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FROM A CHRISTIAN STANDPOINT.

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Through our Home Medium.

THE DEVELOPMENTS OF SCIENCE WITH REFERENCE TO SPIRIT MANIFESTATION.

Mankind must be enlightened before they will receive anything that antagonizes their preconceived opinions, which opinions are more the result of education, and association than the exercise of reason and judgment. The spiritual philosophy antagonizes all the teachings which have flooded the world in regard to the government of God and the salvation of the human race. This philosophy has remained in obscurity and concealment for the reason man has never received until within the past and present centuries sufficient knowledge of science to develop the hidden laws of nature to the understanding of the human mind. The scientific developments in the natural world have led to the development of much spiritual truth and knowledge, because the discovery of human magnetism and the electric forces which control the brain have so combined as to enable the spiritual to assert its superior force and bring matter under its control. The spirit in and out of the body come in rapport and so harmonize the electric forces as to enable the spirit out of the body to manifest through the material organism when the material is submissive or entirely passive to the might and will of spirit.

I want to explain how the spirit comes to earth and takes possession of the human organism and makes the things of earth and heaven known of which the medium has no knowledge. The brain of the medium is like the "sensitive plant," when you

touch it its leaves fold together—the appearance of power and life too, are almost removed. The rays of the sun will bring it back to life and beauty when the influence of your touch has passed away. Just so with the medium's brain when under the influence of spirit control. The force of will and action is lost so far as they can exercise it, for the stronger influence has control. Remove spirit control or power and reason or mental activity asserts itself, because the brain is restored to its normal condition by the force of electric currents passing through the system of the medium. Electric currents which proceed from the brain are and returned by other electric currents which proceed from the forces of nature. This is why the materializing medium is held in a state of entrancement in order that the brain may not receive the magnetism which comes from the persons present and the electric forces of the atmosphere that naturally restore the brain when spirit power or magnetism is withdrawn. These currents are controlled by the spiritual chemistry, which mortals cannot understand, and made to serve the purpose of materialization. When the medium is not in good condition the laws of his or her brain are not perfect in their working, hence spirits cannot bring their forces to bear and thus speak, write or materialize through their organism. Machinery must always be in good order, or the party running it will be perplexed, and fail to produce results which his knowledge and power could, provided with the right means of making that knowledge and power available.

The spiritual philosophy is the grandest study ever presented to the human mind.

and can reconcile all the mysterious and wonderful occurrences that have startled humanity in every age of the world. All the wonderful developments of science have been due to spirit guidance and might. Throughout all ages of the world spirits have returned to earth and influenced mortals in some way or other. God's plan of operating is not in mythical legend nor the imaginations of an educated brain, for his laws always produce the same results when no obstacles interfere through ignorance of those laws. Mankind, whenever informed as to the working of God's laws has never failed to inaugurate what has been termed a wonderful era in the world's history. When the mind has taken hold of nature's laws and unraveled the mysterious manifestations which have in different ages startled or raised the cry of persecution, then a new revelation has been made from the spirit world, and one more step has been taken toward the great and marvelous revelation which is now enlightening mankind in regard to natural and spiritual laws, and how God deals with his creatures, thereby making the doctrine of immortal life a tangible truth.

There is a deep and hidden law of mind and matter which makes them act in concert. The first chapter of John confirms what I say. If this were understood it would unravel the mysterious workings of mind, and explain how its action subserves spirit control. The spirit which was in the beginning and was God, was the word, and not the humanity which dwelt among men. "The word was made flesh." This was manifest spirit and God, or spirit dwelt in the flesh, thereby showing how spirit controls matter for the accomplishment of God's own purposes. God is a spirit and works through agencies, otherwise you could have no comprehension of his mighty power. The orthodox view of the word is that it was Jesus Christ who dwelt in the flesh. In him the spirit which was in the beginning with God and was God manifestly dwelt. He was the life and the light of men. His light shined into the darkness but the darkness comprehended it not. The minds of his disciples were too material to receive the spiritual illumination and were more interested in his material manifestations than the spiritual truth he intended to teach by them. They did not understand that Christ was with them temporarily in the flesh to show them how God could make the flesh the medium of the spirit power which controlled the mind

and matter He had made to serve His own purposes and will. When He instructed them in regard to the resurrection they did not recognize Him as the life and the light of men. "I am the way, the truth and the life" were incomprehensible terms to them when he was crucified, dead and buried. The light did not flash into their minds until after his resurrection when he appeared and gave tangible proofs of his identity. Then they saw what power spirit had over matter and believed he was verily and truly God. He told them differently when he said I can do nothing of myself. He knew to what power he was subservient and how far he was made the agent of that power.

Through Him God manifested the power which he intended should enlighten the world, hence he was the life and the light of men. "The word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten Son of the Father." Only begotten signifies the purely spiritual part which was Christ and the nature of the kingdom he came to establish. He dwelt among his disciples after his resurrection with that power manifested which God gives to all who understand and obey his laws. He dwelt with them in spirit after he ascended to heaven, because he fulfilled the promise to them that they should do as he had done. The power they possessed was given by his personal manipulations or magnetic power given to those he had especially commissioned. Not all who followed and heard his teachings were his disciples set apart for special work, because he did not find the same characteristics in all for the accomplishment of the work he came to do. This is why all are not mediums, but many fail to understand it. The apostle understood it for he spake of vessels of honor and dishonor. The vessels of honor are those who work according to the grace given.

Those who slight the gifts which God has given and thereby render themselves vessels of dishonor are accountable to the Maker of law, and will be judged according to law. God does not force any creature he has made to obedience, but renders obedience possible by the laws of mind and matter.

Freedom is and must be the law of man to inspire him to obedience. If he is enforced the violation of the law is inevitable, because that force conflicts with the laws of his being, hence there is warring among

the members, and the harmony of life which nature manifests is destroyed. The natural man is right, but when nature's laws are interrupted the distortion of her ends is plainly to be seen. The human brain is the seat of sensation and has its influence upon every part of the human body. Spirit impressions are received just as molten lead is impressed by the hand of the manufacturer. These impressions remain until the object of them is completed, then the brain recovers from the impression with surface prepared for another, and thus one succeeds another until the object is accomplished. The disciples did not understand the parables of the Master because their brains were not always in condition to receive the spiritual impression which Christ intended, hence he could not open their spiritual understandings while he was in the flesh, but after he was separated from them in spirit he could make them understand the spiritual nature of his teachings. Just as matter is controlled by the power and will of the workman so Christ controlled his disciples spiritually and made them carry on the work he had begun for man's salvation. "They spake as they were moved by the Holy Ghost," because in them the spirit manifested the power of *God's chosen one*—the spirit of truth which was the Comforter and guide of the vessels of honor.

"By the grace of God I am what I am" said Paul. This grace was the spirit of Jesus who said great shall you be in the kingdom of heaven if you receive it as a little child. A child receives instruction in the spirit of submission, hence Christ illustrated the submission necessary, by the child who moves according to the will of its instructor. Whosoever shall receive the truth and teach men so, shall be great in the spiritual kingdom of Christ. This kingdom is not the kingdom of grace.

Grace has reference to spiritual gifts, but Christ's spiritual kingdom is the spirit's growth in the knowledge and love of God. God manifest in the flesh or through the flesh applies to every one who loves God with the whole being and becomes his temple because of the great love existing there. Love is the harmony of the spheres. "Love is the fulfilling of the law." Love is the great agent of man's redemption, and must be realized as the essence of the great scheme of redemption. God is love and his creatures must be controlled by its purifying power, then God will be to you a

father and you to him a son. The divine nature is stamped upon his sons because of love being the signet of impression.

We heartily endorse the following editorial from the *R. P. Journal*.

We have entertained the opinions expressed for a long time. Evil spirits on the other side have much to do with the fraudulent materialization which have been exposed mostly by Spiritualists. There have been hypocrites in all ages—counterfeits wherever there has been the genuine. Every Spiritualist owes it to truth as well as the cause to detect and expose fraud wherever found no matter who may suffer in either world:

"When Spiritualists fully realize the fact that spirits are merely disembodied men and women; that they enter Spirit-life in precisely that condition in which they left the physical; that there, as here, a proportion have no desire even to progress; that the production of physical manifestations appears to require at least the presence of a low order of spirits—laborers—and though there as here, this class may be superintended in their work by a higher order of talent, which may or may not be morally elevated, yet the medium must at all times, when manifestations are produced, be largely controlled by the nearest influence, (which in the case of physical manifestations, is this laboring class who act as the lever, applied to the medium by a superior intelligence) and unless that medium possesses inherent integrity sufficient to counteract all efforts of such a class of spirits, that medium is *liable* to act just as those controls would have done here; that many spirits who communicate through mediums are very short-sighted in their efforts to assist their media, and act solely from a selfish point of view, caring nothing for principle nor results beyond the scope of their own selfish desires; we repeat, when these facts are fully appreciated and acted upon, the phenomena of Spiritualism will be received (as it should only be,) as it would be from the same class of physical intelligences, and as a means of understanding the philosophy, so essential to be understood, that something of a restraining character may be substituted in the mind of the person who has received positive evidence of a future life, and of the non-existence of a literal hell.

For the Spiritual Magazine.

REV. CYRUS JEFFRIES IN MEMORIAM.

Passed on to the higher life, on Sunday the 12th of August, at the Pennsylvania and New Jersey camp meeting, Cyrus Jeffries, in the sixty-eighth year of his age.

Our readers and the Spiritualist everywhere who have become familiar with the name of this earnest laborer and writer will regret to hear of the sudden departure from our midst of one before whom seemed to open a wide field of labor, but he has gone with his harness on him—"Thou art fallen in thine armor."

Mr. Jeffries was unanimously elected President of the Penn. State Society of Spiritualists, and on entering upon this work he has sent out some earnest words. He had commenced his work as missionary. He came to Philadelphia on Saturday the 11th of August, and went down to the camp ground, at Andrews' Station, N. J. Soon after his arrival he opened the meeting with a deeply impressive and earnest prayer; and in a few minutes after, feeling faint and sick, he said, "I am going to die. My work is done; I am ready to go." He was carried into one of the tents and very soon began to lose consciousness. He remained in a quiet condition until Sunday evening at 10 o'clock, when his spirit passed out of the form. Appropriate services were held at the meeting Sunday morning; when Dr. Rhodes read the 15th chapter of first Corinthians, and the Rev. Moses Ballou, of Atco, N. J., offered a prayer.

Mr. Jeffries was a man of vigorous frame but he had had severe attacks of sickness. To one who has traveled life's journey, and faithfully labored according to his gift, for the good of his fellow men, it is a relief to lay down the burdens of life, knowing that we have a house not made with hands, eternal in the heavens, in which we shall continue our labors.

Mr. Jeffries was a most earnest and devoted advocate of practical Christian Spiritualism, and his writings in defense of this have been extensively read in this country and in Europe. He was a very kind hearted man, whose sterling integrity and goodness were manifest in his life, and if we did not know that he still lives and will labor on in the great work to which he dedicated his life, it would be cause of sorrow. He was always laboring for the good of humanity, and we learn that at his new home

in Fulton Co., he was gathering the nucleus of a society of earnest workers like himself; though, as he remarked to us, he was not so anxious that the people should come out and form new churches, as that they should become faithful workers in the churches, so as to infuse Spiritualism into them as it is the vital basis on which alone true religion must be built. He frequently preached in the churches, seeking to leaven them with the gospel of Spiritualism.

In early life he entered into the ministry of the Congregational church; afterwards he joined the Methodists, and labored for many years among this people, but being of a progressive mind he turned his attention towards Swedenborgianism, and has preached frequently in Philadelphia and other places for them. Having been treated successfully by two spiritual mediums of this city, he turned his attention to various gifts referred to by Jesus, and he was very emphatic in his efforts to show, not only that the gift of healing, but all the others were to be continued by the true followers of Christ everywhere.

Our sympathies go out to the companion whom he has left, and to his children, but we know they have the consolation of realizing that he is not lost but gone before, and we can say with the poet:

Gone to thy Heavenly Father's rest,
The flowers of Eden round thee blowing!
And on thine ears the murmurs blest
Of Shiloah's waters softly flowing;
Beneath the tree of life which gives
To all the earth its healing leaves,
In the white robes of angels clad,
And wandering by that sacred river,
Whose streams of holiness make glad
The city of our God forever!

Bravest of spirits! not for thee
Our tears are shed, our sighs are given:
Why mourn to know thou art a free
Partaker of the joys of heaven?
Finished thy work, and kept thy faith
In christian firmness unto death,
And beautiful as sky and earth,
When autumn's sun is downward going,
The blessed memory of thy worth
Around thy place of slumber glowing!

Oh! for the death the righteous die!
And end, like autumn's day declining,
On human hearts, as on the sky,
With holier, tenderer beauty shining;
As to the parting soul was given
The radiance of an opening heaven!
As if that pure and blessed light,
From off the eternal altar flowing,
Were bathing in its upward flight,
The spirit to its worship going!

From the Worthington Minn Advance.

ARE YOU A SPIRITUALIST?

This question has often been asked me during the past few days, and my answer invariably has been, I am not, according to the common idea attached to the meaning of Spiritualist, Spiritualism, etc.

That man has a spirit, that his spirit is immortal, and that departed spirits may, and sometimes do return to visit the children of earth, I have not the slightest doubt whatever. Those who acknowledge this belief, are often spoken of as belonging to one of the following three classes, to-wit: 1. Radical or Fanatical Spiritualists. 2. Scientific Spiritualists. 3. Christian Spiritualists. The objectionable features of the class first named in order, have brought them more prominently before the world, and cast an odium upon the *name* Spiritualist, regardless of the peculiar phase of belief. It is well understood that about every *ism* from the earliest ages of the world to the present time, has fallen into the hands of a class of men commonly known as *fanatics*, and Spiritualism is not an exception to this rule. It embraces political hacks and discarded renegade ministers of all denominations who have no settled convictions either in science or religion, or indeed upon any other subject. They ebb and flow with every tide, and are "driven about by every wind of doctrine."

