON—It is with mingled feelings of surprise and delight that I take up my pen to write you.

I had known for years that my friend, Rev. Adin Ballou, of Hopedale, Mass., was pastor of a society of Christian Spiritualists in that place. I had seen newspaper notices of a Mrs. Ricker's services in connection with a society of Christian Spiritualists in Chelsea, Mass. But this was all of localized or formal Christian Spiritualism that I had ever heard of in America. I was moved to begin work in this city, where I am a practicing physician, to establish Christian Spiritualism in this community.

With the exceptions named, I supposed myself at the beginning of a work hitherto untouched in this country. But immediately a man came to me and said, "There is a magazine devoted to the formal advocacy of Christian Spiritualism down in Tennessee," and he placed in my hands some copies of your MAGAZINE for 1875. Judge with what strange, surprised delight I have received them, and read how one man after another, one clergyman after another, now in the East, now in the Middle States, now in the West, and now in my own dear old native South, has been brought into the light, and rejoicing in God, how all of them have made haste to send you word that "there is light in their dwellings."

I verily thought myself at the beginning of a new movement to establish Christian Spiritualism in America, and now I know I am at the beginning of such a movement. And that is not all. I know another thing about it: it is no man's movement—it is God's movement. This unexpected universality, knowledge of which your MAGAZINE has brought me, proves it. God's work for souls is never done by piecemeal. When he is about to bring in a new epoch in man's spiritual history, he writes it across the heavens, for whoever has eyes to see. He puts it in the air. He drops the new seed in the soil of every zone. And lo, at length there is heard a sound as of a rushing, mighty wind, bidding us hail the coming King.

Finding your MAGAZINE and learning this unlooked-for fact of so general and large an uprising for Christian Spiritualism, has been for my soul like the sight of reinforcements moving unexpectedly into view to aid some leader of a forlorn hope. I feel now that I can do all things through Christ reinforcing

me. I thank you, and thank God, whom I pray to bless you forever.

I inclose you two slips cut from one of our city papers, containing my "call" for the first meeting and a synopsis of my introduction to the discourse in which I attempted to lay down "The Ground and Method of the New Movement to Establish Christian Spiritualism in America."

J. E. BRUCE.

Our friend is behind the times. We have had Spiritualism which we considered in perfect harmony with the teachings of the Founder of Christianity for more than twenty years. We copy the slips sent us, to show that a more liberal spirit is manifested therein than we have been accustomed to see from the press. May we not hope that this example will be followed in our section of the country?

CHRISTIAN SPIRITUALISM.—The attention of the public is respectfully solicited to a NEW MOVEMENT to establish CHRISTIAN SPIRITUALISM in this community. The friends of this movement, after a calm and conscientious survey of the present condition of Christendom, are convinced that the time is fully come when a new religious departure should be taken. They feel deeply that modern life rests upon a new spirit, and that the religious wants of men to-day can only be met by a broader and deeper interpretation of religion than is to be found in the current teachings of the churches.

The aim of the new movement is to indicate and organize the religious thought which underlies all modern life, and so afford a "cultus and worship" to all such as by their lack of interest in existing church organizations are practically without spiritual blessings. The ground and method of the movement will be set forth in a lecture by Dr. J. Edward Bruce, in Central Hall, at 2½ o'clock to-morrow afternoon. Seats free. All are cordially invited.

A NEW MOVEMENT.

This was the topic of Dr. J. E. Bruce at Central Hall, last Sunday, to a very good audience, called to consider a new movement—the establishment of Christian Spiritualism in this community, which is in fact, to give Spiritualism an organized form. Many have thought that the modern phenomena threw all ancient Spiritualism into the back ground, and virtually dissevered the ancient

from the modern. In starting this new movement the first thing proposed by the leading minds is to correct this mistake and restore the Bible to its place as the foremost spiritual book in the world. Its patriarchs, lawgivers and prophets were claimed for Spiritualism. Jesus, Paul, the apostles, the hundred and twenty in the "upper room," the men and women of the early church—all these, said the speaker, are brothers and sisters, and no bull of a pope nor blunder of Spiritualists shall cut us off from our rightful inheritance in so rich a past, or dis sever us from spiritual fellowship with the saints in light from Channing and Parker, back through Jesus and John to Moses and Abraham. But in putting in this plea for the past he did not disparage the present.

The Christian Spiritualists are seekers of a city which hath foundations, whose builder and maker is God. This movement is not exclusive, but inclusive. It is bold, outspoken, positive. It knows its mind, and is bidden by the spirit which animates it to speak that mind, whether men will hear or whether they will forbear to hear. Its flag is nailed to the masthead, and its battle gauge is flung down in the face of the world. But then it fights with spiritual weapons, and its foes are the enemies of God and mankind. It hates sectarianism, and its deepest concern is to avoid strife. To other denominations it comes with the olive branch in its hand, yet with the spirit of fearless action and discussion in its heart. To the vast army of Spiritualists it comes, of necessity, with criticism, but criticism whose spirit and intent is like that of the great German leaders in politics, who, but yesterday, found the heart of Europe distressed and broken into forty petty fragments, the laughing stock of the world, and the grief and disgrace of all Germans, but to-day rejoice in citizenship in an empire which stands at the top of the world.

William Fishbough, one of the most eminent among the founders of modern Spiritualism, writes in the *Banner of Light*, January 15, as follows :

"I believe that the day is dawning when Spiritualism will take a far higher stand than ever before. Hitherto it has been uncentered, inharmonious, and utterly devoid of any constructive power. Its mystic name has been *Abandon*, the destroyer of old forms, creeds and ecclesiastical authorities, dealing its blows sometimes indiscriminately on falsities and truths, and often receiving their recoils with stunning force on its own head, while it has been utterly des-

titute of the power to constitute a log cabin for its advocates to dwell in. Whatever of elevating influence, whatever of saving power, whatever of potency it has possessed to beget love to humanity, peace on earth and good will to men, has for the most part fled from the conferences, lecture rooms and public assemblages, and taken refuge in the domestic circle, the privacies of loving and religious hearts; so that up to this moment by far the better part of Spiritualism has been invisible. All this, however, has been a necessity of an early stage of growth; but the signs of change now begin to appear. The auroral beams of a new day are breaking from the eastern sky, and Spiritualism, regenerated, purified and spiritualized, is going to take the proud stand of the universal religion, the universal law, and the universal philosophy."

But Spiritualism now, like the German States before 1870, is broken in fragments. It wants a battle-cry. It lacks coherency. No spiritual fire hot enough to weld its elements into the gigantic instrument of God has ever touched it. This new movement goes back directly to Jesus, and puts Spiritualism on a Bible basis.

Spiritualism is as old as the world. It builds its house on no less broad a base than the spiritual history of the human race. It reverently reads the sacred books of all races. It sends friendly greeting to the "Theosophical Society," and does not despise the magic "white" or "black" of the ancient and medieval worlds. But it distinctly and emphatically maintains that, while scattered rays of revelation have fallen on waiting eyes in Zoroaster and Confucius, Buddha and Mahomet, and many magicians, ancient and modern, have flitted through this twilight, the summits of revelation have alone been attained in Jesus of Nazareth—the full orb ed sun gathering all scattered rays into the one celestial light, shines forth only from Him who is "the brightness of his Father's glory and the express image of His person."

