

American Spiritual Magazine.

A MONTHLY JOURNAL,

Devoted to Spiritualism, its History, Phenomena, Philosophy and Teachings

FROM A CHRISTIAN STANDPOINT.

VOLUME II.

SEPTEMBER, 1876.

NUMBER 9.

Numer Nise Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

SEANCE APRIL 30, 1876.

INVOCATION BY HOWELL.

Our Father and our God—out in the depths of sorrow, into the haunts of vice, through dark prison cells, in lowly homes and wealthy mansions, our spirit has wandered, seeking by thy aid to draw every weary heart nearer, still nearer, unto thee. We ask thy blessing to fall upon them, and thy mighty spirit to send its rays of burning love deep into their souls. That they who sorrow may feel that amid the deepest trials a germ of bliss remains, and that thine arm of strength can lift them up and out, into love and light.

We pray that the souls who cling to vice may feel the aura of a new life, and see the golden seal of virtue which is of thy hand; and that from dark prison cells all may come forth made perfect by thy love, lifting the inmates of lowly homes into mansions of glory. Give those who through wealth spurn the poor, the spirit of meekness and charity; let them learn that the velvet mantle seldom gives birth to a saint, while the coarse jerkin covers many a spirit perfected by their pure lives unto saintship.

Bless all, our Father, and bid them understand how perfect are thy laws, and how glorious are thy works. Let their hearts go out at the morning dawn when upon the hilltops thy Spirit speaks, and at the evening close, when thy messengers in numbers come to administer to waiting souls. Amen.

VOL II—17

QUESTIONS AND ANSWERS.

Conductor—Good morning, my friend, You have had a long rest. We will be obliged to exercise your brain every day as appointed through the coming month. There is much to say, and we need your organism.

Question—Tell us which is to be the church of the future?

Answer—That church which shall be governed by God's laws, and not by the framed code drawn up by men, wherein each deviser thinks his article the true plan of salvation. That church which is to remain steadfast in her truth-telling, bearing herself nobly through the spiritual element which emanates from her adherents, and are the laws of God; they swing the death-blow to falsehood.

Moral depravity comes not where God's truths are taught. That church which holds up no scarecrows through coercive power, no grim sentinels of pain and punishment, but a sustaining power within itself, through truth and right. That church which advances as the growing wants of the people increase, progresses and goes upward as the high intellectual powers of humanity develop.

That church, like the "Little Church Around the Corner," which in the followers of love and charity knows no sect or creed, but, as true followers of Jesus, opens its doors to all, and lifts its voice to bless and aid the poor; does not love its brethren only, but loves all the world, and is constantly laboring to do good.

That church which uproots ignorance and opinionated ideas, lifts its beams of truth over the fields of error, and bears itself nobly on amid the contending elements of false principles and sectarian prejudice.

That church which says, Come, all ye who are weary-laden, and have a home with me. Together let us work to help the friendless and lift the weak, until they shall have gained strength and learned what the love of God can do. Our church is for *all*; but wider swings the gate when walking near come the poor and unfortunate who are forbidden the privileges of the churches of the land.

INCOG.

Good morning, friends! Sunshine fills your land and fills your hearts. God bless you, and may his love sustain you unto the closing hour, when the mortal shall put on the immortal, and the sunlight of a new existence reveal to you the glories of paradise.

I can remain but a short time with you, for I have many duties which call me away. While I am with you let us improve the time in conversing upon the subject of Spiritual Life. How many are they who fully understand how to live that they may bring about the conditions which constitute spiritual life? It is a happy life, and yet how few understand how to attain that happiness! Constantly in pursuit of it, and every day moving the wrong way. One of the first things to be considered is man's duty to God and to his fellow men. Your duty to God is revealed in your acts toward men, and in close communion with your inner being. When once man has learned to know himself through internal exercise, the more perfect will be his knowledge of humanity, and he will increase within himself that simplicity of nature which is in perfect harmony with divine laws.

He who lives a spiritual life is at rest; there is no inward strife, but a peaceful contentment in well-doing; all outside influences are subdued by the power which the spiritualized mind has gained over the disturbed conditions of general life; he has educated himself by constant intercommunion, until his mind becomes the controlling power of all his outward acts; he is not to be swayed by any extreme, but rules all his desires by the will of his spiritual advancement—by a daily intercourse with the inner man.

He has made himself subject to his spiritual nature, and has conquered all selfishness; he has increased the God principle within, and although shaded by the imperfections of earth, it bears that perfect part of a spiritual life which is of the Infinite, and reveals clearly man's duty to a higher power; and the more closely he scans the

inner man, the more he sees that within himself dwells the power to bring about him such conditions as shall make his life spiritual and happy. First, he conquers self, by the knowledge he has gained of himself; when once self is subject to his spiritual will, there grows a purity of conscience and a perfection of life which increases each day, and lifts him into higher and holier love, bringing that perfect happiness which comes from a clearer view of the interior life. There is a liberty of mind never before felt, a serene and harmonious condition all new to him. Fear is conquered, a calm cheerfulness fills his soul, and an illumined atmosphere envelopes him; so where his lot be cast it is ever the same; no brooding fears come to mar the quietude of his harmonious life, but a constant peace pervades everywhere.

From out his store of love he deals bountifully to all humanity. His increased spirituality bids him keep pure his body, that there may be nothing to conflict with the perfect life within. Resolutions for good formed to-day, are not broken by to-morrow, but kept firm through that knowledge gained of the inner life, and the power which the inner life has to harmonize the outer influences, and keep in subjection everything which will increase his hopes or fears; he so cultivates his spiritual nature that he finds rest everywhere. He becomes satisfied with what he has, envies no man, labors through a love of advancement, and as his goods increase his life becomes more benevolent, but never ambitious. His greatest desire is to do good, and his greatest happiness is in serving God through the good deeds he bestows upon the world.

(Seance conducted by Guide.)

SEANCE MAY 6, 1876.

INVOCATION BY JUDGE WAYNE.

Thou Infinite Spirit of worlds born and unborn, we come to thee in fullness of heart and union of soul. Our lives are awakened to a sense of thy goodness each day, and as the sun in his regular course throws his golden light over the gray dawn, so thy love has baptized our souls out of the gloom of a weary life. We thank thee by every good deed of our lives and by every aspiring thought, and in our works we worship thee, and lift ourselves nearer unto thy kingdom, that thy grace may fall upon us and bear us into the courts of everlasting truth. Bless all who linger in darkness, strengthen thou

all who are weak, and let a true knowledge of thy justice be awakened in every heart. Amen.

Conductor—We find much pleasure in answering questions, but there are many now upon the table which are but a repetition of questions answered at previous interviews, and as we do not think we could make any improvement upon the explanations rendered by our brothers, we beg leave to lay them aside for others to judge.

Let me introduce to you my friend, who for the present I shall name

THE DISCIPLE.

I come to you, my friends, not a stranger, for I labored among you for years; and I found much happiness in your midst, and realized the joy of divine inspiration. I was called away before my work was finished—laid aside my earthly robes for heavenly robes, and entered into the kingdom of my Father, where I found a new field of labor encircled by all my earth works, binding me so closely to them that I found it very difficult to understand that the change had taken place, and I was indeed dead.

The knowledge soon came to me, and with it the grand truth that though I were dead I still lived, and by the will of the Holy Spirit my soul could move and act as when in the body. My first desire was to return to my people and strive to make my presence known. My wish to return was granted, but the power to make myself known failed, inasmuch as they had hardened their hearts against the truth, and I was forced back into the shadows of uncertainty, and a season of doubt possessed me. But as the new light revealed itself I learned to see through the shadows, and to understand that there was a law which governed individuals as well as principles, and that I must learn to understand the law which governed the human system ere I could find the way to make myself known.

Many kind friends came to me. I attached myself to a great soul, whose life had been sanctified through true and divine principles. He became my teacher, and like a true disciple I have followed him faithfully, learning each day more and more of God's divine presence, and the power which works through all life, and bringeth in the end perfection unto all.

Let me converse with you upon the spirit realm.

Its locality I cannot designate. It is beyond the power of the finite mind. There is a spirit world around you, where move

millions of undeveloped souls, who daily communicate errors through mediums. Ignorant, undeveloped souls, the same as when they inhabited the body, the change from their earth tenements has not lifted them beyond their earth desires and wants. If the spirit was not exalted in its aspirations, if the soul did not reach out toward God while in the body, death will not exalt it. You have more perfect angels in the body, who as men, women and children live upon your earth, than those who come through many mediums and call themselves perfect. Such spirits cannot leave your earthly atmosphere to visit the higher spheres. The pure in spirit who still dwell within the portals of earthly flesh, are nearer each day the heavenly kingdom than they.

Your earth with its conditions forms a type of our sphere, with its many circles. You receive from us false and true communications. Clouds as well as sunshine visit you.

The teachings of spirits are the reflex of their souls, bearing upon the mirrored surface of the medium's brain.

Every description of spirit homes, spirit advice, and communication, comes to you as the medium may be advanced spiritually, or as her perceptive faculties may be. The powers of reception are aroused by the increase of the spiritual, and the perceptive is colored by the receptacle.

The more spiritual and true the medium's life, the more divine and perfect the reflex which comes to you.

In our spheres we have concord and discord of sentiment; we have the subjective and the objective. Life is purer and truer than upon earth, and subject to the same varieties of opinion. The higher and more glorious spheres we have no power to explain, nor could it be understood by any but those who have attained that degree of purity which enables them to enter in through the golden gateway.

We are aided from the higher spheres, and as we purify ourselves we become more etherial, and with higher love reach out for a more perfect sphere. It is even so with you of earth; as you advance spiritually, you reach out toward the sphere above you, and ministering spirits come to direct you to a condition of life beyond that which you dwell in.

Below you, around you, and above you, lies a spirit world. An element of spirits is everywhere. Concentric groups move in the sphere congenial to others. They are attracted to their localities by a law which

forces all to their sphere; as they merit reward so they receive it. They gravitate through their spiritual development by the same law of gravity which is in nature.

As ye are at death, so ye awaken into the new life, every deed alive and strong with you. Memory forges links which cannot be severed; they are eternal. The more perfect and bright the links in memory's chain, the purer and holier the heaven. *Kingdoms of glory grow from the soul, and he who has brought his life to that stage of goodness which brings him, while still in the body, nearer unto our Father's kingdom, has felt and realized heaven, and established for himself a sphere like unto the higher spheres in the spirit world.*

As our sphere is composed of many circles, so is yours. Man's advancement forms the circle. So with us, the growth of the spirit seeks a circle higher wherein to move, and as our wisdom and refinement increase, so in like proportion is the sphere which we attain, and that which once appeared high to us now seems low. Our situation becomes perfect as our spirits advance, and we are forced to enter into conditions suited to our spirit growth.

Divinity is the center pivot upon which all advanced circles move, and by the power of love all are bound. It is the golden cord of salvation which unites our world with the earth and all its spirit surroundings.

Go to work, my brethren, to create for yourselves a spiritual element which shall bring the "kingdom of heaven on earth," that out of the material life may grow more souls for the advanced spheres, and less for the low and dark conditions; that your ignorance may no longer be visited upon you through the undeveloped spirits who find their way to your homes through unenlightened mediums.

(Seance conducted by J. B. Ferguson.)

ANGEL OF DEATH.—Spiritualists can smile at the approach of the angel of death, for it is to them a birth into joys everlasting, and they know that loved ones linger near to assist the weary spirit to pass from the old house to the new; they can meet the change with rejoicing, knowing that just before them lies a field of usefulness, that will yield pleasure to the faithful soul.—*John Murray, in the Olive Branch.*

That depends altogether on circumstances whether Spiritualists can smile at the approach of death. Some whom we know, we think would feel very badly, if death were

staring them in the face; knowing that their life has been of that character fitting them only for the dark regions of the spirit world, they don't care to pass from this sphere of existence. Indeed, it is much easier to purify the spirit here, by seeking the forgiveness of those you have injured, and forgiving those who have wronged you in turn, than to pass to spirit life without accomplishing that object. Spiritualists should learn that it is a calamity to the spirit, to die without being prepared for the change, or failing to accomplish its mission.—*R. P. Journal.*

Correspondence Religio Philosophical Journal.

A PLEA FOR ORGANIZATION.

In every department of life, whether in business, party politics, or in the promulgation of the Christian religion, experience has fully demonstrated the fact, that to be successful, systematized organization is necessary. It is in accordance with reason and sound judgment.

In our view of the case, Spiritualism may be considered an exception to the rule, for the truths of its philosophy are mostly promulgated through the channel of mediums at private sittings, under certain conditions only imposed by the mediums, or regulations defined by any organized body of Spiritualists. Seven-eighths of all persons who have been converted to Spiritualism, have been through the evidences of their senses bearing upon the different phases of spirit phenomena. To be confirmed in the science and religion of Spiritualism, is not all of Spiritualism, for its literary and intellectual phase is decidedly its most beautiful. Man by nature is a religious being, and must have his temples to worship in and his altars to worship at, and if they have not their own altars, will seek others to worship at, although rejecting at least one-half what they might hear being promulgated.

The power of association is evident; men and women will go where their neighbors congregate. Spiritualists traveling from one place to another are like other people, desiring to seek out the society of those who are in sentiment and sympathy in accord with themselves, and when there are suitable places in which to have lectures in, with proper lecturers, they will resort to them; especially will this hold good on those sad and melancholy occasions when death enters the family circle, the survivors of the family prefer to resort to their own temples and altars, to receive kind words of consolation

and sympathy from those who are in sympathy with themselves.

There are in this city between two and three thousand confirmed Spiritualists, many of whom are wealthy, and yet there are seldom a hundred people who attend the lectures, and the lectures are not maintained more than six months in the year—and this state of facts grows out of a want of a general system of organization. Why cannot the local organizations elect delegates to a general convention, to compare notes and devise rules and regulations for the guidance of all? Certainly there is wisdom enough among Spiritualists who could harmonize upon a platform of doctrinal faith and regulations for the business conduct of the organization. This concentration produces action, harmony and power. A converted Spiritualist can never completely backslide. It is impossible to efface entirely from the heart and mind the impressions which were once flashed from the immortal shore, for Spiritualism is a living God's truth, and must ever advance forward.