Having doffed their old worn out hypocritical garments, that could no longer be made to cover their nakedness, under the name of a new religion they have "stolen the livery of Heaven to serve the devil in," with the delusive hope that the new cloak will completely hide their hideous deformity.

Ignoring alike every civil, religious, and moral obligation, they would tear down every temple, and destroy every shrine and altar of pure worship in our land. Sapping the foundations of social order, they would rend assunder the framework of our civil institutions, and foist upon the credulous their abominable doctrines of communism, special affinity, *Free Love*. But these fanatics in the estimation of the world are the fit representatives and true expounders of this new-old doctrine. Heaven defend us from such a faith, and from such teachers. No wonder the world turns away with loathing and disgust.

The second class or the Scientific Spiritualist, accepts many of the facts of Spiritualism, but attempts to account for them

upon scientific principles. He recognizes in spirit phenomena the play of an intelligent force, and it affords him a new and beautiful study in mental and psychological science. He is, in many instances, a member of some orthodox church, but his investigations are made from the standpoint of science alone. The world is now looking to him for the development of a new law that shall fully explain this "mystery of mysteries."

The 3d class are known as Christian Spiritualists; not generally as separate organizations, but are found in all our orthodox churches. They accept the Bible as God's best revelation to man, and Christ as the Savior of the world. They also believe that in former times God often spoke to man through His ministering Spirits, and that He can, and will thus speak to him again; that the glory which once descended and sat between the wings of the Cherubim, and the light which once shone on Mount Sinai are not extinguished forever. They point with pride to many of the ablest divines, and other champions of this belief in this and former centuries. It is generally conceded that Jno. Wesley was one of the greatest lights of the eighteenth century. The following extracts from his works clearly indicate his belief upon Spirit communion and manifestation:

"With my latest breath will I bear my testimony against giving up to infidels one great proof of the invisible world, I mean that of apparitions confirmed by the testimony of all ages.—Wesley's Works, vol. 7.

"I can find no pretence to disbelieve it. Vol. 4. p. 279.

"What pretence have I then to deny well attested facts because I cannot comprehend them? It is true likewise, that the English in general (A. D. 1768) and indeed most men of learning in Europe have given up all accounts of witches and apparitions as mere old wives' fables. *I am sorry for it*, and I willingly take this opportunity of entering my solemn protest against this violent compliment, which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge, these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition not only to the Bible, but to the suffrage of the wisest and the best of men in all ages and nations. They well know, (whether Christians know it or not,) that the giving up witchcraft is, in effect, giving up the Bible, 'and t'

know on the other hand that if but *one* account of the intercourse of men with separate spirits be admitted, their whole castle in the air, (Deism, Atheism, Materialism,) falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed there are *numerous arguments besides*, which abundantly confute their vain imaginations. But we need not be hooted out of one; neither reason or religion requires this. Vol. 4. p. 279.

"How often are spirits present when we do not think of it. Vol. 4. p. 283.

"I was convinced likewise that she had frequent intercourse with a spirit that appeared in the form of an angel * * * *Much good* has already resulted from this odd event. —Vol. 4. p. 697.

See also full accounts in Wesley's Journal. Vol. 4. pages 159, 196, 235, 259, 279 to 286, 337, 498 and 697. Also see Wesley's Sermons, vol. ix, p. 337. It seems, therefore, that John Wesley, the founder of Methodism, did not hesitate to investigate this subject and to proclaim to the world his convictions.

Adam Clarke's Commentary on the Bible is generally regarded by Methodists and by many others as the most learned and critical work of the kind ever published to the world; and yet his comments on spirit manifestation from Genesis to Revelation fully accord with the views of the best class of Spiritualists of the present day.

See also Fletcher's Works, the writings of Dr. Watson, the published sermons of the Rev. Dr. Thomas, of Aurora, Ill., and the reported sermons of Bishop Simpson.

But the early Methodists were not alone in this belief. In 1773 the divines of the Associated Presbytery of Scotland adopted a resolution declaring their faith in the same belief and deplored the growing scepticism on that subject.

Arch-Bishop Whately, Lord-Bishop Rennes, Richard Baxter and hosts of others of the brightest stars of the Episcopal Church have indorsed this doctrine. One of the ablest New England divines of the Congregational Church was the late Dr. Bushnell, of Hartford, who, I understand, was a firm believer in the truth of spirit manifestation. If time and space would permit, this list of names of eminent divines from all denominations, might be swelled to hundreds, whose belief upon this subject is precisely what mine is to-day, and yet no one has ever thought of calling them

Spiritualists in any odious sense. But this belief has not been confined to the clergy. We find its advocates among the honored names of kings, queens, emperors, presidents, Lords, members of parliament, senators, congressmen, governors, judges, editors, poets and philosophers.

They appear in all ages, in all countries, and among all classes of society. It is not yet thirty years since the revival of this belief began in this country, and yet the adherents to its faith exceed ten millions in the United States, and thirty millions in other parts of the world. It seems to be sweeping over the nations like fire before a tempest—we cannot stamp it out. The church cannot afford to ignore it. The teachings of Huxley, Darwin and Tyndall, together with the materialistic views of the French and German philosophers, are making fearful havoc in uprooting the "faith once delivered to the saints." Sadduceism in the eighth decade of the nineteenth century is becoming as dangerous and prevalent as it was in the days of Christ and his apostles. How was this blighting heresy met and overthrown then?

The answer is well known. The apostles began their mission by preaching Jesus and the resurrection.

"This Jesus hath God raised up, whereof we all are *witnesses*." Acts 2, 32. "And with *great power* gave the Apostles *witness* of the resurrection of the Lord Jesus." Acts 4, 33. "Whom God hath raised from the dead, whereof we are *witnesses*." Acts 3, 15. "Showed openly even to us who did eat and drink with him after he rose from the dead." Acts 10, 40-41. See also Acts 13, 30-31. "He was seen of Cephas then of the twelve; after that he was seen of above five hundred brethren at once." 1 Cor. 15, 5-6. "They could not only testify that they had seen the risen Christ, but they had also seen others, when the graves were opened and *many* bodies of the saints which slept arose, and came out of the graves after his resurrection and appeared unto many." Math. 26, 52-53. With such preaching and testimony how the gospel spread and believers multiplied! Wesley and many other able divines believed that these wonderful manifestations from departed spirits are sent to check the progress of Sadduceism and the various forms of infidelity, by giving new ocular proofs of immortality. The following passages of Scripture clearly show that angels and saints often visited the children

of earth during a period of two thousand years. The Bible is full of it:

An angel appeared to Hagar. Gen. 16. Three in the shape of men appeared to Abraham, Gen. 13, and two to Lot, Gen. 19; one called to Hagar, Gen. 21, and to Abraham, Gen. 22.; one spoke to Jacob in a dream, Gen. 31; one appeared to Moses, Ex. 3; one went before the camp of Israel, Ex. 14; one met Balaam by the way, Num. 22; one spoke to *all* the children of Israel, Judges 2; one spoke to Gideon, Judges 6, and to the wife of Manoah, Jud. 13; one appeared to Elijah, 1 Kings, 19, one stood by the threshing floor of Ornan, 1 Chron. 21; one talked with Zechariah, Zech. 1; and one to Zacharias, Luke 1; one appeared to the two Marys at the sepulchre, Math. 28; one foretold the birth of John the Baptist, Luke 1; appeared to the Virgin Mary, Luke 1; many appeared to the shepherds, Luke 2; one ministered to Christ in the garden, Luke 22; one opened the door of Peter's prison, Acts 5; again Acts 12; one spake to Philip, Acts 8; one spake to Cornelius, Acts 10; Samuel appeared to Saul, 1 Sam. 28; Moses and Elias on the mount of transfiguration, Luke 9; *many* saints which slept arose and appeared unto many, Math. 27; one appears to John, Rev. 22; guardian angels. Ps. 91, Math. 18, and Heb. 1.

Undoubtedly, more than half of the members of the Christian church at the present day believe essentially what I believe on this subject, and their number is rapidly increasing. They expect to live, labor and die in the church. No one regards them as Spiritualists, nor do they regard themselves as such. Many have been driven from the church by intolerance, bigotry, and persecution. The ban of society rests upon them, social position is forfeited, friends forsake them; then with reputation gone, and nothing to hope for, they rapidly lapse into the worst of fanaticism—all on account of a *name*. The work of separation goes on, and the church stands appalled, paralyzed, *impotent*. She cries, "don't investigate; you will be lost if you do; don't believe any spirit; don't 'try the spirits' to see 'whether they are of God'; we know they are all of the devil." The ignorant, to show their fidelity to the church, indulge in bitter denunciation and boast of it; the intolerant would revive the fires of Smithfield, and the hangings of Salem. Is there no better way?

INVESTIGATOR.

MESSAGE FROM SPIRIT ROBERT DALE OWEN.

The following is a *verbatim* copy of a communication received through the mediumship of Mrs. Nettie C. Maynard, of White Plains, N. Y., from an influence purporting to be the late Robert Dale Owen. It was given July the 25th, in presence of S. R. Fanshaw, of Morrisania, N. Y., who kindly forwarded it to us for publication:

DEAR BANNER—I apprehend that the columns ever open to me while I was on earth will as freely open to me now that I come to declare the reality of that in a world I was led to believe, through observation and the teachings of Modern Spiritualism, existed. To the world I have nothing to say at present, but to my many old and true friends I have much to communicate.

On leaving my worn-out body I found myself in the presence of a large company from whom I seemed to have parted but yesterday, so natural were their unforgotten faces, so real and firm their hand-clasp of welcome. I pass over my meeting with the loved members of my family who had reached this beautiful home before me, saying only to those still remaining, *I found them all*, and, thank God, they were still my own!

Among the first of old time workers to meet me with the olden warm clasp of friendship was our good brother, William White, late associate publisher of the Banner of Light; and I need not assure those on earth who knew him that he is still true and devoted to the work of putting the proofs of the truth of spirit-communion before the people. I will not use the time so generously given me by naming the many who came to renew our olden friendship, but pass on to say that my anticipations of the spirits' home were *more* than realized. I have no language to express its beauty, no power to convey a knowledge of my realization of joy and peace in this "Land o' the Leal"; but while unable to give more, at this time, than the truth here recorded, I would assure my wife and family that I am conscious of and grateful for the tender care that gave my mortal life a peaceful close. For the many kind words written and said of me since my entrance into spirit-life, my thanks are due; but it is mainly to correct a misstatement concerning me I write this letter. It has already been corrected by my kind friend, Dr. Crowell, and it will be gratifying to him to receive this assurance from me in this public manner. I refer to the statement that I "re

canted" my "belief in Spiritualism before my death." This statement is *untrue*. On the contrary, my belief and trust never faltered, but lit the "dark valley" with a glory that never faded from my otherwise dimming vision until "faith was lost in sight" and belief became a living reality!

I find I can still work here for the truth so dear to me; and rest assured, Mr. Editor, I shall not be an idler in the vineyard. As I become accustomed to my new life, and find I can impart any knowledge here obtained that will benefit my fellow-man on earth, I shall as fearlessly give it utterance, if I find opportunity, as I was free to give my views in the old life.

Fervently thanking God that I am thus permitted to declare my immortality, it but remains for me to ask that you kindly give this imperfect letter room in your columns.

I remain still yours for the truth,

ROBERT DALE OWEN.

The above is a *verbatim* copy of the communication. S. R. F.

DARE WE INVESTIGATE ?

A friend who don't read the Journal, and who learned that it charged us with being a Spiritualist, has interviewed us on the subject. We stated to this friend, and we reiterate it, that we are a *Bible Christian*. Whatever the Bible teaches about spirits, angels, God, etc., we believe. We have investigated this subject of Spiritualism some and have seen enough to convince us that what the Bible teaches about prophecy, miracles, gift of tongues, gift of healing, gift of discerning, spirits, etc., is true.

"But is it not dangerous to investigate?" we have been asked. It may be, but we have the company of all the great and liberal minds of the age when we investigate.

Mr. Gladstone, the great British leader, and one of the greatest Christian writers of the age, who wrote his "Ecce Deus" to show that Christ is God, recently wrote a letter to a Liverpool paper on the subject of investigating Spiritualism, in which he said:

I do not know of any commandment which prohibits to a Christian investigations of phenomena attributed to a supernatural force in the system termed Spiritualism. Avoid curiosity in a thing so serious, and have in view only that which is useful. I speak as a man profoundly convinced that they (the phenomena) will sustain an examination, and that God will yet cause to grow many a beautiful flower in this portion of his garden.

IMPORTANT QUESTIONS.

The following important questions were answered by W. J. Colville, a trance medium, of London, England:

Q. Are we to understand that there is no such thing as matter, but that matter is simply the clothing which spirit assumes?

A. Our view of the subject is that there never will be a time when spirit will not animate matter. Spirit created matter for its own use. When spirit requires matter no longer, matter will become spiritualized and etherialized.

Q. You referred to animals possessing qualities of mind. Are we to understand that animals are possessed of spirits?

A. Most decidedly they are possessed of spirits. If animals were not possessed of spirits they would not exhibit qualities and feelings which belong to spirit. We say animals have spirits. We believe in the future existence of animals. We do not state that you will be in the same sphere with the animal; or that the human and the animal spirit commingle together. Animal spirit has existence. All spirit has existence. Animal spirit may pass into other forms, whilst human spirit retain individuality throughout eternity.

Q. Does human spirit retain individuality throughout eternity?

A. Decidedly. You are conscious individuals. You will progress, overcome all imperfections, become purified and perfected in knowledge, but you will remain conscious single individual beings. You can be nothing else. When the spirit has attained conscious individuality it never loses it.