To the test of this light we are bidden to bring all facts, all theories, all systems, all men and all spirits. We wait with awe in the presence of every spirit and we listen attentively to every word every spirit, ancient or modern, has to say. Yet we believe not every spirit, but try the spirits whether they are of God, because many false prophets have gone out into the world, and every spirit that confesseth not that Jesus Christ is come in the flesh, we know by that test, is not of God.

The leadership of Jesus, then, is our first word. This is our battle-cry. Let us not be misunderstood—the absolute headship of Christ—this we accept as the sign of a standing or falling church. Next, we shall re-examine all facts and all phenomena, in the light our leader has revealed.

Students of Darwin, accepting the rigorous but admirable method of the physical sciences, we shall apply this method fearlessly to all facts of ancient magic and modern Spiritism alike, and if, in the quest, nineteen-twentieths of what has passed for Spiritualism turns out to be nothing but sheer physicism, we shall joyfully appropriate the one-twentieth, and thank physical science for helping us to separate the tares from the wheat.

Once more. Our constant aim shall be to attain in religion to something which ultimately, we hope, shall be worthy the name of spiritual science. Here we quit the field of natural phenomena. We go from nature to God, and by a combined induction and deduction of the spiritual world, we seek at once a science and a philosophy of religion, which shall meet the wants of the intellect, satisfy the heart, and supply an adequate rule for the conduct of life.

To all Spiritualists, then, whether in the churches or out of them, who have faith in God, and who, sick and tired of the old outgrown theologies, would attain, through the spirit, to eternal life—to all especially who have faith in this great over-lapping banyan of modern Spiritualism, and would gladly see it dug about and enriched at its roots, while many of the too luxuriant branches, inseparable from a young and vigorous growth, are judiciously pruned away, at the same time that a variety of creeping things, and several poisonous vines which have attached themselves to the stalwart tree are mercilessly hewn down and cast into the fire as fit only to be burned—to all such Spiritualists, everywhere, as have faith and a heart for work like this, we say, "Come over and help us," and we will together prune and trim our banyan into that tree of life whose leaves are for the healing of the nations.

Dr. Bruce having thus stated his general platform, passed at length to the reasons for the action which he and his friends proposed to take, which if successful seemed to us to be little more or less than the institution of a new sect in religion, denominating themselves "Christian Spiritualists." Its advent seems to be made here, and now we shall watch its development.

For the American Spiritual Magazine.

CRUCIFY HIM! CRUCIFY HIM!!

This is the cry of the populace against any one who advances ideas ahead of the time in which they live. Socrates was a martyr for the doctrines he taught; Jesus suffered martyrdom for his purity of life and advanced teachings; Galileo with less courage renounced his convictions of truth which the world has since accepted; Fulton was considered a fool when he declared that vessels could be propelled by steam; Columbus was thought to be crazy when he proposed to give a new continent to the world; Morse was called a misguided fanatic when he advanced the idea that messages could be conveyed by lightning; and it has been so with all great thinkers who have stepped to the front with new and untried ideas. The unthinking masses have been ready to cry Crucify him!

All new ideas, either in politics or religion, are denounced before they are explained, are condemned by the masses before they are heard, and the cry goes out against the few who are ready to investigate that they be crucified. Yet all the powers of the earth are not able to put down one single truth or effectually silence it.

In every age that has produced a great thinker ahead of his time, no matter how useful or beneficial to mankind his advanced ideas, there have been a majority of the people ready to denounce him.

In nearly every neighborhood and in many families there is some individual more advanced in thought and readier to receive truths that are new and out of the regular routine than others; these are looked upon by the community as fit subjects for the lunatic asylum, for no other reason than that of their willingness to investigate and proclaim truths to which they are not accustomed. The framers of our government seemed to realize this fact, and happily warded off the evil effects of bigotry and prejudice by giving to every one the freedom of conscience and of speech.

The investigation of any subject is the part of wisdom. None of us are so wise that we cannot obtain knowledge from even babes and sucklings. We are all to a greater or less extent the creatures of education—even our consciences are largely the result of teachings. All men have not the same standard of justice and right—one will do an act without any compunction which would be abhorrent to another. A liberal

charity would be inclined to pity rather than blame the faults we see.

"Tis education forms the common mind—
Just as the twig is bent the tree's inclined."

Yet how ready are we to condemn those who differ with us. Not to believe what we believe is heresy, and not to act up to our standard is a damnable sin, says the church. Our philosophy teaches a broader charity; it gives to others the same right that it claims for its votaries, to think and investigate for themselves, and to proclaim from the house-tops their convictions of truth. Investigate and accept the truth is all that it asks from any one. If our philosophy will not stand the test of the closest scrutiny it ought not to be received; if it will and does, then no preconceived prejudice ought to stand in the way of accepting it. Men are not asked to subscribe to any blind faith; we would have the world free from kingcraft and priestcraft, and would make it a pure democracy both in politics and religion. If all were inclined to learn the right and act upon that knowledge we would have no use for judges or priests, but a reign of perfect love for each other, and purity of thought and actions would hail the millennium.

The world is progressing; the wheels of knowledge are continually turning forward; those who are so stubborn that they will not see, or so blinded by prejudice that they cannot see the motion, must stand aside or they will be run over. These little types, silent and inanimate though they be, have a clarion voice, and proclaim the advanced ideas of the age throughout the world; their auditors are not numbered by tens, but by thousands; they speak in the crowded cities and in the secluded hamlet at the same time; they are to be found teaching and preaching by day and by night, on the land and on the oceans; they awaken thought every where, and their presence cannot be evaded.

Our philosophy is not, as many suppose, confined in a corner, but it is proclaimed throughout the world, and accepted by the brightest intellects of the age all around the globe. It is the gospel of peace and good will to men, carries with it love and charity to all mankind, and is making greater progress than any system of religion that has ever been presented for the acceptance of man. The reason is clear. What it proclaims are tangible, intellectual truths, attested by all of man's senses and reason when investigated. It stands the scrutiny of both investigation and ridicule, and comes out of the crucible only the purer and the brighter by the test.

The time is coming, and is even now at hand, when men will dare to raise the cry against those who have the honesty and manliness to express their convictions of such important truths, Crucify him! Crucify him!!

For the American Spiritual Magazine.

THE COMING CHURCH.

BY REV. A. J. FISHBACK.

"Behold I make all things new," is a truth based upon the law of evolution. We die daily, and yet we live daily. The death of effete particles from the human system is constant from the cradle to the grave, but new ones are ever ready to take their places. Thus we die that we may live. And this is equally true of every department of nature with which we are acquainted. All things are constantly changing from life to death, and from death to life again. While the grand law of periodicity is clearly stamped upon the broad face of nature, the mighty power of resurrection and universal life is equally apparent. One generation is superseded by another, and all is death, and life, and progress. Nor are the institutions of the moral world an exception; for they come and go from age to age as regularly as the seasons of the years, the higher and better taking the place of that which has passed away.