Aside from the various physical phenomena witnessed, there is a religious, intellectual and social aspect of the case, an enjoyment to be imparted from its grand philosophy through organization alone.

It is claimed and used as an argument by some against organization, that it has been attempted several times and always proved a failure. Why did they prove failures? In the spiritual ranks are to be found a large number of reformers on all imaginable subjects, as to whether pants are preferable to tie-backs, to the great question of the marital relations and "free-love" associations, so free that we must have free platforms and free everything. These reformers have been as over-zealous about their favorite hobbies as if the world rested upon their shoulders. While they have claimed to indorse the spiritual philosophy they have demanded that their pet hobbies should be paramount to Spiritualism. It is also clearly demonstrated that the angel world repudiates all self-constituted leaders who have attempted to set themselves up as god-fathers and mothers to run the whole body of Spiritualists.

To organize Spiritualists successfully it must be on a basis of pure, simple Spiritualism, and nothing else. There is doubtless much to be revealed yet from the spirit world to the denizens of earth life; but the following cardinal or fundamental points of Spiritualistic doctrine are generally accepted by Spiritualists, and, if so, what objection

can there be to organize on such a platform, for a beginning at least?

1. The Fatherhood of God.
2. The Brotherhood of Man.
3. The Communion with Spirits.
4. The Ministrations of Angels.
5. The Resurrection of the Spiritual Body.
6. Unfolding Progression through all

Eternity.

7. Rewards and Punishments. That is, the spirit on laying aside the mortal body enters spirit life no better or worse, but becomes subjected to the natural law of unfolding progression, suffering pain and condemnation, or pleasure and happiness, in proportion to inner life built up when in the mortal body.

If Spiritualists can organize as a body in America, it will prove a tower of strength. Although Spiritualism is as old as history, and was greatly revived and fully demonstrated nineteen hundred years ago, by the Great Master and his associates, and signs promised to follow all those who believed, yet in the process of time the followers of Jesus Christ by degrees fell from their high privileges and estate, until finally churches repudiated as a heresy and demoniacal, intercourse with spirits. Christianity is as cold as an iceberg to-day compared to the outpouring of the spirit in the days of Jesus of Nazareth. The world of mankind within the last half century, through the enlightened process of civilization, education, science and the arts, have been lifted up from the iron heel of superstition, intolerance and prejudice, to have allowed the spirit of the murdered peddler to manifest itself through the Fox family, without subjecting them to be either hung or burnt at the stake. Notwithstanding the effort has been made to whistle down Spiritualism, it has continued to grow until to-day, and has become a giant in the land, commanding respect and obedience. It is the new dispensation which is to lift mankind from the cold and barren track of materialism, superstition and prejudice, and to place the human race sure and steadfast upon the rock of immortal ages. It is destined to offer a universal religion to the different races and tongues of men. The day is not in the far off when the world of mankind will be engaged in deadly conflict with each other over really obsolete creeds, created principally by human invention to build up a tyrannical priesthood, who have oppressed the masses by lording it over God's heritage, when the world shall become drenched in human gore over the prejudices engendered by false teaching. Let Spirit-

ualists plant their stakes and lengthen their cords, and as the angel world shall pour out upon us from time to time their blessings and truths as it has done in the past, and like the dews of heaven, descending on all alike, Spiritualism will hold out its beacon light to all as a safe and harmonious retreat to a misguided and distracted people.

J. EDWARDS.

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A SERMON,

On the Utility of the Christian Spiritual Religion.

BY CYRUS JEFFRIES.

[Continued.]

Another great benefit and blessing derived from the religion of Christ to the children of men, is the raising of the dead. It not only brings us into happy communication with our departed friends in the spirit world, but it brings full proof of immortality and eternal life beyond the grave, and adds to our faith a knowledge that can never be doubted.

"Raise the dead."—Matt. x, 8.

This was the direct command of Christ to his ministers, when he sent them forth to preach his gospel to the nations. They were to raise the dead just as he raised them in their spiritual bodies after his resurrection into paradise.

"And came out of the graves after his resurrection, and went into the holy city and appeared unto many."—Matt. xxvii, 53.

The graves here, mean the spirit world, and the bodies were the spirit bodies of the saints, that appeared in Jerusalem. And they were to raise the spirit bodies of the dead just as Christ did at Jerusalem, and just as Christian Spiritualists are now doing by thousands.

"It is sown a natural body; it is raised a spiritual body."—1 Cor. xv, 44.

The dead are raised in the spiritual body, as here shown. They were not to be raised in the natural body, for that would be raising them only to die again. But they are to be raised in the spiritual body, and this is the manner in which the Christian Spiritualists are raising the dead by thousands.

And this harmonizes with the resurrection of Christ; for his resurrected body was a spiritual body—he could appear and vanish at pleasure. He would appear at times in their midst, and then vanish out of their sight. Hence he was resurrected in the

spiritual body, and we shall all be raised, or resurrected, just like he was.

"For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. vi, 5.

As Christ is the forerunner and the example for all good men and women, so will they all be resurrected just as he was. Christ died and was resurrected into paradise from his natural body on the cross, as he told the thief he would meet him that day in paradise, or the spirit world.

Christ's resurrection from the natural body into paradise was the first resurrection, and all good men and women who die and leave the natural body, are like Christ resurrected into paradise at death, and have part in the first resurrection, and are therefore blessed and holy like Christ.

Paradise is the first mansion of joy in the Father's house; "for in my Father's house are many mansions," says Christ. These mansions are spheres, or degrees of honor and glory in the spirit world, which is the Father's house. Hence all who die and go into paradise are saved and happy, because through their obedience to God they have part in the first resurrection.

It was from paradise that Christ went, or descended to the lower earth plane of the spirit world, and preached to the spirits in prison.

"By which also he went and preached to the spirits in prison."—1 Peter, iii, 19.

That they might be developed, and have an equal chance for salvation with those who heard the gospel.

"For, for this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—1 Peter, iv, 6.

For it would be wrong to condemn men for not obeying a law of which they had never heard. And as there were millions of human spirits in the spirit world that had never heard the gospel by which they were to be saved, until they heard Christ, who was sent to preach it unto them.

"To proclaim liberty to the captives, and the opening of the prison to them who are bound, to proclaim the acceptable year of the Lord."—Isa. lxi, 1, 2.

It was for this that Christ went and preached to the spirits in prison in the spirit world.

"That I (they) might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I (they)

might attain unto the resurrection of the dead."—Phil. iii, 10, 11.

Christ having filled his mission in the spirit world by preaching to the spirits in prison and setting them at liberty, he came back to earth, or raised, or resurrected himself out of the spirit world, the third day. This is the second resurrection, and is called the raising of the dead, and is the resurrection unto which we can all attain by and through the power of Christ's resurrection. Christ being our forerunner and example, opened up the way for us, as he declares he is the resurrection and the life.

"I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live."—John xi, 25.

This is the great promise: though we die we shall live again. We shall be like Christ. He died, and was resurrected into the spirit world, which was the first resurrection; and after three days he was resurrected from the spirit world into the natural world again, and appeared to his friends, and conversed with them on various occasions, just as our departed friends are resurrected, or raised from the spirit world, and meet with us on earth. They appear and disappear to us just as Christ did, and as the raising of Christ from the dead was the great proof of immortality to his disciples, so the raising of our dead friends in this day is the great proof of immortality to us; and for this reason Christ has commanded us to raise the dead. And as Christ, our great example, was raised from the dead, so every son and daughter of the race shall be raised from the dead.

"For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. vi, 5.

Now as Christ died and went into the spirit world, so we must die and go into the spirit world. And as it was only three days until Christ was resurrected to his friends on earth—not having to wait until the end of the world for a resurrection—so neither will we have to wait until the end of the world, for we shall be in the likeness of his resurrection. And he has fully promised that he would raise us up just as he was raised, and that we should live in his sight.

"After two days he will revive us, and in the third day he will raise us up, and we shall live in his sight."—Hos. vi, 2.

After two days from the death of the natural body, God will so revive us that we will be restored in all the mental functions of the spiritual body, in the spirit world. And in the third day we will be so perfected

that at the call of his prophets or mediums he will raise us up like as Christ was, able to hold communication with our friends on earth as he did.

"And the third day I shall be perfected." Luke xviii, 32.

That the dead are now being raised can not for a moment be doubted by any wise and intelligent being, for the prophets or mediums in Christian Spiritualism are now everywhere raising the dead by thousands, all over the civilized world. Many thousands of the dead have been raised and communicated useful messages to their friends on earth, though remaining invisible; and others have been raised from the dead and appeared visibly, and greeted and conversed with their friends just as Christ did with his friends.

"But if there be no resurrection of the dead, then is Christ not raised."—1 Cor. xv, 13.

There is not *going to be* a resurrection of the dead, but there *is* a resurrection of the dead going on now, or Christ would not have commanded us to raise the dead. But if there be no resurrection of the dead, then is Christ not raised. But just so sure as Christ be risen, so sure is the resurrection going on, and men and women become 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.

As soon as the righteous pass into the spirit world, they, like Christ, become resurrected, and become equal unto the angels, and are the children of God, being the children of the resurrection—because they have been raised from the dead. For how could they be the children of the resurrection if they had never been resurrected?

And this is the reason why he commands his disciples to raise the dead, that they may all become the children of the resurrection. But the question is asked, how are the dead raised up, and with what kind of a body do they come? The dead are raised up, not going to be raised up.

"How are the dead raised up? and with what body do they come?"—1 Cor. xv, 35.

They are raised up and come forth in the spiritual body, for that body is the offspring of God, and is therefore immortal, being a pure spiritual body, and of course must be raised a spiritual body.

"It is raised a spiritual body."—1 Cor. xv, 44.

It is raised a spiritual body, just as they are now everywhere being raised by the Spiritualists in this day.

They are raised from the dead in the spiritual body, just as Samuel, the seer, was raised by the woman of Endor.

"An old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself, and Samuel said to Saul," &c.—1 Sam. xxviii, 14, 15.

In this we are told that Samuel came up, or was raised from the dead, and that Saul recognized or knew him as being Samuel, and that Samuel talked to him and told him his doom; which came to pass just as he told him it would, and in the same manner and form that materialized spirits are in this day being raised from the dead and communicating with men by Christian Spiritualists.

"Go your way, and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."—Luke vii, 22.

Go and tell John that the blind see, the lame walk, the deaf hear, the dead are raised. If Jesus Christ were to come and preach this same gospel now he would not only be declared an impostor and a humbug, but he would be turned out of every church in the land in which he would attempt to preach it.

Go and tell him that the dead are raised, says Christ, not going to be raised at the end of the world, but that they are raised now, in the spiritual body, just as he was, and just as they are being raised now by the Christian Spiritualists all over the civilized world.

Moses and Elias were raised and appeared in their spiritual bodies to Jesus, Peter, James and John.

"And behold, there appeared unto them Moses and Elias talking with him."—Matt. xvii, 3.

Moses had been dead for over fourteen hundred years; yet he was raised from the dead, or resurrected from the spirit world, and appeared to Peter, James, John and Christ, and talked as familiarly with them as he did in the days of the Pharaohs.

But spiritual bodies, radiant with glory, were raised from the dead, and appeared to John in his ocean isle, and after communicating to him many grand and awful messages from the spirit world, one of them appeared in such heavenly power and splendor that John thought it was the Deity, and fell

down to worship before him, but the spirit replied:

"See thou do it not, for I am thy fellow servant, and of thy brethren the prophets, of them that keep the sayings of this book; worship God."—Rev. xxii, 9.

He tells John plainly that he was of his brethren, that is, one of the human race, one that kept the sayings of this book, and one of the prophets, but now a spirit raised from the dead, and a messenger with communications from the spirit world to the children of man on earth, just as the spirits of the dead are bringing messages to this day to spiritualistic believers, for the good of mankind.

Then, as Christ was himself raised from the dead, and as he commanded his followers to raise the dead, and declared that the dead are or were raised in the time of his disciples, and as he sent them out to teach all nations whatsoever he commanded them, and that he would be with them unto the end of the world, then is it not clear that this miraculous doctrine was to endure for all time?

And if his disciples were sent out from time to time along the roll of generations, to teach them unto the end of the world, or the end of the age, and they refused to preach what he commanded them, they would at once cease to be his disciples, as they would not be contending for the faith once delivered to the saints.

"For he that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—1 John, ii, 4.

And if Christ commanded his disciples to work miracles, to cast out devils, to see visions, to discern spirits, to heal the sick, to restore the blind, to cure the lame, to speak with tongues, to restore the deaf, and to raise the dead, then his commandments are kept by none of his professed followers but the Christian Spiritualists. All others flout and sneer at these commandments of Christ, and declare them a humbug.

Yet we know that in the main these commandments of Christ are all that make the gospel good and valuable to mankind. Without these commandments the gospel of Christ is of no benefit to our race.

From what we believe in Christian Spiritualism the gospel of Christ is the very same to-day it was eighteen hundred years ago; that time does not alter it, distance does not change it. It is the same unchanged religion now it was when Christ gave it to his disciples.

He gave it for all time, for all men, and

for all generations. It was not to perish with a century, die with a generation or pass away with the apostles. The commandments of Christ were given to endure unto the end of the world.

And these commandments are all as valuable to mankind now as they were when first given, as seen and done by Christian Spiritualists in all the earth, and acknowledged by all nations to be of divine origin, because there is not a command given by Christ that has not special benefits for mankind. The raising of the dead, as well as prophecy, had its benefits and blessings for the people, and is of vast importance to the church.

The raising of the dead as Christ commanded, proves to every intelligent being that investigates it that there is a future state, a great hereafter, and opens up to the living on earth the glories of the spirit world. It brings us into communion with the angels, and introduces us to our friends from beyond the grave, who come with messages that make us acquainted and familiar with happy immortals, who instruct us in the way of immortality and eternal life.

These are some of the benefits and blessings in the command of Christ to his people to raise the dead, which the Christian Spiritualists are everywhere believing and obeying.