Q. If we retain a conscious individuality shall we be progressive?

A. Do you not retain a conscious individuality throughout your life? Is not a child individual? A child's spirit never becomes the spirit of anyone else. The spirit of a learned man is the same spirit he had when born as a child. The spirit progresses both in and out of the material form. All the possibilities of your nature shall be unfolded in another sphere, and you will be conscious individuals for all that.

Q. Are there different stages of existence?

A. Unquestionably. Not merely two, one of misery and one of happiness, as taught in the orthodox churches; not merely three, as set forth by the Roman Catholic Church. But there are countless spheres of progression all above the earth, states and estates all adapted to the wants

of the individual spirit. While on earth you form your own sphere; a portion of your sphere is surrounding you at the present moment. It is the outgrowth of your life upon earth. When you pass into the Spirit-world you associate with those who are like yourselves, consequently as there are no two men or women alike on earth, there are no two spirits alike in the Spirit-world and there never will be till they have arrived at perfection, from the highest state to the lowest. The mere change called death does not necessarily affect the indwelling spirit. It merely leads the spiritual form into another place, where it will have great opportunities of progress. There are necessarily states adapted to the requirements of each spirit.

Q. Can you answer why we have the matter put by Christ that the rich man went into one place while Lazarus went into another? He seems to have spoken in that instance of only two states.

A. Jesus spoke to them of only two persons and he said each of these spirits went into separate states. If we speak of the position of two men we can only speak of two states. All virtue will be rewarded, all vice punished. It is a necessary consequence of the laws of the universe. You cannot escape from the necessary consequences of virtue and vice, and therefore if that rich man cared for nothing but himself, he must enter a state of unhappiness and misery, there to remain until purged from his sinfulness; whereas the despised outcast, though a beggar on earth, might have a soul clothed in the garb of righteousness. There is nothing in the parable out of harmony with our teaching.

For the Spiritual Magazine.

NOTES FROM THE SOUTH-WEST.

The world is most undoubtedly advancing in light, knowledge and liberality. Even the Church cannot remain stereotyped much longer. When I was some years younger it was not uncommon to hear the ministers of God descant for hours upon the eternal horrors of the damned, but to-day we hear an orthodox preacher say that he "did not believe there was a much worse hell in the other world than in this!" This, too, down here in Texas, where spiritual blindness and ignorance, like Egyptian darkness, is thick enough to be felt. Perhaps a better day is dawning, and a "good time coming."

There are some noble minds, some few free souls in this section, but too many, alas, dare not breathe aloud. Spiritualism is nevertheless, silently working its way among the people; and if those who know its truth would but half perform their duty, and not hide their light under a bushel; if they would boldly assert their convictions, and not be so afraid of Mrs. Grundy, it would wonderfully hasten the good time. Poor, weak souls, with no mental independence, dare not hold up for this glorious cause. Slaves and cowards must wait till popular opinion sets them free. Then we shall hear them say, "O, we always did believe that it was so!" Thus the world is cheating itself out of one half its happiness, and too late they will see it. Not too late to lay hold and possess it, but too late to save the time and spiritual advantages forever lost in the past.

Several Lecturers have visited our State, but we need "line upon line and precept upon precept." Your Magazine is doing a good work. I hear of it all over the State. The enemies of Spiritualism are busy at work to put the young child to death, but it still lives, "growing in wisdom and stature." Your Magazine will help clear away the rubbish.

Organization will come in time. We must have efficient and permanent societies, but we want no sectarian dogmas in our platform. Let us remain free and untrammelled by any human authority. In the 25th chapter of Matthew, Jesus lays down the rule of judgement. The man is not asked what church he belongs to, or what opinions entertained, but direct reference is had to the deeds done in the body. *Deeds, not words*, forms the basis or rule of trial. The professed followers of Christ may take a lesson here, and cease to inquire into a man's opinions, of free will, sovereignty, perseverance, baptism, feet-washing, the trinity, pre-existence, or who was the father of Melchizedek(!); much less proscribe and persecute therefor. We shall never be called to account for our opinions, *but for the deeds done in the body*. Preachers and others will please take notice, and we trust spiritual believers will not forget it.

H. C. PIERCE.

MEXIA, TEXAS.

We wish all subscribers to begin their subscriptions with the first of the year. For obvious reasons subscriptions should begin and terminate with the natural year.

PHILOSOPHY, RELIGION AND PHENOMENAL SPIRITUALISM.

BY GEN. J. EDWARDS.

It is urged, that more attention should be bestowed upon the mental or philosophical side of Spiritualism, and less to the phenomenal. To old investigators, this suggestion is sound and applicable; but to the uninitiated, they require evidence to believe: the way to obtain the evidence, is by the phenomenal. Those who are already confirmed in the faith, are prepared to step up higher, and devote their time and talents to enquire into the workings of spirit, in the endless life beyond: for the subject is inexhaustible.

The religion and philosophy of Spiritualism standing upon the broad basis of its own merits, will stand the severest scrutiny. Its laws are based upon the purest equity and justice; and displays the wisdom of the Infinite Spirit.

To suffer the full penalty for transgression, in this life, and if not atoned for in this life; to be extended in the life to come, and then progress by purification upward, to the highest condition of Spirit-life, as compared to old orthodox teachings of an endless hell, will commend itself to the reason and better judgment, as well as the better side of human nature. It is surely more in accordance with a just conception of the Creator, than eternal banishment to regions of dark despair.

The line drawn of accountability between good and evil, which is to determine the spirit's future status, the ablest orthodox divines cannot define. There are creeds and confessions of faith, which uphold the doctrine of election and reprobation, and consign elect infant children to be eternally damned, other creeds and teachings, places individual responsibility at the period of arriving at the age of reason, discriminating between good and evil. If a child on arriving at this period of life should die, without having obtained a change of heart, and pardon through the blood of Christ, for original sin and actual transgression, is lost forever. According to the teachings of old theology a very small proportion of the human family is saved. The creed is sung in the following verse:

"Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveler."

The glorious gospel of Spiritualism teaches, every member of the earthly family will ultimately be saved. One member may have

to suffer and atone longer than other members of the family, but all will finally meet together in happy conditions. Some may reach the summer land before others, but all will meet again. Is there an earthly father, who if he had a rebellious son, and that son, was to die without soliciting or receiving his father's forgiveness, could take any pleasure in the everlasting punishment and banishment of the child? Our heavenly Father loves the children of His creation, more than earthly parents love their children. Old theology makes our heavenly Father a green eyed monster, on the ground of justice. We fail to see the justice in any such rule, either natural or divine.

Modern Spiritualism is a divine revelation of the Infinite; to lift humanity, from the sloughs of ignorance, superstition and erroneous teachings of the past. There is no necessity for long faces, or long prayers, to teach God what is His duty toward mankind, acceptation comes by and through right action and pure motives. There is but a thin veil, between mortals and friends who have passed over. We hold communion with them, as real and tangible as we do with mortals. Let every soul rejoice, and cease singing in the strain of orthodoxy:

"Hark from the tombs, a doleful sound,
My ears attend the cry,
Ye living men come view the ground
Where you must shortly lie."

Death so called to the experienced Spiritualist possesses no terrors. It is but the passport, to an endless higher existence; we know angel friends will be around our death beds, and receive our wearied spirits with angel greetings; the judgment is then pronounced, and the spirit consigned to its proper spirit condition. The body once laid in the grave, will never be raised again; for the spirit, has already risen in a new body, passed the judgment; received the sentence, according to the deeds done while in the body, and for wrong doings not atoned for in the flesh, must be expiated for in the spirit, until justice is satisfied, and mercy says come up higher. All transgression of the natural or divine law must suffer the consequences, in proportion to the magnitude of the offense; as virtue is sure to be rewarded.

The above is the doctrine all spirits teach us, whether they have been in Spirit-life a long, or short period of time, whether they occupy a high, or low condition in Spirit-life.

To live an honest, upright and spiritual life here, secures, high attainments on enter-

ing into the life to come, and *vice-versa*. It is also extremely detrimental, to spirit growth and attainment, to indulge in sad and melancholly disposition. It is unnatural and sinful, and raises a barrier, between those who indulge in such practices, and their spirit guides, as to almost close the door of intercourse and assistance. All suffering, while in the flesh, will work out a far more exceeding measure of happiness in the world to come.

There is no point in the spirit philosophy better established than the fact, we carry with us, on the other side of the veil, our human nature, our likes and dislikes go with us, even the best of us; and remain with us, until we become spiritualized by unfoldment. The nearer one can live just, holy, and spiritual lives upon earth, the less packs they will have to carry to Spirit-life.

The phenomenal manifestations afford the evidences and tests, of the life beyond the grave. But for the signs and wonders performed by Jesus of Nazareth, the unparalleled medium, between angels and mortals, but little progress would have been made in the promulgation of the spiritual philosophy and religion he taught, as a grand teacher of the human race.

Most people who attach themselves to churches now-a-days, do so from the force of education, simply because their ancestors belonged to this, or that church, or from force of association. To possess an unfaltering belief or faith, in any given proposition, people naturally and reasonably demand the evidence. It was appealing to the senses, which spread primitive christianity so rapidly. It was the signs and wonders performed on the day of Pentecost which begat belief and faith: that produced entire harmony. A powerful magnetic battery connected the two worlds. The result was a great outpouring of the Spirit, causing all hearts present to leap for joy and gladness. The same harmonious conditions to-day would result in the same manifestations.

Spirit signs and wonders open up a large number of phases. They are as varied, as the degrees of human nature exemplified through men and women in the form. Some of it is elevating and soul-inspiring, as it occurred on the day of Pentecost, much of it is trashy; while a portion is on a low plain, of evil spirits. It must all be taken together, in the philosophy of spirit and human nature. It was charged against Jesus, he hath a devil, and cast out devils by Beelzebub the prince of devils. "Try the spir-

its," whether in or out of the flesh: "for by their fruits, ye shall know them;" By this rule, we will have no difficulty in accounting for very much we behold of the varied phenomena.

Any one individual, or a collected body of people, that may claim to monopolize the favors of God and angels will find themselves very much mistaken on entering into Spirit-life, for individuality of character, is carried there. Every soul bearing the impress of Deity, whether in or out of the flesh, possesses his or her guardian spirit friends, however humble they may have been when on earth.

Spiritualism is cosmopolitan from its very nature, hence its votaries are made up of people of every grade of opinions. It has accomplished, by its phenomenal manifestations, through the tests and evidences aduced, what the promulgation of its philosophy and religion, as well as of orthodox theology has failed to accomplish. It has converted a vast number of Materialists, Atheists, and depraved humans as well as spirits; in fact, there is not upon earth, a more heavenly place, than a circle of intelligent, harmonious souls, holding converse with the angels and beholding their power; thousands of bruised hearts, are there cheered onward, in the great battle of life and go on their way rejoicing. Actual knowledge triumphing over an uncertain blind faith, for knowledge is power, and enables its possessor to move forward against all opposition.

The more genuine phenomena we can have the better, for they spring from the philosophy and religion of Spiritualism; they are inseparably connected. As before remarked, it has its varied phases, truths are imbedded in all its different phases, so we must take the bitter with the sweet. We often come in contact, with phenomena of spirit manifestations, produced by evil spirits, much of which is trashy and disgusting. We try to turn the fact into some good, as Jesus did on casting the seven devils out of the woman. In the intermediate space of outer darkness, between earth and the glorious Spirit-land proper, where Jesus and the two thieves crucified with him, repaired after their spirits passed out of their bodies, is peopled with a very large majority of the very lowest depraved spirits, who have to be saved as well as mortals. They can return to earth through the same general natural law. Forbearance and charity teaches better spirits, whether on earth or in heav-

en, the duty we owe to these unfortunate spirits.

There is no way to obtain a better understanding of spirit-life than to investigate it through the phenomenal manifestations. Most people demand the evidence to believe, just as they did in the days when Jesus was on the earth. The same rule applies now as then; the same laws govern spirit and matter to-day.

It is doubtless true that while public seances may have decreased, private investigations, through the channel of private home circles, have largely increased. Wonderful manifestations are reported as the result of these home or family circles. There are several in this city, of which the public knows nothing.

I personally know a female child about ten years of age who possesses at least a half-dozen different phases of spirit manifestations of the most palpable character. No strangers are ever permitted inside of these family circles; and this is an important point that ought to be adhered to implicitly, for in every instance of developing mediums, especially one so young, great harm might result from the admission of strange magnetism into the circle, and therefore prevent a perfect development. To obtain good manifestations, and to secure perfect development, the spirit guides often rule out of the circle members of the same family. Persons with diseased bodies, or bad temperaments, or under the influence of liquor, should not enter into a developing circle.

To obtain spirit manifestation the band of spirits who control each circle have to operate by law, as the chemists or telegraph operators have to proceed in this mundane plane. When the circle is ready, through harmonious conditions, the spirits commence to erect their battery; to get it into working order depends upon the harmony and congeniality of the magnetism thrown off by each one of the sitters. The laws are so subtle that governs spirit-return to earth that spirits have to learn these laws as the mortal chemists have to do; the result is, failures often occur in producing the manifestations, while the communications are often vague and unsatisfactory.

To prove the fact of a spirit-battery being erected in all regulated circles with developed mediums, and that an electro-magnetic current is established over the heads of the sitters around the circle, we have but to visit dark circles, where spirits of voices, independent of the medium, only material-

ize themselves in head and chest sufficiently to use the vocal organs, are often (not as a general rule) caught in the magnetic current and carried all around the circle, talking from all points of the compass.

All spiritualist families, as far as possible, should erect an altar in their family; for in nearly every family there is generally one or more mediumistic members. It requires patience and perseverance to succeed, remembering that every pebble on the seabeach is thrown there one at a time. "Draw near to God, and he will draw near to you." A well-arranged family circle to hold direct intercourse with that portion of the family who have passed over the river, is to bring heaven to earth. There is no other place upon this green earth to be compared to the real joy and happiness derived at these meetings. Life's rugged ways are here smoothed over; pending difficulties, unseen by mortals eyes, are often avoided. The despondents are cheered with words of comfort; friendly advice given by tried and unselfish friends. Faith is lost in actual knowledge. The sting of death is taken away. The grave has lost the victory. Immortality looms up in the near future. Strong in the faith of God and angels, the mortal pilgrim goes forth to battle with a cold and selfish world, watched over by angel guides, is held up until safely landed on the evergreen shore.