Revolution follows evolution, and there is no hand that can stay the onward march of truth. It is by these laws of nature, therefore, that kingdoms, empires, states and nations rise and fall. The old must die, and be superseded by the new. Especially is this true of churches. Religious institutions being an outgrowth of human culture and progress, are necessarily subject to the law of periodicity the same as all others. And why? Simply because in the progress of religious ideas the race has advanced from the lowest plane of savages to its present degree of enlightenment, not in one day, nor indeed by one bound, but by ages upon ages of culture, conflict and discipline. Thus we may suppose that the race in the outstart (because it could do no better) founded, so to speak, a babyhood religion. As evidence of this, we find even in our Bible (and the same is true for the most part of the Bibles of all past ages), a babyhood revelation; second, a childhood revelation; third, a youthhood revelation; and fourth, a manhood revelation.

And here, as the ripest thought and clear-

est conviction of my mind, I make this definite statement, to-wit: the religion taught and practiced by Jesus and his disciples over eighteen hundred years ago is the absolute religion of the race to-day, and must be throughout all future ages. It is the manhood religion of the world, beyond which we can never pass. Modern Spiritualism, therefore, is either primitive Christianity, or it is nothing. But it is something, and the same something, too, that brought judgment and righteousness to the world eighteen hundred years ago; and as it then founded a church, as perfect as could be under the circumstances, so it comes again, even in our age, to do away with the old, and establish in its stead a new church, which shall be as well adapted to the nineteenth century as the former was to the first century. Nor do we claim perfection or infallibility, either for the primitive church or the coming church; for we know right well that institutions cannot be wiser nor better than the age that founds them.

As regards the churches of to-day, which have come down to us from the past, we attach no blame to them whatever because they are old and wrinkled and worn, and therefore ready to pass away; because all churches, all institutions, whether Catholic or Protestant, Jewish or Mohammedan, pagan or infidel, have been just as good and perfect as possibly could be. No creed is absolutely false, neither is there a religion throughout the wide world without a foundation in nature.

Behold the progress of art, science, literature, philosophy, politics, and all else that pertains to human affairs. The first plow was a crooked stick, and the first mill a mortar—and so everything began as a mustard seed. How could it be otherwise? Little children build cob houses, but wise men build stately mansions. What then? We hold that the old churches have served their time of usefulness, and hence by the wisdom and power of God shall be superseded by that which is higher and better. Are Protestant churches perfect? Catholics assure us that Protestantism is the slippery pathway to infidelity, and the broad road to an eternal hell. Are Catholic churches perfect? Protestants assure us that Catholicism is the mother of harlots, and the sum and substance of all villainy. "A house divided against itself cannot stand." That all churches contain many good people, I have no doubt; nevertheless I am fully persuaded that all our great, fashionable, popular, creed-bound churches are hot-beds of

corruption, a disgrace to our age, and a positive hindrance to the progress of pure religion among men. A new theology is demanded, and a new church we must have, or we perish.

What, then, is a church? We answer, churches are schools for the scientific unfoldment and discipline of man's spiritual capacities; they are educational institutions founded upon man's spiritual nature, and designed to supply his natural want for sympathy and fellowship one with another, and for communion with God and the spiritual world. The church is founded upon a law of nature, and therefore "the gates of hell shall not prevail against it." Can the church be destroyed? Nay, verily. For it supplies man's highest want, and is the very gate of heaven to the soul. We may improve it, as we improve art, science, government, marriage, and so on, but, in the nature of things, it must endure forever.

The true ideal of a spiritual church may be obtained from the familiar illustration of Christ's transfiguration upon the mount, to-wit: here a circle is formed, composed of Peter, James, John, and Jesus. The disciples are entranced, and lo, the heavens are opened unto them, and they not only see Jesus in his spiritual beauty, but also behold Moses and Elias talking with him. Thus men may attain to that high degree of illumination which enables them not only to hold sweet communion with one another, but also with the angels of heaven. And this is a church; and here men are fed and become strong, and prepared to go forth and work for humanity.

Is not the spiritual intercourse a reality? Have we not had proof palpable? For a quarter of a century have we witnessed the most demonstrable spiritual phenomena that ever occurred in the history of our race. The world in no past age ever witnessed more signal evidences of divine power. Thus men have been convinced by hundreds and thousands even against their wills. In fact, most of us are Spiritualists to-day, by the oft-repeated force of evidence which we could not resist. We believe, because we must; we cannot do otherwise. And when we behold the judgments that are falling upon men, together with the grand phenomena of the materialization of spirits, we are led to the conclusion that not only our nation is judged, there is trouble in every family, but that the dead come forth in bodies like unto our own, and talk with us face to face. To be sure, *all have not seen*; but thousands have, and hence are as fully persuaded

this mighty truth as they are that the stars are over them. May not then the constitution and framework of the coming church be given to us directly and unmistakably by the wise and pure of the heavenly world?

Howbeit, I hear many voices saying, "I have no faith." Ah, this is not an age of faith, but works. It is written, "When the Son of man cometh, shall he find faith on the earth?" *None.* Faith in man, faith in God, faith in a church! Why, there is no faith! To my unbelieving Spiritualist brother I would say, did you believe in any phase of spiritual phenomena before it came and you had seen it? Certainly not. But phase after phase has come—come despite all opposition—and as you saw and investigated, so you have believed. Do you tell me that all has been given that will be, that Spiritualism has done its work, and is now about to die out? Believe it not. Why, we are not yet done wrangling about who shall be greatest in the kingdom of heaven, neither indeed has our day of pentecost come! Should Spiritualism die out at this stage of its development, it would prove itself to be the most stupendous farce ever enacted under the sun! Die out? Never! It came of its own accord, and for more than a quarter of a century it has moved forward and upward, as invincible and glorious as the sun in the heavens. "Its sound has gone out into all nations, and its words unto the end of the earth." Its brightness and grandeur have wrapped themselves around the age in which we live, giving a new and mighty impetus to thought, enterprise and progress in all that pertains to human happiness and well-being. But its most glorious development and triumphs are yet to come. "Behold I make all things new." "The axe is laid at the root of every evil tree." "The chaff shall be consumed," but the wheat shall be gathered into the garner."

Finally, it is not only the mission of modern Spiritualism to demonstrate a future life for all men, but above all else, to found a new church on earth, in which the true gospel shall be preached and pure religion practiced; a church in which all the gifts of the Spirit shall be revealed in unparalleled beauty, and love, peace and good-will reign among men. Amen.

Webster Groves, St. Louis county, Mo.

Every man has in his own life, follies enough; in his own mind, trouble enough in the performance of his duties, without being curious about the affairs of others.

From the Banner of Light.

OPPOSITION TO MATERIALIZATION.

For nearly half a century the phenomena of mesmerism and clairvoyance were before the world without producing any great effect except in individual cases. Such men as Kerner, Eschenmayer, Deleuze, Billot and Puysegur recognized the spiritual bearing of the phenomena, and proclaimed to the world that the facts led up in the direction of a full scientific proof of the immortality of the human soul. But all their statements and reasonings produced little effects on the minds of the many. The physicists denounced these investigators as dealing with fantasies and shadows; and proofs of clairvoyance were set down either as results of coincidence or of sympathy and prepossession. Notwithstanding the strong confirmatory evidences given by mesmerism of supersensual faculties latent in the nature of man, the effect upon popular belief was very feeble, and only a few alert and receptive minds took in and recognized the vast significance of the phenomena, and followed them out to their legitimate issues.