From the Religio Philosophical Journal.

EVIL—CONDITION OF EVIL SPIRITS.

Light is not darkness, black is not white, red is not blue, health is not sickness, happiness is not misery, love is not hate, selfishness is not generosity, vice is not virtue, the dirty, filthy person is not clean, an arid desert is not a beautiful, fertile plain, a clouded sky is not a clear one, a tornado is not a calm, peace is not war, ignorance is not wisdom, sweet is not sour, gentle words are not harsh and boisterous, kindness is not malignance, the red-hot spark is not a snowflake, and *evil is not good!* One is simply the opposite of the other, and therein the distinction lies. The good man ascends to regions of ineffable bliss, where he can survey the beauty and grandeur of creation, hold communion with the wise sages of every clime, and sense those unutterable thrills of ecstatic joy wisely adapted to his nature. Inspired by lofty emotions, and ever anxious to extend his knowledge, he has access to libraries that enrich his mind with ancient lore, giving him correct views in regard to the history of mankind on each of our

planets. "The best part of beauty," said Lord Bacon, "is that which a picture can not express," and we may add that the greatest pleasures of the truly good spirit are those to which he can give no utterance. Ever ascending in the scale of knowledge, life to him is ever more than an ecstatic dream, even superior to the pictures of a most vivid imagination. There is, however, his antipode—his opposite—struggling beneath him. In darkness and filth he lies, knowing absolutely nothing of the magnificent world beyond him. Such are the spirits of Digger Indians, Congo negroes, cannibals, etc., and their life is more wretched than pen can picture.

Swedenborg thus pictures evil spirits' condition: "It has also been granted me to look into the hells, and to see what is their quality within; for when it is well-pleasing to the Lord, a spirit or angel who is above may penetrate by sight into the depths beneath, and explore their quality, notwithstanding the coverings; thus likewise it has been granted me to look into them. Some hells appeared to the view like caverns and dens in the rocks, tending inward, and hence likewise into the deep obliquely or diametrically. Some hells appeared to the view like caves and dens such as wild beasts inhabit in forests; some like to arched caverns and holes, such as are seen in mines, with caves toward the lower parts. Most of the hells are triplicate, the superior ones within appearing in thick darkness, because inhabited by those who are the falses of evil, but the inferior ones appearing fiery, because inhabited by those who are the evils themselves; for thick darkness corresponds to the falses of evil, and fire to the evils themselves; for in the deeper hells are those who have acted interiorly from evil, but in the less deep are those who have acted exteriorly, that is, from the falses of evil. In some hells there is an appearance as of the ruins of houses and cities after fires, in which ruins the infernal spirits dwell and conceal themselves. In the milder hells there is an appearance as of rude cottages, in some cases contiguous, having the aspect of a city with lanes and streets; within the houses are infernal spirits, engaged in continued quarrels, enmities, blows, and fightings; in the streets and lanes, robberies and depredations are committed. In some of the hells there are mere brothels, disgusting to the sight, filled with every kind of filth and excrement. There are likewise thick forests, in which the infernal spirits wander like wild beasts, and where likewise there are

subterranean dens, into which those flee who are pursued by others. There are likewise deserts, where is nothing but what is barren and sandy, and in some places ragged rocks, in which are caverns; in some places are also huts. Into these deserts are cast out from the hells such as have suffered every extremity, especially they who in the world had been more cunning than others in attempting and contriving deceit; their last end is such a life."

If Swedenborg had referred to those regions as the very lowest planes of spirit life, instead of speaking of them as "hells," his narrative would have sounded less harshly to our ears. Accustomed to hear the churches constantly talking about hell, Spiritualists are apt to turn from those who allude to it, in disgust. As darkness is the antipode of light, so the home of the wise old sage is the antipode of those dark regions where spirits dwell whose hands on earth were steeped in all manner of crime! It is time that Spiritualists thoroughly understood that there are *rewards* and *punishments* in the spirit world for each one, and that our life here determines our status there; and we say this, and defy successful contradiction, that no one can progress in spirit life without first forgiving those who have injured him, and making proper amends for those he has wronged in word or deed. You must not only forgive those who have seriously injured you, but you must make proper reparation in some way to those you have wronged. We are well acquainted with some Spiritualists who are now reveling in wealth fraudulently obtained, and who, in vision, we see in spirit life, seeking out those they have wronged and imploring forgiveness. Their task, however, is difficult, their pathway covered with thorns, and their efforts in some cases attended with poor success, for those they have injured are slow to forgive them. As the magnet prevents iron filings and needles from leaving it, so do those whom you have injured prevent you from leaving the sphere of their influence. You must, old sinner, make amends for all your wrong deeds before you can progress in spirit life.

To those who claim there are no evil spirits, we would say that they might as well assert that there are no arid deserts in contradistinction to vales of beauty and scenes of loveliness. The pugnacious bull-dog, fierce and troublesome, has his distinguishing qualities, entirely different from the poodle-dog, that makes friends of all. Thus it is with the spirit world. The dark, dev-

ilish spirit can be found there, as well as the grand old sage, whose features are illuminated with gems of wisdom culled from the mines of truth, and whose whole time is devoted to redeeming the world from the effects of error and its teachings.

For the American Spiritual Magazine.

CONDITIONS.

We have always thought that the conditions influencing materializations could be accounted for satisfactorily. The explanation given in the following article is in perfect accordance with established facts in relation to light. It is susceptible of definite proof that light may not only prevent combinations of matter, but that it decomposes combinations already formed. While it is a fact that there are general laws affecting action in matter, it is no less true that every phenomenon is regulated in its special relations by its own peculiar characteristics in action and condition, and that no phenomenon, either chemical or vital, can take place unless it is under the peculiar conditions that are compatible with the laws regulating its individual action. You may mix nitrogen and oxygen, but they will not combine until agitated and excited; on the other hand put a piece of bromine on a candle-wick and add a drop of water, and the candle is instantly lighted. Chlorine and mercury will unite only in definite proportions, say one portion of mercury and one of chlorine; add more chlorine and there will be no union of the excess until you reach the next combining proportion, that is, two parts of chlorine, and then a union of the excess is effected, forming a totally different compound. In chemical and vital action we find light and darkness exerting a very marked influence. In the above combination of mercury and chlorine, it is found necessary to exclude light, inasmuch as chlorine is decomposed by light. Proportions of ammonia, bromine and iodine are also decomposed by light, as is the coloring matter of many of our common fabrics. Upon the action of light in this respect the process of bleaching is conducted. Light also changes the color of many articles, as is the case with the preparations of silver. Phosphorus undergoes decomposition so rapidly in the air that it has to be kept under water. To the influence of the sun's rays flowers owe all their variety and beauty, while plants deprived of its influence are wanting in many of their material proportions, especially their color-

ing matter. The germination of seed would not be effected without the influence of light, moisture and warmth. Darkness, although defined to be the absence of light, nevertheless asserts its own positive influence over the action of matter. Our beautiful photographs, after being taken in the darkened camera obscura, must be kept from the light until "brought out" in the "dark room." The night-blooming cereus opens only in darkness, while the convolvulus spreads petals to meet the early dawn. The night-blooming jasmine exhales its delightful fragrance only in the night. Thus, while light brings its fructifying influence and produces its characteristic changes upon matter and life, darkness is equally exacting in its peculiar conditions. Would it then not be an exception to the action of general and specific laws and states of being, if the wonderful process of materialization could be accomplished without conditions?

K. P. WATSON.

MATERIALIZATION.

This is that phase of Spiritualism which is more convincing to skeptics than any other, but the truth must be sustained or the phase loses its effect. The spiritual mind does not require such manifestations, but the subject is being investigated more for the benefit of skeptics, materialists and infidels. The subject must be understood by minds who doubt the phenomena, by the material manifestations. The spirit world is actively engaged in the development of mediums to perfect this phase of spiritual truth. It must be perfected before the material mind will accept it as truth. Magnetism is the element used by spirit action to so manifest the materializations that they cannot be mistaken for the medium's double. Here is the great difficulty. Magnetism must be refined by spiritual development. This the mind so material cannot understand, and consequently the harmony necessary to materialize is seldom found in promiscuous circles. Much has been said about imperfect materializations to the detriment of mediums, when in reality the mediums were unconscious of the manifestations transpiring from their magnetism. The objection often urged by skeptics in regard to dim light is more the want of information as to the influence which light exerts than a conviction that the manifestations are not real. Light dispels the elements of materialization just as the warm rays of the spring sun melt the snows of winter. The water is absorbed or evaporated—so the magnet-

ism is absorbed by being thrown into repulsive elements. Diffusion is detrimental to materialization, but repulsive elements are positively incompatible with materialization.

Spirits must have proper conditions before they can influence matter in any form. This phase of Spiritualism is of a low plane, since matter is less refined than spirit; consequently materializing mediums are less spiritual and less intellectual. Their natures are less inclined to spirit communion, hence their aspirations do not rise above the material plane. The materialization phase is gaining ground. Mediums are developing with better surroundings, and the magnetism is, in consequence, less repulsive to spirits of higher order. This will give that phase an impetus which will dispel skepticism that could not be done from a spiritual and intellectual standpoint. Those so material as to believe spirit nothing more than matter refined, or no spirit at all, will have to invent another theory to solve the mysterious manifestations, as they are called. Those who deny immortality will see that their friends whom they knew in earth life still live, and bring them light from that "bourne from whence it is said no traveler returns." This idea had its origin in the minds of those who never knew the power of spirit impression upon the mind, nor soul full of spiritual light. "God is not the God of the dead, but of the living." Yes, God is life, and his creatures have his life in them, so they can never die while God lives. This manifestation of his power controls all living, moving intelligence. God is wisdom and power, and all matter he has made has from its creation been made to praise the author of its creation by carrying out his designs. All spirit is a part of his being, and will live throughout the eternity his being fills. The material is too much the study of the mind. The spiritual is the most important. God intends to make infidels and scoffers bow their knees and hearts to the truth, which shall soon be revealed in terrible power. The materialist will have to make the confession that God is spirit, and not matter refined. God is God, and God is spirit. "No man hath seen God at any time;" no man ever will see him only in the greatness of his power. Christ is the power of God manifested in the sphere of light and love. Christ taught this idea when he said "I am the light of the world." He said, "How can a man love God, whom he hath not seen?" By this he meant man could not love God in matter, but in spirit

could see him and then could love him as he loved the Father who had sent him to manifest his spirit in doing his will. God takes care of his creatures in the spirit of his manifest Son, protecting them by the ministry of his angels. Oh, how the Scriptures abound with truth which, the mind being so material, is lost to their understanding!

From the Banner of Light.

THE NEW RELIGIOUS MOVEMENT.

Response to J. E. Bruce, M. D.

DEAR SIR—I have just read your suggestive and timely letter to Mr. Fishbough in the *Banner* of May 26. My heart leaped for joy, and my almost dying hopes kindled anew as I read your stirring words, filled with the flaming fire of the spirit.

I remember seeing some reference to an effort made in Newburyport toward organizing a society on the basis of Christian Spiritualism, etc. I have seen so many from time to time calling themselves Christian Spiritualists who seemed to have no rational conception of what the name implied, that I have paid but little attention of late to any such claim, but your letter reveals a spirit and conception in such close sympathy with my own, that I feel that I must respond to you at once. In a recent lecture I presented an analytic review of modern Spiritualism, and attempted to show that while it had demonstrated individual immortality, destroyed the fear of death, and the popular erroneous conceptions concerning the nature and conditions of the after life—in short, that while it had proved itself the most effective means the world could possibly have for emancipating the minds of men from the thralldom of superstition and priestcraft, and so preparing them for a clean entrance into the temple of true spiritual life and worship and the inauguration of the kingdom of heaven on earth, yet that spirit intercourse *per se* did not necessarily lead men and women into a true spiritual life, and that the phenomena designed only as a means to lead to something higher, had, to the mass of its recipients, become the end of all attainment and desire, and therefore all progress and growth ceased with such, only in their desire to increase the magnitude of the marvel.

Still I have felt that there were thousands in our country—both among Spiritualists and in the churches—who like you and I, were looking for the burning words of

some prophet soul, filled with the new wine of the kingdom, who having received the baptism of the Holy Ghost and of fire, should announce with the demonstration and power of the spirit the dawn of a new day for humanity, in which that marvelous and typical pentecostal experience of the early apostles would become the universal experience of mankind. Like you, I have looked in vain for the realization in this great modern movement of the high hopes its dawn kindled in my soul, and I have come to regard phenomenal Spiritualism but as a John the Baptist going before—the voice of one crying in the wilderness of superstition on the one hand, and materialism on the other, saying, "Prepare ye the way of the spirit, make straight and easy its paths, for, lo, its kingdom is nigh, even at your door, and the cry of its evangels to one and all is, Come up higher!"

I took especial pains in my lecture to show that our modern Spiritualism is *not* identical with primitive Christianity, as Dr. Crowell, in his two very able and interesting volumes, and other leading Spiritualists claim; for mediumship and spirit manifestations, by good authority, have been shown to be as old as history itself, and to have threaded every system of religion the world has ever known; so clearly has this been shown that many of our best writers and lecturers have attributed the life and inspiration of every form of religion to this source alone—and have confidently affirmed that could this be taken out of history, mankind would have no religious history or experience. I admit there is much truth in this proposition, yet when strictly applied, especially to the accepted record of Christ and his apostles, and the early disciples generally, it is only a part of the truth, and the smallest part at that. The record says, Christ "came preaching the gospel of the kingdom of God"—not the kingdom of departed spirits, but the kingdom of *the spirit*, "the kingdom of heaven" which cometh not by observation, but is found only within the soul; "God is a spirit, and they that worship him must worship him in spirit and in truth"—not in form or sense—not in social or intellectual intercourse with others like ourselves, but in conscious communion with our Father in heaven; a purely subjective experience of the soul, in the transforming light of which the entire objective universe becomes transfigured and redolent with the divine life of God; every bush and tree, every form of organic life becomes a burning center of God's outshining presence,

and the discipline of all human experience in that light becomes a luminous revelation of his loving and beneficent providence. To a soul in that condition all nature seems animated and tuneful with the harmony of God—

"Our common daily life divine,
And every land a Palestine."