PENCE HALL, TERRE HAUTE, IND.

DR. WATSON:

Dear Sir—Mrs. Stewart has resumed her seances and the phenomena is more remarkable and satisfactory than ever before. Spirits come out, shake hands with friends, talk in an off-hand, audible and natural manner, then leaving the medium in plain view go into another room, close the door, and while the communication is thus apparently reversed, the medium controlled, remains in her corner, ringing the bell, rocking back and forth and *talking with numbers* of the circle. There could hardly be more conclusive evidence of the presence of spirits and when the materialized forms return to the door of the cabinet and appears to crumble right down, speaking when only the head is left lying upon the floor or clinging with a firm grasp when all is gone but the hand the most obtuse and stubborn sceptic is obliged to yield. And when they come out quickly one after another of various sizes and different height and sex, the sternest bigot is

ready to say with the old German: "You comes too much(!) you comes too many(!) I quits, I quits forever!"

This reference reminds me that although the medium knows nothing of German, Mrs. Shoultz of this city, conversed with her spirit daughter last night in that language and declared herself perfectly satisfied with the tests given. I am informed that spirits of different nationalities often meet friends here, and invariably speak to them in their native tongue, and sometimes hold quite long conversations. I had a private seance yesterday and five friends materialized, giving excellent tests. Two came off the platform and took a seat at my side and one of them, my daughter eleven years of age, came out and fully identified herself. She afterwards sat on the edge of the platform took a pencil and paper and wrote a line, then said "my hands perspire so that I cannot write." The writing was identical with the independent writing that purports to come from her.

Sunday we tried a new method of getting the independent writing. We took the cover of a common paper box and putting the point of a lead pencil inside of it, Mrs. Stewart held it up under the table and I placed my hand beneath hers pressing the box up firmly against the table. In about ten minutes it was pushed out and the white lining was covered with three different kinds of writing two of which I recognized. This is better than the slate writing as we can keep the penciling of the spirit as a permanent souvenir and then it does not tire the medium so much. I heard a gentleman say this morning that he had just had a writing, and out of seven questions got five tests. I wonder why more persons do not develop this phase. If the same attention was paid to it that there is to music every family would soon have a telegraph line to the heavenly shore and an operator in their own house. I advise every body to try it, all you have to do is to put a piece of pencil no longer than a grain of wheat upon a slate, place the slate upon your hand and press it firmly against the underside of the table and sit patiently and passively one hour each day awaiting results. I don't know how often you'd have to sit. Mrs. Stewart got it the first time she tried, while Mrs. Kate Black of Chicago sat once a day for eighteen months. I would be willing, if I had the time, to sit longer than that to gain the victory that she did. It is a very pleasant phase as the medium remains

in her normal state and can carry on a conversation almost at will with the invisible.

Several very old people have shown themselves lately at the cabinet door, one was my uncle, white hair and long white beard and the voice with information of time and cause of his death and his name were ample tests of his presence particularly as the medium was in view at the same time. There was a sceptic here yesterday, that quite insulted the medium. Last evening he was present and kept calling on his father to come out and finally said "why don't you send my old dad out" evidently intending to insult the medium, suddenly the door opened and out walked a very old man toward him. He sprang to his feet and exclaimed "my God? it is my father!" He then went up and talked with him and is today like all young converts enthusiastic and happy.

You will be pleased to learn that the spirits controlling Mrs. Stewart have made a request to have Sunday eve's set apart for devotional seances. The spirits are to pray and preach and the big music box (the organ) is to play instead of the little one, and as Minnie expresses it, "the chiefs and squaws in em circle are to sing songs against em fire water (temperance songs) and sacred songs too." I suppose you have heard that the discovery was recently made that Mrs. Stewart possesses the power to obtain spirit photographs and other pictures. She will not give any sittings for this purpose at present, if she ever makes use of the gift, because she cannot get time to manage the work herself and the people are slow to trust others as assistants. The medium alone under test conditions seems to be demanded in this as in other phases.

MR. WATSON :

Dear Sir—During the time I was in Paris I found in an old Library, a small history of the Empress Josephine, purported to have been written almost entirely from the statement of her maid and companion. Many particulars of this history being very different from any I had ever read in the English Language, I translated it, and now extract from it a spiritual seance for your Magazine, if you wish it.

Cordially, M. J. HOLMES,
of Memphis

Madame de Beauharnais, was arrested and imprisoned at Carmes at about the same time that her husband was; she was separ-

ted from him and her children and awaited death in anxiety and tears.

Josephine, learning no news from her husband, accepted the offer of her jailer, who proposed to her to consult an adept of Cayliastro, the most celebrated representative of the Balsamite sect. She was so unhappy that she would have given the whole world to know the fate reserved for her husband.

This adept was a Mr. Duvivier, a prisoner at Carmes. The Balsamite process consisted in placing a young person in a psychological state before a glass vase or bottle filled with pure water, by the imposition of the hands of the operator or great Egyptian Priest, as he was called, she acquires the faculty of entering into communication with the spirits of the middle regions, and see in the water all that would interest the person, in the name of whom the divinative operation was being performed. Duvivier was willing to operate for Madame Beauharnais. Her husband had appeared the day previous before the revolutionary tribunal. It was midnight; they sent for the little daughter of the jailer, and by means of giving fifty cents the father of the child made all necessary preparations. A table was spread, on it was placed a bottle of water, and three lighted candles, disposed in the form of a triangle. The Great Cophte held his hand on the girl's head, who had her eyes fixed on the bottle. After contemplating it several minutes Duvivier said to her—"what do you see? She replied with a painful expression—"I see in a little chamber a man who is sleeping by the side of a man who is writing on a paper"—"Do you know how to read," Oh no sir!—"After that, what do you see?" Ah! Ah! He now cuts off some of his hair, and puts it in a paper!—The one who sleeps? No! No! The one who was writing just now—now he writes on the parcel where he has put the hair, he opens a little red pocket book, he counts his money and puts it back again in the pocket book, he arises, goes very softly—how softly! you cannot hear the least noise, softly because he has the appearance of walking on his toes. What do you see now? Now he rests his head on his hands, and I cannot see his face. "But what has he done with his pocket book?" Ah! Lady, he has put it in the pocket of the one who is sleeping! "What color is his coat?" I do not know the name of the color but it is lined with blue silk and has bright buttons on it. This is enough. The Great Magician then blew

on the forehead of the child and sent her away. He said to those in the room: "General Beauharnais still lives, but these manifestations pressage an early execution. Do not tell this to his poor wife, she will only know this too soon. I am only going to tell her that her husband was still living at 2 o'clock after midnight. Beauharnais was guillotined the following day. Some days after, Josephine showed to her companions in captivity a letter with the lock of hair, which her husband had written her the day before his execution, which was the day of the Balsamite seance, the 22nd of July 1794.

THOUGHTS ON ORGANIZATION.

BY A. J. NEWTON.

I. *Should Spiritualists Organize?*

That depends upon whether they propose to *do* anything in which they have a common interest. If they do, all experience proves that by united, orderly, or organized effort, they can work to far better advantage than by desultory, unconcerted, individual action.

If on the other hand, they only propose selfishly to *enjoy* the new light they have received, and the new privileges they have attained, indifferent to any efforts to extend these to others, and careless of any endeavors to improve themselves or the conditions of society around them, they have little inducement to organize; there is small reason why they should.

There is enough that might be done, one would think, in all our communities, to diffuse the light of truth, and to aid and strengthen each other in endeavors for a true life, thereby helping to bring the kingdom of heaven on earth—that state in which angels can walk and talk with mankind more freely than they now do. These are objects surely worthy of both the individual and the co-operative efforts of all lovers of truth and good, and they are unquestionably the objects which pure and elevated spirits have in view in opening communication with the dwellers of earth. It is reasonable that we combine our energies for more effective co-operation with them.

II. *For What Should Spiritualists Organize.*

That has been already indicated in a general way. But there needs to be a more specific idea before the mind. The purpose

or purposes should be definitely conceived, clearly stated and strictly adhered to, else confusion, dissatisfaction, and alienation will be the result.

Some say we should organize "for business purposes only," or "to sustain meetings;" others propose that we do so to "promote Spiritualism," or "to advance the Harmonial Philosophy." But when the questions arise, as surely they will, "What ideas shall be taught or promulgated at our meetings?" "What class of lecturers or teachers shall be employed?" "What is Spiritualism?" or "What is the Harmonial Philosophy?"—then wide differences of opinion appear at once, numbers are disaffected, dissensions arise, and organizations become inert or melt away.

Sensible people cannot be expected to co-operate energetically for any purpose unless they have a definite conception of what that purpose is, and are fully agreed that it is an important and desirable one. The weakness of all attempts of Spiritualists to organize thus far has doubtless lain largely in the vagueness or unimportance of the objects had in view, and the incongruity of convictions in the persons who have essayed to combine.

"To promote Spiritualism," or "to advance the Harmonial Philosophy," is altogether too indefinite an object. For Spiritualism is variously interpreted by its adherents. It is claimed to be identical with primitive christianity, on the one hand, and with the boldest infidelity and atheism, on the other; or as embracing all the extravagances of individuals, according to their proclivities. It is the height of absurdity for people holding such incongruities of opinion to attempt to organize for co-operation in promulgating their ideas. Differences, antagonisms, disruptions, are as sure to follow, as explosion follows the contact of fire and gunpowder.

About the only propositions of importance in which all persons calling themselves Spiritualists are agreed are these: that mankind have a continued existence as spirits, after the death of their mortal bodies, and that they can and do, under certain conditions, manifest and communicate from the spirit-realm to those dwelling in the mortal body.

Is there any need of organizations for the promotion of these truths? I doubt it. Their intrinsic interest is such, to all who are in any measure prepared to receive and profit by them, that they are sure to spread whether there are favoring organizations or

not, and despite all opposition. This they have done with surprising rapidity, in the last ~~twenty-eight~~ years. Those prepared to receive and be benefited by these truths are pretty sure to be drawn to and convinced by their evidences; while, as I am satisfied by much observation, those upon whom they are forced prematurely, by overwhelming argument or astonishing phenomena addressed to the intellect or the senses merely, without a quickening of the spiritual element within them, are little profited, if not positively made worse by the knowledge.

More than this—there is, in the mere belief or knowledge of spirit-return and communion, nothing of a sufficiently *cementing* power to overcome aversions arising from other sources, and hold together the members of an organization. All experience has proved this. So long as persons differ about questions of vital import in life and duty, antagonisms will arise which paralyze all co-operative efforts, and rend asunder associated bodies. *There must be unity of CONVICTION on all matters deemed essential, unity of HEART in a full recognition of the ties of brother-hood and sister-hood, and unity of PURPOSE in some absorbing object or objects, proposed for accomplishment.* Without these, there can be little use or effectiveness in organizations.

The object sometimes put forth, of silencing opposition and ridicule by presenting an imposing front of numbers and names in an organized body, is unworthy to be entertained, so long as unity of heart and life in noble purposes is wanting. There is a better way of silencing opposition.

The object of merely promulgating and upholding a system of philosophy, or a certain set of ideas or truths, no matter how well established, or how important, *independent of any effort to reduce such philosophy or truths to practice in a true life*, is unworthy of sincere men and women. Such efforts can only result in the establishment of another barren sect, of which the world has enough already. Christendom is full of theory-propagating organizations, while millions are hungering for the real bread of life—that which feeds the body as well as that which feeds the soul. What is wanted is *true living, noble practice*; as well as true teaching—a gospel which reaches the daily avocations, the industries, the homes and firesides of the people elevating, purifying, cheering, ennobling all, dispelling want and crime, thus bringing heaven to earth!

This, I believe, is what the angels and all good spirits are seeking to bring about, and we shall do well to co-operate with them. I incline to think they intend to defeat every attempt to organize for less worthy purposes than these.

In another paper, should these thoughts be favorably received, I will endeavor to indicate some of the purposes for which organization is desirable.

We think our good brother is mistaken in regard to the fundamental points upon which Spiritualists agree. They not only harmonize in regard to "a continued existence as a spirit after death, and that they 'can communicate from the spirit realm, but that existence is precisely what we make it in our earth-life. As the great Teacher said whatsoever we sow we shall reap and that existence is happy or miserable, just as we have lived, virtuous or vicious lives. The most radical as well as the most conservative agree upon a number of fundamental principles; one of which is that no one must be proscribed for their opinion. That it is what we are, and what we do, instead of what we believe, that will be the test of our moral status in the spirit world. Feeding the poor, clothing the naked, visiting the sick and those in prison are the characters that will be acquitted, as Jesus says in the judgment to be 'passed upon all for their works.

We shall wait to see "the other purposes for which organization is desirable" which our Brother promises.

From the Pacific Coast.