The spirit world, seeing mankind thus apathetic and obtuse, seemed to have resolved, in the fullness of time, upon something more decisive in order to awaken the attention of the many. They began by rapping out signals of their presence and proofs of their intelligent action. Then they showed their power of tipping and moving tables, transporting objects independently of human touch, lifting mediums from the floor to the ceiling, producing materialized hands, arms and feet, speaking with the direct spirit voice, bringing material objects through closed doors, and producing phenomena in unlimited variety, to arrest the attention and rouse the reasoning faculties of mortals in regard to the question of the continued existence of persons who have left this earthly sphere.

At last, as a crowning evidence of spirit action, the full materialized form, hitherto a rare occurrence, has been revealed to us and made common in a way to satisfy the senses and the common sense of every patient, clear-headed, persevering investigator. This phenomena is but the legitimate sequel to the spirit hand, so common ever since the modern phenomena began. If a hand can be materialized, why not an arm? and if an arm, why not a face? and if a face, why not the whole person? and if a whole person, why not appropriate the cloth-

ing for the person? Obviously, the first phenomenon involves and implies the possibility of the larger and more complex; and what we inferred might and ought to take place has taken place. The phenomenon of the full-form materialization—however skeptics may rail and rave, and however some half-way Spiritualists may sneer and carp—is now a fact just as well established as the minor marvel of the spirit hand.

But for some cause not easily discernible certain persons who claim to be Spiritualists are manifesting the most deadly opposition to these materialization phenomena. Such persons tell us we ought to give heed only to the higher phenomena, the mental and inspirational; the phenomena that have to do with mind rather than with matter. But if the materialization of parts or the whole of the spirit form be a fact, why should we dodge it, or try to blink it out of sight? Facts, whether physical or psychical, are meant, by Providence, for our instruction, and why should we pusillanimously ignore any of them because they are distasteful, or because we have certain high-strung transcendental notions and preconceptions which are repelled by these vulgar "proofs palpable?"

Let us try to reconcile ourselves, then, to the facts of God's universe; let us avail ourselves of the light thrown on the nature of matter by these facts of materialization; let us not curl the lip in scorn, and go off in vain imaginings of how much better we, worms of the dust, could have managed things if we had been in God Almighty's place. Facts must win in the long run. So let us not be guilty of the folly of trying to suppress them.

The *Chattanooga Paper* says:

"Hon. J. M. Peebles, who lectures in Concordia Hall again this evening upon his travels in China and India, was elected, during his recent visit to Mexico and Yucatan, a Fellow and corresponding member of the Louisiana Academy of Sciences."

We are glad to be able to announce that Mr. Peebles will spend a few days with us. A letter from him says: "I shall get round to Memphis probably the 16th or 17th of this month, so as to be with you on the third Sabbath in May." We hope he will lecture during the week as well as on Sabbath, at Assembly Hall.

Correspondence Religio Philosophical Journal.

LETTER FROM CHAUNCEY BARNES.

MR. EDITOR—Allow me to inform the Spiritualists of America, that I have had a very pleasant mission on the Pacific Coast, this winter, and my work has been of that nature that no one but Chauncey Barnes could do it. In the first place, some few weeks previous to my getting instructions in Boston, in 1874, a few of us were talking of going to the Old Country.

All at once I was under an influence purporting to be the spirit of George Washington. Says he, "We cannot spare you. You must remain in America till after the Presidential election, as we have a special mission for you in the Western States, Territories, Salt Lake and in California; then you must return to the Centennial." I have obeyed orders. On my arrival at San Francisco, a few days before Christmas, I attended a Spiritual meeting at the Charter Oak Hall. On Christmas day I was invited to give a few of my peculiar tests, and did so.

I was soon under an influence talking in an unknown tongue; then another spirit interpreted it. The spirit directed the calling of a medium's convention. There was no notice taken of it, and after a few days the influence came upon me, to write a call for a three day's convention, to be held, commencing on the first day of March—to take into consideration the subject of an organization and a platform of principles, etc. Thus it was called through myself, and some eight or ten others that signed the call. We had a good gathering and recognized the principles of our elder brother—Jesus Christ—as our foundation and platform. We had no voting, no debating, no resolutions or platforms. We merely recognized the Christ principle, as our foundation, which is the Golden Rule. We had no one to oppose us but a few of the old Spiritualists. We then called another convention to be held at Sacramento. This was a success. Still old Spiritualists took no part or lot in the conventions, but our halls were well filled, and in the evenings especially they were filled by church members. My tests and explanations of the Bible suited them. They soon saw that the Bible was a Spiritual Book, and that Jesus and the apostles were mediums and inspired men.

It was a great success—the controlling spirits said that this convention was to be recognized by the Spiritualists of Ameri-

and that the spiritual papers should lay the matter before the people; that the Spiritualists should call a three days' convention in every county and city, and should recognize these principles as their foundation—which is the Christ principle; and that the Golden Rule is the only salvation for Modern Spiritualism.

CHAUNCEY BARNES.

From the *Religio-Philosophical Journal*.

SPIRITUAL CENTENNIAL CONVENTION.

TO THE SPIRITUALISTS OF AMERICA—You will hear from me on or about the 10th of May, God and angels willing. Since I came to the city of Chicago, I learn that the spirit is moving Judge Holbrook to favor a Spiritual Centennial Convention, at Philadelphia. I think I saw in the *Religio-Philosophical Journal*, a few weeks ago a call through the mediumship of Chauncey Barnes, for such a Convention to be held four weeks, commencing on the 4th of July, in the city of Philadelphia. Allow us to inform the people and the Spiritualists of America, that that call was not by Mr. Barnes, but by a committee of spirits delegated from the Spiritual Congress, through him.

There are Spiritual delegates coming from different nations, to represent Spiritualism, hence we think that four weeks is too short a time; it should be eight weeks. We do hope that there is a spiritual element sufficiently developed and sufficient love for the cause, to see that there is a place sufficiently large where said Convention can be held, in the city of Brotherly Love, as it will be one of the grandest steps that was ever taken since the organization of the First Christian Church.

Therefore, we do hope that the Spiritualists in Philadelphia will be moved to act upon this grand and sublime call from the spirit world, as there will be many—yes, very many—mediums sent to the Convention from many different nations. They must all have an opportunity to see and witness the spirit of progress in the child of nations. We must show unto them that we are approaching the new era, which is the millennium in which the government of God is to be established on earth, as in heaven. That it is to commence in America—yes, that America is to be the first nation that will lay down her arms and learn war no more; that God will speak peace to all nations and governments, commencing in

America. Please heed this call and oblige the spirit committee from the angel world.

By CHAUNCEY BARNES, their medium.

For the *American Spiritual Magazine*.

SPIRITUALISM vs. PRIESTCRAFT.

Spiritualism is the normal state of man. Through all ages of the world and among all classes of people we trace the evidence of intercourse between the natural and spiritual worlds. The gist of the whole Bible is Spiritualism. It may be said to be a history of Spiritualism. All its prominent and leading characters were Spiritualists—Adam, Noah, Abraham, Moses and the prophets under the old dispensation. The New Testament is nothing but Spiritualism. Jesus Christ was a pure Spiritualist and a normal man. His whole ministry was an exhibition of spiritual power. The life and power of the Christian religion is Spiritualism. It is pre-eminently a spiritual religion. It was Spiritualism that gave it its great propagating power in the primitive age. And when it was divested of Spiritualism its normal power and usefulness was gone. The light of heaven being shut off, spiritual darkness supervened. And thus it has been down to our day. We have been so accustomed to darkness that many of us are frightened at even the dawn of light.