The kingdom of heaven within the soul has risen into his conscious possession—and having found the kingdom of heaven within himself, he necessarily finds it in everything else, making true the words of Jesus, "Seek ye first the kingdom of God and his righteousness, and all things else shall be added unto you." He lives in God, and God in him; he and all that he is and has are God's, are consecrated to the spirit and its works of love, and so the spiritual kingdom and all that it holds—its inexhaustible wealth and fullness of life—its inexpressible richness and sweetness of love—its eternal treasures of wisdom—all are his. "His are the mountains and the valleys, and the resplendent rivers—his to enjoy, with a propriety which none can feel but he who with an un-presumptuous eye can upward look, and, smiling, say, My Father made them all." To his awakened consciousness of the life of God, imminent in nature and himself, "old things have passed away, and behold all things have become new." This is the new or second birth, without which, says this great spiritual seer and teacher, "ye cannot see the kingdom of God." The "birth," or as modern speech would say, the *evolution* of the soul out or up from its thralldom to the kingdoms of intellect and sense, into the higher kingdom of the spirit, or conscious union with the life of God—this it is to be born again, or lifted into that "light that never shone from sun or star," "which never was on land or sea," the light which can proceed only from the *spirit* within—"the light which lighteth every man that cometh into the world!"

Mankind in their conceptions have ever associated their ideas of the kingdom of heaven with life after death, and Spiritualists and many others have supposed this doctrine of Jesus concerning the "new" or "second birth" to refer to the death of the body and the birth of the spirit into the after-life, where they too have located their heaven, forgetting that heaven and hell are conditions of being and not locations in space—the adjustment of our life to the conditions of life around us, and not the adjustment of the world around us to our own selfish ends and purposes. And so, instead

of seeking to establish the kingdom of heaven here and now in their own souls, and society on earth, both Christians and Spiritualists waste their precious time, lulled by their delusive hopes into inglorious repose, or perverted activities, while they sing of *rest* "On the other side of Jordan, in the sweet fields of Eden." But has not Spiritualism demonstrated that death brings no change to the moral character of the man? and also that the "Summer-land" or home of the departed, is an objective world, as real and tangible to the organic senses of its people as this physical world is to our own? And hence there still remains the same necessity there as here for this birth of the consciousness into the subjective life of the spirit in God. The majority of the spirits who communicate through our mediums to-day are *as godless* as are people in the form. The imperfection and questionable authority of the record concerning Jesus have led many thoroughly critical and honest minds to doubt the reality of his existence at all, since he seems to be in his supposed miraculous birth, life, crucifixion and bodily ascension, but a complete reproduction of other corresponding deified heroes belonging to other systems of religion, long before Christianity began to be. Yet whether the Christ of tradition be a verity or a myth, the religion he was made to teach and embody in his own life was, as Theodore Parker truly said, "The absolute religion," embracing the highest possible conception, aspirations and needs of the human soul—being based upon, first, a recognition and supreme love of God as our Father; second, a corresponding recognition of man as our brother; third, a conscious personal communion with God through the operations of his spirit in our own—the quickening, transforming, illuminating power of the "Holy Ghost," which he defined as the "Spirit of truth which proceedeth from the Father," and "which will guide you into all truth," and "will show you things to come," etc. In other words, the *direct* emanative power of God, which takes of the deep things of the spirit and reveals them unto us: "There is a spirit in man, and the inspiration of the Almighty giveth him understanding;" and fourth, the ministration of the departed—"Are they not all ministering spirits sent forth to minister unto the heirs of salvation?" It was through such ministration and guardianship that men were to receive special providences and special answers to prayer: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me

more than twelve legions of angels?" "And he was withdrawn from them about a stone's cast, and he kneeled down and prayed, . . . and there appeared an angel unto him from heaven strengthening him."

Jesus and the apostles recognized, however, the distinction between the obsession of "unclean" or depraved spirits, and the inspiration of "spirits of just men made perfect;" and regarded a life of watchfulness and prayer on our part, necessary to protect against the encroachments of the bad, and secure the ministrations of the pure and good; and the illustrations of modern mediumship have fully confirmed this important truth. Thus whether primitive Christianity was a verity or a myth, it is seen that spirit intercourse (and its concomitant spirit ministration) was only one, and its least important feature, while its leading doctrine was the transcendent nature, and transforming or regenerating power of the "Holy Ghost," which alone could lift the soul into the conscious possession of the kingdom of heaven within itself, and through the regenerated lives of individuals not then considered a personality and part of the Godhead (as theology teaches), nor as the influence of departed spirits—however highly unfolded or *pure*—but as the direct influence proceeding from God to each individual soul that puts itself into an attitude to receive it, and as much transcending the influence of angels in its nature and power as God's nature and life transcends theirs. To be sure God lives in them all, and all in him, and their influence and power are really God working through them, and the higher the spirit the more of God; yet the emanative sphere of each differs in quality from that of every other, and all must so far differ from the pure life of God; besides, the very individuality of each stamps within each a specific individual relationship to the parent life, and through that relationship the individual can and must know and realize more of God than through all others combined; though others may "minister unto him and comfort him," yet the *real growth* of the individual consists in the expansion of self-consciousness into the life of God and nature.

And again: If each individual, man or angel, has an emanative sphere or influence, charged with all the qualities of his nature, so that the least molecule of it impressed upon any substance, (as an autograph on paper), and carried a thousand miles distant, when brought in contact with a medium sufficiently sensitive, will bring that medium

a revelation more or less complete of the character and condition of the one to whom it belongs, so that at times the medium will come into such complete sympathetic *rapport* with the person as for the time being to *live the life, think the thoughts and feel the moods of being* of the one throwing off the emanation, all of which mediumship has clearly demonstrated—why then, if there be an absolute or supreme conscious life in nature whom men call God, why should not *he* also have an emanative influence charged with all the qualities of his divine nature and life, the smallest wave of which, received into the soul, will bring to that soul a conscious personal revelation of the life of God just in proportion to the conditions of its receptivity, and in the same ratio would transform and lift that soul into the divine life, and charge it to that degree with the divine love and power which would be only the *realization* of that faith taught by Christ, which was to enable his disciples to the end of time to perform the wondrous works which he did, and which was promised even as a test of discipleship? Would not such an influence correspond precisely with the "baptism of the Holy Ghost and of fire" promised by Jesus to his disciples, which was to "endue them with power from on high?" and which, according to the record, was realized by them on the day of Pentecost and during the rest of their natural lives.

Both John the Baptist and Jesus made a clear distinction between the Holy Ghost and the influence of spirits. John "came in the spirit and power of Elias," and of course was a medium for the departed old prophet—speaking of the higher doctrine and mission of Jesus, the latchet of whose shoes he was "unworthy to unloose;" "He shall baptize you with the Holy Ghost and with fire." Christ, speaking of John as a medium for "Elias which was for to come," says: "No greater prophet has arisen among men than John the Baptist, yet I say unto you he that is least in the kingdom of God is greater than he." Why? Simply because he that has received the least conscious touch of the Holy Ghost in his own soul, has so far entered into the "kingdom of God," which Christ came to preach and establish in the conscious life of humanity—has so far entered into the possession of that spiritual inheritance to which we are all heirs, which is incorruptible, undefiled, and which passes not away—and is therefore in a superior condition to one who is merely under the control or inspiration of another

spirit like himself, however *high* or *glorious* that spirit may be. And so I maintain that the Holy Ghost of the New Testament was not the influence of departed spirits, but the real "Divine afflatus," and that the transcendent gifts of the spirit, exhibited in the life of Christ and his apostles, were not from the control of the spirits, but from the awakening and resurrection of their spiritual nature into conscious life and power, through the life of God in their souls, and which may be reproduced in us by obeying the spiritual laws, and complying with the necessary conditions; they are the *normal* products of a *regenerated* life.

Spirit intercourse, though *recognized*, was but secondary and incidental, to the marvelous lives of Christ and his apostles. The Christ of the New Testament taught and lived, as no other teacher has, the absolute religion of love to God, and love to man—a religion in which intercourse with spirits out of the form has no more to do than intercourse with spirits in the form. This religion, whether it be the product of the ages, or had its origin with a teacher called Jesus, answers fully the nature and needs of the human soul, and must therefore become the universal religion, in which the hopes and aspirations of humanity, voiced through seers and prophets of every age and people, shall find their full fruition. Why, then, should we give this religion of the future the name of Christian Spiritualism, when that which is understood by Spiritualism is its smallest and perhaps least important feature? Spiritual Christianity would be a more expressive title. Yet we cannot employ the term Christian without awakening in the mind of all those associations and false conceptions which a corrupt and barbaric theology has clustered around it, and which are so universally embodied in the Christian Church of to-day, "having only the form of godliness and denying the power thereof," itself a complete perversion and corruption of the apostolic faith; and which bears no closer resemblance or relation to the real gospel of Jesus, than do those systems it calls heathen? Indeed, modern Christianity has very aptly and justly been called a "civilized heathenism." If we put new wine into old bottles the bottles may break and the wine be spilled. Can we not invent a new name, which will be so beautifully expressive of the real significance of the true gospel of the spirit that the very beauty of its name shall, when spoken, sing its music into the listening, waiting souls of men?

Let us not delay, but such of us as feel the fire of a new life kindling in our souls, should confer together at once, and unite our thought, our life, our love, our power, as a nucleus to draw down fire from the spiritual heavens, and to attract and unite the scattered forces now ready and waiting only for the bugle notes to call them to the front. I feel certain that there are many waiting souls who are ripe and ready, with their lamps trimmed and burning. This centennial year should see the inauguration of a new movement, looking toward the improvement of human society and government, through the regenerated lives of men and women. This will strike at the root of the upas tree of all our evils. An organization consecrated to this end, though small in numbers, will be a *revolutionizing* power, for its altars will blaze with the fire and presence of the living God and his ministering angels. Let the inspired and consecrated evangels of this gospel meet before the close of the centennial exhibition at Philadelphia, that some of the representatives from the Old World may catch the fire then and there kindled, and become the heralds of a new day to lands beyond the sea. This mingling of the nations of the earth upon our free soil is God's own voice proclaiming that the day and hour has come for us to unite our lives in a holy consecration, and call down again the baptism of the spirit, to kindle anew the fire of love and universal brotherhood upon the altars of humanity, and to seek to realize at last the fulfillment of that prophetic song of the angels, "Glory to God in the highest, on earth peace, and good will to men."

Fraternally yours,

J. HAMLIN DEWEY, M. D.

Boston, Mass.

For the American Spiritual Magazine.

INTOLERANCE!

"All things, whether in books or out of books, whether denounced or worshiped, contain some important truth to the true Reformer."—A. J. Davis.

We often hear the terms, bigotry, intolerance, persecution, from the lips of those who call themselves liberal in religion. We are sorry to say, however, that we have noticed that many of those who so frequently fling this title into the face of the various churches of the day, are themselves often deserving the term. And even Spiritualists are sometimes heard condemning in harsh

terms the church and its followers. We never hear them quoting the *beautiful* passages with which the Bible abounds; but, like ghouls, who delight to revel among loathsome objects, they are constantly parading whatever they find in its pages revolting to our better humanity. They never attend church, and rarely speak of its members without slurring their good name. "Preachers," they say, "are useless members of society—leeches, ever taking from, and never giving to, the people, and craftily intriguing with one another to keep the people in ignorance and live upon the fruits of their labor." If a Christian ever visits the family of one of these self-styled "Liberals," not even deference enough is paid to his views to request him to say grace at the table; and it will be strange indeed if the visitor is not pained by hearing an ungentlemanly and unfeeling attack on what he regards with sacred reverence.

Now we submit that this sort of *warfare*—we know no better name for it—is all wrong. We believe in *peace*. This policy, which subsists entirely by hunting up the shortcomings and errors of our fellows and constantly thrusting them in the face of the world, is too ghoulish for us. Is it not time that this rattling fire upon everything and everybody not agreeing with our views should cease? May not other systems, even those held in contempt, contain *some* truth? And may not minds be more receptive to a *new* truth when you have one to present, if you approach them in charity like the sweet light of the morning, than if you approach them in contempt, and like the dark lowering of the destructive tempest?

Said Paul, (not condemning, neither contemptuously deriding the Athenians and their worship, but seizing hold upon it that he might the more forcibly present *his* truth), "Him, therefore, whom ye (yourselves) ignorantly worship, declare I unto you." All men inherently worship truth, "ignorantly" it may be. If you have it, do not tempestuously bustle about them, lest they button their cloak of egotism still tighter; but lovingly let its serene light shine upon their way, and the cloak of error will be cast from their forms, as with uncovered heads they stand in the sunlight of Truth, happy in their worship at her shrine.

It is more beautiful to subdue error by shining above it than by crushing it under your heel. Said Carlyle, "Few can peaceably vanquish the world, with its black imbrolios, and shine above it, in serene help to it like a sun! The most can but Titan-

ically vanquish it; hence, instead of light, (stillest and strongest of things), we have but lightning, red fire, and oftentimes conflagrations which are very woful." Let Spiritualists be like Carlyle's "few." Instead of attempting to disintegrate and utterly overthrow the prevalent faiths, let us view them as they really are, a less developed, a less spiritualized form (or growth) of our own. Instead of hurling the terms, "Bigotry" and "Priestcraft" into the ears of the churches, let us remember that they exist in their present form because the masses have not yet outgrown them; because they are the natural, the legitimate outgrowth of the spiritual development of their supporters; and if, as we believe, we *have* attained a higher growth in spirituality than they, let us shine "in serene help" to them, and, instead of destroying, aid them to "come up higher," "into the marvelous light" of the glorious *knowledge* of immortality, which has illuminated our souls and spiritualized our conceptions. To this end let us be as deferential to their views as we desire them to be to ours; let us go through the Bible, not like jackals, reveling in its filth, but like enlightened humans, glorying in the many beauties which sparkle diamond-like upon its pages; let us visit their assemblies as freely as we invite them to come to ours, never speaking ill or irreverently of them, but rather by good lives and "a godly conversation," endeavor to win them to a higher good; and let us never unjustly charge their teachers with improper motives any more than we would our own, but unite with them and invite them to unite with us, in a common effort for the welfare of humanity, and the progressive development of that divine duality, religion and philosophy. Thus shall we forsake the inferior work of tearing down, for the nobler toil of building up; and thus shall bigotry and persecution melt away before the light of Love and Truth, and their very names disappear from the vocabulary of man, they being remembered only as the childish angularities of the race in its infancy. While

"All of good the past has had
Remains to make our own time glad,
Our common daily life divine,
And every land a Palestine."