REV. SAMUEL WATSON:—The inestimable blessing of having been born in this land, under a government that for its foundation-stone declared all men were born free and equal; under a government that has not and never had a religion, seems to give me license to say one word in regard to the much-discussed work of organization. The declaration that all men were born free and equal, and the intent of our people to maintain the principle therein stated, has been and is to-day being fought in behalf of the human family, not only of the people of these United States but of the world. The *rotten* sentiment that has

pervaded all people, demanding reverence and respect for rulers, has well nigh ruined our nation, as it has the interest of the people in all lands under the sun. No sooner do we elect a private individual no better, oftentimes inferior to millions of us, to act as our agent for a stipulated price per annum, to serve in the capacity of President of the United States, than he assumes to be a second God, and his opinions instead of our (the people) becomes accepted as the end: a finality. We do the same in regard to our senators and representatives. These gentlemen dub themselves Hon., and with a haughty manner pass us their principles, as though we were the hireling instead of they themselves; and when arrived at the seat of Government pass laws for their own emolument instead of for the welfare of the people. Again: We (the people) have associated together in past ages declared the Bible to be our text-book as a rule of life for our present and future welfare. These organizations, of a necessity, selected an agent to attend to matters in detail, while we, the principals, followed our worldly pursuits, and provided means to sustain these religious associations. These agents have usurped our rights, have clothed themselves with divine authority, added to the plain Mr. Brown, who was once our neighbor's boy, is intellectually and morally far inferior to thousands of us, the principals, the title of Reverend. By spending our time and our money procuring books, which, when studied, he claims give him title to a new honor, and therefore goes through a certain process and receives the additional title of Doctor of Divinity, after which it is as much impossible for him to be a minister of Jesus Christ as for a "camel to go through the eye of a needle." What! a Doctor of Divinity to be guilty of laying hands upon the poor sick brother or sister, to leave his comfortable home, his richly furnished study, to spend the long day, the weary night, to brush pain from the aching head, to take the cold clammy feet in his hands and with his own magnetic strength give warmth and health and life to the patient! Who ever heard of it since Jesus walked the earth and left as His will and testament that His followers should perform miracles greater than His own as evidence that they were His disciples. This is not all. These Doctors of Divinity and Reverends, instead of contenting themselves to teach and let us learn, and teach this Bible as it is, have selected, as suited their various caprices, in over a hundred

denominations, and made creeds as the rule of life, as necessary to our eternal salvation; creeds, not one of which the priest or any intelligent member of any one single denomination this day believes to be truth.

Spiritualism, thank God! and the angel world stands upon higher ground than either political or religious associations of the past. Nevertheless, it is surrounded by the same evil desires, the same evil aspirations, the same selfish beings. The millenium has not yet dawned. To us it is given to commune with the angelic host, whose song is Progression! progression forever! therefore there can be no such thing as a leader or a creed to a Spiritualist, save the still small voice of the ever-present God, whispering in the ear of each and all of his children, "Do unto others as ye would that they should do unto you." Again: Spiritualists have no religion. Their's is God-given scientific philosophy—wonderful, actual knowledge—fellowship with the angelic world by the senses of intelligence, sight and touch; having forever banished all theory. To those who would wish by organization to spread the cause of spirit-communion, I think we can most wisely say, buy the best seat in the best church in your town or city; attend punctually all the services of what is called God's house; on all occasions see that the words of your mouth and that all your daily life is spent in acts of honesty and kindness; attend upon the sick, give them of your magnetic life; speak wisely of the new and great knowledge you possess; do not proselyte, there will be no occasion, the whole church will be anxious to know what makes you so good a woman or man, and when they ask tell them that angel-hands bear you up; subscribe and work for the circulation of all the spiritual papers, magazines and books you can. Spread intelligence upon this subject, but do not add another sect to the loathsome mass of persecution that in the name of religion has cursed the world. Go not out to form another sect that some few, filled with unholy ambition, may obtain a little of the glory of human flattery; the rather mingle freely in the churches with all our fellow-men and women, and on all occasions with judgment give angelic fruit that all may eat thereof, for in our garden the tree of knowledge is not forbidden. Already the orthodox shell is badly cracked, but a few more years and every church in all the land will be a spiritual hull, and every one, that has obtained

knowledge of that higher life will be required to impart to the millions now sinking beneath the load of Reverends, Doctors of Divinity, and formal, ignorant, hypocritical worship of an unknown God, in an unknown heaven, and an unknown hell. We have borne the crotchets, bigotries, superstitions, persecutions, of various sects, often supported by the strong arm of national laws, for thousands of years: we can bear it a few years more. The great band of martyrs now singing heavenly songs; the host of free thought now flying through the heavenly skies, visiting endless planets to learn of God and his works, often come to bask in our atmosphere, because they love free thought, free men and free women, and will most surely bear us up until the heavenly light shall shed its renewing power into the soul of every child of earth bearing the image of God. Many of our brethren that have borne the labor and heat of the battle have passed upon the other shore. They realize our necessities. We know that many of them stand beside these same Reverend Doctors of Divinity when they think they are alone in their studies, and impress ideas and words that twenty years ago would have driven them from the pulpits they occupy. What better can we do then than redeem the churches and let them in the one great cause of human welfare: redeem the world. What care we for the vanity of a Doctor of Divinity so long as he answers our object? For once let the world behold the phenomenon of a great band of men and women living and ever working for human advancement and happiness, without sinking the object in a struggle for personal glory. Let the permeating truth of spirit-communion permeate all the avenues of human life, lifting man from the material to the spiritual, teaching him that this is but the infancy of eternity, and our labor must receive the blessing of heaven.

T. B. CLARKE.

SAN FRANCISCO, CAL.

Those who feel an interest in the cause we advocate can circulate twenty copies of the MAGAZINE for one dollar, or a smaller or a larger number at the same price by merely sending the money and the address of the parties to whom they wish them sent. May not thousands of copies be thus scattered broadcast over the land by this agency?

PERSONAL.

We take the liberty of making the following extract from a private letter from Dr. Peebles. He is homeward bound. Those who may wish to address him may do so, care of Mr. J. Burns, 15 Southampton Row, London, England:

PONN DE GALLE, CEYLON, }
August 3d, 1877 }

MY DEAR DR. WATSON:—Did not you and I sing with a zest thirty years ago, the hymn "From Greenland's icy mountain?" It was a blessed hymn, and for it, I ever blessed Bishop Heber, so long a Missionary on the Isle of Ceylon, if my memory serves me. At all events, I am now in Ceylon, the isle of perpetual summer. The weather is intensely hot, clothing a burden, and ice the one thing most desired. These natives, naturally intelligent, are called Cingalese, and resemble very much the Hindoos. To-morrow I start to go away back about seventy miles, and then, some sixty miles into the mountains to Konda, where I shall see the Shrines and oldest Buddhist Temples in the world, 250 B. C. Konda was the Rome of Buddhism; and we all know that Pauline Christianity is greatly indebted to Buddhism. From here I go to Madras, India, and back into the country to see the Fakiis, Wonder-workers and Magicians. I want to settle in my own mind, at least, how much is genuine, how much is trickery and how much is the work of demons.

We copy the following notices of him from the *Harbinger of Light*, Melbourne, Australia:

DR. PEEBLES.

Dr. J. M. Peebles delivers his final lecture in Melbourne at the Opera House, to-morrow, (July 1st), in which he will indicate the mission and final destiny of the movement. At the conclusion of the lecture, a congratulatory address will be presented to him, accompanied by a sum of money subscribed by those who appreciate his efforts towards the enlightenment of humanity. The second course of lectures have been as successful as the first—the large Theatre being crowded on every occasion. Dr. Peebles intended to leave by the Atjeh on the 3rd inst., but being unable to secure a berth, he will go by the next Suez Mail.

OUR HOMES AND OUR EMPLOYMENTS IN THE SPIRIT WORLD.

Colonial Spiritualists who read the *Banner of Light* will remember that Dr. Peebles announced, sometime before leaving America, that he had nearly ready for the Press a volume to be entitled—"Our Homes and Our Employments in the Spirit World." The object of this book will be, so we are informed, to give the details of life in the spheres. It will tell where spirits live—how they live—upon what they subsist—and how they travel. It will describe their houses, libraries, gardens, fields, art-galleries, methods of culture, &c. Nearly a hundred pages will consist of communications from the spirit-guides of different mediums, each and all minutely describing their homes. This book, when published, can hardly fail of being deeply interesting as well as useful.

CHRIST THE CORNER-STONE OF SALVATION.

Such is the title of a pamphlet (just published), by J. M. Peebles, who will soon close his second course of lectures in the Opera House, and continue his pilgrimage around the world.

This pamphlet has the following subdivisions:—

I. The Talmudic proofs of Jesus' existence.

II. The estimate that leading American Spiritualists put upon Jesus of Nazareth.

III. Was the Jesus of the gospels the Christ?

IV. The teachings and spiritual gifts of Jesus.

V. The belief of Spiritualists, and the Church of the future.

It was evidently the purpose of Dr. Peebles, in writing and sending out this pamphlet, to disarm sectarian Christians and favorably incline them to investigate the claims of Spiritualism.

The pamphlet contains 32 pages of reading matter; and while Dr. Peebles is apt in his biblical quotations, and positive in the statement of his own belief, the spirit of kindness, toleration and charity pervades every page. Its circulation will do great good.

MR. WALKER IN AUCKLAND.

To the Editor of the *Harbinger of Light*.

DEAR SIR:—With feelings of intense gratification we have the honor to inform you respecting the advent of Thomas Walker, the trance medium, introduced to Auckland by Dr. Peebles, who is evidently proving to be the "coming man," by real-

izing more than our expectations. Already have the two lectures given by this "boy orator" fluttered like an eagle in a dovecote the Religionists and Materialists of our city. The press and the pulpit both combined, as their expressed determination appeared in the daily newspapers, "to put him down." But the voice of the general public has risen louder and stronger than churchism slander, or editorial misrepresentation, and cries of "hear, hear," and "hospitality to strangers," have calmed adverse feelings in a Chief Justice and high places, toned down the rampant press into the character of sing-small-the-subdued, and compelled the clergy to "enquire into the matter." When they can do this with unbiased minds, you can safely predict the result. All glory to our young brother who is ploughing into unbroken ground, and preparing it for the reception of Spiritual seed corn, that may yield sixty and a hundred fold. The (at present) weak Lecture Committee already anticipate a plentiful harvest. To avoid trespassing too long upon your valuable space, I beg to subscribe myself,

Yours fraternally,

JOHN C. WILKS, Sec.

We spent some days with this "boy orator," as he was called at the State Convention of Minnesota, held at Minneapolis, about a year since. We were much pleased with him. He is controlled by a high order of spirits, and is calculated to do much good wherever he goes. We have received several long letters from him, written at our request, but our space would not permit us to publish them.

We hope he will make this country his home. Our people will welcome him to the Sunny South.

Mrs. Annie C. Torrey Hawks.

After our last issue was mailed this wonderful medium and inspirational lecturer returned home from a successful tour of near two months in Louisiana and Texas, her former home.

The papers gave very flattering notices of her wherever she went over the Lone Star State.

She is at present lecturing in Union City. It is her purpose to lecture and give tests

wherever sufficient inducements are offered. Her main object is to secure the permanent establishing of *The Voice of Truth*, the prospectus of which we have published several times. Success attend it. We heartily endorse the following from the *Banner of Light*:

Mrs. Hawks, the Memphis medium and speaker, is, we are informed, now traveling in Texas and Louisiana, introducing to the people of those states the claims of the new paper, *Voice of Truth*, which has been projected by herself and Mrs. Mary Dana Shindler. The Mansfield (La.) *Reporter* of a recent date says of her work there: "Mrs. Annie C. T. Hawks, the gifted inspirational speaker, has been lecturing in Shreveport, La., for three weeks past, and whether or not inspired by spiritual influences, is certainly inspired by a most brilliant genius. Her oratorical powers are unsurpassed by the most gifted masters of the art. Her discourses are clear, rational and logical, and her teachings as pure as any taught by the brightest lights of Christianity. Her powers as an improvisatrice are truly wonderful and her poems are perfect gems, abounding in beautiful metaphors and sparkling with brilliant thoughts."

COL. J. W. ELDRIDGE.

We clip from the *Appeal* the following:

SHREVEPORT (La.) *Times*, 4th: On last Sabbath morning, at eleven o'clock, the "Spiritual Association of Shreveport" took possession of their new and spacious hall, hitherto known as Emanuel hall, in the Smith building, on Spring street. Colonel Eldridge, of Memphis, was present and delivered a brief address, that profoundly impressed all who heard it. At eight o'clock in the evening Colonel Eldridge delivered a lecture, or rather a sermon, from the following text, [taken from sixth Galatians, seventh and eighth verses: "Be not deceived; God is not mocked; for whatever a man soweth, that shall he also reap: For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit shall reap life eternal." Allow Col. Eldridge to be false or true, his lecture, or sermon, was certainly one of the finest human productions it was ever our fortune to hear. He was earnest, eloquent, and, above all, according to his conviction, truthful. What, in accordance with

truthful grandeur and scope of his mighty thinking, that much impressed us, was his self-abnegation. A man who won honors as a Confederate officer, an eminent lawyer, and of the highest social standing, he readily surrenders all earthly promotion, and in the spirit of all and pure martyrdom he gives up all to the great cause, as he regards it, of modern Spiritualism. We felt, as we listened to his utterance of high and sublime thoughts, that no other result would follow than to bring us "nearer, nearer, my God, to thee."

In this connection we wish to say a few words. When the Colonel was a young man, he was a prominent and useful member of the M. E. Church in Columbus, Miss. There were five young men, members of the church, who went to a circus. The church's authorities acted toward them in such a manner that they all severed connection, and never again united with the church. He "apostatized," and for years led a life which did not entitle him to "the highest social standing" in our city. He has long since reformed; and so far as we have ever known, or heard, led a life of a Christian gentleman. We have felt it due to truth to state these facts.

We bid him God-speed, and give him the right hand of fellowship, in spreading the glorious truth of spirit-communion.

INSANE.

While at Osceola, Iowa, we clipt the following extract from the *Sentinel*:

We learn that an Osceola clergyman wrote to the pastor of a Methodist Church at Memphis, Tenn., making enquiries about the moral character, social standing, etc., of Rev. Sam'l Watson, the Spiritualist, who begins a course of lectures here next Sunday. We understand that the Memphis preacher replied in effect that Mr. Watson's character was irreproachable—was excellent, but that in the opinion of the writer he was insane. So next week Osceola people will have an opportunity of judging whether this eminent gentleman is crazy or not.

We learned that the "Osceola clergyman," was a Mr. Wilson, pastor of the Methodist church there. Who the pastor

of a Methodist church at Memphis is, we neither know nor care; but think we can exonerate them all but the one who made the misrepresentation published in the Western Methodist respecting ourself and what occurred at the theatre when Cooke was there. Some of his most reliable Methodist brethren have said to us voluntarily that his statements were not true. We know of no other pastor here who could or would express the opinion that we "were insane."