Early in the fourth century (A.D. 325) at a general council of the church, it was decreed that "To the bishops belongs the right to dictate the rules of faith and practice to the people."

This decree, in word and in spirit, is in direct opposition to the gospel of Christ. This cut off intercourse with heaven, and gave to priests supreme authority over the church. This is priestcraft. This is what's the matter throughout all Christendom. Hence we can understand why it is that priests of all grades and classes are so utterly opposed to Spiritualism. They perceive their craft in danger. Spiritualism and priestcraft are in the nature of things just as much opposed to each other as sunshine and darkness. Creeds, confessions of faith, decrees of councils, bulls of popes, church discipline, and all manner of church mummery, cease to have any authority over people who have access to heaven.

Just as people progress in spiritual power they become normal. When the people generally approach the stature of Christ, then we shall have the kingdom of Christ on earth.

COLVI TRIBL.

THE DUTY OF SPIRITUALISTS.

One of the speakers at the recent anniversary celebration in Boston said, that

"It was the duty of Spiritualists to demand of every paper, whether secular or spiritual, that the charges brought against any medium be sustained by a degree of irrefragable proof, equal to that required to demonstrate the verity of that medium's claim to acceptance as a chosen instrument for the manifestation of the power of invisible intelligence."

We agree with him fully, and go a step further and declare that it is the duty of every Spiritualist and every spiritual paper to examine the charges that are sustained by "a degree of irrefragable proof" in an impartial manner. Spiritualists are quite credulous when wondrous tales of spirit materialization are told; but very incredulous when a second witness, equally as honest as the first, declares that the great wonders can be performed by the medium without the aid of spirit power, if necessary.

Spiritualism claims to be founded on fact—not faith; and yet the investigator is continually called upon to have faith in the integrity of the medium if he wishes proof of "materialization." "The want of charity, the keen scent for suspicious circumstances" that so "troubled" the speaker, is a legitimate outgrowth of this mania for "materialization." If Spiritualists gave less attention to materializing spirits, and devoted more time to spiritualizing men, it would be better for all concerned. There might then be that "harmonious acquiring of points" alluded to in the same address; for each would be actuated by the same motive—to do good unto others.

This desire "TO DO GOOD" should exist in the minds of all true Spiritualists. We are taught by Spiritualism that it is the basis of all happiness, and almost the sole occupation of those who have passed to the spiritual state of existence. Selfishness is universally denounced by all spirit teachers, and yet there is not a sect, party or association the members of which do so little for the common good as Spiritualists. Professor Buchanan speaks truly, in the *Spiritual Scientist* of April 6th, when he says:

"If Spiritualists will establish the proper institutions for combining human and spiritual agencies in the treatment of disease, crime and insanity, the result will be wonderful indeed, increasing every year in their marvelous beneficence."

Herein is the necessity for an organization

among Spiritualists, that Spiritualism may have what it has not at present—public educational and benevolent institutions. Undoubtedly the money is ready at this moment; contributions would flow in to the proper source. But the great work halts while prominent, representative (?) Spiritualists, who *could* awaken an interest among the rank and file, are silent—"WAITING FOR THE SPIRITS TO DO IT," they say—and instead of *helping* the higher spirits to do *this* they visit a circle and help them materialize! and the majority of professing Spiritualists, influenced by their example, are actively engaged in the same direction, spending money and time seeking "new signs and wonders."

Perhaps a paper "claiming to be spiritual" has no right to make such a criticism upon Spiritualism; but we say to honest Spiritualists, "Is it not true?" and if so, what is our duty?—*Spiritual Scientist*.

CHICAGO, May 1, 1876.

REV. S. WATSON—I have seen and read several numbers of your SPIRITUAL MAGAZINE, and am pleased with its tone and spirit.

I have myself thought much on this subject, and, although a member of the Methodist E. church of forty-seven years' standing, I am not a bigot, and am willing to look at any new theory in philosophy, science or religion, and give the advocates of new theories a fair hearing and a fair chance to make their defense and their best possible showing before the public.

The great fault of many is, and has been in all ages of the world, that while new theories are attacked with an uncalled-for bitterness, the advocates of new theories, in their turn, hurl back their severest anathemas on those who will not fall in with their new views, and in this way strife and angry feelings are kept up, and those who should look each other kindly in the face and talk over their different views in the spirit of kindness, stand aloof from each other and delight in hating and being hated. Now, while your MAGAZINE makes innovations upon old systems of theology, and advocates new theories, it does it in the spirit of kindness and candor that must commend it to every well-disposed mind.

There are many now standing aloof from Spiritualism because some of its advocates have gone into extremes in denouncing the creeds of orthodox churches.

While I believe in spirit manifestations as the Bible teaches this doctrine, I am not

prepared to renounce its sound precepts, which have been the guide of my youth and are now the comfort and support of my declining years. "ORTHODOX."

From the Shaker.

COMMUNIOATION FROM HORACE GREELEY.

THROUGH ALMIRA ALLARD.

[It is generally known that the Shakers are the original subjects of modern Spiritualism. We have received innumerable communications from the spirit world, many being accompanied by irrefragable evidences of genuineness. Although these seasons, in their most fluent proportions, have ceased with us, passing out to the larger human societies of families, yet we have never been entirely neglected by our spirit friends. We present the following communications from the simple, loved, good and great GREELEY. It is but just to the medium that we say the same was sent to us before the Belknap and other exposures were made.

G. A. LOMAS.]

To G. A. LOMAS, ED. OF THE SHAKER . . . I still live, and work for the good of humanity. I find in the spirit world, that while the sexes stand on an equality in all things, the masculine principle precedes in the direction of the general good. Laws are made here through the united agencies of male and female mind. They are not arbitrarily imposed on any. The influence of love they bear with them invites their acceptance and convinces the erring and fallen that their good only is desired. The golden rule is more apparent here than on earth; and hence, we find here none trodden down, nor ruled by the iron rod of tyranny.

. . . I perceive in the government of Washington corrupt and evil men; those upon whom the President should look with unfavorable eyes. The elements that waken the spirit of war are warming up again, and for the most selfish ends, there are those in governmental positions who favor war. Let these be chastened.

. . . When on earth I labored honestly for human elevation. I believed in a just God, and in retributive consequences. In my way, and according to my ability, I did uplift the people. I was not considered a Washington, Jackson, nor as others noted for peculiarly noble deeds; I was, and am, simply Horace Greeley. Here, I can see the folly of worldly splendor. Noblemen and kings, ladies and their queens anxiously accepting offers of mercy from the humble,

in ways that are lowly yet wise—all guided by the Christ-spirit. I am now confirmed that I was correct in my private opinions of the extent of intercommunications between this spirit world and earth.

Be thou encouraged! The *Shaker* is earnestly sought by thousands in these spheres; and it has already been the best means of enlightening innumerable minds in spirit life. It is destined to have a wider circulation. I find my inclinations lead me as strongly to work through the press of this and your world as ever, and, as your companion, expect more from me.

HORACE GREELEY.