C. W. COOK.

Warraw, Ill., July 19, 1876.

We often hate for one little reason, when there are a thousand why we should love.

For the American Spiritual Magazine.

AOROSTIO.

BY WILLIAM HAYWARD.

Arm'd with Truth, the MAGAZINE
 Marches o'er the vast Terrene!
 Error quails before its power,
 Righteous judgment is its dower.
 Infidels look on amazed,
 Churchmen wonder, and are dazed;
 Angels sing their songs of love,
 Nations lift their eyes above;
 Science hails its rising star,
 Peoples note it from afar,
 In the fulness of its time
 Rising from the waves sublime!
Intercourse with friends above
 Truth will ratify with love!
 Upward tends the human mind,
 Arch'd by Love, to be refined.
 Let sectarians bow the knee,
 Modern sects shall yet be free.
 Art and Science hail the cause
 God has charged with Nature's laws;
 Anthems shall with love resound,
 Zion's glories will be found.
 In the future there shall be
 Nations graced with liberty;
 Earth and heaven shall then agree.

Silver Lake, Ind., 1876.

HEAVEN OPENED;

Or, Messages for the Bereaved from Little Ones
 in Glory.

THROUGH THE MEDIUMSHIP OF F. J. THEOBOLD,
 LONDON, ENGLAND.

We have received and read these little books with much interest, and make a few extracts:

"When I first awoke to spirit life I was not conscious that I had passed away. I found myself surrounded by all delightful things. Lovely forms were around me, harmonious sounds filled my ears, and all things were beautiful. But beautiful as they presented themselves to me on my first awakening, they were not perceived by my eyes (hardly aroused to the fullness of spirit power) in the very fullness of their beauty. I was not capable of assimilating to my senses the full extent of the grandeur. That comes gradually, and belongs to the training of the spirit. My perceptions were as yet dull; therefore as the idea of fairy land

had always been the beau-ideal of all things charming, although I could not put the expression of this beau-ideal in language, still I thought myself to be in fairy land. Nothing else could I think of. So suddenly removed from earthly belongings, and so entirely without thought of the reality of a future state, by which I mean that, whilst thinking of a future state—in the way in which men think of distant places and things, giving no specific form to their thoughts, so had I passed on in life and had not definitely thought of heaven or spirit land as a real locality—as real, in truth, as any place in the world. Living around you as the spirit world does—around you and yet separated from you—not to be reached by any earth locomotive, but to be attained in a degree even on earth, by giving up the spirit to spiritual things, and seeking after all good. I see that those who thus seek to bring heaven to their hearts may do so in spite of earthly evils, by maintaining a spirit of prayer, and thus building around them a strong shield and defense from the evil pervading influences."

"Much have we young spirits to be taught. We have regular classes for instruction in all branches of knowledge and science, which is from us given to your earth philosophers. It is all originated here. All the human discoveries and signs of progress are taught or inspired into your earth minds from those of us here who are deputed to transmit that especial knowledge. It depends upon the sphere or society of spirits, capable of opening inner communication with the especial man, or medium, what kind of knowledge is taught by that man. He originates nothing himself. He may, by his own innate spirit power, expand the germ of knowledge implanted by us from God, but nothing more. As we spirits here are taught, so do we in turn impart our teachings to the imprisoned spirit in the earth body; and thus does God in his goodness cause man to alleviate his own condition, and to throw aside the uncivilization wrought by evil.

"There are vast assemblies of us. We have large pavilion houses dedicated to knowledge. But when we are taught of botany, and of all the wonders of nature in which we live, we go in large companies, on many long journeys of exploration. This is truly delightful. The advanced spirits, those who are suited for such, and who desire it, visit all the varied planets of the whole universe. And it is only in your

earth that such spirit visitations are not accepted as a most natural thing. No thought of terror is entertained, but rather of delight. This terror at the supernatural about you is the work of evil, being especially Satan's device to shut one means of opposition to himself. All the present materiality of your earth testifies to the evil wrought by the opposition to the communications, brought about by this very terror. This is passing away, happily for the spirit of man, and the door of communication by spirit mediumship widens daily.

"We children spirits are taught of all these planets, by spirit teachers from such planets—I mean, spirits who lived originally in the planet of which they teach. Their natures, habits, manners and appearance vary very much. I will try to tell you, dear F. One teacher from one of these planets was most beautifully small, like a very small child of your earth, but with none of its materiality. Its form was the same, but the eyes far more lustrous, beaming forth such purity, for it knew not of sin, as an actual thing. The very knowledge of good and evil has given to spirits of earth a different appearance. They are far longer before they are so spiritual in all ways, but they are far wiser. Their intelligence, so to speak, is of a higher order, and capable of far higher enjoyment and fuller appreciation of all the wondrous glories prepared for them through Christ. Their love to God is of a far more intense kind, feeling always, as they do, how great has been his love for them. No, I cannot tell you properly of these different natures, and yet how we all blend together in perfect, loving harmony. All unite in the great love to God, and his Son and Spirit."

"I can only communicate by the assistance of a more advanced spirit, and this aid is given by a spirit intercommunion corresponding to your mesmeric influence. Mesmeric influence is spirit influence, emanating through the physical body. But we, having spiritual bodies, have a far more refined and a far subtler mesmeric influence. A single glance or a touch will communicate volumes of wisdom and thought. We can, several together, thus in perfect harmony, hold one communion with a spirit medium on earth. It is the way in which whole societies commune through one representative. It is the element or law of spirit communion, from the highest to the lowest sphere; the influence drawing upward and onward."

NATIONAL CONFERENCE OF SPIRITUALISTS.

Official Report of the Convention Assembled in Philadelphia, July 5, 1876.

Pursuant to a "Call to Consider the Organization of Christian Spiritualism in America," published in the *Banner of Light* and *Spiritual Scientist*, the Conference met July 5, 1876, in Circle Hall, Philadelphia.

The meeting was called to order at ten o'clock A. M. by J. E. Bruce, of Massachusetts, who read the "Call," and moved that Rev. Samuel Watson, D. D., of Tennessee, take the chair.

The organization of the Conference was completed by the appointment of J. E. Bruce, Secretary, Dr. H. T. Child, Assistant Secretary, S. P. Kase, Treasurer, with the following list of Vice-Presidents: Pennsylvania, Rev. Cyrus Jeffries, Mrs. Grace Parkhurst, Dr. Henry T. Child; New York, Eugene Crowell, M. D., Rev. J. H. Harter, J. W. Seaver; Massachusetts, J. Hamlin Dewey, M. D., E. Gerry Brown, Dr. Main; New Hampshire, George S. Morgan, Mary Reed; Vermont, A. E. Stanley, Mrs. M. S. Townsend; New Jersey, Hon. J. M. Peebles, A. E. Newton; Ohio, Hudson Tuttle, J. Murray Case, D. Winder; Indiana, Robert Dale Owen, H. Haight; Illinois, Cora L. V. Tappan, Dr. E. C. Dunn, Dr. J. S. Avery; Missouri, Rev. A. J. Fishback; Kentucky, Judge L. R. Spurrier, Prof. J. R. Buchanan, M. D.; Michigan, Mrs. A. A. Whitney; Delaware, Dr. Marshall; District Columbia, Dr. John Mayhew, George White; North Carolina, John MacRea; Alabama, C. Barnes; Louisiana, Dr. J. B. Cooper; Tennessee, Gen. Smith, Annie C. T. Hawks; Arkansas, Dr. J. A. Meeker, R. H. Righten; Texas, Mrs. S. A. Talbot.

J. E. Bruce, of Massachusetts, moved the following resolution: That the time is come for the organization of Spiritualism in America. After full discussion, the resolution was unanimously adopted.

Hon. J. M. Peebles, of New Jersey, moved that a committee be raised to present to the Conference a Declaration of Principles, embodying our idea, or ground of organization. A committee of nine, six men and three women, were appointed by the chair. It was also moved that a committee be raised to draft a form of constitution for local societies.

The Conference then adjourned till three o'clock, to await the report of its committees.

The afternoon session was opened with prayer by the President, Dr. Watson. Minutes of the morning session read and approved.

The Committee on Declaration of Principles being called, reported the following statement, which, after being freely and critically discussed, was, with some slight verbal alteration, unanimously adopted :

PLATFORM.

Preamble: We, Spiritualists of America, in Conference assembled, conscious of a deep religious nature in man, with its wants, its moral duties and its sacred obligations, conscious of a future existence made more clear and tangible by the present ministry of angels and spirits; believing, also, that the genius of true Spiritualism, with its convincing demonstrations of immortal life, is in consonance with the teachings and spiritual marvels of Jesus Christ, as recorded in the New Testament, and feeling the necessity of a religious organization free from an unbelieving atheism on the one hand, and on the other from all creeds that tend to cramp and trammel the human soul, hold that the time has come for associated effort and action.

STATEMENT OF AIMS.

While we seek after all knowledge, scientific, moral and spiritual—while we study to know the truth and dare maintain it—our immediate objects are to organize local societies upon a financial and religious basis; to cultivate love and charity; to become mutual helps in uniting our scattered forces; to stimulate religious effort; to strengthen faith in God, protect and support worthy mediums, and to encourage and promote purity of life, thus setting examples before the world worthy of their following.

DECLARATION OF PRINCIPLES.

We recognize in Jesus of Nazareth the spiritual leader of men, and accept his two great affirmations of love to God and love to man as constituting the one ground of growth in the individual, and the only and sufficient basis of human society.

The Committee on Form of Constitution for Local Societies reported the following, which, after due discussion, was unanimously adopted :

CONSTITUTION OF THE SOCIETY FOR THE ADVANCEMENT OF SPIRITUALISM IN ———.

Preamble: We, whose names are hereunto affixed, wishing to be united in our labors and prayers for the better promotion

of spiritual growth and the orderly development of human life in our own persons, and also for the promotion and development of the same in the souls and lives of others, do hereby adopt and subscribe the following Constitution as the basis of our government :

ART. I. NAME. The corporated name of this body shall be the — Society for the advancement of Spiritualism in —.

ART. II. Sec. 1. MEMBERSHIP. Membership in this Society shall be without distinction of sex.

Sec. 2. Any person may become a member by subscribing to the Constitution and contributing not less than one dollar annually to the support of the Society.

Sec. 3. No person who is not a contributing member shall vote on the affairs of this Society.

ART. III. Sec. 1. OFFICERS. The officers of the Society shall consist of a President, Vice-President, Clerk, Treasurer and Collector.

Sec. 2. The officers of the Society shall qualify in accordance with the statute in such cases made and provided.

ART. IV. Sec. 1. GOVERNMENT. The government of the Society shall be vested in an Executive Board, consisting of five members, who, being duly sworn, shall, with the aid of sub-committees, manage, direct, and be responsible for all the business of the Society.

Sec. 2. The President, Vice-President, Clerk and Treasurer shall be added to the Executive Board, and shall sit as *ex-officio* members.

Sec. 3. The President of the Society shall preside over the deliberations of the Board, and appoint, subject to the approving vote of the Board, the sub-committees of the Society.

Sec. 4. The Board shall, immediately upon its appointment, proceed to complete its organization by the appointment of a Secretary, who shall keep a fair and full record of all its proceedings.

Sec. 5. The following sub-committees shall be annually appointed :

1. A Health Committee. Embracing the laws of health and disease, and the care of the sick.

2. A Committee on Education. Embracing the theory of human life, together with the practical modes of its development; and charged also with the supervision and control of the Sunday-school, with power to determine, (a) the method of instruction; (b) who shall teach; (c) what shall be taught; (d) to provide thorough books,

maps, and oral teaching, such instruction for teachers as may be necessary to fit them for their work; (e) to draw an order upon the Treasurer of the Society for the expenses of the school, subject to the approval of the Executive Board.

3. A Committee on Social Life. Embracing the organization of the social element in the Society, in accordance with the principles of the sciences of man and of society, and the extension of these principles to the community, the commonwealth and the nation.

4. Committee on Reforms. Embracing the true method of such changes in social, economic and civic life as the evolution of the time brings to the surface of society.

5. A Committee on Spiritual Life. Embracing whatever pertains to worship and the development of spiritual life.

Sec. 6. The sub-committees shall, at the end of each fiscal year, and two weeks previous to the Annual Meeting of the Society, make full report, in writing, of all their doings, to the Executive Board.

Sec. 7. The Executive Board shall meet on the first Monday in January, April, July, and October, or at the call of the President through a notice from the desk, whenever business demanding attention shall require it.

Sec. 8. Five members of the Board shall constitute a quorum, but a less number may adjourn.

Sec. 9. The Executive Board, shall, at each Annual Meeting of the Society, submit a report, in writing, of the entire work of the year, whether done through the Board or the sub-committees.

ART. V. Sec. 1. MEETINGS. The Executive Board shall direct the clerk to call an Annual Meeting of the Society, agreeably with the ——— statutes, to be held at such time and place between the — day of ——— and the — day of ——— as they may elect.

Sec. 2. The fiscal year of the Society shall commence on the — day of ——— in each year.

Sec. 3. The Executive Board shall call, upon requisition in writing, signed by five members, such other meetings as the state of business may demand.

ART. VI. ELECTIONS. The officers and Executive Board shall be elected annually by ballot, and shall serve till their successors are elected.

ART. VII. QUORUM. Seven members shall constitute a quorum, but a less number may adjourn.

ART. VIII. APPEALS. In case of dissatisfaction with the action of a sub-committee, appeal may be had to the Executive Board, and thence, if satisfaction be not had, to the Society in lawful meeting assembled.