We invited "the Osceola clergyman" publicly to ask us questions for one or two hours, and let him and the vast crowds that attended our lectures, judge of our insanity, but he respectfully declined the proffered opportunity. There were those who said Paul was mad. Some of the church said Jesus hath a devil; so that we are in good company.

As we have been hearing of this for more than a score of years we have become used to it; but we were not prepared to have it go before us away up into Iowa. What a pity the Methodist church authorities did not find it out and keep us from the responsible positions they kept us in until we voluntarily severed our connection.

HOME CIRCLE.

AUGUST, 24th.

The seance last night aroused the spirit of inquiry in the minds of some of the sitters which will move on to deeper and wider investigation. The medium is honest and will be an host in the cause of Spiritualism when he is fully developed. Be careful not to admit any but spiritually-minded persons for the spiritual manifestations are what we want to submit to the consideration of those who attend your circles. We will attend to the phenomena after the spiritual has been established beyond cavil, some who attend circles do it more to feed material mind, and gratify curiosity than to derive any elevation of soul; hence we want to enlarge their spiritual capacity first; and make them feel when they come, they are in the presence of God and his holy angels, or those who by holy desires are striving to advance to spheres of bliss. We want your

meetings to be those of entire consecration to God, and his commissioned ones who instruct you in the laws of mind and matter and how they display the mighty workings of his power.

We have been with the medium to-day, and have brought to bear upon him our forces. Will visit him each day, and fit him as fast as we can for the work of converting sceptics. That sort of mediumship is needed in this community, and we must have it. I am one of the band and have become so only for the purpose of developing the new medium. When that is done to such a degree as will make his mediumship an entire success I will withdraw, for I have other work which will engage my time. My work is that of scattering light and knowledge through the journalistic channel.

I feel an interest in this medium, her work has scarcely commenced, and my effort will be to aid her in it. What the future has in store the future only can reveal.

ROBERT DALE OWEN.

If I were strong enough I would write, but must have more time to recuperate. Then I will tell you my passing from earth—how gloriously bright!

CYRUS JEFFRIES.

The gift of tongues shall cease. The gift of prophecy shall fail, but the communion of spirits will continue while mortals live on earth. When they are all garnered in the spirit world then we shall no more see through a glass darkly, but shall know even as we are known.

The prospect of the old soldier when he lays his armor down, having worn it in honoring God, is transportingly blissful. Such were the last moments of Cyrus Jeffries. He will tell you who received his spirit into the paradise of love and bade him welcome to the beautiful home of friends and loved ones. The medium must not be taxen to-night. Her brain is feverish and will cause her to suffer after the control is withdrawn.

ROBERT DALE OWEN.

Pa, I want a word in the case of the new medium, he is the center of attraction now because we believe through him we can furnish you with the means of accomplishing what you have so long desired and labored for: The conversion of Memphis people to the faith of spirit communion.

We are all doing our best to aid you, and the cause you have so much at heart. I will be present at your circles, but you may not know it for I shall not intrude when more advanced spirits are present, and ready to instruct in those truths which are beyond my development. I must rise higher before I can reach the point from which I can enlighten mortals in regard to the life and work of the glorified host who are commissioned by God to teach his will and commandments. I know there is much above me that I can realize only by progressive knowledge and purity, but my course is steadily upward.

Good night.

JOHNNIE.

I must not consume the time devoted to your family communions, but I want to say some little in regard to the development of the new medium you have taken in charge: he is not perfectly satisfied as to the power that controls, and what is the object designed to be accomplished by his powers. We are engaged in the work of bringing about a different state of things in Memphis, and will, in spite of fraud and opposition. There is truth in the manifestations which now shake the world, in the church, and out of it, and that truth must and will be sooner or later made manifest to all. The new medium possesses several phases of power. This is why we have divided the development of those powers. The intellectual must be developed in magnetic conditions which will enable us to play upon the brain forces and make them serve our ends in communicating to the world the great truths which lie hidden from the world's knowledge. The laws that lie at the bottom of all spiritual manifestations must be made plain before the human mind as a mass can grasp them, and make them explain satisfactorily the truths which some few minds have already comprehended, and are acting as pioneers in this great movement.

I must make some suggestions, and then I will go for those who are not connected directly with your family should not interfere at your family meetings. Place the new medium for materializations, from the beginning under the strictest test conditions then his development will proceed under such conditions, and be a success when brought in contact with sceptics. If the matter is loosely managed at first, it will be hard to inaugurate such conditions at any subsequent period. This will throw sus-

picion over the manifestations, and you will have the same difficulties you have already passed through with Mrs. Miller.

You must try to enlighten the medium in regard to spirit control, and make him feel he has a special work to do. Submission is his part of it, and the evidences which will accomplish the object designed (the conversion of these people) must rest with his control. We are much interested in his powers for they can be made powerful indeed by proper management on the part of spirits, and mortals. Good night.

ROBERT DALE OWEN.

From an Old Methodist Preacher of This City.

My heart, while I was in the body, was grieved, because of the evil deeds of those who did not love God and feel the importance of the soul's salvation. Now my spirit leaves its bright and beautiful abode to come to earth. For what do I come? Not because I need the aid of mortals so much, but to give them the true light which lighteth man every that cometh into the world. All day long I stretch my spirit hands earthward, hoping to lay them upon some head, and thereby stimulate the brain so as to make them the medium through which I can communicate the glad tidings of joy that the understanding of the great laws God has ordained to fit his creatures for the eternal inheritance, vouchsafed to them through the mediumship of his dearly beloved Son.

The spirit world is full of those who know not Christ as their advocate, because of the violation of those spiritual laws which God ordained to prepare them for the near relationship of "joint-heirs" with him in the love and heritage of God his Father. You, my friend, possess the gift of mediumship through which souls ordained to eternal life, by the will of God, because of obedience to his will and commandments, can give the light which was to be the life of men. You are developing slowly but surely. Take care of your health, for that has much to do with mediumistic gifts, so far as their development to benefit the world is concerned. Take all the exercise you can bear; and always find something to enjoy if possible. This leads the mind into that freedom from care which is necessary to control.

My old friend with whom I was associated in the body, and whose kindness I so often enjoyed, must not be forgotten. I

come to earth to aid you in the great struggle through which you are passing. Bright will be your crown of rejoicing when we meet on the shores of immortality. Let your soul be the temple of God by keeping it free from the corrupt influences that have attached to the glorious cause of Spiritualism; corrupt influences I mean coming from those who are spiritualists in name, while they deny the power which gives the doctrine of spirit-communion its only foundation. God is moving upon the minds of his creatures through his angel ministers, and will yet so lift the veil that divides spirits and mortals as to show how in the twinkling of an eye the life of earth is changed into the life of spirit. I will come again sometime and talk with you. Good-night.

DAVID J. ALLEN.

FROM REV. CYRUS JEFFRIES.

The many views which are entertained in regard to Spirit Communion, puzzle your brain and prevent the development of your gifts.

I came to-night because of the confused state of your mind, and because you need comfort and aid. Yours is a mission which pertains to the enlightenment of the world, and must be used for that purpose alone. Your own mind will be made easy when you see by the wonderful power exerted upon your brain that an intelligence does control its action, and that that power emanates from the Father and God of all good. He does not make his power known through his own selected instruments for the purpose of confounding his creatures, but for their enlightenment and spiritual elevation.

I must advise you, sister, in the mission before you. You must be holy in heart, and desire, above all, to reach the pinnacle of wisdom and goodness which is possible by the help of angel guides who are commissioned to bear the tidings of great joy to all people. Through earthly channels they must be borne, and not in an unnatural way, for God works through his own natural created intelligence. He does not work by unnatural means, and nothing he has created was without wisdom and purpose. I love your honest mind and heart and would say, trust to the Divine Spirit within you to bear you testimony that God is a Spirit and seeketh none to worship him, save only in spirit. It is in spirit you are strengthened to do the Father's will.

Paul said the Spirit was willing though

the flesh was weak. ' Marvel not that I say unto you that when you are weak physically, your brain is more subject to Spirit impression. Yet those impressions are more difficult to communicate because of the physical channel being blockaded. I will tell you what this meaneth when the time arrives, but to-night you must not sit because of your extreme nervous condition. My control was simply to say to you, be of good cheer. By patience and faith all obstacles will leave your path, and bright will be the future as it looms up before your spiritual vision. Light will dawn gradually, as does the darkness fade before the approach of the morning's radiance. I will help you in your work, for you and I, while in the body, felt the same aspirations to let the world understand that Spirit Communion means more than tipping of tables and various phenomenal manifestations. God must be recognized as the power which is above all, and Jesus Christ as the eternal advocate of fallen man; the Holy Spirit of God as the power through which the Spirit World is brought into communion with the divine spark which God set in the crowning work of his hands and said it was to be made in his own image.

Now I go, but will come again. Let your aspirations continually ascend for more light and wisdom, and that your soul may be filled with the holy influx of the divine spirit, and the conscious communion of the spirits of the good and true, who have, by the power of God's holy and immutable laws, fitted them to be your guides in spiritual things. Good-night.

CYRUS JEFFRIES.

We give place to the above from this excellent man who has done so much for the elevation of Spiritualism by his writings and other labors. Though there are some personal references there are great principles involved in the communication. It has been our purpose from the beginning to do all in our power to break off the excrescences and purge the impurities of Spiritualism. This shall ever be our fixed policy: ever to elevate our people to the highest standard of morals, and detect and expose all trickery or fraud in every phase of manifestation.

We have lost a valuable correspondent from the material plane, but we have gained one from the spiritual, where he can and

will give us wholesome lessons of instruction from the higher state upon which he has entered.

[Selected.]

TRIALS FOR HERESY.

We look back, in these days, upon the blunders of our fathers with pity; but as we turn the pages of colonial history, we find a touch of manliness about the old trials for heresy which our degenerate heresy-hunters do not seem to possess. When Mr. Pyncheon of the Massachusetts Colony wrote a book in which he attempted to prove that "Christ suffered not for us those unutterable torments of God's wrath, commonly called hell torments," the authorities deposed him from the magistracy and publicly burned his book in Boston Market; and then they had the decency to appoint Mr. Norton of Ipswich, under very handsome pay, considering the times, "to write an answer to the book." Mr. Pyncheon's heresy has become modern orthodoxy, and now, if any minister dares to assert that Christ suffered genuine hell torments, down goes his house! The whole matter is pitiful, because it is so childish. How does this case look, for another instance? Robert Breck, less than a hundred and fifty years ago, said: "What will become of the heathen who never heard of the gospel? I do not pretend to say; but I cannot but indulge a hope that God, in his boundless benevolence, will find out a way whereby those heathen who act up to the light they have may be saved." That utterance was considered such a breach of orthodoxy, that he was arrested by an officer with a drawn sword, to be carried from Massachusetts to Connecticut for trial, and refused bail on the ground that the offense with which he was charged was "high treason not only against the King of England, but the King of Heaven!" And the poor ass who made this utterance, and compels us to laugh at him, was tremendously in earnest,—as much in earnest, as the bodies that have placed their little ban on Dr. Blauvelt and Mr. Miller! And the time is rapidly coming when the action of these bodies will be regarded precisely as we regard those mistakes of our forefathers.—*Dr. J. G. Holland, in "Midsummer Holiday Scribner."*

J. S. HATCHER & Co., 315 Main street, Memphis, have for sale Clock Struck One and Clock Struck Three, and bound volumes of the MAGAZINE for 1875 and 1876

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S. WATSON, Editor and Proprietor.

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MEMPHIS, OCTOBER, 1877.

Our Prospective Enlargement, etc.

It is our purpose to make the Magazine one-third larger next year. We have not the space we need and must have to accomplish the object we have undertaken.

We are compelled to reject articles we would gladly publish if we could. We would write more ourself if we had room for it. We began with no subscribers, but the number has continued to increase to the present. We made one enlargement at the commencement of the second year. We now want to make a much greater one at the commencement of our fourth year. This will give us fifty-two pages, and make a volume of over six hundred pages, for the small sum of two dollars, postage paid.

This will necessarily involve a large additional expense in the publication, which should meet with a corresponding addition of new subscribers. Will not every friend of our enterprise make an effort to enlarge our subscription list?

For three dollars we will send all the back Nos. of this year and all of next year.

Lecturing.

We have not had the space to give any account scarcely of the lecturing trips we have taken. When we were conducting weekly papers we could write much in regard to such excursions. We have made several in the last three years to the North-western States among strangers, and yet we did not seem to be strangers wherever we have gone. We might mention Evansville and Boonville, Indiana, Milwaukee and Geneva, Wisconsin, St. Paul and Minneapolis, Minnesota, Millersville and other points in Missouri. Last but not least Osceola in

Iowa. We met the most hearty welcome at all these places and made to feel perfectly at home. Our expenses have been paid, and in no instance has an entrance fee been required, or even a collection been taken up but once to meet the expenses of the hall. We formed many new acquaintances which will be renewed in the other life. If we were so situated, we would like to spend the remnant of our days in proclaiming the glad news of salvation over our world. It may be our way will open for more time to be devoted to this work. "So mote it be."

Our New Medium.

We have devoted considerable space to what has been said of a new medium we have in course of development. These instructions, coming as they do, from a source entitled to as much consideration as any other, we give them for the benefit of other mediums. We are not prepared for, nor do we desire any personal matters to be referred by any one in connection with our circles. We have some personal matters given us by the spirits which we have ascertained were true to the letter. We have others which we are using means to ascertain the facts; one of them in England.

Our spirit friends are sanguine of the powers of their subject if we only follow their instructions in his development. They wish, and we will have such conditions as will satisfy the most sceptical that spirit communion is a glorious reality. When we arrive at that point the readers of the Magazine shall know it.