A MURDER DISCLOSED IN A DREAM.

Isaac Randolph, the negro who murdered his wife at New Haven, in the spring of 1856, gives notice that he will apply to the next Legislature for a release from State prison, to which he was sentenced for life. The murder created a great sensation, and the story of it is very interesting. He killed the woman with a wash-board during a quarrel, and probably did not intend to strike a fatal blow. After the murder Randolph cut the body up and buried it in his garden, planting corn and beans over the spot. Several days after, Robert Coe, the father of the missing woman, related with great impressiveness the particulars of a dream which he had had on three successive nights. He said that Mary Ann came to him crawling on her hands, and that when he asked her why she did not walk, she replied that she could not, for her legs had been cut off. Each night she appeared to him on the borders of a small brook which then ran at the foot of the garden. At last the garden was examined and the body was found.—*Springfield Republican*.

The Cambridge (Mass.) *Press* of April 8th, gives a leader of nearly a column in length, wherein, under the title of "Spiritualistic Consolations" it speaks much more candidly and kindly of Spiritualism and its revelations than was to be expected of a secular newspaper. "This comparatively new faith," it assures its readers in the course of the article, "has taken strong hold on thousands upon thousands of minds in the community, and, by its consoling and assuring character has brought infinite relief, or has created great happiness where before there was fear and trembling, or positive unbelief in the dogma of a life beyond the grave."

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THE DOUBLE.

That man is dual, is almost universally admitted. That he is a trinity, though not so generally received, we believe is equally true. He has a material body adapted to the natural world, and that he has a spiritual body is plainly declared by St. Paul. When the natural body dies the spiritual body is the covering of the spirit proper, which mortal eyes cannot behold. This tricotemy of which he is composed are but counterparts of each other in appearance.

We have believed and preached for more than a score of years that such was the independence of the inner man of the outer man, that the former could come out of, so to speak, and act independently of the physical organization. There are thousands of facts which have been occurring in the histories of nations which cannot be accounted for upon any other hypothesis.

There is a second self, or double, which we possess, which can separate from, so far as the natural eye can determine, and act as the natural or material body, united, however, by an electrical cord, the sundering of which would produce the death of the physical body.

We have alluded to this subject in order to say a few words more in regard to what is commonly known as materialization. The double of the medium is a fruitful source of deception in this phase of Spiritualism. We will not for a moment question that there will be seen something of the medium in all the persons who appear. Their make-up is to a great extent dependent upon the medium for the material from which this temporary organization is effected. We have

the highest spiritual authority for saying there has never been a materialization but that there was something of the medium seen in it. This will explain many difficulties in the minds of those who have seen their friends possessing some resemblance to the medium.

But while we admit this necessity, and that the more inharmonious the conditions the more imperfect will be the manifestations, or more like the medium, yet there is deception often practiced by controls, in palming off the double of the medium for a relative or friend of some one present. The medium may be honest, but being entranced and under the control of spirits, may be entirely ignorant of the deception. Our spirit friends tell us that whenever we see two or more persons at the same time, they cannot be the medium's double. Also that when we see children, they are not the medium's double.

We repeat what we have previously said, Watch closely these materializations, and accept nothing as genuine which does not demonstrate its own truthfulness beyond all doubt.

The following communication was given through a newly developed medium who had never read anything about the *double*. There are some points in it well worthy of consideration in regard to man, whom David says is "fearfully and wonderfully made: "

The triple nature of man is not the manifestation which you see in the "double." He is threefold, but the man is dual in *form*, and not triple. He manifests his dual part in the imperfect materializations through materializing mediumship. The spirit is not material, and cannot be seen by mortal eyes, so you must not expect to see the spirits of your friends until you come to the spirit world. The "double" is all you will ever see in materializations through mediums. The double must be made from the medium's double, so you will find more resemblance to the medium than to your friend, tempting you to ignore materialization altogether. Now there are materializations without the material double of the medium, but they are rare. This subject is full of mystery, and is not fully understood by us. We have

materialized some flowers, and they form the only part of materialization we have ever accomplished. The double will not make the skeptic believe in immortality, but will make him condemn the medium as a fraud. The unenlightened part of man, created by the power of God, the creator of all things, makes the memory recall the past and tell those things which seem to identify the friend gone to the spirit world, but this is not the test by which to try the spirits. They come to talk of the spirit condition in the future—its capacity for enlargement and the mission Christ has for them to fulfill. He is the director of angel missionaries, to bring in his own, of whom he claimed to have lost none but the "son of perdition." By this he meant that spirit of anti-Christ which should come and deny his divinity. This is the feature in radical Spiritualism that has made many disbelieve the doctrine altogether. Your control this morning was a Spiritualist of that order until he found that church creeds contained more Christianity than the Spiritualism which he espoused. He went to work to dig up the tares, and found the wheat was injured; then he concluded to make the wheat his food, and not suffer the tares to mix their poisonous fluids with his spirit support. Then he saw the Christian view of spirit communion, and his mind was enlightened, and he knew that Christ must be recognized as the redeemer of the world, and that the life and teachings of Christ were the salvation of man. His blood was an offering to satisfy the Jewish demand; he died that the doctrine of the resurrection might be forever sealed in the Book of Truth and made a cardinal doctrine, setting forth man's spirit resurrection from the hell of superstition, and a Christian doctrine, that, as he had risen and walked with them, so might all spirits manifest themselves in their dual form. "I am the resurrection and the life," said Jesus; "no man cometh unto the Father but by me." Meaning as he had risen, so should we arise and come to the Father, not in the natural body, but as he was, the double materialized. No body will leave the grave in the morning of the resurrection; but the dead man will appear clothed with immortality and glory. Man will be immortal in spirit and body. Man will be in the image of Christ, and Christ will be like God. The Holy Ghost will be the glory of the manifestations, and God will be all in all.

Your control is not a deceptive one; he will guide you aright in spiritual matters; has nothing to do with the manufacturing of

falsehoods to lead you into deception and shake your confidence in this great and important subject. Many spirits will deceive, but you must get above their control by prayer and holy living. You desire to do right, but you must make your conscience your guide in what you do. If the heart condemn us not, then God is greater than our hearts, and he will make them condemn us when we go wrong. Make your life Christ-like, and you will have obeyed the requirements necessary to secure salvation. I will come again and tell you in regard to the great truths which you desire to know.

VISIT TO NEW ORLEANS.

On Monday night, April 24, Mrs. Hawks, our "better half," our "little May," and ourself took passage on the magnificent steamer James Howard for the Crescent City. The second day our little daughter was attacked with the same disease that took off our little "Sammy" in fifteen hours a few days previous. No physician on board, but medicine in abundance. Our spirit friends knew our condition, and soon Mrs. Hawks was controlled by our old family physician, Dr. Gabbert, who died here of yellow fever in 1855, and our brother John, who passed away before the war. They wrote out specific directions how the case should be treated, telling us "not to be uneasy, for they would watch closely and direct Mrs. Hawks to act for them." Their prescriptions were carried out to the letter. In one of Dr. G.'s prescriptions he said: "Do not be alarmed. Watch and pray is an old maxim, but I say, Watch and work. We will have your daughter up soon." And so she was. When we arrived at New Orleans she was out of danger.