ART. IX. Sec. 1. AMENDMENTS. Amendments, alterations or additions to this Constitution may be proposed in writing at a legal meeting, but shall lie over seven days before action shall be taken thereon.

Sec. 2. A two-thirds vote of members present at a legal meeting shall be required to pass an amendment.

It was next moved that a committee of three be raised to prepare an address to the people, to go out with the declaration which this Conference sends to the country.

It was voted that the Committee be authorized to prepare and print the Address as part of the minutes of the Conference.

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

Considerable discussion was had respecting the name of the New Movement. But a hearty and unanimous agreement was reached that this was a question which ought to go over for final settlement to the Delegate Convention next year. And it was voted that this body for the present take the provisional title of "The National Conference of Spiritualists."

After passing a vote that a copy of the minutes of the Conference be sent to all the Spiritualist papers in the country, and thanking Mr. Bliss for his kindness in the use of the hall, the Conference adjourned to meet at the call of the committee of twelve.

Names of the Committee: James Edward Bruce, M. D., J. Hamlin Dewey, M. D., E. Gerry Brown, Rev. Wm. Fishbough, Eugene Crowell, M. D., E. P. Miller, M. D., Rev. A. J. Fishback, E. C. Dunn, M. D.,

J. S. Avery, M. D., Rev. Samuel Watson, D. D., with two other names for the South, which Dr. Watson shall select.

All communications respecting the movement in general should be addressed to the chairman of the committee of twelve, J. E. Bruce, Newburyport, Mass.

Localities wishing to form societies, or societies wishing to notify the committee of the fact of their organization, &c., will take notice that J. H. Dewey, of Boston, Mass., is chairman of the committee for New England; Rev. Wm. Fishbough, Brooklyn, E.D., N. Y., is chairman for the Middle States; Rev. A. J. Fishback, Webster Grove, Mo., is chairman for the West; and Dr. Samuel Watson, Memphis, Tenn., for the South.

J. E. BRUCE, Sec'y.

ADDRESS TO THE PEOPLE.

The public "Call" for this Conference has already made this noticeable proclamation to the world: "We, whose names are hereunto affixed, 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. We feel deeply that modern life rests upon a new spirit, and that the religious wants of men to-day can be met only by a broader and deeper interpretation of religion than is to be found in the current teaching of the churches. We feel that a New Movement in Spiritualism is demanded, whose aim shall be to indicate and organize the religious thought which underlies all modern life in such a manner as to afford a cultus and worship for all those who, by their lack of interest in existing church organizations, are practically without church relations, and deprived of spiritual blessings."

One or two things in this "Call" we wish to impress upon the people:

1. We are convinced the time is come when a New Movement in Spiritualism should be made. This conviction is grounded in the double fact that a new spirit has arisen in the modern world, and that the old *regime* in religion is inadequate to satisfy the wants of this new spirit.

At page 205 of the January number for 1876, the *Westminster Review* has this somewhat remarkable passage: "A great doctrinal reform has become desirable, and no observer can doubt that it is rapidly approaching. The signs are unmistakable; the disintegration of the old establishments is steadily progressing, and while one part of

our society is already proclaiming its complete emancipation, and attempting to live without any religion at all, another part, drawn into terrorized reaction, is abjuring evidence and reason to seek refuge in authority. Neither extreme will draw the center after it.

"The reign of ignorance and superstition will not return, neither will the mass of mankind succeed, at least as yet, in merging its accustomed hopes and aspirations in purely scientific pursuits.

"What the future vent of religious sentiment will be, whether we shall incline toward the conception of some Spiritualist, and find reason to believe in a hierarchy of beings usually invisible to us, whom we shall join at death, and with whom we are destined to progress, (we mention the Spiritualistic creed as one which has considerable chance of gaining ground, but we regard it ourselves as a deplorable delusion), whether we shall adopt Mr. Herbert Spencer's worship of the Unknowable, or whether, instead of abstracting the nobler elements from man to clothe therewith an entity beyond us, we content ourselves with reverencing the ideal in human nature, and with seeking to enlarge the share of that ideal in our motives and desires—all these and many other issues must for the present remain doubtful."

Now this writer, whose paragraph respecting Spiritualism has come to our notice since our Call was printed, has, as you see, been traveling to a certain extent the same road with us, and has, we think, set forth very forcibly both the ground and the necessity for a new religious movement.

He clearly perceives the inadequacy of the old order, and his admission that among the possible sources of supply for the wants of modern men, "the Spiritualistic creed has considerable chance of gaining ground," is rendered all the more important and suggestive by the confession that he "regards it as a deplorable delusion." It is clearly not a case where the wish is father to the thought. The simple fact is, the progress of events in the religious world has brought this keen-eyed observer to see and admit what he neither wishes to see nor finds pleasure in admitting, viz.: that in the modern world Spiritualism has a fair chance to become the religion of the future.

2. And this leads us to the nature of the new departure. Now here the language of the "Call" is significant: "We are convinced the time is come when a new religious departure should be taken." It is "a broader and deeper interpretation of

religion," which is needed to meet the wants of men to-day.

The simple discovery of a new mode of communication with the unseen world is not enough. To have news from another world that our departed friends still live is no doubt a great consolation, but to be able to live in such a manner as to be deemed worthy to meet our dear departed, and to mingle with them freely in their angel felicities, that is a deeper joy still.

It is Spiritualism's greatest danger to-day that, through lack of inspired religious imagination, it may settle down into the habit, so natural to men in this leaden age, of thinking of the spiritual world as in no way materially differenced from this world except in mere endlessness of duration. If this calamity should finally befall our conception, God help us, for all hope that our movement might rise to the dignity and power of a religion would then have forever departed. Nothing is better established in spiritual philosophy than the fact that it is of the very essence of any divine message which it is possible for men to really care about, that it shall proclaim the *ascent* as well as the continuation of life.

The path to which it points its pilgrims must not be the dead-level of that dusty and weary road with which, alas! we are all too familiar here. Valleys have their uses, but an endless pace about the base of the mountain would render life monotonous by taking out of it all the beauty and glory of the landscape. So the pathway into Eternity must break up that low level of our present living.

It must be shown to be a spiral, whose beacons are better hopes, and whose constant stimuli are deathless aspirations to attain to higher and ever higher standards of being and becoming. Since science has made us familiar with the fact that human beings are but parts of a world where all noble attainment depends upon growth, and where all growth is organic, we know that if we would grow and become perfect in spiritual life, we can only do so by organizing that life in accordance with the fundamental laws of its development.

Now, in aspiration toward an ideal we have touched the most fundamental law of spiritual progress. But aspiration is grounded in knowledge, and hence a cultus or school of instruction must precede and accompany worship. Accordingly, after adopting a "Declaration of Principles," which in a sentence grasps the substance of all spiritual philosophy, at the same time that it lays

bare the ground of all right conduct, and, brief as it is, leaves out, as we think, not one essential feature of that primitive spiritual religion of Jesus, which, in spite of the hindrance with which ecclesiastical Christianity has weighted it, has yet made the modern world, the Conference deemed it wise to draw up and send to the country the form of a Constitution for organizing the idea and action of this "Declaration" in local societies. And as foremost among its statement of aims, the Conference has declared, "Our immediate object is to organize local societies upon a financial and religious basis." Such societies are indispensable as the regular schools of training for the religious sentiment and the development of spiritual life. This object they will seek to accomplish through the regular orderly administration of the two great principles of Knowledge and Aspiration or Worship. In order to do this societies must be firmly established and permanent teaching secured. This can only be done by settled teachers of the several groups of disciples, and for such orderly arrangement it is clear that an adequate financial basis is necessary. Much study of the nature and scope of our fundamental idea, and of the practical method of its organization and action in local societies, has been bestowed upon the form of constitution we send out, and we hope it will be generally acceptable to our people.

We send down no commands to the people. Our platform is not put forth as authority, but as guidance. We have not declared what men *must* believe—not even what we ourselves must believe in all future time. We have simply set down some principles which we hold to-day, but which, if we see cause, to-morrow may change. We have aimed to make our statement large and liberal. We have sought breadth and flexibility. We leave every man to read and interpret the Platform by the light that is in him. And with this liberty of spirit we think the ground we have taken is one which every religiously disposed person can come and stand upon. At least we can work together here for a year. Our local societies can start from the point we have made. All that was done at Philadelphia is preliminary. We set forth our idea, we drew up the form in which it seemed to us it would be wise to organize that idea in local societies, and we appointed a committee to sit through the year and oversee and direct the formation of societies, with power at the end of the year to call these societies together in a Delegate Convention, which

shall have full power to continue the work of its committee, or to give it any new shape which the wisdom of the people in convention assembled shall decide upon. Virtually the Philadelphia Conference is, and in the nature of the case it could be, nothing but a provisional committee to prepare business and arrange for holding a convention of the people, with full and appellate jurisdiction over all questions relating either to the ground or method of the permanent organization.

Taking this view of its functions, the Conference left every question untouched, the decision of which was not absolutely necessary to set in motion the purely provisional work with which it was charged.

As an illustration of this, the question of *name* is an instance in point. Several names for the New Movement were suggested—and there can be little doubt that if the matter had been pressed to a vote "Christian Spiritualism" is the name which it would have been christened—but the fact of history is, those who were the most interested in this name were the movers in getting this, with other questions, put over to the People's Convention, and all heartily united in the vote that, This body, for the present, take the provisional name of "The National Conference of Spiritualists."

Now, brethren, our idea and its method is before you. It is no sect in the church and no schism in Spiritualism that we aim to establish. We are simply Spiritualists at work. Accepting what of verified fact there may be in the science, and holding by all that is well established in the philosophy of Spiritualism, but throwing out the vagaries of the one, and discarding the crudities, and false, pernicious theorizing of the other, the New Movement goes forward to establish the religion of Spiritualism upon the enduring foundation of God and the soul.

Let every man and woman who has sympathy with the movement throw off their lethargy and hasten to the front. God's bugle calls to the battle. Let the response be a great uprising of the people. Don't wait to hear from the committee, but let the committee hear from you. In every town and hamlet call your neighbors together; read over the Platform and Constitution; take this address for your preacher, if you can find no better, and without delay organize a society, even if there be no more than six persons to start with. Do this, and God and angel helpers will do the rest. You will be moved from on high to go to work. The spirit and power will come into you, and all good

influences go out from you to bless and perfect your fellow-men. Names of such as have in them the spirit of the New Movement will be added daily to your ranks, and in due time, if we are faithful, we shall mobilize an army whose tread will one day shake the earth, and whose great but bloodless victories shall be recorded in the heavens.

"CHRISTIAN SPIRITUALISM."

This editorial was clipped for our last issue, from the *Spiritual Scientist*, but by some means was left out. It is too good to be lost:

A NEW MOVEMENT.

A convention of Spiritualists to inaugurate a new movement in Spiritualism is called for the 5th of July in Philadelphia. The call is made for a "conference to consider the organization of Christian Spiritualism in America."

If the projectors of this new movement, and the signers to the call, will take some positive action and propose a feasible plan of organization, the name will be a secondary consideration. "Christian Spiritualism," however, is not the most expressive nor the least objectionable title that can be chosen. In our opinion, the terms Christian and Spiritualist should be synonymous. That they are not so, the people known as Christians and Spiritualists are to blame. Christians labor in vain to harmonize the dogmas of man with the doctrine of Christ Jesus the Spiritualist; and without spirituality they cannot interpret the sublime truths to which he gave expression, not only in words, but in deeds—living a spiritual life. Spiritualists, or the majority who stand forward as the representatives of Spiritualism, are in reality phenomenalists or sensualists. They are of the sensual world, as are also a majority of professing Christians. They are as unworthy Spiritualists as many clergymen and church members are unworthy Christians. Neither class comprehend the vastness of the principles they claim to represent.

For this reason many true Spiritualists are opposed to the prefix "Christian," and many true Christians will not identify themselves with Spiritualism; and yet both of these classes are in harmony; both have come out of the churches seeking something higher and better to satisfy their religious wants. On the outskirts of the church do-

main there is a still larger class who are also in sympathy with true Christians and true Spiritualists. All these are composed of spiritual persons who recognize the spiritual truths that are veiled from the sensual and worldly; all these await a new religion that shall exemplify the teachings of the Divine Spirit.

Experience teaches that in England, where there is an association of Christian Spiritualists, the appellative Christian is a troublesome one. Its champions are looked upon as a sect, seeking to take issue with the main body of Spiritualists, and they are compelled to waste much valuable time and energy without gaining any adequate return. Many of those who are ready to work will care little what the name may be. We have already shown that movements derive their significance from the character and work of the persons interested. In the case of Christian Spiritualism, however, the workers labor under the disadvantage of selecting, as a name, two words that awaken unpleasant and inharmonious thoughts in the minds of those whom they seek to unite, and whose sympathy and co-operation would be gladly welcomed.

We hope this matter will receive careful attention and consideration at the hands of the convention. Let it not be forgotten that this is, or should be, a *new movement*, destined to work a reform not only in Spiritualism, but the world at large. The thoughts of Spiritualists and Christians must be gradually arrested and warped into a new channel of investigation—the spirit within. Therefore present nothing to awaken their prejudices. Discussion may produce inharmoniousness. The declaration of principles that shall properly present the ideas that animate the leaders in this movement will find supporters everywhere. It is the Divine Spirit now, as ever, seeking expression. All are disinterested workers, laboring for the good of humanity. When such are gathered together, it is indeed a CHURCH OF THE SPIRIT.

We are in hearty sympathy with the movement, and will second any effort that shall have for its object a reform in Spiritualism. May the higher influences attend the meeting of the convention, and inspire its conductors. May it send forth to the world the sentiments that shall awaken an enthusiastic response in the hearts of all true Spiritualists. The possibilities and probabilities are great. May the reality exceed the fondest hopes of the most sanguine.

WHY SPIRITUAL SOCIETIES DO NOT FLOURISH.