DOES PROBATION TERMINATE WITH EARTH LIFE?

This is a question of vast importance. It is one about which spiritualists do not differ, so far as we have been able to learn. Whilst they believe that wrong-doing must meet its just punishment in this or the other life, they also believe that reformation and consequent elevation is the birth-right of all who pass to the spirit-world. We know this is heresy so far as the Protestant doctrine is concerned, but we say as another did "if this be treason make the most of

it." It is truth which is eternal and must ultimately prevail. This is, as we think clearly set forth by the teachings of Jesus as well as the nature of man and his relations.

In the sermon on the Mount, where the fundamental principles upon which christianity is based, are set forth by its Founder, this doctrine is, we think, clearly taught where he speaks of paying "the uttermost farthing" before the guilty shall come out of prison. After his crucifixion he went and preached to those spirits in prison, as a celebrated Divine preaching from that text in this city some years since, said he went to preach to them, for the same purpose that he had preached to sinners here. We do not propose to enter into this subject from a Biblical stand-point now, nor from a philosophical one, but to give some facts which have come under our observation for more than a score of years illustrative of this truth. We copy what we said in regard to the first case from page 126 of "Clock struck One."

During the time of our meetings, a gentleman of high standing drowned himself in the Mississippi River. His body was recovered, and brought to Wesley Chapel, where I preached his funeral to a large audience. The first meeting after that, it was announced that he was there, in deep distress. He said that he was present at his funeral, and heard all I said on that occasion; that he tried to control me, and that if he could have done it, that I "would have horrified the congregation by describing the awful sufferings he was enduring" for the crime he had committed, in putting an end to his existence. He begged me to pray for him, asked us to get down upon our knees then, and pray for him. I did not believe in praying for such cases, consequently did not comply with his request. I mention this as one of the incidents of which I know nothing except what transpired at our meeting.

One night after this, at one of the meetings appointed by Mystery at my house, to see what he could do with our servant girl, before referred to, she seemed to be alarmed, and said she saw a black man. The next morning, when I went into the city, I called on Miss F., when Mystery

wrote that "The dark spirit the girl saw was the suicide."

From all the investigations I have made of this subject, I have nothing to warrant the belief that the wicked will not be punished in the spirit world, as the Bible says, "according to the deeds done in the body." The nature and extent of that punishment will not be such as I have often heard described from the pulpit.

"Mystery" was the spirit who had charge of our circle. There were some private matters between him, Howard (the suicide) and ourself, demonstrating the fact that he did progress out of his darkness into light, which made an impression on our mind that time has never erased.

We have had communications from a number of persons, some of whom we have known intimately, who were in the church, and some who were as far from it as any we have ever known. All concur that there is a fearful hell in the other life, but it is possible to be released therefrom. The following is from one whom we knew intimately who passed away by a shot in a saloon.

"I must write a few words if you are tired. I so much enjoy the help I can receive by coming here where kind and loving hearts dwell. Oh! the wretched state of a soul shut out from God, and away from every heart that beats in feelings of sympathy for me. Oh! the horrors of the damned where every wicked deed, and sin of thought, word and motive comes in dark array before the mind, and memory records these things in mortal life in letters that seem to burn with fire. These come back in spirit life to torture a conscience already burning with remorse.

Please excuse the horrible manner of my coming, but I cannot come from the abode of darkness without bringing it with me. Good night." * * * * *

A number of tests were given of the identity of this spirit of personal relations between us, of which the medium knew nothing. He ventured to our home circle first because of the sympathy he heard us express for him near his former residence. On one occasion he said "I call you frien

though in our earth-life, there was a gulf between us like that between the rich man and Lazarus."

He said, I wronged you but you forgave me, and much that would not be best to publish. We merely give the above to illustrate an important truth relative to the other life as stated by spirits.

One of the first who communicated through our "new medium" at our first developing circle, was of this class. We give his communication. At our next meeting he wrote a long article and controlled the medium to speak, giving an account of meeting his mother and of progressing onward with increasing light.

KIND STRANGER:—Pardon this intrusion. I have heard so much of you from others that I could not resist the desire of coming here, believing that you would pity and befriend me. I have sinned, and am now suffering; having hurled my own soul into eternity, believing that life ceased with death, and, that I would thereby escape my earthly troubles, but on awakening to a realizing sense of my position, I found that I had been deceived—I still had an existence. My sufferings are terrible; imagination cannot conceive the agony I am forced to endure—agony which is denied even the consolation of human sympathy.

I know that my earthly record is closed, and that I cannot now return to alter a single line; but, is there no hope—must I endure this pain forever? I feel an inward burning heat, as if a red hot iron was plunged into my soul. I can even now, faint, and far away hear the voices of angels singing praises to God, and joyous birds warbling paeans of gladness, while I, deserted, friendless and alone, am compelled by some unknown power to dwell in utter darkness. Tell me, kind sir, cannot you aid me? These bright spirits present say you can and will.

Oh! if I could only speak as I once spoke, I would repair the wrongs I have inflicted upon others, and wipe the tears I have caused to flow; but that is impossible. I must suffer the consequences of my own hellish acts forever and ever. Pity me—pray for me, and you will place an unfortunate one under obligations, not to be forgotten, until I forget what gratitude is.

I drowned myself in a cistern in Calais, Vermont, on Wednesday, October 27th, 1875.

WILLIAM C. ROBINSON.

[In reply to question.]

You will find the information desired herein. I was a prominent citizen of the place named.

[In reply to doubts as to the correctness of statement.]

KIND SIR:—I wish you to write, by all means, and satisfy yourself that, although I have been unfortunate, and am classed here as one of the lowest of the low, I am, nevertheless, true and sincere in the sentiments expressed.

Indorsed by Medium's spirit brother.

DR:—The representations of Mr. Robinson are correct. I satisfied myself of that fact before permitting him to communicate. He was very miserable, but now feels better. He says that the privilege of communicating has stimulated him with renewed energy, and that he is determined to press onward, onward. We could do nothing with him. If you could have only beheld him at the conclusion of the recital of his woes, you would feel that you were fully repaid for the kindness accorded him.

WILLIAM.

We wrote to the Post Master at Calais, making enquiries if such a man ever lived there and drowned himself in a cistern. The following is the answer.

MONTPELIER, VT., Aug. 29, 1877.

SAMUEL WATSON:

Memphis, Tenn.—Dear Sir:—In reply to your letter of enquiry, I would say there was a man named William C. Robinson, who lived in the town of Calais, Vt., and committed suicide by drowning in a cistern October, 1875. These are the facts of the case. Shall I ask your reason for making inquiry?

Respectfully, L. A. KENT, P. M.
Calais, Vermont.

We close this subject for the present by copying a short communication from a prominent Methodist Preacher, who passed away in Louisville Ky. Though not of the class referred to, yet his case illustrates the great principle of progression, which like all universal law prevails every where in super-mundane, as well as mundane state:

"I must say, Brother Watson, you are a bold man in many respects—because you think you have a firm foundation—a sure footing—your mind is actively engaged in the promotion of a glorious truth founded

upon the examples laid down in the Scriptures. You are bold because you feel you are in the right way, you are bold because you feel that you have Jesus the Divine leader for your guide, and spirit friends to attend you. There is boldness when any one can arrive at the same point you have. I watch your movements and can see for myself. We are cognizant of very much you are doing.

Now I did not come to say much. I have now attained a sphere beyond the place of many spirits, and you need not think I speak so boastingly, for I never feel that way at all. It is a place I have gained by a constant meditation and much fervent prayer, for I believe much in the efficacy of prayer. We progress from that condition which many have not attained but by earnest supplications. Now this is a little strange to many. The cultivation of one's God-given powers will secure for them a heaven. I shall come again soon.

Your friend; PARSONS.

DR. J. R. DOTY.

A physician, Spiritualist, and lecturer of this city passed over during our absence in Iowa. At our developing circle, which met the next night, he communicated with it as follows.

RECEIVED SEPT. 6, 1877.

MY DEAR FRIENDS:—I passed over in peaceful serenity, and fully realized the truth of the immortality of the soul. I am still hovering around my old, old body; and shall not take my flight to my destined home until my body is borne to its final repose. I am now conscious of my imperfections, but rejoice that the links of my earth-life have been sundered.

I am happy and contented, that is to say, as happy and contented as my present condition will allow me to enjoy.

I beg my enemies to draw the veil of forgetfulness over the weakness of my earthly nature, and those whom I may have wronged, to bury in oblivion all the harsh and cruel words uttered against them in a moment of thoughtlessness. The Great Spirit only, is cognizant of the fate that awaits me. Be that as it may, I shall revisit, and give you in my own way, a description of the varied beauties of the upper spheres, should I be permitted to enter therein. I feel within me, that my misdeeds will entail upon me a fearful retribu-

tion, and I certainly shall, as soon as I become stronger, avail myself of the knowledge gained through spirit communion while in the earth-form, to progress into a higher and purer state of existence than that now enjoyed.

I thank those who have ministered to my every want during my severe and lingering illness. Their untold kindness to me in my extremity, will ever be cherished as one of the most pleasing *recollections of my earth-struggles*. I shall esteem it a particular favor, if you, Mrs. Watson, will request Mrs. Hawks, to deliver the burial address over my unfortunate remains. I am informed that she will cheerfully comply, notwithstanding her indisposition. Say to my benificent friend, Mr. Merriman, not to fail writing to Josephine Otto, New Orleans; my father and brothers, Hiram, Calvin and Frank, Nashville; relative to my exit. I must now close. May God bless you all.

J. R. DOTY.

Mrs. Hawks officiated at his funeral. She being Clairvoyant saw him. He requested to make through her the closing prayer which he did. It was said by those who were present to have been a very appropriate one.

He met with us some nights after, informing us he was still near earth; among other things he said, "I have three trunks containing things of much value at Mrs. Bannings, also a sewing machine. Mrs. Josephine Otto will not come up from New Orleans but will request some one here to represent her. My brother Calvin will be here soon.

J. R. DOTY.

We, the undersigned, heartily endorse the above letter.

Allen Pence,
Anna Stewart's Com. { JAMES HOOK,
 SAMUEL CONNER.

This was appended to the communication from Terre Haute.

INDUCEMENTS FOR NEW SUBSCRIBERS.—We will send the MAGAZINE for 1877, and "Clock Struck Three," or either of the bound volumes, for three dollars. Also a fine steel engraved likeness of ourself.

From Judge Hall during our absence.

MR. WATSON:—We see it is necessary for you to be present in order for the medium to become in a proper condition for the reception of ideas coming from us. You possess a power to attract us, and assist us in our mission to the earth. There can be heights attained where we seem to lose the inclination to ever visit again the haunts of our earth life, though we may have tender ties, those we love and feel as though we were to be always near, yet as we become more spiritual we find the inclination to descend to the lower habitations or material associations of earth, or any other sphere diminish. You can appreciate my views, for similar cases are found even in your sphere. You are hampered with a mortal covering, and physically, you are better fitted for the place you occupy; but the casket (your body) is too contracted for a spirit which is constantly expanding and yearning for the spiritual developments to be permitted to remain in that condition longer than the casket can retain it. You are looking beyond and upward and onward is your motto. You will ere long break the fetters which bind you, and will immerge into a land of beauty, joy and happiness, then you will aspire to brighter joys and pursuits of a more genial nature. Your affinities there will not be what you desire and your spirit soars to reach more and more of the long sought bliss of heavenly delights. Such are the aspirations of a soul, seeking and desiring the glorious depths of an approbation of an All pleased Father of mercy and adored Savior. You are blessed in his service and so are all who do his will. You go at his, and his messengers bidding, you yield to the sweet influences of your angelic friends on the bright shores of immortality, who are waiting to conduct you across the river. You dispense words of truth to the ignorant. Your words fall only to instruct, comfort and prepare erring sinful man for the life beyond. We are only the agencies used by the Supreme Teacher to impart through our mediums these instructions and only think of the importance of your mission; you are used only as the dispenser of the truths of a doctrine which shall ere long be acknowledged all over the land.

Be earnest, Mr. Watson. I promised to be with you, I have been, but to-night I avail myself of this opportunity to say something through this medium.

I wish you would visit my old home; I still love the home of my earth life. You

are necessary there for the advancement of the cause of Christian Spiritualism. The buds are opening, the sprigs are growing, and I want them to grow in a good and properly trained condition.

You must try and go there—now you can do it. Spiritualism must be christianized all over the land before much permanent good can result. It has been abused by its friends as well as its foes.

Now I go—I shall be with you all along your journey. I am yours in Spirit life,

HENRY G. HALL.

MY OWN DARLING:—I am happy to greet you from my beautiful home, and to express my gratification that you are in the enjoyment of good health; which is one of the greatest blessings our heavenly Father can bestow upon his earthly children.

I have progressed considerable since I sat upon your lap, and placed my arm around your loving neck. Oh! what delicious happiness it is to me, to be near you, and to know that your heart has not grown cold toward me. If the Great Spirit be willing, I shall materialize through your friend Hamilton within a month; and again enjoy the privilege of pillowing my head upon your manly breast; which beats continually for your darling pet. Do not become discouraged with your earthly trials and tribulations, but struggle with the great battle of earth-life manfully; for I am always with you, shielding you from evil influences, and cooling your feverish and aching head when in pain or trouble. This life, in which you are only a sojourner, is at best, a poor abode in comparison to the bright land of birds and flowers, wherein the good can alone dwell; and the toils of earth-life are forgotten in the enjoyment of eternal happiness. Be kind and forgiving; just in your transactions, and true to the glorious truths decked with diamonds and polished by the loving smiles of angels in the higher spheres. Thus, my beloved husband, can you only join me; and pave your paths to the bright hereafter with the precious gems of truth, and welcome you with paeans of gladness. Black Hawk wishes me to close. By, By.

Your spirit darling, S. F. GUARDINER.

The above is from one who recently passed over who was a medium. Being familiar with the laws of communication she soon reported herself through our new medium.

WHY IS IT?