Quite a number of our spiritual brethren called on us soon after our arrival, tendering their hospitality to us, but that prince of steamboatmen, Captain Pegram, constrained us to stay on the boat. He had given us three large rooms adjoining, with sliding doors in the partition. These were finely furnished with bureau, wardrobe, washstand and chairs. Such arrangements for comfort and convenience in traveling we have never

seen anywhere before. The table, too, was of the very best we have ever seen at any hotel. Above all, we were made to feel perfectly at home, having everything we could desire to make us feel easy in every respect.

We found Bro. J. Madison Allen just closing a two months' lecture engagement which gave general satisfaction. We heard him on Sunday at Minerva Hall at 11 A. M., and joined him in the exercises there in the evening.

On Monday evening there was a meeting of Spiritualists at Mrs. Hyer's, 470 Magazine street, to inaugurate the opening of a Spiritual bookstore and Spiritual publications by this lady. It was largely attended and was a very interesting meeting. The cause has been greatly advanced this year by the labors of Messrs. Peebles and Allen.

After about six days' sojourn in this pleasant city, we left Thursday morning, having a delightful trip up the river, arriving at the Bluff City Sunday night.

We say to all travelers, if you want the most magnificent steamer, with the cleverest officers, take the James Howard, which plies regularly between St. Louis and New Orleans.

QUESTIONS.

CLEVELAND, O., March 21, 1876.

SAM'L WATSON—*Dear Sir*: Permit me, an entire stranger, to intrude upon your time for a few minutes only. I want to ask a little advice and a few questions on the subject of Spiritualism.

Your long service as a minister in the Methodist church will enable you to appreciate my position and condition. I was reared by Methodist parents, and was for several years a member in good standing. About six years ago I left that denomination and joined the Swedenborgian, or "New Church." Last fall I was induced to begin investigating this "new light" through a younger brother twenty years of age, who very unexpectedly became aware of some occult powers controlling him. At my own house he rapidly developed, until in one month the table would move without him near it. Ropes proved useless in securing

him, and hands and arms were shown from a little clothes-horse cabinet improvised for use. In his presence full forms appear under strong test conditions. But I will not weary you.

What I want to know is:

1. Is Spiritism right for me?
2. Does it lead into infidelity?
3. Does true Spiritism teach that the Bible is not God's holy Word?
4. Does it deny God's existence?
5. Does the Bible, in your opinion, sanction this new philosophy?
6. Should we not apply tests to spirits to prove their identity?

I ask these questions in all candor and earnestness. I want to know what is truth, and to live according to its teaching. This subject has given me much anxiety, for I want to do nothing wrong. I only want to know my duty, and to do it, fearless of the world's dread (?) scorn. Please answer soon, and much oblige,

Yours, etc., J. N. WATKINS,
258 Merwin street.

In answering the above we will use but few words, and speak only for ourself:

1. Is Spiritism right for me?" You say you joined the Swedenborgian, or "New Church." We regard Swedenborg as the harbinger of Spiritualism, as John the Baptist was of Christianity.

2. "Does it lead into infidelity?" No.

3. The Bible is full of Spiritualism. It opens and closes with spirit manifestations, and when "true Spiritualism" and the Bible are properly understood, they will be found to harmonize.

4. We know of no Spiritualist who denies "God's existence."

5. The Bible does recognize "this new philosophy."

6. We are expressly told by St. John to try the spirits, and he gives us the criterion by which to judge them. We should receive nothing as true from them that we would not receive from mortals. We should require the most exacting tests of identity before believing them. There are many false spirits in both worlds. We must guard against each by the exercise of our own reason and judgment.

EDITOR'S TABLE.

Soul and Body. We have received from Messrs. Colby & Rich this book by Mr. Evans. We sketched it and gave a notice of it in the *MAGAZINE*. Having subsequently read it carefully, we intended writing a more extended notice, but finding one from a more competent pen in the *Banner of Light*, we gladly transfer it to our pages:

Very rarely are we favored with a book which logically and scientifically presents quite uncommon, suggestive and instructive facts and conclusions pertaining to disease and its cure. Such a one has been furnished by W. F. Evans, entitled "*Soul and Body.*" This work of only one hundred and forty-six pages indicates—not to say *proves*—that Jesus the Christ, with his immediate pupils of old and their imitators to-day, were and are more strictly scientific—that is, workers in closer harmony with nature—in their processes and appliances for curing disease, than any other class of healers.

Few men equal Mr. Evans in competency to discuss and elucidate the alliances, the reciprocal actions and the interdependencies of "*Soul and Body,*" and to ascertain the most fitting appliances and effective methods for removing disease. Gifted constitutionally with mental powers both acute and comprehensive, having had a collegiate education, and long been a careful student of many prevalent systems of medicine and theology, and of mental and other philosophies, his stores of knowledge, gained through books and external observations and experiences, would alone constitute him a peer with most of our able teachers of medicine, theology and philosophy.

His special competency, however, resides in his ability to imbibe knowledge intuitively from the realm of spirit. No other person with whom we are acquainted possesses equal facility with his for entering and exploring the realm of causes, and there absorbing such knowledge as has no inlet through the outer senses and the intellectual faculties, but is procurable only through that mediumistic (not intellectual but rather affectional) faith, which, extending its feelers abroad beyond the possible ranges of human science—penetrating further into Nature's recesses than external science can—there *senses* in knowledge of forces, processes and facts, which corrects and supplements some of the deductions of science, as

science often does the testimony of the senses.

Only those who learn through such a *faith*—which is a possession not at all like anything we are accustomed to designate by the word faith—not an intellectual conviction, but a susceptibility of perceiving "the evidence of things not seen" and of laying hold of and appropriating "the substance of things hoped for"—learn through the *faith* by which prophets and mediums of old were allied to the spirit world and obtained from above the knowledge and powers by which they wrought marvelous cures and other mighty works—only those who learn through *that* faith, possess the gift of healing in its fullness.

This faith the author of "*Soul and Body*" possesses largely, and his scholarly and scientific attainments qualify him to correct and extend scientifically and logically the acquisitions and conclusions of external science wherein these are seen by him to be erroneous or too restricted. His work shows at least a strong probability that healing by faith, prayer and manipulations, is a more scientific, as well as a more reliable and expeditious method than any other either now or formerly applied. Though devout and philanthropic, Mr. Evans avoids the cant and homilies common with pretentious religionists, and adheres well to the methods of the rigidly scientific. His faith and prayer are not robed in offensively sanctimonious phrases.

Mediumistic power and skill in healing the sick and comforting the mourner, are probably more efficient in extending belief of the beneficence of Spiritualism than any other manifestations of spirit agency. And this book is well adapted to teach the world that spirit healers are finite, and work by natural laws, and that our sick ones need to learn and conform to the conditions under which spirits can operate whenever they seek relief from that source.

We know not whether Mr. Evans is willing to be called a Spiritualist, and shall not claim him as such; his own experiences, we believe, seldom bring him into conscious converse with individualized personalities in spirit life; usually when in the illumined state he absorbs knowledge through *sensing* the operations of impersonal forces. His explorations, however, are in a region toward which Spiritualism is leading the masses, and his reports of discoveries are helpful to all who are seeking knowledge of spiritual forces and their proper applications and beneficent workings.