We copy the following from the *Spiritual Scientist*, and heartily indorse it. We have felt the baneful influence of such lectures in this city in other years. The most iconoclastic of them have been here, and to a great extent have hedged up our way to the people. Their race, we believe, is well nigh run, and a better state of things is at hand in this city:

While Spiritual societies throughout the United States are languishing, and many lecturers are meeting with small success, it cannot be said that the interest in Spiritualism itself is declining; on the contrary, the spirit world is as active as ever, opening new channels for communication, and attracting attention by their surprising manifestations. The number of speakers increases rather than diminishes; why, then, is it that Spiritual lectures are not better attended and the societies more generally supported?

We answer that it is the fault of the lecturers and societies. They do not attract attention and command support for the simple reason that they do not furnish what the people require. The time has been when the most popular lecturer was he who could be the most bitter in his attacks on the Bible, and a belief in God or Jesus Christ. This stuff was then in demand, and many feeble intellects joined in the iconoclastic onslaught. The interest in this direction is diminishing; those who supported these lectures have either seen the uselessness and folly of such a warfare, or else become so very radical that they are "small gods" in themselves—lacking, however, the creative power, even of raising the ten cents necessary for an admission to one of these entertainments.

Although we have said that these wholesale attacks on Christianity serve no useful purpose, we do not wish to be misunderstood. The Christian religion, so called, teaches many glaring errors, and against these Spiritualism is, of necessity, arrayed; but the conflict must be one of argument, not of invective. Some of our Spiritual lecturers evidently feel that they are nothing if not radical, and their arguments, if any are used, are clothed in such coarse language that the lecture, taken as a whole, is simply a denunciation of Christ, the Bible, and the beliefs of the Christian sects.

To close the ear of reason in the one

whom you desire should hear and accept your opinions, you have only to offend his prejudices at the outset, ridicule what he considers sacred, denounce his belief, and hint in strong language that he and all of his kind are, and have been for years past, great fools—while you are the gifted individual who has discovered the great truth which is to supersede them. Yet this is done by many who call themselves Spiritual lecturers. It is a constant tearing down, not a building up. It is a taking away something, but offering nothing to take its place. While this continues, Spiritualism, as a movement, and the lecturers or societies who depend upon it for support, will meet with little or no success. True, they occasionally have an audience; but it is composed mostly of combative temperaments, who relish inharmony and discord. They have not the elements of unity in their midst, and malign each other as unsparingly as they in common denounce Christianity.

The teachings of Spiritualism inculcate harmony in the individual as well as in a collection of individuals. Are we having Spiritualism preached to us by some of our Spiritual lecturers? "A tree shall be known by its fruits." True Spiritualists are now, and ever have been, ready to organize. The motive—TO DO GOOD UNTO OTHERS. The lectures needed are those which shall awaken the voice of the spirit in man, arouse the nobler sentiments, lead him to practice continence, honesty, and charity; not to injure self or family, to silence every unjust, unchaste, uncharitable or unforgiving prompting, to teach of the spirit world and of FUTURE PENALTIES, as well as future rewards. The coming lecturers who are to meet with great success are those who can respond to the requirements of the present moment, and give the people the bread of life, not husks.

The same paper thus speaks of organization:

A report of the "National Conference of Spiritualists" appears on pages 260, 261 and 262. The projectors of the Convention at Philadelphia have acted wisely, for they have neither done too much, nor left undone that which was essential. The necessity of organization is set forth, a declaration of principles as a basis of organization is offered, and a constitution prepared that will assist those who may feel moved to undertake the good work. There is no "one man" attempt at leadership; indeed, the whole action is merely provisional, and subject to the ratifi-

cation of a Convention to be called next year, and to be composed of delegates from such societies as may accept this basis of organization. The name, a provisional title, is well chosen, and will serve the purpose until the next delegate convention, representing the body of Spiritualists, shall accept it or give another. The address to the people will also be found in this issue.

For the American Spiritual Magazine.

SPIRIT PHOTOGRAPHY.

PHILADELPHIA, July 30, 1876.

DEAR SIR AND BROTHER—I wish to inform you and your readers of the results of a visit to the spirit artist, Jay J. Hartman, whose studio is located at 1027 Ogden street, this city. I visited him by invitation of Dr. T. B. Taylor, formerly of Baltimore. I sat twice. The first sitting was a failure, no impression, save my own, appearing upon the glass; the second impression plainly showed another figure, which of course I could not recognize from the negative. I called last Thursday for a proof of the picture, and, lo and behold! I saw the familiar face of an old friend who had promised, if such a thing were possible, to return from spirit life and give me her picture. I have a photograph in my album taken a few months before death, and the most skeptical person, comparing the two pictures, cannot fail to see the perfect likeness.

What if failure does occur at times? One success outweighs a dozen failures; and I would suggest to those who send their photographs by mail to be copied for spirit pictures, if they do not succeed in getting a picture they recognize not to be discouraged, but try again, and show the picture received to all their friends, as it may be recognized by another. I have known many such instances, where a spirit was particularly anxious to have its picture taken, to crowd all others out; but there is always some grand and good purpose for all this, as we will always find if able to fathom it. Feeling this testimony is but due an honest, faithful worker in the "vineyard of the Lord," I subscribe myself,

Yours for truth,

J. WM. VAN NAMEE, M. D.

J. M. PEEBLES, so well known as a traveler and a writer upon the Spiritual Philosophy, has been elected an honorary member of the Society of Spiriter-Forscher at Buda Pesth, Hungary.

American Spiritual Magazine

PUBLISHED MONTHLY.

S. WATSON, Editor and Proprietor.

Terms of Subscription :

ONE YEAR, \$2 00
SINGLE COPIES, 20c. BY MAIL, 25c.

MEMPHIS, SEPTEMBER, 1876.

ONWARD AND UPWARD.

We have spent much time for a score of years in the careful investigation of Spiritualism, nor have we ever during that time doubted the truth of the phenomena. During the time we have been editing and publishing the *MAGAZINE*, we have devoted considerable space to the demonstration of the facts, in order to convince the reader of the truth of these things. This we have thought to be very important. Sensible people must first be convinced of the truth before they will be influenced to action. While it is true that the primitive church believed in spirit communion, and we have heard it from the pulpit all our lives, yet the church ignores the modern manifestations, notwithstanding the accumulated testimony of millions of living witnesses in our country, and millions untold all around the world. Read what an opposer says :

LECTURE BY REV. CHAUNCEY GILES.

The prevalence of Spiritism is one of the most remarkable and significant phenomena of modern times. The Spiritists count their numbers by millions. That any idea or practice, originating in such small and insignificant beginnings, should spread so rapidly and excite so much attention and interest, shows conclusively that there is some widespread and powerful cause underlying it. There must be some ground for it in human wants and conditions. Men are not led away by whim and caprice to follow a mere fancy, which has no basis in their natures. It will not do to cry deception, illusion and sham. Too many intelligent and honest men and women have given this subject a careful and searching examination ; and too many innocent minds, intellectually as well as morally incapable of collusion and fraud, have rendered their voluntary and uncon-

scious testimony to their experience in this matter, to leave any room for disbelief in the reality of spirit manifestations.

Man has a spiritual nature, and spiritual wants. Humanity in all ages of the world, and in all conditions of life, from the savage to the most highly cultivated—from the Senegal negro bowing before his fetich, to the most devout worshiper of the Lord—testify to this fact. He has wants which this world cannot satisfy. And the more intelligent he is, the more discontented he becomes. You will everywhere find the greatest content among the most ignorant and degraded savages. In savage and uncultured life, the feeling of our immortality slumbers like the living germ in the seed. The more it is developed, the more vigorous its development.

The moment the possibility of obtaining some knowledge of the real existence of the spiritual world and of the human beings who have left this world, was suggested to men by effects for which they could discover no material cause, multitudes within and without the pale of the church were ready to lend a listening ear to any marvel, and to seek for that knowledge in the most unpromising and remarkable ways. It was the burning desire to gain some certain knowledge of the life after this that awakened so much interest, and has given Spiritism such a quick and widespread prevalence. The cause is adequate to the effect.

Accepting Spiritism as a reality, the question which principally concerns us is, What is the value of the knowledge so obtained ? What has it done, or what is it likely to do for humanity ? It has reawakened an interest in the life beyond the grave, and given such proofs of man's identity and real existence as a spirit, that the belief in our immortality has been vastly strengthened. It has become a certainty in the minds of many who had rejected all belief in it ; and it has given a reality and distinctness to a merely nominal faith in the minds of many others. Its influence in this respect is much greater than is generally estimated. Those who ridicule and reject it as a delusion are still unconsciously influenced by it. They think more about the subject, and they think more distinctly, and new ideas are put into their old dogmas. They see a meaning in them they never saw before. The ministers preach less vaguely about the other life, and when friends pass away, those who remain behind can more easily follow them and think of them as living right on. There is a common influence, which is changing the

tone of the Christian world concerning death and the resurrection and the life beyond. Men speak more confidently and directly of the spirit as the substantial man; and the spiritual world in our conceptions is brought from some remote region beyond the limits of the material universe, to close proximity to our homes and daily paths. Much of this change in human thought upon these subjects is due to Spiritism.

Who that has paid any attention to passing events but has observed these facts? This we conceive to be but a part of its mission. It has a more important work yet to perform. Toward the close of the fortieth year that the children of Israel had been wandering in the wilderness, until all of mature years who had come out of Egypt had passed away, save Caleb and Joshua, who brought back the good report from Canaan, it is written, Deut. i, 6, "The Lord our God spoke unto us in Horeb, saying, Ye have dwelt long enough in this mount." Soon after this they passed over the Jordan and entered the promised land.

We now say that Spiritualism has dwelt long enough in the phenomenal stage. It must "go on to perfection." It must renovate, purify and elevate its believers.

St. Peter says, "Add to your faith virtue, and to virtue, knowledge." This the intelligent Spiritualist has done. He knows, as well as he knows any fact of which his senses can take cognizance, the truth of spirit communion. But this will not save him. He must add to this knowledge, works, as is said on another occasion, "Work out your own salvation." Here is the great fundamental error of many Spiritualists. They content themselves with the phenomena, but to a great extent disregard their teachings. They are like thousands of nominal Christians, who profess to be believers in the facts of Christianity, yet their conduct is a living lie and totally at variance with their profession. All such will find themselves "as sounding brass or a tinkling cymbal" when they pass into the real life on the other side, where only purity can gain admittance to the higher spheres.

We hope and believe that a brighter day

is dawning on Spiritualism. The time is at hand when all will see that profession, faith, or even knowledge will not answer for the moral status of personal qualification for happiness in the other life. We are taught by good spirits that in proportion to our development here intellectually and morally, so will be our capacity for happiness on the other side; that whatever character we form here by our daily walk, will constitute our individuality there, and be the standard by which our place will be fixed in the spirit world.

What higher incentives, what stronger inducements could be offered for the onward and upward movement so essential to our happiness in this world, as well as that which lies beyond?

WE call special attention to the article on "Materialization." We do not know the author. It was written through our home medium, who has not yet been informed as to her principal control. There are some points in it, and the one on "Conditions" preceding it, well worthy of serious consideration by investigators of this important phase of Spiritualism.

We have devoted considerable space in previous issues to this subject, because we believed it to be the most demonstrative for "skeptics, materialists and infidels" who are honest in their opinions.

We have learned through various channels that "the spirit world is actively engaged in the development of mediums to perfect this phase of spiritual truth." We have also seen in our investigations the fact stated, that "repulsive elements are positively incompatible with materialization." Conditions are absolutely necessary to accomplish almost everything. Yet there are those who go to seances with all the antagonism of their nature, demanding conditions incompatible with the philosophy of the subject.

Our spirit author says "the materialization phase is gaining ground." This we know to be true. We could fill each number of the MAGAZINE with accounts of these

manifestations occurring all over the civilized world. What we witnessed while in Philadelphia, some account of which we gave in our last issue, shows the progression of materialization. We noticed there that the company were arranged in two semicircles, the inner one near the cabinet, with the sexes alternated. They joined in singing, instead of conversation, and while there were skeptics present, they seemed to be anxious to know the truth, and were to all appearance harmonious. When people thus meet, with a good medium, they will be amply compensated for the time and money spent in their investigations.

We close by copying from the London *Spiritualist* the following paragraph:

"To all who may devote their energies to this colossal task, I desire to say that they must be prepared to see a still further development of materializations under new and indisputable conditions; nothing less, in fact, than the spirit forms rising up in broad daylight, taking the empty chair at the family table, and after holding converse with those around, disappearing as mysteriously as they come. This I beg to say is not a wild flight of imagination, for I have good reason to believe that such an astounding fact has been already witnessed in the presence of serious and competent witnesses, and it is only what I ventured to predict years ago would occur in due time. That time, I believe, is at hand, and we may therefore expect its early realization in some of our own spiritual circles."

WE make the following extract from a letter received from the lady through whom Washington materializes:

CINCINNATI, July 31.

BRO. WATSON— I arrived home safely after realizing the accomplishment of Washington's dearest wish—that of his materialization at Philadelphia, on the 4th of July, 1876. Of this you know more than I can write, for I am feeling quite nervous this morning.

I hope to visit Memphis this fall or winter, when you will have the pleasure of seeing our beloved Washington many times.

I wonder what the world is beginning to think of this most wonderful demonstration

of the life beyond the grave! Our Washington is not idle, but will come to us whenever conditions will permit.

I wish you could have been present at one of our seances when he presented his face at the cabinet window again and again, permitting all present to come up close and look at him. Sweet, holy face! Were it not that I feel he comes in the spirit of Christ, following his example as it were—were it not for this thought I could not have permitted the crowd to gaze upon those beloved features; but Jesus came to his disciples to prove that he still lived, and why should not Washington? He is pleased to come. I am very happy in my work, and will yet give to the world greater tests of spirit power than have been given in many years.

Accept my kindest wishes, and may the loving angels ever bless and guard you, is the prayer of

LUCIE E. LEWIS.

New address, 277 West Fourth st.

GRAND LITERARY TREAT.