Why should a Living Person Communicate through a Medium?

It is well known that the soul often leaves the physical organization and partially materialized, visits persons in distant places. Mr. A. Oxen, a distinguished Spiritualist of England, says: "In eagerness to prove the return of departed spirits of humanity, too little heed has been paid to the fact that even in our circles, all messages do not proceed from that source. I have heard and know of at least two cases in which experimenters with planchette have habitually received communications from persons yet living."

Mr. Coleman in his "Spiritualism in America" says:

"I spent the evening at Judge Edmond's house, and was introduced to his daughter. Miss Edmond's health is very delicate, and for that reason the exercise of her remarkable mediumship is not now encouraged. Her gifts are various: she is a writing medium, and the spirits speak through her in the trance state; she sees spirits in her normal condition; and she can sometimes at will project her spirit; appearing in form and delivering messages to friends in sympathy with her even though living at a distance—in proof of which she cited two or three incidents. The power of the spirit to leave the natural body, and to present itself in visible form and identity to another, though rare, is not an attribute peculiar to Miss Edmonds' mediumship; as I am acquainted with a lady resident in London who has the same power, and who has exercised it several times. This lady told me that on one occasion, having a young friend staying on a visit with her, a gentleman who called to see them, in the course of conversation ridiculed the belief in apparitions and said that he would give anything to see a ghost. He laughed at her assertion that her spirit could appear to him that very night if she pleased, and dared her to try it, which she agreed to do. In the course of the night, she told her friend she had been to Mr.—'s bed side, and that, finding him asleep she awoke him by a box on the ears, and then after repeating a verse from a poem of Keat's came away. The gentleman called on the ladies early on the following morning, corroborated her statement and acknowledged himself per-

force a convert, at all events to that phase of spiritual manifestations."

But few are conscious of the power of the human soul; if it can leave the body, which none can doubt, it can control a medium, and yet when reunited to the body, may be entirely unconscious of the event.

A New "Pilgrim's Progress," by John Bunyan.

From the Harbinger of Light.

About twelve months since, a spirit, purporting to be John Bunyan, controlled a medium at an old established circle in Melbourne, and expressed a desire, if all were willing, to write a new "Pilgrim's Progress," adapted to the intelligence of the present day. The offer was accepted, the work shortly afterwards commenced, and continued at successive meetings, with very little intermission, until the 14th of June last, when the last chapter was written, and the spirit, throwing the medium into a trance, expressed through his vocal organs the satisfaction he felt in the accomplishment of his work, which he had succeeded in imparting with a correctness beyond his expectations. We were present at the reading of the principal portions of the work before a select and intelligent auditory, who were unanimous in their approval of its contents as highly interesting, instructive, and appropriate to the present time. The style is pictorial, the leading character (Restless) *ennuied* and disgusted with the ordinary pleasures and enjoyments of worldly life, turns his back upon his home and friends, and starts in search of more soul-satisfying conditions. The book illustrates the progress of his mind as he passes through the valley of "Faith's content" and the city of Reason, arriving ultimately at a knowledge of the laws of intercourse with the spirit world, of which he becomes an apostle, commencing his mission in the city of Reason. The communications he receives, and his discourses founded on them, are profoundly philosophical; indeed, from what we have heard of its contents, the volume appears to be one of the most remarkable contributions to the spiritual literature we have ever met with. We strongly recommend its publication, but to insure this a subscription list, for at least 200 copies at 5s. each, must be obtained. We shall be glad to receive the names of those who will subscribe for one or more copies as early as possible.

From the *Med um* and *Daybreak*, London.

The Views and Beliefs of Nottingham Spiritualists.

A few weeks ago a conference was held at Nottingham, which was reported in these columns. It was largely attended and was the successor to a previous Conference, at which a Conference Committee, consisting of an equal number of members from both the local societies, was elected. At the last conference it was suggested that one of the subjects for consideration at the next meeting should be, "What are the Differences between the Two Local Bodies?" The subject was left with the Conference Committee, who at a recent meeting decided that each society should present a paper, setting forth their essential beliefs. The following statements were drawn up by the respective societies, and have been forwarded to us for publication in these columns:—

PRINCIPLES OF THE CHRISTIAN SPIRITUALISTS OF NOTTINGHAM.

1st. That man is a created and pre-existent being, and has been for a period in a fallen or sinful state.

2nd. That into this state he has been seduced from innocence and purity by a greater and subtler power than himself.

3rd. That in this state he is spiritually dead and powerless, through having left the service of his Creator and withdrawn himself from the divine breathing, or *life*.

4th. That this state is called the *Adamic*, which is allegorically given in Genesis and the Old Testament as the state of *original sin*.

5th. That in this state he must ever have remained without divine assistance.

6th. That God in his infinite wisdom and love provided a plan to redeem him from this fallen and dead state by which he must be restored to the state from which he had fallen.

7th. That briefly this plan consists in *spiritual man* having to be locked up or cased for a time in a material body with a gross or animal life, and to inhabit a material world, and to be fettered with material surroundings, and to be sensible to all the impressions this body may receive, such as pain, fatigue, hunger, care, &c.

8th. And whilst in this probationary state he shall have to contend with the spiritual power that seduced him.

9th. That it was not *necessary* that man should have been led astray by this deceiving power. God made him able to maintain the purity and innocence of his nature, yet *free* to leave it; in other words he was created a *free will being*, and such he remains.

10th. That this earthly state is a *probationary*, a trial, a suffering, and a redeeming one; man must suffer as a consequence of his sin.

11th. That in continuance of his plan for the redemption of his creature *man*, God has arranged that his first Son, the *Christ*, whom he had made the governor and ruler of all intelligences, should meet man in his earth-state by being like unto him born into it, live in one of these terrestrial bodies, linked with its animal life; be subject to its infirmities, have to contend with its animal wants and desires, and be tempted by the same power as man; but by the purity of his spiritual nature and the help of his Father, God, be able to overcome all of them; to be a pattern and example for man to imitate, and that still further, having suffered all and endured all that human nature has to bear, he became a *ransom* and *atoner* for him by dying a cruel death, and by descending into the punishment spheres, by re-ascending from thence to earth, and then re-ascending to his spirit-abode.

12th. That by so doing he has atoned for the original sin of every man, and redeemed him from the death, as before stated, he had incurred; and by his ascension into heaven he has opened, and left open the way, never to be again closed, for every human soul to follow.

13th. That the atonement of Jesus Christ only extends to his Adamic, original sin, or pre-existent state, and that man is accountable for the entirety of his earth-life, and at its close must be responsible for it. But God who is *just, wise, and loving*, will judge him from his (man's) own standard, and whatever future punishment he may have to undergo will be in accordance to his violation of that standard, and this punishment will be *reformatory* and *finite*.

14th. That although Jesus did not die to *atone* for man's earth sins, He will, when man is repentant, intercede with God for him, becoming thereby his *intercessor*. He will also help and guide him, protect and defend him, when he requires it. In short, do all for him that is necessary to bring him, at the close of the earth-life, to

a state of happiness and glory. But to do this, man must *believe* in him, rely upon him, and govern himself by his life and commandments.

15th. That at death (so called), spiritual man will not all take the same positions but the one just in accordance with the state he is fitted for; and, whatever this may be he must progress from it onward. This progress will be probably *eternal*.

16th. That the teachings of Jesus are the purest, the truest the most perfect, and the best adapted to lead and govern mankind of any other before or since his time.

17th. That Jesus, besides his superior teachings, had a power for good never possessed by any other human being, such as curing diseases, healing the sick, giving sight to the blind, raising the paralysed, &c.

18th. That these teachings being *true* are eternal, and must outlive all and every teaching opposed to them.

19th. That the extraordinary powers he possessed, can, and will also be possessed by every true disciple, and these disciples, when united, will form the *true Christian* or the *Universal church* of Christ.

20th. That the time has come for the formation of this Church, and the true mission of Spiritualism is to re-establish it, and that it will progress until it ultimately governs the world. Its work is, and ever will be, to battle with and overcome sin and sorrow, to reform mankind, to purify the world and to ultimately lead to that state generally known as the *Millenium*.

21st. That Jesus Christ being the chief instrument of the Almighty in governing angels and men, has also his instruments which graduate downwards from the chief angels to man, and continuing through all the grades of human society, agency, or instrumentality, being the chief features of spiritual government.

22nd. That every human being is thus an agent of some kind, and has a work to do with fellow-men. But the chief human instruments form the class called mediums, or impressibles, who form the working link between angels and man; and it is by this class that the church is, ever was, and ever will be, taught and instructed.

23rd. That the laws which govern mediumship should be studied and cultivated, as mediums developed in ignorance may become as *pernicious* as, on the other

hand, by understanding their true missions they may become beneficial.

24th. That it is indispensable that it should be understood that there exists a *spiritual power*, whose nature and work is to do *evil*. And that as before stated it was a main element in reducing spiritual man from his duty and allegiance, and is now, in every way and manner it possibly can, endeavoring to prevent his spiritual progress. That it can and does this, every rational being may prove by watching and observing the operations of his own mental nature.

25th. That man in his earth-life is a *dual* being natural and spiritual. This has many proofs, perhaps one of the greatest is, in many known cases, the spiritual life has been seen distinct, and at a distance from the body, sometimes many miles, while the animal life is still with the body. The *duality* of life, when better understood will account for and explain many of the wonderful phenomena of human thought and actions.

26th. That man's chief duty, highest interest, and greatest happiness consists in loving God, obeying and following Jesus Christ, and as far as he can in aiding and instructing his fellow man.

27th. That the legitimate means of communion with God and Jesus Christ, of intercourse with angels and the spirit-world is by *prayer*. It is this which elevates the *soul*, purifies and expands the feelings, brings man in closer proximity with the *highest intelligences*, removes him farther from the reach of sin, vice and temptation, and gives him a foretaste of the bliss he is destined ultimately to enjoy.

28th. That the *Bible*, or book of the two testaments is the only book for the perfect spiritual guidance of man. That it contains all the *truths* necessary to guide and conduct him onwards to his spiritual home. But as it is a spiritual book—spiritually given—it can only be spiritually understood. Human intellect alone can never unlock its mysteries or explain and harmonize its apparent errors.

29th. That the natural or material world is an entire symbol, or type of the spiritual. The growth, operations, and requirements, of the body, partake also of the same character. As food, air, drink, &c., are necessary, for the sustenance and life, so the spirit requires these from the divine source, or it languishes and dies.

30th. The Bible *literally* is of the same typical nature; its whole history, its characters, its phenomena, its teachings, its wars, its deliverances have all the same spiritual aspect and development, and no Spiritualist can be said to have studied or ascertained his true mission who has neglected this.

These are some of the leading principles that merit the attention of every spiritual church. The whole or a part of them may not be self-evident to many earnest and conscientious Spiritualists; yet they will be found worthy of their study and consideration; and whilst they are offered as principles of faith, it must ever be remembered that there is another principle, the greatest of them all, which is

31st. *Charity*, because, as we are told in the book we have quoted, that although we have everything else great and good, and have not *this*, "we shall be as sounding brass and a tinkling slymbal."

The great *Master* too has said, "I came not to condemn the world, but to save it." He condemned sin and error with unsparing severity but always sympathized with the erring and the *sinner*.

We copy the following from the *Medium and Daybreak*, hoping Prof. Buchanan will give us more on the same subject:

SPIRITUAL ORGANIZATION.

There is something very striking in the harmony which exists between the principles set forth in the following article, and the teachings which we have for some time given expression to in these columns. The author is Prof. Buchanan, the celebrated anthropologist. We are ourselves anthropologists, and hence the similarity of ideas, and we do not exaggerate when we state that a similar concordance of principles, capable of practical demonstration could not be found in any other department of Spiritualism. Our views and those of Prof. Buchanan are based upon the nature of man, upon that which exists in man as the essentials of his being; therefore, the views deduced therefrom by Prof. Buchanan and ourselves are scientific, and consequently reliable and practical. As to the details suggested for the development of the movement, there may be some room for variation to suit the condition of the different communities, but the principles which we hold are identical with those put forward by Prof. Buchanan. The family, as stated in

this paper a fortnight ago is the type of all organization, and it is truly significant that the identical suggestion should have been put into type in London about the same time that the printer was engaged on similar matter in Memphis, Tenn. We are glad to perceive that Prof. Buchanan is engaged on a further publication of his teachings on anthropology. It is such information that the inhabitants of the world, particularly Spiritualists, require at the present time. The Spiritualist who has no knowledge of man further than what spiritual phenomena present to him, is utterly unfit to understand the subject; the whole man requires to be understood in order to appreciate any department. The absence of this comprehensive knowledge is the reason why there is so much inharmony in the world, and such a lamentable failure of practical results in the performances of the so-called learned professions. The physicians know nothing of the spirit of which the human body is an instrument, hence he fails to cure the patient. The parson is helplessly ignorant of natural laws, and fails to apply his spiritual teachings to the requirements of humanity. The lawyer is learned in the wickednesses of society, and the legal traps which have been invented to intercept it, but of justice and equity, as manifested in man's moral nature he is wholly guileless. No wonder, then, that the world is at sixes and sevens; that death, disease, drugs, superstition, sacerdotalism, simony, laws, licentiousness, and luxury, dominate everywhere except amongst the victimized. We quote Prof. Buchanan's article from the *American Spiritual Magazine*, an excellent monthly periodical, published at Memphis, Tenn., U. S. A., by the Rev. S. Watson, D. D., who visited this country some years ago. He is well known to the numerous readers of his volumes, "The Clock Struck One," and "The Clock Struck Three." We hope Prof. Buchanan will favour us at his convenience with some account of his forthcoming works on Anthropology, that we may second his laudable efforts to further the moral progress of the world.

It will be our aim to keep the readers of the *MAGAZINE* posted in regard to SPIRITUALISM, and its developments generally, more particularly in our own country. A new era is dawning upon us; the day long looked for is at hand, when the gloom shall be lifted from death.