We can honestly say that no other book whatsoever has ever given us so acceptable and satisfactory an account of our own body and soul in their relations to each other, and of the power of the latter over the former, as has this one; and, for their own enlightenment, we hope the readers of the *Banner* will obtain and study it.—*Allen Putnam.*

An Epitome of Spiritualism and Spirit Magnetism; their Verity, Reliability, Practicability and Laws. We have also received a copy of this work from the same publishers, have read it with much interest, and indorse the subjoined notice of it by the author of "Vital Magnetic Cure," etc.:

This treatise is offered for sale at a moderate price, it being designed for general circulation amongst skeptics, investigators and those who are wavering in belief as to what is true; it is also designed to show to the public that Spiritualism is a *fixed fact* in the universe, and if individuals do not comprehend and understand it the fault lies with them, and not the subject.

Believing that the time has arrived to make Spiritualism practical, and a blessing, also that the majority of persons in and out of the church desire it to be a truth but dare not as yet, for fear of being deceived, let go the old until they know the new to be true, I have endeavored in this treatise to reach this class of minds, also those who have no definite idea concerning what Spiritualists as a body believe. Some have supposed the spirit world to be a field of flowers, and that no imperfection could enter there; others have been informed that there is a class of invisible intelligences who, under the guise of spirit friends, are deceiving us; and still others are disturbed at the conflicting views entertained upon different "issues," said by some to be "Spiritualism proper." If Spiritualists or other religious denominations have "pet schemes," or impractical "hobbies," that will not stand the test of sound reason, the sooner they are overthrown the better for the cause of society.

Satisfied that the public need to know what is claimed by Spiritualists, I have given some of the failures as well as some of the positive proofs of its being what is claimed, and have attempted to show why so many seeming contradictions exist to-day.

I firmly believe that Spiritualism has an important work at this stage of skepticism, doubt and hypocrisy, and that Spiritualists

to command the respect of the world must as a body confine themselves more to facts and principles and less to speculative, undemonstrated theories and personalities. It may be said that I am assuming much, but it cannot be said that I have attempted to assert authority.

J. M. PEEBLES IN CHATTANOOGA.

Among the favorable signs of the times is the increasing liberality of the secular press in reporting the seances of mediums and the lectures of our speakers. Brother Peebles has been recently lecturing both upon "travels" and Spiritualism in the somewhat orthodox city of Chattanooga, and it is but justice done to the secular daily press to say that he has been reported fairly and fully:

Mr. Peebles spoke to a large audience at James' Hall Sunday afternoon and evening. At night the hall was full, although the weather was inclement and everybody went expecting to go home in the rain. If any man or woman went to the hall to hear rant, or to be "amused," such were disappointed.

Mr. Peebles is a clear-headed, logical talker. Without any apparent effort he is quite an impressive orator, but the matter more than the manner interests his auditors. He is what might be termed a "Christian Spiritualist." That is, he holds that the reign of Christ on earth did not end with his ascension, but that such reign is now all it was then save for his personal presence. He verifies every fact and clinches every argument by parallels drawn from the Scriptures.

In his afternoon discourse he laid down the broad proposition that heaven and hell were spiritual states, conditions, and not physical locations. A man may be in hell in this life as well as in the life to come. The speaker would be in hell in a low bar room or gambling den. All divine punishment, as cause and effect, was reformatory, and hence not endless. A personal devil or a located heaven or hell were not anywhere taught between the lids of the Bible. Any fair interpretation of the Book taught no such facts or doctrines. These propositions were fully set forth and elaborated from the modern Spiritualistic view, and the bitter experiences of a spirit in the lower spheres related.

The evening discourse was upon "The Condition of the Dead." The speaker said the proposition that there was no progress of the soul after death, was contrary to reason, to the universal law of nature, to the divine law as taught in the Bible, and made manifest daily to our observation. The whole world, the universe, was the product of stages of progression; and shall we say that God made the law of matter progressive, and said to the soul, "You may progress from infancy to age in this world, but there shall stop and stand for all eternity?" He pictured death as birth, sufferings as disciplinary, and a heaven of peace and progress the final destination of all souls.

But we will not attempt to report Mr. Peebles further, because no report can do his orations justice.

It is due him, however, to say that the course of lectures he has delivered here on travels, etc., have been in the highest degree practical, sensible, entertaining and instructive, and he seems to hold his religious views as the result of careful and close thought, and cool, deliberate reason. In this respect, and in respect of his ability and pleasing address, he has given the adherents of Spiritualism in this community much useful information, and taught all classes that one may be "peculiar" in his belief, and still a Christian gentleman and scholar. — *Chattanooga Times*.

FAIR PLAY.

The *Galveston Civilian* thus concludes an article on mediums and seances:

Possession of extraordinary powers by certain nervous sensitives is now an established fact. The public curiosity is keen to witness the phenomena, and scientists are laboriously endeavoring to ascertain the law which governs them. When those possessing the new found powers are willing to exhibit them to audiences, they are entitled to as much respect for the conditions they require as any experimentalist in other unexplained branches of science. If the conditions are such as to give rise to suspicion of fraud, the investigator has undoubted right to require previous assurance or explanation. But when he has tacitly accepted the conditions of the exhibitor, and allowed him or her to enter upon the experiment under circumstances which avowedly may be prejudicial to health, and perhaps fatal to life if rudely interrupted, he cannot rightfully make such interruption. Indeed

we question if such an interrupter could not be held legally responsible for an injury resulting from his wrong.

No doubt much of the prevailing ignorance in regard to seances is due to carelessness on the part of sensitives in not making clearly known the conditions they require for safety to themselves. If they will do this we shall see few such criminal proceedings as this one of Mr. Lake and his abettors at Memphis. The prevailing sentiment is a love of fair play, and sensitives need only to appeal properly to this to obtain the fullest protection.

We have copied some notices of ourself and the MAGAZINE of a complimentary character, and some just the reverse. Here is one that is too much for us. We don't know to which class it belongs. We have received nine numbers of a Spanish periodical devoted to Spiritualism, from the last of which we make the following extract. If the reader be as ignorant as we are, he will not be edified by it, but 'tis said "variety is the spice of life."

AMERICAN SPIRITUAL MAGAZINE.

El Rev. Dr. Samuel Watson de Memphis, que por mas de treinta anos he sido uno de los mas prominentes miembros de la Iglesia metodista Episcopal americana, ha abrazado con calor la causa del espiritismo, fundando un periodico con el nombre que enebaza estas lineas; la suscripcion vale 2 \$ per ano (225 Union street, Memphis, Tenn.) Segun vemos en su N. 3, hace grandes progresos el espiritismo en N. Orleans; gran parte del clero de la Iglesia Utaria toma hoy con calor su defensa. Aun en las Iglesias Unitarias se pronuncian discursos a su favor. Saludamos fraternalmente al Rev. Dr. S. Watson, a quien tendremos el gusto de remitir siempre un ejemplar de nuestro periodico.

THE WAR IN MEXICO.—Jas. M. Peebles, in forwarding us the second installment of his interesting letters of travel, adds:

"Everything is excitement and war in this country. This city is under martial law, and the State strongly against the government. The streets are full of soldiers. Oh, how I despise war! Americans are leaving the country as fast as they can. We were stopped on the railway with pointed bayonets, but were let off because foreigners and Americans."—*Banner*.