Through the active efforts of Mr. H. W. Beckett, an association of more than forty of the best men in Osceola has been formed to secure a course of twelve lectures during September or October, by the great traveler and lecturer, Hon. J. M. Peebles. There are few men in the world whose observation has been so extensive in nearly all quarters of the globe; and the number is smaller still who can describe what they have seen in the entertaining and instructive manner characteristic of Mr. Peebles. This promises to be one of the grandest literary treats ever presented to our people, and Mr. Beckett is entitled to the gratitude of our citizens for the persistent, energetic and successful efforts with which he has followed the enterprise till it has become a certainty.

We clip the above from a secular paper published at Osceola. We are glad to see they are to have our friend there. We have had a number of invitations to visit Osceola, and should have done so if we could have left home.

Have we that number of "the best" men in Memphis who will have Mr. Peebles deliver twelve lectures in Memphis in October? We expect him to spend that month here.

THE CONTENTS OF THIS NUMBER

Are well worthy of serious consideration.

First comes "Disciple," who was a very prominent man in this community and State for many long years. We knew him before we ever saw the Bluff City, and were on terms of intimacy with him for a quarter of a century. Many words of encouragement he has given us to investigate spirit communion. Often have we met in our circle over twenty years since. A short time before he passed over we spent a pleasant hour with him, talking of the past and prospecting the future. He said to a prominent physician of the city with whom he had investigated Spiritualism for several months, "I have no more doubt of the truth of it than I have that the sun shines this beautiful day in the heavens." He now speaks to his old friends from his spirit home. *Read, ponder and practice* the pure teachings of the Bishop of Tennessee.

Next comes "A Plea for Organization," which contains a suggestion for Spiritualists to consider. Man must have a religion, and a temple in which to worship. We have expressed the same opinion in the MAGAZINE some time since which Mr. Edwards advances, that "to organize Spiritualists successfully, it must be on a basis of pure, simple Spiritualism, and nothing else." That was the purport of the action taken at Philadelphia. Let those who have their favorite hobbies go somewhere else to ventilate on their "free platforms." We want no "self-constituted leaders" or god-fathers or mothers to "run the whole body of Spiritualists."

We heartily indorse the "cardinal or fundamental points of Spiritualistic doctrine," and believe we can "organize on such a platform" as he gives us. "It will (then) indeed prove a tower of strength," as well as "a beacon light" and a harmonious retreat to those who will come within its fold.

Don't fail to read the extract from Rev. Cyrus Jeffries' Sermon on the Resurrection. It is well worthy of serious consideration. St. Paul is the only writer in the New Tes-

tament who elaborates this subject, and it seems to us that he combats the very doctrine taught from the pulpit in this day. Hear him, Cor. xv, 35: "But some man will say, how are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bear grain, it may chance of wheat, or some other grain. But God giveth it a body as it hath pleased him, and to every seed its own body. . . . It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body." He uses the present tense. "There is," now—not a thousand or ten thousand years hence, but at the present time—an "outer" and an "inner man," as he calls the natural and the spiritual, or resurrection "body that shall be." Paul calls the man a fool who supposes the natural body will be raised, and reasons that nature teaches some important truths in regard to the resurrection.

When is the seed quickened? Not in the unknown future, but when "it dies," and soon a new life is the result. The dogma of the resurrection as taught by the pulpit generally has been a great stumbling block with many of the first class of minds. There are but a few pounds of earth in our bodies, and the gases of which they are composed are just the same as they exist in other things. Upon the death and decomposition of the natural body, they return to their original elements and enter into other bodies; and thus the same matter may have been in numerous bodies. There are philosophical difficulties in this question, as we have been accustomed to hear it, that can not be reconciled, and we think the sooner the churches take Paul's view of it, the better for Christianity.

We know that those who teach it solve the whole matter by the omnipotent power of God. We have even heard that the same power is exerted by him to keep the matter distinct from other matter until the general resurrection. These teachers seem to forget

that the matter of which our bodies are composed is constantly changing, and that the entire being is said to change every seven years. Whether this be true or not is immaterial. "Flesh and blood cannot inherit the kingdom of God." The natural body cannot inherit the spiritual world, but God has given man a spiritual body as well as a natural one. The natural body is animal, subject to physical laws; but the spiritual body is adapted to, and enters upon, or continues its life in that spiritual world when it throws off its natural covering, which "is of the earth earthy." We have nothing in nature or the Bible to lead us to believe that God acts as he is represented to do in the resurrection—as we have been taught. And the sooner the church adopts a more rational, and, as we think, a more scriptural view of this subject, the better. There is no sacrifice of any fundamental doctrine in the view that Mr. Jeffries takes of it, but a rational, consistent, scriptural statement, which forces conviction upon the minds of those who can look at the matter without being influenced by their early teachings.

Thinking men have seen the insuperable difficulties attending the subject of the resurrection as has been taught by the ministry, and some of them, in different churches, are taking the Swedenborgian view of the subject, which is, that at the change we call death the spiritual body throws off its natural covering, and continues its existence in a spiritual world, which is as real and tangible to the spirit as the natural world is to the material part of our nature. This is the view taken of it by all Spiritualists, we believe. Here is a *simple, rational, scriptural* birth called death, which seems to be in harmony with the way God works in nature, as seen illustrated when the worm bursts the chrysalis and the butterfly comes out into a new world, and with new powers to enjoy its changed state of existence.

We did not intend to write our views, but simply to call attention to Mr. Jeffries' article. We may at a future time give something more upon this subject.

Christianity should not incur itself with dogmas that require a sacrifice of reason, or have to be solved by the aid of miracles. The time is past, we think, for such auxiliaries. The world of mind demands a religion in harmony with the soundest principles of philosophy and reason, which will be in accord with the teachings of the *Bible*.

We hope all will read Dr. Dewey's response to Dr. Bruce. Here is a Spiritualism that will stand the "fire-test." If Spiritualists were to teach and practice what is contained in that article, the *world*, the *church*, nor the *devil* could not gainsay it. We hope to live to see the day when we shall have pure Spiritualism, or Spiritual Christianity, not in name, but in reality, in the hearts and lives of its advocates. Then shall it be said, as in the days of primitive purity, See how these Christians *love one another*!

Last, but not least, we call attention to the "Official Report of the Convention held at Philadelphia on the 5th of July." We think we did all that was necessary to be done as preliminary to local organization. The form of the constitution for local societies is only suggestive. The utmost latitude was designed to be given to local societies. Let them organize on a *financial and religious basis*. The former is necessary, as well as the latter. All religions, so far as we know, cost something. Here has been a radical defect among Spiritualists. We must turn over a new leaf in this matter if we ever expect to accomplish anything for the good of humanity. We must have a place for meeting. We care not what you call it, *Church, Harmonial Temple, Hall*, or anything else, so that it is a proper place for genteel people to go and have service, of whatever kind may seem best for the advancement of the cause. As we shall have occasion to refer to these matters again, we close by saying we wish to show our faith by our works, and propose, if we can erect or purchase a suitable building for a *free church* in this city, to give one thousand dollars. What say you, lovers of freedom? Who will respond with a liberal subscription for the "Harmonial Temple of Memphis?"

THE SPIRIT WORLD.

• THROUGH OUR HOME MEDIUM.

Now you are in proper frame of mind, conditions good, so I will tell what I promised.

The spirit world is much like this, so far as it pertains to spirit. Much has been said about houses and homes. Yes, we have homes just as tangible to us in spirit, as homes here are to earth ones. The sun is always bright—not material sun, but the light of the spirit world, which we know as Christ. He said he was “the light of the world.” So he is in your world and ours.

Flowers bloom, but not material flowers; just the same to spirits that earth flowers are to you. Streams ripple, but they flow more beautifully than earth streams. Ours come from the God-stream which pervades everywhere, giving life and beauty to all spirit. Yours are the result of laws which He has established to govern all worlds.

We have occupations, but not in a material way. Our duties consist in doing God’s will to spirits and men in the body. We need rest from labor; thus we cannot always come when desired.

Our souls feed upon the love of God manifest in the spirit world. Your souls feed upon his love as it comes through the influence of his spirit essence. His ministers are the connecting link with Christ which bind us all to the great Father, Creator and Preserver of all things. Love is the theme the angels sing. Love is the light of the spirit world, and that love Christ taught. “Love one another,” is the instruction given in holy writ, which must be felt in all hearts before spirits can commune spiritually with mortals. Love is the Christ principle. Without it heaven cannot be heaven in the spirit world.

I wish I could give you a perfect idea of these things, but you will not have until you come here. Spirits cannot describe the spirit world by comparison with material things, for spirit must be viewed spiritually. I have said all on this subject I can to give you an idea of things here. Next time I will talk more about how you should live so as to fully enjoy spirit communion.

[The following questions were then asked and answers given]:

1. Is there anything in the spirit world by which spirit is sustained, as food sustains our natural bodies?

Answer—Love is the food of the spirit.

We do not eat as you do, but are full of glory and of God.

2. What is the tree of life?

Answer—That was a tree which appeared to the spirit sight of John. We have many such trees. His vision was spiritual, and the book of Revelation was written from that standpoint, and does not mean literally what it states.

3. You speak of rest. Are you unconscious, as mortals are, when asleep?

Answer—Spirit does not sleep, nor does it require it; but rest from labor is what we mean by rest.

4. Do spirits have social reunions, as we do here?

Answer—Why, yes. We visit and enjoy the company of our friends, just as in earth life.

JOHN WATSON.

PREPARATION FOR SPIRIT LIFE.

I come to-night to tell you and all how you must live to prepare you for spiritual life, both here and hereafter. You are too much disposed to doubt the influence spirits can exert, and this prevents our impressions many times when we try to help you. Let your lives be consecrated to the mission God designs for you. Pray for spirit light, that you may know your duty, and God will give you grace to do it acceptably to him. He knows your trials, your temptations, and sends his angels to bear you up, lest you dash your feet against the stones of infidelity and skepticism. These are the sins which trouble and impede spiritual development.

Christ said, “He that believeth me, believeth him that sent me.” Now spirits come as Christ did, from God; and if any man believe us not, then he does not believe God, who says his ministers are flames of fire, and they are “ministers to those who shall be heirs of salvation.”

Your loved ones are here to-night, to impress you all with the importance of serving God by the help of his angels who come to instruct you in his ways. Feed the poor, help the needy, visit the sick, clothe the naked, visit the prisoner. In doing these things you are doing what Christ taught you to do. He did not say, build fine houses, live sumptuously, and close your doors against the cries of suffering humanity. He did not say, make a loud noise about what you do, but let those kindnesses be done in secret, and God will reward you openly.

Spirits come to earth to point out these duties to earth ones, and impress them with

the teachings and example of Christ. "He came unto his own, and his own received him not," but as many as did receive him he blessed with spiritual comfort. He comes to you now through his ministers. Live holy and pure lives, that they may come and dwell with you.

God is not a respecter of persons. He finds his mediums in the low walks of life, as well as among the rich and educated. When you meet with mediums struggling with poverty so as to unfit them for the work given them to do, help them materially if you can. If unable to do that, help them by kind words and sympathy. Mediums need kindness more than people generally. They are censured for that which they cannot control. Evil spirits often take possession of their organisms and cause them to write, talk and materialize in such a manner as to bring the charge of humbug, deception, and all such innuendoes, when the mediums are only instruments in the hands of evil control. There are Spiritualists, so-called, who do use these mediums for material purposes, but they have no part in spirit communion. They know nothing of spirit communication. They are no benefit to the spiritual cause—have the name of Spiritualists, but deny the power thereof. Spirit communion comes by solemn invocation and pure desires to know the truth of God. Pray for spirit communion, and you will have it in its purity—its teachings will be pure and holy. Your lives must be consecrated to good works, and seeking to know and love God with all sincerity, then God will manifest his love and power in your hearts. Spirits will make his will known and give you the help you need when your heart goes out in prayer to God for his blessings.

My life was not as useful as it should have been, so I am not enjoying that degree of light I might have enjoyed; still my soul yearns for more, and it comes in proportion to my earnest cravings.

JOHN WATSON.

The *Banner of Light* has the following in regard to the New Movement:

By reference to the eighth page of the *Banner* the reader will find the official report of the proceedings held in Philadelphia the first of the present month inaugurating a New Movement in Spiritualism. The organization of American Spiritualists we advocated years ago. We have urged it upon Spiritualists as a paramount duty to espe-

cially thoroughly organize local societies, and place them on a firm financial basis; after which we could, through legally appointed delegates, establish a permanent national organization. We had no faith in the national association which the Spiritualist National Convention at Rochester, N. Y., voted into existence, with Dorus M. Fox as its President. We saw at once that it was *premature*—an individual, not a combined movement of American Spiritualists—and would exist only for a brief period. And now active workers in the cause see the necessity to-day of organization, and have accordingly moved in the matter. All we can say at this time is, if it maintain universality, well; if it degenerate into an oligarchy, it will fail; if personal ambition underlie it, it is doomed; if it invoke dogmatism in any form, it will pass into oblivion as speedily as did the American Association of Spiritualists; if it thwart the independent action of the spirit world, it will assuredly come to grief. But, on the other hand, if it work harmoniously with spiritual order and law, and present spiritual truth to the world in its heaven-born beauty, then humanity will be the better for the united effort.

PASSED TO HER SPIRIT HOME, from Sherman, Texas, May 25, 1876, Mrs. Matilda Rucker, wife of W. H. Rucker. She was a native of Tennessee. "None knew her but to love her." Her freed spirit has passed from our mortal vision, but her kind and gentle influence, which moved the hearts who met her, lingers with us still, and will ever influence us to bear and forbear through life. Her spirit was ever radiant with goodness. She established her heaven by good deeds while she dwelt in the body, and when her willing spirit moved to leave its earthly tenement, there was no struggle, but a quiet contentment. She conversed to the last with her husband and only child (a widow); spoke of "going over" as one might speak of visiting a new city; said "Spiritualism" was her food and her drink—that it was good to live by and *sweet to die by*; bade them be comforted and she would return to them as soon as the power was given her, and make her presence known to her daughter.

May the sorrowing hearts find solace in the realization of spirit presence; and when they turn their footsteps homeward, may they meet her waiting by the shore to lead them to her blissful mansion, where the gentle influence of her loving spirit makes celestial harmony.

HILDA.